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Local Church Strategies for Poverty Alleviation: An Assessment of Church-Based Projects Using Human Scale Development

Samuel Adams

ADMSAM007

**A dissertation submitted in fulfilment of the requirements
for the award of the degree of Master of Social Science**

**Faculty of Humanities
University of Cape Town**

2007

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Abstract

This paper is an assessment of the viability of church-based poverty alleviation strategies. It hypothesises that churches have a valuable and significant role to play in the alleviation of poverty. The research looks at the activities of two churches within South Africa, that is, Jubilee Community Church in Cape Town, and Dihlabeng Christian Church in Clarens. The churches are then scrutinised as case studies in the light of Manfred Max-Neef's Human Scale Development theory.

The theory of Human Scale Development is described. It is a radical alternative to mainstream neo-liberal approaches to poverty alleviation and development. There are three tenets of the theory: firstly, that development should involve the satisfaction of multiple needs simultaneously; secondly, that this is best conducted at the small or human scale; and thirdly, that dependency must be countered through the encouragement of self-reliance.

Semi-structured interviews with key informants at the two churches provide the fieldwork data for this research. This data is then used to construct a thorough description of the churches' poverty alleviation programmes. Each church is discussed and the ten programmes at each are described in terms of their history and origin, their vision, and their core functions.

The analysis of the data then occurs at two levels. Firstly, an assessment of the quantitative impact of the church-based projects is conducted. Secondly, there is a qualitative assessment of the churches as the data is combined with Max-Neef's three tenets of Human Scale Development.

This analysis provides overwhelming evidence in support of the hypothesis. Churches are found to have a large impact on their communities. They are found to be building self-reliance as they satisfy multiple needs at the level of the human scale. The churches, therefore, are found to be valuable and significant role players in development.

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Fig. 2. is taken from the Right Livelihood Award website, http://www.rightlivelihood.org/images/recpt/1983_4.jpg. All other photographs have been authorised for use by the two churches.

List of Abbreviations

CCIA	Combined Churches in Action
CEPAUR	Centre for Development Alternatives
CEV	Contemporary English Version
CINTERFOR	The Latin American Vocational Training Research & Documentation Centre
CRUDAN	Christian Rural and Urban Development Association of Nigeria
EFSA	Ecumenical Foundation of Southern Africa
FAO	Food and Agricultural Organisation
FBO	Faith Based Organisation
FGW	Farming God's Way
GDP	Gross Domestic Product
GNP	Gross National Product
HDI	Human Development Index
ILO	International Labour Office
NGO	Non-Governmental Organisation
NIV	New International Version
WCC	World Council of Churches

**Local Church Strategies
for Poverty Alleviation:
An Assessment of Church-Based Projects
Using Human Scale Development**

Samuel Adams

Chapter One: The Introduction

Poverty is a difficult concept to define. Much has been written about its causes and its manifestations in all corners of the world. An equal number of views and opinions exist regarding poverty alleviation and development in general. The content of this discourse is therefore a large and complex body of knowledge. The discourse covers many disciplines, from economics to politics to sociology. It is increasingly in the attention of the media and thus has a popular following of both academics and society at large. The Christian Church is one of many social actors that is increasingly active within the poverty alleviation discourse.

The Christian Church, in all its expressions of denomination and theology, constitutes an enormous global presence. According to Mission Frontiers, 33% of the world's population are Christians. This is a significantly larger percentage than any other religion.¹ Christianity is also one of the fastest growing religions.² If these individuals that make up the Christian population are assumed to have some level of interaction with a local church, the church's influence is both large and pervasive.

Considering the influence of the global church, it must therefore be noted that a united church effort, in whatsoever direction, will have a significant impact. This leads one to conclude that if an effective and sustainable poverty alleviation strategy were to be adopted by churches, the impact on poverty would be remarkable. For example, church members would enjoy a higher quality of life. Non-members would also potentially experience numerous benefits from the churches' efforts. Through these processes, the impact of church-based development has the potential to reach a large number of people. If the potential of the church is as I have described, then there are two logical responses. Firstly, churches need to realise and then harness their potential. They must also begin to adopt comprehensive poverty alleviation strategies. Secondly, other institutions need to provide support to facilitate the churches' role. Government, business, and other development organisations thus have room to increase their assistance to, and collaborative efforts with, churches.

¹ Mission Frontiers, "Religious Adherents as a Percentage of World Population in 2000," *Mission Frontiers 3* (2000), <http://www.missionfrontiers.org/2000/03/pdf/overview.pdf>.

² Mission Frontiers, "Annual Conversion Growth in The Largest World Religions: Avg. Annual %, 1990-2000," *Mission Frontiers 3* (2000), <http://www.missionfrontiers.org/2000/03/pdf/overview.pdf>.

This Masters Thesis will be assessing the viability of church-based development. I anticipate concluding that such an approach to development has unique strengths and qualities that will have large and pervasive consequences. The church could potentially effect the global situation of poverty. My hypothesis then is that churches have the potential to play a viable and significant role in poverty alleviation. My research explores this idea by looking at the development programmes of two South African churches. To assess these programmes, I employ a theory entitled Human Scale Development. This was pioneered by Manfred Max-Neef in the 1970s. It has been followed by newer theories, but remains a strong macro-framework for approaching poverty alleviation.

This theory of Max-Neef's is presented in some detail in my second chapter. It lays out the three central tenets of Human Scale Development. These are, firstly, that development is about satisfying basic needs. The theory establishes a list of nine finite and fundamental needs, which are argued to be universal across both time and space. Max-Neef writes that these needs must be satisfied through *synergic satisfiers*, that is, processes that meet multiple needs simultaneously. It is a wholistic theory, encompassing one's entire existence. The second tenet of the theory argues that development is most successful when it occurs at the *human scale*. This means that local groups, such as churches and other 'micro-organisations', are central to the process. The third tenet, states that within development there must be a conscious building of *self-reliance*. This is a direct combatant to widespread dependency and means that development is sustained. With these three tenets, Human Scale Development ensures that needs are satisfied at the local level in a sustainable way.

In Chapter Three, I present the two case studies. I explain their value as studies and my reasons for selecting them. The first study is Jubilee Community Church in Cape Town. The second is Dihlabeng Christian Church in Clarens. Each church has ten different poverty alleviation programmes, ranging from care for the terminally ill to education. I describe in detail the operations of these activities and how they relate to their respective churches. At the end of the chapter I draw some initial observations about their differences.

In Chapter Four, the theory is applied to the research data. This is where the bulk of my analysis takes place. I scrutinise the extent to which each church fulfils the three tenets of Human Scale Development. I analyse the strengths and weaknesses of the poverty alleviation strategies, observing some of the unique features of this form of development. I also provide a brief quantitative analysis of the impact of the churches' poverty alleviation strategies on

individuals in Cape Town and Clarens. At the end of this analytical chapter I aim to show that the churches are significant and viable role players in the alleviation of poverty. This is done by observing the core strengths of the churches' poverty alleviation programmes and the valuable principles that guide their activity.

Chapter Five is the conclusion. This chapter reinforces my hypothesis that the church has a valuable and crucial role to play in development. This chapter also contains my recommendations for further research and a list of my research limitations. Before I progress to these chapters I present the reasons for focussing on this topic. I have always seen the church as a valuable social actor and as having the potential for alleviating poverty globally. I wanted to explore this further and so began to look for existing research that would support my beliefs. While I found a number of theoretical works, practical examples were very limited. This deficiency in the literature is clear in my literature review as I now present it.

Literature Review

The literature review took me on a winding journey through many topics, sub-sections, and related discourses. I found a number of texts that deal with the ideas underpinning the role of churches and Christian organisations in development. These form much of the foundation of the discourse and many debate the scriptural justification for such activity. Building upon these foundational works, other authors grapple with the *application* of such theory. They discuss both the benefits and disadvantages of church involvement.

An initial observation is necessary here: the publications seemed to swing in one of two ways. The majority tend to address the richer churches on how to increase the interaction with the poor, including how to incorporate the poor into existing structures, and how to create new structures that help the poor. The second group discuss the best way to work *within* contexts of poverty. This would be in situations where the majority of local citizens are 'poor'. A particular nuance in this group is that they describe working *with* the poor, rather than *to* or *for* the poor. This is an important semantic distinction and will define the style of development: the latter avoiding the dependency-building of the former. The terminology employed by the various authors to describe their approach is significant. Some call their activities 'Social Ministries', others 'Empowerment Projects'. Some use the term 'poverty alleviation', others 'poverty eradication'. 'Development' is also used in different ways, with

prefixes such as ‘transformational’ and ‘sustainable’; there is even a distinction drawn between ‘wholistic’ and ‘holistic’ development. Thus, what follows is an attempt to draw together these diverse strands, and compile an overview of the related studies, theories, and ideas that precede and add to my own research. To do this, I have divided the texts into the following categories:

- The Background
- The Core Texts
- The Theoretical Texts
- Other Case Studies
- The Pragmatic Texts

The Background

In order to locate Max-Neef’s theory within the broader context of development theory, I will briefly survey some of the major trends that run through the discourse in this field. These discourses include Modernisation Theory, the Dependency School, Marxism, Neo-Liberalism, and people-centred development theory. Development theory has significantly changed and evolved over time, although the diverse forms of development theory just mentioned co-exist in the world today.

The earliest ideas of ‘development’ came out of the economic and capitalist emphases on growth and profits. Economies and therefore countries and societies needed to develop in order to better compete with trade partners. These ideas began to unravel in Europe at the same time that the colonial world was rapidly expanding in the late nineteenth century. This context of colonisation served the formation of ideas of ‘development’ at a number of levels. Firstly, the juxtaposition of European and colonial cultural norms led to the dichotomy of one way of living as ‘superior’ and ‘developed’. Secondly, the colonies provided the economic resources for the further development of the colonising nations. These processes continued as the European empires expanded.

To sustain this growth, European economies had to be continually upgraded or ‘modernised’. This led to theories of modernization, which began to form in the mid-20th Century. For example, Rostow’s argument on the stages of economic growth observed how a nation would

transform through various processes before reaching the pinnacle: the age of high mass-consumption.³

This linear framework for economic growth was superimposed on the colonies. The colonial lands had to be developed in line with European growth so as to continue benefiting Europe. When the colonies gained independence, however, this subordinate economic relationship continued. Observers of the juvenile post-colonial context began to label this relationship as 'Dependency'. Cardoso, for example, criticised the dependency-forming policies for how they continued in the colonial ways of both economic and cultural domination.⁴

At the same time, Marxist thought was observing the negative aspects of capitalism, such as high unemployment and the conflict of competition. Marxist thought emphasised development as a state-led, rather than market-led, process. The government was to manage the development of the country, ensuring fair and equal distribution of resources. These ideas were influential in the post colonial settings and gained some success in countries such as Cuba and Angola.⁵

These ideas were significant in the political economy of the Cold War years. In the late 1970s, however, Margaret Thatcher and Ronald Reagan began to formulate new approaches to economic development. Where modernization had been driven by a mixture of government and private initiatives, the two politicians began to emphasise the inefficiency of government-run development programs. Instead, they encouraged privatisation and market-driven growth. This theory began to dominate the global arena, becoming known as 'Neo-Liberalism'.

Within this new context of the neo-liberal free-economy, commerce grew at an unprecedented rate and scale. Observers began to point out global trends and the international interconnections of trade. 'Globalisation' theory, with its postmodernist underpinnings, emphasised this connectivity. Many proponents of the theory argued that these trends were inherently negative, destroying cultural diversity and creating a bland, uniform world. Others, however, emphasised how multi-national interactions were nothing new and that they facilitated trade and, consequently, the distribution of capital.⁶

³ W. W. Rostow, *The Stages of Economic Growth: A Non-Communist Manifesto*. (Cambridge: Cambridge University Press, 1971).

⁴ F. H. Cardoso and E Faletto, *Dependency and Development in Latin America*. (Berkeley: Los Angeles, 1979).

⁵ A helpful overview of development theory, including the Marxist tradition, can be found in Richard Peet with Elaine Hartwick, *Theories of Development*, (New York: Guilford Press, 1999).

⁶ D. Held, et al, eds., *Global Transformations: Politics, Economics and Culture*. (Oxford: Polity Press, 1999).

Other observers of global trends preferred to emphasise bottom-up development. They argued that global capital failed to trickle-down to the common man or woman. Instead, these common people should be assisted through 'grass roots' development. The powerful and wealthy should 'empower' the poor so that they can make the best life choices for themselves. These resources could either be from the state, or from non-government welfare organisations.

Many of these programs gave resources to the poor without any research into the suitability of what was being done, either culturally or environmentally. This led critics to make two particular emphases. The first emphasis was on the sustainability of development processes.⁷ The second was on research and creating people-centred strategies. The critics argued for the centrality of the poor in development processes. Needs-based development grew from this emphasis on local suitability and sustainability. This is where Max-Neef's theory is located. His argument is for people-centred or human scale development that is both sustainable and locally appropriate.

Max-Neef's emphasis on needs has its own critics. Indeed, numerous other theories have followed Human Scale Development. This is where Amartya Sen and Martha Nussbaum's work is situated. Their emphasis, as I discuss below, is on the *capabilities* of the poor, rather than on the *needs* of the poor.⁸ Proponents of the capabilities approach argue that 'development' will not take place by looking at what a community *do not* have (their needs), but rather on what they *do* have and their capacity to use those resources productively. This has been termed asset-based development theory, an approach that is currently growing in popularity.⁹

The Core Texts

The core texts of my thesis are those of Manfred Max-Neef. His writings fall within the broad discourse of development. More specifically, he is an 'alternative' development practitioner and theorist. Max-Neef's specific commentary is on that of 'human needs' and thus adds to

⁷ See for example M. Redclift, *Sustainable Development: Exploring the Contradictions*. (London: Methuen, 1987).

⁸ See for example Martha Nussbaum and Amartya Sen, eds., *Quality of Life*, (Oxford: Oxford University Press, 1993).

⁹ See John P. Kretzmann and John L. McKnight, *Building Communities from the Inside Out* (Chicago: ACTA Publications, 1993).

the academic dialogue of needs, developing obviously Maslow's work, amongst others.¹⁰ Max-Neef et al's 1989 publication, *Human Scale Development: An Option for the Future*,¹¹ is his seminal text. It is here where he discusses the ideas of Human Scale Development, the theory that I employ in my research. The book presents a theoretical model of development, constructed out of Max-Neef's experience in the field.

As I describe the theory in depth in Chapter two, this overview is brief. The theory argues that there is a list of nine fundamental and universal human needs. These are affection, creativity, freedom, identity, idleness, participation, protection, subsistence, and understanding. There is no ranking or order of these needs, other than the foundational need for subsistence. The theory states that where any *one* of these needs is unsatisfied, a poverty exists. The definition of poverty is therefore very broad. Poverty alleviation then, is defined as the satisfaction of any one of these needs.

Human Scale Development suggests that the best level for meeting these needs is at the 'human scale'. Small groups, termed 'micro-organisations' are the medium for development. This means that the role of macro-organisations such as government is radically changed. Max-Neef argues that government must be transformed from being a hegemonic power to one that provides support to micro-organisations. Finally, Max-Neef's theory is also about building self-reliance. As these relationships of dependency are challenged, the local gains autonomy, and self-reliance forms. This is the principle that will sustain the development of communities through the meeting of the nine needs.

Max-Neef's field experience leading to this theory is more specifically described in his book *From the Outside Looking In: Experiences in Barefoot Economics*.¹² It is a helpful book for anyone interested in Human Scale Development as it clearly shows the evolution and historical foundations of the theory. The book covers two of Max-Neef's most significant experiences in the development field: it describes how he leaves the offices of distanced neo-liberal development professionals, to step 'barefoot' into the mud and join the poor. His first experience is in the rural north of Ecuador, where he conducts a large-scale wholistic

¹⁰ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50 (1943): 370-396; Mario Kamenetzky in Paul Ekins and Manfred Max-Neef, eds., *Real-Life Economics: Understanding Wealth Creation*. (New York: Routledge, 1992), 181.

¹¹ Manfred Max-Neef, Antonio Elizalde, and Martin Hopenhayn, *Human Scale Development: An Option for the Future*. (Sweden: Dag Hammarskjöld Foundation, 1989).

¹² Manfred Max-Neef, *From the Outside Looking In: Experiences in Barefoot Economics*. (London: Zed Books, 1981).

development strategy. He begins with building trust amongst the poor and facilitating widespread participation. The project runs with great success until, in the latter stages, senior management removes Max-Neef and the whole project falls through. The second experience has a more positive ending. This project is about the renewal of small urban centres. Tiradentes, in Brazil, is chosen for the experiment. Again, Max-Neef describes the process in great depth, sharing frustrations and set backs openly. However, the hard work is not wasted, as Max-Neef gains the trust of most of the townsfolk, and a radical transformation and upliftment of the town occurs. It is a testimony to grassroots, participatory development processes.

This book also contains three useful and provocative theoretical ‘interludes’, which I will draw on in Chapter 2. The interludes are insightful as Max-Neef adorns his academic hat and addresses some of his theoretical considerations, an early indicator of what he writes in his seminal text. He critiques many of the problems of large-scale urbanisation and how small, not big, is beautiful. He also criticises grand theories, saying that they “have failed too often”.¹³ This is a central idea in *Human Scale Development*. Max-Neef writes that

probably what we need instead of a theory, is a purpose. A purpose that allows for people’s full participation, through multi-level action processes, starting at grass-root levels and stretching from the village to the global order.¹⁴

What we are reading here is a challenge to mainstream economic theory. As he continues, we see how Max-Neef actually goes beyond economics and critiques society in general. He seems to aim to affect all sectors of society:

It has long been believed that economic growth was good for mankind, which is of course true. The problem emerged when ‘good’ became a synonym for ‘more and more’. In the end this obsession generated a new concept of social justice, especially under capitalism. Social justice became confused with growth itself.¹⁵

In order to deepen my understanding of my primary theorist, I attempted an exhaustive search of Max-Neef’s shorter publications as well as secondary critiques of his work. For example, he co-edited a book with Paul Ekins, entitled *Real Life Economics: Understanding Wealth Creation*.¹⁶ This book draws together some of the key alternative development theorists and

¹³ Ibid., 167.

¹⁴ Ibid.

¹⁵ Ibid., 51.

¹⁶ Ekins and Max-Neef.

practitioners.¹⁷ Max-Neef's own chapter within the book¹⁸ is another, summarised, presentation of Human Scale Development.

Max-Neef's journal contributions include a paper on the idea of transdiscipline and another on economic growth. These have helped me to get a more recent understanding of Max-Neef's position on development. Indeed, 'transdiscipline' is a useful idea and framework within which to place Max-Neef's main writings. This is because it explains the interrelated nature of disciplines and emphasises the need to start constructing theory and conducting research in a new way. He writes "Only in so far as transdiscipline can penetrate and transform the economic vision of the world, can we aspire to find solutions to situations such as poverty, unemployment and sustainability."¹⁹ As one reads his two main books, it becomes clear that transdiscipline is what Max-Neef has been doing from the start. It is a useful term to both describe Max-Neef's work and also an ideology to direct future research and action.

The idea of transdiscipline has also helped me to describe and understand my own interests. I have lived in four different countries; my academic background is in Modern History, Social Anthropology, and Development Studies; and my Masters degree falls within Religious Studies. Furthermore, the content of this dissertation also lends itself to the idea of transdiscipline. My review of the activities of two churches covers such disciplines as Healthcare, Economics and job creation, Religion, Agriculture, Cultural Studies, Politics, Education, and Law. The idea of transdiscipline contributed to my choosing of Max-Neef's theory and has been helpful in understanding the value of taking this broad approach.

The second article, on economic growth, has helped me to further develop my understanding of Max-Neef's viewpoint on economics.²⁰ His critical view of neo-liberal approaches to economics and welfare is clear in this article, as he argues through an analysis of the Index of Sustainable Economic Welfare. The article reinforces his ideas around Transdisciplinarity and alternative economic theory. This can be seen as he observes how significant negative consequences of economic growth are "conveniently overlooked in conventional economic argumentations about economic growth and the environment."²¹

¹⁷ Wolfgang Sachs, Mark Lutz, Tony Lawson, David Pearce

¹⁸ Manfred Max-Neef, "Development and Human Needs," in Ekins and Max-Neef, 81.

¹⁹ Manfred Max-Neef, "Foundations of Transdisciplinarity," *Ecological Economics* 53 (2005): 14.

²⁰ Manfred Max-Neef, "Economic Growth and Quality of Life: A Threshold Hypothesis," *Ecological Economics* 15 (1995).

²¹ *Ibid.*, 115.

Two short book reviews have also added to my understanding of Manfred Max-Neef. The first reviews Diesendorf and Hamilton's book, entitled *Human Ecology, Human Economy*.²² Again, Max-Neef's passion is clear as he writes the following:

a list of the truly great problematiques facing our new century, such as availability of drinking water, increasing poverty, forced migrations, climate change, over-exploitation of resources, instability of the financial system, the 'race to the bottom' provoked by globalized free trade as presently practised, etc., we must realize that they are all, without exception, of a transdisciplinary nature. That is why neo-classical economics, due to its dogmatic self-centredness and narrowness, has no choice but to retreat into imaginary worlds where problems are chosen (or fabricated) to fit the solutions.²³

Note his emphasis on the transdisciplinary nature of poverty's causes and manifestations, as well as his stiff critique of neo-classicalism, even within a review on a book primarily about ecology. As one would now expect, these ideas continue with the second book review, that of Steiner's *Human Ecology: Following Nature's Lead*.²⁴ Max-Neef writes that "Human Ecology is clearly a transdisciplinarity"²⁵ and his disdain for mainstream economics, or rather economists(!), surfaces again with the challenge: "I would like economists to read the book, in the hope that, by doing so, they might again find their way into the real world of human beings and Nature."²⁶

At a biographical level, secondary sources have been helpful. A Wikipedia article on Max-Neef²⁷ as well as an interview conducted with the Australia Broadcasting Company in 2002²⁸ have provided further insight into the man behind Human Scale Development. Max-Neef has evidently influenced numerous groups around the world.²⁹ Lastly, my critique of his theory has benefited from authors such as Clarke,³⁰ Swart,³¹ and De Wet.³² I use their writings

²² Manfred Max-Neef, review of *Human Ecology, Human Economy* by Mark Diesendorf and Clive Hamilton, eds., *Ecological Economics* 40 (2002): 313-314.

²³ *Ibid.*, 313.

²⁴ Manfred Max-Neef, review of *Human Ecology: Following Nature's Lead* by Frederick Steiner, *Ecological Economics* 41 (2003): 490-492.

²⁵ *Ibid.*, 491

²⁶ *Ibid.*

²⁷ Wikipedia has a helpful biographical section on Max-Neef. Wikipedia, "Max-Neef," http://en.wikipedia.org/wiki/Manfred_Max-Neef.

²⁸ Australia Broadcasting Corporation, "The Barefoot Economist," radio interview with Max-Neef, 9 March 2002, <http://www.abc.net.au/rn/science/earth/stories/s500068.htm>.

²⁹ See also Ed Kopp, "The Natural Step In," <http://www.mtn.org/iasa/naturalstepin.html>.

³⁰ John G. I. Clarke, "Human Scale Development: A South African Perspective," part of the Studies and Reports by the EFSA Institute for Theological and Transdisciplinary Research, 1993.

³¹ Ignatius Swart, "Fundamental Human Needs and Holistic Community Ministry," unpublished workshop document for Fontainebleau Community Church, 2002, <http://academic.sun.ac.za/tsv/Centres/Egon/workshopswart.pdf>.

³² Jacques De Wet, *An Introduction to Human Scale Development*, (Unpublished, 2000).

frequently in Chapter Two to expand on some of the nuances of the theory. In particular, they have been instrumental in placing Human Scale Development in a Southern African context. After reading their contributions and reflecting on their experiences, it is conclusive that the South American-grown theory is broad enough to be practiced here in South Africa. Max-Neef is thus a committed alternative-economist and his internationally-relevant theory has made valuable contributions to the alternative-development discourse.

To take my review of Human Scale Development one step further, I have used the work of Amartya Sen and Martha Nussbaum to critically assess Max-Neef's work in the light of another contemporary approach to development. Even though Sen and Nussbaum have their own theoretical emphases, their collaborative work *The Quality of Life*³³ underlines their united rejection of "measuring the quality of life in terms of utility"³⁴ or desire-fulfilment. The book is a collection of some of the contributions to the debate on 'capabilities', or the 'freedoms' that an individual has. Sen leads this charge, with Nussbaum adding her insights particularly on the issue of "women's lives and capabilities".³⁵ The literature review has taken me to a number of Sen's works, as well as Nussbaum's, which has enabled me to be more critical of Human Scale Development theory. I have found that the capability approach is an alternative but complementary theory that adds to Max-Neef's work and provides some valuable challenges. Again, these are discussed in Chapter 2.

Such an exhaustive review of works by Max-Neef and relevant commentaries has been invaluable my hypothesising and in the formulation of my research. The secondary sources introduced are similar in their significance. They have helped me to be more critical of this theory of development and to place Human Scale Development within a broader discourse. That broader discourse is looked at below.

The Theoretical Texts

Part of my literature review has been a brief survey of the theoretical and theological bedrock for church involvement in poverty alleviation. Due to the large amount of relevant literature, I have reviewed what I hope to be a good sample of what is being published. This has included articles written by those within the case studies I have conducted; publications from other church-based projects and religious organisations; and lastly, the views argued in academic

³³ Nussbaum and Sen.

³⁴ *Ibid.*, 2.

³⁵ *Ibid.*, 5.

books and journals. Many of these texts are biblical exegeses and are orientated around the construction of theology.

The in-house publications from my two case studies were a good starting point. From Jubilee Community Church, my first case study, Dave Adams compiled two papers in 2007.³⁶ These were commissioned by Newfrontiers, the network of churches that each case study belongs, in order to support an international team that is reflecting on church-based poverty alleviation. These have helped me to understand the orientation of the Newfrontiers network towards development and particularly of my two case studies. Adams begins by discussing the biblical evidence for how God views the poor and the implications of that for the church. He shows how God is concerned about the poor and challenges the church to understand that “neglecting this emphasis renders our theology unbiblical”.³⁷ The rest of Adams’ first paper goes on to look at New Testament responses to poverty and the implications for affluent Christians today. It is thus a helpful and concise presentation of a theology of poverty.

Steve Oliver, from Dihlabeng Christian Church, my second case study, has written a paper on church-based development, using a passage from the biblical book 1 Timothy.³⁸ This scripture states that if a Christian does not care for someone in their family, then they are “worse than an unbeliever” (1 Tim 5:8). He emphasises the priority of caring for the poorer members of the church. Adams’ second article affirms this and then looks at whether it is the church’s responsibility to additionally care for the poor *outside* of the church. He finds that it is, and that “social ministry should be integrally part of the evangelistic outreach of any church into the wider community.”³⁹

I have reviewed other biblical exegeses that, while unnecessary for the specific objectives of my research, have added to my understanding of the broader discourse on church-based development. They are helpful for those wanting to construct a theology of their own and also for church leaders who may want to preach specifically on the biblical viewpoint on poverty and how one should respond. I mention them only by name: Nürnberger’s work on economics in the New Testament,⁴⁰ Decock on Luke,⁴¹ and Galligan on the same book.⁴² These are older

³⁶ Dave Adams, *A Theology of Ministry with the Poor* (Unpublished, 2007) and *The Church’s Responsibility for the Poor Outside the Church* (Unpublished, 2007).

³⁷ Dave Adams, *A Theology of Ministry with the Poor*, 9.

³⁸ Steve Oliver, *1 Timothy 5 Project* (Unpublished, 2005).

³⁹ Dave Adams, *The Church’s Responsibility for the Poor Outside the Church*.

⁴⁰ Klaus Nürnberger, “The Economics of Paul,” in *Affluence, Poverty and the Word of God*, ed. K. Nürnberger (Durban: The Lutheran Publishing House, 1978), 163-171. I would strongly advise any preacher that the research-based texts be read in preparation for any encouragement and teaching to the church.

texts, but their discussion of the scriptural justification for poverty alleviation is a useful starting point for any related study.

One of the earlier theological perspectives on development is Liberation Theology. The proponents of this theory saw 'development' in a negative light. They argued that development in reality benefited the wealthy elites and failed to benefit the poor. Instead of development taking place, dependency on the donor countries and organisations formed. The Liberation Theologians argued that instead of supporting development programmes, churches should rather focus on the broader structural phenomena that were seen as creating dependency. In this way, proponents such as Gutierrez argued for 'liberation' over 'development'.⁴³ The church's role was to support the poor in liberating themselves from paternalistic and exploitative systems.

The writings of Liberation Theology grew out of a South American context and primarily from Catholic writers. It is interesting to note that other texts within the discourse are frequently written from within the Catholic wing of Christianity, and particularly from within South America. It is also interesting that many 'secular' alternative development theorists, such as Max-Neef, hail from the same continent. There appears to be a connection between the growth of wholistic, alternative development theory within South American churches and South American universities. It also appears that the Catholic Church has pioneered much of the research and practice in the field of church-based development. The Latin American bishops were formulating official responses to poverty as early as 1968.⁴⁴ The reasons for this geographic density lie outside of the parameters of my research, but I would suggest it is an interesting and worthy topic to be looked at by any ecclesiastical scholar.

While stating the density of alternative development theories that come from South America, it is important to acknowledge that contributions of practitioners and theorists come from many diverse places. I have looked at statements of belief in church-based development from

⁴¹ Paul B. Decock, "Poverty and Riches in the Theology of Luke," in Nürnberg, *Affluence, Poverty and the Word of God*, 153-162.

⁴² John S. Galligan, "The Tension Between Poverty and Possessions in the Gospel of Luke," *Spirituality Today* 37 (Spring 1985): 4-12.

⁴³ Gustavo Gutierrez, *A Theology of Liberation*, (London: SCM Press, 1974). See also the works of Thomas Hanks, Joerg Rieger, Michel Bavarel, and Andrew Kirk; also, Nürnberg's texts provide a helpful South African contextualisation.

⁴⁴ Conference of Latin American Bishops, *Poverty of the Church*, 1968, <http://www.shc.edu/theolibrary/poverty.htm>.

numerous groups from The Brotherhood of St Laurence, an Australian group,⁴⁵ to CRUDAN, a Nigerian Christian NGO.⁴⁶ Both have numerous projects that are helping to bring alleviation from poverty in their respective contexts. International Christian organisations concerned with development are also abundant. World Vision and Tearfund are two well known examples. There are clearly a large number of organisations, people, and resources, engaged with poverty alleviation through Christian groups the world over.

Tearfund, one of these organisations, provides some excellent resources that equip churches and Christian organisations around the world in their poverty alleviation activities. The 'Footsteps' publication is a good starting point for such groups. The December 2002 edition⁴⁷ is on the subject of 'Holistic Change in Our Communities' and helped me engage with some of the challenges of church-based development. These include how churches are at risk of focussing only on spiritual matters and how Christian practitioners are at risk of completely ignoring spiritual matters. I would recommend the publication in general also because each edition has an excellent list of resources, available at a low-cost and which are well chosen for their applicability in the Third World. The Tearfund website also has a limited number of more substantial publications. Danladi Musa's article, 'The Local Church As Primary Development Agent',⁴⁸ is one such publication. The author writes a very helpful overview of the Christian development world, describing the work of churches and Faith Based Organisations (FBOs), as well as some of the important considerations of engaging in such work. He argues that the "local church is by-passed"⁴⁹ to the detriment of development processes and that churches have a valuable role particularly in values transformation and community organisation.

From South Africa, an excellent portrayal of the discourse around theology and development comes from the South African Council of Churches.⁵⁰ The book is a multi-disciplinary attempt to re-imagine the South African church within a fledgling democracy. The book considers the role of the church in relation to government, society, morality, and within a context of increased global participation. Renier Koegelenberg has also provided a significant number of contributions to the discourse of South African theology and development. This

⁴⁵ Alison McClelland, "From Saving to Empowering to Including. Changing Understandings of Poverty at the Brotherhood of St Laurence," Social Policy Working Paper No.5., Brotherhood of St Laurence, Victoria and Centre for Public Policy, University of Melbourne, 2005.

⁴⁶ CRUDAN, *Christian Wholistic Development*, 2002.

⁴⁷ "Holistic Change in Our Communities," *Footsteps* 53 (December 2002): 1-2.

⁴⁸ Danladi Musa, "The Local Church as Primary Development Agent," 2005, <http://www.tearfund.org>.

⁴⁹ *Ibid.*, 1.

⁵⁰ B. Pityana and C. Villa-Vicencio, eds., *Being the Church in South Africa Today* (Johannesburg, SACC, 1995).

includes a critical analysis of the role of the church within the state's Reconstruction and Development Programme.⁵¹ Another publication from Koegelenberg⁵² deals with the interesting interface between churches and NGOs and how the two groups can interact. The same publication emphasises the need to consider environmental and ecological aspects within development processes and also challenges the church to start thinking about a "south-south dialogue"⁵³ between churches in the southern hemisphere. This is a valuable contribution to the discourse and is just as relevant today, some 15 years since it was written.

A Faith-Based Organisation that stands out for its well-thought out approach to development is CRUDAN, the Christian Rural and Urban Development Association of Nigeria, already mentioned above. Their 2002 paper on 'Christian Wholistic Development'⁵⁴ engages with the discourse in a similar way to Musa. Both Musa and CRUDAN advocate the best approach to Christian development as being one that is specifically 'wholistic'. This means that care is given at many levels, not just economically. This approach is in line with numerous other authors.⁵⁵ Indeed, it appears within the literature on development in general that there is a gradual trend towards this emphasis.

Long's article is probably the best overview of wholistic ministry from a Christian perspective that I've found. She writes the following definition:

Holistic ministry is a ministry that seeks to meet the needs of the whole person, whether spiritual, physical, emotional, or social, and encompasses a person in all of their relationships.⁵⁶

She argues that there is a biblical foundation for taking a wholistic approach, stating that that was Jesus' method. She then discusses the following areas that make up a 'whole': physical, social, cognitive, emotional, and moral.

Myers argues for similar realms as Long: he defines these as the physical, social, mental and spiritual.⁵⁷ Myers' book, *Walking With The Poor*, is a valuable resource for any Christian

⁵¹ Rieger Koegelenberg, ed., *The Reconstruction and Development Programme: The Role of the Church, Civil Society and NGOs* (Cape Town: EFSA, 1995).

⁵² Rieger Koegelenberg, ed., *Church and Development: An Interdisciplinary Approach: Perspectives from Southern Africa and Europe* (Cape Town: EFSA, 1992).

⁵³ Ibid, 321.

⁵⁴ CRUDAN.

⁵⁵ See Jennifer Long; Tetsunao Yamamori, Bryant Myers, and David Conner; Gareth Simpson and Love Chile; and J. Saul.

⁵⁶ Jennifer Long, "Holistic Ministry in the Church," TIU Christian Ministries Department, 2004, <http://www.tiu.edu/cm/seniors04/long.pdf>.

interested in this subject as it is fairly exhaustive in its commentary on the challenges of development. His presentation of other theories, from Chambers, Friedman, Christian, and Jayakaran,⁵⁸ adds to the strength of his overview. His work has been influential and was referred to by many of the other contributors listed in this literature review. In the literature, therefore, we see a general trend from development that emphasises a single dimension of care and assistance to one that is wholistic.

Another aspect of Myers' writings is his affirmation of the role of the church. He argues that there "are several critical contributions to transformational development that only the church can provide."⁵⁹ These are to provide encouragement and not judgement, to facilitate with value formation, and to teach and apply the bible.⁶⁰ In a similar way as 'wholistic' development is growing in popularity, one can observe that the emphasis on the central role of the church, rather than non-church Christian organisations, is also growing in size. Klaus Nürnberger lays this out specifically by arguing what churches can do best. His diagram below shows six points that mark the church as a unique role player in development.

Through building small communities and encouraging the family as a social unit, through its peacemaking and forward-thinking role, and through building self-confidence in individuals, the church is able to perform the valuable role of maintaining social cohesion.

To summarise this section on theory, the above texts emphasise three facts:

1. The church has a biblical mandate for helping the poor. It is imperative that action is taken.
2. The care that is given needs to be wholistic. While the gospel and prayer are offered, help should also be given where there is need, be it material or otherwise.
3. Help is not only for church members, but for all who have need.

⁵⁷ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (New York: Orbis Books, 1999), 83-86.

⁵⁸ Ibid., 66.

⁵⁹ Ibid., 127.

⁶⁰ Ibid.

Fig. 1. Nürnberger's 'What the church can do best.'⁶¹



Other Case Studies

As I have chosen the Case Study method for my research, it has been useful to review other case studies. Relevant case studies from Cape Town, however, were limited in number. Dawid Venter's review of Methodist congregations in the Cape Town district is one.⁶² His article reviews the ways in which religion can promote socio-economic development and he observes the trend away from a welfare system towards alternative strategies. He also questions how and if that trend has been followed by the Methodist church. Venter finds "little evidence that the [church district] is moving beyond the welfare mode of addressing needs."⁶³ His case studies are found to be using out-dated poverty alleviation strategies. Another benefit I gained from reading Venter's article, was his description and use of David Korten's typology of four generations of development strategies.⁶⁴ While beyond the relevance of my own thesis, it is a useful typology for churches wanting to assess the evolution of their own programmes. The second generation of strategies is particularly

⁶¹ Taken from Klaus Nürnberger, *An Economic Vision for South Africa: The Church in the Post-Apartheid Economy* (Pietermaritzburg: Encounter Publications, 1994), 54.

⁶² Dawid Venter, "Moving Beyond Welfare? Development Programmes in Selected Methodist Congregations in Cape Town," *Society In Transition* 32(2), 2001: 228-245.

⁶³ *Ibid.*, 242.

⁶⁴ David Korten, *People Centred Development: Contributions Toward Theory and Planning Frameworks* (Connecticut: Kumarian Press, 1984).

noteworthy for my research as they seek to grow the “capacities of people to better meet their own needs through *self-reliant* action”.⁶⁵ With its emphasis on self-reliance, Max-Neef’s framework would thus fall within this category. The two models thus appear complimentary and may be used in tandem.

Another case study conducted in Cape Town was from Ganiel, whose paper is entitled *Race, Religion and Identity in South Africa: A Case Study of a Charismatic Congregation*.⁶⁶ While her research is not entirely relevant, I mention her paper as her case study was Jubilee Community Church, which is one of my own case studies. Her article analyses the church’s emphasis on having an ‘inclusive identity’, encompassing those from different backgrounds, races, nationalities and so on. The church is found to be successfully reaching this goal, although Ganiel comments on some of the difficulties of that process. Her writings have helped to broaden my own understanding of the case study and to be sensitive to these issues.

It has been frustrating not to find more local studies as they are a valuable sub-section of the discourse. As Wallace states, “it would be profitable now to identify church-based projects and to develop a series of case studies that chart their courses and highlight the factors that have led to success.”⁶⁷ Samuel’s call for ‘activity mapping’, to show the extent of the work of church-based development, reinforces this call.⁶⁸ From my observation, there are a huge number of development projects in Cape Town, which makes it surprising to find so few case studies. I believe that increased research in this field, including such studies as my own, will help to grow these existing projects in their effectiveness and the depth of their reach.

More studies were forthcoming from other parts of South Africa and overseas. Interestingly, Pietermaritzburg seems to have an unusually high number of projects and publications for a relatively small town.⁶⁹ Other related South African studies include Oosthuizen’s review of African Independent Churches⁷⁰ and Mathole’s thesis on South African charismatic

⁶⁵ Ibid. 231. My emphasis.

⁶⁶ Gladys Ganiel, “Race, Religion and Identity in South Africa: A Case Study of a Charismatic Congregation,” *Nationalism and Ethnic Politics* 12 (2006):555–576.

⁶⁷ Ian Wallace, “Bringing Good News to the Poor: Does Church-Based Transformational Development Really Work?” *Transformation*, 19, 2 (April 2002): 137.

⁶⁸ Vinay Samuel, “Globalization, Christian NGOs and the Churches: An Introductory Note,” *Transformation* 20, 2 (April 2003): 68-70.

⁶⁹ Cluster Publications, which is based in Pietermaritzburg, produce a large volume of excellent books on the issue of development, particularly those relating to Christianity and development.

⁷⁰ G. C. Oosthuizen, *African Independent Churches and Small Businesses: Spiritual Support for Secular Empowerment* (Pretoria: HSRC Publishers, 1997).

evangelical churches.⁷¹ These two papers take a sweeping look at their respective fields. The former finds African Independent Churches as a significant and influential phenomenon throughout Southern Africa. In particular, their poverty alleviation efforts have the potential for a large and significant impact. The latter looks at a number of different South African churches and finds that the churches, which are often viewed as socially irrelevant, are actively involved in helping alleviate poverty in their respective locations. Both papers, therefore, underline the active and valuable development programmes in these churches.

There are a number of relevant case studies that hail from outside of South Africa. Ndemo's overview of Kenyan FBOs⁷² provides an East African perspective. A more regional observation comes from Byamugisha et al, who assess numerous examples of church-based development across Southern African countries.⁷³ Yamamori et al do the same across Asia.⁷⁴ Each of these studies highlight the significant role that churches are playing in their contexts of poverty. Be it in Africa or Asia, the publications argue for the valuable impact that the Christian churches and groups are having in providing jobs, health care, education, and other forms of care. They signal what my own research is trying to ascertain: that churches do have a valuable role to play in poverty alleviation.

I note that these examples are all from the so-called 'Third World'. They are also fairly recent, most having only been published within the last five years. This may mean that the case study approach is gaining popularity and hence Wallace's call is slowly being answered. My review of the literature, however, was not limited to these parameters and I read numerous older case studies, including two critiques of the Catholic Campaign for Human Development,⁷⁵ particularly regarding the American support of the Campaign. An article written by Evans dates back to 1979. Some of the Liberation Theology texts, mentioned above, were published at an even earlier date. Another article on church-based development in

⁷¹ Ezekiel M. K. Mathole, "The Christian Witness in the Context of Poverty: With Special Reference to the South African Charismatic Evangelicals" (Ph. D. diss., University of Pretoria, 2005).

⁷² Elijah B. Ndemo, "Assessing Sustainability of Faith-Based Enterprises in Kenya," *International Journal of Social Economics* 33, 5/6 (2006).

⁷³ Gideon Byamugisha, et al., eds., "Journeys of Faith: Church-Based Responses to HIV and AIDS in Three Southern African Countries," part of the Strategies for Hope Series, number 16 (Pietermaritzburg: Cluster Publications, 2002). For a similar study, see Tulo Raistrick.

⁷⁴ Yamamori, et al.

⁷⁵ Bernard F. Evans, "Campaign for Human Development: Church Involvement in Social Change," *Review of Religious Research* 20, 3 (Summer 1979): 264-278; Patrick Reilley, "Assessing the Catholic Campaign for Human Development: New Name, New Guidelines do not Eliminate Liberal Bias," *Human Events* 54, 44 (1998):18-22.

Cape Town, was written as far back as the late 1800s.⁷⁶ The reason for going into such detail is to underline the fact that church-based development projects abound across both time and space.⁷⁷ The case studies listed are also clearly from diverse geographic reasons: across continents, but also across rural and urban locations and throughout both the First and Third Worlds. Poverty is clearly not limited to any particular social or geographic contexts. These case studies show that churches have been actively involved in poverty alleviation across the entire globe for many years.

The last case study to describe is my own previous research,⁷⁸ which formed much of the direction for this thesis. It is one such case study that may be seen as a response to Wallace's call and I hope that along with this paper it will encourage other similar studies. In 2005, I looked at a church in Grabouw, a small town in the Western Cape. My focus was the assessment of its poverty alleviation strategies. I found that the church, Agapé Family Ministries, had a very positive effect on the town, due to three factors. These were the existence of:

1. A coherent ideology.
2. A coherent goal.
3. A coherent network of support and accountability.⁷⁹

The first of these three is what I have reviewed above – the scriptural justification for church-based development. The second factor builds on the first as the specific vision comes out of that theological underpinning. This second coherent goal helped the church in Grabouw to remain focussed through difficult times. The third factor is part of the practical recommendations that I describe now in the final section of this literature review.

The Pragmatic Texts

This last section of the review of literature is of those texts that have specific recommendations for church-based development *practice*. Tearfund's *Pillars* booklet is one publication that discusses some of the specific ways in which to mobilise a church to initiate

⁷⁶ Sidney W. Lavis, *South Africa's Poverty Stricken Proletariat and the Call for an Awakened Christian Conscience* (Cape Town: Cape Time Press, late 19th Century - exact date unknown).

⁷⁷ For a useful historical overview, see Matholose P. Ntshumayelo, "Towards a Relevant Ministry Among the Poor. Developing a Comprehensive Strategy for Mission in Informal Settlement Communities With Special Reference to the Orange Farm Community" (Ph. D. diss., University of Pretoria, 2005).

⁷⁸ Samuel Adams, "The Local Church in a Context of Poverty" (Honours diss., University of Cape Town, 2005).

⁷⁹ *Ibid.*, 51.

its own poverty alleviation strategies.⁸⁰ Emphasis is made on the importance of the leadership serving the congregation, rather than the opposite, which is all too frequently true. Small groups are also emphasised as important spaces for participation and for helping to facilitate care for each other. There is a “need to understand the common experiences and priorities of those who are suffering in the local community.”⁸¹ Teamwork and the training of new leaders are also outlined as important principles for the church to own.

These principles help facilitate what Samuel observes in his article on the apathy of churches regarding helping the poor.⁸² Samuel observes the lack of involvement that churches have, specifically in terms of contributing towards the formation of government policy. He calls for churches to start defining their own approaches to development, rather than just following the mainstream discourse. He says that this would be helped by the churches following two suggestions: conducting research in the field of development and an increased activism.⁸³ Evans adds a complexity to this. He writes about how adopting these practices and encouraging a congregation to increase its activity is often feared to negatively affect church membership.⁸⁴ His findings, however, do not support this fear. Instead, the initiation or adoption of poverty alleviation projects help to build the church in terms of size and unity, rather than affect it negatively and that this evidence should still these fears.

Other authors providing comprehensive tangible suggestions include Julio De Santa Ana⁸⁵ and Margaret Nash.⁸⁶ Although writing as far back as 1979, De Santa Ana’s text is still radical in its call. He argues for the church to be willing to make changes to its methodology and emphasises the importance of being open to the “new methods necessary to equip the churches and their members for the new work of ministry.”⁸⁷ Much of what he calls for may have been answered in today’s churches, but the principle of flexibility and openness is an important cornerstone of maintaining influential church-based development projects.

⁸⁰ Isabel Carter, *Mobilising the Church: A Pillars Guide*, (London: Tearfund, 2004).

⁸¹ *Ibid.*, 30.

⁸² Samuel.

⁸³ *Ibid.*, 70.

⁸⁴ Evans.

⁸⁵ Julio De Santa Ana, *Towards a Church of The Poor: The Work of an Ecumenical Group on the Church and the Poor*, (Geneva: World Council of Churches, 1979).

⁸⁶ Margaret Nash, “Church, Poverty, and Development in Southern Africa,” Carnegie Conference Paper No. 242, part of the Second Carnegie Inquiry into Poverty and Development in Southern Africa, 1984.

⁸⁷ De Santa Ana, 195.

Nash's text is also fairly dated, yet retains its strength as a voice calling for important principles such as participation, sustainability, and self-reliance.⁸⁸ She points out some unique aspects of the role of the church, which has helped me to critically assess my own case studies. More specific recommendations come from Kutu,⁸⁹ who lists recommendations for churches in rural areas, and Gillan,⁹⁰ who comments on the important value of church land. Both give weight to the important resources that churches have (such as land) and how these can help the poor, especially the rural poor.

Pierli and Ratti⁹¹ underline the importance of keeping the 'human person' as the central focus of development. This is what Max-Neef would call the 'human scale'. Pierli and Ratti's article shows the compatibility of church-based development and the theory of Human Scale Development. Ntshumayelo continues, writing of the importance of connecting with individuals in a community before starting any development programmes,⁹² as Max-Neef did in his two experiences. Ntshumayelo recommends that any approach to development must network with local actors and identify community institutions. The reviewing of demographic data is also recommended to aid the formation of development strategies. Like other authors mentioned above, Ntshumayelo argues for the importance of wholistic care and guides the reader through a number of steps in order to be wholistic in one's approach to poverty alleviation. He argues for the importance of caring for people in all aspects. He highlights victims of abuse, the homeless, those suffering from HIV/AIDS, the illiterate, drug addicts, and prostitutes as specific groups in need.⁹³

The practical realities of the wholistic approach to development are described and critiqued by a number of other authors. Anthropologist Paul Hiebert writes about some of the steps to take in order to be wholistic in the churches' approach to development.⁹⁴ He recommends learning the language and cultural practices in order to be culturally appropriate and to build trust. Myers, discussed above, points out in great length the many ways in which the church can and should aim for wholistic ministry. One point that stands out in Myers' approach is the

⁸⁸ Nash, 15.

⁸⁹ Patrick Kutu, "The Rural Poor: Protagonists of Their Empowerment," in *The Poor Discover Their Own Resources: A Practical Approach to Poverty Reduction in Urban and Rural Areas in Africa*, eds. F. Stenger, and M. T. Ratti (Nairobi: Paulines, 2002).

⁹⁰ David S. Gillan, ed., *Church, Land and Poverty: Community Struggles, Land Reform and the Policy Framework on Church Land* (Johannesburg: Progress Press, 1998).

⁹¹ Francesco Pierli, and Maria T. Ratti, "The Human Person: Principal Agent of Human Development" in Stenger, and Ratti.

⁹² Ntshumayelo, 258.

⁹³ Ibid.

⁹⁴ Paul G. Hiebert, "Anthropological and Missiological Reflections," in Yamamori, et al.

importance of working *with* the poor, rather than *for* them.⁹⁵ This means that genuine relationships must be built through long-term commitments of involvement. It also means that the needs of the poor are genuinely satisfied rather than the poor being forced into relationships of dependency with wealthier individuals.

Another way to work *with* the poor is through a restructuring of the way in which preaching and teaching occurs in the churches. This is commented on by Pieterse, who presents an analysis of the shortfalls of current styles of preaching. He argues that preachers use foreign ideas and culturally-alien views to present scripture. Pieterse recommends changing both style and content for the benefit of the poor, through using local illustrations, and through involving the poor in the formulation of the sermon content.⁹⁶

Finally, because of its size and current socio-political significance, a brief review of the literature on the interface of HIV/AIDS programmes and the church is necessary. A good starting point is a publication from the Micah Network, a consortium of Christian development organisations, individuals, and churches.⁹⁷ The paper outlines a theology of HIV/AIDS and how to respond to the illness. It is argued that the disease is a result of the sin in the world and that the correct response is mercy and compassion, not rejection. The church must engage with the realities of the epidemic and begin to speak where it has previously been silent. The paper then emphasises the need for behaviour change as well as harm reduction.⁹⁸

Liebowitz's discussion of FBOs and AIDS looks at Christian organisations and HIV particularly in Uganda where the disease growth rate appears to have slowed.⁹⁹ He makes "the case that FBOs, rather than non-faith-based NGOs, possess significant advantages in delivering certain kinds of interventions."¹⁰⁰ He shows how the FBOs have helped to distribute information and services, how they have stimulated discussion around the disease and how they've encouraged a change of behaviour. Lastly, I would strongly recommend

⁹⁵ Myers.

⁹⁶ H. J. C. Pieterse, *Preaching in a Context of Poverty* (Pretoria: UNISA, 2001).

⁹⁷ Kirstin Jack, "Micah – Towards a Christ-Centred Theology of HIV/AIDS," discussion Paper, 2005, from the Micah Network, <http://www.micahnetwork.org/eng/index.php/home/content/download/201459/16346/file/Micah-towards>. See also World Council of Churches Study Document, *Facing AIDS: The Challenge, the Churches' Response* (Geneva: WCC Publications, 1997).

⁹⁸ Jack, 4.

⁹⁹ Jeremy Liebowitz, "The Impact of Faith-Based Organisations on HIV/AIDS Prevention and Mitigation in Africa," paper prepared for the Health Economics and HIV/AIDS Research Division (HEARD), University of Natal, 2002.

¹⁰⁰ *Ibid.*, 1.

Gennrich's book,¹⁰¹ a South African-published resource on church-based responses to those infected with and affected by HIV/AIDS. It is a rich text that provides practical suggestions from experienced development workers, who have tried and tested their ideas in the field. Of particular note is the emphatic importance of integrating a HIV/AIDS strategy with the rest of the church activities, rather than as an isolated project in itself.

That concludes my exhaustive review of related texts and the first part of my research. It is clear that while there are many publications within the broader discourse, there is a lack of case studies, particularly in Cape Town. This influenced my decision to choose a methodology that immediately addressed the deficiency in the literature.

Methodology

My research grew around my hypothesis of churches having a significant and valuable role to play in poverty alleviation. From this hypothesis, I constructed a central research question, asking "Can churches initiate and maintain successful wholistic poverty alleviation strategies?" The next element of my research method was practical – gathering data through the case study approach. I chose this method not only because of the lack of case studies, but also because of my background in Social Anthropology and my exposure to the participant-observation research technique. I spent time at each of the two churches, staying in homes, sharing meals, and generally joining in with daily activities. I also visited the poverty alleviation projects. At these events I engaged with the activities rather than just observing from a distance so as to get a 'feel' for the work.

The participant-observation approach is traditionally performed over an extended period of time. A key reason for this is to build up relationships of trust. However, I felt that trust already existed at each case study for two reasons:

1. Many of the people I spent time with I knew already and had relationships of trust. The first case study is my own church, where I've been a member for five years. The second is a sister church, where I had visited on several occasions.
2. The few people that I did not know I sensed trusted me as I had been recommended others and they were aware that I was a member of a sister church and associated organisation.

¹⁰¹ Daniella Gennrich, ed., *The Church in an HIV+ World. A Practical Handbook* (Pietermaritzburg: Cluster Publications, 2004).

These two reasons meant that I needed to spend less time at each place than conventional participant-observation fieldwork methodology.

Another decision I made was to intentionally choose two churches that I knew were conducting a wide range of poverty alleviation programmes. This was to provide a comprehensive assessment of various church-based development foci, while remaining in only two churches. Because of this, I have been able to look at areas as broad as housing, healthcare, education, job creation, and advocacy.

An important aspect of my research was the interviews that I conducted with key informants. It was these interviews that provided the bulk of my research data. The interviews were semi-structured and I went to each with a number of open-ended questions, allowing for maximum flexibility.¹⁰² Interviews were digitally recorded, which I later transcribed myself. Each interviewee signed a form of consent,¹⁰³ and each interview was approximately one hour long.

The two churches I selected are different in a number of ways. One is in a small town, the other in one of the largest cities in the country. This was intentional, in order to observe any differences. One of the churches is also significantly larger than the other. In order to provide some limits to my study, I chose churches within South Africa and within the same network. This was largely for pragmatic reasons: I would not have been able to travel internationally and I was already in contact with the network of churches. This network is called Newfrontiers. It is an international group of churches and began in the south of England in the 1980s. It is now active on nearly every continent and consists of many hundreds of congregations.¹⁰⁴

As I planned my visits to the churches, I broke down my central research question into the following four questions, which I asked at both churches:

1. What are the development programmes being run by the churches?
2. How were they initiated?
3. How are they being maintained?
4. What approach is being taken/are they wholistic?

¹⁰² The list of questions is attached as Appendix 1.

¹⁰³ The consent form is attached as Appendix 2.

¹⁰⁴ For more information, see Newfrontiers, <http://www.newfrontiers.xtn.org>.

The initial interviews at both churches answered these questions and were a springboard for subsequent interviews. To these subsequent interviews, which focussed on specific projects, I brought more focussed questions:

1. How have the activities evolved since their inception?
2. What are the specific activities run by the church?
3. What principles and structures are in place to maintain the projects?
4. What is the relationship like with other organisations such as churches, government bodies, businesses, NGOs?
5. Where does funding come from?
6. What sort of impact has been experienced?

The sixth question was a key part of performing the empirical side of my research. By ascertaining the impact through the form of statistical information, I hoped to measure the contribution of the church towards poverty alleviation. For example, I could observe the *number* of woman helped by Jubilee Community Church's women's prison ministry. I have been able to use these quantities as evidence in testing my hypothesis, and have created visual aids such as tables and graphs. These are presented in Chapter 4. My activities at each venue will be discussed in detail now.

Jubilee Community Church

Based in Observatory, Cape Town, Jubilee Community Church is a large church of approximately 800 members. It is a city-wide church, meaning that many of the congregation travel from suburbs up to 30 minutes drive away.¹⁰⁵ Its influence is therefore equally widespread. As I am an active church member, it was the most accessible for my research. I have been a member since 2002 and have been part of the employed staff team since 2005. I therefore have excellent relationships with many of the key informants and easy access to information and resources.

However, I felt strong hesitancy to conducting research on my 'home soil'. I feared that my connection and history at the church would lead to a strong bias. I was also concerned that my established relationships would mean some prejudice, either in my questioning, or the informants answering. This has fortunately not been the case. If anything, I have felt empowered to be more critical in my analysis, and experience a deeper understanding of the church, which I believe to be to the benefit of this study.

¹⁰⁵ Jubilee gathers people from across the entire peninsula, travelling from as far as Noordhoek, Seapoint, and Langa.

My formal research at Jubilee was conducted in May 2007. I began by interviewing one of the overseers of the social ministry projects. This was a Jeremy Cons, who co-leads with his wife, Darlene. The interview was in his office and his answers were very detailed. This meant that my anticipated single hour, quadrupled and we had to meet on two different days. The data is hence very rich. Through the interview I was able to gather an idea of the structure of the various ministries, and then decide who else to interview.

The Jubilee projects are unofficially divided into 'internal' and 'external' ministries. During the interview with Jeremy Cons, I felt that I had enough information about the former group, but would need to conduct interviews with the Directors of the latter. The four 'external' ministries at Jubilee are those that are formally registered as Non-Governmental Organisations. I contacted their Directors, and then interviewed the four individuals separately. With the three who have their own premises, I conducted the interview in their offices. The Director of the prison ministry does not have an office, so the interview took place in my own office within the church building.

After the interviews, I sent each interviewee an email of thanks, and requested the official wording of the various vision statements, accurate statistics, and any photos they had. In addition to the interviews and the emails, I also attempted to visit some of the ministries. I went on a tour of the drug rehabilitation facilities and I visited the prison. A visit to one of the schools fell through at the last minute. Additionally, I have interacted with the women's group, the health centre, and the sewing project as they are situated close to my office at the church building.

Dihlabeng Christian Church

Dihlabeng Christian Church is situated in Clarens, a small town in the Eastern Free State. It is a short drive from the Lesotho national border. The church was born in 1996, out of the work of Steve and Heather Oliver, who currently lead the church. Approximately 300 adults attend each week. Because of my connection with Newfrontiers, I had heard much about Dihlabeng and my first visit there was at the end of 2004.

During that initial visit, I discovered a large number of activities being run by the church in the direction of poverty alleviation. I had numerous informal discussions about the projects and the visit was primarily one of relationship building. I attended the formal church meetings

and participated in the activities. I also joined in with the planting of a maize field in northern Lesotho, as part of the church's agricultural programme.

I lived with Pete and Jo West for the week. I knew Pete from my high school and we had attended the same church in Zimbabwe. Pete co-leads the agricultural programme and Jo was then teaching at the Dihlabeng School. These relationships have been pivotal in my research – providing connections with other key informants, as well as hosting me on each visit. Because of the existing relationship as well as the scope of development projects being run from the church, Dihlabeng was a helpful and accessible case study.

My second visit was to conduct the formal research for my Masters. I spent five days in Clarens in April of 2006. I joined in with the activities as before, attending some of the meetings, as well as spending a day in Lesotho and seeing more of the church's activities there. My initial interview was with Steve Oliver, the lead Elder of the church. As with the first interview at Jubilee, this interview formally introduced and explained to me the social ministries of Dihlabeng. I was given full permission to interview other key informants. This I did during the course of the visit. I interviewed Jo West and an Elizabeth Mbele about the school, Pete West about the farming, and a Loretta Dickerson and Liesbeth Lengoabala about the assistance to the terminally ill.

In March of 2007 I conducted a third visit, wanting to update the information I had gathered the previous year. My reason for the visit was also to attend a conference being run at the church. This gave me space for lots of relationship building and to witness an intense period of formal teaching, allowing me to observe the principles and emphases that Dihlabeng adheres to. Informal discussions gave me access to updated statistics with the farming (visiting Lesotho once again), the school, and the ministry to the terminally ill.

Following my participant-observation based research, I began the process of analysis and social scientific reflection. In retrospect, I feel that certain observations about my research are necessary. At a positive level, the two churches fulfilled my expectations of their strengths as case studies. Informants were obliging and both studies provided a sufficient diversity of activities to analyse. The interviews were successful and my questions were well structured, producing rich and comprehensive data.

My research would have benefited from a number of improvements. Firstly, the research during my final visit to Clarens was not conducted as scientifically as the previous visits. I did not record the follow-up answers as they were very brief and was not sure whether the interviewees needed to sign an additional form of consent. Secondly, interviewing the leader of every single project would have added more detail to my review of church-based development programmes. By focussing on the overseers of the programmes my review was less comprehensive than it could have been. Similarly, my research would have benefited from more interaction with the activities of each ministry. It would have been helpful to engage with the various projects at a hands-on level, enabling a more qualitative experience and empowering me to be more critical.

The time constraints upon this masters thesis prevented such qualitative research. Such constraints also meant that I spent little time with those participating in the projects. I conducted no formal interviews with the 'poor', something I would include if I were to take this research further. I am clear that a formal needs assessment as well as other qualitative research amongst the participants of the projects would be very valuable in deepening the analysis of the churches. It would add a great amount of data through which to more accurately assess the strengths and weaknesses of the church projects and would be an excellent entry point for doctoral research.

Lastly, it must be stressed that my proximity to the research context at Jubilee Community Church will have had much influence on my thesis. Similarly, Dihlabeng Christian Church's link to Jubilee will also have been influential. This closeness to the subject is likely to have had an impact at all levels of my research – in the formulation of the initial research question, in the methodology employed, and ultimately in the interpretation and presentation of the data. While I have aimed for the necessary objectivity in my work, my proximity to the research context is a significant aspect of the thesis.

Bearing those criticisms in mind, the research and practical element of the testing of my hypothesis was concluded with the case studies. My analysis of the data thus began with a thorough reading of the transcribed interviews and answers to my questions. The two case studies were then scrutinised in the light of Max-Neef's theory of Human Scale Development to ultimately test my hypothesis of churches having a significant role to play in development. I will present the results of my analysis in a later chapter, but will firstly summarise Max-Neef's theory (Chapter 2) and then describe the case studies in greater detail (Chapter 3).

Chapter Two: The Matrix

In this chapter, I present the theory of *Human Scale Development*. The chapter begins with a brief history of Manfred Max-Neef and his theory. As I have already mentioned in Chapter 1, Human Scale Development is an approach to development that radically opposes the conventional, mainstream theories. These are the neo-liberal, top-down strategies for poverty alleviation. Instead, Human Scale Development advocates a people-centred, bottom-up, orientation, that is participatory and transdisciplinary. The theory is in this way indeed radical. Max-Neef himself writes that it “requires a new approach to understanding reality.”¹

The central tenets of Human Scale Development are presented below in three separate sections:

1. Part One: The Matrix of Needs and Satisfiers.

Instead of poverty as it is popularly understood, Max-Neef argues for the existence of multiple *poverties*. He presents a case for nine fundamental and universal human needs. If any one of these is lacking, a poverty exists. He writes that from groups of poverties, pathologies form. A ‘satisfier’ is required to combat needs. Four types of satisfier exist, of which the ‘Synergic’ type is the most effective.

2. Part Two: Human Scale and Micro-Organisations.

Max-Neef argues that ‘small is beautiful’. His theory revolves around the idea that development has a greater effectiveness at the *local level* and that development policies should encourage multiple instances of small-scale, or ‘human scale’, endeavours. Additionally, micro-organisations must be served by macro-organisations.

3. Part Three: Self-Reliance.

The ultimate aim of Human Scale Development is the growth of increasing degrees of self-reliance. This is to combat the dependency on external support that is frequently found in development. It is a means to restore dignity to the poor and to form sustainable, locally-defined, solutions to poverty.

¹ Max-Neef, *Human Scale Development*, 14. Due to the large number of footnotes, I have chosen to restart the footnote numbering at each chapter.

After a thorough analysis of what these three mean, I discuss some of the limitations to Human Scale Development as Max-Neef presents it. I introduce the Capabilities Approach of Sen and Nussbaum as a means to critically assess the theory.

Introduction to Manfred Max-Neef

Manfred Max-Neef, born in Chile, is most frequently described as an economist. However, his experience and expertise present him as a far more rounded professional. In the 1960s, he lectured in economics at the University of California, Berkeley, as well as numerous other US and Latin American universities. Following this, he was employed by large development organisations to help in South America. These included the Pan-American Union, The United Nations Food and Agriculture Organisation, and the International Labour Office (ILO).

It was the ILO that brought him to Ecuador in the early 1970s, where he was appointed as Project Manager of a scheme entitled ECU-28. This project was part of a broader programme to improve the living conditions of Indian communities. Max-Neef writes that the project was orientated around “horizontal communication for peasant’s participation and self-reliance.”² The project involved the formation of committees within each rural village, who each produced a report explaining their needs, perceived causes of their poverty, and some solutions to the problems. A series of meetings then took place, with representatives from each village meeting together to discuss the regional situation. The last stage of the process was the drafting of a proposal for the Ecuadorian government to use to help the villages. Ultimately, however, the project was closed down due to tensions within senior levels of management as well as the Ecuadorian government. Max-Neef was dismissed and no further action was taken for the benefit of the poor.

Fig. 2. Manfred Max-Neef



In the late 1970s, Max-Neef started a new project. This became known as the ‘Tiradentes Project’, and was subtitled the “Revitalization of Small Cities for Self-Reliance.”³ The

² Max-Neef, *From the Outside Looking In*, 23.

³ *Ibid.*, 119.

employer was The Latin American Vocational Training Research and Documentation Centre (CINTERFOR). As he did in Ecuador, Max-Neef began a slow process of engaging with the local people, this time in the small Brazilian city of Tiradentes. Unlike ECU-28, the Tiradentes Project was a great success, with many local businesses growing and new ones starting, tourism and trade increasing, and connections with other groups forming for the benefit of the city.

Max-Neef wrote the book *From the Outside Looking In: Experiences in Barefoot Economics* to describe these two projects.⁴ In the opening chapter, the author describes the work as “a book about ‘barefoot economics’...about ‘economics as if people mattered’”.⁵ Max-Neef writes of how his journey away from mainstream economics began:

“...how it emerged out of my personal crisis as an economist. About fifteen years ago, I realized what I should have discovered years ago, that economists had become dangerous people. Their discipline...suddenly became *the* magic science: the one to provide the answers to most of the pressing problems affecting humanity.”⁶

In 1981, Max-Neef set up the Centre for Development Alternatives, or CEPATUR. Today, this organisation continues the approach to development that Max-Neef pioneered and was responsible for the production of Max-Neef’s seminal work,⁷ which presents the matrix of needs and satisfiers. This approach to development has been applied by other organisations, including the National Mental Health Programme of Argentina as well as many small organisations within the Argentine province of Mendoza.⁸ Max-Neef’s alternative and all encompassing approach to poverty is clearly one that has been valued by others.

The fact that Max-Neef is so involved with applying his beliefs is one of the most inspiring facts about him. His life experiences are equally admirable. Max-Neef stood for President in the Chilean election of 1993 and achieved an impressive minority vote. He is a member of The Club of Rome and winner of the Right-Livelihood Award.⁹ Max-Neef continues to contribute to the alternative development discourse and is currently Rector of the Universidad Austral de Chile.

⁴ Ibid.

⁵ Ibid., 19.

⁶ Ibid., 19-20.

⁷ Max-Neef, *Human Scale Development*.

⁸ Clarke, 5.

⁹ Wikipedia.

Part One: The Matrix of Needs and Satisfiers

Max-Neef's approach to development centres on a matrix of *needs* and *satisfiers*. This is the framework by which he interprets and addresses the widespread poverty facing humankind in the 21st Century. A good starting point for helping one to understand exactly what this is about is the list of three postulates that are outlined in the second chapter of Max-Neef's book:

1. Development is about people and not about objects.
2. Fundamental human needs are finite.
3. Fundamental human needs are universal across both time and space.¹⁰

Postulate one, then, is an indirect criticism of conventional development strategies for their focus on the *quantitative* growth of objects through indices such as the Gross National Product (GNP). Max-Neef argues that if development is truly about people, then it must focus on the *qualitative* growth of *people*. Thus development, according to Max-Neef, is about improving the situation of individuals and of real peoples' situations. It is not about improving economic output, the maximisation of utility or of profits, or of any other quantitative indicator. Max-Neef writes that "The best development process will be that which allows the greatest improvement in people's quality of life."¹¹

This 'quality of life' then, is what is being sought through Human Scale Development and the matrix of needs and satisfiers. This can be understood by Max-Neef's explanation that improving the 'quality of life' means improving the "possibilities people have to adequately satisfy their fundamental human needs."¹² It is the satisfaction of these human needs that leads to an increased quality of life, and therefore to 'development' or poverty alleviation.

Max-Neef's theory presents a defined list of needs. This leads us to the second postulate, that *fundamental human needs are finite*. According to Max-Neef, there are nine fundamental needs: affection, creation, freedom, identity, idleness, participation, protection, subsistence, and understanding. These are described as *axiological* needs. In addition to these, there are four *existential* needs, those of being, having, doing, and interacting (see table below). The third postulate adds an additional characteristic to the needs, arguing that these *fundamental human needs are universal across both time and space*. That is firstly, that these nine needs

¹⁰ Max-Neef, *Human Scale Development*, 13.

¹¹ *Ibid.*, 16.

¹² *Ibid.*, 16.

have been experienced across all periods of time and will continue to be salient in the future. Secondly, they have been experienced by all people groups across all continents.

The list of needs according to Human Scale Development is complete in itself and no other fundamental needs exist outside of it. In addition, the list must be understood as an integrated system. This means that within the list of needs there is a great deal of interaction. Max-Neef explains: "all human needs are interrelated and interactive."¹³ Whereas Maslow's well known list of needs is a hierarchy¹⁴, Max-Neef's view is that, other than subsistence, the list is completely flat. Each need is equally important.

Fig. 3. below illustrates that there are nine needs in the first category and four in the second. The four latter needs can be understood as the needs by which the first nine are realised. In other words, protection is experienced at four levels: through being, having, doing, and interacting. One needs to *be* protected, to *have* protection, to *do* activities that lead to *protection*, and to *interact* in a protected space.

Fig. 3. List of Needs according to Human Scale Development

Axiological	Existential
Affection	Being
Creation	Having
Freedom	Doing
Identity	Interacting
Idleness	
Participation	
Protection	
Subsistence	
Understanding	

This example may be applied to all nine of the axiological needs. Thus, the matrix argues that there is need to be, have, do, and interact within the spheres of affection, creation, freedom, identity, idleness, participation, protection, subsistence, and understanding. De Wet¹⁵ reiterates the relationship between the two categories: he writes that the four existential needs "explain what these needs mean to people in practical terms [by] categorising and describing

¹³ Ibid., 17.

¹⁴ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50 (1943): 370-396.

¹⁵ De Wet, *An Introduction to Human Scale Development*.

the satisfaction of the nine fundamental human needs.”¹⁶ I now explain each of the needs in more depth.

Axiological Needs

Affection refers to the need to be affirmed, loved, and cared for.

Creation is the need to express oneself through diverse and creative means.

Freedom is the need for autonomy to make choices and decisions without repression.

Identity refers to the need for association with a larger group. This provides a sense of ‘self’ within a broader context.

Idleness, or relaxation, is the need for rest and regular periods without working.

Participation is the need for interaction with others. It involves team work and communication.

Protection refers to the need for safety from any form of danger or oppression. This could equally be a threat to one’s health or one’s liberties.

Subsistence is the only need Max-Neef sees as having any priority. It is the need for food and nourishment.

Understanding, or empathy, refers to the need to be understood and acknowledged.

Existential Needs

Being refers to the attributes of the satisfier, expressed as adjectives. For example, the need for participation may be expressed and satisfied through the personal attributes of *being* receptive, talkative, willing, and so on.

Having is the category that refers to things one must have in order to satisfy a need, expressed as nouns. Thus, idleness is satisfied by *having* a bed to sleep on or a television for entertainment.

Doing, expressed as verbs, are things one *does* in order to satisfy a need. An example of this is playing a musical instrument as the satisfaction of the need for creation.

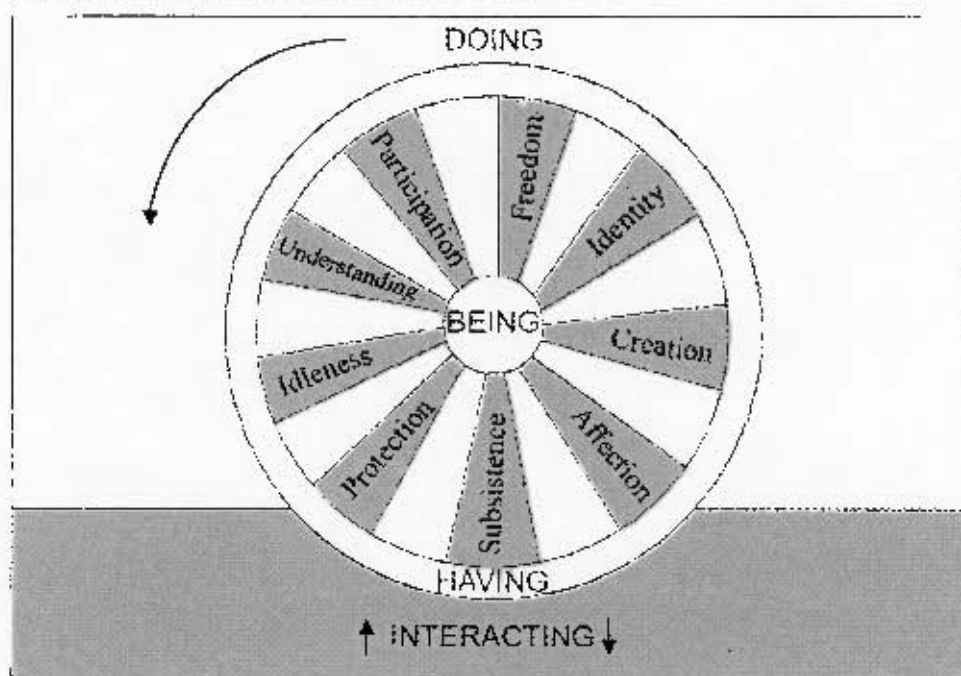
Interacting. This fourth category sets the specific context for the three other categories. The group of friends a school child *interacts* with will go some way in meeting the need for identity, for example, the ‘cool’ group vs. the ‘nerds’.

Appendix 3 presents a table that is taken directly from Max-Neef’s text and shows the relationship between all of the needs. This is the diagram of the matrix that I have referred to. It shows the interface between the nine axiological and four existential needs. It is a useful

¹⁶ *Ibid.*, 3.

reference for any application of the theory as well as helping to understand the first tenet of the theory. Similarly, a helpful illustration of the relationships within the system of needs is a diagram devised by Anne Hopc, a Zimbabwean, shown below. In order to explain Human Scale Development in an African context, the concept of a wheel is used. One author explains that in Africa there is a “strong sense of the rotation of life from one season to the next”.¹⁷ The South African context of my own research means that the diagram is particularly valuable.

Fig. 4. The Wheel of Fundamental Human Needs¹⁸



Clarke explains how this image of the wheel represents the *connections* within the theory. He writes

Firstly, it needs to *be* centred and fixed on an axle (being). Secondly it needs to *have* a rim and a tyre pumped with air (having). Thirdly it needs to *turn* freely if it going to be of any use (*doing*) [sic]. Finally, it needs to be in appropriate contact with the ground – the environment – in an *interaction* of forces that propel the wheel, and whatever it is carrying, forward.¹⁹

The image of the wheel thus helps to explain the relationship of all the parts of the theory. Another interpretation of the connections of the system of needs presented in Human Scale

¹⁷ Clarke, 9.

¹⁸ *Ibid.*, 10.

¹⁹ *Ibid.*, 13-14.

Development is that presented by the Alliance of Sustainability.²⁰ Kopp applies the theory to the idea of a 'sustainable self'. He presents the following schema, explaining that a 'sustainable self' is made of a:

Fig. 5. Kopp's Order of Needs²¹

Physical body that is

Healthy, exercises, eats a proper diet, gets ample rest and is

Protected and Secure

With ample shelter and surrounded by family and friends and is allowed to express

Affection/(Emotion)

And share feelings, desires, emotions so that you gain

Understanding

Of yourself, others and the world around you which lets you

Participate/Serve

And contribute to your family, friends, causes, charities, and to allow yourself to be contributed to which can be balanced by

Leisure [Idleness]

To take time out, to "not do," to do things for the sake of pure enjoyment, to relax which allows for

Creativity/(To create)

To allow your own essence, your distinct personality to come through in any form it wishes be it music, art, dance, writing, sports which gives you a sense of

Identity

That special something in you that makes you distinctly you which leads to

Transcendence

And one's connection to all things, to know that you are one small piece of the whole which liberates you to

Freedom

And control of your own destiny. Your choices, your intentions, and your actions create your reality.

This is a helpful way of appreciating the connectedness of the nine axiological needs and is definitely valuable in appreciating the theory's applicability. However, it does so at the risk of placing a linear order and hierarchy upon the system, something directly contrary to the Human Scale Development approach. Note also Kopp's addition of 'transcendence' to the list of needs. This is an important observation. Max-Neef explicitly leaves out transcendence from his system of needs, on the basis that it is not universal. This is a controversial issue, which will be dealt with later in this chapter.

The theory of Human Scale Development thus begins with the observation of these nine axiological and four existential needs. Where any one of these needs is not satisfied, a poverty exists. By this, Max-Neef presents a radical departure away from the usual perceptions and definitions of poverty. His definition is broad and complex. This complexity is intentional and

²⁰ Kopp.

²¹ Ibid.

Max-Neef critiques the current social theories by saying that “while our societies have become increasingly complex, our theories of society, whether social or economic, have become increasingly simplistic.”²² The complexity of the theory is valuable as it can be applied across all spheres of society, irrespective of income, education, healthcare, and so forth. For example, the wealthy owner of a large property, who is burgled, lives with a poverty: his need for *protection* is not being satisfied. Notice also the grammatical shift as well. He has *a poverty* rather than is living *in poverty*. This subtle difference has profound implications. It makes the idea of poverty far more containable. Poverty is no longer a vague yet pervasive term for one’s status. It is simply the lack of protection, or affection, or whatever combination from the list of needs. Because it is more contained, it is also easier to address. Thus, one must simply put satisfiers in place to ensure that that specific need is met. Poverty will then effectively be alleviated. This is radically different to the economic and narrow view of poverty as insufficient income or utility.

Max-Neef adds an additional dimension to his interpretation of poverty. He writes that “poverties are not only poverties. Much more than that, *each poverty generates pathologies*. This is the crux of our discourse.”²³ This is clearly a central component of Human Scale Development. It is very surprising, then, to find that Max-Neef gives no concrete definition and is instead rather vague about pathologies. What he does write, is how numerous poverties will combine in the form of a pathology. Within the economic sphere, he lists unemployment, external debt, and hyperinflation as some of the Latin American pathologies. In turn, these pathologies also generate poverties. More specifically, they are termed “collective pathologies of frustration”.²⁴ These frustrate individuals in their attempt to get work, to provide for their family, and therefore in the satisfaction of many of their needs. In the political sphere there exist “collective pathologies of fear.”²⁵ Max-Neef suggests this is due to intimidation from governments, civil unrest, and general violence and political marginalisation.

By way of summary, Clarke explains:

If fundamental needs are not met over an extended period of time, or are met by false satisfiers, then poverty in one form or another will result. If unmet needs are not understood and acted upon, a complex and persistent sickness will take hold of society, a *pathology* which can only be addressed by radical changes and the combined effort of many influences and experts.²⁶

²² Max-Neef, *Human Scale Development*, 97.

²³ *Ibid.*, 19.

²⁴ *Ibid.*

²⁵ *Ibid.*, 21.

²⁶ Clarke, 17. My emphasis.

This takes us to the next aspect of Human Scale Development, that of the satisfaction of these needs. Max-Neef writes that a “satisfier may contribute simultaneously to the satisfaction of different needs or, conversely, a need may require various satisfiers in order to be met.”²⁷ The relationship between satisfiers and needs is therefore not fixed. While *needs* remain within a fixed list, it is the satisfiers that vary across time and space. Indeed, Max-Neef goes as far as saying that “one of the aspects that define a culture is its choice of satisfiers.”²⁸ While acknowledging that there may be others, Max-Neef goes on to describe five types of satisfiers:

Destroyers or Violators

This type of satisfier fails in its intention to meet a need. It also negatively affects the satisfaction of other needs. These satisfiers are usually found where a satisfier is forced upon people by those with power.

Pseudo-Satisfiers

These “generate a false sense of satisfaction of a given need”.²⁹ They do not have the same aggressiveness as the first type of satisfier. However, after some time they may effectively impair the satisfaction of the need. Clarke gives the example of motor car adverts that promise satisfaction of a man’s need for identity, affection, participation, and freedom. The reality is more likely to cause financial difficulties with monthly payments and petrol costs, leading to familial conflict.³⁰

Inhibiting Satisfiers

These satisfiers tend to oversatisfy. The effect of this is that the meeting of other needs falls short. An example of an inhibiting satisfier is the playing of computer games. It will satisfy the need for idleness and even some participation, but is likely to inhibit other needs such as creation, identity, and affection.

Singular Satisfiers

These are fairly common in the history of development interventions, whereby a single need is isolated. Their effect on other needs is neutral, and hence they are insufficient in their approach.

²⁷ Max-Neef, *Human Scale Development*, 17.

²⁸ *Ibid.*, 18.

²⁹ *Ibid.*, 31.

³⁰ Clarke, 15.

Synergic Satisfiers

The final category of satisfiers is the most desirable and effective. Max-Neef writes that they

...are those that satisfy a given need, simultaneously stimulating and contributing to the fulfillment of other needs. They share the attribute of being anti-authoritarian in the sense that they constitute a reversal of predominant values, such as competition and coerciveness.³¹

This final type of satisfier facilitates the meeting of many needs concurrently. Meanwhile, there are no negative effects on the meeting of other needs. Thus, they are beneficial and sustainable in their role in the poverty alleviation process.

A distinction is drawn between *exogenous* and *endogenous* satisfiers. Max-Neef argues that the first four satisfiers are “exogenous to civil society as they are usually imposed, induced, ritualized or institutionalized.”³² They are initiated from the top-down, by those in power, and forced upon communities. The alternative, the endogenous satisfiers, are preferable. Such satisfiers are initiated from the bottom, at grassroots level. There is ownership, participation and, as Max-Neef’s Tiradentes project reveals, successful poverty alleviation

One last thing to be said in this section regards the role of economic goods. Goods, simply understood as economic objects, are the *means* for the satisfaction of needs. Technologies, tools, and equipment, are employed by humankind for the satisfaction of their needs. To continue with the example of the wealthy property owner, the need for protection will be satisfied through the use of goods such as electric fencing, a burglar alarm and even a security guard. With this in mind, it is easy to view goods as satisfiers in themselves. However, this is not the case. Clarke warns that when we employ a satisfier it will “give rise to the production or provision of such things.”³³ Goods then are the means for satisfaction, not the satisfiers themselves. Thus, the property owner’s need for protection will be satisfied through being protected. To do this, such goods as listed above are used.

Thus poverty alleviation occurs as needs are met by satisfaction through the employment of economic goods. The most positive form of this process will be through synergic satisfiers, initiated at the grassroots level. It is this grassroots level that concerns us in the next section of the review of Human Scale Development.

³¹ Max-Neef, *Human Scale Development*, 34.

³² *Ibid.*, 34.

³³ Clarke, 13.

Part Two: Human Scale and Micro-Organisations

This second section of this review of the theory is essentially to do with the *human scale* aspect of Human Scale Development. It is an emphasis on size and in particular, on smallness. Human scale then, includes the family, the group, the community, and the local, what is termed the 'invisible world'. This once again emphasises how, for Max-Neef, development is about benefiting *people* and not about quantitative indices. In line with his promotion of smallness, Max-Neef writes with strong opposition to *big* structures. He observes how large systems such as conventional government policies nearly always fail in their intentions. However, big structures, such as government, do have an important role to play. The interface between the micro and macro is complex but crucial. It requires 'organic articulation' that carefully liberates the informal sector from relationships of dependency.

The theme of smallness is present in Max-Neef's early writings. Commenting on development, he writes the following:

It is a matter of a drastic redistribution of power through the organization of horizontal communal integration. It is a matter of passing from destructive giantism to creative smallness.³⁴

Again:

...since my concern is with the people of the invisible sectors that account for more than half of the world's population, I no longer believe in 'national solutions' or 'national styles'. I do not even believe in 'national identities'. I do not believe to put it in a nutshell-in any form of giantism. Hence, as a barefoot economist, I believe in local action and in small dimensions. It is only in such environments that human creativity and meaningful identities can truly surface and flourish. So what next? My reply is this: if national systems have learned to circumvent the poor, it is the turn of the poor to learn how to circumvent the national systems.³⁵

It should be clear that Max-Neef's antipathy is towards large scale programmes, structures, and grand theories. He is hostile to the idea that poverty alleviation is achieved by giant external actors; by policies formulated by some withdrawn academics; or by the duplication of successful strategies that have worked elsewhere.

Human Scale Development proposes a solution to the dominance of macro-organisations. It draws attention to "the invisible sectors"³⁶ of society. By this loose category, Max-Neef is

³⁴ Max-Neef, *From the Outside Looking In*, 55

³⁵ *Ibid.*, 117

referring to “the ‘sub-history’ of everyday life where productive practices are linked closely to collective survival strategies, cultural identities and popular memory.”³⁷ These groups are not viewed as the sole medium for transformation, but are specifically highlighted because mainstream development theory tends to ignore the ‘invisible world’. Max-Neef goes on to write of how “such a world contains and generates connections between economic practices, social organizations and cultural features which cannot be disregarded in any discussion concerned with endogenous development.”³⁸ Thus, for development to effectively take place, the ‘invisible world’ needs to be recognised.

Human Scale Development, therefore, recognises youth and women’s groups, co-operatives, small-scale clubs and societies, churches, local businesses and entrepreneurs, trade unions, and so on. They are recognised as important social actors and are intentionally drawn into the development process. This is accomplished in two ways. Firstly, the development process works towards the strengthening of micro-organisations.³⁹ Decision making has to be decentralised, and resources must be made accessible. Most importantly, as Max-Neef’s Ecuadorian experience illustrates, popular participation has to be maximised. The second way to harness the power of the invisible world is the creation of horizontal networks: “The invisible actors should organize horizontal networks, undertake mutually supportive action, articulate individual and group practices and thus develop shared projects.”⁴⁰ By taking such actions, micro-organisations will be mutually supported and are therefore more likely to survive difficult seasons, ultimately reaching higher degrees of their quality of life.

What is implied here, then, is that there must be an abundance of micro-organisations. Instead of a centralised body of vertical communication, the model is one of a decentralised and large number of groups. Max-Neef argues the need to:

Think small and act small, but in as many places as possible. Whatever cannot be achieved with national systems must necessarily assume the *many forms* of local self-reliance. Everything that can be done at local levels, is what should be done at local levels.⁴¹

Human Scale Development would therefore encourage the meeting of as many needs as possible, through the maximum number of human scale endeavours as possible.

³⁶ Max-Neef, *Human Scale Development*, 65.

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ *Ibid.*, 66.

⁴⁰ *Ibid.*, 67.

⁴¹ Max-Neef, *From the Outside Looking In*, 117. My emphasis.

Max-Neef goes on to observe three characteristics of micro-organisations:

1. Micro-organisations are heterogeneous.

Alternative motivational factors and the diversity of micro-organisations distinguish them from the formal economy. There is a variety of activities, services, and goods produced, as well as of forms of organisation, communication, and structure.

2. Micro-organisations lack stability.

Max-Neef observes “high birth and death rates”⁴² amongst micro-organisations. The instability is caused by competition from the formal sector, insufficient access to credit, as well as numerous structural weaknesses such as distance from suppliers and the market.

3. Macro policies are fundamental to the well being of micro-organisations.

These instabilities can be overcome through outside assistance. This may be through the private sector, but Max-Neef emphasises the role of government. He writes: “the state can undermine their existence either by neglect or by...repression.”⁴³ Thus, the government’s role is crucial.

By noting these three points, Human Scale Development acknowledges the difficulties of working with micro-organisations. However, by taking such factors into consideration and addressing them, the invisible world becomes a viable alternative solution to conventional economic development. In particular, the *economic* role of micro-organisations is highlighted by Max-Neef. These groups are defined as the micro-enterprises “which operate in the empty spaces left by the capitalist market.”⁴⁴ They form either because the mainstream economy has limited opportunities or because of a conscious choice to create an alternative to the formal sector. The accumulation of capital, the dominant rationale in mainstream economics, is therefore only a partial contribution to the birth of these micro-enterprises. The role they play in poverty alleviation is argued to be significant, as the transaction of capital within these numerous micro-organisations benefits many at the grassroots level of society.

Thus, the emphasis on the human scale involves radical restructuring at numerous levels. It is not an easy task for this to happen. For Human Scale Development to be carried out, it therefore requires certain values to be adopted by those involved. One of these is a respect for

⁴² Max-Neef, *Human Scale Development*, 72.

⁴³ *Ibid.*, 73.

⁴⁴ *Ibid.*, 72.

diversity. Max-Neef writes that an important question for democratic societies is “how to respect and encourage diversity rather than to control it. In this regard, development must nurture local spaces, facilitate micro-organizations and support the multiplicity of cultural matrixes comprising civil society.”⁴⁵ For Human Scale Development to succeed, it is imperative that diversity in all forms is respected: social, economic, political, religious and so on. In addition, diversity is an intrinsic aspect of the theory as the list of nine needs is in itself diverse and reflects the diversities within humankind.

Another value is the need to *understand* those local and diverse spaces. This is implied in much of Max-Neef’s writings on Human Scale Development. To encourage the local structures to continue and to grow, understanding is needed. That is exactly what happened in both Ecuador and Tiradentes, when Max-Neef spent a great deal of time ‘on the ground’ with the local people. This was a key aspect of the development process in both cases. To aid this process, Max-Neef recommends a reformulation of the ways in which knowledge is produced. Methodologies must be adapted in order to facilitate participation in the research process, to “make information available to the people [and] also insure that it is relevant to their interests.”⁴⁶

Thus, the *human scale* and its various nuances are integral to Max-Neef’s development process and is the framework in which the meeting of needs through synergic satisfiers will take place. It is also the context in which the goal of self-reliance is attained. Self-reliance as both an idea and an achievable goal is now discussed in part three of this chapter.

Part Three: Self-Reliance

If the ultimate goal of Human Scale Development is improving the quality of life of people through meeting their basic needs, and the human scale is the level at which this occurs, then *self-reliance* is the sustainable medium by which this process takes place. Self-reliance is an approach that directly opposes relationships of dependence. However, instead of independence being sought, it is rather about reaching a status of *interdependence*. The interdependence of micro-organisations in the invisible world makes up the self-reliance that is essential to Max-Neef’s thesis.

⁴⁵ Ibid., 10.

⁴⁶ Ibid., 70-71.

To expand on what self-reliance opposes, I refer to Max-Neef's discussion of the current international structures that create and maintain "multiple dependencies".⁴⁷ It is now common knowledge that 'Third World' countries have enormous debts that they struggle to pay. This results in financial dependence on wealthier states. Similarly, through the global media, "imitative consumption patterns"⁴⁸ are fostered that represent a dependence on foreign goods and technology. The dependence on the 'foreign' is therefore worked out in the realms of economy, finance, politics, and the socio-cultural.

This dependence, it is argued, also continues in the domestic sphere. Max-Neef writes that there are additional relationships of dependence at the local, regional, and national level.⁴⁹ In these spheres, power is limited to elite groups who are able to dominate through economic or political status. These groups are not participating at the human scale, but instead function in regional or national power centres. Max-Neef goes on to say that it is these multiple dependencies that frustrate the development of self-reliance. They stifle creativity and entrepreneurship at the local level, preventing the formation of new micro-enterprises or the growth of those already in existence. This phenomenon will also force people to leave local spaces and go to cities in order to seek a potentially improved quality of life.

The solution to this situation is self-reliance. In other words, this is a conscious move towards maximising participation, encouraging local creativity, tolerating and respecting diversity, distributing wealth with fairness, and allowing for the freedom of political and cultural expression. It is not about isolating individuals or communities, but rather the encouragement of networking at the human scale. Max-Neef writes:

It is only by generating self-reliance, where people assume a leading role in different domains and spaces, that it is possible to promote development processes with synergic effects that satisfy fundamental human needs.⁵⁰

He continues:

Interdependence without authoritarian relationships is able to combine the objectives of economic growth, social justice, personal development and freedom in much the same way that a harmonious combination of such objectives can achieve both the collective and individual satisfaction of the different fundamental human needs.⁵¹

⁴⁷ Ibid., 55.

⁴⁸ Ibid., 56.

⁴⁹ Ibid., 57.

⁵⁰ Ibid., 58.

⁵¹ Ibid.

Thus self-reliance through horizontal interdependence leads directly to the satisfaction of needs.

This horizontal interdependence avoids the occurrence of 'instrumentalisation'. That is, the trend whereby some people, or even some countries, become the 'instruments' of others. This is linked to dependency, although the emphasis is more on the *exploitation* of the poor and dependent by those with power. Such exploitation leads to one-sided development. Self-reliance, therefore, moves directly away from instrumentalisation by encouraging local autonomy.⁵²

An additional way in which self-reliance improves the quality of life is through changing the way people see themselves. The exploitation by hegemonic powers has the effect of repressing people's sense of worth and value. Self-reliance, however, opens up a new set of possibilities for an increased quality of life and therefore gives freedom for greater capacity and potential. Max-Neef says that cultural diversity is both maintained and grown through the processes of building self-reliance as the 'local' becomes valuable and self-confidence increases.⁵³

Lastly, the building of self-reliance must also be acknowledged as a process, rather than a single action. "Absolute self-reliance is utopian", admits Max-Neef and instead, "What is both desirable and possible is *the achievement of increasing degrees of self-reliance.*"⁵⁴ Furthermore, while one may get the impression through the above discussion that self-reliance is entirely executed by government and development bodies, this is not so. Micro-organisations are responsible for the degree of self-reliance to which they attain. It is imperative that they recognise this and actively participate in spaces of horizontal interdependence. Micro-organisations must take the autonomy given to them and use the resources made available. Thus, the relationship between micro and macro is two way.

Having described Max-Neef's views on self-reliance above, and shown how it facilitates poverty alleviation through meeting fundamental human needs, the review of Human Scale Development is complete. I would now like to discuss what I perceive to be the key strengths of Human Scale Development, before highlighting some of the weaknesses and limitations.

⁵² Ibid., 63-64.

⁵³ Ibid., 65.

⁵⁴ Ibid., 75.

Strengths of Human Scale Development

The openness of Max-Neef to improvements on his theory is repeated time and again in his writings. It is perhaps the greatest strength of the theory. Right from the Preface of his second work, Max-Neef is humble enough to say that Human Scale Development “offers suggestions, while remaining open to further elaboration.”⁵⁵ An important statement from Max-Neef is that

the proposal we have developed *is not a model*. It is an open option which is justified only to the extent that we understand it, internalize it and implement it through a praxis that is in itself *a process in constant motion*.⁵⁶

This flexibility within the theory of Human Scale Development is of great credit. It answers any concerns about its applicability outside of South America. As ‘a process in constant motion’ it is able to morph from the South American to the South African context and hypothetically to anywhere else. Max-Neef is saying that the theory can be used by anyone and shaped according to their socio-economic context. This means that Human Scale Development allows for local ownership of the development process. It is a people-centred approach and has the strength of maximising inclusion through participation.

Furthermore, the flexibility of this approach means that it is universally applicable. This is a great strength. While it may be pointed out that the theory is heavily influenced by its South American origin,⁵⁷ it must be said that even at the outset of the theory, it was internationally supported: by a “handful of friends from Sweden and Canada.”⁵⁸ In addition, there are a number of South African users of the theory. One of these is John Clarke. In a 1993 booklet, he connects Human Scale Development to a South African perspective. Clarke uses Human Scale Development to describe South African social pathologies. He writes:

This whole system of needs satisfaction becomes extremely helpful when we seek to understand major elements of South African society today, in particular the crises of unemployment, fear and violence.⁵⁹

He then goes on to apply the theory in some detail to South Africa’s situations of high unemployment and high levels of violence, caused by the Apartheid system. This reinforces

⁵⁵ Ibid., xii

⁵⁶ Ibid., 12.

⁵⁷ The central examples are Ecuador and Brazil and Max-Neef himself is from Chile.

⁵⁸ Max-Neef, *Human Scale Development*, 3.

⁵⁹ Clarke, 16.

the theory's potential for application outside of South America. Similarly, Clarke also explains how a visit to South Africa by Max-Neef in 1993 led to the formation of the Human Scale Development Network of Southern Africa.⁶⁰ This network seeks four objectives:

1. To come to a deeper awareness of our past and present 'stupidity' in Southern Africa.
2. To promote insight into the multiple poverties and social pathologies in Southern Africa.
3. To promote coherence in development strategies and interventions.
4. To familiarize people with Manfred Max-Neef's writings and applications of *Human Scale Development* around the world.⁶¹

Note how three of the four objectives are explicitly involved in applying the theory to contexts outside of South America.

A 2002 publication, by Ignatius Swart,⁶² also applies the theory to a South African context. It outlines a workshop run by Swart for a conference entitled 'Responsible Renewal', held at Fontainebleau Community Church. These examples, from Swart and De Wet,⁶³ as well as the four points of the Human Scale Development Network of Southern Africa, confirm that the theory is valuable for its international applicability.

As an additional strength, particularly in light of my church-based case studies, I think it is interesting to observe that the two publications mentioned above are from church groups. These are the Ecumenical Foundation of Southern Africa, who hosted Max-Neef on his 1993 visit to South Africa, and Fontainebleau Community Church. By using the theory, these groups highlight the theory's strength for its use in both church- and secular- environments.

Another strength is the successful 'track record'. The initial stages of the Ecuadorian experience and the entire project at Tiradentes are testimony to the excellent approach to development that Max-Neef advocates. The success of the latter after the messy and disheartening end to the ECU-28 project is all the more credit to the resilient nature of both Max-Neef and his theory. Part of this resilience and flexibility is its transdisciplinary nature. This is another strength of the theory. Max-Neef writes that "we are rarely analysing a specific problem but instead a web of complex issues".⁶⁴ His approach is thus one that stands against the reductionist orientation of conventional economics and academia in general. The

⁶⁰ Ibid., 29. Having said this, the network has proved hard to find. Library and internet searches have proved fruitless.

⁶¹ Ibid., 29-30.

⁶² Swart,

⁶³ De Wet.

⁶⁴ Max-Neef, *Human Scale Development*, 15.

emphasis on the interrelated nature of such themes as politics, economics, law, and society is a great strength of the theory as it allows for a broad understanding. This breadth leads to well-informed decision making which should then lead to successful intervention strategies.

To a limited extent, Human Scale Development also emphasises ecological well-being and the conservation of natural resources. Max-Neef writes that

Since Human Scale Development is concerned mainly with the fulfillment of fundamental human needs of present as well as future generations, it advocates a concept of development which is essentially ecological.⁶⁵

This is of particular value in the light of current trends towards environmental awareness and particularly regarding the stemming of global warming. From Max-Neef's earlier work, I quote at length:

It seems quite indisputable to me that human beings develop according to the relations they maintain with their environment. All their integrity, their inner and external equilibrium, as well as their alienation, depend on the degree to which they feel integrated with their environment. This depends, in turn, on the dimension and homogeneity or heterogeneity of the same... The attainment of a dynamic equilibrium between Nature, Human Beings and Technology-which is, of course, a highly desirable goal-is only possible when humans, both at the collective and individual level, feel themselves directly responsible for the consequences of their actions within their environment, and this can only happen if the dimension of that environment remains within the human scale.⁶⁶

This is the type of rich and persuasive writing that adds to Max-Neef's commentary. From this quote, we see his passion for development to build in harmony with natural processes and systems. It is not to impose alien structures, but to consciously design programmes that allow for constructive equilibriums between nature, technology, and humanity.

A strength of Human Scale Development in its book form is the way in which Max-Neef guides the reader in the application of the matrix. Each phase in applying the matrix to one's context is described.⁶⁷ Clarke calls this "a process of naming, describing and evaluating the satisfiers being experienced."⁶⁸ The theory is thus both easily accessible and highly applicable at numerous levels. As has already been pointed out, a large portion of Max-Neef's book is devoted to the relationship between the micro and the macro. He discusses how for Human Scale Development to effect large numbers of people, the emphasis on the local needs to be

⁶⁵ Max-Neef, *Human Scale Development*, 59.

⁶⁶ Max-Neef, *From the Outside Looking In*, 132.

⁶⁷ Max-Neef, *Human Scale Development*, 37ff.

⁶⁸ Clarke, 25.

widely facilitated. This is one of the key roles of government. Max-Neef writes: “the state must assume the critical role of opening up spaces for the participation of different social actors.”⁶⁹ This process goes even beyond the nation state: “What is needed is *global* planning for greater local autonomy.”⁷⁰ While this still needs to be tested, a strength of the theory is its potential applicability at all levels of social hierarchy, from the micro-organisation to the multi-nationals of global capitalism.

Thus, Human Scale Development has numerous strengths to its credit. I would like to now briefly draw on some of Clarke’s argumentation of the interface between Human Scale Development and Christian theology. I believe this will be of value for churches interested in Max-Neef’s approach to development. In this process, it can be seen that Human Scale Development is of a complimentary nature when used alongside other ideologies.

Clarke looks at the concept of ‘sin’ and how it prohibits one from reaching a desired goal. For example, while a sin will try and meet the need for love, it will actually cause loneliness and emptiness. Human Scale Development would call such sin a ‘false satisfier’ as it fails to meet fundamental needs. In this example the needs are affection, understanding, protection, and participation. Clarke then argues how “This distinction between true and false satisfiers [is] a practical, non-theological, way of identifying the ‘sins’, and therefore the poverties of our culture and society.”⁷¹ He argues that this will help churches and theologians understand the needs of the people around them and “contextualise the gospel more effectively and perceptively.”⁷²

This is one example of how the framework presented by Max-Neef can help churches in their desire to grow through increased relevance and effectiveness in their desire to alleviate poverty. The rest of the strengths that I have highlighted I trust sufficiently commend the theory for its accessible and practical approach to understanding and interpreting the quality of life, human needs, and poverty alleviation. I will now turn to the limitations of Max-Neef’s work.

⁶⁹ Max-Neef, *Human Scale Development*, 62.

⁷⁰ *Ibid.*, 61. My emphasis.

⁷¹ Clarke, 32.

⁷² *Ibid.*

Limitations of Human Scale Development

There are a number of areas of Max-Neef's theory that I view as a weakness, or at least a risk of becoming a weakness. I will comment on what I observe to be the most fundamental limitations of the theory, using Amartya Sen's 'Capability Approach' for comparison.⁷³ This approach to development is another alternative theory to development and hence has numerous similarities with the apparatus of Human Scale Development.

To briefly explain the Capabilities Approach, it is a theory that defines development as the maximisation of capabilities or freedoms.⁷⁴ For example: the capability to be healthy, to enjoy long life, to work, to engage in politics, and so on. Poverty is therefore defined as capability deprivation.⁷⁵ Sen discusses 'basic capabilities'⁷⁶: these are the 'functionings' that need to be adequately met for capabilities to be maximised and thus for poverty to be alleviated. This is similar to Max-Neef's notion of basic needs. Capability theory is therefore a similar alternative to the neo-liberal theories of development through economic growth. This is one of the core similarities of the two theories. Both strongly contest the validity of Gross Domestic Product⁷⁷ and suggest alternatives for measuring and addressing poverty.

Yet, at the same time, the two men differ in that Sen's theory has gained widespread use. Indeed, Sen's Human Development Index is now the standard index employed for measuring poverty amongst many powerful organisations such as the United Nations. In comparison, Human Scale Development remains relatively limited in its usage. I see this as the consequence of some of Human Scale Development's weaknesses.

In comparison with Sen, Max-Neef has been fairly silent. Orientating himself as the 'barefoot economist', he has remained outside of the 'spotlight' of the Academy and media. He has chosen to stay at the grassroots level. Indeed, his publications are slim when compared to Sen, especially in more recent years. He has also stayed out of sight of the global media by remaining in South America. Capabilities Theory, by contrast, has been published on

⁷³ Amartya Sen is perhaps most well known for his work in formulating a new index for measuring poverty. In his challenge of the conventional use of Gross Domestic Product, Sen constructed a new approach entitled the Human Development Index, or HDI. Prolific in his writings, he has always emphasised the need for an alternative method of conceptualising the reality of global inequalities.

⁷⁴ Nussbaum and Sen, 3.

⁷⁵ Amartya Sen, *Development as Freedom* (Oxford: Oxford University Press, 1999), 87ff.

⁷⁶ Nussbaum and Sen, 41.

⁷⁷ See, for example, Max-Neef, *Human Scale Development*, 100; and Nussbaum and Sen, 2.

regularly. Sen's book *Development as Freedom* was republished as recently as 2001⁷⁸ and he continues to write on related matters. Sen has also oriented himself in prestigious universities in the United States, such as Harvard. This gives him a far greater accessibility to the English-speaking media as well as to the development 'industry'.

The same may be said of Martha Nussbaum, a well-known writer and philosopher, who partnered with Sen in the 1980s. She employs the Capability Approach in her writings, particularly on the discourse of women and development. The location and quantity of publications from Sen and Nussbaum on the Capabilities Approach has led to their theory gaining widespread knowledge and support. The regular publications have also allowed others to critique the Capabilities Approach.⁷⁹ By contrast, Max-Neef's relative silence has given Human Scale Development a limited following, to the theory's detriment. What Human Scale Development lacks, because of this silence, is an ongoing rapport with academics and practitioners alike, as well as constant experimentation in the field. These would have allowed for the theory to progress and evolve, improving its usability, as well as its popular acceptance.

In terms of similarities, Sen's approach overlaps with Human Scale Development in its focus on maximising the quality of life. Indeed, Nussbaum and Sen co-edit a book with the title *Quality of Life*.⁸⁰ As we have seen already, the quality of life is defined by Max-Neef as the "possibilities people have to adequately satisfy their fundamental human needs."⁸¹ One immediately sees the semantic overlap of 'possibilities', quoted here, and 'capabilities'. Another overlap is in Max-Neef's definition of self-reliance as changing the way people "perceive their own potential and *capabilities*."⁸² Furthermore, Sen writes how adequate opportunities allow individuals to "effectively shape their own destiny and help each other."⁸³ This is self-reliance at the small scale, as Max-Neef himself would advocate.

Another similarity between Sen and Max-Neef is their recognition of the need for people to have their basic needs met. However, at the same time there is a key difference. For Max-Neef, needs are met through satisfiers. For Sen, basic needs are met by maximising any form

⁷⁸ Sen, *Development as Freedom*.

⁷⁹ For example, Cohen's argument, which is presented in Nussbaum and Sen, 42; and David A. Clark, "Sen's Capability Approach and the Many Spaces of Human Well-Being," *Journal of Development Studies* 41, 8 (2005): 1339-1368.

⁸⁰ Nussbaum and Sen.

⁸¹ Max-Neef, *Human Scale Development*, 16.

⁸² *Ibid.*, 64. My emphasis.

⁸³ Sen, *Development as Freedom*, 11.

of capability. There is no finite list of capabilities. Sen's version of the Capability Approach has been criticised for this, as it "does not provide a substantial list or taxonomy of valuable functionings or capabilities."⁸⁴ Another criticism of Sen is that his examples are primarily in the realm of the social and physical,⁸⁵ and therefore the theory comes across as insufficiently wholistic. Max-Neef's well-thought out basic needs, on the other hand, are a step closer to a truly wholistic approach to development. Max-Neef's matrix also makes it easy to contain, understand, and address the meeting of needs.

Having said that, Clark goes on to add that the omission of any finite list is intentional and

... a crucial strength. Sen deliberately leaves the [Capabilities Approach] incomplete for strategic reasons...he manages to avoid the charge of paternalism by leaving each and every person to define his/her own set of functionings."⁸⁶

By implication, the criticism of Max-Neef is one of being paternalistic in his list of finite needs. Sen's theory is perhaps more flexible and dynamic. It is therefore potentially more valuable in its fluidity of application whereas Max-Neef's theory could be quite limited in use.

Nussbaum's work highlights two other shortcomings of Human Scale Development. Firstly, she adds a vitally important element to the discourse, noting that "In no area are there greater problems about measuring quality of life than in the area of women's lives and capabilities."⁸⁷ The role of women is in no way commented upon by Max-Neef. In fact, while Human Scale Development discusses 'multiple dependencies' and the control enforced by those with power, it provides no analysis of the reality of the complex power dynamics across gender or race. It therefore can seem like a relatively idealistic theory. Secondly, Nussbaum criticises theories such as Max-Neef as having a gendered perspective as it does not take into account the different needs of men and women. Max-Neef instead argues that men and women have identical needs. The feminist critique that Nussbaum provides shows the lack of complexity within Max-Neef's work and is an important addition to users of Human Scale Development.

⁸⁴ Clark, 1345. Nussbaum, however, does emphasise ten needs above the others. These she calls the 'Central Human Functional Capabilities'. They present an interesting parallel or alternative to Max-Neef's list. See Martha Nussbaum, *Women and Human Development* (Cambridge: Cambridge University Press, 2000), 78.

⁸⁵ Nussbaum, and Sen, 10.

⁸⁶ Clark, 1346.

⁸⁷ Nussbaum and Sen, 5. See also Martha Nussbaum and Jonathan Glover, eds., *Women, Culture and Development* (Oxford: Oxford University Press, 1995), 61-104.

The lack of concrete evidence in Human Scale Development is a further weakness. In particular, the foundational postulate of a finite list of universal needs is not backed up by any evidence. As a Cultural Anthropologist by training, this claim immediately shocked me. How can cross-cultural similarities be so uniform? This is a potential fault right at the very centre of the Human Scale Development apparatus.

The lack of evidence is seen in the presentation of the theory, with Max-Neef barely making mention of the two examples in his own career. It is frustrating to read such rich theory and find so few examples. Furthermore, there are equally few recommendations of a specific practical nature.⁸⁸ The fact that this is so, gives Human Scale Development the risk of sounding utopian. It is also concerning that no subsequent publications on the topic of Human Scale Development have been forthcoming from Max-Neef. Such publications would greatly enrich the theory and go some way in addressing these shortcomings.

De Wet, a lecturer at the University of Cape Town, points out another limitation of Human Scale Development. He writes how his research team employed the theory in their work but feared that it would lead to the insulation of the community, to the community's detriment. De Wet writes of Human Scale Development:

we would argue that this process in development is helpful to a point. Interventionists in development initiatives ought to caution against the small-scale society becoming so *self-contained and inward looking that it becomes cut off* from global sci-tech society. We do not want to exclude people and societies from the possibility of being in the forefront of competitiveness.⁸⁹

This is an obvious concern. One could ask whether Tiradentes has become an isolated community. I was unable to ascertain this information. This is where further research and publications would be beneficial. However, I think the risk of isolation is low as even during the initial work in the town, Max-Neef put into place structures that linked the town to other regions and organisations. Tourist visits increased, a worker guild was formed that had regular links to government, and goods were traded externally. Sen's theory of Capabilities, by contrast, would not have this risk at all. Its limitless number of capabilities would hypothetically include the capability to *not* be cut off, or rather, to *be* connected with the rest of society.

⁸⁸ A few examples do exist in Max-Neef, *Human Scale Development*, 78-79.

⁸⁹ De Wet, 6. My emphasis.

Sen's theory would also allow for spiritual needs to be addressed in the development process. This is a central limitation of Human Scale Development. It is obviously a particular concern for church-based poverty alleviation strategies, who emphasise spirituality above all else. Indeed, it may also be a problem for non-church groups, as shown already with Kopp's addition of 'transcendence' to his schema.⁹⁰ Most, if not all, of the literature on wholistic development includes spirituality as a key component of the 'whole'. Perhaps that is why Max-Neef never describes his approach as wholistic, although the finite nature of needs implies wholism. Instead, he only describes his work as transdisciplinary.⁹¹ Max-Neef comments on the issue of transcendence:

...it is likely that in the future the need for Transcendence, which is not included in our proposal as we do not yet consider it universal, will become as universal as the other needs.⁹²

Max-Neef is likely to have seen a great deal of emphasis on transcendence on his home continent, especially with the widespread dominance of the Catholic Church. It is therefore surprising that he would not see transcendence as a universal need. Perhaps it has to do with his experience in Sweden and the largely atheistic states of northern Europe that led him to this conclusion. For churches to use Max-Neef's work they will have to overlook this, or indeed develop the theory further according to their own ideologies. The lack of transcendence as a fundamental human need, for both churches and other organisations, is therefore a great limitation of Human Scale Development.

There is another aspect of Human Scale Development that may cause some concern to Christian development workers. This is that the theory may be seen as clashing with current forms of church government. From my experience, many churches have small leadership teams. Some are led by a single Elder or Pastor. However, Max-Neef writes that for micro-organisations, such as churches, to be strengthened they will need to "decentralize decisions, to increase access to resources and to promote popular participation."⁹³ This is a challenge to existing forms of church government, but perhaps a necessary one.

A further concern with Human Scale Development is that it fails to answer the question of exit point. At what stage is the development practitioner's work complete? Or if the theory is

⁹⁰ Kopp.

⁹¹ Max-Neef. *Human Scale Development*, 15.

⁹² *Ibid.*, 27.

⁹³ *Ibid.*, 67

adopted by indigenous community leaders, at what point is self-reliance achieved? These questions are left unanswered. This links to another critical difference between Sen and Max-Neef, that of their methodology. Other than the finite list of needs, Max-Neef's suggestion is entirely dynamic and fluid in nature. It may be applied in any context. It is therefore a *qualitative* approach. The Capabilities Approach is more *quantitative*. Sen's Human Development Index is just one of many equations that he promotes.⁹⁴ His work is often quite complex in its workings and difficult to read and therefore to apply. To Max-Neef's credit, his writing is far easier to read and thus the theory potentially more accessible to micro-organisations and the uneducated poor.

Some may draw critical attention to the age of Human Scale Development, having been published nearly 20 years ago. They may question how it can still be relevant today, with the rapid pace of changes in the global political economy. Some may argue for more contemporary approaches such as those of Jeffrey Sachs⁹⁵ or indeed Sen and Nussbaum, who have all found a large and popular readership within the last decade. This is a real concern, although in defence of Human Scale Development, I am not sure how much the global context has really changed. Neo-liberal economic structures are still firmly entrenched, marketed as solutions to world hunger, poverty, and so on. Furthermore, the core elements and emphases of Max-Neef's approach are described as universal across space and *time*. Hence, if they are ever to work, they would theoretically be able to work now.

Similarly, any arguments about the theory having no application outside of South America should be nullified in light of the worldwide contributors I have drawn upon already. Zimbabwean Anne Hope and American Ed Kopp are two examples. Another example is Max-Neef's seminars that he ran in Sweden and Britain as part of the application of the matrix in those two countries.⁹⁶ The only concern that could be legitimately claimed here would be that there are few practical *applications* of the theory outside of South America. Furthermore, to my understanding, there are no 'First World' examples of Human Scale Development in practice. The concern is also, therefore, whether it is a theory for all societies, or purely for those currently dependent on the 'West' and wanting to move away from that dependency.

⁹⁴ See Sen's complex working of 'functionings' in Amartya Sen, *Commodities and Capabilities* (Amsterdam: Elsevier Science, 1985).

⁹⁵ Jeffrey Sachs, *The End of Poverty* (London: Penguin, 2005).

⁹⁶ Max-Neef, *Human Scale Development*, 43.

While these are important questions that need to be answered, the list of limitations need not be too alarming. A striking characteristic of Human Scale Development, as we have already seen, is Max-Neef's openness to further improvements. This is a significant strength of the theory. However, at the same time, its greatest weakness is how that openness has not been responded to by the academic community and that the theory is at the risk of stagnating in its original birth place of 1980s South America.

Conclusion

I have endeavoured to review and explain the core tenets of the theory of Human Scale Development. I have looked at its emphasis on meeting fundamental human needs, at the human scale, in order to reach levels of self-reliance. I have also endeavoured to show what I see as the main strengths and weaknesses of the theory. I have described Human Scale Development as a valuable and transdisciplinary approach to understanding and addressing poverty. It is a radical alternative to mainstream macro-economic poverty alleviation and is still radical today, some thirty years after its genesis.

In the next chapter, my two case studies will be described. Throughout my description I will make brief references to the intersection of Human Scale Development theory and the field data. This will be picked up again in the subsequent chapter where I present a more complex analysis of the data.

Chapter Three: The Churches

The data of the two case studies will now be presented, as gathered from my interviews. I begin with Jubilee Community Church followed by Dihlabeng Christian Church. This chapter is primarily a *description* of the poverty alleviation strategies of the two case studies, although I do provide some initial observations and comparative analysis at the end of the chapter in preparation for the analytical chapter that follows. I begin with a brief overview of each church, before focussing on the particular poverty alleviation programmes. In my description I look at the vision, history, and structure of each project, signalling some of the interfaces with Human Scale Development that I pick up again in the following chapter.

Jubilee Community Church

Jubilee Community Church is based in Cape Town and in denominational terms may be described as 'Charismatic'. It is a large church of approximately 800 members who live across the city. The church building, a converted tile factory, is situated in a low to middle income area, historically demarcated for, and still predominantly inhabited by, 'Coloured' people. The congregation, however, primarily consists of 'White' and 'Black' people. The church members are from a broad range of socio-economic backgrounds and the church is thus very diverse.

The church meets corporately on Sunday mornings and evenings. Additionally, many other meetings occur. Two youth groups are run on Friday nights and there is a programme for children every Saturday. The vast majority of church members also meet together in small groups in their homes one evening every week. These are called Life Groups. They involve a mixture of bible study, worship, and relationship building. There is a staff body of roughly 20 employees and volunteers who work at the church building, which includes numerous offices. This staff is responsible for co-ordinating the church activities, maintaining the church building, and ensuring there is adequate care for members of the congregation.

Forming part of this staff team is a couple by the name of Jeremy and Darlene Cons. They are the 'Social Ministry Pastors' and are directly responsible for the poverty alleviation strategies at the church. There are ten official social ministries, which I present in the following list.

Note that there is no order of importance given by the church to the ten projects, and I represent them here purely in alphabetical order.

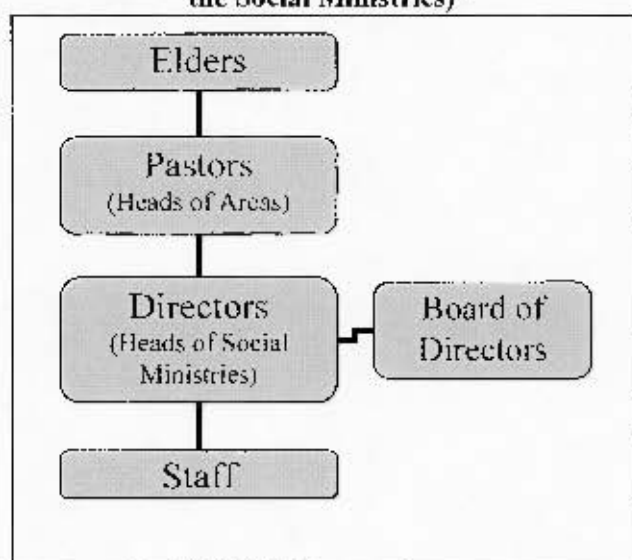
1. **Beauty for Ashes.** Provides a rehabilitation home for female offenders from Pollsmoor prison as well as running some activities within the prison itself.
2. **Beth Rapha.** A rehabilitation home for drug and alcohol addiction.
3. **The Health Centre.** Professional primary medical care at low cost.
4. **Mercy Store.** A depot for donated clothes and food to help with emergency situations.
5. **Opportunity Knox.** Training and skills development group.
6. **Pregnancy Help Centre.** Provides crisis-counselling and information for those with an unwanted pregnancy or with general concerns about their pregnancy.
7. **Sunshade.** A weekly woman's support group.
8. **Think Twice.** A schools programme, running workshops on the issues around sex, relationships, and abuse.
9. **Umoja.** A sewing and beading project.
10. **Words for Life.** A programme for adult literacy.

These activities will be looked at in more detail further below. I would like to first discuss some of the structural and ideological features of Jubilee Community Church and its social ministries. The social ministries at Jubilee form a distinct 'area' of the church. Other areas also exist, for example, the Youth, Children's Work, and Students' areas. While the Elders are ultimately responsible for each of these areas, the day to day leadership and management of each area is done by others. These are often called the 'Pastors'. Social Ministries is thus just one area or 'wing' within this structure. To see this hierarchy more clearly, refer to Fig. 6. below.

The Elders are the team who lead and are ultimately responsible for all aspects of the church. At Jubilee the team consists of four men, all employed full time at the church office. They appoint the various Pastors, who lead different areas within the church. These Pastors are directly accountable to the Elders. In the Social Ministries area, Jeremy and Darlene Cons are therefore appointed by the Elders to manage the social ministries and in particular, to provide care for the Directors of the ministries. This care is facilitated through regular meetings, phone calls, and emails, as well as through the administration of resources and finances. The Cons' position is relatively new, introduced only three years ago so as to increase the level of care as well as improve the communication between the Elders and the project Directors.

The diagram below also shows how a Board of Directors relates to the church management structure. At Jubilee, four of the social ministries are registered as 'Section 21' companies and each has their own Board.¹ The Board of Directors provides more of a management role within the social ministries, making sure government regulations are followed, and ensuring healthy financial situations. Another aspect of this structure is the staff of the development projects. As Fig. 6. shows, the Directors of the organisations are responsible for the staff, including their appointment and management.

Fig. 6. Organisational Structure at Jubilee Community Church (with particular reference to the Social Ministries)²



The ten poverty alleviation strategies are divided into two sections; the 'external' and 'internal' ministries. The internal poverty alleviation programmes specifically focus on church members and are labelled the 'Galatians 6' ministries. This is a reference to Galatians chapter 6:10, which states "Let us do good to all people, especially to those who belong to the family of believers" (Gal 6:10 NIV³). There are four external ministries, which are those independently registered with the government as 'Section 21' companies, that is, non-government or non-profit organisations. This means that they have individual constitutions and, as has already been said, their own Board of Directors. Each external ministry also has its own premises. By contrast, the six internal ministries are run directly through the church. This

¹ These are the four external ministries, namely, Beauty for Ashes, Beth Rapha, Pregnancy Help Centre, and Think Twice.

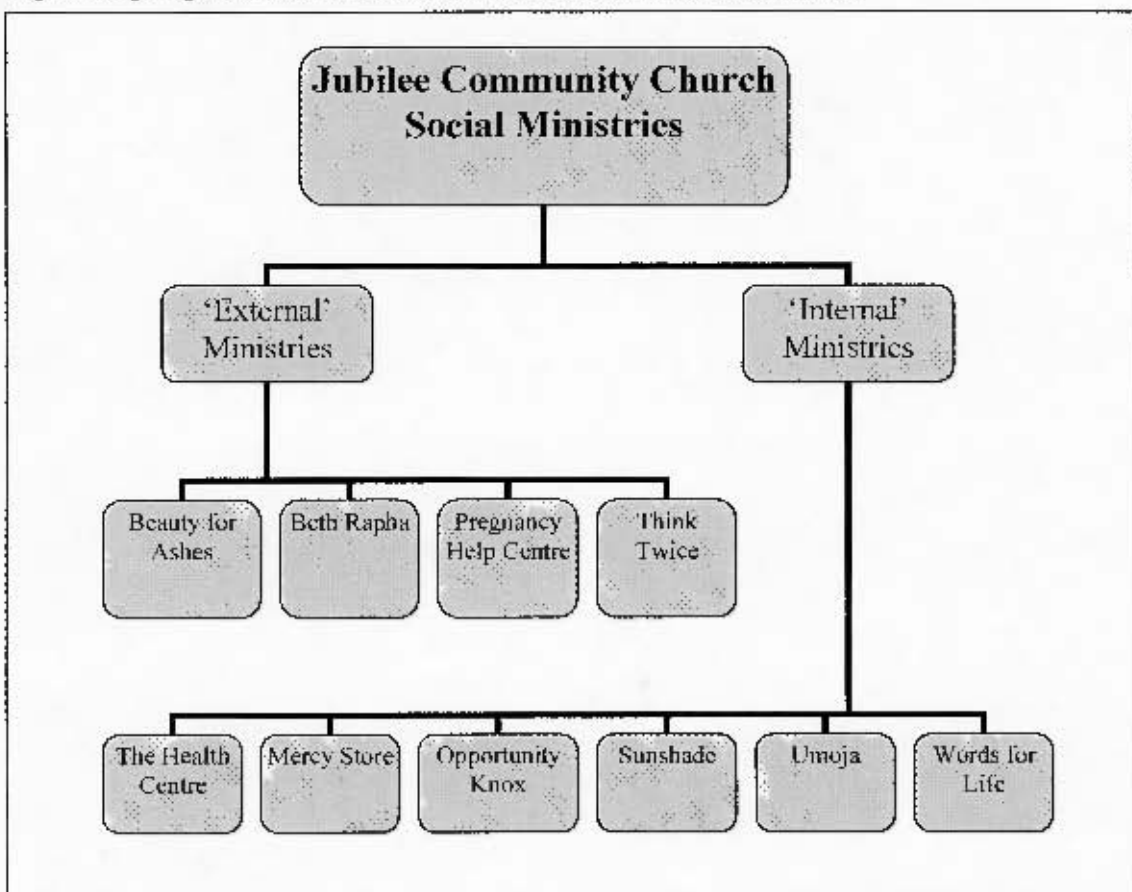
² Adapted from an organigram in Jubilee Community Church. "Jubilee Health Centre Strategic Planning Document," October 2006.

³ Unless otherwise noted, all biblical quotations are from the New International Version.

means that these ministries are nearly entirely dependent on the church's facilities and administrative resources. Fig. 7., below, illustrates this structure.

This distinction between external and internal is a significant one. There is a tangible difference in the way the two groups relate to Jubilee, in the way that they are structured, and even in the scope of their activities. This distinction is not found at Dihlabeng Christian Church, the second case study, and hence provides a useful point for comparing the two different church-based poverty alleviation structures, as I do later in this paper.

Fig. 7. Organigram of Jubilee Community Church Social Ministries



On the distinction between internal and external ministries, some explanation is needed. In the past, church members would approach Jubilee's Elders with the idea of a poverty alleviation programme. The Elders would support the individual in this. However, as time and people moved on, and because of a lack of formal structure, the relationship between the Jubilee Eldership and the social ministries grew more distant. Emphasis at Jubilee has always been placed on relationships above formal management connections. The interview with Cons

made this clear. He explained how it is generally a positive method, but at the same time it is a difficult approach in terms of continuity.⁴ Additionally, the registration of the external ministries as NGOs increases the distance. The four external projects are their own entities, with their own resources, staff and premises and this gives a sense of independence and separateness from the rest of the church. Furthermore, a number of the staff at these projects are not Jubilee Church members, again adding to the feelings of distance. The creation of the 'Social Ministry Pastors' in 2003 to bridge this gap appears to have been successful, with the Directors of the external projects feeling increased care and connection with the rest of the church.

Another distinction between internal and external projects is that the latter ministries are concerned primarily with people outside of the church. Think Twice works in many schools right across Cape Town and Beauty for Ashes works with ladies living in the prison. This external focus also explains the geographical distance from the church building of some of the projects, such as Pregnancy Help Centre and Think Twice. By contrast, the internal ministries focus on the members of Jubilee Community Church and are therefore geographically close.

At the same time, the Directors of the external social ministries emphasise the significance of their relationship with the other church activities. Beth Rapha and Beauty for Ashes are within walking distance of the church building and the residents of both projects' houses attend many meetings that function within the church building. Think Twice also trains Educators at the Jubilee building. Furthermore, with only one exception, all of the Directors are committed members of the church. Most of the volunteers at the various organisations, including the Board members, are also from Jubilee Church. Lastly, another indication of the connectedness between the ministries and the church at large is how, at various corporate meetings including the monthly prayer time, a social ministry will be discussed and prayed for.

However, three of the four social ministry Directors felt that the connection with the church was insufficient. They felt that visibility was low and that they consequently felt isolated. Direct interaction with the Elders is limited, and the opportunity to speak at the aforementioned meetings is hard to organise. Also, because there are so many ministries, the opportunity for each to talk comes infrequently. The internal ministries are mentioned at these meetings no more frequently than the external ministries. However, because most of the internal projects function within the church building itself, there is a far greater amount of

⁴ Jeremy Cons, interview by author, Observatory, Cape Town, 3 and 4 May 2007.

visibility for the internal ministries. There is also far greater access to the Social Ministry Pastors, as well as to the Elders directly.

The production of a Social Ministry booklet, containing information, photos and contact details about the ten projects, has been one of the means to address the distance felt by the 'external' Directors. Cons, however, said that "there is involvement and awareness. [But] I'm not happy with it".⁵ He mentioned some practical solutions such as updating the display boards in the foyer of the church building. However, he emphasised that the ultimate solution was for Jubilee to move from being a 'church with a heart for the poor' to a 'church with the poor at its heart'. By this, Cons is referring to his observation that "everything we do...does not include the poor".⁶ He argues that the church activities do not inherently or naturally consider the poor. He and his wife are approached to advise on how to include the poor, but to him it feels like the care of the poor is "almost a tack on".⁷ Instead, his desire is that the church would consider the poor automatically and that it would become an intrinsic part of the rest of church life.

Cons also queried the validity of the social ministry structure at Jubilee. In particular, he reflected on whether it would be better to have a more centralised system. He referred to the constant pressure at each of the external ministries of writing fund-raising proposals and conducting professional book-keeping. An alternative model would centralise these tasks, so that while each ministry retains its independence, it is served by a central accountant, fund-raiser, legal-advisor, and so on.

Another aspect of this structure is the limited number of connections with external organisations. This is particularly true for the internal ministries, who consequentially appear quite insular. Cons stated that there is very little contact with other churches and groups in South Africa. There had been some interaction with St Stephens' church, with Jubilee donating bicycles to a project run by that church. The Health Centre at Jubilee had also been asked to oversee the clinic at St Stephens. But beyond these few connections, no contact with other external organisations was mentioned. I was told that the internal ministries had no contact whatsoever with government or business. The situation is somewhat different with the external projects and this is explained below in their individual analyses.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

Another emphasis that came through the interview with Cons was how each ministry focuses on the 'Christian worldview'. The vision of the projects is to introduce God as the 'satisfier' of needs. God is seen as the long-term solution. When the poor visit Jubilee, they come expectant to receive something material. While the church will usually give something material on the first visit, it will always point people to God, through prayer and encouragement, as the answer to their needs. I was told how "the focus goes from... 'You've got to meet my need', to 'Actually, God is the only one who can meet my need'".⁸ This approach was argued in my interview with Cons to be the most sustainable. This is because it avoids any dependency on the church to provide food and clothes. Instead, the church's aim is to equip people with the internal resources (faith) to care for themselves. At the same time, however, those who refuse the Christian faith are by no means neglected. They are cared for in the same way as the church members. This is clearly indicated by the number of Muslims attending the Health Centre and other projects.

There are a few other activities run by Jubilee that are not listed formally among the ten social ministries. This raises the question of the definition of 'social ministry' and the boundaries of the management of the church activities. Other activities that could potentially fall under the 'Social Ministry' umbrella are the Kidz Klub and the counselling facilities. The former is a free club that runs on Saturday mornings, providing a safe space for local children to come. Most of these children come from disadvantaged backgrounds. Up to 70 will gather each week to play games, have fun, and hear teaching on biblical values. In addition to the Saturday event, the leadership team, which is entirely voluntary, visit the children at their homes during the week. The counselling service provides free professional care to church members, in much the same way as the Health Centre. The church employs a qualified psychologist to run this activity. It is not part of the social ministries and the service appears to be mainly utilised by the non-disadvantaged members of the church. These are just two examples of other church activities that, while not formally part of the poverty alleviation programmes, are functioning towards the wholistic care and needs-satisfaction of those in Cape Town and within the church's influence.

Long term plans for the social ministries that Cons mentioned include the provision of training for computer skills and career advice; further education classes; and a legal advice centre. It was also emphasised that there is a need for churches to start businesses so as to provide employment. However, during the interview, I was told of the importance of others

⁸ Ibid.

(non-staff members) in the church initiating new poverty alleviation programmes. Cons declared that what's important is "waiting on people to be stirred and coming and sharing what they see".⁹ New projects are thus initiated by others, leaving the Social Ministries Pastors to facilitate and care for the project leaders. I will now describe the four external ministries of Jubilee, followed by the six internal ministries.

External Ministries

Beauty for Ashes

The vision of this programme is twofold. It involves the "assisting of women prisoners *and* ex-prisoners".¹⁰ The first of these aspects involves activities within the prison itself. The prison is Pollsmoor Women's Prison, one of four prisons at the Pollsmoor site in the southern suburbs of Cape Town. Stephanie van Wyk, who directs Beauty for Ashes, visits the prison weekly. She meets with a group of prisoners, offering counsel and any other support she can. In addition, once a month a group of Jubilee Church members will run a small church service for the prisoners, involving praise and worship (singing), bible teaching, and relationship building.

The second arm of Beauty for Ashes is the facilitation of the ex-prisoners' reintegration into society. This is achieved through the Beauty for Ashes house, located in Observatory close to the Jubilee Community Church building. Van Wyk oversees this house, but it is run by a House Mother and an assistant. The house contains a maximum of five ex-prisoners at a time: a small, human scale figure.

Beauty for Ashes orientates itself around three goals. Firstly, it aims to facilitate the restoration of dignity and purpose amongst both the prisoners and ex-prisoners. This is through bible study and counselling. Professional psychologists provide pro bono therapy to the women in the house. Secondly, the programme seeks to provide life-skills training to the women in the house, so that they are equipped to return to a working environment and sustain themselves financially. Thirdly, Beauty for Ashes produces a "database of information to

⁹ Ibid.

¹⁰ From the official Beauty for Ashes Vision Statement. My emphasis.

provide government, business and the community with relevant details of care centres, places of refuge and job creation skills development programmes.”¹¹

Fig. 8. The Beauty for Ashes House



While activities began as early as 1997 with van Wyk’s prison visits, Beauty for Ashes became a registered NGO only in 2002. The house was opened in the same year. Talking with the Director, it became clear that the project’s house is run more like a family than an institution. She said that “It’s run like a home” and humorously added, “We don’t have bunk beds.”¹² This emphasis on family is intentional, as the women have come out of an incredibly strict and institutional setting.

Each day there is an activity organised for the women, mainly in the form of short courses on topics such as conflict resolution and boundaries. While residing at the Beauty for Ashes house the women are under 24-hour house arrest and permission must be granted to leave the property. There is two month trial for the women in the house, and then the usual expectation is a six month stay. However, van Wyk emphasised how this remains entirely flexible, depending on the condition of the woman. She explained that some women have been in prison for ten years and that one must not underestimate “how much prisons had actually psychologically damaged people.”¹³ One woman that she mentioned had been staying at the house for three years.

¹¹ Ibid.

¹² Stephanie Van Wyk, interview by author, Observatory, Cape Town, 24 May 2007.

¹³ Ibid.

A key component of the programme is its integration with the church at large. The way that the women “infiltrate into...this church body, has been the success of the whole project,”¹⁴ says van Wyk. Three different courses run by the church were mentioned as being attended by the women, in addition to the Sunshade group, Sunday church services, and the Narcotics Anonymous group run by the Beth Rapha project. Additionally, the Umoja sewing project will occasionally employ the women from Beauty for Ashes. Integration with the church is thus very high. The women “feel completely at home...they don’t feel ostracised at all.”¹⁵ This integration and interdependence is indicative of Max-Neef’s emphasis on the ‘horizontal’ and the human scale.

At a management level, there is also a good integration with the church. The project Director has always been in good relationship with the Elders at Jubilee. The new structure (Fig. 6., above) is through the Social Ministry Pastors and this structure works well for van Wyk. The “spiritual covering”¹⁶ is of support to her. Consequentially, Beauty for Ashes is one of the more integrated of the external ministries. However, at times van Wyk has also felt isolated from the rest of the church, due to the size and number of other activities.

Outside of the church, there are very good relationships at the prison. The programme is part of United Christian Correction Action, a coalition that operates within the prisons. Van Wyk is in regular contact with the government’s Correctional Office in Cape Town, as well as the Department of Social Services. If one of the women at the home does not honour her parole, the authorities are informed immediately and on occasion the police have been called to the home.

Financially, the two house mothers are paid a salary. The Director is not paid, nor are the six other Board members. A volunteer at the church office does much of the administration and funding is highly intermittent. The project has received money from the National Lotto, from Jubilee itself, and from a church in Switzerland. A laptop computer has also been donated from a Cape Town company. Van Wyk says, “...it’s difficult. No one wants to give money to prisons.”¹⁷ Nor has money been forthcoming from government departments. Finances are therefore one of the biggest frustrations of this social ministry and this impinges upon the activities of the project. Extra finances would allow the plans for the future to be realised. The

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

desire is to buy a house, as rent is currently a large expense. At the same time, there are plans to open up a second house which will be closer to the prison. This will be connected to Jubilee's sister church, which is also located close to the prison. Lastly, increased finance would allow for a professional administrator to be employed.

Beth Rapha

Beth Rapha, meaning 'House of Healing', is the social ministry at Jubilee that helps those involved in drug and alcohol abuse. It is based in a house in Observatory. Up to 14 male clients can live in the house, where a number of programmes and activities are run to facilitate the men's recoveries. The vision is "To fracture the drug and alcohol culture and enable addicts to know freedom."¹⁸ This means that through their programme the total number of addicts is decreased, hoping to undermine the entire "drug culture" of Cape Town.

Fig. 9. Beth Rapha



This poverty alleviation programme began in 2000, although at that time it was not part of Jubilee Community Church and actually existed as more of a "money making scam."¹⁹ Clients would be sent out to the streets to beg, bringing money back to the Director of the NGO. Heine Preuss, the current Director and Senior Counsellor, describes how after many years of being an addict, he came to be at the home in about 2001. He explained how since then the house has changed greatly and the begging operation no longer exists. Instead the men now have various compulsory programmes to attend. The core programme is entitled

¹⁸ Heine Preuss, interview by author, Observatory, Cape Town, 24 May 2007.

¹⁹ Ibid.

'The Seven-Step Recovery Programme in Christ', also known as 'Breaking Free'. It has been adapted by Beth Rapha from the 12-step Alcoholics Anonymous programme and the adaptation is essentially one that has included Christian values at each of the steps.

Other programmes include those developed by Christian psychologists. These courses are run throughout the week, mainly in the mornings. The afternoons are generally free time, including some homework set by the courses. Most evenings involve other meetings. It is compulsory for the clients to attend the programmes, as well as the mid-week and Sunday church meetings. Other than the church services, weekends are entirely free time for the clients. Family can visit on these days, as well as on Wednesday afternoons. The men are by no means confined to the house. If they need to go out during their free time, they must go in a minimum of a pair and always tell one of the counsellors where they intend to go, but their fundamental need for freedom is not repressed.

The encouraged length of stay is nine months. This involves six months to complete the core programme and three months to find work and reintegrate into society. At the same time, Preuss explained how the men are "not being forced to stay, they can walk out any time."²⁰ He thus makes great emphasis on the responsibility that the men must take for themselves. This is an important value, one that will help the client to stay 'clean' once he leaves Beth Rapha. However, I was also told that this is a potential difficulty as it is open to abuse by the men.

There are three staff members at Beth Rapha: one Senior Counsellor and two Counsellors. Clients pay a fixed amount each month, and if at the full capacity of 14 the NGO is fully self-reliant. However, at the time of my interview, the house was only at half capacity. The budget deficit is made up through a large donation from the National Lottery, as well as regular funding from Jubilee Community Church. Funding is always a difficulty, and I was told that proposals were in with a number of other potential sponsors. Relationships with businesses were non-existent and only some irregular donations from the Salvation Army were received. There are good relationships with related centres, however, including the Cape Town Drug Counselling Centre.

Preuss explained how previous Directors had gone on to start other drug and alcohol rehabilitation centres across the country. In Cape Town itself, Beth Rapha had recently been

²⁰ Ibid.

approached by the Salvation Army, which wanted to start a similar programme in one of the city's high-density suburbs. While Beth Rapha did not have the capacity to train the people there, Preuss was able to supply them with all of the course material from Beth Rapha.

Lastly, the long term plans are for Beth Rapha to be at full capacity on a permanent basis, and then to take half of the clients to a second house. This is because smaller, more intimate care is seen to be more effective, as Max-Neef confirms with the idea of the human scale. A second house would also allow expansion into secondary rehabilitation care as well as some income generating activities for the clients.²¹ I was also told of the desire to start a parallel women's programme.

Pregnancy Help Centre

The Pregnancy Help Centre is based in Wynberg, a 20 minute drive from the Jubilee building. It exists to "support and educate individuals in unplanned pregnancies and to assist those who are suffering trauma after an abortion."²² One of the services offered is free and confidential pre-abortion counselling. This includes a pregnancy test and optional HIV/AIDS testing. Information is given on the abortion procedure, the possible physical and emotional consequences, on adoption, and on the alternative and difficult reality of being a single parent. All options are therefore presented and each woman is free to make her own choice. These consultations are approximately 20 minutes long and the women can either drop into the centre or make an appointment. At least two follow up phone calls are made to each woman.

Post-abortion counselling is also offered. This is a more extensive programme, also run at no cost to the woman. Alternatively, if the woman decides not to terminate the pregnancy, practical support is given in the form of clothes and toiletries as well as referrals to adoption services. Prayer is offered throughout all of the counselling services, which is very rarely declined.

The Director of Pregnancy Help Centre is Norma Troutmann. She explains how the centre began in 1996 at the time that the Abortion Law was being introduced across South Africa. This law legalised abortions within the first 12 weeks of pregnancy as well as further into the pregnancy under special circumstances. The centre initially operated in a building adjacent to the Jubilee Church offices, then in the suburb of Rondebosch East. In 1998, the ministry

²¹ Beth Rapha, "Funding Proposal," 2006.

²² Norma Troutmann, interview by author, Wynberg, Cape Town, 28 May 2007.

moved to its current premises. Troutmann also explained how the centre began a schools programme to function at a 'preventative' level. This grew to such an extent that it became its own entity, Jubilee's Think Twice social ministry.

An important characteristic of the Pregnancy Help Centre is the terminology used to describe their approach. The Director emphasised the term "pro-woman, pro-life."²³ She explains that this prioritises *care* for the woman, which empowers the woman to care for her unborn child by making good decisions. This seems like a viable solution to the current aggressive polarisation of the abortion debate going on, particularly in the USA.

At times, the centre has also played a role at a local hospital, counselling women through the termination of their pregnancies. This has given the centre much credibility with the health authorities. It was this credibility that allowed Pregnancy Help Centre to play a more political role from 2004, the year the abortion law was amended. The centre took this opportunity to lobby for a change in the abortion process, arguing for mandatory counselling by a neutral third party, as they were performing in the hospital. The last aspect of Pregnancy Help Centre's activities is its involvement in Khayelitsha, one of the largest of the former 'Townships'. This arm of the centre was not functioning at the time of my interview, due to a lack of a venue, but had been running one day a week since 2003.

The Pregnancy Help Centre has historically been very close to the church as a whole. An Elder of Jubilee Church was instrumental in the ministry's genesis and sat on the Board for a number of years. However, since that individual left Jubilee, the connection has weakened. Troutmann said that she feels like the centre "doesn't have enough visibility" and often finds her role very lonely. This is in part due to the geographic distance from the church building and also because Troutmann attends another church. This issue of distance is being addressed and structures put in place to reconnect with Jubilee Church, although of the four external ministries, Pregnancy Help Centre appears the most distant.

The horizontal interdependencies through relationships with other groups are very good. These groups include family planning clinics and local Chemists, who refer women to the Pregnancy Help Centre on a regular basis. The centre's Director facilitates a focus group three or four times a year with the staff of other similar centres across the province. There is a

²³ Ibid.

strong relationship with government departments, including the department of health and the department of education, the latter hosting workshops with the centre.

Financially, there are two full-time salaried individuals: the Director and the manager of the Khayelitsha satellite. There are three part-time staff members and fourteen to fifteen volunteers giving either a morning or afternoon of time a week. One lady who has been volunteering in a full time capacity for eight years has been funded by her home church in the UK. Funding for the rest of the salaries as well as other overheads comes from regular giving from Jubilee Community Church, The Bay church, private individuals, and The Community Chest trust fund. More irregular giving has come from at least five different companies, including large donations of goods from Johnson and Johnson.

The long term plans of the social ministry are to make the work in Khayelitsha a permanent facility including a support group and a job creation programme. There is also the desire to start other satellite stations. A branch close to the Jubilee building and the nearby Groote Schuur hospital was mentioned. Lastly, Troutmann commented on her desire for male counsellors to join the all-female team as well as the need to train someone to take over her role.

Think Twice

Think Twice evolved out of the schools programme of Pregnancy Help Centre. The move officially took place in 2003, when it was felt that the two visions would be better pursued independently of each other. Think Twice then registered as its own Non-Profit Organisation.²⁴ It has its own premises, a road away from the Pregnancy Help Centre. “Envisioning and empowering young people to make responsible choices regarding sex and relationships”²⁵ is the vision of the ministry and this is achieved through three ‘departments’, namely, Development, Delivery, and Training.

Development involves the planning and creation of age-appropriate material on issues to do with relationships. This is for primary school only and is an attempt to build principles into children at a very foundational age. Currently, Grade R and Grade Two programmes exist, in the form of a manual containing worksheets and instructions for the Educator (Teacher). Grade One and Grade Three programmes are currently being piloted in a cross-section of five

²⁴ Think Twice is also a registered PBO, Public Benefit Organisation.

²⁵ Grace Byron, interview by author, Wynberg, Cape Town, 31 May 2007.

Cape Town schools. The programme involves interactive questions, games, role plays, and 'circle time'. Once the piloting process has taken place, there is extensive consultation and feedback with the Educators. This input is incorporated into the manual before it is sent to the Department of Education for a final consultation before being printed. The finished manuals are then made available to Educators to use them in their classes.

Delivery occurs solely in under-resourced high schools. It involves the teaching of a programme in the life orientation lessons of Grade Ten. The programme runs over six lessons, with one lesson a week. At the time of my interview with the Director, the team responsible for Delivery were involved with five classes in four different schools simultaneously. That is a total of 20 different classes being visited each week. With class sizes of up to 65, Think Twice is reaching thousands of young people. The lessons consist of a great deal of interaction, games, and visual media. The content is on issues of relationships, sex, pregnancy, STIs and related topics. In addition to these classes, Think Twice runs one optional 'personal growth group' immediately after the six week programme. This is more intensive, with group sizes of only ten, meeting over a ten week period. This smaller group is more able to satisfy the children's needs.

Fig. 10. Think Twice 'Development'



The final department is *Training*. This is essentially the second stage of the developed junior school programmes, whereby Educators are taught how to use the manual in their classes. At the time of my interview, Think Twice had run five one-day training workshops in 2007 and

planned to run another four before the year end. Each workshop involves 20 Educators, who each receive a copy of the manual as well as a resource CD-ROM. In addition, Think Twice recently ran a workshop with the Department of Education for 80 Educators.

Think Twice's relationship with Jubilee Community Church has been "quite a tricky process."²⁶ Because the Director, a Grace Byron, did not originally attend Jubilee Church, there was a joint relationship with her church and Jubilee. That has recently changed with Think Twice submitting solely to Jubilee. This is helped by the fact that both the staff and the members of the Board are primarily Jubilee Church attendees. One of the main concerns with the relationship with the church is that, while their role is appreciated, the Social Ministry Pastors "are not Elders."²⁷ It seems that Think Twice would prefer to relate directly to the Eldership, at least more so than currently.

Horizontal interdependencies and relationships are excellent at Think Twice. As has already been said, the Department of Education uses the material produced by Think Twice. Workshops have also been carried out with churches and NGOs involved with young people as well as some private schools. Byron explained that fundraising is a "constant challenging exercise", although admitted that they have quite a number of funders and are not in a desperate situation. Funding for the seven employees comes from 'Care and Relief for the Young' (CRY), a charity in the UK, as well as the Global Fund, which funds Think Twice through the City of Cape Town Health Directorate. The Departments of Education and Social Development have also provided funding. On a more ad hoc basis, funding comes from The Bay and Jubilee Churches, as well as a number of other funds.²⁸ Corporate companies have helped with equipment and the printing of the manuals.

The long term plans of Think Twice are numerous. Workshops with the scholars' parents are planned as is a research project on how appropriate the Grade Ten programme is, now some years since its inception. The development of material for the remaining junior school grades is also planned. Lastly, the Director of Think Twice expressed a strong desire to partner with other local churches so that a spiritual aspect could be brought into the teaching. She shared how it is difficult to keep spirituality outside of their material.

²⁶ Ibid.

²⁷ Byron.

²⁸ This includes the Penny Relph fund. Along with CRY, these two charities are part of the Newfrontiers group of churches, which the two case studies form a part of.

Internal Ministries

The remaining six ministries will not be looked at in quite as much depth. They are much smaller in operation and hence have fewer complexities. Their size means they can also be described as functioning at the human scale. The internal ministries share a lot of structural similarities, which makes their analysis easier. Each is funded primarily through the Jubilee Church budget and predominantly staffed by volunteers. Financial self-reliance is thus being achieved with these projects to a large extent. I will now describe each 'internal' social ministry from the information I have gathered through my research at the church, primarily from my interview with Cons.

The Health Centre

The Health Centre began in 2005. It was birthed out of a realisation that the city's health care facilities were inadequate and that local needs were unsatisfied. In particular, through the interaction with the women of Sunshade the need for primary health care was more pertinently seen. The Health Centre operates out of a single room situated in the Jubilee Community Church building. It offers primary health care. This is mainly, but not exclusively, to the disadvantaged. It currently operates three days a week and is staffed by a medical doctor who is employed by the church, as well as a voluntary nursing sister. In addition, medical professionals and medical students within the church occasionally volunteer their time to the centre.

Fig. 11. Jubilee's Health Centre



The church funding is complimented by a large annual donation from a church in England. Consultations with the Health Centre are free and a nominal fee is charged for prescriptions. With the anticipation of further finance, the Health Centre is planning on expanding, with more consultation rooms, to operate five days a week, including HIV testing and a mobile clinic facility. The Health Centre enjoys a good relationship with external groups, including government clinics.

Mercy Store

The Mercy Store is a single room within the church building that stores clothes, food, and other items that have been donated by church members. It is managed by a lady who volunteers a few hours each week to organise the items. The Mercy Store also provides food parcels which consist of a number of staple food items including sugar, oil, beans, and maize meal.

Fig. 12. The Mercy Store



All of the items are available in the event of emergency situations amongst the poor members of the church when, for example, floods or fires destroy homes. Gifts are also given to the disadvantaged who may drop in to Jubilee sporadically. These situations are where the need for subsistence is most acute. Three or four times during the year, the clothes items are also put on sale at the Sunshade group, and these funds are used to diversify the resources of the store, including more foodstuffs and blankets. Excess clothes are also occasionally sold to an external organisation.

This poverty alleviation programme has been running for over ten years. During the interview, it was emphasised that the items in the Mercy Store are given out with great care, through the church's small group structure. This caution is to avoid any dependency forming. Instead, horizontal interdependence is encouraged through giving where relationships are already in existence. Similarly, there are many horizontal connections with the other projects at the church. These other projects have access to the Mercy Store and can distribute the resources in their respective areas.

Opportunity Knox

This social ministry has been going for about three years. It is run by a Mike Phearson, who approached the Eldership in 2004 with the desire to run a support group for the unemployed. At the time of my interview, he was conducting the programme with a fourth group of unemployed people. They meet for one afternoon a week and cover basic work skills such as writing Curriculum Vitae, telephone manners, handling money, handling conflict, and interview techniques. Input is also given on Christian spirituality. The course effectively finishes when the entire group have been employed, which with previous groups has taken up to eight months.

Another aspect of this poverty alleviation programme is the connection with Phearson's employers. He was given the opportunity to share about Opportunity Knox with the entire staff and this led to the establishment of an education fund at his company. The company donates a certain amount each month into the fund, which covers the fees of further education for two individuals. Phearson runs Opportunity Knox as a volunteer. The Jubilee building has been the venue for two of the courses, with the other two being run in high density suburbs where the attendees live. The small groups of this programme are clearly at the human scale and the diversity of activities aims to meet multiple needs in a synergic way.

Sunshade

Sunshade has been running for about five years. It is a group for women and their infants in the suburbs close to the Jubilee, namely Observatory, Salt River, and Woodstock. Running every Tuesday morning, approximately 25 women gather at the church building. The content of the meetings varies, but it is essentially a safe place for the women to come and connect with each other, share a meal and talk about their lives. There is a quarterly talk on Christian spirituality, one on health care and life skills, and various other presentations and activities such as karaoke and the buying of excess Mercy Store clothing. The women also have access

to the church facilities: newspapers, photocopying, and a telephone are made available to help the women to apply for jobs. Curriculum Vitae production, a small library, and the developing of photos are other services offered by the project. Funded comes directly out of the church budget, although the children's toys were donated from a church in England.

This programme is run voluntarily by one of the Elder's wives, who noticed a need to reach the mothers of the children attending the children's groups at the church. There is a team of over five volunteers who help to run the group. Sunshade has gradually increased in popularity since its beginning and a number of women from Muslim families attend. Out of Sunshade, one of the church's Life Groups has formed, meeting on a Thursday morning. These examples show the interconnectedness of the ministry with the church as a whole.

Umoja

Umoja is a sewing and beading project that runs at the Jubilee building. It has been running since 2002 and is the church's attempt to provide job creation and skills training. This was after the church had spent a number of years building relationships with the poor of Cape Town, but with no formal structure to satisfy needs through employment.

Fig. 13. Umoja



Cons explained that when he and his wife arrived at the church they began to observe this deficit in the church's social ministries. They approached a lady within the church with the idea of a sewing project to find out that she had experience in the field and was a skilled

seamstress. Since then, the project has experienced varying degrees of success, predominantly due to the difficulty of marketing their products in the volatile markets of clothing and tourism. The business was helped with the arrival of a Stuart Goulding, who effectively employs Umoja as the manufacturing side of his own business.

The church provides the venue for Umoja and purchased some sewing machines in the initial stages of the project. In 2006, Umoja launched its own brand, which experienced a great deal of success but was struggling to find work at the time of the interview. This means that only a few women were employed. Two women are employed permanently and this increases to twenty or more in the case of large orders.

Words for Life

The Words for Life programme has only been running a short time. It is an adult literacy class for the disadvantaged and illiterate. The first course ran in early 2006 with eight participants. Over time, more people attended the course and, in particular, some individuals from the Francophone African states. This led to an 'English as a Second Language' course being added to the project. This ministry is run at no cost to the learners.

Other Activities

Connected to these activities, Jubilee Community Church also offers a HIV/AIDS support phone line. This has been running since the end of 2006. I was informed that since then there have only been two calls. Cons suggested a reason for this is that the number of infected or affected members of the church is fairly low. Cancer is a more prevalent disease and Cons suggested that HIV/AIDS should not be singled out at Jubilee above other more prevalent diseases. "We don't have a specific hit team for cancer", he said. However, at the same time, he acknowledged that "there is a stigma attached to it [HIV] still"²⁹ and that there are desires to expand the HIV/AIDS care, including the Health Centre becoming a testing centre.

Another activity that has been run by Jubilee Community Church in the past is a micro-business school. This ran for a short time and a few church members qualified with micro-MBAs. It did not continue as the person leading it moved on. Cons told me that skills training and job creation is a long term aspiration of theirs. While the micro-MBA course did not continue, it shows that the church is trying numerous possibilities, some with more success than others.

²⁹ Cons.

Dihlabeng Christian Church

Dihlabeng Christian Church is in Clarens, a small town in the eastern part of the Free State. The church began in 1996 and is in a beautiful part of South Africa; it falls within the Maluti mountain range, right on the Lesotho national border. The town itself is small, with roughly 7,000 inhabitants. Most would be described as poor, but many of the inhabitants live in Gauteng Province and travel to their holiday homes in the town.

Fig. 14. The Dihlabeng Church Building



There are three townships in Clarens, as well as a squatter camp. The church building is situated near these areas, on the southern side of the town. Church attendance, therefore, includes many people from these parts of Clarens, who are mainly Sesotho speaking and includes some immigrants from Lesotho. The income of these people is typically very low. A minority of the church are from wealthier backgrounds (typically the English or Afrikaans speaking families). The church is “intentionally multicultural”³⁰; while 80% are Sesotho, Zulu, or Tswana speaking, the church aims to work within all sectors of the town. The church building can be seen in Fig. 14. It can seat 300 people and includes a kitchen and offices.

Steve Oliver, the Lead Elder, explained to me the different poverty alleviation strategies that are run by the church. As with Jubilee, there is no hierarchy of importance amongst the projects. The following list presents the ten projects in alphabetical order:

³⁰ Steve Oliver, interview by author, Clarens, 6 April 2006.

1. **Access Empowerment.** Trains people in English literacy, computer skills and Micro-Enterprise businesses.
2. **Advocacy.** A programme providing legal advice and assistance.
3. **Dihlabeng Christian School.** A primary school, offering low-cost education.
4. **Farming God's Way.** A zero-tillage farming programme mainly run in Lesotho.
5. **Housing.** There are plans to provide low-cost housing to the citizens of Clarens.
6. **The Orphan Family.** Every weekday, providing a meal and care to the orphans in Clarens.
7. **People of Hope/Batho ba Tshepo.** Provides care and assistance to the terminally ill.
8. **Prisons Work.** Runs a meeting in the prison that focuses on biblical values.
9. **Schools Work.** Christian values are taught in the government schools of the town.
10. **Silverhope.** A monthly meal for the disadvantaged Elderly.

Dihlabeng Christian Church has a different structure to the internal and external categories of Jubilee. There are no 'Social Ministries Pastors' who connect the programme Directors with the Elders. Instead, the Directors, or 'Team Leaders', of Dihlabeng's programmes relate directly to the Eldership. Another difference is that other than the school the programmes have no official registration or government status. The church as a whole, however, is registered as a Public Benefit Organisation. Management structure is therefore one 'rung' less, as can be seen in Fig. 15.

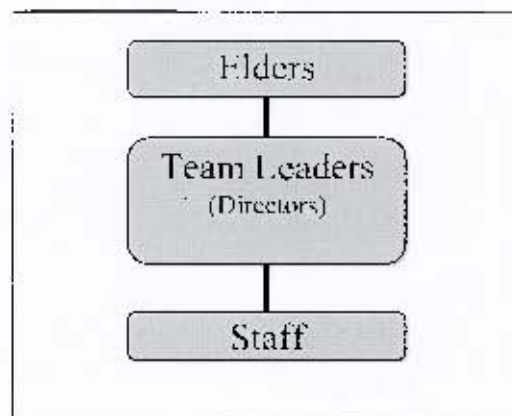
The church is led by six Elders, most of whom are partially self-supported through private business activities elsewhere. The Team Leaders submit directly to this Eldership, who provide "support and motivation"³¹ through monthly meetings. Oliver emphasised how "We don't stipulate what they do or how they do it. We try and let that come from their hearts."³² This is a significant aspect of the development programmes at Dihlabeng: that the programmes are initiated through having a passion and a vision, rather than purely a response to a need. The Lead Elder explained how in previous years they tried many projects in response to perceived needs and had very limited success. This point will be picked up again in my analysis chapter.

³¹ Ibid.

³² Ibid.

Because the church's membership is predominantly made up of low-income earners, there is only a small income from tithing.³³ However, regular donations come from the central administration of Newfrontiers, as well as sister churches in South Africa and England. In recent months, Oliver was able to sell some of his privately owned land and donate a considerable amount to the church, thus increasing the church's spending power. In 2006 a Johannesburg-based business also gave a multi-million Rand donation to the poverty alleviation programmes of Dihlabeng and asked the church to manage an additional R35 million trust for regional development work. These donations are crucial for the expansion of the church's projects and emphasises Dihlabeng's influence in both the town and further afield.

Fig. 15. Organisational Structure at Dihlabeng Christian Church (with particular reference to the Social Ministries)



"We network as well,"³⁴ says Oliver. He tells the story of how he started Combined Churches in Action (CCIA), a forum where nearly all of Clarens' churches pool resources to help run various projects. These include Dihlabeng's projects as well as others. The resources include finance, people, and strategic input. It is a way of integrating the town, sharing capital, and building horizontal interdependencies. The wealthier churches, which have low participation, are able to give financially. The reverse situation occurs with churches like Dihlabeng, who have as much as 80% of their membership involved, but have a minimal cash flow.

³³ Tithing is the biblical practice of giving a regular amount (usually 10% of gross income) to support the church activities.

³⁴ Oliver, interview by author.

It was also explained how there is a local and a wider area vision. “Whatever we do in Dihlabeng we try to work out into other communities”. Since its inception, the church has ‘planted’ numerous other churches in neighbouring towns, including two in Lesotho. The wider vision is thus to continue planting other churches and in 2007 at least two more churches were being planned. This broadens the total number of local initiatives in the region. This in turn maintains small sizes: therefore consistently functioning at Max-Neef’s human scale. Once the new church is established, leadership training is given with the hope that church members will initiate and own new projects. At the same time, there may be a transfer of skills, from the ‘mother church’ to the others, with team leaders moving church so as to implement their skills and passion there.

Team work is also integral to the church’s activities. Oliver explained how working with the poor is tiring and how the existence of ‘team’ helps decrease that tiredness. The teams are intentionally multicultural, keeping in line with the priorities of the church as a whole. Previously disadvantaged individuals, for example, are trained and equipped so that they can function in leadership positions and contribute to the vision and values of the projects. The small-group, mid-week meetings are another example of the intention of being multi-cultural, with wealthy people attending meetings in the townships and vice versa.

Emphasised in the interview with the lead Elder was the prioritisation of meeting spiritual needs. This does not mean to say that the church only helps Christians, but the experience of the various teams is that “once we have a heart that is changed, we’ve got a good foundation which we can build on.”³⁵ Oliver explained how “We believe that the main way to alleviate poverty is salvation and baptism in the [Holy] spirit.”³⁶ These two spiritual transformations are an important part of Christianity: firstly, becoming a Christian, and secondly, receiving the power of the spirit of God. The church thus prioritises meeting the need for transcendent spirituality above all others, believing that this is the foundation to meet all other needs.

The different projects will now be looked at in turn. When asked about the distinction between the church and the projects, I was told that “The church and the ministries really are one and the same”.³⁷ This is very different to Jubilee’s clear distinction of its various areas of ministry. The high ownership and involvement of church members at Dihlabeng is a clear indication of the unity of church and poverty alleviation. I was also told that at Dihlabeng the

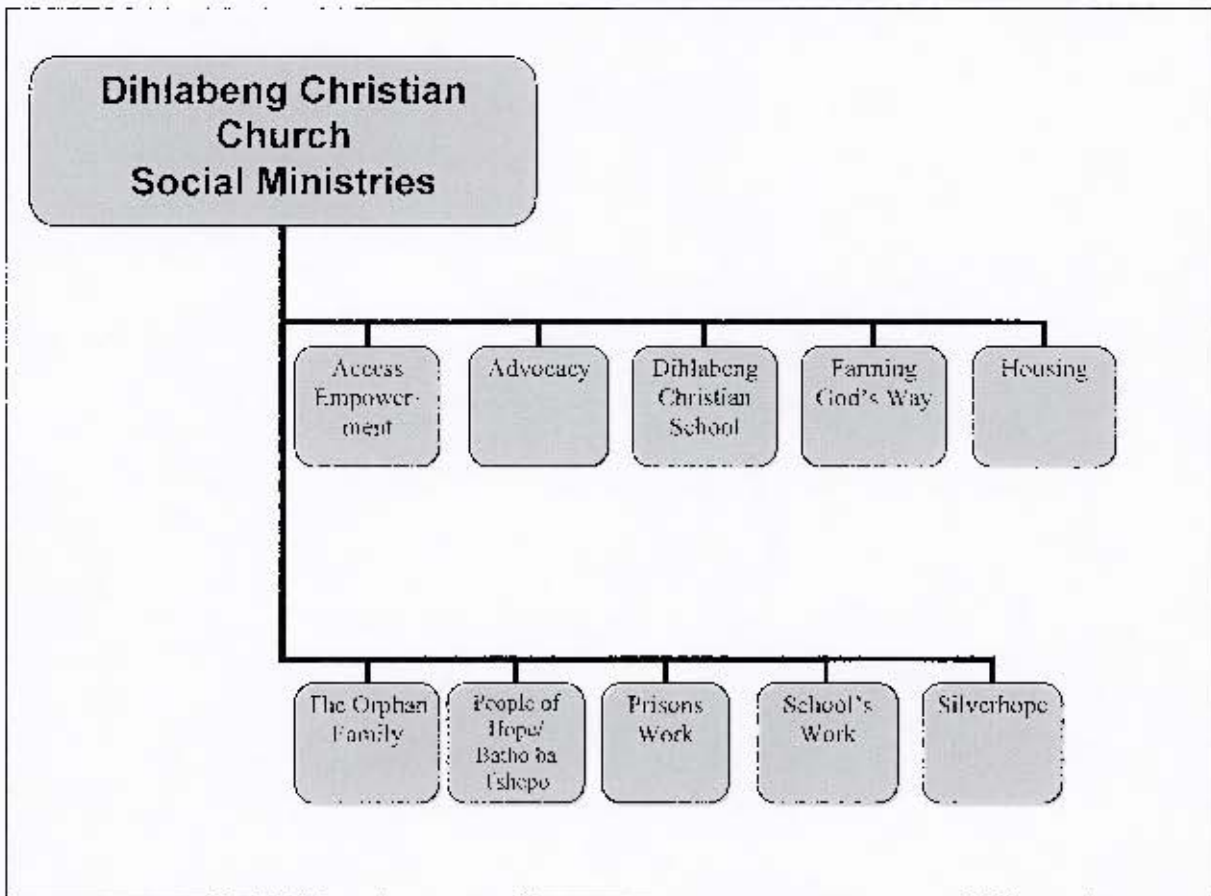
³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

programmes have different names only so that they would be acceptable to non-Christians and people apart from Dihlabeng. The different projects are clearly shown in Fig. 16.:

Fig. 16. Organigram of Dihlabeng Christian Church Social Ministries



Access Empowerment

The Access Empowerment programme provides training along three different lines:

1. English literacy and English as a second language.
2. Computer End User literacy.
3. Micro Enterprise Business Training.

Between five and fifteen people attend the first course, which is run roughly twice a year. The second has about double that attendance and runs four times a year. At the time of my research, the third component had no formal structure, and consisted simply of infrequent advice to a few individuals. At the end of each course the students are given a government approved certificate. This programme thus helps the citizens of Clarens to further their

education and subsequently gain employment. These courses are particularly useful in the tourist industry of Clarens, which experiences high numbers of visitors throughout the year. The church subsidises each of the courses, which may be paid in instalments, and funding is available for those still unable to pay. The team leaders hope to expand in the near future to include a career-advice programme.

Advocacy Office

This poverty alleviation strategy is the only one of the ten projects where the team leader is not from Dihlabeng church. The church has volunteers working at the office, but the programme itself is steered by another church in the town. However, through CCIA, the Advocacy Office is an important part of Dihlabeng's programmes.

The office, which is open twice a week, provides free advice for all legal issues, particularly for the disadvantaged members of the town. The office can also represent such members if they feel unable to stand for themselves, due to a lack of education or resources. The office will therefore engage with the legal system in a way that the poor are unable to. At the time of the interview, the office had only been open for a short period and no other information was available.

Dihlabeng Christian School

The school at Dihlabeng is one of the more established projects at the church. It includes the full range of primary school grades and provides a high-quality education in both English and Sesotho. The students come from all sectors of the town. Roughly half are orphans. Many children are from the poorer townships and there are also children from wealthier families.

The school's vision is: to always remember and prioritise the poor, especially those from the church; to be intentionally multi-cultural; to ensure all children become fluent in English; and to develop a strong staff team who could one day initiate other similar schools.³⁸ The school is based on Isaiah 32:2, which states "They will be a place of safety from stormy winds, a stream in the desert, and a rock that gives shade from the heat of the sun" (Isa 32:2 CEV). This speaks of a safe place for children to come and receive an education for their long term benefit and protection. The vision statement is revisited annually, to make sure the school is performing well in all aspects. When the school felt that their prioritisation of the poor was

³⁸ Dihlabeng School, *Dihlabeng School Vision Statement*, August 2004.

weak, they intentionally went to the church's orphan programme to encourage the orphans to join the school.

The school started in 2000 when a Margaret Grant wanted to start a school providing high quality *Christian education*. There were initially nine children, who met in Grant's garage. As the school grew they first moved to a house in the township, before moving to the current site in 2002, which is adjacent to the church building. There were two classes of twenty then. Today, there are 92 children across seven classes: Reception, Grade One, Two, Three, Four, and two classes of Grades Five, Six, and Seven combined.

Fig. 17. Dihlabeng Christian School



Christian education, which is integral to the school's approach, is defined as "an all-round education where you're not just aiming at improving the child's academic success...but [you] look at the child wholistically."³⁹ This means that there is an attempt to satisfy multiple needs. The families are visited by the Teachers twice a year and invited to meet with the staff once a term. By this, the school hopes to support the families, which will in turn benefit the children.

Dihlabeng Christian School emphasises the importance of keeping classes small and of maintaining a 'family' atmosphere amongst children and staff, all fitting into principles of the human scale. During an interview with one of the Teachers, I was told that there is a maximum of 20 students to a class. With eight classes, the maximum capacity of the school is therefore 160. This is significantly smaller than government schools. Linked to this emphasis

³⁹ Jo West, interview by author, Clarens, 7 April 2006.

on family is the school's connection with the church. The school's desire is to see the families of the children becoming a part of the church and thus part of the broader Dihlabeng church community. This means that if a child is seen to have a problem at home, someone from the church could visit the home and offer help where necessary. At the same time as this, I was informed that there is no compulsion to attend the church and in fact only a minority do. The school is very forthright about its Christian orientation. There is regular prayer and worship at the school and the older children are divided into smaller 'discipleship' groups with bible study and prayer. Parents are asked to sign a document granting permission for their children to participate in these activities.

This poverty alleviation project follows the national curriculum. This is complimented by a broad array of extra-curricular activities including cooking, music, sewing and sports, further increasing the number of needs satisfied. From the youngest grade, the children are taught Sesotho, English, and Afrikaans. Sports are played with nearby schools and an excellent relationship exists at this horizontal level between the different schools. Dihlabeng School has helped at one of the poorer farm schools in the area, sending volunteers to help replace the school's roof, as well as running fun activities such as a puppet show. Another connection exists with a school in England, which has partnered with the Dihlabeng School and has visited Clarens on a number of occasions, as well as receiving Dihlabeng children in England.

Dihlabeng School has a good relationship with the Department of Education. The low fee structure means that the school receives the maximum government subsidy for each child. Fees work on a sliding scale, with school policy stipulating a maximum of 10% of the parent's income to be paid towards fees. At the same time, parents are encouraged to pay a minimum of R20 a month. However, a great deal of sponsorship is available, with nearly half of the children using this facility. The church provides no finance to the school and a number of the staff members are either volunteers or are sponsored themselves.

An innovative solution for those families receiving full sponsorship has been devised at the school. Such parents are encouraged to give in other ways, by cleaning the classrooms and doing other menial jobs. This reminds one of Max-Neef's emphasis on non-economic processes. Sponsors are church members, other locals, and even some international folk from New Zealand, Holland, and England. Reports are sent to the sponsors, but most communicate directly with the children themselves.

Long term plans are numerous. New classrooms must be built, and the Head Teacher hopes one day to establish a teacher training centre for Christian education. There are also plans to build a pre-school elsewhere in the town, as the government crèches have large classes. The children “tend to be quite unstimulated at home,” so much so that by the time they get to Dihlabeng School they cannot hold a pencil. A pre-school would help to address these issues. The lack of English-medium high schools in the region means that Dihlabeng also aspires to one day teach Grades Eight to Matric.

Farming God’s Way

Farming God’s Way (FGW) is another substantial project run by Dihlabeng. It is implemented through Rehobotho, the relatively small and poor sister church in rural northern Lesotho. Only a few South African farmers are assisted by the project, whereas approximately 238 Basotho farmers are given assistance.

Farming God’s Way is an internationally recognised approach to farming that combines zero tillage methodology with the biblical principles of 1) Working on time, 2) To a high standard, 3) With minimum wastage. Zero tillage means that no ploughing takes place in the farming process. This is very helpful in Lesotho as overgrazing and poor farming techniques have led to high levels of erosion. Ploughing loosens the soil structure, so that heavy rainfall removes the top layer of soil, which has valuable nutrients in it. The soil ends up in the rivers, consequently decreasing the quality of the river water. The farming technique is thus highly conservational.

Of more immediate benefit, however, are the significantly higher yields of up to 24 times the national average yield. In Lesotho, Farming God’s Way has a yield of ten times the national average, a huge increase in productivity and profits. This means firstly, that crops can be diversified, bringing greater nutrition to the farmer’s family. Secondly, it means that more valuable crops can be grown, earning an income for the farmer and enabling him to satisfy other needs. This improves the quality of life of the farmer and the profits may often go towards the education of his or her children. Thirdly, profits can be used to purchase seed and fertilizer for the following season. This removes any form of dependency, instead establishing self-reliance amongst the farmers.

Pete West, part of the FGW team, moved to Clarens from Zimbabwe to implement the farming project in Lesotho. The Food and Agriculture Organisation provided the seed,

fertilizer, and money, initially just for a one year period, but that has continued now for three years. Newfrontiers have also provided sponsorship and support to the FGW team at Dihlabeng. The two team leaders get a salary from this, and the farmers are remunerated if they meet certain criteria in the farming process. Transporting the farmers to training venues is also paid for by these donations.

Fig. 18. A Farming God's Way Plot



The programme is administered through 23 village leaders, mainly in the areas of Leribe and Butha Buthe. Under their care is another 215 farmers. The project is growing steadily and expanding into other areas of Lesotho. There is a similar large scale farming approach in the south of the country, which Dihlabeng has a good relationship with. In 2006, a new group started and took responsibility for 75 farmers, previously under the care of the church's project. These examples all point to a high level of horizontal integration and interdependencies.

Housing

With the large donation from the Johannesburg based company, mentioned above, the Eldership of Dihlabeng plan on developing a low-cost housing programme. Their desire is to work with government in providing such affordable housing. However, in my subsequent visit to Clarens, a year later, it seemed that nothing had come of this as there were some delays in the transfer of the capital.

The Orphan Family

The Orphan Family serves the children of Clarens who have lost at least one parent. Up to 120 children attend the project, which is run by a team of volunteers. Every weekday the children meet at the project's venue, photographed below, which is adjacent to the local clinic. Multiple needs are addressed through:

1. A hot lunch every week day.
2. Personal care and teaching.
3. Medical attention.

Fig. 19. The Orphan Family



The food for the daily meal is donated from local businesses, including the Pick 'n Pay supermarket in the neighbouring town. Personal care and teaching aims at general character development, the teaching of biblical values, as well as the regular encouragement of the children. The children are divided into smaller groups, where every day they eat together and sit at the same table with a group leader. This leader is responsible for the care and teaching and is available for any other pressing needs the child may have. The group also prays together every day. Lastly, medical care is provided by the adjacent clinic and a good partnership exists between the project and the clinic.

People of Hope/Batho ba Tshepo

This poverty alleviation strategy brings practical and medical help as well as prayer and encouragement to the disadvantaged citizens of Clarens. It is a large operation, with a team of nine full time staff visiting up to 300 different individuals across the three townships and the

squatter camp. The programme began at the end of 2003 when a Loretta Dickerson, who had recently moved to Clarens with her family from the UK, believes God instructed her to initiate a care programme for those suffering with HIV. At the same time, a member of Dihlabeng Christian Church had been looking for someone to visit the townships and pray with HIV sufferers. The two were introduced and subsequently visited a lady in the township. A few weeks after the initial visit, the lady's health deteriorated, and the Dickersons took her to their house. It was during this time that a real insight was gained into the lives of HIV sufferers and the poor communities of Clarens. Counsel was given to the relatives during the lady's continual deterioration. Eventually, the lady was admitted to hospital, and Dickerson took the family there regularly until the lady died.

Fig. 20. The People of Hope Team



This experience helped form much of the initial strategy behind People of Hope, giving Dickerson real insight into the reality of living with HIV as well as the state of the healthcare system. More people were visited and the programme grew. The church was invited to send volunteers. A Liesbeth Lengoabala, a member of Dihlabeng, had been providing care to her neighbours for some years and responded to this invitation. Dickerson and Lengoabala now head up the People of Hope team of seven other staff members and a number of volunteers from the church who received training after responding to the initial invitation.

It is not only HIV sufferers that are visited, but the People of Hope team visit any with terminal illnesses. Visits can be from twice a week to twice a month, depending on the severity of the situation. The People of Hope team clean the house, wash the patient, and offer

encouragement, prayer and support, thus satisfying multiple needs simultaneously. Transport to the clinic or hospital is also freely available, as is assistance with starting Farming God's Way in the patient's garden. It is also an opportunity for the other church projects to be advertised, such as The Orphan Family and Access Empowerment. The project takes "a wholistic approach" states Dickerson, "We must assess the physical, emotional and spiritual needs"⁴⁰ of those being cared for.

Fig. 21. People of Hope Visiting a Patient



While finances are always difficult, People of Hope is financed regularly by Combined Churches in Action as well as three churches based in England. A two-roomed house in the township has been made available as an office and store. The all-female staff meet there every morning to pray before visiting homes. They regroup at the end of the day to reflect and share any outstanding needs. While standard work hours are followed, it is often that the women are called upon after hours.

Relationships with external organisations are very good, even though the programme has no official registration. The equipment is entirely donated, and local citizens often give clothes and food. Any surplus at The Orphan Family or the local hospice is also given to People of Hope. A knitting group in Montague, some 11 hours away by car, make blankets and other apparel for the project too. Thus many horizontal relationships of interdependence exist.

⁴⁰ Loretta Dickerson and Liesbeth Lengoabala, interview by author, Clarens, 8 April 2006.

In the future, the People of Hope team hope to expand their work into the regional sister churches. However, this is not intended to follow a model of duplication, but rather involves teaching members of those churches who already have a vision for the work. "All we're doing is igniting the fire, starting off the groups"⁴¹ says Dickerson. Additionally, due to the taxing nature of the work and long hours, the team leaders hope to provide more substantial remuneration to the staff as well as a holiday or retreat venue for the staff to rest.

Prisons Work

Another project run by Dihlabeng is the work into the prison. The prison in Clarens is fairly small, with only two or three cells. However, it contains a number of the more dangerous criminals, placed away from the big cities by the government. The prison also contains a number of illegal immigrants, typically entering South Africa from Lesotho across the shallow Caledon River.

A team of seven volunteers run the Prison Work project. They go to the prison once a week and have a meeting with the prisoners, providing teaching on biblical values, prayer, and encouragement to the prisoners. The team attempts to assist any prisoners needing advocacy or other attention. This project had only started the week before the interview, so further information was unavailable.

Schools Work

The Schools Work takes the Life Orientation class at two of the schools in Clarens. In one school, it is to a class of girls, in the other it is a mixed class. The focus of these lessons is the issue of relationships, which covers the related topics of sexuality, pregnancy, and sexually transmitted infections. Lessons are taught from a biblical perspective. Again, this is a fairly new project and further information was unavailable.

Silverhope

Silverhope is a programme that seeks to help the Elderly from the disadvantaged sectors of Clarens. Currently, this help is in the form of a free lunch once a month. The gathering also includes a talk from the volunteer team, aiming to bring encouragement to those attending. These people are often the primary care-givers to the grandchildren, as the middle generation have either died or are working elsewhere in the country. The encouragement is thus not only necessary for addressing their needs, but for entire families. Silverhope, together with The

⁴¹ *ibid.*

Orphan Family, thus provides care and assistance to whole families. The long term plans for the Silverhope project are to develop it into more comprehensive and wholistic care including medical attention.

That concludes the review of the ten formal poverty alleviation strategies that operate out of Dihlabeng Christian Church. At an unofficial level, the employment offered by wealthier church members to poorer church members is an additional positive impact that the church has on increasing the quality of life of Clarens' population. The scope of the impact of Dihlabeng Christian Church is therefore very broad. I will now look at a few initial similarities and differences between the two case studies.

Initial Observations

There are two striking differences between Jubilee Community Church and Dihlabeng Christian Church. While it is not the intention of my research to construct a comparative analysis of the two churches, these observations will be of use in the following chapter. The first difference is the church's character as a whole and the second is the structure of the poverty alleviation programmes.

Firstly, then, a superficial observation of the two churches. Jubilee is a large church, situated in a large city. Church members travel for up to 30 minutes to get to the church building. Compared to Jubilee's 800, Dihlabeng has roughly 200 members. Dihlabeng is therefore relatively small. It is situated in a small rural town, with most church members living in walking distance from the building. These are significant contextual differences.

Demographically, the former church is 50% 'White' and 50% 'Black', with a handful of 'Coloured' people also attending. Translation is provided on Sunday mornings into Xhosa and French. The latter church is 20% 'White' and 80% 'Black', with translation into Sesotho provided at nearly every meeting. This diversity at both churches is actively encouraged through church teaching, a practice that Max-Neef would condone. Of the two churches, the former is the wealthier, having a large building and a paid staff of about 20 members (excluding the staff of the social ministries). Volunteers are desperately needed at Jubilee. The latter is a relatively poor church, with only 3 fully employed individuals, but with as much as 80% of the church actively involved in some voluntary capacity. The flow of available

financial and social capital is therefore another distinguishing feature. It is very surprising then, that the two churches are able to run an identical number of projects.

The second difference lies in Jubilee's additional hierarchical 'rung', that is, the existence and role of the Social Ministry Pastors. At Jubilee, it seems that poverty alleviation is a distinct sub-area of the church, parallel with the other areas of children, students and so on. The Social Ministry Pastors oversee this area and exist to care for the Directors of the programmes and also connect them with the Eldership. The geographic distance between the different projects at Jubilee, and the fact that four of the ten projects are externally located and independently registered as NGOs, possibly adds to this lack of integration.

At Dihlabeng this isolation does not seem to exist. The distinction between the areas of the church is purely for the view of those outside of the church. There is a far greater degree of integration when compared to Jubilee. The Team Leaders are directly linked to the Elders and to each other. The interviewees made no reference to feeling isolated or separate from the rest of the church. Comparing this with the Directors of Jubilee's programmes, who frequently commented on the isolation they felt, raises the question of Jubilee's structural viability.

It seems that the distance at Jubilee is at three levels. Firstly, it exists between the Directors and the senior church leaders (the Eldership). This has been described above. Secondly, it exists between the Directors and the church as a whole, as seen through the limited communication opportunities. Thirdly, it exists *between* the programmes as there is a limited amount of interaction. Jubilee's Social Ministry Pastors were appointed to address these gaps and seem to have improved the situation a great deal. In particular, they have been able to connect the poverty alleviation programmes with each other through regular gatherings and a loosely centralised administration. Through the official booklet and the prayer meetings, they have also gone some way to addressing the isolation felt with the whole church. However, as was acknowledged by all interviewees at Jubilee, the gap could be closed further and a sense of distance still remains. This limits the horizontal interconnectedness experienced. Furthermore, the distance from the Eldership continues to be felt and in a way has been institutionalised by the new structure.

All of this points to a need for greater integration. It seems that those leading church-based development programmes desire a close relationship both with the Eldership and with the church body as a whole. This is important for gathering support, in the form of volunteers,

finances, and prayer. An additional level of leadership, such as at Jubilee, goes some way in addressing the issue, but it is not as effective as a direct relationship with the Elders.

This direct relationship is not only beneficial at an administrative level (access to resources, opportunities to communicate with the whole church), but at a more fundamental level. A direct relationship between the Elders and the project Directors would go some way in ensuring that the poor are always considered in senior-level decision making. This may be what Cons referred to when he explained his desire for Jubilee to become a “church with the poor at its heart.”⁴² Following this analogy, the poor would be represented by the projects and their Directors, and the heart of the church would be the programmes and priorities decided by the Eldership. Thus, if the Elders are directly involved with the poverty alleviation programmes, the poor will be at the heart of the church. This, Cons suggests, will be of immense benefit to church-based poverty alleviation programmes.

In the next chapter, a more formal analysis will be presented. This will highlight more directly the correlation between this data and the three tenets of Human Scale Development.

⁴² Cons.

Chapter Four: The Discussion

The crux of my research lies in this final chapter. I grapple with the interface between Max-Neef's Human Scale Development and the two case studies, so as to test my hypothesis that churches have a valuable and significant role to play in development. The hypothesis is tested firstly by the quantitative *impact* that the churches have. This is ascertained through an analysis of the number of people influenced by each project. Secondly, the analysis of the projects functions at a qualitative level – through the three tenets of Human Scale Development. This begins with assessing the degree to which *synergic satisfiers* are embodied in the churches' poverty alleviation strategies. I move on to consider the extent to which the strategies may be seen as functioning at the level of the *human scale*. Lastly, I assess the degree to which *self-reliance* is encouraged and realised through the two case studies.

Beginning with the impact that the churches have, I find that the two churches are reaching a significantly large number of individuals in Cape Town and Clarens. The large numbers indicate the power that each church has to influence people and, through the projects, to see poverty alleviated. Jubilee Community Church's total historical contribution can be seen in the table below:

Fig. 22. Table Showing Numerical Impact of Jubilee's Social Ministries Since Inception

Ministry	Affects	Total Numbers Since Inception
Beauty for Ashes	Women in the home	37 (since 2003)
Beth Rapha	Drug and alcohol abusers	144 (64 still 'clean')
The Health Centre	Patients	234 (since January 2007)
Mercy Store		Unrecorded
Opportunity Knox	Students	17 (since 2006)
Pregnancy Help Centre	Clients	Approx. 14,000 (since 1996)
Sunshade	Women	60 (since 2002)
Think Twice	Educators and students	Approx. 10,000 (since 1996)
Umoya	Employees	145 (since 2004)
Words for Life	Students	37 (since 2006)
TOTAL	IMPACTED	24, 674

The table shows that the total number of people directly impacted by Jubilee Community Church's social ministries is 24,674. The church is thus reaching thousands of people every year through the various projects. Jubilee's health centre must be noted for the large numbers of people receiving free professional healthcare. This works out to be an average of 80 patients a month. Particularly noteworthy are the contributions of Pregnancy Help Centre and Think Twice. The latter anticipates training 270 Educators and to speak to over 3200 students in 2007 alone. This second figure was worked out using the average class size of 40, although with class sizes of up to 65 the quantitative impact may be a great deal larger.

Think Twice and Pregnancy Help Centre's large figures are indeed striking. The figures represent a clientele from diverse backgrounds. A number of these women may come from wealthy families and would not fall into conventional categories of what defines poverty. However, using Max-Neef's analysis, these women clearly have unsatisfied needs and therefore poverties. Their needs are likely to include affection, security, and understanding. Within the framework of Human Scale Development, these projects satisfy needs and therefore contribute towards poverty alleviation. Thus, the large numbers reached by these two projects are sufficiently indicative of a large and pervasive poverty alleviation impact. It is through the statistics from the church's projects that one is able to conclude that Jubilee Community Church is having a significant impact as it reaches thousands of Cape Town's population.

A similarly large quantitative impact is observed at Dihlabeng Christian Church. Although much smaller than Jubilee, Dihlabeng is also able to reach a large number of people. The ten programmes have had direct influence on over 1,300 individuals and the real figure is likely to be much closer to 2000.¹ The Table below lists the figures:

¹ This estimate takes into consideration a number of statistics that were unavailable at the time of my research.

Fig. 23. Table Showing Numerical Impact of Dihlabeng's Social Ministries Since Inception

Ministry	Affects	Total Numbers Since Inception
Access Empowerment	Students	250 (since 2005)
Advocacy	Individuals	Unknown
Dihlabeng Christian School	Students	Approx. 410 (since 2000)
Farming God's Way	Farmers	238 (since 2001)
Housing	Individuals	0
The Orphan Family	Children	Unknown (120 currently)
People of Hope	Terminally Ill	Unknown (138 currently)
Prison's Work	Prisoners	Unknown
Schools Work	Students	100 (since 2007)
Silverhope	Elderly	Unknown (70 currently)
TOTAL	IMPACTED	1,326

Jubilee's 24,674 and Dihlabeng's 1,326 are significant numbers showing a large and pervasive influence of each respective congregation. In addition to these figures, the indirect influence of the projects is a substantial quantity in itself. It must be understood that the impact is felt not just by lone individuals but by whole families. For example, the free healthcare at Jubilee means that whole families can save the money that would otherwise have been spent on Doctor's fees. This money can then be shared with others. Additionally, the Health Centre will aid the recovery of important members within the families who are themselves either care-givers or income-earners.

Another indicator of the impact is the employment and volunteer opportunities provided. The diagrams below present the statistics of *current* employees and volunteers at both churches. The first table shows Jubilee's impact in this regard. The church has a total of 81 employees and volunteers involved with the social ministries. 44 of these are employed either full time or part time. 18 of these worked part time at Umoja in 2007. A year earlier, the number of workers was as high as 40 and in 2005 there were as many as 85. This impact is particularly valuable as the Umoja employees are nearly entirely of refugee status. As Max-Neef would argue, employment means not just a salary but lends itself to the improvement of the quality of life for these people and their families as multiple needs are satisfied.

Fig. 24. Table Showing Jubilee's Employees and Volunteers

Ministry	Employees	Volunteers	Total
Social Ministry Pastors	0	2	2
Beauty for Ashes	2	1	3
Beth Rapha	3	0	3
The Health Centre	1	3	4
Mercy Store	0	1	1
Opportunity Knox	0	1	1
Pregnancy Help Centre	2 full time and 3 part-time	15	20
Sunshade	0	8	8
Think Twice	7	5	12
Umoja	8 core and up to 18 on casual basis	0	26
Words for Life	0	1	1
TOTAL:	44	37	81

As the table above shows, the social ministries at Jubilee also provide a space for as many as 37 volunteers to help. These volunteers gain many experiences and skills through their role at the social ministries. Thus the impact to both paid and unpaid individuals is a substantial contribution to the personal growth of individuals and Cape Town as a whole. Volunteer opportunities satisfy other needs and thus must also be seen as contributing to the synergic satisfaction of the volunteers' multiple needs.

On this subject, the sheer number of volunteers is striking, indeed exceeding the number of full time staff within Jubilee's social ministries. This is a significant fact and shows the dependency of these poverty alleviation programmes on volunteers. It also shows the broad and substantial support that each programme receives from the church membership as well as from others, something that I will comment on again later. At the same time, this dependency on volunteer support has its own difficulties. The projects are constantly looking for new volunteers as the existing ones are often only available for a limited time each week, or for just a short period. The volunteer work force is therefore relatively unstable and less committed than salaried workers.

It is helpful here also to compare the parallel relationship between the *number* of workers and the *size* of the impact. Think Twice, which reaches the highest number of people, also has the largest full-time paid workforce. Pregnancy Help Centre has the highest number of workers in total, although most are part-time volunteers, and this enables the centre to also reach a high number of people. By contrast, Opportunity Knox, which is run by a single individual, has a far smaller quantitative impact. To increase impact, therefore, each project would need to increase the size of its workforce.

For my other case study, the table below lists how many people currently make up Dihlabeng's workforce. It shows that 30 people have found employment through the projects and there are 35 volunteers. Dihlabeng, like Jubilee, is a church that enjoys a relatively high number of volunteers, with the figure exceeding the number of paid staff. The volunteers are essential and many of the projects would fail to continue without them. This surely is a contributing factor at both churches, where volunteer involvement is regularly encouraged.

Fig. 25. Table Showing Dihlabeng's Employees and Volunteers

Ministry	Employees	Volunteers	Total
Access Empowerment	2	4	6
Advocacy	0	1	1
Dihlabeng Christian School	4	0	4
Farming God's Way	19	0	19
Housing	0	0	0
The Orphan Family	0	10	10
People of Hope	5	5	10
Prison's Work	0	3	3
Schools Work	0	2	2
Silverhope	0	10	10
TOTAL:	30	35	65

Other quantitative effects at the churches include the number of donations of food, clothes, and blankets that, at Jubilee, are distributed by the Mercy Store. While there is no official monitoring of these donations, each Sunday the donation baskets literally overflow with items. The sales of excess items at Sunshade also shows the significant number of resources that go through the Mercy Store. Similarly, the intermittent donations of clothes and other

goods that People of Hope and other Diklabeng projects receive significantly contribute to the overall impact of the church.

The quantitative impact of Jubilee Community Church on Cape Town and of Diklabeng Christian Church on Clarens is certainly very large and reaches thousands of individuals. Through this direct influence and through the number of employed and volunteer opportunities, many lives are being influenced through the various programmes. This begins to affirm my hypothesis of the churches having a significant role to play in poverty alleviation. When this action is in the direction of poverty alleviation, the churches' role in development may certainly be described as significant.

Part One: Synergic Satisfiers and the Churches

The second area of testing my hypothesis was by scrutinising the two churches in the light of Human Scale Development theory. In this section, I continue this process of analysis by assessing the extent to which the church-based poverty alleviation strategies meet Max-Neef's nine needs of affection, creativity, freedom, identity, interaction, participation, protection, subsistence, and understanding. Before looking more specifically at this interface, some initial observations at a foundational level are necessary.

As has been reviewed in depth in a previous chapter, Human Scale Development defines poverty as the non-satisfaction of any one of the nine fundamental and universal needs. It is a relatively broad term, going beyond the conventional neo-liberal stance. Within the churches, the definition of poverty and 'the poor' is also broad. Cons included a number of interesting aspects in his description of the poor that enrich the interface of the churches and Max-Neef's theory. Cons' definition of the poor was anyone living in a "substandard home" and who were without sufficient food, education, and employment. The definition given, like Max-Neef's, goes beyond neo-liberal understandings. Cons' answer was loose and broad enough for further aspects to be added. The very scope of projects under his jurisdiction, from sewing to prisons, is evidence of this broad definition of poverty and development at Jubilee. A step even closer to Max-Neef's theory was Cons' view of poverty as: "It is without basic necessities."² Here we have the idea of poverty as a lack at a 'basic' or fundamental level of

² Cons.

necessities or needs, exactly as Human Scale Development theory argues for. This implies a foundational compatibility between the churches and Max-Neef's theoretical apparatus.

Another interesting view held by Cons was that 'development' means ensuring that individuals have "adequate...housing, adequate income, adequate education [and] adequate food".³ The term 'adequate' is an arbitrary term and reminds one of the fluid notions of Sen's 'capabilities'. It is therefore potentially a useful addition to the terminology of Human Scale Development. It may be a viable suggestion for practitioners to research what is locally-defined as an 'adequate' satisfaction of needs and then to use that as a basis for forming development strategies.

The above discussion reveals how the view of poverty held in the churches refers explicitly to 'needs'. Cons specifically referred to a passage from the book of Acts where "there was no need. The believers brought and shared."⁴ This was mentioned as an objective or model to follow. Needs are therefore consciously acknowledged and addressed through the churches' projects. However, the list of needs mentioned in the interview was by no means as structured or as comprehensive as Max-Neef's. Instead, the definition of poverty in both churches is rather loose. This is not surprising as one would expect this to be the case with a non-academic institution. This informality could benefit from a theoretical framework, but at the same time it gives church-based development a dynamism that allows fluid and organic growth that can evolve according to environmental considerations. Either way, I would suggest that both churches strongly consider the importance of "conducting a formal community needs assessment of the local area".⁵ This would add a great deal of information to the leadership of each project and enable more accurately-informed decision making.

While it is true that the churches' approach is fluid, there is a formal and unmovable aspect of their activities. That is the addressing of a need that is not included within Human Scale Development, transcendence. Each social ministry mentioned the centrality of the Christian worldview in their operations. Thus, whenever the opportunity arises, prayer is given and the transcendent is emphasised. This goes some way in satisfying the need for transcendence and the need to go beyond difficult socio-economic realities.

³ Ibid.

⁴ Cons., reference to Acts 2:42-45.

⁵ Ganiel, 572.

A key factor in the formation of this spiritual emphasis is the belief in 'spiritual poverty'. This is a concept that is frequently used within the discourse of church-based development. At Jubilee Community Church it is understood that all non-Christians are in a state of 'spiritual poverty'. Poverty alleviation processes are therefore always given with the firm hope that the individual would become a Christian and hence this 'spiritual poverty' would be alleviated. However, it is important to note that if the unbeliever does not accept Christianity, assistance is still provided. This counters any criticism of church-based development as a front for proselytising the Christian faith. Instead, this approach to development genuinely desires to help all individuals and to meet their needs. It also shows that the emphasis on satisfying the need for transcendence does not lead to singular satisfiers, or any of the other negative satisfiers. Rather, the spiritual side of the programmes are part of a wholistic and synergic system of needs satisfaction.

By including transcendence as a need, church-based development effectively broadens the definition of poverty beyond Human Scale Development. It also adds a conceptual ordering, placing transcendence above all else. Individuals are regularly encouraged to 'look beyond' the present, to a transcendent hope in the future. This ordering is in sharp contrast to Max-Neef's principles. However, at a practical level, those who reject spiritual care are treated in the same way as others and the ordering has little tangible influence. The definitions of poverty offered by Max-Neef and the churches therefore remain complimentary in practice and the church-based poverty alleviation strategies fit within the framework of Human Scale Development. At the same time, a theory such as Human Scale Development would improve the approach of the churches at this conceptual level, as they do not have a sufficiently complex framework for understanding poverty. Max-Neef's theory would provide this and give a more thorough definition to 'the poor' as well enriching the macro-strategies for assistance.

The existing macro-strategies at the churches include increasing the size of the church and the desire to help the poor. However, as I have said above, there is a limited understanding of the complexity of the structural causes of poverty. Because of this, the projects being run at the churches are limited in the extent to which they address these structural causes of poverty. The projects are like Beth Rapha: each having a vision to "fracture" the manifestation of poverty in their individual capacities. This fracturing may help to decrease the total number of addicts, but it does not address drug trafficking or the psycho-social causes of why people

start taking drugs in the first place.⁶ The lack of a macro-strategy is likely to be resolved by adopting a macro-framework by which to interpret the complexities of poverty and the structural weaknesses as Max-Neef points out. As I have said above, Human Scale Development is one theory that would help to address this weakness.

Other than these criticisms, it is clear that the churches are running numerous high-impact projects that address multiple needs. The ten official poverty alleviation strategies at each church, combined with the other church activities, therefore fulfil Max-Neef's requirements of synergic satisfiers. At Dihlabeng and at Jubilee, the projects are satisfying the needs for affection, creativity, freedom, identity, idleness, participation, protection, subsistence, and understanding. I will now look at these in turn. It is important to add to this discussion two things. One, each project is meeting multiple needs and two, each need is met in more than one of the projects. The interface of the theory and the matrix is therefore highly complex, with many intersections of the two. This is made even more complex with the satisfaction of needs occurring through the different levels of being, doing, having, and interacting.⁷

Affection

This need is one of the most frequently addressed through the church-based development programmes. Affection is shown through verbal encouragement and affirmation. It is also shown through listening and counselling. Affection is shown to the poor by visiting homes and simply by spending time with those often rejected by others. Within Jubilee's external ministries, this is quite clearly implemented through Beauty for Ashes and Beth Rapha, who provide safe houses for those needing assistance in their respective areas. Beauty for Ashes' commitment to visiting the prison regularly also shows affection to the prisoners over the long-term. Pregnancy Help Centre freely accepts and affirms all who visit, no matter their health status or the circumstances of the conception. The internal ministries show affection most vividly through The Health Centre, where the sick are cared for and affirmed both verbally and practically, and Sunshade, where unemployed women, often from difficult family situations, can feel safe and loved.

At Dihlabeng Christian Church, the need for affection is given indirectly through a number of projects. The children attending the school are affirmed by caring Teachers. The children at

⁶ Exceptions may exist with the education projects like Think Twice and Dihlabeng's schools work. Their education of children seeks to prevent negative life decisions being made in the future.

⁷ I have chosen not to provide any analysis of the four existential needs in order to focus on the nine axiological needs.

The Orphan Family and the elderly at Silverhope are also loved and accepted freely by those on the leadership teams. Most obviously, People of Hope/Batho ba Tshepo is a remarkable programme of homecare for the most sick and those most likely to be rejected by others. The affection given by Loretta Dickerson to the HIV/AIDS patient in her dying weeks is one example of the way the People of Hope team help this need to be met. Affection is therefore clearly satisfied by many of the projects within my case studies.

Creativity

The fundamental need for creativity is satisfied through numerous programmes at the two churches. These are primarily the practically-orientated and skills training projects. At Jubilee, for example, the Umoja sewing group satisfies the women's need for creativity directly as they construct beautiful and creative designs. Words For Life and Opportunity Knox are two other groups that prioritise the meeting of this need as the clients are given opportunities to be creative with language and business skills respectively. Indirectly, Sunshade's craft and karaoke events and Think Twice's school lessons also satisfy the need for creativity.

Access Empowerment and Farming God's Way are the primary strategies through which the satisfaction of this need occurs at Dihlabeng. The students of the former and the agriculturalists of the latter are able to use their creativity both during their training and then afterwards during the application of the new skills. Additionally, Dihlabeng Christian School facilitates the creativity that the children have. Outside of these formal structures that exist in both churches, the need for creativity is satisfied in other contexts. The employees and volunteers involved at all levels of church activity have space to be creative. This includes the musicians in the Sunday services, the administrators, and those involved in the leadership of each church.

Freedom

This is a need that is hard to measure in terms of its satisfaction. Freedom is a complex idea and manifests at numerous levels. At one level, each of the programmes at the churches has the ultimate aim of bringing freedom from poverty. However, I think what Max-Neef is pointing to is more specifically the freedom to make decisions and enjoy personal autonomy. Maybe in addition to this is the freedom for anybody to receive assistance. This is definitely so with both case studies. As I have said earlier, the care is by no means limited to church members or Christians in general. A number of Muslims attend Jubilee's activities. A person

of any religious conviction is therefore *free* to benefit from the churches' programmes. Cons sees one of Jubilee's great strengths as the unbiased availability of their programmes.⁸

A specific example of where personal autonomy is encouraged at Jubilee is at the Pregnancy Help Centre. The approach is to give the woman information so that she can make a *free* decision. She is not coerced in any particular direction. At Dihlabeng, the school fee system is an example of the freedom given to the poor. The sliding scale means that even those without any money may still send their children to the school: the parents are free to choose education for their children, even if they have no available capital. Thus, while it is difficult to measure, freedom can be seen as a satisfied need at the two churches.

Identity

At Jubilee and Dihlabeng, identity is a topic that is frequently discussed. It is argued to be an integral aspect of being a Christian. Teaching is frequently given on the subject. The need for identity is therefore met immediately through the teachings of Christianity. For example, the bible says that a Christian is a "new creation" (2 Cor 5:17). This idea is present in each of the poverty alleviation projects as they seek to satisfy the need for identity. At Jubilee, this is seen most strikingly through Beth Rapha and Beauty for Ashes, where the negative identity of 'addict' or 'ex-prisoner' is directly addressed through the various courses run by each centre.

Identity is also satisfied through being part of the church community. Individuals are invited to become 'members'. Through this, there is ownership of the church and members may feel proud of their connection with the church. Thus, one becomes a "Jubilite", a term given to members of Jubilee Community Church. This affectionate association also occurs within the individual projects. At Dihlabeng, for example, the farming programme provides an identity to farmers who were previously isolated and unknown. Being part of The Orphan Family is a particularly striking example of how an identity of son/daughter or brother/sister is given to those without families. Identity, therefore, is repeatedly addressed and satisfied through the church activities.

Idleness

The satisfaction of the need to relax is another that is difficult to measure. The biblical emphasis on taking a day of rest every week goes some way to facilitate this process. More directly satisfying this need is the practical support that each church gives. At Jubilee, the

⁸ Cons.

Mercy Store and the job creation through Umoja and Opportunity Knox, as well as through the various leadership positions, will lead to financial and pragmatic stability and a peace of mind that satisfies the need for idleness. The same may be said of the related activities at Dihlabeng.

In much the same way, the programmes that provide food, health care and health advice at both Jubilee and Dihlabeng lead to healthier and happier individuals. The burden of hunger and sickness is lessened, leading to peace and an internal contentment that facilitates rest. Lastly, idleness is directly satisfied through the relaxed programmes at Beauty for Ashes and the relaxed weekends and afternoons at Beth Rapha. The Sunshade group at Jubilee, and the Silverhope and orphan project at Dihlabeng are also relaxed and safe environments for locals to attend. Certainly, the sharing of food at these events is an effective relaxant.

Participation

This need is satisfied very regularly in both churches. All of the development activities involve some level of participation, even if it's simply through chatting and socialising. Each church as a whole is interactive and constantly provides opportunities for involvement and participation. The high number of volunteers bears witness to the high level of satisfaction of this need. Oliver's claim that Dihlabeng experiences up to 80% participation is a persuasive statistic. The above section on 'impact' also reveals this with over sixty people participating in the poverty alleviation activities at Dihlabeng either through paid or voluntary work.

The Sunday services in themselves are also interactive. Any member of the congregation is allowed to share testimony or pray from the microphone during the formal part of each meeting. There is a great deal of mixing and conversation in the informal times before and after each meeting. The staff and leadership teams are very approachable and they spend much time with others in the church. The smaller mid-week meetings in both churches also facilitate the meeting of this need, as the entire church is divided into smaller more interactive contexts.

Jubilee's Beauty for Ashes and Beth Rapha programmes are both very participatory. Within each house, the programmes are intentionally interactive and the two houses occasionally have combined events. The house members are also encouraged to participate with other church activities, which frequently occurs. In addition, Think Twice's school lessons are also intentionally participatory, encouraging the children to engage with the material. At

Dihlabeng, The Orphan Family and Silverhope programmes provide contexts for participation. This occurs amongst the children and elderly themselves as well as with the leadership teams. All of these examples of participation in the churches are valuable in building ownership. They also go some way in satisfying the need for understanding.⁹

Protection

Protection in the context of the church-based development projects occurs at numerous levels. If it is understood in its broadest form, then it occurs in a long-term preventative sense. The information given to the children through Think Twice's life orientation lessons aims to protect the children from making decisions in their future that will be harmful. Sunshade's life skills lessons and Pregnancy Help Centre counselling also help to protect the women from making negative decisions.

Protection, however, is not only given in this preventative way. It is also given in arrears once harmful decisions have been made. Beth Rapha and Beauty for Ashes provide protection from the dangerous lifestyles of drug/alcohol abuse and prostitution, and assist with the safe rehabilitation into society. The strong response to crime within the Beauty for Ashes house also protects the other house members. In a similar form, the Health Centre at Jubilee protects the sick from worsening physical conditions.

In Clarens, a project that directly offers protection is The Orphan Family. It is a safe space where the youth, who are some of the most vulnerable of society, may find care and protection from unsafe home environments. Additionally, People of Hope protects the terminally ill from avoidable degeneration through the regular home visits. Lastly, the Schools Work at Dihlabeng protects children from making bad decisions in the same way as Think Twice.

However, if one thinks of protection from threats such as exploitation and oppression, then the churches' role is more limited. Jubilee has no formal programme that represents the previously disadvantaged of South Africa.¹⁰ Beauty for Ashes occasionally appears in court on behalf of ex-prisoners and has been able to prevent one woman from returning to the prison. A more thorough response is Dihlabeng's Advocacy Office. The office is available to

⁹ Max-Neef, *Human Scale Development*, 112.

¹⁰ There is a sponsorship programme, however, whereby finance is made available specifically for the education of previously disadvantaged South Africans.

anyone unable to represent themselves, including the local prisoners. By offering legal advice it protects individuals from exploitation and abuse in legal matters.

Subsistence

One of the ways that the need for subsistence is satisfied in the churches is through connecting the poor with the wealthy. Many of the wealthier members of Dihlabeng provide employment in their homes and businesses to other church members. This satisfies the need for financial subsistence and the regular salary can pay for subsistence foodstuffs, clothing and shelter. This connection of rich and poor also leads to sponsorship, such as the children at Dihlabeng School or the Opportunity Knox fund. The donated foodstuffs and clothes of Jubilee's Mercy Store also satisfy this need.

However, the most sustainable satisfaction of this need is through the Farming God's Way programme of Dihlabeng. The high yields directly satisfy the need for food in the farmer's family as well as in his community and the region as a whole. Any profit made will enable the farmer to satisfy other subsistence needs such as clothing and building supplies. Thus subsistence is satisfied through the church-based development strategies, albeit to a lesser extent.

Understanding

Lastly, the need for understanding. The satisfaction of this need is closely related to the need for participation and, as I have already said, the two help to facilitate each other. From my research, there is a great deal of understanding at the churches. The various activities prioritise regular communication, which helps different parties to understand each other. More specifically, at Beth Rapha it is compulsory for the Counsellors to be ex-drug addicts so that they can empathise with the clients. At Beauty for Ashes, the House Mothers must have had some experience working inside the prison, again so that they can relate to the house members. Pregnancy Help Centre, Sunshade, Think Twice, and Jubilee's counselling services, all provide spaces for sharing and communication. Each aims to understand the circumstances of those being addressed before offering any advice or information. Furthermore, the other projects at Jubilee have all been formed out of an understanding of the realities of the poor members of the church. For example, the Health Centre began from the understanding that the poor in the area needed better medical services.

Similarly, at Dililabeng The Orphan Family, People of Hope, and Silverhope provide spaces for communication and for understanding to grow from that. Many of the volunteers and staff members of People of Hope are from poor backgrounds and hence can fully empathise with the socio-economic conditions of those they assist. Another example is Farming God's Way which is led by two experienced farmers, one who was born and grew up in the area where the project is run. All of these factors indicate the satisfaction of the need for understanding in the church's development projects.

Conclusively, each of the nine needs is satisfied by many of the different projects. In the same way, each of the different projects clearly satisfies many of the different needs. In fact, even sub-sections of the projects are synergic satisfiers. For example, the individual courses run at Beth Rapha address a number of the nine needs simultaneously. They deal with such needs as identity, understanding, and affection, while at the same time opening up the possibility of other needs being met. Ganiel confirms this observation of the churches. Writing of Jubilee, she says: "people create strong bonds with each other through the intimate, face-to-face interactions that take place within them, on Sunday mornings and in activities throughout the week."¹¹ I have tabulated the number of needs each programme meets and these are shown below for both churches:

Fig. 26. Table Showing Needs Satisfied by Jubilee's Development Projects

Needs	Programmes Satisfying Needs at Jubilee Community Church
Affection	Beauty for Ashes, Beth Rapha, Health Centre, Pregnancy Help Centre, Sunshade.
Creativity	Beauty for Ashes, Beth Rapha, Opportunity Knox, Sunshade, Think Twice, Umoja, Words for Life
Freedom	Beauty for Ashes, Beth Rapha, Health Centre, Opportunity Knox, Pregnancy Help Centre, Sunshade, Think Twice, Umoja, Words for Life
Identity	Beauty for Ashes, Beth Rapha, Pregnancy Help Centre, Sunshade
Idleness	Beauty for Ashes, Beth Rapha, Sunshade
Participation	Beauty for Ashes, Beth Rapha, Opportunity Knox, Sunshade, Think Twice, Umoja, Words for Life
Protection	Beauty for Ashes, Beth Rapha, Health Centre, Mercy Store, Opportunity Knox, Pregnancy Help Centre, Sunshade, Think Twice, Umoja, Words for Life
Subsistence	Health Centre, Mercy Store, Umoja
Understanding	Beauty for Ashes, Beth Rapha, Health Centre, Pregnancy Help Centre, Sunshade, Think Twice, Words for Life

¹¹ Ganiel, 559.

Fig. 27. Table Showing Needs Satisfied by Dihlabeng's Development Projects

Needs	Programmes Satisfying Needs at Dihlabeng Christian Church
Affection	Dihlabeng School, The Orphan Family, People of Hope, Prisons Work, Silverhope
Creativity	Access Empowerment, Dihlabeng School, FGW, Housing, Schools Work
Freedom	Access Empowerment, Advocacy, Dihlabeng School, FGW, Housing, The Orphan Family, People of Hope
Identity	Dihlabeng School, The Orphan Family, People of Hope, Silverhope
Idleness	Dihlabeng School, Housing, The Orphan Family, People of Hope, Silverhope
Participation	Access Empowerment, Dihlabeng School, FGW, The Orphan Family, People of Hope, Prisons Work, Schools Work, Silverhope
Protection	Access Empowerment, Advocacy, Dihlabeng School, FGW, Housing, The Orphan Family, People of Hope, Prisons Work, Schools Work
Subsistence	FGW, Housing, The Orphan Family, Silverhope
Understanding	Advocacy, Dihlabeng School, The Orphan Family, People of Hope, Prisons Work, Schools Work, Silverhope

The graphs below break this data into each project for the two churches and give a clearer representation:

Fig. 28. Graph Showing Number of Needs Satisfied by Jubilee's Development Projects

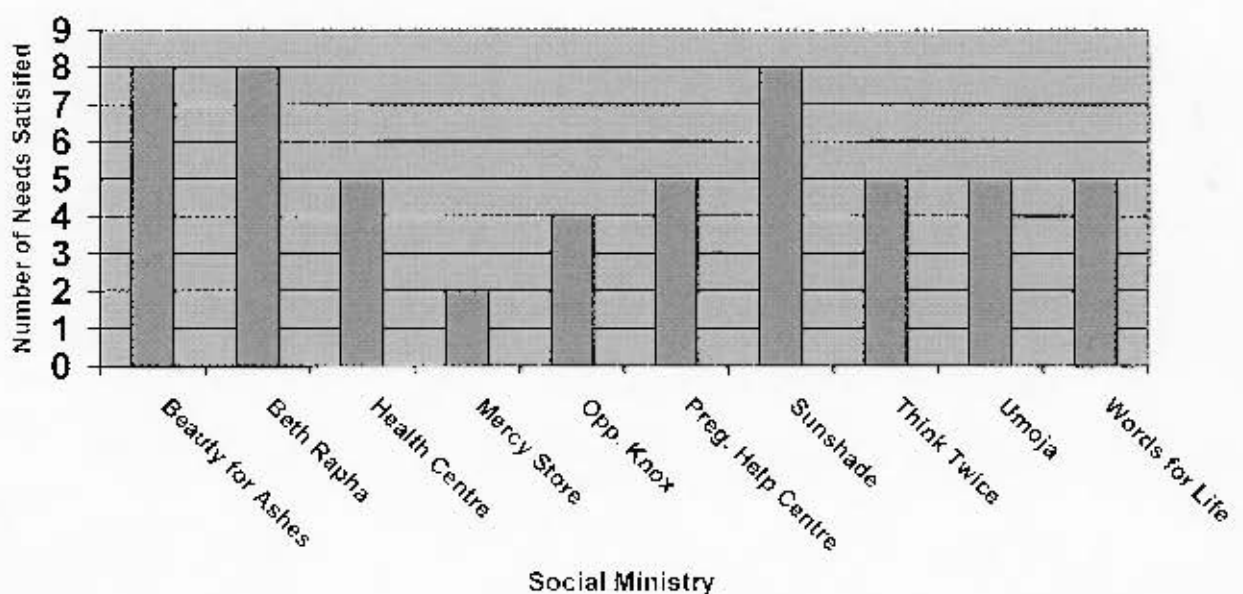
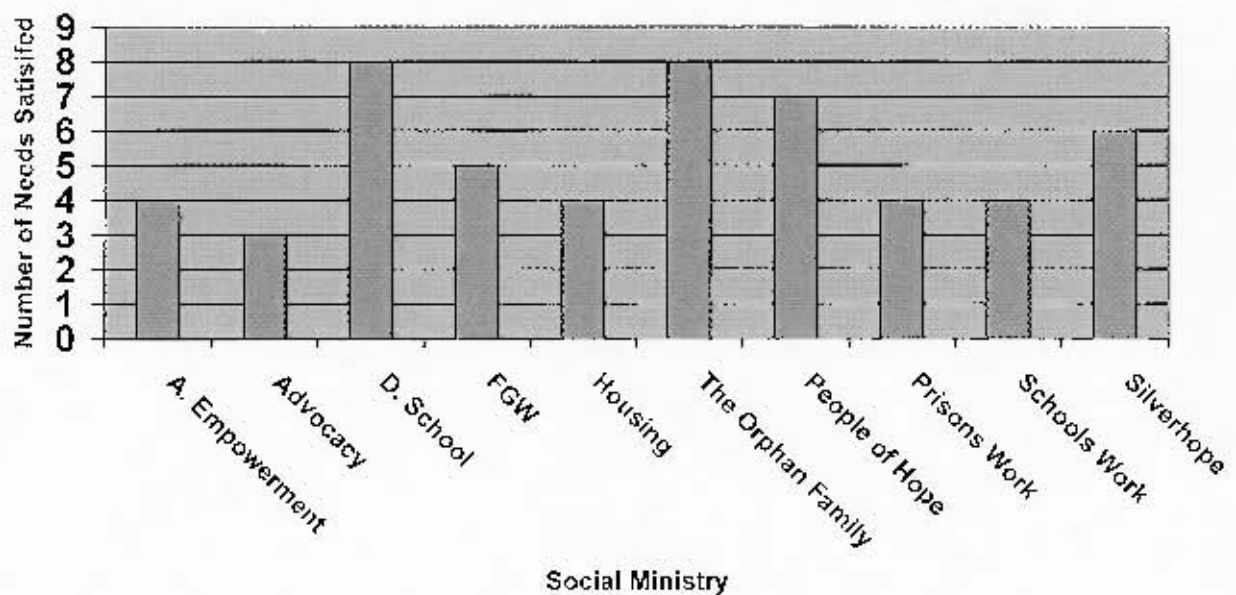


Fig. 29. Graph Showing Number of Needs Satisfied by Dihlabeng's Development Projects



The graphs reveal a large number of needs being satisfied by all of the projects. Only Jubilee's Mercy Store satisfies less than three of the nine fundamental needs. None of the projects at either church satisfy all nine needs, although three of Jubilee's and two of Dihlabeng's satisfy eight. Interestingly, the average satisfaction at both churches is roughly equal, at 5.3 to 5.5 needs satisfied at Jubilee and Dihlabeng respectively. This is more than half of the list of needs and is strong evidence of the projects' ability to satisfy needs synergically.

Furthermore, none of the projects may be categorised as providing destructive, inhibitive, singular, or pseudo satisfiers. Only one exception could exist to this. According to Max-Neef's matrix, Jubilee's Mercy Store is a singular satisfier, as the only direct satisfaction is that of the need for subsistence. There is, however, the indirect satisfaction of protection, as has been explained above. Additionally, because the Mercy Store is part of a larger interactive system, it should not be viewed in isolation like this. With the other projects, therefore, it convincingly meets multiple needs.

There is therefore compelling evidence that the poverty alleviation programmes run by Jubilee Community Church and Dihlabeng Christian Church are synergic need-satisfiers. Both the individual projects and the whole churches form effective and synergic satisfiers to Max-Neef's nine fundamental human needs. The programmes therefore 'complete' the requirements of the first tenet of Human Scale Development, that of synergic satisfiers. By

doing this, my hypothesis is further confirmed. The churches have a significant and valuable role to play in development.

Part Two: Human Scale and the Churches

In this section, I assess the extent to which the two case studies function at the *human scale*. For this to happen, it is important to ask what scale the churches are operating at. The size of their projects and the leadership teams provide an answer to this. If the churches can be deemed as micro-organisations and that they function at the human scale, then it is also crucial to assess how they relate to government and whether they avoid cooptation by macro-structures.

An initial indicator of the human scale manifesting in the case studies, is how all the projects are integrally concerned with the individual. An analysis of the list of current activities reveals a focus on employing, counselling, feeding, educating, and caring for individuals. This is not through top-down and large-scale programmes. Instead, it is through relationships at the human scale. Humans, not ideas or structures, are addressed through the programmes. Many of the projects have very small clientele, choosing to care for the individual rather than large groups. The belief of all of the churches' projects seems to be that through meeting the needs of individuals, the larger context of endemic poverty is gradually alleviated.

These facts lead to the first of two conclusions:

1. The church-based development strategies are about people, not objects.
2. The churches and their development projects are what Max-Neef describes as micro-organisations.

This first conclusion is a direct reference to the terminology used within Human Scale Development and is one of the three foundational postulates I reviewed in Chapter 2. In each interview people were discussed, rather than objects or structures. Small groups were also emphasised. Because of these emphases, the projects may be described as 'grassroots'. A clear example of this is how the Access Empowerment programme uses locals to educate other locals. No external specialists are involved, but leadership is from the 'grassroots'. Furthermore, each project at the churches is entirely managed and implemented by locals –

either those who were born locally or have moved there. Again, most people benefiting are locals who were born in Cape Town or Clarens respectively.

Adding more weight to this first conclusion is that the two churches are part of Newfrontiers, a network of churches frequently described as a *relational* movement. This means that rigid structures are limited. Instead, relationship building is highly prioritised across the churches and across different levels of leadership in the network. Thus, there is no religious creed to adopt or fee to pay when a church joins Newfrontiers. Instead, it joins simply through relationships with leadership. This fact underlines the fact that the two case studies are focussed on relationships with individuals rather than on objects or structures. The churches, therefore, are always functioning at the scale of the 'human' – the individual and the local – rather than on anything larger.

Max-Neef does not limit the human scale to individuals, however. He emphasises the human scale of small groups or micro-organisations. The churches also fulfil this aspect of his theory, as they function at this scale of small groups. This leads to the second conclusion, that the churches are micro-organisations. The midweek group meetings are one example of this. They are contexts where members can provide care and support for each other at the human scale of groups of only 5-10 members. The poverty alleviation programmes also function at this micro-organisational level. Each programme has a leadership team of no more than seven staff members. Even with volunteers, the programmes are run by a maximum of twenty. These small teams mean that communication is fast and relatively easy. There is minimal bureaucracy and no complicated hierarchical structures within the development programmes. This streamlines decision making processes and allows for quick reaction times, especially at Dihlabeng. At Jubilee, the Social Ministry Pastors add another tier of communication. However, response times are still fast and the Mercy Store is often accessed rapidly with goods distributed to emergency situations.

The human scale not only operates in terms of leadership size, but also in terms of the numbers of people being addressed. For example, class sizes at Dihlabeng's school are limited to twenty. While Think Twice reaches over 3000 students in total, they focus on single classes of an average size of 40. Beth Rapha's desire is not to remain at the current maximum intake of fourteen, but to rather divide into two houses of seven, an even smaller number. The Umoja sewing project at Jubilee aims for a maximum of twenty employees and Dihlabeng's Farming God's Way programme divides the large number of farmers into smaller geographic units.

Thus, each programme is concerned with the small scale and the local and can conclusively be described as Max-Neef's micro-organisations.

With each of the ten projects in the two churches as micro-organisations, it is important to ask to what extent may the churches as wholes be considered micro-organisations. On the one hand, as each church is made up of lots of smaller human scale projects, they could be considered micro-organisations in themselves. The churches define themselves as 'Local Churches' and neither has an enormous centralised staff team. This is particularly the case with Dihlabeng Christian Church, where the ten projects are directly connected to the Eldership and the leadership teams are relatively small. Farming God's Way is the only non-local project as most of the clientele live further afield.

At Jubilee, however, there are a number of characteristics that detract from the human scale status of the individual projects. Of the ten programmes, Sunshade, Beth Rapha, Beauty for Ashes, and the Health Centre are all addressing poverty in the suburbs close to the church building. The Umoja project and the counselling and weekend children's programmes are also attended by a number of local citizens. However, the remaining projects are not strictly 'local'. Pregnancy Help Centre and Think Twice have offices some distance from the church building. The former even advocates such distance in order to present a place of safe and independent counsel. The latter works across the entire city, visiting only a limited number of schools close to the Jubilee building. The Mercy Store is occasionally accessed by locals who visit the building, but the emergency situations mentioned above are in the former townships some twenty to thirty minutes drive away. Again, Opportunity Knox and Words for Life, while often run at the church building, are more frequently attended by non-locals.

Add to these characteristics the demography of Sunday services, with members travelling up to thirty minutes by car, then Jubilee is a 'Local Church' in a limited way. This is especially so when compared with Dihlabeng Christian Church, where the majority of church members walk to the meetings. Max-Neef, however, is unclear in his definition of 'local'. He argues for "local spaces, which are more human in scale [and] easier to generate initiatives in self-reliance".¹² What is important is to consciously prioritise these local spaces in order to keep decision making streamlined and to most effectively help meet people's needs. Thus 'local' is ambiguously defined. To Jubilee's defence, the church is local in comparison with national and international structures such as government and United Nations-type organisations. It is

¹² Ibid., 63.

focussed on the 'local' city of Cape Town and intentionally addresses the situations of poverty in the city. These may be geographically distant from the church building, but still only represent a fraction of Cape Town's population. What is important to take from this discussion is that Jubilee could place more emphasis on the most local suburbs – those closest to the church building. This is something that Dihlabeng is able to avoid, primarily because in a small town all suburbs are 'local' and may be an area that Jubilee needs to address.

Another aspect of the interface between *human scale* and the churches is the issue of "articulation between micro and macro".¹³ While the above assessment has been one of analysing the degree to which the churches may be considered local, the fact is that these micro-organisations do not exist in a vacuum. Rather, Max-Neef's model argues for relationships to form between the micro and the macro. In fact, it is crucial for government structures to facilitate the formation and maintenance of local organisations such as churches and their poverty alleviation strategies.

It is important to observe here that the micro-organisations should not be *dependent* upon such government facilitation. In fact, Max-Neef calls for a circumvention of the national system.¹⁴ Churches and other small groups should initiate and maintain their own programmes of poverty alleviation. Jubilee and Dihlabeng churches are doing just that. The interviews revealed very little interaction with government. Most of the programmes had no interaction whatsoever. Those that did were helping the government to improve its own services, rather than receiving assistance. For example, Beauty for Ashes will notify the government of any misbehaviour of the women in the house. The programme also manages a directory of organisations helping the poor for government and businesses to use. The Jubilee Health Centre and Dihlabeng's People of Hope programme lessen the load of nearby government clinics as well as circumventing Clarens' inferior ambulance service. The Dihlabeng School and the Schools Work and Think Twice programmes at Dihlabeng and Jubilee respectively, all provide a quality and expertise beyond many of the local school programmes. These examples all reveal how the churches are circumventing and indeed actually aiding the national penal, health, and education systems of South Africa. What remains to be said, then, is that government assistance is limited and could be pursued more aggressively by the churches.

¹³ Max-Neef, *Human Scale Development*, 60.

¹⁴ Max-Neef, 117.

Some government support of the programmes does exist at a financial level. The government's national lottery sponsors Beth Rapha and Beauty for Ashes and at Dihlabeng the school gets money from the Department of Education. Considering the number of projects across both churches, these relationships are minimal. While Human Scale Development condemns any form of dependency, the government's role to provide infrastructure to micro-organisations is fundamental to the theory and this is something that my two case studies could improve upon. Individual capital injections from the government are another valuable contribution that the churches could begin to pursue.

Partnering with government in the existing programmes is another avenue of cooperation, although it is not one especially highlighted by Max-Neef. For example, Dihlabeng's anticipated programme to provide low cost housing is to function in partnership with government. The church can then connect the government resources, such as land and building design, with the people most in need of housing and also with the capital already donated to the church. Running life orientation classes in schools is another example of partnership between church and government. Many other possibilities exist, such as increased partnership between the churches' health programmes and the government's Department of Health.

The connections with big businesses are equally low at Jubilee and Dihlabeng, although the large donation to the latter is one exception. Connecting with such macro-structures, with their huge resources, are likely to benefit the churches, although in places with repressive governments, this would not be so. Once off donations are the most helpful rather than monthly supplements that build dependency and lead away from self-reliance. Such lump sum financial assistance would facilitate initial capital outlay costs such as the medical equipment of the Health Centre. It would also allow for the growth of each programme, for example, the building of new classrooms at the Dihlabeng School, the purchasing of houses for Beth Rapha and Beauty for Ashes, or the buying of new equipment.

It will be important through all of these connections, however, to bear in mind one warning. This is what Max-Neef calls the cooptation of the micro by the macro.¹⁵ More than just dependency, this means that large, macro-structures such as government start to control the human scale grassroots organisations. The relationship between micro and macro is therefore highly complex and any intentional growth in these relationships must be carefully designed.

¹⁵ Max-Neef, *Human Scale Development*, 76.

At present, however, neither Jubilee nor Dihlabeng churches are at risk of this ‘cooptation’ happening. Instead, increased relationships between the small local and the large macro would be beneficial.

Conclusively, the two case studies illustrate Max-Neef’s argument for development to occur at the human scale. People, not objects or systems, are at the centre of all of the church activities. Leadership teams are small, as are the sizes of groups engaged with. Finally, the national systems are circumvented by the church-based programmes and there are currently no dependencies. Instead Max-Neef’s horizontal relationships of interdependence exist across the programmes. This will be looked at in the following section of this chapter, as I show how self-reliance is occurring at the churches through relationships of interdependence with other small groups and churches.

Part Three: Self-Reliance and the Churches

Self-reliance is the third central tenet of Human Scale Development. Max-Neef’s call is for horizontal relationships of interdependence to replace vertical dependencies. It is a strength that such relationships of interdependence are commonplace at Jubilee and Dihlabeng’s poverty alleviation programmes. The ability to network is a great asset of the churches and is one that I have observed elsewhere.¹⁶ Horizontal relationships are commonplace between the two case studies and other churches in the same network, as well as with unrelated churches. Furthermore, there are a high number of interactions and interdependencies within the poverty alleviation programmes themselves.

Additionally, both Dihlabeng Christian Church and Jubilee Community Church may be described as successfully self-reliant because of their independence from macro-structures. As has been said above, there is a very limited relationship with government and big business. While I have recommended that the churches pursue an increased level of involvement with the macro, their circumvention of government has helped form high levels of self-reliance among the projects and the projects’ participants. The numerous horizontal relationships of interdependence, or networking, exist to facilitate this.

¹⁶ Samuel Adams.

Within the Newfrontiers group of churches, this networking occurs in three forms. Firstly, the sister churches frequently send financial support. For example, Think Twice at Jubilee is regularly supported by donations from a sister church in Cape Town. It also receives regular donations from two Funds in England that are linked with the Newfrontiers network. Pregnancy Help Centre receives funding from a Newfrontiers church in Switzerland. Sunshade has been given many toys from a sister church in England. At Dihlabeng, regular gifts are given to a number of the projects, particularly the school and the People of Hope project. A car was donated to the farming project in 2006 by a member of a Newfrontiers church in England. In addition, the centralised Newfrontiers administration frequently gives finances to the projects, particularly at Dihlabeng, and this central administration is thus able to distribute resources from the wealthier churches to the less wealthy. Unrelated churches are also supporting the programmes that I researched. An Anglican British church, for example, funded the birth of Jubilee's Health Centre in 2006.

Funding, however, remains very difficult for many of the organisations. This is particularly so for those classified as Jubilee's 'external' programmes. Each Director mentioned the burden they felt in this area. It is therefore a salient issue for these groups and indicates a limited capacity for the projects to experience financial self-reliance. It also draws attention to the structure of Jubilee's poverty alleviation programmes. This is because the 'internal' projects feel less of a financial burden than the 'external' groups. It is important that Jubilee Church looks at this issue and thinks creatively about how to support the external projects in raising finance. This must happen without any dependency forming on external funders.

The second area of interdependence is seen as the sister churches send increasing numbers of volunteers. A programme entitled the 'Frontier Project' gives Newfrontiers church members across the world the opportunity to help at any of the sister churches. Jubilee and Dihlabeng will each have up to ten of these volunteers at any one time. Volunteers will usually be assigned to one of the specific poverty alleviation programmes as part of their regular activities and their time at the church will vary from a couple of months to over a year. The volunteers provide valuable assistance to the church-based development projects, performing vital administrative duties, as well as helping to lead and manage the activities. At Jubilee, for example, a volunteer from a Newfrontiers church in America administrates the Beauty for Ashes project.

Volunteers also come from unrelated churches and external organisations. The Dihlabeng School's partnership with a British school has led to volunteer teams coming to Clarens and helping with various tasks such as building new classrooms. Another example is the various companies who have sent their management teams for learning experiences at Dihlabeng through participating at The Orphan Family. In addition to any immediate benefits, the visitors to the churches contribute to the local economy and hence their presence has a much broader positive impact.

The third area of support is the wisdom and advice that is given by the sister churches. This occurs through discussing ideas with leaders from other churches and by observing the different approaches to poverty alleviation. Umoja, for example, began as Jubilee observed the success of a similar project at a sister church in Gugulethu. Those running the Gugulethu project were subsequently invited to conduct training workshops at Jubilee. At Dihlabeng, some of those involved with running the school attended an international Newfrontiers workshop on Christian education.¹⁷ This gave the school the opportunity to both receive training and input, as well as to share some of their experiences for the benefit of others.

Wisdom is also shared through the Apostles. The Newfrontiers structure is such that each church submits to 'Apostolic oversight'. Apostles are members of churches who travel to other churches to provide input and accountability. The Apostles work with a centralised administrative team and visit churches regularly to teach in Sunday meetings and also provide encouragement to leadership structures in the churches. An example of this is how People of Hope approach the Apostles if a problem arises beyond the capabilities of Dihlabeng's leadership.¹⁸

The benefits of the relationships between the churches and the centralised Newfrontiers administration occur in both directions. Churches voluntarily give financially to Newfrontiers. The central administration uses this money to serve the churches. It pays the travel expense of the Apostles, who are then able to visit the churches. Much of the finance also goes to poorer churches as well as the starting of new churches. Regular updates on the spending are sent to the churches so that there is financial accountability. Video recordings are one method that is used to show which projects benefit from the capital. These media are an encouragement to

¹⁷ Margaret, Grant, "Newfrontiers Education Forum," *Newfrontiers Magazine* 2, 13 (2006): 19.

¹⁸ Dickerson and Lengoabala.

the churches sponsoring the projects, which in turn may lead to further support through volunteers and finance.

Volunteer opportunities also have two-way benefits. The volunteers, for example, not only give, but by doing so grow in their experiences and abilities. In addition, the Frontier Project volunteer programme includes formal training on issues ranging from theology to South African history. Another indicator of horizontal interdependencies is how received goods are passed on by Jubilee and Dihlabeng. For example, bicycles donated to Jubilee from a Newfrontiers church in England were not needed and were given to St Stephen's, an unrelated church in another part of Cape Town. The Health Centre is another example. The financial support it has received has meant that medical care can be taken to other groups, including another church's poverty alleviation programme. The Beth Rapha project has been able to pass on information and skills, thereby equipping a Salvation Army drug rehabilitation programme with the content of their courses. The relationships between churches and the centralised administration are thus numerous and complex. They show how horizontal interdependencies are operating frequently across the case studies.

These interdependencies are precisely the form of 'collective action' that makes up Max-Neef's definition of self-reliance.¹⁹ In Clarens, the Combined Churches in Action group is another example of such organisational inter-relationships. Its flat structure and regular participatory meetings also indicate its self-reliant nature. The two churches I looked at thus play a much larger role: they help network stake holders across the city. This includes government bodies, sponsors, the poor, churches, and businesses.

Having said this, an increase in the number of connections would benefit both churches. As has already been said, Jubilee has limited connections with government and business and this is a large area that could be improved upon. Furthermore, the internal relationships between each church project could be strengthened through more regular interactions of leadership and a more formalised framework for participation. This would allow for the construction of "bridging capital"²⁰: that which holds the leaders and groups together and brings unity across these shared spaces. This would increase the internal cohesion and broaden the horizontal base of the churches' development programmes.

¹⁹ Max-Neef, *Human Scale Development*, 62-65.

²⁰ James R. Cochrane, "Religion as Social Capital in the Context of Health: Mapping the Field," in *Assets and Agency*, Papers and Proceedings of the African Religious Health Assets Programme Colloquium, University of Natal, Pietermaritzburg, Aug 2003, 42-28.

The three aspects of support that I have looked at – finance, volunteers, and advice - are a key strength of the church-based development programmes. The networking across both related and unrelated churches means that the poverty alleviation strategies are far less isolated than non-church NGOs. This is a key component of their self-reliance as self-reliance is fostered through interdependencies.

Internal interdependencies also show the degree of self-reliance at the churches. The poverty alleviation programmes at both churches have a great amount of internal integration. The best example of this at Jubilee is Beauty for Ashes. The women from the home for ex-prisoners attend the Narcotics Anonymous programme at Beth Rapha; they attend the Health Centre, Sunshade, Words for Life, Sunday services, other church meetings, as well as occasionally working at the Umoja sewing project. These are dense and rich interdependencies. Other examples include how the Beth Rapha clientele help with catering at church functions; one of the Beth Rapha counsellors is the regular driver for Sunshade; and how Umoja and Sunshade women attend the Words for Life literacy programme. At Dihlabeng, the connections are similarly dense, with people from each project invited to the other activities run by the church. The children at The Orphan Family, for example, are especially encouraged to go to the Dihlabeng School and for their elderly family members to attend Silverhope. The whole family is thus encouraged to get involved with church activities. Such internal connectedness clearly exemplifies how multiple needs are met as the projects work together. This network of connections also shows how the projects support each other and how, as a consequence, self-reliance at an organisational level is forged.

It is interesting to discuss whether this self-reliance is an intentional aim of the churches, or if it is purely incidental. It seems that the former is more likely, as Cons argued: “the church locally has to become self-sufficient”.²¹ He was aware of the risks associated with relationships of dependency and referred to the World Trade Centre tragedy and how it led to decreased funding for many NGOs. Self-sufficiency was therefore an intentional objective for the Jubilee programmes so as to avoid such risks. Self-reliance was also sought so as to focus on the local: Cons argued for local focus and local reliance, stating that foreign sponsors should prioritise the poor in their own countries. If money is given, according to Cons, it should be to grow the project through capital-intense projects, rather than for running costs, as I have already discussed above.

²¹ Cons.

While self-reliance is an articulated objective for Jubilee, this did not appear to be the case at Dihlabeng. Instead, a number of the interviewees advocated the need for maximum partnering with international groups. On the one hand, this is a form of horizontal interdependence. However, their advice was at the risk of forming international dependencies through too reliant a connection with wealthier groups. This, of course, would be at odds with Human Scale Development. For Dihlabeng Christian Church, this should be something to beware of and to consciously avoid.

So far I have discussed the degree of organisational self-reliance. That is, the ability of the two churches and their respective projects to function without external dependencies. It has been shown that they do this successfully. However, there is another fundamental aspect to Max-Neef's concept of self-reliance: the degree to which the projects are building self-reliance amongst the participants of the projects. This is fundamentally important in the light of Max-Neef, who argues that real development only occurs where the poor are empowered to be self-reliant.

At Jubilee, the four 'external' ministries have a great ability to establish self-reliance. Each project provides skills, training, and input to the participants so that they are empowered to make better choices. Think Twice does this by teaching children to know how to act in contexts of abuse and sexuality. Similarly, the Pregnancy Help Centre empowers women with the skills to make good decisions for herself and her child. The rehabilitation homes teach addicts and ex-offenders to be self-reliant when they are released from the homes, equipping each client with the internal resources to improve their lives as well as providing some vocational training. Similarly, some of the 'internal' ministries have an impact that fosters self-reliance. Opportunity Knox, Umoja, and Words for Life provide practical and vocational skills that empower the participants with the skills needed to achieve employment. Employment will then lead to self-reliance through synergic needs-satisfaction without external dependencies.

The remaining projects at Jubilee are less effective in building self-reliance. The Mercy Store is a clear example of 'hand outs' without building any self-reliance. However, the project leaders are aware of this and are very cautious in giving away items from the store. They have a valuable policy of once-off giving that avoids dependency formation. Despite that policy, the store cannot be seen as a self-reliance-building initiative and hence it fails to meet Max-Neef's standard for self-reliance.

Jubilee's Health Centre and Sunshade projects are even less able to build self-reliance. The former passes no skills to the clients and while it satisfies needs it fails to establish any self-reliance. The latter provides resources to help the ladies get jobs and achieve self-reliance, but this is indirect and cursory. These two projects are the least successful in establishing self-reliance amongst the participants of all the projects; instead they create a dependency on themselves as the source of needs satisfaction.

Dihlabeng Christian Church also has a mixed degree of self-reliance. The school, the farming project, and Access Empowerment all equip the poor to become more self-reliant. Skills training is given, enabling individuals to find jobs and to support themselves and their families. Input is for a finite period such as the seven years of primary education, a 6 month course, or a period of two growing seasons. This means that at the end of the respective periods, the projects' participants will have learnt new skills and increased their capability to meet their own needs. The farming project is of particular mention, as it encourages that surplus produce be turned into seeds and fertilizer ready for the following year's planting. The School's Work project at Dihlabeng also contributes to building self-reliance as it trains children in government schools how to respond to issues of sexuality and to make responsible decisions.

Five of Dihlabeng's projects are not building self-reliance. Instead, there is a dependency on such projects from the participants. This includes the monthly meal for the elderly, the daily meal for the orphans, the prison visits, the visits to the terminally ill, as well as the advocacy office. Each project primarily orientates itself around the actions of the staff and volunteers to the participants rather than providing the resources for self-care and self-reliance. There is a counter argument to this, however. While the participants of these projects are dependent on the project staff and volunteers, the projects are achieving the development of internal resources. For example, the encouragement given to the elderly at their monthly meetings gives hope to the participants. Emphasis on trusting God and having a 'strong faith' encourages a degree of self-reliance. The encouragement and emphasis on faith aims to avoid dependency on the project and stimulates self-reliance on the internal resources of faith and hope. Thus, within these five projects there is a mixture of practical dependency upon the meals and care as well as the encouragement of an internal self-reliance.

Such internal resources are intentionally sought after at the church projects in order to build self-reliance. Another intentional objective that came from both churches was the need for

diversity. Steve Oliver emphasised how diversity was especially valued in his church. It is intentionally built at all levels of church activities: from the small groups to Sunday services and through all of the poverty alleviation programmes. Max-Neef also advocates this in his writings on Human Scale Development, writing that “regaining *diversity* is the best way to encourage the creative and synergic potential which exists in every society.”²² Diversity is a necessary and unavoidable consequence of horizontal interdependencies at the human scale: there is a plethora of viewpoints and activities at the grassroots level. Thus, by intentionally building diversity the churches are, without realising it, increasing their ability for synergic needs-satisfaction.

This diversity at the churches occurs at numerous levels. For example, the programmes address the diverse spectrum of the nine needs as well as a tenth need of ‘transcendence’. The programmes also address diverse sectors of society, from the young to the aged, the urban to the rural, the sick, the unemployed, and from refugees to locals. There is also an intentional diversity of race and language. This is primarily towards a mix of ‘Black’ and ‘White’ people, or Xhosa/Sesotho and English/Afrikaans first-language speakers. The multi-lingual songs and the translation provided at both churches emphasise this point.

While racial diversity is intentional at the churches, the two case studies rarely mentioned a ‘Coloured’ group. In Clarens, few citizens fall within that category, which is likely to explain this observation. However, Jubilee is situated in an area historically demarcated as ‘Coloured’ under the Apartheid system. It is therefore a criticism of Jubilee Community Church that such locals are seemingly neglected. At present, ‘Coloured’ people attend Sunshade, but the Sunday meetings, which are the a priori event, are dominated by ‘Black’ and ‘White’ racial groups and only a handful of ‘Coloured’ people attend. This links with what I have already discussed about Jubilee: that if it desires to be a ‘local’ church then it needs to give more attention to the local (‘Coloured’) community. New programmes could be started and existing ones could be advertised locally or redesigned appropriately.

Race is not an issue covered by Max-Neef in any of his writings, perhaps because it is not as salient a topic in South America as it is in South Africa. It may be seen as indirectly being covered by his emphasis on the *human* scale, a term that covers all peoples, irrespective of race, creed, or language. While there is room for improvement, the churches are actually ahead of Human Scale Development theory in terms of racial issues. Their intentional racial

²² Max-Neef, *Human Scale Development*, 38. My emphasis.

diversity and acknowledgement of the post-Apartheid context are strengths when compared to Max-Neef's omission of the topic.

This issue of race raises a larger debate, that of balancing two of the churches' objectives. These are firstly, the desire to be a *local* church and secondly, the desire to be diverse. With South Africa's past of geography and race being linked by government policy, it is difficult to be strictly local and still be diverse. Fortunately, this is changing and suburbs are becoming racially mixed, albeit a slow and complex process. It is therefore also a complex process of balancing the two objectives that Jubilee and Dihlabeng have. It is far easier for this to happen in churches in small towns, such as Clarens. This is clear from the tangible diversity in the church leadership structure. Of the six Elders at Dihlabeng, three are 'White' and three are 'Black'. At Jubilee, the church is led by four 'White' men, bearing testimony to the constant challenge of building diversity throughout the church. This is something that the Jubilee Eldership is aware of and is in the process of addressing, although no change could be observed as yet.

Another topic not directly discussed by Max-Neef is that of conservation. While it is rapidly gaining weight in development discourses, aided by growing concerns of global warming, Max-Neef only hints at its importance. He only states that Human Scale Development is an "ecological"²³ approach. By this he means that it is sustainable and that it respects the interface between nature and humankind. The two case studies are similarly limited in this area of conservation. With both the theory and the case studies, a strong emphasis on people appears to be to the ignorance of environmental issues.

Perhaps one exception to this is the farming project run at Dihlabeng. A key component of this approach to agriculture is its ability to decrease the high levels of erosion. It is therefore highly conservational. This is the one exception though. While the other projects may not be negatively effecting the environment, there is definitely room for expansion into such areas, both through new projects and through considering issues of ecology in the existing projects. Eco-friendly houses in Dihlabeng's housing project and the use of solar powered electricity are two possibilities. Even Jubilee's urban context has environmentally-friendly possibilities. Church members could recycle their waste together and the church building could adopt waste-saving practices such as more efficient water and electricity systems.

²³ *Ibid.*, 59.

In conclusion, while I have listed some minor negative aspects of the churches, there is an enormous amount of evidence towards supporting my hypothesis. By assessing the two churches, it is clear that both Jubilee and Dihlabeng are by and large conducted according to Max-Neef's framework, without their knowledge of the theory in any form. The three tenets of Max-Neef's theory: synergic satisfiers, functioning at the human scale, through a self-reliant network, are almost synonymous with the churches' development strategies. Thus, the testing of my hypothesis by using this theory provides an overall positive result: the churches are performing within the parameters of the three tenets of Human Scale Development.

Final Comments

To build on this conclusion, I would like to now close with what I see as the core strengths of church-based development, as observed from the two case studies. I would argue that these observations make such an approach to development stand out from other poverty alleviation strategies, although such a comparison is beyond the scope of my research. Churches have unique strengths and therefore a unique role to play in development. My observations are along the following four points:

1. The church is motivated by what is written in scripture.
2. The church approaches development according to individuals' vision and 'calling', rather than as a response to perceived needs.
3. The church emphasises transcendence as the most important need to be satisfied.
4. The church is part of a large and supportive network.

The first feature of the church that is significantly different to other approaches to development is the motivation behind the activities. While each project has a specific vision and set of objectives, there is a single overarching motivation. That motivation is the obedience of scripture instructing development initiatives to take place. In the two core interviews, both participants listed numerous scriptures that directed their church's respective activities. At Jubilee, this is Galatians chapter 6:10 and at Dihlabeng it is 1 Timothy chapter 5, as explained elsewhere in this paper. In both passages, there are instructions to care for the poor and needy. The Directors of the various programmes also referred to specific scriptures that motivated their activities. Again, all of these contained justification for poverty alleviation activities.

Whenever frustration, doubt, or failure is encountered, the scriptural justification is used to reorientate and encourage those involved with the programme. The responsibility of each programme is therefore not on the shoulders of the Directors, but externalised to God and his word. This means that there is less stress for each employee, providing a healthier working environment for the Director and other staff. There is one caution to this: that the externalisation of motivation risks lowering output and efficiency. This has not been tested and may indeed be a possibility. However, from my experience at the churches there is generally a very high output and ethos of hard work.

The motivation of scripture also means that church-based development programmes are able to experience a great deal of continuity. The external justification remains consistent and thus there is a permanent belief underlying the activities. Additionally, the bible also provides a great deal of cohesion and the different projects are held together within this larger scriptural framework. This continuity and cohesion will benefit the programmes in times of management change and restructuring, as the core vision and motivation remains consistent.

By contrast to this scriptural motivation, the standard model is for projects to be primarily motivated out of other objectives. This could be, firstly, a quantitative marker such as the United Nations Millennium Development Goals. Secondly, it could be to raise awareness of a certain fact, such as South Africa's Treatment Action Campaign, which lobbies for those infected with HIV/AIDS. Thirdly, the motivation could be to raise awareness of the development group itself. An example of this is Richard Branson's Virgin Unite NGO, or the Mugg and Bean restaurant's Gingerbread Foundation. Both aim to help the poor, but their activities also directly benefit the respective brands. Fourthly, the development initiatives may be primarily profit-driven. Some venture-capitalists invest in small businesses which directly help to employ and skill the poor but ultimately aims to make a return for the investors. The churches' scriptural justification for satisfying needs at the human scale stands out as a unique alternative to these four more common approaches.

Lastly on this distinguishing feature is what Cons describes as the "direction and insight of the Holy Spirit".²⁴ It is believed in the churches that God communicates not only through scripture but through the Holy Spirit. This is most often through prophesy as God, it is believed, communicates his will. It means that God provides wisdom to the project leaders for decision making, as well as encouragement and counsel through difficult situations. This in

²⁴ Cons.

itself distinguishes the church from other forms of development, as corporate times of listening to God are prioritised.

The second distinguishing feature is linked to the first. It is about the initiation of projects. Both core interviews made reference to their past experiences of initiating development strategies based on perceived needs in the society. This approach led to “very little or moderate success”²⁵ with the projects. Those appointed to lead such projects would leave during hard times, showing little motivation or long-term commitment. Instead of this top-down strategy, the solution was to wait for someone within the church to initiate a project him or herself. This is now policy at the churches: the Eldership waits for an individual to approach them with a specific desire and vision. Dihlabeng’s Oliver summarised this as “We respond to need through gifting in the church.”²⁶ Jubilee’s Social Ministry’s Pastor adds that these individuals, who have the initial vision, are one of the key strengths of the church’s poverty alleviation strategy.²⁷ Those with the gifting (skills) and vision eventually lead the project and have the necessary commitment and motivation to run the project in the long term.

The third distinguishing feature of church-based development is how the two case studies emphasise transcendence as the most important need to be satisfied. As I have shown already, Max-Neef’s nine needs are effectively satisfied by the churches’ programmes. However, the churches go a step further by meeting the need for transcendence and prioritising this above all else. Non-church NGOs tend to avoid spirituality and hence miss satisfying another important human need. Whether other religious development programmes, such as those from the Islamic world, meet this need is perhaps a parallel study waiting to happen.

Conversion to Christianity is seen as the foundation for development within my case studies. The explanation for this centrality is that conversion secures the well-being of the individual for eternity. This satisfies the need for transcendence, providing hope while other needs are still being satisfied. The emphasis on conversion in the churches is also due to the belief that by becoming a Christian one is connected to God, who is ultimately the satisfier of all of the needs. Furthermore, a shared belief system facilitates ease of communication through a common reference point. This aids communication and decreases conflict.²⁸ The bible, for

²⁵ Oliver, interview by author.

²⁶ Ibid.

²⁷ Cons.

²⁸ Cons.

example, may be referred to in the classrooms of Dihlabeng's school, or in the sewing project of Jubilee, and it will be understood by most people.

Finally, the church stands out from other approaches to development because of its huge network of support. I have discussed this in detail through my analysis of the churches and their level of self-reliance above. I explained how the finance, volunteers, and wisdom shared amongst the churches mean that their poverty alleviation strategies are very stable and secure. By contrast, non-church programmes are often isolated, leading to financial instability and a high death rate.

To enrich this argument, I would like to briefly draw on Gunderson's observations.²⁹ He comments on the support given by church communities and states that there are eight key strengths that the network of churches can provide each other and that local churches can provide within themselves. Firstly, the *strength to accompany* means that churches help form relationships and break down social isolation. The *strength to convene* means coming together to learn from each other and to seek God. The *strength to connect* is the potential for churches to help heal social disconnections, conflict and prejudices. The *strength to tell stories* means that churches facilitate support by giving meaning and providing a space for people to interpret their experiences. The *strength to give sanctuary* is the ability of churches to foster trust and help those in danger. The *strength to bless* means that churches can provide resources for those with acute needs. The *strength to pray* connects people with the holy. Lastly, the *strength to endure* means that the church stands with its people as a united force. These eight points extend my own observation of how local churches have the potential to provide a great support to their members, as well as to others. It is worth the churches reflecting on these eight strengths in order to enrich their activities.

In conclusion, these four principles highlight the unique strengths of church-based development. The scriptural motivation, the emphasis on personal calling, the emphasis on transcendence, and the network of support, are significant factors in the healthy initiation and maintenance of development strategies. Combined with their fulfilment of Max-Neef's tenets of Human Scale Development, the churches are conclusively a significant and viable medium through which poverty will be alleviated.

²⁹ Gary Gunderson, *Deeply Woven Roots* (Minneapolis: Fortress Press, 1997).

Chapter Five: The Conclusion

This being the final chapter, I would like to summarise what has been written above. I will discuss what I have attempted to show and what has been discovered in the process of testing my initial hypothesis. I will then provide some recommendations for others researching in the field of church-based development. I will also use this opportunity to list some of the limitations of my own research. Finally, I will conclude with what can be claimed on the basis of my research.

The research component of this paper began with my personal interest in the ideas and practices of church-based poverty alleviation strategies. I conducted a similar study in 2005 where I assessed the strategies and impacts of a small church in Grabouw, Western Cape. This Masters grew on top of my Honours paper. I read broadly – covering many sub-themes within the discourse of Christianity and development. My literature review describes three sub-themes within the literature: the theological and theoretical texts that underpin church-based development; other research that uses the case study technique; and lastly, the pragmatic texts that focus on practical recommendations and advice. I also introduce the core theoretical framework that I use for my research, that of Max-Neef's Human Scale Development.

In the second chapter of my thesis, I describe Max-Neef's theory in detail. I argue for its strengths as a wholistic and sustainable theory of poverty alleviation. Its radical departure from macro-economics and top-down theories of development indeed appears a necessary alternative from approaches that have historically borne little fruit. By way of summary, the theory presents a matrix of needs and satisfiers. Max-Neef argues for a universal set of nine axiological needs, consistent across time and space. These are namely, affection, creation, freedom, identity, idleness (relaxation), participation, protection, subsistence, and understanding. These are facilitated through the four existential needs of being, doing, having, and interacting.

Max-Neef explains that when *any* one of these needs is not satisfied, a poverty exists. Poverty alleviation, or development, is therefore the satisfying of these needs. Synergic satisfiers are argued to be the most effective and sustainable, as they meet multiple needs simultaneously, while stimulating the meeting of other needs. This matrix, therefore, acknowledges the complexities of poverty and at the same time suggests a framework for effective alleviation.

The framework, it is argued, is best executed at the level of the 'human scale'. This means that micro-organisations, such as the churches I look at, are pivotal in processes of development. The ultimate goal to be achieved through the application of these ideas is what Max-Neef calls 'self-reliance'. This is the idea that the most sustainable approach to development is through local needs being met by local satisfiers. In this way, existing relationships of dependency (on government or other macro-organisations), are directly combated. Instead, interdependency is built across the horizontal networks of these churches.

In chapter three of this thesis I described the two case studies: Jubilee Community Church and Dihlabeng Christian Church. I presented the ten poverty alleviation strategies, or 'Social Ministries', at each church, explaining their history, structure, and vision. I also explained how the groups work together and how each church structures their programmes. In chapter four, this data is analysed using the core principles of Human Scale Development. In particular, I assess the extent to which the nine needs are met, the extent to which development occurs at the human scale, and the extent to which self-reliance is fostered.

My findings were overwhelmingly positive. The poverty alleviation strategies at the two churches are shown to be conducting their programmes according to the principles laid out in Human Scale Development. This is surprising as the churches are without any prior knowledge of the theory. Their projects are synergic satisfiers both individually and especially in their combined effect. The small-scale, 'local' churches are micro-organisations in themselves and thus each activity consistently occurs at the human scale. Furthermore, their emphasis on *individual* spirituality reinforces the prioritisation of human scale activities. Lastly, self-reliance is shown to be achieved as the churches are autonomous and largely independent of government. Their dense horizontal networking with other churches again fulfils Max-Neef's definition of self-reliance.

These observations are significant. My initial objective of this research was to test the hypothesis that churches have a significant role to play in development. Max-Neef's theory of Human Scale Development was employed as a theoretical framework by which to test this. The analysis of my data, as summarised above, leads to the conclusion that this hypothesis is true. Churches are thus shown to be a significant role player in poverty alleviation processes. I have also argued that the churches are not only significant role players but that they have valuable and unique attributes. These strengths have been under-recognised and under-supported by macro-structures currently engaged in poverty alleviation.

In this paper I have hoped to go some way in addressing this lack of recognition given to church-based development. I have already quoted Wallace as emphasising the need for this. I repeat here:

it would be profitable now to identify church-based projects and to develop a series of case studies that chart their courses and highlight the factors that have led to success.¹

My thesis is one answer to Wallace's call. I have identified two 'church-based projects', academically-scrutinised them as case studies, and highlighted many of the reasons why they may be seen as successful projects. Wallace's call continues, however:

In order to do this it would be necessary to start by developing a set of criteria (almost a model or template of a successful project?). This could then be applied to a range of projects amongst the churches...and those most nearly representing success could be studied and described in depth.²

My answer to the second part of Wallace's call is that a possible set of criteria for successful development projects are the three tenets of Human Scale Development. I have shown in this paper that by building self-reliance, at the human scale, through synergic satisfiers, church-based poverty alleviation is likely to find great success. In fact, the evidence from my case studies is that the churches are to a large extent already conducting themselves in this manner. The direct application of Human Scale Development theory would only enrich the activities by taking them to a new depth of understanding of the complexities of poverty. In turn, this would refine the existing programmes and enable the churches to develop new and increasingly effective poverty alleviation strategies.

What I have discovered through this research, then, has been the compatibility of a radically alternative development theory with the poverty alleviation programmes run by these churches. The wholistic approach taken by both, their mutual circumvention of macro-systems through horizontal networking, and their emphasis on the human scale, all lead to this conclusion. The only tangent from this is Max-Neef's rejection of 'transcendence' as a universal need. However, this can easily be added to the framework, as I have shown the churches to be doing.

What I have also discovered is that the churches have numerous qualities or resources that make them valuable and strong social utilities through which the alleviation of poverty may occur. This is largely to do with the churches' scriptural motivation, its approach to the

¹ Wallace, 137.

² Ibid.

initiation of projects, its prioritisation of satisfying the need for transcendence, and its large network of support. The church thus has a large number of strengths, many of which exceed the parameters of my research, but which add to my conclusion of the strength of the church as a key role player in poverty alleviation.

While I have only carried out two case studies, many other examples of church-based development exist. This is made clear from the broad scope of contributors presented in my literature review. Furthermore, within the Newfrontiers network of churches, many other churches are actively involved with other development projects and are likely to have similar strengths as my case studies. As an aside to my research, I have attached a list of Newfrontiers churches engaged in poverty alleviation programmes as Appendix 4. Other church-based development projects, such as these, can learn from the principles recorded in this dissertation. Both the two case studies and the theory of Human Scale Development have valuable strengths that I believe will be helpful for other groups.

I find it helpful in any research to be self-reflexive and here provide some criticisms of my thesis. I am aware that my analysis of the interface of Human Scale Development and the case studies did not include the four existential needs of being, doing, having, and interacting. This is a weakness and would have served to enhance my analysis. My analysis would have also benefited from numerous methodological changes. In retrospect, I would have spent more time in each context. This would have allowed me to interview more informants and to visit each project at both churches. It was disappointing at the time not to be able to conduct those visits, and this was exacerbated when I began writing up my results.

My research would have greatly benefited from interviews with the recipients of the programmes, rather than solely the project leaders. This would have given greater insight into how the poverty alleviation programmes are experienced by those they seek to help. Qualitative research, whereby I would interview numerous participants and clients of the churches' projects, would deepen the analysis greatly. This would have increased the data significantly and the consequent output would be an excellent opportunity to extend the masters to a doctoral dissertation.

Finally, my thesis will have been influenced by my closeness to the two churches. As an employee of the one church, with strong connections to the other, my research, findings, and interpretations have all been viewed through the lens of one on the 'inside'. While I believe

that emic analysis is the most comprehensive and have experienced an ease of analysis due to my proximity, it is unconventional to be so close to the subject matter and will have led to some prejudice in my writings.

Following these self-criticisms, I would like to make some recommendations for further research. One is as I have explained above, that any similar study includes interviews with the participants of the programmes. Another recommendation is for others to follow me in my response to Wallace and conduct further case studies of churches involved with development work. The reasons for the density of South American publications is another fascinating topic I would suggest worth looking at, especially considering the parallel growth of secular and church-based development theories. I would also recommend a comparative study of church-based poverty alleviation and other religious organisations involved in development. This could be a comparison of the role of churches and the role of Christian NGOs and FBOs. Another axis could be the role of the church compared with the role of mosques or other Islamic groups. Lastly, I would recommend that the Newfrontiers network of churches consider conducting more research in the area of poverty alleviation and in the contexts where they are currently working. I hope that this paper is of constructive use to the network.

With these final reflections, my research is complete. In my paper I have presented in great detail the discourse around church-based development. I have explained the theory of Human Scale Development and I have applied it to two case studies, which have also been explained in detail. This interface of field data and theory has conclusively answered my hypothesis of churches having a valuable role to play in development. It is therefore without question that church-based development is significant in processes of poverty alleviation. This must be considered by others involved in development processes and I would recommend active and substantial support from governments and businesses. I would also challenge churches to be more self-critical in this regard, and to move more consciously into the synergic satisfaction of needs as well as the full benefits of their unique strengths. In this way, the churches may realise their potential as valuable social actors as well as the large and positive impact that they may make on poverty.

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Appendix 1 – Interview Structure

Introduction: Who I am
Purpose of research
My research structure

Consent Form: Explain
Sign

Questions:

A) The Church

a. How would you describe your church?

Activities, strengths, weaknesses, demographics – size, race, age, class

B) Structure

a. What activities are run by the church to help alleviate poverty?

Particular emphases e.g. on family. Explain

History/origin

b. How do they work?

i. Management

ii. Staff –*church members/non-members/volunteers/paid?*

iii. Money

iv. Etc

How do they relate to the church as a whole?

What internal structures exist? e.g. elders

What external structures exist? e.g. Newfrontiers oversight/training

Any quantifiable effects? e.g. numbers educated/employed?

c. Anything else I should know?

C) Context

a. What are the relationships like with external organisations? e.g. govt

b. What do local citizens think of the church?

D) Vision

a. What are the purpose/goals of the activities?

b. How does this relate to the vision of the church?

c. What are the long term plans of these activities?

E) General

- a. What would you say are the strengths/weaknesses of your church's poverty alleviation activities?
- b. Could you describe some of your successes and failures so far?

F) Theology

- a. How do you think poverty alleviation fit into Christian theology?
- b. Do you therefore have (specific) scriptural justification or emphases in the activities of the church?
- c. What do you think is unique about church involvement in this area?
Shared belief, hope in the supernatural, global networking

G) Application

- a. What recommendations do you have for churches wanting to initiate poverty alleviation strategies?
Do you think your activities could form the basis of a model for churches/groups involved in the same field?
- b. How can the process be maintained?
Who to involve, what structures in place etc

Local Churches and Poverty Alleviation

You are being invited to participate in research study. Before you give consent in participating in this study I would like to explain why the research is being conducted and what it will involve. Please do ask me if there are any questions or if there is anything that is not clear.

What is the study about?

This research project is simply about how local churches are involved with poverty alleviation. If you agree to participate I would like to interview you about your opinions and perceptions on this topic. It should take approximately one hour and the interview will be recorded.

Participation:

You are under no obligation to participate. If you do choose to participate then you can stop participating in this study at any point in the interview or research with no consequences. You are also under no obligation to answer every question I ask and you can choose to answer which ever questions you would like to. There are no right or wrong answers; I am simply interested in your thoughts and feelings.

Confidentiality:

On request, all information gained from the interview will be kept strictly confidential. Only my supervisor and I will view the data. Again, if requested, any information about you will have your name and any other information that might reveal your identity removed so that you cannot be recognised.

Results of the Research:

The results of the research will be written up as a research project to be submitted for a Masters degree at the University of Cape Town. You may have a copy of the finished project if you would like one.

Contact me for Further Information:

Samuel Adams
(Masters student)
Religious Studies Dept,
University of Cape Town
Phone: 083-6528189

Please tick the appropriate box:

- | | yes | no |
|---|--------------------------|--------------------------|
| 1. I confirm that I understand what this study is about and why it is being carried out. I know what I am expected to do and I have had an opportunity to ask questions about this study. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. I understand that I am under no obligation to participate in this study and that I am able to withdraw at any time with no explanation needed. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. I agree that any words that I say during the interview can be used in a research project, with anonymity at my request. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. I agree to take part in this study. | <input type="checkbox"/> | <input type="checkbox"/> |

❖ **Name of Participant:**

Signature:

Date:

❖ **Researcher:**

Signature:

Date:

Appendix 3: The Matrix of Needs and Satisfiers¹

Needs according to axiological categories	Needs according to existential categories			
	Being	Having	Doing	Interacting
Subsistence	Physical health, mental health, equilibrium, sense of humour, adaptability	Food, shelter, work	Feed, procreate, rest, work	Living environment, social setting
Protection	Care, adaptability, autonomy, equilibrium, solidarity	Insurance systems, savings, social security, health systems, rights, family, work	Co-operate, prevent, plan, take care of, cure, help	Living space, social environment, dwelling
Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humour	Friendships, family, partnerships, relationships with nature	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, spaces of togetherness
Understanding	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, teachers, method, educational policies, communication policies	Investigate, study, experiment, educate, analyse, meditate	Settings of formative interaction, schools, universities, academies, groups, communities, family
Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humour	Rights, responsibilities, duties, privileges, work	Become affiliated, co-operate, propose, share, dissent, obey, interact, agree on, express opinions	Settings of participative interaction, parties, associations, churches, communities, neighbourhoods, family
Leisure [Idleness]	Curiosity, receptiveness, imagination, recklessness, sense of humour, tranquillity, sensuality	Games, spectacles, clubs, parties, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, method, work	Work, invent, build, design, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
Identity	Sense of belonging, consistency, differentiation, self-esteem, assertiveness	Symbols, language, religions, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belongs to, maturation stages
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal/spatial plasticity

¹ Adapted from Ekins and Max-Neef, 206-7.

Appendix 4: Known Church-Based Poverty Alleviation Strategies in Newfrontiers

Location	Programme	Activity
West Africa		
Ghana	Rural Upliftment Project	Farming Bee-keeping Business Training/loans Community Health School Water supply project Income generation projects
Nigeria		School
Guinea		School
East Africa		
Kenya		Orphan Care Business Training/loans
Southern Africa		
South Africa		
Helderberg (Somerset West)		HIV care
Agapé (Grabouw)		3 Pre-schools Care centre for terminally ill children
Rehoboth	Farming God's Way	Zero-tillage farming
Zambia	Farming God's Way	Zero-tillage farming
Zimbabwe	Farming God's Way CEDAR	Zero-tillage farming Business Training/loans
England		
King's Church		Kidz Klub
Teesside	Open Door	For Asylum seekers
Bedford	King's Arms Project	For the homeless
Birmingham	Bridge Project	For the homeless
Brighton	Friends First Project	For the homeless
Catford	Jericho Road Project	For the homeless
Asia		
Mumbai, India	Asha	Medical Health Service Clinics Nursery School Orphan Care Sewing Project HIV care
	Jyoti	Daycare

		Nursery School
		Kidz Klub
		Clinics
		Women's Adult Literacy
Nasik, India	Krupa	Outreach to older women
	Karuna	Outreach to leprosy patients
		Mobile Clinic
		Kidz Klub
		Night Shelter
Pune, India	Jayanti	Prison Ministry
		Sex workers
		Kindergarten
		PC training
		Adult Literacy

Appendix 5 – Interview Transcriptions

Interview with Jeremy Cons

Part 1 - 3rd May 2007

Recording 1

How would you describe Jubilee?

It's a community of believers, a church. In my view, a large gathering of different cultures or representatives of different nations worldwide, probably from the eye 50% white, 50% non-white. Although no numerical evidence.

Variety of, spread of generations through young and old. Sizeable student population. Which, on reflection, seems to be a large number of Zimbabweans. A number of poorer communities represented. Of all colours. Although probably very few poor whites. Maybe a few. A number of coloured and black poor people.

Expand on the 50-50 to the eye please.

Only because I've never seen a truly colour or culture written down. As far as I'm concerned, I don't think Jubilee holds records as to each person's colour. So therefore it's difficult to say percentages. On the eye it seems that way...I don't think we have a true reflection, accurate, of the numerous different cultures...represented at Jubilee...In fact, I'm quite proud. Because I don't think it's a necessary thing. We're not doing it to have a box that you've now got 45% of our church members are of a different colour. It's done to build, to drawing people to know Christ. Of any colour...It's not a business...If we did know exactly, I'd be concerned...That's why I said, it's by the eye.

Please can you describe the different activities that you're involved in?(5:30)

Jubilee is involved with four external ministries. Beth Rapha, Think Twice, Beauty for Ashes, and Pregnancy Help Centre. Basically we call them external because they reach out into the communities around. They are a resource for the church, but it is a resource for the communities. Beth Rapha is a men's drug and alcohol addiction rehab.

Beauty For Ashes is a women's prison ministry. Think Twice is a school's work, concentrating on sexual choices, relationships, HIV, and child abuse. Pregnancy Help Centre is for women who are experiencing crisis in their pregnancy, whether it's an unwanted or general concern about the pregnancy. So they're reaching out into the various communities or Cape Town.

Jubilee itself has what was originally, and still is, Galatians 6:10, Galatians 6 ministries: "Continue to do good, but especially to the family of God" Under that we have Opportunity Knox, which is an unemployment support group.

Umoja a sewing and beading project. The mercy story. The Health Centre which is next door to us. They want our room here. Words For Life which is adult literacy. And in conjunction with that we also run English as a foreign language. Sunshade, which is a mom's and toddler's group, primarily reaching out into the Observatory, Woodstock, Salt River area.

Chronology of ministries? (9:30)

Pregnancy Help Centre is now into it's 11th year. Back in the late 1990s, a lady by the name of Lisa, obviously had a heart for women with unwanted pregnancies. With the direction of, at the time, although there's not many people around to confirm this, the eldership helped to start the Pregnancy Help Centre. So that's been going 10 years, into its 11th year. out of that came Think Twice, a schools' work that was started. It had a separate name at the time. Working into the schools, trying to, effectively, make the work that Pregnancy Help Centre do...try and get to the root problem. Rather than solve the situation, try and stop it. So for a number of years it worked out of Pregnancy Help Centre. Three years ago it was felt that the time had come that they had different visions. There was no bad stuff. Out of it Think Twice was birthed. They went their separate ways. So three years ago Think Twice became its own institute. Concentrating purely on school's work. Establishing it's own voluntary organisation. Got its own board. Therefore looking for its own funders. That was started 5 years ago.

I think seven years ago. Stephanie started going into Pollsmoor. And started Beauty For Ashes.

We inherited Beth Rapha. Because Beth Rapha was started by St James in Kenilworth. Because they established a house in observatory, Charles Mercer was at the time an elder here. I think was asked to sit on the

board. We started to take an interest in Beth Rapha. Within a year or so since it was established, St James because of location and whatever, effectively asked Jubilee to take it over and oversee Beth Rapha. So although we never set it up, we had an involvement from the start and then we took it on. Probably four years ago.

I've probably got most of the details of the ministries; I can give you them later. And I've got the constitution of Beth Rapha...Pregnancy Help Centre came first, Beauty For Ashes, then Beth Rapha and Think Twice about the same time.

(14:00) Probably three or four years ago, obviously Jubilee were involved with the townships of, slightly Westlake, very much Langa and Joe Slovo. Angela at the time was still here working into those. Darlene and I were working with her into the township. There was an element of working with the poor but nothing else was happening. We were all outward looking, but there was not a great deal of function or effort to care for the poor. That sounds horrible. There was a small, but we didn't have anything in place to care for the poor within the church. So in several meetings it was felt that we needed to be doing something. People came up with ideas. Galatians 6 was established. From it people were released to start doing the things they wanted to do.

Umoja has been going for probably 4 ½ years. In Darlene and myself's first year here, we were concerned for people within...there was no skills training. There was nothing anyone could, we didn't want to give people hand outs, because it...doesn't help their dignity. Whilst all they wanted, we actually initially got the ladies from Khanisya that do the plastic bags, to come over to Langa to try and give them a skill. A way of earning income. Through it we just felt, people [unclear] at the same time we felt it would be good to try and help people to sew...

We realised we wanted to try and empower some people. At the same time we were aware that there was a community at Jubilee...while we were working into the townships, there were some refugee ladies who had nothing. So I approached Lillian and asked if she'd be interested. To find out that she had run a sewing project down in Muizenberg and that her heart was always to have a sewing project. For the ladies from DRC, up Africa. So her dream was always to teach them how to sew, but also to give them English lessons. So they learnt a skill, but also an important part of being in this country – a language. To communicate. Ironically, last year, we got pretty close to actually achieving that. So we just said look, would you be interested. And she said yes. So we funded a couple of sewing machines and started. That linked, went through a metamorphosis...At one stage we were convinced it had died. I think it was probably on a life support machine. I think we discovered what I think Triple Trust discovered. That you can teach people skills, but if they haven't got the ability to sell their item, what have you actually given them...the clothing and tourism industries are the toughest to crack. You can make something, it's knowing how to price it, where to sell it, and then having a market... There was never a market for us.

(20:00) Then one day we were approached by someone that Umtha couldn't help. Which was Stuart. Who was effectively the supplier and marketing man for a product that we could turn out. He ordered the materials, gave us the product, so we just became his manufacturing side. So in 18 months we went from zero to generating a reasonable income. Albeit all through one person...we had all our eggs in one basket. If anything happened to him we would be worse off, or just as bad, as we were 18 months ago. Through that we were realising and learnt that we had to diversify. Obviously he had first call, but we tried to develop our own line...The next year, last year, we hardly did anything for Stuart and got about the same income as the previous year. So it's a very volatile market... you have to be ahead of it. This year we've struggled a bit. It's been going 4 ½ years... We need to get to a point of generating x amount of income. Having a product that everyone wants in a market that there isn't a great deal of new things, it's just a variation...

Fortunately Lillian is a skilled seamstress. But is also a very good networker. She has found most of the contacts. Having to come up to new things and ideas isn't easy. So Umoja is probably the longest thing we've been doing in Jubilee. 4 ½ years.

(23:00) Mike Phearson started talking to the elders and us about three years ago. His friend Linda Martindale had run at Khanisya, Opportunity Knox, for a couple of years, which is a support group for the unemployed. It's something that Mike is passionate about to the tune that he'd come to the elders and say "This is what I want to do". But more passionate than that, he actually talked to his employers. "I want to do something for restitution". His heart is not so much the poor, but the *South African* poor. Not saying he won't work with the up-Africans, but he's always wanted to do something to give back his privileged upbringing to those that

haven't. So he went to his bosses and said "Look I want to do something, run a support group for these unemployed people, on a Tuesday afternoon, once a week". And they effectively gave him time off...to actually go and set out for Jubilee, an unemployment support group. I think he's run four now. This one is his fifth or fourth one. He's effectively helped a number of unemployed people. Two were based here in Jubilee. This is the fourth one. So the unemployed would come in for x number of weeks and he would teach them skills: from writing a CV, to how to answer a telephone, to how to handle money, how to handle conflict, how to present yourself in an interview. How to...to get to work on time. He also brought the Gospel into it and help people focus on God.

So you start with x number and the course effectively finishes when no one else turned up because they've all got work. It has to be God. Because most people like to see their groups grow...When people don't pitch cause they've got work, it's great! A number of people have been helped. A number have had serious life directional changes that have impacted their lives. So the first two were run here and a core of those were from up-Africa. Which, while it was helping the unemployed, Mike's heart was really for the South Africans. The third one was done in Joe Slovo. And effectively drew on people from that community. He spent 6-8 months going in on a Tuesday afternoon, just to meet with a group of people, which eventually came down to two and he spent the last few months working with two Matrics. Help them with their maths, to help them both pass. And to help them to help themselves find what they wanted to do after. With a bit of...helped them finance their future studies. Through last year, Mike then had the opportunity to share with his work what he was doing. He went to the Director and asked to share what he was doing and the Director said "No, you can share with the whole company". It's not a vast company. But one afternoon, he shared what he was doing and why he was doing it, and had an impact. One or two people were physically moved. It sewed seeds. From that, the company are establishing a fund where they will sponsor a child through further education at some stage. It's not a big company, I think they've set aside a fund of R4000 per month. About R50,000 per year. So that was established three years ago.

(28:45) At the same time we were also talking about establishing a health centre...Sunshade established probably a bit before Opportunity Knox. Something that Jo felt she wanted to run something here for the moms and toddlers in Observatory and Salt River. It came off the Kids Klub that we have at Jubilee...the home visits...Jo felt she wanted to offer more than just cake and fun. But to have input into the women's lives. That must have been probably four years ago. Each Tuesday they run moms and toddlers. Once a quarter there will be a Gospel message. Once a quarter there will be a teaching on health care. Obviously there's opportunities to sit and read newspapers to help them...access to the phone...use our facilities to help them to help themselves. So it's not just cake and fun, they do have fun...it's really good for this community. A number of Muslim families come.

Through that we were aware of health care needs. Having spent, Jubilee had spent 12 years working into the townships of this city, realising that the health care offered to some of the disadvantaged communities aren't as good as they could be. We realised we wanted to do something and obviously Sunshade's on our doorstep. The church realised we have a need and Panny was also volunteering. The next logical step came that Panny started working as a nurse one day a week with a view to establish what we have next door. Which now has a Doctor and a Nurse, is now operating three days a week, offering primary care, to this community and to the wider communities of Jubilee. Primarily to the disadvantaged and the needy, but not exclusively. It's probably taken us two years to get to where we are now. And we're still going.

(32:30) Words For Life, again something we were given on a plate. The story...Lynn, who runs Words For Life, was having her hair cut somewhere, talking about what she does, as you do at the hairdressers, at the same time as Jeremy Hansen's mother, or mother in law, was at the same place. She'd run it in Pollsmoor and come across difficulty. The link between Pollsmoor and Jubilee was obviously Beauty For Ashes. So this person said "You need to get in touch with Stephanie". I think Stephanie approached us, or this lady approached us as well as Stephanie, said "This is what I do, I teach adult literacy for the disadvantaged. I've done it in Crossroads, although it didn't quite work...I tried to do it in Pollsmoor, but because of the system there I can't tell you if it's worked, because the guys have to be there, if they sign up. I want to teach adult literacy, but I'm finding it difficult to find willing participants..." So we said ok, it's something we for a while had been thinking about...a number of people we knew in Joe Slovo and Langa had come from the Eastern Cape without finishing their education.

They are not only the poorest of the poor, but the poorest of the poor educated. So we said that would be fantastic. We have a couple of ladies at Beauty For Ashes who are illiterate and there must be more at Sunshade or wherever. So we said "We'll do a pilot, you can use our facilities, we'll give you", which was eventually eight ladies. So last march it started. As it grew, Lynn realised that there were a number of people there who weren't necessarily illiterate, but couldn't speak English. From up Africa. They were literate in their own language, but they couldn't speak English. So in June/July she started running English as a second language. And once she's recovered from her knee op, we plan to run a second one. And the plan is to actually train trainers so that we can have not just one course going, but we can have 10 people taking it into 10 communities...trying to multiply it...

(36:30) Mercy Store has probably been going as long as we've been working with the townships. I can't honestly say, but it's been something that we established at UzuKho Lwakhe, so we had clothes for those that needed...It is a resource-base of materials rather than information. So used clothes, used furniture, food, some e-pap for those with HIV, AIDS. Although that's one of the areas that we don't single out for special care is HIV. We tend to care...out through the groups, the cells. We are aware of and counsel people. We are aware of members within the community. So the Mercy Store is there to, in the event of mercy, if people are desperate, especially the disadvantaged communities of Joe Slovo, De Noon, Tableview...those who live in shack areas, especially where fires happen. We try and resource in some way, those in desperate situations. In the event of unemployment... we're not there as a hand out, we're there to try and help. We try not to give constant food out as people become reliant on us to meet their needs, rather than to help themselves. I think through that time, we realised we need to do more for the poor of Jubilee than just give them food...because all you tend to do is put a band aid over a nasty gash that really needs stitches. So slowly we're trying to empower some people.

(39:10) We did try, we had for a while, have a micro-business school. Unfortunately the person running that moved on. Obviously there are principles in it that we need to [use] within the areas we operate. In Langa and Joe Slovo, to help someone establish a business and try and help them understand what they're doing. Because most of the small businesses, you can have the best business person in the world, it only takes one family crisis and the business is gone. The business is not big enough to generate enough income to save for a rainy day, so they become businesses that fuel your food for that day, which is good, and maybe some stock for the next day, but it only takes one crisis in the family... [example of women changing child's school and having to pay for the school report. Used money and the business fell through. She has got skills. We continue to work with her. She sells paraffin, seasonal business].

Can you explain what you said about HIV AIDS not being singled out?

(42:30) For me, HIV AIDS is a serious disease and I don't dispute that. If you look at the Jubilee community, you mentioned the phone line, it's probably been going six months, I think we've had two phone calls on it. You could say that those infected or affected don't want to use the phone line, or it could be, and my gut feeling, and a number of others, because Jubilee is a diverse spread of communities, and not concentrate from any one area, the amount of people that are infected is I think on the low side...affected maybe slightly more. It's not matching the statistic of one in four of Cape Town...

Also I think there is a stigma attached to it still. We are caring for those in need, then unemployment, cancer sufferers, it is interesting that we have a very high number of people who are either infected or affected by cancer. [story of Steve Oliver preaching. Calling for those suffering with cancer. Never seen so many people respond]. So I think as a church we care for those unemployed, with cancer, obviously with HIV, or any disease. I think if the church is doing it's job, Jubilee is a city wide church, it's not a township church, if you're doing caring, it doesn't matter if you're suffering with depression, with cancer, with unemployment, or with AIDS, the church, the life group communities should be caring, as a start. Obviously there are experts that are counselling those who are going through. It's a form of...so we have a support group for the unemployed. We haven't got one, although we could go there, with the HIV guys. Until we see vast numbers of needs from the HIV/AIDS at Jubilee I think we've always got to keep it low key. The health centre has also always dreamt up...becoming a testing centre...we have several requests to do HIV tests. Slowly that will increase. We are actually having someone come to assess what we've got and can we do it. We will then offer testing through the back door. Still running primary health...we care for those that have the disease, medically, but not necessarily for the disease itself...

Obviously at Jubilee we have a vast number of experts on HIV. So if we needed to go in a direction, whilst we couldn't spring into action like that [click fingers], it wouldn't be long before we have a reaction to it.

Hopefully what we have – the care line, the counselling, the support group through the life groups, will give us an early warning system that all of a sudden we've got this outbreak, suddenly we're finding 30 students declared that they are positive, what are we going to do...we could then draw in the guys that oversee the students and think what can we do to actually help these guys...rather than trying to solve problems that are out there that everyone else seems to be wanting to resolve. I think Jubilee's involved in a great number of areas, but I think at this moment in time, the disease is no worse, in fact it's better, than cancer. We don't have a specific hit team for cancer. We don't necessarily have a hit team for the unemployed. We're just trying to work with the community and the community groups.

Each life group should have a leader who can step in to help. I just feel that as Jubilee Church we don't necessarily have to go out looking to solve the world's problems, I mean we are talking...the health centre with Jo Partridge and [he's not sure], who run the HIV and orphans work in Khanisya. They will offer medical services to Khanisya...I haven't been part of that, so we need to sit back and see. That is something that Jubilee can offer and it's not, as I see it...it would be primary health care, not necessarily related to HIV. So we wouldn't be handing out ARVs but we would be treating the cuts and bruises, sicknesses, TB, everything else if we can. I don't know what Khanisya want, and what we can offer, or if we can...so we will be doing things as a community for reaching out but doing it in areas we are strong in without swamping us. At the moment we have 4 external ministries. I don't see any champion...I don't want to start anything else. None of these things have Darlene and I initiated. We may have seen them, wanted them and prayed for them, but God has raised people up to take them on. Like the computer centre. I have dreams for that, to teach people computer skills. Until someone comes to me and says what I want to do is to give 3 hours a week teaching people how to use a computer and I'll say great, tell me the hours and I'll get you the people...[same with HIV] that's why I don't think we have at the moment a specific HIV work.

(52:20) There is some element of truth in the government's statement that HIV is a poor man's disease. It's not because you're poor you get it, but because you are poor you cannot get the benefits to enhance your life. If you have a full time job, with health care, access to good food, access to Jubilee and such like, your chances of extending your life increases because of your assets. Living in the township where you're struggling to actually put food on your table in the first place, to actually get a properly balanced diet is a lot more difficult than having money. It doesn't...poverty does effect HIV, but it doesn't cause it. It does undermine the chance of a better lifestyle. Poverty is the thing that covers all. HIV is one of those aspects. It's not specialised. That's a personal view...

Is it also a shared view?

(54:00) I think the eldership are fairly comfortable with that view. They've never expressed anything different, not that they've actually asked me to define what their view is...(55:00)I think the elders would say "Stay with what we've got and see where God leads us on it..." I don't think they would use my words, but I think they would support my view.

Is Kids Klub included in Gal 6?

No. Thank goodness. No no. [laugh] under Jeremy and children's work. Because it's more for the children and sharing the Gospel rather than the situations they're in and that's why. Sunshade came out of Kids Klub. It didn't. It came out of a need, of seeing the children at Kids Klub, coming out of homes that don't know how to cook, don't know how to look after children, we need to do something for that. Sunshade is the response, the social action side of Kids Klub.

Recording 2

(00:40) **How do you and Darlene fit into this structure? Role? History? Job description?**

Right, we have been in CT 5 ½ years. For the last nearly three years, we have been asked to oversee the social action involvement side of Jubilee. Our role is predominantly pastoral, so with the four external ministries, we care effectively for those that run. I suppose if you take how a Section 21 company runs, they have a Director that runs...they are supported by an executive board...which is primarily on a royalty basis. We are there to support the Director on a spiritual side, we pastor, we care, and we try and become the link that actually forms...that actually says "Beth Rapha is a Jubilee ministry". I suppose on that basis, we become the bridge that they walk over us. Through us, by position and role, we are representing the elders when we meet with each of the leaders. I think that's basically our role.

The Galatians 6 is slightly more hands on. While we're there as pastoral support, we are there to offer input into each of what they're doing. So with Opportunity Knox, Mike meets with us once a fortnight. We pray and we discuss where it's going, what's happening....Whereas, say Pregnancy Help Centre, we support Norma, obviously with issues that need input, we will go and speak to Steve and bring the two parties together. Whereas with Opportunity Knox we can fine tune, we can tinker. It's more hands on. Not because, it's because it's the poor within the church, which is what we have a heart for and what we've been doing for 5 ½ yrs. And a bit of a background, track record, whereas I have no track record with pregnancy help or with drug rehabilitation. Although I perhaps tend to have far more...ongoing input with that one. With Beth Rapha... Obviously Umoja, Health Centre, Mercy Store, Opportunity Knox, we have more hands on, and Words For Life, shaping...

So you're a bridge between the elders and the various ministries. Pastorally caring for the Directors of each. With Galatians 6 ministries you go beyond that, where you provide some leadership input, advice.

Yes.

Great. What does pastoral care look like?

(5:50) We meet, talk, see how they are, make sure they are aware we're there for them...we just literally visit so they know if there's a problem they can pick the phone up. Just making sure that we're making ourselves available for them when they want. [By phone, email, visiting?] Yes. We try and have, at least once a quarter...a meal with each of the guys, just to see how they're at, just to become friends and show that we're there for them. We try and visit...every so often...either go when they pray, so Think Twice has a once a month Friday afternoon hour of prayer. So the next time they have that, we'll be there. Just to be part, not to lead it. To show we're a part of what they're doing to support them. Obviously there to pray for needs...whereas we would go and visit at Beth Rapha, see how they're doing and pray for them. It works differently. Just making sure that we are there for them.

How structured is the quarterly meal?

It could be that one year we do it five times instead of four. We're not rigid... but we try, we don't slip off and say we've only done it twice this year...it's a bit of structure... and we just visit every so often...

Once a fortnight with Mike?

That's a bit more structured. And we have a once monthly meeting with the Health Centre.

Umoja?

That's less structured. More flexible. We try and meet as regularly as we can...with Lillian. With Stuart, is tentative. He's external. We talk to Stuart. We care for Lillian and the ladies. Stuart just happens to be one of our suppliers. One of our marketers. We don't upset him, but we just...Lillian is the person we care for and her ladies...they used to have a Thursday morning devotional, we would be there as well.

Sunshade?

The one we have least involvement. We were told that it was under our umbrella, but we seem to have less input. We try, but Jo has access to the elders. When there are needs, they come speak to us, but that's the one that we don't have any hands on involvement. I'm not going to cry over that one.

Words For Life?

We meet every so often. And obviously Charlotte who does the Mercy Store, we meet with her and just talk things through, that's not so much as major, it's more caring for the people, rather than what they do. In fact most of what we try to do is care for the person rather than what they do. In as much as, Lynn, who teaches adult literacy, what do I know about adult literacy? I can care for her. If she feels better then she does a better job. I think most of what we do is pastoral...

Are you and Darlene volunteers?

Yes. We're volunteers.

(12:00) Others?

Mike's a volunteer. Lillian gets a salary. It's a figure fixed within the cost of what we make. [Percentage?] It used to be a fixed percentage...when it was with Stuart. I think what they do now...it's per item. [Lillian and Sylvia get a part of the profit per item].

Sylvia's role?

They are not so much on a par, Sylvia sits just slightly under. She's a gifted seamstress, but... Lillian has the contacts...

Stuart?

He makes whatever he makes outside. He has his own company...effectively he is our supplier... He supplies the materials and the work, and pays us for our services. And then he sells on and makes what he does up the top. We tend just to manufacture. And for our own line, we buy and sell...So what was a certain percentage, is now changed. So Lillian, I wouldn't say a salary, but she earns money out of it.

Caryn gets paid, in the clinic, Rachel's a volunteer. Lynn is actually a missionary for AIM – Africa Inland Mission. They support her to do what she does. So she's supported. Effectively a volunteer who does her services here. And Charlotte, obviously volunteers in the mercy store.

Sunshade, Jo has a team?

She has a team. All volunteers.

I will speak to her. So they're all volunteers, other than the Health Centre. Tell me about funding for the Health Centre, Sunshade, Mercy Store materials etc?

By and large, all...is actually funded by Jubilee. Comes out of the Jubilee budget. The Health Centre, is obviously a bigger expense than all the others put together. [Salary?] The salary. Effectively it's gone from zero to clinic, Health Centre, equipment we've had to buy, medicines, we dispense medicines. We charge a min of R5 per prescription. Obviously people can pay more. So the cost of medicines is something we have to bear, cause obviously R5 is not going to cover. So I think our budget is looking like R150 odd thousand, obviously that sometimes goes up because they've got equipment they need to buy. But two thirds of that is being funded by a church in the UK, an Anglican church, and we hope that will be for three years. Not necessarily the same amount, it may go up depending on how they feel, you have to come up with certain criteria, info, hopefully they've done that, they said if they were happy, we've seemed to be professional and offer what they want back, so we'll get it for three years. Which gives Jubilee the opportunity to expand without increasing our costs. Jubilee has invested quite a lot of money. Obviously with start up and changing the room around, building, and we currently have a proposal in with the Sainsbury's Trust in the UK to cover developments...so we could some way use some of the St Michael's money to recoup some of the start up costs that we had. Or, failing that, there is another funder that will give us if the Sainsbury's doesn't come through... That was a faith project that God has stepped in and helped. And everything else comes out of a Jubilee budget.

Did you know anyone at St Michaels? How did it happen?

Well, we had a phone call by a Jubilee that's now in Johannesburg, I think. Had worked in the UK for a number of years. I don't know how a Jubilee ended up going to St Michaels, but anyway. I'm not going to ask. I'm grateful. He received a phone call last year, to say "We've raised lots of money for the poor but we haven't been able to give all of it away. Are you aware of anything", cause obviously he's in South Africa, "that needs funding?". So he phoned Stephen. And we put two proposals together, one for the Health Centre and one for another external ministry, before them to say look if you've got money you want to give there it is. They liked the idea of a Health Centre. And through a process of trying to understand what we're trying to do, putting

together a couple of plans, they agreed to contribute...and look to do for three years...It was brought to us. We didn't go looking for it at all.

Right. How do the groups relate to the rest of the church? Is there integration?

(21:00) It could be better, not saying it's not good, but I would always want it to be better. I think five years ago...they were all established...they've just grown. I think there has been for a while a drifting away I think one of the reasons Darlene and I were asked to do what we do, was to actually give these so-called Jubilee ministries a reason to be called Jubilee ministries. Not because we are part of Jubilee, but that bridge to link sides, with Newfrontiers so much a relational movement that doesn't rely on a handbook, a constitution and such like. Jubilee...also works that way in as much as the ministries...we don't say "To be a Jubilee ministry you must do this and be born out of it". Although three of the four were. It is on a relational basis. I think for a while both parties felt that there was no relation...part of our role was to actually draw and action and that's where the bridge comes in so that we do give access to the eldership, we do try and link the two...the ministries do feel now that they are part of Jubilee, a lot more than they did four years ago, even three years ago when we started. I'm not saying it's perfect and we're fine tuning each relationship as we go on. We grow and things change and one has to look at things. We can't, just because we've done something for five years, it doesn't mean to say we do it for the next five years. God moves on. So, we do look at things. The reason I'm going the long way is so that I think those ministries felt for a long time, not part of Jubilee. Some may of felt more part of it than others. I think today they feel far better, and we want to improve on that.

Being part of the church, the awareness I think again, something we've tried to do, is 1 with the brochure, 1 with each time there's a family night, there is a ministry or something happening that is discussed. So that the church can not sit around and say "Well I don't know what that's all about". Now, we've been here for over five years. Jubilee's grown dramatically. Students come and go. So the students that were here when we first came, probably have graduated, half have gone into business, half have gone back home. As we've grown, you'll probably find that a third to 40% of Jubilee didn't know what was going on. Because they come in, hear names, read Pregnancy Help Centre on the back of a bulletin...so one of our purposes was to develop something, that anyone at Jubilee cannot say I don't know what these are because there's a publication available for them. Obviously most of the ministries are, the external ones, are Jubilee members. I think Pregnancy Help Centre is the only one that has a vast number that are non-Jubilee. There's only one at Think Twice that's not at Jubilee. Obviously the guys at Beth Rapha all come to Jubilee. The house mother at Beauty For Ashes doesn't...two of the ladies do come. Obviously a lot of the board is a part of Jubilee. So there's involvement in different structures.

(26:00) So yes there is involvement and awareness. I'm not happy with it. But then if someone gave me R500,000 I would want more, we always want to improve on what we've got.

And how could it improve?

I think we could update on our [display] boards...trying to give as much air time in as many possible ways in Jubilee to what we're doing. So we're trying to make it our aim that every family night that something is discussed, whether we go down to, given exposure not necessarily [discussed], I think the goal is every time we've half night of prayer to actually make sure that a reasonable time that something is prayed for. Just trying to give the church an awareness but also those that are involved an awareness or a feeling that they are part of something that is actually caring for them, not just one person or two people, or the elders, but people... apart from doing monthly bulletins to update all that we do, I'm not sure how we can. I just know that we need to [laugh]. Or we...don't settle, we try and look for something more. Because we know that the body...I need to check, I don't know what is discussed on Joining Day, for new members to be aware. It didn't happen this time... It's actually working something into the fabric. So it's the Joining Day, new members get a copy of the brochure so they...they've joined the church, they know Newfrontiers, they know what Jubilee's totally involved with. So it's just finding ways of making sure that everyone that joins Jubilee is aware of what we do and then updating them... So it's for us to find the opportunities.

(29:20) Sufficient volunteer support from the body? Or need for more help?

Three of the four would always say "You send me volunteers and I'll use them". Some of them it's not, say Pregnancy Help Centre, 6 months volunteering is too short a time...to actually be a counsellor needs training.

The schools work, a term at a time, they always always want more volunteers. If we could have another 30 volunteers out of Jubilee giving their time to these ministries, it would lift and change, bring some of the things about. But unfortunately, volunteering is not so easily, when one has another life, actually being able to fit those round and then fit that round what other people want... But we would always want more volunteers.

That's externally. And what about the internal ministries?

Even the Clinic, Umoja, Sunshade, well all of them. Doesn't matter what it is. Mike would love to have a South African of colour working alongside him with Opportunity Knox, I think he would be ecstatic, like he's won the lottery...that's his heart. He wants to empower South Africans. So if he's got someone of colour working with him, he would love it. Not that it means he can get out of it, it just means that he can empower someone else to do that so he can move on to something else. We would love to have someone helping Charlotte in the Mercy Store. It's not a great job. Even Umoja, someone who has administrative skills. There's so many different things. It's finding a way of actually drawing in. Also, we've tried to do this in the past, you ask for volunteers and you're guaranteed that half the people who reply want jobs. They expect to be paid rather than do it for nothing. That's not a problem because we work in a church that has many needs. So we put in a volunteer, we want someone to help Umoja on the admin part, "What does it pay?"...It would be great to have people motivated to give their time.

Great. I missed out the connection between you and the elders?

We relate and answer to Steve. Who obviously then reports back to the elders. And Darlene and I, not that it often comes up, sit on the pastoral meetings...but basically our link to the elders is through Stephen. We'll set up an appointment to see him.

How often is that?

I would lie if I said once a month. Every other month we try and get a meeting. Just to keep him informed of what's going on. Stephen is a guy that knows what's going on. He has his ear to the ground. So half the time we don't tell him anything he doesn't know. Maybe we just give him the meat he hasn't quite gotten hold of or heard. We try to get, as regularly as possible.

So he's a support to you and helps with the budget of the social ministries?

...it gets complicated. Obviously there is a budget allocated to certain of the, so in the budget there is an amount for Opportunity Knox, Sunshade do their own budget, the Health Centre have one, ...we have the poor fund. Designated funds. Now I'm getting completely out of my, which covers some of the, the Mercy food, transport costs for the disadvantaged communities. Which does fall under us. I suppose, the budget for the Health Centre does as well.

So he gives material support and wisdom and advice?

Yes.

Then external structures – how are those relationships? Like links with Newfrontiers?

(36:40) Within the Cape, very little. I'm not saying that to...we are aware of some of the things that happen, we tend to, be aware. Greater, I think we have had more recently links with Nigel [Ring] and Nick Priggis of Newfrontiers. I because we did, the elders, looked to Newfrontiers to help fund part of the Health Centre. Which created other things, created indirectly a visit from Nick Priggis and...Nigel came because he was down for Clarens and fasting. First time Nigel's been to Cape Town in about three or four years. So, since then we've had a bit more connection. Other than that, I think very little. Other than the involvement with those who know us and know what we're doing, which is churches over in the UK or elsewhere that...we keep in contact with. That's more a personal overview rather than specific to Jubilee.

Anything else about structure?

On a personal view, the way things are set up, I'm not too sure whether it's the right way. And this will be interesting from your view, because, one of the thoughts that I've always had, even when we first started, was that – we have the foyer entities that are their own NGOs, Section 21, whatever. They have their own Boards, they fundraise by themselves. Four sets of figures, Four accounts, whatever. Four constitutions. Which is good. And if they are supposedly Jubilee, they are linked. I suppose I'm talking against myself in one way...the thought that I would have that maybe we had an umbrella vehicle for Jubilee social ministries, that incorporated the four external ones, which would release them from having, they would all need their own executive committees, but they wouldn't necessarily need to keep their own, do their own fundraising...if you look at the business world, you have your head office and you have your subsidiaries, whilst they have individuals, there is something that head office offers to all of them, in the means of keeping it as a simple fundraising vehicle. That doesn't mean to say that X, Y, Z can't generate their own funds outside, under our umbrella. We would also include the Galatians 6.

It's interesting to note, when Nigel was here, obviously things have changed, one of the things we asked was whether he could give us feedback on what we're doing. Just because we do it and things have changed and improving, doesn't mean to say we're doing things right. It's just nice to have an outsider review. And I think one of the things that he talked about and it just sort of struck me again as we were talking...he said "I always put a high value on training. Always put training high on the list. And you may feel that you personally or other teams could explore. Particularly in cross-cutting areas such as monitoring and evaluation, righting proposals, book keeping and so on". Whilst he was there, talking about training, it just struck my mind...is there a way that we actually had...Jubilee trading...social ministries, Section 21 or whatever, voluntary association set up, that allows us to do the things that we felt we could do, legally. So allow Beauty For Ashes to raise funds as a whatever, but part of Jubilee trading, or Jubilee whatever, and then had someone who was responsible to do fundraising proposals that worked for Jubilee rather than each one having to do their own...Are we benefiting them? And to me I think the elders, when we discussed it, and I talked a long time with the guys at Grant Gunston. They felt unless it was necessary, to stay where we are. I know they've viewed this twice. To me, that is one of the ways that we could improve on what we're doing, by changing the structure that we've got. Now I'm not doing it so that we can say that you are, because, you know, the way we are running, like Newfrontiers, on a relational basis, so we relate to people. We're not saying that "You are under us because your bank account is under us" or "You gotta do this" but having our own separate organisation may create structures that we don't normally have as Newfrontiers.

(43:00) So I'm not too sure. It's interesting to see whether we can improve on it by doing that. I don't know...I haven't ever come to a strong...maybe the time is coming, thinking it through, that this is the way that we can benefit. To actually say "Right, we think the way forward is to restructure it". So you don't lose your independence, but you come under something, maybe we then have to employ someone to run that. Two people. One that has bookkeeping skills and that can actually do fund proposals, all they do...to me, I'm not sure whether we have the perfect, there's never the perfect, but whether this is the right way or not. So I'll be interested if you have thoughts and views that come out of it...I'm thinking when we started that's what I felt. It hasn't drifted away...I will do it because it will improve; it will release the guys that are running these, to do more of what they're called to do. You can talk to all of them. They are passionate about what they do. So, they sell Think Twice, Beauty For Ashes, they have to, because that's their heart, and I wouldn't stop that. But to sell it, they then have to prepare the funding proposals that go with it. If you can have a central core where they can still do what they do, which I ask, does it for them, takes off the bookkeeping aspect, just releases some of the administrative, because all of these guys run to a smaller number [unclear], I don't know. Maybe now is the time to consider it.

Are they currently doing it individually?

Yep.

Part 2 – Friday 4th May 2007

Recording 3

Please can you clarify how you are a bridge?

(00:50) I am the Chairman of Think Twice and Beth Rapha. Darlene sits on the board of Pregnancy Help Centre and Beauty For Ashes...we as Jubilee, never said that that's what we felt should happen. I think in the past there has been an elder on them. But we have worked to the point that we have all been invited, rather than

imposed, so I think for us it's a subtle difference. But I think it's a huge difference...a significant, our heart, what we have done is being pastorally for the guys is actually showing our involvement and care. The boards of the relevant external ministries have actually invited us to sit on, in fact I was asked to do Think Twice, at the meeting where we were taking our places at board, I was then asked to stand as chairman without any notice [laugh]...So I think for us, it was indication that our bridge working has actually, our working relationship has improved to the fact that they have actually invited us and it wasn't imposed by any eldership that you must have Jeremy and Darlene on the board. Or you must have a representative of the eldership on the board, which we are.

It has actually come from each of the external ministries... how it goes on in the future...if we move on...it will be a more structured, not imposed, but it will be these guys are taking us, they get to know them. Or you hope that they will be invited on the board rather than saying "I think they should take our place"...It's a strength and a weakness that most of what we do within Newfrontiers is all relationally based. So therefore it is open to abuse, that's a nasty word...it's so flexible that there's no structure saying you must have so and so and so. But because it is relational I think it is...one of those thin cords that is so thin that it's actually made of some supernatural material that it's difficult to break once a relationship is established. So I think it's a weakness and a strength, being relational...

Context of ministries, what are relationships like with non Newfrontiers organisations?

(5:00) We have no relationships really outside of the ministries. It's a weakness or a strength...It's a weakness or a necessity. We are...linked...Newday is an NGO that is partly run by Jubilee people. Has a link to us. Newday, which was Deborah Hancock and Theresa le Roux's managing Director I think, they both set it up. It's an NGO that facilitates for NGOs. So they offer bookkeeping services, I'm not too sure of the full spread of the things they do. But they offer services for NGOs. So effectively I think Think Twice are seriously going to use them on bookkeeping, salary and cash flow projections. It's cheaper than employing a qualified bookkeeper. I think with Think Twice it's actually releasing someone of a task that they are doing within their portfolio. So it's effectively costing more, but its saving money every week to do it. So I think, Newday, we have a relationship.

We are surprisingly, keep coming across St Stephens. One because they're close to me [geographically], one because I've got a newsletter, and they run a thing called You-Turn for street guys. And we had...donated from the UK, 'x' number of bikes that were supposed to go to Zimbabwe and left upstairs. They wanted bikes so we donated those bikes to them so that they could use them. And I gather... the Health Centre has been asked to oversee the clinic that they have for the homeless people once a month. They have been once and I'm not too sure again where it will go. So on that we do. Obviously Pregnancy Help Centre they are one external ministry that have a number from Jubilee, but is represented throughout a lot of churches, where as the others are very much, they may have links with others, we as what we do are limited in our connections. We don't have many relationships outside Newfrontiers...or outside what we do. No contact with the government. I wouldn't know where to start on any of the things that we do. I don't know if that is a weakness, or whether we should be doing it. Maybe through your time you will let us know... if you know where to find pots of money or pots of contacts within the government, it would be useful! [laugh]

...The clinic have a good working relationship with the Spencer Road clinic...in this area. Very good relationship. And once they get the, they will be doing the training for the mother and baby clinic alongside the guys down there. So yes, they have built connections with one or two of the people...involved with health care in this area. They have to for referrals. But also because we've got on their patch, not wanting to tread on toes. But Spencer Road is definitely a good relationship.

What about with shops, Pick n' Pay?

We haven't. Beth Rapha tried to do things...I've often thought for Beth Rapha and even Beauty For Ashes to go into our local Woolworths and ask for them. I don't know where it stops, where my role starts, stops, what I should be doing. And how long it's going to take. And whether the likes of Pick n' Pays of this world do give to other places. I know Woolworths used to give to one NGO that then distributed. I think that seems to have stopped. I don't know what they do. So we've never really thought about, other than the odd moment...I know Beth Rapha has gone to the SPAR a couple of times. I don't think that's really worked. They do every so often get phone calls from the Salvation Army. But again whether that's a contact relationship or just happened to be

on the books of the Salvation Army, they just go through a list and just tick it off, I don't know. Maybe that's a weakness that we haven't gone out into the world and try and draw in. The day only has 24 hrs and 7 in a week. But no, we don't do a great deal outside.

The Mercy Store items from?

Just the church donations. Food is sponsored by the church. Clothes and furniture is just given in by church members. Some of it we do get from church businesses. So one guy who has his own carpeting company. I have just got him, the next time they clears out all their remnants, they will drop them here. So that we can then distribute those to people that need carpets. I don't know within Jubilee who has what company to ask, you know, we don't seem to hold a resources. In some ways, it would be nice to know that someone owns X, Y and Z. but then perhaps we would be looking to them to meet our needs, rather than looking to God: "So next time you've got any food or whatever, can we have it?". Almost imposing, rather than allowing, wanting them to do it. There's sort of a fine balance, when do you ask, when do you allow the Holy Spirit to impress upon someone to do that...I think if I knew of all the people in Jubilee who had this and that, I might be tempted to be calling them more frequently then, I don't know. Not knowing sometimes does help.

(14:00) Is there any opposition from external organisations?

I suppose "No" doesn't mean a negative response, and obviously most of the external ministries fundraise. So we want to send out proposals: sometimes they're successful sometimes they're not. I haven't heard anything that there's people have declined because they do *that*...Umoja have a relationship with a...breadline which is a NGO that raises money for predominantly women's education, start up businesses. They help to empower women. Before we actually...they gave them a sewing machine once and they wanted to give more money and they came and met with us and they basically, on the meeting we had, said because we're a church we are actually not opening the opportunities for non-church members to be involved in Umoja. They took umbrage. Yet they still have...kept relationship and have funded us. [laugh] So they may say words and then other things have happened so. That was, the only time I have been in a meeting where someone was actually feeling quite against what we do because it was a church and not because we were, very much, from their perception we were just focussing on giving opportunity to people within the church and they thought that that was a narrow, you know, we weren't open enough, or exclusive, or inclusive enough sorry. It didn't ultimately stop them, cause they've given money and they sponsored something else so. But they were quite in this...quite hostile. But that's only once.

I have picked up odd feedback within this community of at least one person's view of,. And I don't think, maybe I'm just sensitive cause I'm aware that Beth Rapha is boasting...talking about drug addicts and word was getting around in a negative sense. But I think, I'm also told that there's a counselling centre...as well. Maybe I was just being sensitive rather than there was a specific negativity. By and large, people tend to just stop and lose interest if they know what you do, rather than say anything negative or hostile. But that's only me. I don't know about the others.

I remember we had a street braai once. One of our neighbours said "Oh, what do you do?" And that was [back then] more working with the poor in the townships. The conversation didn't sort of stop suddenly, but it was a fairly sharp. [laugh]. But that's rare. So I think we've only ever had one negative, hostile. And that seems to have turned around anyway, so it seems strange.

And with local guys – do you get any feedback from the immediate community here?

My perception is, and it's gauged off of what happens next door, because the biggest client base...catchment area, is word of mouth, and people are coming in that are non-church. There will frequently be having Muslims coming through. Muslim families. Looking for care and help and the guys in there don't hold back. You know they want to pray for everyone and anything that moves or sits or stands. Rarely do people decline prayer, even of a different faith. And I'm sitting here, and the door's open, and the number of times a week I hear, "Well how did you hear about us?" Now, I can't say they always come from this community, but the word is, we are doing things for the community. I can only perceive that the, within certain areas, we are perceived as doing good for the community. I know fairly early on, in the early days of Kids Klub, we had a situation, not that it's under us, but there was definitely an influx of Muslim kids at Kids Klub. And then a big, negative, you know the local Imam was most upset, that we were trying to proselytise the children and whatever. And it was sort of

ok, fine, there was a withdrawal. But slowly those that want to come, come back. Sort of nothing has led on from there.

I think, you know, we continue to reach out into this community. Through Sunshade, through the Health Centre. And I think the word is around, the perception is that they perceive us as doing good. And available for not just attending here. So you don't have to attend church, but obviously that's our goal, to draw people in, to show them the love of Christ and to get them to worship. They've been coming through Sunshade or the Health Centre to meet with Christ and that's great. But it's not a prerequisite. I think with definitely the disadvantaged poorer communities within this environment, they see us as doing good. But that's my perception. No one's actually come in and said, we've done a survey of the hundred families that we effect and they all say we're doing a grand job and we went out to people that they know and...so there's no statistics. It's all just a sense...through the Health Centre, Sunshade, Kids Klub.

Right. Even my own experience, people have seen the sign and walked here and asked for help. Clothes are given. How well accessed is the Mercy Store? How much stuff is given?

It goes in cycles....It's not heavily stocked every week. But then one week it can be inundated and then the next two weeks Charlotte doesn't need to appear...I think people get drawn to Jubilee because they see it as a place where they can get, it's human nature...what they don't realise is that what we give them, by and large, is something they didn't think they needed, which is Christ. And as they continue to attend whatever it be, whether it be the Health Centre, whether it be Sunshade, or a Sunday, the focus goes from...you've got to meet my need, to actually God is the only one who can meet my need. Cause you can come here today and want food and I can say "We haven't got any sorry. What are you going to do about it?" Not being nasty. But if we pray and God meets your need then you'll go to Him again.

We tend to find that people come initially and it is quite hard when you've had on several occasions chats...the first thing we do and it doesn't matter whether it's there or Sunshade, is to pray for them. Cause God is the one that will meet their need. We're just the vessel. Sometimes we're used to it, other times, we can stop God going if he's got someone else lined up and we give them work and we go and do something else. So it's very easy for us to jump in and just see a need and say "Ok, you need food"...we tend to pray with people, and at first visit we will give them something, but make it known that we're not going to do this regularly..."You aren't going to become dependent on us"...those folks do continue to come through Sunshade and whatever...We don't lead the cells any longer in Langa and Joe Slovo, but what happened, they would come and you would have to work through it. Now they're led by people living in that community. They know that they can't meet their need, because they live the same way that they do. So the only one that's going to meet their need is through prayer. Obviously...when we hear that there is need we see what we can do...when there's a fire or something...we can just ship the stuff out. We do get to stages where we do have, we are inundated with stuff, cause people are trusting God more and not just coming and asking. And sometime it does get to the point where we have to give away stuff elsewhere cause we have too much stuff in the Mercy Store.

You have sales at Sunshade?

Sunshade tend to have a quarterly...sale. They used to do it at Umoja, but we stopped that for one reason. They abused what we asked them to do. Not the ladies of Umoja...we have actually given, we've given away other stuff, can't remember what. I think one NGO buys new clothes...by the kilo. And when we've had excess, we've done that and then we've been able to go out and buy blankets. So that we have got a stock of blankets ready come winter. So when we sit and have excess then we find ways of using it to enhance, so it's beneficial to the disadvantaged. So sometimes we're inundated, sometimes it's not. Sometimes we will clear it out because there's a fire in De Noon, a fire in Westlake, a fire in Joe Slovo. We know that there are people around there so we just go in and give, which does create other problems within that community. So we try not to readily go and take bag loads of clothing and just give. Cause then it creates fights and unpleasantness. We try and use within the communities people we [know] and find out what is needed to maybe give through relationships. [story of cleaner linking]...so it isn't just our sphere of influence. The Jubilee sphere of influence actually reaches quite far and wide on occasions through Cape Town and greater Cape Town.

(29:00) Can I just get some numbers please?

...I tend not to keep ready numbers...I haven't got the numbers for Words For Life. I know they had 28 registered for the English for foreign learners. [Jeremy will speak to Lyn] If you need numbers just drop me an email, I will ask specific questions.

Ok. Yesterday you said there are two salaries at Umoja. And how many ladies work there?

At the moment we are relatively few. We did at one stage peak at about, not last year but the year before, we had one big order through Stuart, for Target in the States. We had nearly 50 ladies for it. But that was far too unmanageable. I think we'd like to have a max of 20.

And at the moment?

At the moment it's a handful. The orders aren't flowing through. So we could be two or three. I think I have got a...spreadsheet of all the ladies that have worked for Umoja. [he'll print for me – need to get a copy].

And Health Centre numbers?

We've done that recently...41. There may have been a couple that have slipped through that have done a day here or a day there but [at Umoja] that's really over 2 ½ years...I think there's a core of about six to eight, they're trained and they work. They do good work. So they know as soon as there's an order, they bring them back in. [Health Centre:] At the end of March we had seen 234 patients. That was in 2007, just this year. [He can ask for more numbers if I want].

So that's about 70 a month?

Nearly 80. There'll be less before. I don't know what happened, cause that's March or April. I can't imagine they did 80 because of holidays...so you could be close to 300 just this year. **[Drop him email for exact figs from when they started]**

Lastly, Sunshade?

You'll have to talk to Jo on that one.

Next page of questions. What is the purpose/central vision of the activities?

Are we looking as Jubilee?

Yes.

(36:00) ...I suppose the overall vision of Jubilee, part of it, is to see the poor empowered. Whether it is stated within a vision statement, it is a part of Jubilee's DNA that there is a heart for the poor. I have to say that it's not at the heart of Jubilee, but there is a heart for the poor...there is a bent towards the poor...we've worked with the poor and in those areas.

What do you mean about the heart?

Cause it's not, everything we do is not, does not include the poor...So, let's do Life in the Kingdom, LINK, it's available for the church. If folk from say from a disadvantaged community were involved and want to do it, which quite often means that they need transport, fortunately, they don't need sponsorship, cause it's not a paid course, but that used to happen. We will be included in the discussions. Yet, to me, if it's at the centre of the poor, then whoever's running LINK administration see that there's someone from Westlake, someone from Joe Slovo, want to do it. They then discuss within their team, "How do we get these two people or five people to do LINK?" without coming to me or Darlene. So, for me, we seem to be attached to Jubilee so that, if there's anything to do with the poor, it gets through us. Where as, to my mind, if it's at the heart of the poor, LINK, "Ok, we've got five folks from Joe Slovo...how do we get them, can we get someone within Link to transport out there, or do we get them money for a taxi?". I shouldn't be involved in it. If it's at the heart of all that we do.

Now, I'm just picking LINK and I'm not saying that that's, I'm just using a random example. So if everything we do, if it's at the heart of the poor, I don't really need to be involved. I don't even need to know, whereas I tend to, at this moment, or we, have to stir people to say "Well have you considered, what are you doing about it?". It's not at the top of their priority. But it should be, if it's at the heart. So that's a subtle difference. We have a heart for the poor because the church says that we are looking at, and we want to empower the poor. We want to change their lives holistically. So that the Gospel has an impact, but we also help them to grow in other aspects. That is an overarching vision. And as much as evangelism. In fact, to me, the two go together. The only way you empower the poor is to evangelise them. Yet within all of that, you know, SALT is now doing that, that's great, we worked a long time, we were involved in bringing the youth in from Langa. Now they send out and they do it. So they're doing things, creates their own problems, but they're working that. The rest of it is still not, "When we do something, how are we going to get these folk? Does this need translation?". It's always us, as sort of an outside force, have to speak in and say. And there's a subtle difference. It's not at the heart at this moment of time.

Are you saying you would like this to change?

It has to change. I feel it will do. How? I don't know. It's interesting...at a recent meeting...Cape Elders, Dave and Liz actually prayed and prophesied over Darlene and I, and actually said, used those words, that it wasn't at the heart of what we do, yet we would be, God would use us to actually draw it in, to the heart. In fact, since Nigel's been here...one of the last thing's he said to us was, "Is the poor at the heart of all that Jubilee do?". Very nice to Nigel as a parting comment [laugh]. It's got us thinking and we thought "No it's not actually". It's not automatic when there's a week of prayer, or a prayer night, are we praying for this or that. So we're having to actively try and make things happen. So when things are happening, the poor are included and feel included. So there is a heart for the poor, but the poor aren't at the heart what we do...

Back to the original question of vision...!

(42:30) I think the goal, for Jubilee, is to have a church that is made up of every, as many different people groups, class, and generation, and where they grow in their lives, whether it be spiritually, or in a secular role, through input from the church. So, effectively, no matter what happens, evangelism has to be in everything that we do, because that is the only way any one is going to change. You can teach people how to run a business, yet if their lives aren't changed, their business style is not going to change; they are not going to be able to run a good business. They may run a profitable business, but they won't run a good business. And for me, and I think anyone, we have to see lives dramatically changed.

Simon [Pettit] is famous as saying, "The poor will rip you off". And they will. Even the poor that get saved will. But if you get them saved, then you are working with something that is a transformed nature. Has far more chance of them benefiting from the input, whether it be spiritual or secular, in their eyes. Because they are transformed. They realise that they need God. He is the one that will work in their lives, change them. Grateful that we don't have to change them. So, that is the vision. As I see it...It is to see lives transformed. But to grow through Christian input, but whether that is a spiritual input or whether it is worldly advice...I see the goal of Jubilee, and all we're doing is allowing in people's hearts for the needy, whether they be living in Constantia and don't know Christ, or living in Joe Slovo and don't know Christ. They are needy people. So the Health Centre is a means whereby we can show love, the love of Christ. We can show the power of Christ. Because they will pray for people. Believers or non believers. But it's through the way that they handle the individual...that they actually meet with Christ. Whether they know it or not.

So people will come back because the professional care that they receive is better than what's out there, because the love of Christ is dwelling within here. And has a known or unknown effect and eventually conversations are led through, "Well, if you want what I've got". And I think all that we do, has the Gospel. The one that is the furthest out, Think Twice, when they go into the schools, in their running of classes, they cannot openly preach the Gospel. They can share their faith and ask questions. They do run discipleship groups. And they will go and do what they do in the schools, in clubs, after schools, churches, and share the Gospel. But obviously they do have to tailor what they do within. But again, they can openly share their faith. [Outside the schools?] And in the schools. If asked. You can lead into a topic of abstention. You know, "It is best not to have sex, until you are...as a Christian that is how I've chosen, because I believe that that's what God wants and is best for me". You're sharing the Gospel, but expressing a lesson, it's not overt, not "This is what the

bible says"...you can't do that. But sharing through your testimony, no one can stop that. So they don't actively share, teach, from the bible...

Obviously Pregnancy Help Centre will counsel and share their faith. Beauty For Ashes, openly. Beth Rapha is openly, the guys in there have to come to church. They go to cell group. Mike and Umoja and Health Centre. Even through Opportunity Knox. Perhaps the only one that is not overt...is the Mercy Store. But we will sit down and pray with people when they need things... We do it through evangelism, but also because that way, once they're saved, then their lives start changing. It's not so much, "What can I get?", they look to God, they don't look to us. So I think all that we're doing has to impact someone's life spiritually, whether they're aware of it or not. And hopefully that as they become more aware of it they know why and what.

So the vision is summarised 'empowerment of the poor' and what does that look like? It looks like transformation, salvation ideally, but also just through helping them even if they're not saved.

Yep.

So that would be an umbrella vision for all of these groups?

Yep.

Would they have individual visions?

Each one will have it's own specific vision.

Would that be written down?

The Health Centre's is. I think most of the indirect, so the Health Centre has a mission statement/vision written down. As would all the external ministries. Sunshade may not necessarily have...I'm sure they will have a goal, because otherwise you are, I think to run a structured event as they do each week, you have to a goal in where you are going. Otherwise, what do you do next week? I think she will have. Whether it's written down...
[Speak to her.]

I think you have answered this already: How that vision you've mentioned relates to the church as a whole. Anything you'd like to say on that?

I've said enough [laugh].

Ok, thanks. You mentioned the poor. How do you define the poor?

(52:00)...Poor is a word that gets banded around. Tend to use also 'the disadvantaged'. So we will look to help those that are from disadvantaged communities. Being poor is a lifestyle. So you may be working, but to me, if you're living in a shack, the fact that you can't afford to own something more substantial than that, you tend to qualify as poor in my eyes. I don't know whether that's a right view or not. It's interesting, from my involvements with Habitat, their involvement with the needy, with the poor of South Africa were people that earned between R800 and R2500 a month. I think it was felt that anyone earning over R2500 was able to access loans out of banks and or, were able to afford. So for me, anyone earning less than R2500, and that was a few years ago, is deemed as poor...It's a just about liveable salary, without utilities and such like. With utilities and such like, you probably couldn't live on it. So anyone, to my mind, in the areas we work in, in a substandard home, is poor. Some living in a standard home, a brick house, are still poor. So the likes of Langa. They are needy people. But they can put bread on the table. It's a difficult one. The obvious one: anyone that doesn't know Christ is needy. In my view. So it doesn't matter where they live, they're poor in spirit. So they can live in Constantia, Bishops' Court, but if they don't know Christ, then they are poor. Poor in Spirit. We perhaps may not have a ministry to those...I suppose for us, it's those without what we would perhaps see as the normal life. Adequate decent housing, adequate income, adequate education, ...adequate food...

I have yet to find, and don't know if I ever will do, details on how the early church, you know, in Acts it talks about there was no need. The believers brought and shared. There was no need amongst them. To me, it doesn't mean to say that everyone, it's not a communistic state, where everyone had the same amount. So that everyone

piled every money in and you were all given R50 to live on a week. To me, reading that, is that those who were better off, if they felt led, they gave into the coffers of the church. It didn't mean to say that they suddenly dropped their living of standard. They just gave out of their wealth. But those without, were raised to a level where they didn't have a need. Now, scripture doesn't tell me what that word 'need' means. What was the bottom level for the church? You get snippets. So the widows, that had no family, the church looked after. One assumes, that that would of meant food, would of meant shelter. I don't know. Because we're told that if they had family, then the family were to care, if they were young enough, then they should get remarried, so that people could care. Yet the church would meet the need of those widows. We see, the first deacons, they gave out food to those widows who obviously didn't have family members to support them. So they were fed. Whether they were given regular meals, or whether it was food parcels, I don't know. But that was a need that they met. But obviously they were the poorest of the poor because they had no one else to support them. No family, or anything. But to me, maybe there are publications, maybe there are information out there, to me, anyone that fits below that word need, no need, is poor. In my mind, there is no set, the fact that it is not readily put in the bible, you've then got a house, you haven't got food, then that's the poor...

"The poor will rip you off". So people that aren't necessarily as poor as others, will still come and plead poverty, just to get more. We will help. And we may have helped someone that is better off than others, God will bless that. So for me, poor is a tough one to call. It is without basic necessities. I suppose. And access to it. What those are, is a tough one.

So it's about not having need. You used an interesting word, 'adequate', which is hard to define. You mentioned material – food, education, and you mentioned spiritual. Are you open to their being other needs beyond those?

I'm sure there are. To me, those are the core...Housing is a need. But is education more necessary, because you are actually empowering someone to actually have an opportunity to better themselves? So ultimately they can. So, to me those are the core. I'm sure there may be others. To me, those are the important ones. Because you actually, through education, through employment, maybe employment is another one, you are actually empowering people to empower themselves. So, education and employment are perhaps more key than food and housing, but you need to live and eat, to work and to be educated. So they are interlinked. But if you are, empower someone and help them to help themselves with better education or better work, they can then help themselves for better food and better housing. There's a start. So maybe adequate housing, food, and education is good. And then those that can better themselves, you help to empower them so that they can better, so they can get out of what is a trap. Poverty is a trap. There's no doubt about it. You don't have any hope to see that your life can change. You struggle with school fees, you struggle to finish school. And you believe that you won't actually do any better. You look around your community and half them aren't working. And you think "Why do I finish work, why do I struggle to go to school if at the end of the day I'm never going to get work too?". So to me, those are the core, but I'm sure there are others.

(62:00) Thanks. That's very helpful and interesting.

I mean, I do feel, we have to, sometimes, give people band aids. So that it stops the bleeding, before you can get the stitch in. [interruption]. There are times where you have to, I'd much prefer to give a stitch anytime, but there are time where we need to, well, clamp it. So you give food, you help with housing, that isn't adequate, help them through the initial stages, where they are desperate, so that they get to the stage where they can actually better themselves, to break out of what is a horrific trap.

Back to the activities. What are the long term plans? You mentioned Khanisya clinic, PC training here, moving out of the office. [interruption]

(64:00) Honest answer, I don't know. In as much as we said with the computer room, I could sit here and I could dream. In a perfect world, I would love to see us having the opportunity to have people giving advice on further education, careers, computer training. The vision for the clinic, to go 5 days a week, to have a satellite clinic, and to have clinics that will go out...to the poor communities. I would love to see people helping...to set people up with businesses...what we've started, there are lessons to learn. It is tough. But I think there are ways of empowering people. I would love Jubilee to have facilities whereby we do have the opportunity for someone to come and discuss their legal situation, their problems. To me, I could sit and dream. I could fill this building with golden opportunities, you know, even training things, like skills, would be fantastic. We have the space.

And I could sit and dream, the problem is I couldn't do what I do and then try and start something else. Just trying to oversee and be available for nine, ten, ministries and have input into four or five of those and then decide to start one or two other things. I just wouldn't have enough days. It's waiting on people to be stirred and coming and sharing what they see. Because if they are motivated and stirred by God, then they're going to run with it because God has spoken to them. It's not, some elder has said it would be good if you did that. Someone will run with it because they're pleasing someone, but when it gets tough, you give up. If God has spoken, then you hold through the tough times, because you know that is what God has asked you to do. So I could dream, but I suppose the vision is for people to catch what is happening, so the like's of Mike, and I suppose the vision, ours, is to [unclear] Mike, who is motivated to do something, gone to his boss and said "I want some time off to do *this*". Is to actually see people doing it. Not necessarily doing what Mike has done, but to say, I mean doctors, coming and saying, "I can give you two hours a week. What day can I run a clinic for you?...Can I do something?". Is to actually see the body of Christ here, volunteering more and more.

Maybe, having guys that have run businesses, successful businesses, coming in and to Umoja "I'll work alongside you and turn that into a successful business. Because that's what I've done, that's what I'm good at doing, I'm now a sleeping partner in my five businesses, I earn enough, I don't need to earn a salary, I can work pro bono if you like. For you guys and set this up, or do it one day a week". Or, "I'm a market person. I'm gonna give you half a day a week and I'm going to market your products". For me to actually see the body actually more involved in doing things, I suppose, that is our vision. How it actually comes only God can do it. Because only God can speak into people's lives.

So yeah, we could have a five year plan to see 30 different ministries started but I'd rather focus on actually stirring people to do it and it could come from a totally different way than I'm thinking of. You know, I think one way, someone else comes and says "Well, I want to do this", "What's that got to do with it?" and then when you actually pray and see, it could be the best thing...that's why the more the poor becomes the heart of Jubilee, the more it actually, 'cause the heart sends off stuff, the picture that the Holden's had was of the seed in a fruit or a vegetable, they are at the centre, so they're not quite the centre, but they're there. And the seed obviously gives life elsewhere, but it's like, that's there, there's something. It isn't the centre, we're not talking about the heart, which obviously should be Christ, we're talking about something else, but it's right there in the centre, along with evangelism, so whatever we do. It's almost, that your DNA, is when you do something...our outpouring of our faith, is to show love, and our love is shown through works, through action... James says very much, "Where's your faith, where's your actions?". It's faith and action together, without one. If it's at the core, somehow you don't have to say you need to do things, you actually do. So for us, the vision would be to have the poor at the heart of Jubilee because that would then lead to people actually being motivated to give of time, give of their money...that's what the church is...

You guys are just to,

Facilitate.

Just as an aside, tell me about moving office?

If there's space. The beauty of having the Health Centre here is that we can move this way and that way and without too much disruption we can move out that way, so we can expand out to the perimeter of the car park and create four-five more offices, which can then turn this into a waiting room, consultation room, treatment room...and turn the computer area into the counselling area, which again is not under our wing, but it's sort of, where one goes from here. Even the students that we have...have people maybe doing a year in community, working here. I don't know. The potential is vast. We can reach out, using just the contacts that we have...

Recording 4

Next section – what would you say are the strengths and weaknesses?

Corporately or individually?

Start corporately

I suppose the strengths are the individuals themselves. Each one of them that does what they do has a passion and a belief in why they're doing it. So if you get any of them on their own, and you ask them on their subject you get hit with a sales pitch, whether they want to do it or not, it just comes out. So they're passionate about what they do. Believe that it's not just a passion, but God has called them to do what they do so it's a calling. Their call. And they are passionate about. And I think because they are passionate about and it's their calling...it's their strength. They will do it to their best. And they are good at what they do. Because they are doing it to God and doing it in His strength. That is a definite strength.

Great. And individually?

I suppose that is individual as well.

Any examples of successes?

Each one of them has...the guys go through times where they are disillusioned, tired, frustrated, you tend to look to the successes. Some of them may be harder to find than others. It's fewer than perhaps you would think. What is defined as success in reaching out and sharing the Gospel? A life being changed is success. Someone that comes off drugs and lives a life free is a success. And even if the person fails and then comes back to try and make a clean start, it's not necessarily failure, or the ministry, an individual's failure, the strength is they are there for those in need... So availability is a strength. A strange strength. But it is. So if you're desperate to get off drugs, you haven't got R10,000 a month to blow on a rehab, Beth Rapha is available. So they are open, they are available. And I suppose they are successes because they are doing what God has asked them to do. It's not about numbers...it's actually just being obedient to Christ. So each one of them are successes themselves because they are...fulfilling what God has asked them to do. In difficult situations. They are all difficult... I guess I've never sat down and thought of strengths or weaknesses, strengths especially.

(5:00) Shall we move on then?

Yep.

How could there be improvements?

This is my perception, a weakness of what Jubilee has been involved in, was that many things started and were allowed to do what they wanted to do, without, and again, it's all relational, but the relations sort of got very thin and people were just doing what they wanted to do...Without any loose structure people just ran off, started their ministry, got involved and almost, sort of tongue in cheek, received a papal blessing and whistles and carried on and going. Now I'm not saying they weren't agreeing and they were at the time, the elders watching out, as things changed, but just carried on. I think a weakness is we just allow things to happen without a structure. So it's very difficult to impose relationship after then. So for us trying to put together, we've had to work at trying to draw people back. To me, I think a weakness is we just do things, people still just do things, and expect it to carry on, expect it to happen without, they get quite funny when you talk and you say "Well, I don't think that's gonna work. What benefit has it happened?", "I don't know, I just want to do it.", "Well, why?"

So I think we are weak in as much as there isn't structure. But I'm not advocating structure, but I think we do tend to do what we want to do without...

Accountability?

Maybe even accountability. I think that is a definite weakness. I think the weakness comes that there hasn't been the whole poor at the centre of Jubilee. I do think it's linked back to this. So therefore we are doing the poor so you can, you know, it's almost a tack on, a bolt on to us as a church, great, but it's not there. Those that are on the outside always feel as they're on the outside. So it's a two-way feeling, so we just think it's a two-way weakness. We haven't drawn it in. hopefully our involvement has actually given a focus that there is some form of loose structure, a focal point, now I'm not saying that we want to be at the centre of everything, that the poor should be. And the more that moves towards the poor, the more that weakness is eradicated. Because then the church then starts to do things. Or know what's going on and I think that's a weakness that was been in the past still that people don't know what's happening. So I think our communication is weak. But it comes out of

where everything is. So I think we're weak at actually having the poor at the centre. Give me another week and I can come up with another couple.

Thanks. Moving on to a section on theology – anything briefly on the poor and scripture or is there any other scriptural justification for your activities? [bad question – way too big!]

My personal belief is that we can never ever eradicate poverty, it's totally impossible. I was actually reading something, not that I like the woman, Clare Short, said. "Effectively, we cannot reduce or erase poverty because..." effectively she's saying, "Because man is greedy and sinful, poverty comes about because of everyone's greed". I know that's in a nutshell. Whilst we can try and alleviate poverty, eradicate is impossible, because poverty is not just man made. So the tsunami, earthquake, can turn a relatively stable economy, into a poor community. That comes just like that. Others, through life choices, you can go from being a high powered executive to living on the street with nothing. It's a choice the way you live your life. And some of those guys, you cannot change, they have to change. That doesn't mean that we shouldn't attempt to help those that want to help themselves, want help.

I think for too often, and maybe still to this day, the church hears scripture that we will always have the poor...and think, "Why bother?". I think the church generally is inactive...generally gives because they feel compelled to give, rather than doing, they rather give. I think so often we're giving into things that don't actually help alleviate poverty, they just help to line other people's pockets. Which comes back to the same thing, without the Gospel, without the change of lifestyle, all you do is give into someone else's greed. At the end of the day, if big business is all about making money then your never gonna eradicate poverty because businesses thrive on profit...[long example about profits and share holders] Until man has changed, poverty will never change. As Christians we are supposed to be transformed. So our lifestyle should totally be the opposite of the world. So we should make an effort and we should go over and above what we're doing. So the poor will be there, so let's have the opportunity to do something, to change their lifestyles. But through the Gospel, I think is the most important weapon in alleviating poverty. Because you're actually changing that individual's lifestyle not the circumstances. So therefore they become more focussed on other people. Their lifestyle is then on helping others. You know, having spent five years with the guys in Langa and Joe Slovo. I've seen the impact of the Gospel, where the poorest of the poor are caring for those that are a bit needier than themselves. It's mind-blowing, that they've got nothing, yet they care in their way. We may think, well that's nothing, but they're actually doing far more than perhaps some of those with vast amounts of money. They're actually making an impact, because God has transformed their lives and they see the need to help others. And the only way that poverty can ever be eradicated is through, in actual fact, is Christ's return. But really alleviated, is through revival. When revival sweeps a nation, then lives are transformed. How we handle our money, what we do with it, how we handle our businesses, is transformed.

(15:00) Scripturally, the Isaiah 58 and 61 for me are the ones that, amongst others, that I hold onto. I was always affected before God even called us out here, by Isaiah 61: "Preach good news to the poor, to bind up the broken hearted". And then through that you actually see that they then start doing it and then the 58 is the fast that God has called us to, it's not actually necessarily giving up food, it's actually what we do with our life. What we do with our lifestyle. How we, are we actually doing something for someone that is in need. That is what God wants to see. To me the church is still, you know, is asleep. Why?...I'm talking the worldwide church, because the church will happily go on...mission trips, to actually, supposedly, make a difference. Almost as bad as hit and miss evangelism. Go in, preach the Gospel, and off again. The Gospel, has to change. The Gospel has to be preached. And then there has to be a support group for those that have found Christ to actually understand...what the bible expects...Mission trips are great, you're exposed to something different, sorry this is my pet hobby horse, I think the western church, especially the church in America are happy to go on mission trips and give money to the poor and that's great. Yet they've one, totally ignored what is on their doorstep and I think if nothing else, Katrina was one of those prophetic signs to show the church in America what is actually under your carpet that you've swept. New Orleans is just full of broken poor people...And we all know that they were giving big bucks into the world, 9/11 dramatically changed overnight, what was happening. I think we look, the church, or NGOs, charities, churches, outside of the west, look for support not to God, so we've been suckered into this big dollar...and 9/11 had serious impacts worldwide.

(18:00) To me the church locally has to become self-sufficient. Gifts come in that help you to take that development to a second stage or a third stage, but you become self-sufficient with what you've got because if you're dependent on support from the States, another 9/11 happens, what you going to do? You're broken. If

your giving goes one half because there isn't the money because there's been an impact, what do you do? But if you're self-sufficient, and it is difficult, the church has to start locally looking after the poor. Poor are in the states, they're in the UK as well. They need to do that, not necessarily go give to care, and I know it has serious impact to start with in 3rd world countries, like Africa, India and Asia, but if the church is actually working at alleviating and caring for their needy, then the poor come in, the money that comes in is to enhance what they're doing, to take it to another level. A capital injection into a company, not running costs, but capital injection to take it to, expand, into new areas. Anyway, that's my hobby horse [laugh]

I like what you said. You mentioned self-sufficiency. How can it be built and what does it look like?

To me, I think self-sufficiency is, the church has to be entrepreneurial. I think we've separated business and the church totally. I don't see why the church cannot be involved in business. I look at successful businessmen and I think that's great. And I've got nothing wrong with successful businessmen, that give into the kingdom. Some of these guys have second, third homes, luxury boats, cars and whatever. And that's great. They've worked hard and done well. If that business, or a business of that size, was owned by the church, what can a church do with the profits out of that? You think, you could pay people good salaries, and that's why I was talking about businessmen earlier giving their time and they run successful businesses. The profit that a business makes, sewn into the Gospel can run a church. Khanisya with their beading project. It's going in a way that is part, I hope, of the church. So if they make money, it's not going into x, y, z's pocket, is actually going into Khanisya's or whichever church's income. But also, because the business is growing, people are working, their tithes, they are now earning money that they can tithe into the church. So, if you run a business, it's a double whammy for the church because ultimately it makes a profit that goes back into the church, your members are earning a salary...they're tithing, which means giving is going up in the church. So it's a self-funding thing.

Now the difficulty is finding success, things, in areas that you can actually generate income to run a church. Or to not necessarily run, but to actually just stand alongside. So that it should become an income source into the church...John Kpikpi in Ghana, has the borehole, he runs it as a business. Now he's run it, he's not...making as much as other people; I don't know how sustainable that is for how long. But again, one could say, if one sat down, and had accurate assessments, you could then maybe increase your costs slightly to buy other land that's got water to develop a greater income that will then allow profit to come into City of God. It's there on his land to start with. Without having to start any other business, it's just something that's thrown in. There has to be opportunities and I think we so often allow the entrepreneurs to run out in the world without actually saying "What can you do for the church?". Run it on Christian basis, not run it as a business, but if you're a sound Christian in the business world, living your life for Christ, then your business ethics, will be the same in the world as they are running a business in the church.

But to me I think that is how the church in the third world needs to look. It has to have business' that it starts, runs, that actually empowers, gives opportunity for its members to be involved. It also then has, the profit is ploughed back into the church. Now, whether that is constitutionally right, whether people have to change the constitution or if it is, I can't see that it's not ethical, I think it's sound sense. To me, that's what churches have to start viewing. That way you then become self-sustaining. And then someone comes in from the west and says we want to bless you, you say great, we're doing *this*, we need four new urns, or boreholes, or whatever it is you're doing, or farms, because we're...using the produce to sell. "Can you help us in one of those?". So therefore your turnover, you've bought, someone's given you the money to buy another farm, or another four boreholes, so your turnover grows, therefore that means you can employ more people. And therefore it grows on, therefore more tithes come into the church. The church then grows because man thinks if I go to that church, I might get a job and I can live, obviously Gospel will see lives changed. You know, greed actually attracts people, people come in for wrong reasons, but the Gospel turns people round.

Thanks. Next question, there are many approaches to development, what do you think is unique about the Church's?

(25:30) To me, I think, it may not be to most, but one, it has to have the direction and insight of the Holy Spirit. God directed, because as I said earlier, if people are doing things, if God has spoken, you know what God wants you to do until he tells you to do something else, you carry on doing it, even if it gets tough. I think the Holy Spirit, God, are the great initiators, the great creators, they give us wisdom, they give us insight. If the church is looking to develop and to change lifestyles, if people are actually actively seeking God in that direction, God will give them the inspired way to do it. Now it's not going to make it easy, it's not going to turn

it [click fingers], it's not going to be the equivalent of Jack and the Beanstalk...maize normally grows to a certain height, but because God has done it it's twenty times bigger, but it's actually, be with you, give you opportunities and direction and even checks into not doing that or this, that those without the Holy Spirit won't have. Now I'm not saying that outside...there aren't born again Christians, but not all that develop are born again Christians...It's the Holy Spirit, is the one thing that makes the church different. It actually should then enable people to work cross-culturally, cross-racially, cross-gender, whatever. There's no longer, you know, we are one and it's this sort of, there's always friction, one should be able to work with less friction and easier to work with people because of the same belief in Christ.

Anything else you'd like to say on the uniqueness of the church?

No. I can't think of anything readily that's unique.

Right, the last section! What recommendations would you have for other churches wanting to start social ministries?

The obvious is to seek God as to what God is actually saying to do. I think it's so easy for people to see a need and do it. And, sometimes that may be the answer. As a researcher, you'll know, I mean I've sat on some courses and heard people say they've gone into this community and asked the community what they want. Now they've seen what they think and the community have come back and said "We want street lights". "Why do you want street lights? Surely you want housing?", "No, no, we want street lights". "Why is that?" Because all the people in this community work, they come home late and at night it's dark, the light gives them security. Ok, now if you hadn't asked, they would have gone in and done housing and it wouldn't have had any, it may have had a bit of benefit, it's not what the community want. I think, as a church, we can look at communities and see what is needed but I think we need to, churches need to be praying, as to what God is actually calling you to do because when you look in communities there's so many different things. In this country, there's poverty, there's homelessness, there's HIV, there's this and that. What is God actually asking you to do? We can't do all of it.

(30:00). Also, out there, there may be things that you're doing, but if God is speaking, and I think that's the key, to find out what God is saying, because again the church then owns, what you're doing. Even a corporate prayer meeting, your praying for a way of meeting the needs of the poor in your community and it is felt, the church are praying into that you do this, there's ownership. So when it comes up, people are praying for it because they've actually heard the prophetic word, or that they've known of the prophetic word that's being prayed into. And out of it comes people that are actually stirred to do the work. You know, people want to do good, they're just looking for this opportunity to find an avenue to do it. I think as a church we can so easily say we must be doing something what can we do, let's do it. But we don't actually apply what we would do in life to that. So you may feel that you want to move, God is speaking to you, so you're praying about what do I do, when do I do, where do I go. You take input as to "Is it wise to go to Timbuktu. Is there any need for me to go to Timbuktu?". So you would take guidance from outside and still be praying, and I think as churches we so regularly see a need and just go 'voom' that's got to be done. If God isn't in it, it really...and people flag. If the church have been praying and it's in it, if people step down, people will step up cause they know that there's a need. And it's out of God speaking to them to take it. I've recently talked to a couple of people and said "No, if you're doing things, get the eldership to bring it up at prayer meetings. Get the eldership to lead where we're going, if there are prophetic words, take them to weigh it to bring it back so that they initiate it". They don't have to do it, but they're actually embracing the church in what they're doing and then the church is behind it. And seek what God is saying, not just because there's a need that you do it...I think we so readily want to be God. But God, we sometimes step in and do things that God hasn't actually asked us to do, but we see a need. He may have a better way of doing things, and we've just created chaos. So for me, to find out what God is actually asking you to do, and to pray through the whole situation. Birth it in prayer and cement it in prayer and build it in prayer and sustain it in prayer.

(33:30) Are there any recommended structures or practices that should be in place?

I think if it is birthed out of prayer and out of prophetic words, the eldership cannot, will be for it, automatically relationships between whoever runs it and the eldership, has to take place. So there is initially, that initial, that needs to be nurtured and continued. Relationship to whoever is doing whatever it is, and the eldership, the leadership of the church, has to be ongoing. One, because the eldership needs to know, because effectively they

are accountable to God for whatever happens through that initiative, and they are accountable for what happens to the individuals that are running it. They are the shepherd to the sheep. If it grows and the church gets involved more they may need a second tier of leadership to handle those, then as we have here at Jubilee, that needs to be seen at an early stage to be put in place, rather than after. But again it's all out of relationship.

If the church is, the eldership are relating to two or three people running things and they suddenly realise this is becoming a drain on their time and resources, a drain on their time, that they need someone in between and to step in and to seek God early. I don't think you can even legislate from day one that this is what we'll do and two years down the line we'll have someone else sitting in your place, because that may be a short season and something else may turn up...again this is the whole thing with prayer, some of the things we do, just because we do it today, doesn't necessarily mean to say we'll do it for the next 25 years. I think sometimes we hold on to the identity of what we do. And that's 'us' and lose the fact that we are just, whatever it is, that's our calling now, that we are in Christ. So because we are doing that, that doesn't make us the person, we are in Christ, *that* makes us the person and if two years down the line what that needed has actually birthed four other things, but this isn't needed and then we drop that. But it's not to sacrifice. It's through prayer. So we need to hold things lightly as well, not hold them forever. They have to be held lightly, because God could turn round and say "Well...new season, that needs to finish". There must be some words of wisdom out of that lot that you can pick.

I think that's everything. I think it must be lunch time now! Thank you.

Interview with Stephanie van Wyk (Beauty for Ashes)

24th May 2007

Recording 1

Hi Stephanie. Please can you tell me about yourself?

Well, I'm the Director and founder of Beauty for Ashes ministries, which is a ministry to prisoners, in prison, and ex-prisoners.

Great. Can you tell me some background? History of Beauty for Ashes,

...In 1997, I just went into the prison, because I play the guitar. So I was invited as part of an Alpha group. They wanted a person who could play the guitar, interestingly enough, do different language worship, which the church had enabled us to do. Because of the different people in the prison. So that's what I did. And then after that, the alpha course, there was a nice group of about 25 women, that had come, and the rest of the people who were with me, two from another church, one from our church, couldn't come anymore. And I said "No, we can't abandon these people". So I continued to go and I literally went down my phone list, looking for friends that were at home [laugh] to come with me. That was in 1997 and then, yah, we just started doing bible study and a bit of counselling, a bit of prayer, worship, which was always wonderful, the worship was the best part. And that's how it went.

And after three years, I'd been working there, I noticed that people that were leaving were coming back. Same people. They'd hide away in prison for a while, then they'd come sneak into the bible study and feel very ashamed that they'd actually had to come back to prison. For some offence or breaking parole conditions, or whatever. And I think the turning point was at a time when a woman that I'd dealt with, I'd worked with for six months, I knew that she wanted to really turn her life, a young woman, in her early 20s. She'd been involved in prostitution, and all kinds of petty crime in a sense...didn't want to go back to that and then really had converted to Christ. But, she was on the front page of the newspaper, she'd been murdered in Goodwood as a prostitute, about 6months later, I saw that. And that really devastated me, plus all the women in the prison, because we all expected that she would do well. And then a few of us from Jubilee actually started to do some investigation on why this was the case. I remember coming to one of the pastors here, he's no longer a pastor here, but I went in and said "Is there nothing we can do?"... He said, "Why don't we try *Loaves and Fishes* down the road. Their dormitory for women is not fully utilised, and maybe they could house women, and maybe we could help them by incorporating them into the church or whatever." We did that [laugh] with not

much success because, that was about 2002 [they] started to take women that we took on. Long story short...we started to look after these ladies, but unfortunately loaves and fishes has men on the premises as well, and they're broken men, so, with these ladies being locked up, it was not good.

And eventually we decided to open our own home for women. And then develop more of a programme. And of course, I look back now, I don't think, I was very brave to do that [laugh], because it's been a long hard walk. Because I never realised sometimes how deficient people were, and how much prisons had actually psychologically damaged people. That was the biggest thing. Wanting to get them back into society. That's very brief.

So you started in 1997. three years before there was a turning point. Own home in 2000. Is that right?

No. About 2001 we started to look after people at Loaves and Fishes. And then 2002 we opened our house and then a second one. 2003, an official one. We had an NGO, we opened the NGO in 2002 and then, so we could get funding.

Great. Next question, you said you're a registered NGO.

Yes

And your house, do you have two houses? What's it like?

(5:00) No. We just have one. It's an old Victorian house, it can sleep about seven people. So we usually don't have more than five women, living there, out of prison, at a time. We have a house mum, and an assistant house mum, that makes up the seven, because we need an assistant house mum. That was the most challenging part, was to get a person who would actually live and be trained, and those women are still being trained. One of them is herself an ex-prisoner, the other lady worked in the prison for a long long time, but they were God's gifts to me. I wouldn't of been able to do it if I didn't have those women doing the job they're doing, because it's a very challenging job, 24/7 with folk. It can be really challenging...It's run like a home. We don't have bunk beds, it's a home. And then the house integrates with everything that we do within the church body. We run our own programmes there, but we also, they infiltrate into all this church body, has been the success of the whole project. The church itself. Because, like the girls will go to Sunshade, they'll go to the skills training with Umoja, they form relationships, go to all the courses, some are on Alpha now. Then they get to know folk, over the years we must have helped about 50 women by now. A lot. And they form relationships with people within the church body. And we've had people who've been in for fraud, I mean hectic fraud, and they've been employed by people to actually do their books.

Really!

So it's been really amazing to see that happen. But of course that's on the more educated side. Now, you get the less educated person, some of them, that's been a real challenge for us and still is, because of the background to South Africa, where many people's education has been interrupted...So they go to adult literacy classes here at Jubilee as well. Two learned to read completely. One was 50! So we still have challenges in that area. That's what we need to address.

50 women? I would love the exact number.

At least. I will get you the exact. There were 11 just last year. This year we've already had four new.

What's the process like? Entry/exit point?

Many of the adult shelters in Cape Town have strict times for stay. For instance Loaves and Fishes would have six months and then it's done, so we like to work on a six month basis. But we have extended times. Because of the fact that parole conditions sometimes are longer, sometimes even up to three years. Sometimes up to six months. It depends how long they've been in prison, because you get people who've been in like we've got a young lady who's been in for 10 years. Six months is not going to rehabilitate her completely. Now she will be with us until the end of this year. She's now doing a course at Damelin and we've got bursary for that and all

that kind of stuff. But she'll take a longer time, also with her age, she's a lot younger, she's been more affected by prison life. And she doesn't, the normality of coming out, takes a long time to help her.

So we do have that, I have another woman who was released to me by the court, in fact she should have gone back to prison because she re-offended coming out, and I myself and another friend went to six court cases with her. We asked the judge if they wouldn't rather release her into our care, than send her back to prison. Because she had a psychological condition of kleptomania. Which was, we had to take a psychologist's letter with us. And that woman has been with us now for about 15 months. [see full story in email] She was released by the courts into our care. So that makes it a longer stay. However, she's at the place where she could actually work. She actually works, she's got a job at Jenny Button, started, just doing beadwork downstairs, on all the garments. Jenny Button wanted, this group of people, they had a big contract to finish by Christmas and asked if Jubilee could help them, if Umoja could help them. And she was one of the women who went over to help and they offered her a permanent job. [interruption]

Recording 2

So she's been a great success... She still works for them. So she's getting ready to move on.

So that's how long they stay on. It does vary. Six months initially. Two months trial, if it doesn't work out. We have rules and regulations, and all kinds of things normal homes would have, but they're just how decent people should live. They're not hectic.

The actual running of the house? What goes on? Therapy like Beth Rapha?

Not exactly like Beth Rapha. It's much more relaxed. Beth Rapha are dealing with really hectic cases. Ours is far more relaxed. The women are under correctional supervision, so they are actually under 24 hours house arrest. So they do need to get permission to go down to the church, to go to a class, to go to a psychologist. We do organise that they see psychologists, if they need them. And most of them do. We've got people working for us that don't charge us, so they do that.

Professional pro-bono work.

Yes. With a lot of success in fact. Actually the house is much more relaxed thing. In the evenings we do have classes. We do boundary courses... conflict resolution courses, stuff like that, just on short term basis. But it's much more relaxed. They are under 24hr house arrest.

Other than the courses, the day is up to them? Reading...

They can, but we make sure that when they come in they've got to do all the programmes, there's usually something for each day that they must attend. And they must work. They do part of the chores of the house, and a whole lot of other things. They can't just sleep [laugh].

What do you do in the house?

...I actually run the whole organisation. So I used to do a lot of teaching...but I've actually got other people doing that, because it just got too much. The administration is huge. I don't have a full time administrator [just FYP], so I do a lot of that. I also have to, I liaise with, I work at the prison, that was the one thing I haven't given up. I always go into the prison every week. And I see women and I counsel them, I need to keep good relationships with correctional services, because if I don't you lose your connect. And I also work with the judicial inspectorate of prisons which is the body that actually checks that everything's right in the prison. So we have to do that. We've got to have someone who does all of those official things. And I also give some talks to other people, because obviously, when I started this, we're planning another house for the end of the year to open up in Muizenberg. But the initial thing was to start a home up that would be a model of how it could be done, because none of these things have ever been done before. Because either they, and the reason why, Sam, it's absolutely crucial that this is probably part of what you say why it's worked, is because of the church. Because of the extended body that works. I don't do everything. I cannot possibly do it. And people burn themselves out, they get a vision and they burn themselves out. You've got to have an extensive team that works with you. And then you've got to trust those people. And so often, I think one of the hardest things I had to learn was to let go. And to say, they can do that, if they mess up its ok. Not that I can do everything

perfectly, but I thought, you know, I can do what I wanted. That's the thing I had to release. Because only then can it grow. And we've had many mistakes, I could write a book about the things...the point is that we've learnt through them. And we've also started to adjust, I do most of the relating, with bigger, and training, that's where my heart is.

I went back to college to do psychology [laugh] years ago. When I turned 50. I'm 53 now, if you don't mind. And I did my psychology degree because I didn't understand. Before that I'd been in a computer thing...so I had no idea I'd ever be in this! But I cannot help people if I don't understand what's going on.

So you're overseeing that. And appointing people.

And looking for people to help. And always liaising to know who's available, somebody needs a social worker, or a psychologist, or somebody that I've got connections.

Great. Just to clarify, the prison is just Pollsmoor?

Just Pollsmoor Women's Prison. Too much work [laugh]. There are four prisons at Pollsmoor.

Is that prison general crimes, any female offender?

(6:00) It's any kind of crime. From murder to fraud to house break in, to anything. Drug offences. Everything.

OK. Can I ask financially: are you paid?

I'm not paid. Not. The only people that get paid a salary are our house mums. Only because we just haven't had enough funding to do that. Not because I want a salary. I mean that's not why I started it. I would like to pay some other people to do professional work. Like an administrator, that sort of thing. I'm very fortunate that we live, that we are part of this body of church, because now I've got a FYP who's doing a lot of, Elizabeth, taking a lot of the admin work off my shoulders. And I've got other people that volunteer. But obviously the more funds you get the better.

Funding from currently?

Well, we got money from the lotto. Very fortunate with that. Jubilee also given us money at times. I won't tell you amounts...From, I've got very good friends in Switzerland [reference to old FYP, Denise, who stayed with Stephanie] She went back to her family and they started to send funds. And Lex had a connection with. Just different connections, with churches...and we haven't had major amounts of money come in, but somehow or other we've always been, we've always had money. It's a strange thing, because it's something I've never panicked about.

It doesn't sound fixed. It sounds dependent on your fundraising efforts?

Yeah. And it's difficult. No one wants to give money to prisons. It's a very strange thing. It's a very, people think, well it's not necessary, it is.

You have a board? Of?

Seven.

In terms of management: Jubilee, Jeremy + Darlene, yourself, house mothers,

Yes.

How does the board fit with that?

I'm on the board. The board actually is responsible for, to be an NGO you've got to have a constitution, you've got to also have written reports that are sent to government every year... that's really what the board does, to make sure it's done properly and to make sure we are authentic in that. That no money's going where it

shouldn't go. They also of course look at the money matters, if it's getting too low, they say what can you do? They're responsible for planning for the next year, you know. What are our plans for the future, if we're going to start this new place, how are we going to do that? What are the strategies we're going to work out? And I'm very much part of that.

How often do you meet?

About...four already this year. I think you're required to have about six a year, including your AGM. You are required by law to have that.

How do you relate to the church as a whole? Sounds well? Anything else?

Well, for me, the ministry was birthed within the church. It wasn't that they sent me out and said go to the prison and do that, it was just, how God led the whole thing. Coming under the covering I think was very good, because it gives you that spiritual covering, obviously there's a lot of spiritual stuff we deal with, big time spiritual stuff. But not just that, most the people on my board are from Jubilee. And I've got very few, I've got about three or four people who work that are also Christians, but work from other points of view with us. But most of the people are from the church. (11:00) so they're sourced from here.

The ministries of the church are usually crucial. Because of the way Jubilee works, it doesn't take long before a person actually responds to the gospel. It's very much like that. I mean you've got your First Steps courses, LINK, Alpha, all this stuff that happens and, the women just go into that and they've got all these other things, and relationships are built. For me it's been absolutely delightful because I don't feel the burden of the whole thing, there's a whole lot of people that just take this off you.

Great.

Also, just to say that we link also with Beth Rapha, cause they're a drug rehab and they're just round the corner from us. They've helped us a lot with drug issues, because obviously many of the women have drug problems, they've taught us how to do drug testing and our women would go to their NA meetings, they run. To keep them on track. So there's a lot of networking with them,

Great. What are relationships like with any other external organisations? Like government?

They all know me. [laugh] But they haven't given us any money! It's very interesting because, I was asked the other day to do a major talk at, be part of a talk they did at Goodwood prison, but they all know what we're doing, they know it's essential, but there's no, we've applied I think three times now to social services, and they've just turned us down.

So not very practically supportive?

No. But from the other side, we've got very good relationships at Pollsmoor itself. We're part of the UCCA, which is the United Christian Correctional Action within the prison, so they know who we are. They mostly see me as Jubilee, not so much as Beauty for Ashes...I'm represented like that. The correctional office in Cape Town, for instance if I walk in they'll say hello Stephanie, how are you, because they all know me. There have been so many women that have come through. And interestingly enough, if they know the ladies are coming for instance under our care, they're very keen, to help. They can see we're on the same page. We work very well with them. If a women messes up and doesn't come home, I will tell them immediately, if she's broken her parole condition. They can't be there 24hrs, but I can. It also helps us because they help us in a sense that they also bring discipline. You know, you are still under correction. You can't do this. We work very well with them. So government structures we have very good relationships with, except they don't give any money.

And any other churches, or businesses?

You know, it's been a struggle. I mean, I've given for instance, T-Systems, where my husband works now, he used to work for IBM, I know that they've donated laptop computer for myself, and all kinds of things like that. They have said come and talk, but we've got very little in money. So we've tried. It's a whole area we need to

break into. Which is why we had all our meetings this year, because we really want to try and get into that, that business environment.

Mmm. To receive funding.

Mostly to receive funding.

And churches?

No. not really. Except for the churches overseas. Churches here wouldn't, apart for the Jubilee Churches that know what we do

Is that Newfrontiers churches?

Yep.

Do you have volunteers from other churches? Who go into the prisons?

I have had from Khanisya. There's women that come. Cause I need the cross-cultural. We want to be a cross cultural team. We don't want to be just whites. And, you know that Pollsmoor is 70% coloured. So I need Afrikaans speaking people.

Next question. What would you say your reputation is locally, or even in prison?

Well, I have a waiting list for people who want to come and live at the house. I've got three women that are now on the list. That's quite a...I don't want overcrowding. I feel for them. Cause they've got no where to go. That's one of the things that we're looking around, we're wanting a second house. In the suburb, it's so interesting, because the people know that's a rehabilitation house of ex-offenders [laugh] and everybody loves them. There's no reaction from the suburb. Even the guy, we don't own the house, he rents it to us. He came and had a look, he saw how we were running it, and he just said, he even gave it to us at a lower rent. That to me is God's favour. Somebody said to me, how did you get to rent a place for ex-offenders. When South Africa's so worried about crime. How do you do that? I just said "I don't know, it just happened". And this is the second house we've rented and we've never had a problem. So, it's interesting.

An example with the locals?

Yes. The people two houses down regularly come and chat to the ladies. One of our little girlies goes and visits there and comes back again. They're bringing cakes and [laugh] so it's amazing that that's happened.

Which road are you in?

We're in Bishop Road.

Very close to Beth Rapha.

What is nice too, why it works is that we're close to Jubilee hey. I could not do transport. Ideally if we could buy a house it would be in this area.

What are long term plans?

We'd love to buy a house. We pay so much rent. We're paying over R6000 a month. And ideally that would be nice if we could. My initial thing, and the board, was let, a lot of people on the board wanted to go very big, very quickly. We even thought of bigger houses and bigger this. And I just, in my heart of hearts, I knew that God just wanted us to just do what we could small first. Make sure it works...It's the truth. Somebody said to me the other day when I went to a meeting, "Wow, you're still around!" I said "Yes". "Oh, because those people with that big talk a few years ago" had disappeared. And I just really wanted to start like that. But I'm beginning to think that we're really have to start to invest. We're spending too much money. A bulk of our money's going on rent. So if we're going to spend it on rent, why not have a bond, but then, we've had the

dilemma of in what name do we put that and who carries that responsibility. And none of the board members, they're all a bit nervous to put it in their name. And then on the other hand, if say Andre and I bought it, it could look like we were benefiting. I don't know. It's a very delicate matter.

Ok. So long terms plan is to expand?

It would be lovely. This house that would be in Muizenberg, we went to see Jeff Kidwell, he's from The Bay church. And he would, some of the women that are working in the prison are from The Bay. And they are wanting to do that. So they're wanting to do the same model. And that woman's working very, both of them are working closely with me, to see all the troubles, all the challenges, all the things. So they know exactly what they're facing. So that's the ideal. To have more. But not necessarily big, because you can't have more than five people in the house. They're complex folk. So, it's really challenging.

Any other long term plans?

(20:30) Apart from getting houses? I think that's it.

Is there a vision statement?

I can give you a hard copy.

And how would you say that that vision relates to the vision of Jubilee?

Empowering the poor and the disadvantaged, definitely. Because, most of the folk in prison today, I've got a lovely statement that I always write, have been disadvantaged by the past in South Africa, whether people like to see it or not. Most white people don't. But it's actually the truth. And the level of education is one of the problems.

Great.

I think also it's a manner of retribution in a way, that we must do something. Take responsibility for South Africa's crime problem. We often just think it's...I think we need to take responsibility.

Ok. Moving on. Strengths and weaknesses?

I think the greatest strength is that we've tried to build a home, it's not an institution. People come out of institutions. And we try not to be too legalistic. And we accept people that are not Christians. Sometimes they come to my bible study, I know...that they are going to get born again. Unless they walk away, I mean some have walked away, that's true, but there's not, too many rules. We've got rules that we all need, but not so many that people feel like, cause the prison is very institutional, you can imagine. Our house mothers sometimes struggle with the fact that, they come out, they treat the house mums as if they're wardens. They start realising that these are not like that, there's got to be respect level, so it is a delicate line. They've had to learn a lot in how they relate. But at the same time, it's a place, where folk can really feel, they can be given an opportunity to not turn back and go that way, but to actually go forward in another direction....the other strength, is who we work with...the people we work with...are really really really strong, who don't have prejudice. I think one of the strengths of Jubilee, which I hadn't said before is that the ladies feel completely at home, the moment they walk in. Because, just the nature of the church, the way it is characterised, it's all nations, all, they don't feel, you know, often they come out of prison and they don't have clothing, so much nice clothing. They don't feel like they have to dress up. It's a different culture. It's the whole way. And they find that in everyone. I mean they don't feel ostracised at all and I think that's great.

Sure! And the flip side, weaknesses? How could you improve?

I've found a great weakness, is that we really haven't been able to address some of the fundamental educational problems people have. And to really get them equipped to get good jobs. I just found that, we're dealing with literacy, and I know it's a building, it's a process. But I really wish we could have much more positive work, getting people to be assessed exactly, each person assessed. We do that to a degree, but I want that to be more

professional. Look at this person's needs and actually address these needs. That's my heart, but it takes quite a bit of effort to get that done.

Education, jobs. We haven't been able to get them often into places where they can fully support themselves on their own. Which is a problem I think with the broader South Africa. Apart from those that are quite well educated. That's a real challenge.

Could anything improve with you as an NGO relating to Jubilee as a church?

I suppose you could always say anything could be improved. It's not too bad at the moment. I think some of the things that I would like to see, because there's a lot of activity at Jubilee, is often you get lost amongst the activities, you don't really know what's really going on. So there's a lot of people within Jubilee that would actually support, much more, if they knew, the depth of the kind of ministry that you're doing. And, from that point of view,

Would that be communication?

Yeah, communication...we do get odd occasions, but many people don't even know, one person said to me I didn't even know you had a house...it's just up the road! [laugh] Ok, they don't read, I suppose, because they don't look at the thing [booklet] It has improved, but there's just that essence, of feeling like your lost among, there's many activities here. You can get lost in that. And I can feel isolated. And that's why I'm very grateful to Jeremy and Darlene, because the kind of ministry we're in, we get very bogged into that. And often I feel I don't know what's going on everywhere else either, cause we're just in the, that's my problem. I don't know how that can be addressed though.

Recording 3

What would you recommend to another church?

If they had to start where I started, it's build a relationship. If you wanted to go into Pollsmoor, that's fine, you could attach yourself to a person like myself or an organisation and actually start to do that, but if you were going to another prison, it's to actually build a relationship. And don't just go into the prison wanting to say I want to do bible study because they have got, Pollsmoor has got, I cannot tell you how many Christians in there, preaching the gospel. They probably preach a different gospel to everyone [laugh] it's just confusion. They're over evangelised.

So it often doesn't help. What would really help is the *power* of that gospel. You know, the power of the Holy Spirit. Which we try and do on Sundays. We try and take church in there and really give a demonstration of the power of God, rather than just a gospel message going out. But for them to form a relationship that would actually provide help. Ask what they need. And then use that skill to actually really build something within the prison. Because the prisons do want people to help. From the time I went in, this is so interesting: I neglected to actually hear what they were saying. First thing the chaplain said to me was "Can't you do something for people leaving prison?" I didn't hear him, 'cause all I wanted to do was go do my thing with those little people there. And that's the need. They need help with reintegration of those people into the community.

Anything else structurally/principles?

I think you've got to put aside all judgemental attitudes. And even the crime situation in South Africa. [laugh] 'cause that would bring a bad attitude if you went in with that! At the same time, you can't be soft on crime. I'm not soft on crime. I've called the police to the house. Because they stole my duvets, one of the girls there, and sold them on the streets of observatory. That's one of the things. I'm not soft on crime. And I think people get misunderstanding, they always think, well, your just this goody-goody Christian, who wants to do this, but you have to be really straight with what it means...

I think it would be really great for them [the new team] to be part of the prison first, because none of the people who work with me with women outside of prison are allowed to until they've been in prison. I turned down the help of a social worker...because she refused to go into the prison...I said "You cannot begin to understand a person unless you understand where they've been living for the last few years and how the situation is", because the wardens are not that great and the prisoners are not that great and if you don't understand that, and

the overcrowding and all that stuff, you cannot understand how hard it is for them to reintegrate. Into society. The first thing you have to have that experience. So attach yourself to some team or get yourself a team, or go to the prison and ask what they need and then supply and go and actually do what they need, rather than what you think they need. Because the prisons are very open in South Africa.

And how could your structures and principles be maintained?

And never ever say you're coming and you don't go. Never. If I said I was going to be there, they would wait for me. This is what Christians do, you see, and it's a sad thing, because they would go in and, even with the Alpha course, "Ok we've done that now". But they're people. Some of them never get a visit from any of their family, so you can't, you got to keep your word. You got to be a person of huge integrity. And if you say your going to meet with that person, you'd better be there...I must say that we've grown very well, because if I say I'm going to do that, I'm going to do that. Even the wardens, or the head of the prison, she'll know I'll be there. Unless they let you down, cause they're not there, but your always there.

So make sure you've always got integrity

Yah.

That's the end of my questions, Thank you Stephanie.

Interview with Heine Preuss (Beth Rapha)

24th May 2007

Recording 1

Hi Heine. Please can you start by telling me a little about yourself and how you got to be here?

...I come from a long history of drug addiction and alcohol abuse myself. I started using drugs at a very early age. I was involved with the law on numerous occasions, I ended up going to jail...Even knowing God my whole life, I kind of wanted to do things my way. God took me down to the bottom, took me down to the gutter, to get me to realise I need to listen to him, to be obedient to him and that's how I got into this job...I decided to listen to what he is telling me to do instead of what I want to do.

In Cape Town your whole life?

Yes. Mostly in Tamboerskloof.

Ok. When did you 'come clean'?

About six years ago... [He was chronically alcoholic, ended up on street because of abusing people and using people. Distancing himself. No friends left. Sick from drinking too much. two bottles of vodka a day.] I just decided to surrender to god. I put my pride in my pocket and I came to Beth Rapha and asked them "please help. Help me. I can't carry on anymore." As it was, the programme then, there were no facilities for detoxification or anything. I had to go through delirious tremors, just by myself...I stuck it out...It was difficult...

What is your role now?

[5:00] They classify me as a house manager. It's quite a wide umbrella, area that I cover. I kind of take responsibility for the house, in the sense that there's got to be food in the house...If there is medical emergencies, then the people get the right medical attention...The upkeep of the house itself...Maintaining discipline in the house itself, it's kind of being the policeman in the house...counselling area as well. Teaching them in the programme...Psychological aspect of it as well.

What other staff are employed?

...Hierarchy involved... We belong to Jubilee Church, Jubilee stands above us. Whatever the church dictates to us, we follow that really by blind faith. We don't argue with it, or dispute it or anything... We take that what comes from the church comes from God. And that is the standard law. We listen to what god has to say to us...

I'm basically the house manager... father figure... Wayne and Ricardo are also very much involved. And we kind of walk together, because I do make a lot of mistakes. I am wrong. My own character can get out of hand, because my past... [they keep him accountable] It's a team effort. Not just a one man show... Especially when it comes to the group works... lately with the studies, they've been taking a load off my shoulder, and running the groups. Especially with discipline... we need to discuss serious issues, we come at it from all angles, come to a decision as a team. I always try and consult them as much as possible...

Their titles?

They're counsellors.

Would you say their primary role is counselling?

...Its also diverse... Also house discipline in a big way. Also looking after the house. I can't take on everything myself. When I'm on holiday, not here, they stand in for me. Their word is as good as my word.

When you are here, you have the final say?

I do have the final say... If something gets out of hand, I can say "pack your bags and go". I try and avoid making decisions as much as possible like that, I try and get them, involved. I also pick up the phone and phone Jeremy, just let him know what I'm doing, in case something comes around and they only hear about it afterwards...

Are you paid?

We get a salary. Just the three of us, yah.

Where does the salary come from?

[11:30]... By Beth Rapha itself. But it kind of goes through the church. The church pays it into our account... Where Beth Rapha gets its finances from is mainly from the lottery at the moment. We got a R100,000 from them last year. And also from the actual clients staying here. They pay R1500 per client, per month. If we're running a full house of 14 clients, we would be covering all expenditure. We would then... that money from the National Lottery, we could use that money for something else. But, we're just making ends meet basically. Our aim is to get a full house.

I'm also looking at fundraising projects. Wayne's busy distributing flyers at all different churches, that we've set up... Try and get some more clients in. We've got another application for the lottery in at the moment. Tonight I'm going to a place called You-Care. It's a... moneymaking thing, but in making money, it supports charity organisations. While it's a pyramid scheme, it pans out after about three or four people. So you have to go wide, to actually make some money... We've never been focussed on making money. But it's actually to join up with these people. To get 40 people, cause once you've got 40 people, then your charity organisation can get registered under them, and then they will support Beth Rapha as a charity organisation. So that is my motive of going...

The vision here is... is to actually get Beth Rapha actually up to a place where it's full, so we can actually split the house, into another two houses. And then expand. [So they'll be two houses in total]

[15:00] Is there a board?

Yes. As an organisation, we have to have a board.

Are you an NGO?

We're an NGO. We've got an NGO number and everything. We've got to have a board. And the board sits once a month, specifically on the second Tuesday of the month...seven board members, of which one is a doctor as well. Most of the board members, are also actually [Jubilee] church members. Jeremy Cons, that's the chairman of the board...Bruce Maxwell's been with us, probably from the beginning of Beth Rapha...He's been the treasurer. In a sense, he's what you can call the father of Beth Rapha. Then we have Chris Bolus...He's been around for ages. He's been a great help for Beth Rapha. Involved in much of the catering business. One of the guys that's come through the programme, he's taken under his wing. This guy [Craig] has actually opened his own catering business...They've often employed people from Beth Rapha and so helping them to reintegrate back into society and job skills. So they're sort of a job creation scheme. Then there's Caryn Wilson, the doctor. Andrew Hook, also a board member. And then of course Pat Reypert...Very much involved with us, especially involved with the cell groups. That's very important on the spiritual side.

Recording 2

Tell me about the content of the activities?

The day starts at seven o'clock in the morning, they get woken up. Then it's basically just wake up time, ablutionaries, spring cleaning the house. Everybody is assigned to a duty. One guy will do the office...Next week we rotate them...Then of course breakfast...By eight o'clock...it's quiet time. The men must sit quietly with the bible. Spend some time with God...It's very important. That is the standard that's going to be set [for the rest of their lives]...So we want to create a disciplined routine...

After quiet time, there's a bit of a break. At half past nine we start groups...a devotional group, where guys bring some readings to the group, probably read a piece of the bible. Then we'll have what we call a First Aid round where any grievances that guys want to express, or work out with each other can be worked out. Then we will have another break. Then we will start what we call a Feelings Group. They actually bring to the group a sheet of feelings, of what they experienced the previous day. According to their emotions, and how their reactions were in that. And that gets worked through in a group session as well. Then we have another break.

And then we go into what we call our Step Work groups...gets work from the 12 Steps taken from the 12 steps of Alcoholics Anonymous. Step work very elaborate. It can take a minimum of six months to work through a whole step working programme. It gets done in small chunks because we don't want to work through the emotions, we want to experience the emotions, so the consequences can be felt. Of all the behaviour for a person...

And then we have a break. Then it's lunch time. After lunch we would have a programme which rotates, alternates, we have Hiding from Love programmes, Boundaries, and Changes that Heal...All the courses are written by Townsend and McCloud, Christian psychologists...By that time, it's about two o'clock or so and we break and the men will play some cricket, do some sport...[free time] do some homework, because there's a lot of homework involved with the step work as well. And then before you know it it's supper time. And then in the evenings, on Monday there's a meeting, on Wednesday they've got something on and Thursday there's cell groups, on Friday there's a meeting...[Phone call]

Recording 3

Is the programme different on Saturdays and Sundays?

Yah. On Saturdays the guys don't really do much. They're allowed to watch a movie...Go out to the beach, a hike. Sunday morning is mostly church and Sunday evening is church as well. Sunday afternoon is also basically just a day to relax and take it easy....On Wednesday families can visit...

Do you accept any client?

We have criteria. We don't accept people under the age of 25. Although we do go under sometimes...if we see a maturity in them and a desperateness for recovery...The other thing is we don't accept anyone with court cases, if they've got outstanding court cases. Cause often we find that somebody's got a court case, they only want to come here because they want to avoid going to jail...They must be desperate to stop using drugs. We do not discriminate against colour, we do not discriminate against any body with a sicknesses or anything. We

would like to know about it so we can just protect the men in the house and also to help them with the counselling...

Is it compulsory that they go to church on a Sunday?

Yes...Cell groups is compulsory, quiet times is compulsory [all the programmes]

And if they can't afford the R1500, is there sponsorship?

Unfortunately, that is a stipulation that we have from the higher point of the ladder, the church as it is. We have to charge 1500. [A couple of years ago they nearly had to close down, they had to make decision to charge]. We do have a sponsorship open to somebody, Chris Bolus has offered to sponsor someone. It's actually been filled at the moment.

What is the exit point for the clients?

[six:30] The door here is open. They're not being forced to stay, they can walk out anytime. I would suggest...that somebody finishes the course, it takes about nine months, because the process of actually the initial six months, you can't do it faster. The amount of work is too much...To actually do seven steps in 12 months is quite an achievement. Our suggestion is nine months, [six months to finish programme, then three months to reintegrate to society] Because sitting here for six months, you've had very little contact with anybody basically...Need to actually find a job, we suggest once they've finished the course, to go out to look for work...Taking responsibility. It's not for me to find that guy a job... So we can see how is actually coping with life?...Take it easy, take it slow. Don't try and rush it...So the last three months is actually more critical than everything else.

You mentioned family visiting on Wednesdays?

Families are allowed to visit on Wednesday, Saturday, and Sunday. Normally from two-four. We encourage interaction between families, not too much at the beginning, but definitely...We don't allow any guys to have relationships apart from in a marriage itself. So we don't have any girlfriends to visit. When visitors come, its strictly family...They're most welcome. The guys are also allowed to go out once a month basically, the families take them out. But when they take them out, wherever they go, it will be with accountability. So one of the guys in the house, always goes with...Even if they go to the shops during the day, they go in minimum, pairs...

They're allowed to go wherever they want during the day?

Within reason. Mostly, during the day it will be to the shops, to the town...Can't go to a bar, to a shop that sells alcohol, to a disco...But I would like to know always where they are going to go...

Great. How did Beth Rapha start?

[12:00] Beth Rapha started six years ago. The year 2000. Malcolm Hanger, an alcoholic himself, he was lying drunk and suddenly a verse from the bible came to him...he just jumped up and he decided he's going to do something about his life. And he walked down the road and he got to Beth Rapha. Beth Rapha was at the bottom of Salt River into like derelict houses...Beth Rapha at the time then was running a kind of funding operation, but it was a very dodgy funding operation. He was smoking dagga himself. He was supposed to be helping people, he was sending people out with tins. Like a money making scam. Just covering a roof over their heads and getting food on the table. So Malcolm ended up in the house and he kind of took over the whole kind of deal. So he also ended up sending out guys on the street with tins...Malcolm's idea was to actually to get a place for alcoholics, where they can clean up...Malcolm took the 12 steps into the house. There was no discipline. There was nothing there. I ended up there. We could basically do what we wanted to.

Shortly after that Colin came there. This was the turning point. Malcolm was very good with the management...Colin came in...brought all the discipline and the programme as we know it now...He married the steps to Christianity. That's why we have a different programme. We have what we call a seven step recovery programme in Christ. So it's a very Christian based programme.

[15:00] [lots of info on Malcolm and Colin] St James' church was kind of alongside Beth Rapha, but it came to a point where there was a lot of conflict within that set up and St James actually stepped back from Beth Rapha and then Colin talked with Charles Mercer...and then Beth Rapha fell under their wing. [Rhona and Simon helped quite a lot, moved houses, Heine became counsellor, then head. Others left to start other rehabs.]

What does Beth Rapha mean?

[21:00] Beth Rapha means House of Healing.

Sure. So, six years ago in Salt River, how long had that been running?

I don't know how long. But the actual Beth Rapha that was going on down there. It was only going on about a year or so.

So Beth Rapha the title has been going for seven years? And has it been an NGO the whole time?

Yes.

How long was St James involved?

St James was only involved, about two months into the existence of Beth Rapha. And it wasn't for long. It was for a couple of months or so. Simon was also very influential.

How so?

He basically, financially, he twisted some arms, and the next thing we had R50,000 in the bank. He's always just been very friendly and very nice.

Tell me some numbers please.

seven in at the moment...The statistics say, it's not quite up to date, but it's about 160 men that's been through the doors. And 60 of them are clean, that I know...

Since 2000?

Yes.

Do you have any relationship with shops or sponsors?

[26:00] It's just basically Jubilee and the Salvation Army, but they haven't actually phoned me for a long time...

Do you know anything of your reputation?

...People always tell me "What a good job you do", "How good you are"...If I talk to the guys that have been here...and I see how they're doing, it makes it worthwhile. I would say we've got a pretty good reputation, regardless of what people say to my face.

Recording 4

What is the vision?

I would like to get the house up to its full count...and then actually split the whole house, get a new house, seven in this one, seven in that one. Counselling in both and also the training up more counsellors in each house...The other part is to start a women's ministry somewhere else. I get so many phone calls from women and I have to say "Sorry, there's nothing I can do". There's no place that caters for women...For that we actually need a lady to run the whole show there...Once the two houses are up, it's to get another house...It's an ongoing process.

Do you have a mission statement?

To fracture the drug culture.

What does that mean to you?

By taking addicts and cleaning them up, you're actually lessening, you're causing damage to the amount of drug addicts that are out there. The whole big group of them, you're actually making holes in them...

Thanks. How does your vision fit with Jubilee's?

In what we do we also bring people to God. Although a lot of people come here that really have been Christians, what we do here is really just promote a relationship again...Help the person move closer to God... We believe that the main problem isn't drug addiction, but a separation from God.

Strengths and weaknesses – what would you say are those for Beth Rapha?

[six:00]...It's a strength and a weakness...I try and encourage the men to take as much responsibility as possible for their own lives...It can be a weakness, giving too much power on their own. But it can also be a great strength, because if they do grasp it and they do take responsibility, that would be the strength that will keep them clean.

Anything Else? To do with the structure, the programme?

The funding is always a problem. I also sometimes don't see it as a weakness. It is a weakness and it is a strength...It's a way of just giving us enough to get along. Because we do have enough...We don't really need a million Rand in the bank. Programme wise, of course I would like to have PowerPoint...We do get along with DVDs and TV presentations. We never had that a couple of months ago. Also, the house is a bit small. So the men are a bit tight on each other. But it also teaches the men to cope being under the stress of being a lot of people in a small house.

If another church wanted to start a rehab, what would you recommend?

I have recently, Nom Forest, he is a chapel at the Salvation Army, he is now working at The Arc...He phoned me the other day...asked if I could get some programs organised there. So I took him everything that we've got. I copied the DVDs...I don't have time to actually help them out...I will go check up on them though.

So you would recommend your programs? Anything else?

Yah. I don't know anything else. The only thing that we know that helps the drug addicts, is the 12 step programme. We know because many things have been tried...It doesn't seem to have a lasting effect. The minute they are out of that environment...the old habits have a tendency to come back again...After the men leave, we recommend that the men attend Narcotics Anonymous and Alcoholics Anonymous...we also recommend they keep on going to church...Because it's a never ending programme.

[13:00] Anything in terms of how you relate to the clients that you haven't said already?

What I would recommend is that the most difficult part, is the relationship with the clients....It has to be humanistic. You cannot treat a drug addict as a tape recorder or something. [Treat people as people]. But you also have to have some distance, so it doesn't become too much of a friendly basis. There's got to be a distance, whereby the person still know that they're a client. It's very difficult to maintain...You get emotionally sucked in...It's a very fine line...There's nothing that goes on in the house that I don't know...So it's very intimate. So I know when somebody's not happy...[recommending keeping it small]....Often we don't have to do drug tests. We know just by their behaviour...

[16:30] Can I just confirm that you and the other counsellors must have worked through your own rehabilitation first?

Yes, it's definitely a requirement. There's no way your going to be able to walk with these men, without understanding...[personal testimony of how he appreciated his counsellor's empathy]

Great. Thanks for your time Heine.

Interview with Norma Troutmann (Pregnancy Help Centre)

28th May 2007

Recording 1

Hi Norma. Please could you start by telling me your job title and job description please?

Ok. My job title is Executive Director. Which means I'm one of the Directors on our board. Plus I'm, perform the function of managing the work here. So my job description would be supervision of the counselling team, obviously be part of any planning, strategising, keeping an eye on the finances, but that's not my job, along with Alison who performs that financial function for us. Training, I do a fair amount of training, we offer a training course once a year. That's all I can think of at the moment, and the usual administrative stuff, you know, record keeping of meetings and that sort of thing.

And how long have you been on staff?

I've been involved since 1998, when I did my training and I was a volunteer really for the first two years, I was a Frontier Year Project student and then did my training then and just felt that God didn't want me to go back, I was a music teacher before and general, sort of also primary school teaching and really felt that it wasn't something that I wanted to go back to, didn't miss the teaching one scrap, but as with anything, I found that all my teaching experience plus other experiences that I've had as a person, as a Christian, just prepared me for what I'm doing now. It's taken; I think I was about 55 when I joined. So, it's never too late, to have a career change. And then I joined the staff, officially, with a very small salary probably in 1999, no 2000. Up to that time I was pretty much a volunteer. And then stepped in to the Director's position also in the same year when Lisa left. She was the initiator of the project.

So she started it and you took over Directorship?

Yes.

Are you Capetonian?

I'm a Capetonian. Yes. Born and bred.

Tell me a bit about how Pregnancy Help Centre started

Well, Lisa really had got a vision for coming alongside the women in crisis pregnancies. It was really just before the abortion law was being discussed and put in place under the new constitution and she did training with a woman who had set up a pregnancy centre in the northern suburbs under the Youth For Christ sort of umbrella, but then Lisa felt that it was important that Jubilee be instrumental in setting up a centre and so she went to speak to Simon about it and there was a lot of prayer that went on, people that had a heart for that sort of work. And Dave Turner, he was sort of one of the key instruments in the, coming alongside Lisa and getting the ministry going, started in 1996, just as the abortion law was being put in place. And initially the work began in the offices behind Toronga Road church offices, at that time, in Rondebosch East. And I think in the first year I think they saw in the region of about five women. 'Cause it was extremely difficult to actually direct people as to where they were plus the whole networking, advertising, hadn't really got going. And then it was in 1998 that we moved in to Wynberg here and got these premises, in 1998. And at that time, we were seeing about eight women a month, when I joined. And by the end of 1998 we'd seen about 440 odd women. So from March to December,

In one year you'd seen that many? Wow.

Mmm. So, it was definitely, you know, just showing you around now, when we saw the moms, when we saw that cupboard [with all the toys and packs for moms], now this was a lawyers office, so I presume they used that area to keep their files and things, but when we saw it all the shelving and everything was there and it was like tailor made for the mom's cupboard, and plus the fact that we've got wash basins in a couple of the rooms. It was really just so suitable for what we were going to use. So, we felt this was God directing us here.

(6:30) What's Lisa's surname?

Niederheitmann. And my name's also got two 'n's on the end. Both German names strangely enough.

Where's Lisa now?

She's in Prague... [Husband job transfer with SAB in 2000]

I see Pregnancy Help Centre is coming up to its tenth year.

It is. Yes it was the tenth year last year actually...

You mentioned the abortion law. Please could you just clarify what that is?

Well, that law provides for women to have abortions legally in the first 12 weeks of their pregnancy. And it's on demand, so the state would provide that service free of charge and obviously private practitioners will provide that facility and there are a couple of private clinics. In fact, really only one that I know of has two branches, one in Cape Town and one just down the road here in Wynberg, who do abortions as well, with a cost attached. And then the law also provided for abortions for women from their 13th week of their pregnancy up to 20 weeks, but with special conditions, where, if they've been raped or abused. Or if their health, the woman's health was in danger, both mental and physical and also if there's any abnormality of the foetus. And then the big category, where so many of the second trimester abortions go through is if there are severe social or economic conditions. How do you define someone's social and economic conditions? So that one is a very grey area.

Up until that law, 1996, it was illegal?

Yeah. There were no, unless the women's life was in danger, there were very strict conditions that applied for an abortion, but just general choice of a woman was not available for her legally.

And has that law changed much since it was passed?

They've put through an amendment, we actually did a submission to parliament when they were doing amendments, probably be about two years ago, I think it was in 2004, actually, where they wanted to extend the services, particularly to rural areas, where they feel the women are not getting this service, they extended the service so that ordinary nurses would be able to perform abortions, and not just midwives and doctors. They also wanted to extend the allocation or the...approval of other facilities, you know, making it widely available. So those were the amendments that were put in and we went in to just express our concern, because at that time, well, for a few years before that we had been offering counselling at, one of the hospitals that were providing abortions, we felt it was an open door for us to go in. We had a conversation with some nurses and discovered how traumatised they were because they were involved with providing abortions and we expressed our concern to them, and out of that came an invitation to us to do counselling for the women who were coming in for abortions. Which was quite tough, but it gave us credibility in the eyes of the health authorities, because they appreciated what we were doing.

There's always a grey area. We have many conversations in here as to are we crossing the line, in maybe making, becoming more part of the problem than a solution to the problem, but every time we come back to the fact that God cares about women, and as we reach out to them, and we give them the information and we speak the truth to them about what their choices are and what the consequences will be, so we are being, I think, part of the solution, because so much of the abortion remains hidden, you know the pregnancy, the woman is

desperate to keep her pregnancy hidden, in so many situations, plus the information that she needs to have to make a good choice for herself is often denied her. They are treated with so little dignity and respect by medical staff and I'm not minimizing the stress that medical staff are under now, because of the short supply, and the things they have to cope with, but we've felt like in going in, we're giving the women a sense of just their value in the sight of God, and that we're willing to spend time with them and listen to their story. Because most of them don't ever get to speak about what they really feel, because they have people around them who have their own agendas, for whatever good reasons, because they love them, or they have hopes and dreams for them, but in that, they're putting pressure on them to make a choice that is not good for the,

So anyway, I'm coming round to say that our experience in the hospital gave us credibility so that we really felt that we were listened to when we did the submission to parliament and one of the things we actually went for, which wasn't part of the amendment, was that we want to see counselling put in the law as mandatory and not just, I think the wording is 'it should be promoted', but it's not put down as the whole abortion process, so we want to see that done, and we want to see counselling done well, and not done by the abortion provider, because that's hopeless. It needs to be by a neutral party, where the whole picture can be covered. Sorry, that was a long answer to one question [laugh].

It's great. It's interesting. You mentioned you're part of the solution. What would be the foundation for the opposite view – that you're continuing the problem?

(14:00) We don't view ourselves as being a pro-life, so-called, work. Because the pro-life camp, to use a not a very nice term, is often one that focuses almost exclusively on the unborn child and often to the detriment of the woman. And then you have those in the pro-choice camp, that focus almost exclusively on the woman, to the exclusion of the child. And we, it sounds like we're sitting on a fence, but we believe that as we focus on the woman and care for her, we enable her to care for her unborn child. And thereby enable her to make a good choice and so going into the hospital will be seen by the pro life people, I mean, they would raise their hands in horror, because they feel that we are getting too close to being part of the whole abortion process, but we don't agree with that, because we feel that as Christians, it doesn't help to stand back and withdraw and say we don't approve of what your doing so we wont even want to be seen to be part of it. And I've had a conversation with someone from a Christian radio station and I don't really remember why she phoned...I said to her, "Are you aware that Christians are having abortions?" and this woman said "Huh, we don't talk about abortion on our radio station". And I said, "But, you know, hello! This is happening, what's the point of ignoring it and avoiding the subject?" So yah.

Ok. I understand now.

We call ourselves, pro-life, pro women. Or pro-woman, pro-life, I suppose you would call it.

Ok. I like that. Tell me, what does Pregnancy Help Centre offer?

I think the first goal for the centre has remained the central one. And that is to provide a safe place for people to come. Can be men or women, but it's often, usually, women. Teenagers, any age, where they can come and receive help and emotional support and information if they are in an unplanned pregnancy or they think they might be...So that would involve doing a pregnancy test that would involve counselling, we give practical support in the way of clothes, toiletries, we do referrals for other help which we can't provide, for instance, to adoption services, if the women is wanting to explore that option. We, in the information given, we explain what the abortion procedure would be like, what the possible consequences would be and particularly the emotional consequences, we also help her understand the difficulties of being a single parent, that it's not going to be a rosy future, it's going to be difficult.

We offer besides what you could term the pre-abortion counselling, or pregnancy counselling, we also offer post-abortion counselling and we also mention that when we're counselling a woman who's pregnant and thinking of having an abortion. So she knows that she's very welcome to come back if she's struggling after the abortion. Because, you know, God offers us free choice. And we can't make the choice for her and she needs, we need to know that she knows enough to be able to make a choice for herself and take responsibility for that choice. But then we don't deny her the grace that God gives all of us when dealing with the results of that choice.

We offer HIV/AIDS testing to our clients and to anyone important to them. So if she's wanting to disclose to her husband or her partner, which we encourage, that she's HIV+ then we would be very willing to test him, or parent, child, anyone connected with her. When the centre first started, we were instrumental in setting up a schools programme. Which has since, in about 2003, it was separated out into the Think Twice schools programme. It just grew to such an extent and it was an amazing value based, from God. But it was initiated here, so that was happening... Which was great, 'cause we did want to have a preventative as well as an intervention sort of arm. Obviously that preventative arm has fallen away in some respects, but out of the counselling involves education cause there's so much evidence on the woman's side, about her own body and how it functions and obviously her lifestyle choices, up to now. And also with HIV and other infections, to be able to educate about that. We want her to come out of her crisis stronger than she went in.

And then there's always our aim in building a bridge strong enough with her in order to bring in "So what do you believe?" And explore where she is in relation to God as well. We don't see ourselves as a strong evangelical work, because we need to have this place to be a place where anyone would be safe enough to come. And so that's also an area where we have to talk about amongst ourselves, "Hey? Are we compromising in what we're doing?" And yet, every time we feel, you know, evangelising, is a process, and we are just one part of that process, and there're lots of seeds that get planted while...with a personal crisis. But it's not necessary a time where we'll lead them into the Kingdom, but it will be a time where they can discover there is a God who cares and who wants to be part of the situation. And we always offer to pray. And I've been involved so many years, seen hundreds of woman, and I actually can count on the fingers of my one hand when that offer's been refused. And I'm not exaggerating, so it's a huge opportunity.

Ok. Can anyone come in, just ring the bell. Is it a drop in?

Both. So they can make an appointment, or they can just drop in.

And then, what happens once they're here? Are there single or multiple appointments?

It would vary according to, you know, what her situation is. The pregnancy test can be quite a moment of shock. Because, you know how strong the ability we have to deny things can be in a human being, so she may have suspected she's pregnant for a few weeks, but when she actually sees that text and the result of it, your mind just shuts down, so that may be...say "Why don't you go away and think about it and come back in a few days time?" But it most often, Sam, it's a once, it's crisis counselling. It's a one-time. Sometimes we never see her again; we will always try to follow up with a phone call, at least twice. And then, you know, if she wants meet up she'll just give us a ring.

(24:00) With post-abortion counselling, that would be different. That's a programme of quite a few weeks. We sometimes get woman who come in with their partners, or with their husbands. With their parents, mum or an aunt, or a teacher and we would see both of them, see them separate, see them together, because the one can affect the other, you know, if they don't have the same understanding of what's going on. They can undermine each other. It's really great to see someone else come in with her. Because the more support she has the better.

So that's drop in. We have an intake form that they fill in just with their details, which we obviously file confidentially. And then the average session would last about 20 minutes to an hour. It can vary. If it's a negative pregnancy test, of which about 50% of people we see are actually not pregnant. They've either come in too soon for us to do a test or they're not pregnant at all, and there's something else causing that delayed period, so. But it's still an opportunity to look at things in their lives, and just challenge them on stuff.

Great. Tell me about your registration with the government.

(26:00) We're a Section 21 company. So we are registered as an HIV testing site by the health department. But otherwise we don't really have any official standing with the authorities.

Are you an NGO?

Yes.

Which means you have a board? How many people on the board and who's the chair at the moment?

Yes. We have a board... five on the board at the moment. Deborah Hancocks [is the chair]. She was a member of Jubilee up until just recently. I'm sure you know her face.

So how is the hierarchy, if you like? Jubilee, the board, yourself, the staff, how does that work?

Well, we have Darlene, who's on our board, who at the moment, is sort of a type of representative for Jubilee. In previous years Dave Turner was chairperson of the board and he was quite a strong connection with the eldership at Jubilee. But since Dave left and Deborah took his place, that sort of strong connection was quite dissipated really. And I am not a member of Jubilee, I'm a member of The Bay. But being, you know, a sister sort of church, it wasn't a problem in many ways. But, in other ways it has been a problem. Because I feel that Pregnancy Help Centre doesn't have enough visibility. You know, when the person who leads it is sort of part of the congregation I think it makes quite a difference. So I think that has been sort of a negative fact that possibly for us. So we had a conversation with Steve, you see the thing was also Lindsey Petit was on our board for a number of years. And so I also viewed her as another connection, because she would have conversations with Simon and he would have some understanding of what was going on with the board. But now of course Simon isn't with us so. So that other connection has weakened the relationship in a way.

As far as the board and the staff here, Alison who is, has been part of the staff really only one year less than me, she also attends the board meetings, because of her financial input, but she is not officially a director of the board. So the two of us sort of from the staff are involved with the board meetings. And we've had recent conversations with Steve which I'm not sure if you've been aware of, where we've been thrashing up how can we get the connection with the eldership stronger with the board. And that's in process at the moment, where we've been given, Darlene and me and Deborah, have been given the task and defining what steps we need to take to make those connections stronger than they have been and we'll be reporting them back to Steve shortly.

So it sounds like its something you're aware of and working on.

You know, we've felt sort of distant from Jubilee for quite a while now. It's also the location. We're quite far away from where the action is. And often felt, I suppose this is where it's nice to know whatever you put down, it may well be confidential, I don't know but, when we have the cause where we'd really like to let the membership of Jubilee know of things that we were doing and we're wanting to get more volunteers and there's training happening, it's so difficult to get an opening into the notices, it's like getting into Fort Knox. And I think we've just about given up, we just don't push for it anymore. We'd like to see that change... The church has got bigger, there's been numerous other social ministries that have developed whereas previously, we were one of the only ones, except for the township ministry with Angela. So I suppose we're behaving a bit like a sulky little child really [laugh]. Other new babies have come to the household...

When Steve took over from Simon, he was keen to see the social ministries come under, be a bit more cared for, not controlled as such, but more pastoral care and for the people who lead a ministry, because it's very lonely. It's a lonely job. And I was very encouraged by the social ministries set up that was put in place: where the plan was that we would meet monthly and would share with each other and pray. And then Darlene and Jeremy were appointed to pastor the ministries, and that was also great, but for me, because Steve isn't my pastor, I allowed Darlene and Jeremy's position to almost get in the way of more actively pursuing a closer sort of interaction with Steve. You know, and looking back it would be very wise, looking back, but I realised that I shouldn't have done that. I should have been more pushy...to approach Steve and say this is what's going on, but I waited for him. And he was waiting for me. It was just a vicious circle, which hopefully now, come to a stop and we'll have to do something about that now.

Ok. Would you picture the 'hierarchy' as eldership, Jeremy and Darlene, yourself, and then the board at the same level, and then the staff, would you say that's accurate?

Yes.

Recording 2

In terms of staff, you are paid a salary, how many other staff do you have and are they paid?

Ok. We have two full time staff which is me, and full time is four days a week, and that actually grew out of, while we were in Toronga Road, Lisa just took the Monday off with all the other pastoral staff, so the concept

of having a day off has just stuck and really it's great, because you know, it's emotionally charged work and you really need to just have a bit of space. So, it's me and Nonsikelela
[interruption]

Recording 3

She's also full time. She manages a satellite that we have had at Khayelitsha, also since about 2003. And they were counselling there one day a week for these last few years. Unfortunately, that's just come to a halt at the moment. Because they demolished the bungalow that we were in. The hospital provided us with premises, so we weren't paying for premises there. And they were seeing about 80 odd women a month. That's temporarily on hold. And she would give one day a week there and then the other days would be here.

And then we have at the moment three part-time staff members, the one was Nicole, who's helping Ali with the funding, and two others are Xhosa speakers, who give us two or three days a week. 'Cause we see, it's almost 50-50 percent of so-called black community and the coloured community and the percentage of the privileged whites that we see is minimal. It's not even 5%.

The two Xhosa speakers are part time?

Yes. And they get a small salary. And then we have in the region of about 14-15 volunteers who give us either a morning or an afternoon a week.

That's a lot. And in terms of salary etc, where's funding from?

It comes from Jubilee, The Bay. The Bay and Jubilee give pretty much the same amount of support at the moment, we have private individuals who fund us with regular stop orders, and we have trusts. The Community Chest gives us funding, we've had lump sums in the past from people like the Golden Arrow, Telkom, and then also some other trust funds will give us funding. And we're sending out funding proposals

Is that part of Alison's role?

Yah.

Did you mention Alison as part of the staff?

She's been a volunteer for, since 1999, supported by her church in the UK. But that funding actually came to an end at the end of April and she has changed her visa to a study visa and she's started studying at Cornerstone college and then, but still able to give us three days a week, which I'm concerned about, cause I think she's getting totally stressed. And we have no funding for her at the moment, to employ her. So it's pending, as it were, as to what we're going to do.

Ok. Next question. I'm very interested in the statistical side. Do you have records?

Yes I do... [email for more]

Great. I wanted to ask about relationships with external organisations?

Ok. We have relationships with the various clinics around the Cape Town area. And...our second largest referral base would be family planning clinics and particularly one just down the road from us.

Referring to you?

(5:00) Referring to us for counselling...Either they've run out of their supply of pregnancy tests and they send them to us to do the testing, but also if they see a woman who's very very ambivalent, they send her to us. We have... We've had funding from places like Investec, Golden Arrow, Telkom,

They sound like they're one-offs though

Yah, those have been one-offs, Community Chest is a regular actually, they've been giving us a monthly sum for the last three or four years. Which has been great. We don't get funding from the health department except

for our HIV testing, but as I say, through our involvement with counselling in the hospitals, we have a good relationship with the health department. We counsel at Victoria hospital as well. We have been....not at the moment.

With schools, we were actually having discussions last year about building strategy with the education department for doing something about all the teenage pregnancies that have been happening, so going to workshops with them, and so we have a good relationship with them.

With school boards?

With the education department. What else did you want to know? We network with the, quite a strong network with other centres in the Western Cape. There are about three or four other centres, similar to ours, and I facilitate at the focus group with them and we meet about three or four times a year, sometimes organise a weekend away. If not for all the volunteers of those centres, definitely for the managers. Because it's just good for them to get out and just be refreshed and also to share and encourage one another.

We relate quite strongly to also the three mother and baby homes where we refer our clients to. And so we have a good relationship with them and they're also part of the network as well in the Western Cape. We have a strong referral place in a private adoption agency; they do an excellent job for us. They're all Christian women, social workers there, they will come here and interview a woman if she's considering making an adoption plan and they allow us to be part of those sessions, so we can remaining in contact with the process and give the woman the emotional support she needs when making that plan.

Sounds like lots of good connections. And any donations from shops?

Yes. We've had donations from Truworths, Johnson and Johnson give us usually once or twice a year, a box just arrives and we've even gone to various shops, especially if we have fundraisers we get donations of wine [laugh] and other sort of gifts that we can use, but to help with the work, we got R10, 000 just for the mom's cupboard last year. And I think that might have been from Truworths. I wish Alison was here, because she'd be able to tell you. And that was great, because we made up a lot of packs and go and had a major shopping spree...

(10:00) Would you know anything of your reputation with the community?

I don't know. The people that know us and know about us, I think we've built up a very good reputation with them. There're chemists in the area that would also quite regularly refer customers to us but I think social services also are aware of us. They haven't funded us up till now, because we don't really fit into their criteria, that they're looking for, but they still like what we're doing. So I think we've got a good reputation. Sorry, one thing I do know, that the G of Jooste hospital staff boasts about us when they have their meetings, yah.

Who's that?

The hospital where we were doing our counselling, down in Mannenberg, right in the Gugulethu sort of area. They boasted about us, which was quite nice.

Great. Tell me, do you have a vision statement?

We have. It's just to; I have to think of the exact words [laugh]... [to be emailed]

What are the goals of the activities, you may have answered already. Is there anything else you haven't said, to summarise in one sentence?

I think it would be to support and educate individuals in unplanned pregnancies and to assist those who are suffering trauma after an abortion. In a nutshell.

You mentioned relationship with Jubilee, having its own history and sensitivities. How would you say your vision connects with Jubilee's vision?

Well I would say that we are reaching the community that's in need. The majority of the people that we see are from broken families, poverty stricken communities, drug, gangster ridden areas. And so we are, I think, form a very strong part of the arm of the church that needs to be reaching out to those people. And I know Jubilee's not satisfied just to remain in its little holy, you know, holy huddle, that part of the vision is to make a difference.

Ok. Next question, do you have long term plans?

Our long term plans would be to strengthen and grow what up to now's just been a satellite service in the township community. We'd like to see that grow into a more community related work, where it's not just something we go into one day of the week and we come out, so we'd like to develop that into something that could include a support group, some sort of skills or income generating activity. Helping single parents in their parenting as well. So that it is not just necessarily crisis related, the services it would offer. We would also like to see ourselves being able to plant other satellite that may well grow into something bigger, and in particular I would say something in the Observatory, you know, somewhere closer to Jubilee would be great, because it's near to Groote Schuur and that's one of our visions for the next five years.

Great. So Khayelitsha would become more of a permanent facility.

Yah.

Tell me about strengths and weaknesses, what would you say are strengths at Pregnancy Help Centre?

I think the strengths would be in raising awareness for the church and not just Jubilee but for the church as a whole, as to how to understand the abortion arena in relation to Christianity and how the church can come alongside someone in that sort of situation, in an unplanned pregnancy. Also, in raising the level of how women are treated. Also, a big strength is an open door into people's lives with the love of God and the Kingdom of God.

Great. And you feel like they are experienced strengths now?

Yes. I would definitely say that.

And the flip side of that. Weaknesses, how could you see Pregnancy Help Centre improving?

Well, I suppose the one weakness, is what I've been talking about, the same thing that ties with,

Yes, you mentioned that [no idea what!]

Yah. Well, funding. Funding to actually fulfil the dreams that we've got. What's another weakness? [long delays] I suppose another weakness would be, but it's more related to me personally, is that I still haven't really identified a person that I should be cultivating to take my place and that's a big weakness, you know, I see someone who comes on board, does the training, and I get excited, "Maybe this is the person", and then they just, the person either goes off and gets a job or just turns out to be someone who has the,

So someone you'd like to raise up in your place?

Yah. But that's not a problem of the ministry as a whole, it's more about myself. I can't think of another weakness. [laugh]

Ok. Last couple of questions. What would you recommend to another church wanting to run a Pregnancy Help Centre, in terms of approach, structures?

(19:30) Well, I would obviously recommend that it starts with prayer. That they don't rush into the decision. That they, oh, my goodness, I think one of the key things is to, if possible, provide a premises for the work that is not necessarily close to the church premises, because that can be quite threatening for the people who come here for help. Unfortunately the church is seen as one of the biggest factors that drives a woman to an abortion, because they're so terrified of the reaction of their church.

What other structures. Oh goodness [struggling for an answer], I think obviously there should be a board, with people on it that are related to the church, but then a number of centres that have been raised up by churches, where there's a very strict control about who serves there, I'm not saying that you let every Tom, Dick and Harry come serve there, because all our team need to be born-again Christians, but I don't see the need for them necessary all to be members of the same church and this is where some centres have, it's like an iron clad fist on, "Only people from our church are allowed to serve in this ministry", and it puts a stranglehold on them as to how they can reach out to others, because if you have that then all the other, you know, there's this whole sense of being threatened by each other and although the ministry does need to have an umbrella of a local church, I think there is a way to have the ministry work with other local churches' members being involved with it. But having said that I know that you know God's got to be in it because he's got to provide the person who leads the ministry that should, that really has to be part of the so-called mother church. with me having been in Jubilee from 1980-whatever, I knew a lot of the core of what...of the congregation, that are still part of Jubilee, so it's not like I came in as a stranger. A lot of people know me, but that's not necessarily going to happen and this is also a problem for as to who's going to step into my role. Because for it to really work, it needs to be someone from Jubilee, but, the less contact we have and the less awareness that is made available, at Jubilee, the less likely it's going to be. It's going to be a huge problem, if things don't change soon.

(23:00) I'm not answering what you're asking me though [laugh], but in some ways I am. You know, you have to find a way for it to be, talking about generally, if the local church wants to set up a ministry, they find a way of being, which there is a careful pastoral care, by the central hierarchy as it were, but also with an open-handed attitude, so hey "If you want to come and serve in this ministry, we'd love it".

From other churches?

Mmm. Mmm.

Ok. I think that's answered that question. I just want to go back to clarify something at the start of the interview. Are all the staff female?

Yah. You know, our heart also would be to have male counsellors trained that we could call on, because the way life is, woman are more available during the day, you know, guys are busy at work, but it would be nice to have a male counsellor that we could call on, if we need to, to come for, you know, a husband, a father, a partner.

Are all the volunteers women as well?

Yes. They are.

And then, how have you been recruiting volunteers?

It varies. Sometimes we are asked to go and speak at women's groups, youth groups, you know, some church activities, and so people prick up their ears and they come and ask us so that's. We now, as our counselling course draws to a close, we will send out emails to, I couldn't tell you how many churches, I suppose about 25, no, more churches, that we let them know about the counselling that's starting up. And it varies as to how successful we are. And on very few occasions, we've had clients who've expressed an interest in getting trained as well.

And lastly, what are your operating hours?

We're open every day of the week, from nine til half past four. On Friday we close at lunch time. Fridays are often very quiet.

Ok. Great. Thanks Norma. I appreciate your time.

Interview with Grace Byron (Think Twice)

31st May 2007

Recording 1

Hi Grace. Please can you tell me about yourself?

Alright. I'm currently the Director of Think Twice. Think Twice emerged out of Pregnancy Help Centre and I began the Pregnancy Help Centre in, I did a BA in theology at Cornerstone Christian College. I then was very interested in particularly the issues around abuse. And had a real heart for prevention around those issues. So I started volunteering at what was then the schools work of Pregnancy Help Centre and which obviously is a lot more wholistic in terms of prevention around a whole lot of sexuality issues. At the time abuse wasn't one of those issues but I felt it did kind of fit and it was a voluntary kind of thing. In that same year, the August of that year, I was employed as the schools worker, gee was it, nine months after that the person that was currently heading up the work resigned and I was asked, in fact there were three of us at the time, who were full time doing the work and two of them decided, for different personal reasons that they were going to have to leave and asked if I would continue the work which at the same time had just separated from Pregnancy Help Centre because the visions were increasingly expanding and sort of going separate ways and it was felt that the visions could be pursued better on their own, by focussing really. So, the schools work had separated from Pregnancy Help Centre when I was doing, was a schools worker, working primarily delivering programmes in schools and, it was probably a bit more than nine months,

What years are these?

In 2003, September 2003, Think Twice was registered as it's own NPO. And then in the middle of, beginning of 2004 the other two indicated their intention to leave and by June, Lindsey had left and by September Lauren had had a baby. So, in consultation with, we were then at that point submitted to Jubilee eldership and Bay eldership and in consultation with them was Think Twice even a viable option, to continue? Because obviously two of the three, well, *the* key leader, and two of the supporting leaders were leaving. So, that was Lindsey Dunsford and Lauren Tait. Lindsey was leading and Lauren and I were in the same type of supporting position.

So that was the beginning of 2004...During 2003 Marcia Begara and Amanda Bailey had been volunteering. Amanda was doing her honours in Social Work and Marcia was a year project person. They were then employed at the beginning of that year, 2004. So it was the two of them, and me, who could take on, continue with Think Twice. And after thinking and praying and in consultation with the eldership we decided well, let's go for it. Which is what we did. So yah, in the June of 2004...Lindsey did leave and I took over the leadership of Think Twice. Which was quite a new baby anyway, separate from Pregnancy Help Centre. So, Think Twice, was about actually nine months old. So we had new leadership and a whole new structure.

Sounds like lots of changes.

Plenty of changes! So we continued and since then, we slowly added to the people we employ. There are currently seven people employed...So currently, I'm the Director. We have a management committee...Our management committee, a couple of people came over from Pregnancy Help Centre, namely Dave Turner, an elder at Jubilee, along with Ken Bowley, who headed up the finances for us and was absolutely excellent. Since then [Dave has gone overseas], Ken has left, also to go overseas, and we currently have Jeremy Cons, who's pastorally oversees us and is now our Chairperson, we have Leslie Pearson, who also came over from Pregnancy Help Centre, who represents education. And currently we have Bobby Couves doing finances. Within the next month we're going to change the structure of the management committee. Because we have three staff employees, which is too many represented

To sit on the board?

(6:00) Yah, On the board. So, Marcia and Amanda will leave the board and I will continue as the Director, representing the staff. And we also want to have a little more local representation, so there's a doctor, a local doctor, who we'll probably have on, as well as two other local people, representing project management and we'll have a legal advisor. So our management committee is being currently a little bit restructured.

We have the Director, we then have, different departments. Namely, Delivery, which essentially facilitates our

high school programme in schools. So, it's really made up of young people. We have two people in delivery employed and then a number of volunteers employed.

About how many?

At the moment we probably have about four or five. We have a constant need for volunteers. It's great if their local and they can really relate to their peers and young people. So there're two people employed. Delivering high school programme, as I've said, as well as personal growth groups. We then have a development department. Which is responsible for all the development of our programmes and is, a big focus for them at the moment is our primary school programmes. We've developed a Grade R and a Grade Two programme so far and are currently piloting Grade One and Grade Three programmes. So that is their focus at the moment, but anything that Think Twice develops, is in their sphere.

We're going to start focussing on parent workshops and a few different things, so all relating to our vision of envisioning and empowering young people to make responsible choices regarding sex and relationships. But obviously we feel that parents obviously is a key factor in that. So we will start working with parents soon. So that's their focus. So, once the programmes have been developed and piloted they put it into a manual form, which leads on to our third department, the training of educators [teachers], which Marcia is currently, sorry there are three people in development at the moment. And then Marcia,

Paid staff?

Yeah. And then they also work with volunteers to pilot them in the schools. And then Marcia heads up and is doing the training of educators...especially the primary school programmes, once they've been developed we then run a one day workshop, where we train educators, they get a manual, a CD, etc. And Marcia oversees all of that. So that's our structure.

So delivery, development and training. Total number of paid staff?

Seven.

And you have a large number of volunteers?

Not so large at the moment, but probably about five at the moment, yah.

Great. You mentioned six staff under you and you're on the board. Jeremy is the chairman. You've also talked about submitting to the eldership of Jubilee, and The Bay still?

(10:00) No. It's been quite a tricky process working out how to relate to churches...I was at The Bay, obviously being the leader of Think Twice and submitting to them. Where obviously we're very much Jubilee involved, well. So we kind of worked through it and thought well relationally, we'll have Julian Adams as a representative elder and then Steve as representative elder of Jubilee, but since then Julian's left The Bay and I've left The Bay, so...Steve has chatted to me, actually, about that and submitting really to Jubilee. As our church. So we are now submitted to Jubilee [solely?] yeah.

Right. Just one quick question to go back to the history. Think Twice is an NPO, you said?

Yah, we're an NPO and we're now a PBO status.

Is that all under Section 21?

Yeah

And when did you move to these offices?

The end of 2004.

[unnecessary discussion about different floors, buildings. Think Twice and Pregnancy Help Centre in Separate offices probably two or three years before Grace joined].

You mentioned seven paid staff. I'm interested in funding. How does that work?

Yah, fundraising is a constant challenging exercise. We have funding from, we get quite good support thru CRY a charity in the UK, 'Care and Relief for the Young'. They give us quarterly funding, and have done, in fact it was, it's through Lindsey Dunsford's Dad, but it was from the time when we were part of Pregnancy Help Centre. So they continue to do that.

Is Cry Martyn's (Dunsford) brainchild?

Yeah. Martyn started CRY, it was his vision, but it has grown. There are a number of staff employed there now. So yah. We've had a visit from project managers and different people. So the relationship has formalised a little bit more, which is actually good....They have more recently started putting in funding proposals on our behalf in the UK, which is great. And they're still waiting for some feedback on that, which would then increase their support. We also get quite good support and have got, since the time we been apart from Pregnancy Help Centre. Through the City of Cape Town Health directorate. They have an AIDS focus called Multi-Sectoral Action Teams, which they're actually funding through the Global Fund and we have been funded through that for the last three or four years and in fact I've just seen a proof for new funding for that. Which is all very project specific, so it's amazing how God enables our funding, because, as you can hear, obviously we have different projects, and people want to fund projects a lot, but things like CRY and we do get a little bit of support that's not project specific, which is great because otherwise my job would be not funded [laugh]....

We've also got funding through the Community Chest. We've just recently got funding through Social Development, just now we've heard about that. So it is government, and then churches do support us on a more adhoc kind of basis. We had funding through The Bay and Jubilee...There's a development fund in the States that we have got funding through. So yah, it varies quite a bit through charities, government type things, and community chest type organisations. We haven't had very much corporate funding, although we, the corporate funding we've had is more on a, in kind type of basis. They'll buy computers, equipment, print books etc. Not really so much give money.

[interruption]

(15:30) In terms of the actual day to day activities, you are in how many schools?

In a year, we will probably see eight high schools, so really two high schools a term, where we run a six week programme, going in once a week. We see five classes on a day. So we see five classes every Monday, we'll go into a certain school, and finish that group in six weeks which can, the classes are fairly large, so we are seeing quite large numbers, I mean, the classes can be up to 60 kids in some schools, even more.

Wow. Average number?

Maybe 40, 45ish. But really, we've had classes of 65. And some of the schools in Langa have 13 Grade 10 classes, so big schools. Although we can't see them all.

So you would see five classes for six weeks in one school and simultaneously five in another school.

Yeah. And then, actually at the moment we're probably seeing four schools a term. So that's 16 a year, high schools.

Wow.

Four schools a term. We then usually run one personal growth group over two terms, so that's with a much smaller group, we'll advertise it to those that have been through the high school programme and those that want to continue and are committed to that process. Which is obviously a lot more intense process than the general high schools. So it's a smaller group of probably about 10 people in it. And we commit to a 10 week small group process

Simultaneously while the other programme is going on?

Yeah, but it's not simultaneous for them. So they will have completed the six week programme.

It's a follow up.

Yah. And it's advertised to them once it's finished. Unfortunately we can't do that at all schools, it requires two leaders who do quite a lot of work. They do that in the afternoons [after school]. So the high school programme is done during school hours, taking their life orientation lesson. We contract with the school to do that with them and facilitate that and the personal growth group is again contracted with the school, but it is after hours.

So that's high schools. And the material you use for that have you developed yourselves?

Yeah. That's developed. It's been the same material really since probably the last seven years. So this year we're actually looking at a research project, just looking at the effectiveness of it still etc. But it is continuing as is.

So that's the high schools. And the primary schools you've got Grade R and Grade Two that you've developed and are currently running?

We are, once we've piloted a developed programme we don't run it anymore. It then goes on to training educators. So, Grade R and Grade Two, the only format that they appear with us anymore is in the training and so we have a one day training workshop where the educators are taken through the basics of how to facilitate the programme, what the programme contains and the importance of say for example, role plays, being in circle time, of using the talking box. So they understand the programme and why it's done the way it is. We also workshop a little around HIV issues with them, difficulties that you can face in your classroom with children that are infected or affected. How to talk to them about things and child sexual abuse and we give them tips on disclosure and referrals and etc etc.

Who are the educators?

(20:00) From schools, within school settings, and we work with the education department a little bit on that. Where, this year we actually worked directly with the education department and trained 80 teachers for them. Through a project that they were running. So we've trained 80 of their teachers already. But, they paid for that and it was completely an education department thing. But we still work with them even on workshops that we initiate. And we recruit, we advertise the workshop through circuit meetings, where principals get together from a certain area and meet and cluster meetings, so we are given a buy in from principals and relevant people. And then they send their teachers... We also train people from churches and actually quite a lot of people from NGOs who work with young people and respond to, also facilitate our programme.

How much training do you run?

As I said, we've already done four this year. Last year we probably ran four lots of training. Last year was our first year of running this training in this format. Already we've run five this year, the four education ones and then one of our own. And we'll look at probably another four this year. So this year they'll probably will be eight or nine. If not more.

Is that one day of training? And numbers attending?

One day, yah. Full day training. It's 20 on a day.

I'm a bit confused about one thing. Why the difference between high and primary school programmes, why the distinction?

High School we feel that your educator isn't perhaps the best person, isn't always the best person to be speaking to you about issues around making choices of sex and relationships. As they maybe aren't as

Cool? [laugh]

Cool. [laugh] And when you're in primary school your teacher is still 'ok'. So that's why we use young teens and local people as much as possible in high school.

Ok. Would you say the relationship with Jubilee is primarily through Jeremy?

Yeah

And how is the link with Jubilee?

Yah. It's a very good question. Definitely having Jeremy and Darlene as being seconded as pastoral people for the social ministries has really helped the link in terms of increasing awareness of what we're up to and just supporting us pastorally. It's been a huge huge help. The slight downfall could be in that we then aren't really relating to eldership in the way that we perhaps were initially inclined to [laugh]. I think that relationship could still be pursued but obviously just in the busyness of life, I mean ideally we would submit our plans for the year to the eldership once a year and then kind of catch up with them. I mean that was the vision to three times a year meet with them, submitting what we're doing.

Essentially in terms of vision, are we still a kingdom initiative, are we on track, along those lines. And although the last time we met with Steve was probably last year, so that's challenging, so having Jeremy and Darlene is filling that purpose in some way, but they obviously aren't eldership. So it's a challenging relationship, it's a very challenging relationship. So there've been definite benefits of having Jeremy and Darlene but they aren't eldership.

Great.

Recording 2

Ok. I'm very interested in numbers. I think you've already answered,

Yah, I think numbers, say we train 20 educators at one workshop, that will translate into probably at least 35 kids each, so that kind of number would be multiplied when they go home.

For the primary? And for high school you said 16 schools,

Yeah, for the primary. Yeah, we are reaching actually thousands [laugh]

Wow. And where are these schools?

Ok. Just with that, because we're funded through the MSAT, which is the City of Cape Town boundaries. That's the City of Cape Town Multi-Sectoral Action Team. Which is the HIV and TB directorate. We work in areas that we want to, but we are funded also to work in specific areas. Now the two link quite well, because we put in proposals where we want to work so it's worked fine...Part of our vision, that perhaps we're not pursuing as much as we could as well, is that we'd love to work in areas where there's local churches that we could partner with, so if young people want to know more about God and how to pursue this lifestyle, that we'd link to the church and that's really our vision which as I'm speaking I think we need to look into...So where we do work at the moment, we work in Langa a lot, we've been in most of the high schools in Langa. We've also been in high school in Salt River, Woodstock that type of area, which, and we do come across kids a lot that are in Jubilee and we worked in Thandokhulu in Mowbray. Interestingly enough, although that school, say for example, is in Mowbray most of the kids are from townships, they travel, they're not Mowbray kids. So that is a challenge. So we work quite a lot that area. And then we worked in high schools as well, Grassy Park, Heathfield, this type of area. We're primarily in under-resourced type schools, that is our focus, not because we think the issues are only there, at all, but because they're just under resourced.

Is that purely government schools?

Yah. We will really be in government schools.

No private?

We have done workshops in private schools, which they've been paid for, at times, but it's not our focus, at all.

Right. Great. You mentioned corporate sponsorship being mainly through goods. Do any give products that they want you to distribute to the children? Branded stuff?

Not at all. All of the stuff, the equipment etc that we use in the office and is really no strings attached really, other than their name being mentioned in our annual report. The only place where we have the name of the sponsor is in our manuals, where Investec sponsored the printing of them, and that was really from our initiative, we said "Well, they've sponsored them, so we'll put it on there." But there's very little demands in terms of their name being known with us,

Would you think you'd benefit from more of that sort of support?

Definitely, yeah. Although we have been really blessed and fortunate in the materials we have got. And also even the project specific funding there is usually an allocation for equipment and material in that as well. So it's very seldom that we can't access some funds, through even project specific funding...But we could always do with more, but having said that we're not in desperate need.

Ok. So it's quite good support. Also from government departments.

Yeah. So this year we have got actually funding through the education department and that was fairly limited, because very often the other government departments, although they do fund us, they do have a slight "Well, shouldn't education be funding you". But it's actually been quite hard to access education department funding, but this year we have had a little bit of education, yah, city of Cape Town health directorate, and soc development.

Right. And any other churches?

No. Other than our Christian charities, which is UK. And also, I know that I'm forgetting some funders which isn't good, Penny Relph fund, which is Newfrontiers as well.

Great stuff. And what do you think your reputation is, amongst schools, government departments?

(6:00) I think, within our sphere, we have quite a good reputation. I think we would like to get it more well known, but I think we're in quite a good place in terms of, we've only been doing the training that we've been doing for educators for a year, so it's been quite a good learning process. I think it is, we've had excellent feedback from every workshop that we've done. Which is quite amazing, because you get teachers of 50 years who maybe know a lot more than we do, and our giving us excellent feedback. So on that basis, a good reputation, I think. High school wise, as well, we seem to get good feedback from them. Yeah. I think we do have a fairly a solid reputation within our sphere.

Just on that, are any of the employees educators?

No. We don't have any educators at all. We have social science people...[the rest of the team, theology, fine arts, psychology, nursing] So areas of interest around what we're doing, but not actually education.

That's interesting. It doesn't seem to be an issue though?

No. And just on that, in the piloting particularly, really what happens...we pilot in at least five schools. So, our team will brainstorm topics and ideas and a basic structure, they'll then work with an educator or two, probably two classes in the school, to run the programme, and get extensive feedback from educators. So, although none of us are educators, we are working with them completely through a pilot. So that will then be revised and reviewed and adapted as necessary. And as I said, it's piloted in at least five different schools across different socio-economic and cultural contexts in Cape Town. So, at that point we're getting feedback from educators and what works with their young people. And age appropriateness, and relevance etc. also, then, once a manual's put together, before it goes to final editing and print, we then do submit it to the education department as well, who then also will give feedback. So it is submitted to education specialists.

How long is that process?

Well, a pilot takes a term, so, a year and a term. So, it's quite an extensive period of time. And then longer for putting it into the book form. So each grade development does take a while.

When do you hope to finish one and three?

The end of the third term. In terms of being in schools and then the manual.

And is the plan to carry on with four and five, six, seven.

Yeah.

And high schools, do you work across all the grades?

No. High school is just Grade 10. Part of our research that we'll be doing this year is that the best grade to be working with, or should it perhaps be nine or should there be two.

Why Grade 10 at the moment?

It was just, it's really a historical thing, that's where they've always been worked with and we feel that it's sort of a middle of the road kind of age at high school, they're not too old, but yah, it's really been a historical thing and our development work has started then with the younger grades. So high school is a little bit... And also it needs to be curriculum aligned as well. All of our primary school stuff is aligned with the new curriculum, so educators can pick it up and use it...

The actual content of the material? What type is it?

I think the theme of all of it is helping young people to make good choices based on an awareness of their being very special, which, from our side is because they're created in God's image, so they are worth making good choices for and so that's the absolute basis and then with that, we give them different information to help them make those good choices. So in high school, we focus on pregnancy, we focus on STIs, HIV and then we talk more about relationships. And what are good relationships and etc.

And the medium of delivery?

In High School it is our teams, so they interact with the classes using visuals etc. There just in the class.

So it wont just be another monologue. It will be interactive?

Yeah. Interactive.

And would you take a digital projector?

We could look at that, we've never done that yet,

So it's just other types of visuals.

Yeah, they're just visuals and laminated type visuals. [noise outside. Close door.] Just as an aside, we're filming a DVD at the moment for ourselves as well... So we interact as much as possible. But they are asked to interact, in terms of, if we have a game...It's very interactive.

(13:00) Would you be open to me visiting one of the sessions?

Sure...

Great. We can arrange later. And Junior school medium?

That all takes place, again, it's the two facilitators, or a team of facilitators, and it all takes place in circle time, and they have a talking tool. So if you want to talk, you put out your hand and use the talking tool. Again, very interactive, full of ice breakers, full of fun games, as interactive as possible, with them using the talking tool. Even just, apart from the content, educators have very often adopted that as a discipline, just ways to work with their classes.

With the junior school, it's basically developing content to facilitate the curriculum delivery, and schools will adopt that for their life skills class and that will be the group time, medium worksheets.

Yeah. Worksheets from Grade Two, cause that's the age where they can, worksheets are included in the manual, which are in the three languages of the Western Cape.

That's great. You mentioned a vision statement earlier, is that the official one?

Yes.

Great. So it's been recorded. And then, briefly, how would you say that relates to Jubilee's vision?

I must remember what that is [laugh]...

Well, how does it relate to the church?

I think, the envisioning and empowering young people to make responsible choices regarding sex and relationships could very easily fit into a church's vision. The challenge for us is that we are very much doing it in an environment where Jesus, the use and being able to evangelise and saying Jesus is the reason and the way to do this, is limited. So that is an ongoing challenge for us. So, we're constantly having to look for ways that we can bring on across a message of hope, without it being just a completely secular, humanistic message of hope. [interruption for printer]. So it is very challenging, we are completely a Christian organisation, we pray, it's our vision, but it is challenging within the context, within the educational context that we're working in, to bring across that message. So I think we fit into the church's vision, but we are limited in the amount of actually talking about Jesus. Yeah

Thanks for that. Tell me about long terms? Anything other than finishing with junior school?

(17:00-18:00) [Interruption with printer again] Yeah, long term plans are to complete the pilot of, so we have a programme for each grade. The thinking behind that as well, and the reason we are piloting, developing for each grade is because so that foundations are built from the youngest ages and every year, because we're fully aware that going in and seeing people once and even if it's for a term, which is kind of medium term sort of thing, isn't going to change someone's life, so I mean, they might pick up a few good bits here and there. So it's an ongoing process of working. So ultimately, will pilot for each grade, and develop for each grade. We, [interruption again! Quite distracting] also what we'd love to do is, because our programmes at the moment are value based, but they don't bring in any biblical reference etc, we would love to also then look at adding to our programs and kind of giving them a Christianised version, which we'd then imagine churches would like to use a bit more. Cause obviously the issues of HIV and child abuse are in churches as much as they are in schools, but we are aware that faith based organisations would prefer to use material that is biblically, that can actually have biblical reference etc. so we'd love to do that. I think that would be our main thing. And also then, starting to work with parents, so anyone who does impact on the child...and that will keep us busy for quite a long time [laugh].

Sounds good. Can you say what some of your strengths are?

I think as an organisation, we do have well piloted, well developed, well researched programmes, particularly for the younger ages, but even for the older ages, we have quite a, we work with a wide range of people. I think one of our real strengths is the younger ages as well, because a lot of people do work with teenage kind of age, there is although not enough, stuff available for them. So I think really, starting to work with children at a young age is a real strength of ours. And that the programmes are well developed. I think we do have a fairly good reputation which is hopefully growing, we have a good sort of foundation to build on. We have an

excellent team of well gifted people. We have God on our side [laugh] who provides funding, quite amazingly. Yah.

Great. And weaknesses? Areas for improvement?

If we had more funding, we could have more people employed, because there is plenty of room for expansion. Many things we could be doing. So I think if we had more funding, more resources, we could grow, although at the same time, you have to actually balance, because growth, you don't want it to be too huge, too soon. I think an ongoing challenge, is our Christian, where do we fit in as a kingdom initiative, and the challenge of the kind of environment that we work in and the limitations of that. And just trying to pursue a kingdom vision within the limitations. I think that's a challenge.

How could that be addressed?

I think, it will be great when we do get to the point where we do have the programmes as existing, but can add to the Christian content of them and work perhaps more with churches as well to empower them, which would be really great.

Recommendations for another church in terms of structures and emphases?

I think it would be great to work with church leadership and get input on how to be a kingdom initiative. I think that's vital, so you keep on the right track from the word go. Yeah. That's probably my biggest recommendation. Yah.

That's the end of my questions. Thank you Grace.

Interview with Steve Oliver

6th April 2006

Recording 1

Can you please tell me about the church? How would you describe it?

Main motivating factor is to bring hope to the hopeless. Very very bias towards the poor. Although we're a very multicultural church. 300 adults attend. Of which 80% are Basotho/Zulu/Tswana and the rest are English/Afrikaans speaking people. Intentionally multicultural. We work very hard at that. We believe that the main way to alleviate poverty is salvation and baptism in the spirit. So everything we do, every project, that is our main aim. Feeding, clothing, farming. Once we have a heart that is changed, we've got a good foundation which we can build on. A very proactive church. We believe we have a big role to play in the community.

And the structure and activities?

We have a local and a wider area vision. Whatever we do in Dihlabeng we try to work out into other communities. Four churches other than Dihlabeng. All have same mandate. But might not be as easy to build multi-cult. Because they are in mono-cult setting. But they all build to that. Main activities; obviously church planting - one in each town/village in our area. Some are strategic, others spontaneous. When we plant church we work hard at building community. Once we have that, we begin leadership training and drawing up those who can then initiate [projects].

We respond to need through gifting in the church. We don't start any project due to just a need. We wait until we've got a suitable person who has the gifting/passion/motivation/and the heart and then we get the whole church behind it. In the early years we tried all sorts of projects, but we had very little or moderate success. But over the last two years, it has changed completely, so it's very successful. That's how we operate

We are very apostolically driven. For instance, we've felt a response to Simon Petit's message in Switzerland on the five areas he felt every church needs to respond to the community. So that's been a guiding line for us. We've started to tackle each one of those and we've now completed them all. We're very strong in education. We have a school. It's also very multicultural, so we have some wealthy children and then we have the vast majority, who are previously disadvantaged, or are orphans. I think 50% of our school are orphans. And we sponsor them. Same level of education as the advantaged. We have a pre-school and a crèche, all aimed at doing the same task.

We have an advocacy office, which is open twice a week. Where member's of the community can go to if they need advice, or someone to stand up for them. If they feel they've been downtrodden because of their lack of resources or education or whatever. We have an orphans feeding programme. We feed 120 orphans a week day. That also includes character development, spiritual development, bringing hope in every area. We are linked to the clinic, so they get a check if anyone's not well. A team member takes them to the clinic and talks them through it. We have a work in the schools, where we're doing education in mainly relationships. Spiritual obviously. Something we've called "It's worth waiting for". Which is sexual purity? And lust, the whole management, vision. Quite a new work. It's been born out of the passion of somebody.

We also have a work among the critically ill. For those suffering with diseases. Not just HIV, but TB and you name it. We have a team of 12 fulltime people working on that. And the whole church is involved. So you find each week church members are out wit the team. Presently about 154 'clients' visited. Various ages. Get visited daily/weekly/bi-weekly depending on their need. We care for them by taking them to hospital, seeing specialists, by holding the government to account for them. We also have a work called Silverhope. Monthly gathering of poor elderly people. Give them a big lunch time meal, input and encouragement. That's growing into care. Early stages.

Access empowerment - give literacy and computer training. We're in a tourist area, so there are lots of opportunities if you can speak English and if you have some form of training. At any one time 30-40 people going through our courses. They come out with a government approved cert. they can go on as long as they like. We run a fund for sponsorship if they can't afford it. So we try once again to work wit the poor in this area. Farming - led through our sister church, Rehobotho, but we also have people in this church who are part of that. And we're going to start here as well. [On the site of the church building]. I think they are the main ones we do.

We are looking to later in the year, because of quite a big breakthrough with finance, we are going to look at the whole housing issue. See if we can work with the government to overcome the housing probably in the district...Silverhope is run by Jo Boschhoff and the computer and literacy work by Dave turner.

Great. Can you tell me about the history of the church?

Dihlabeng started out of a personal calling/passion I had, to work among people I felt God had laid on my heart who were without hope. To be a hope bringer. Then we moved into building church. Which I believe in. And I think that's why we see so little success in many social projects that start in the community. to work with people whose hearts are in the right place you can then really make an impact. But if their hearts are not right your success rate is very low. [Reference to Scott Marques - sees poverty increase when poor man with bad character is empowered. Rather wait until good character before helping.]

So we built church for numerous years and out of that we first of all responded to need [see Steve's paper called 1Tim:5]. That was my start, where I started to look at the whole thing - being need driven doesn't seem right. We've seen so little success. and so I went back and that's a theological paper I wrote which I sent to Simon p and others to check me out and it's become quite a std with much of the work amongst the poor. But from there, we then shifted to, so that's a foundation stone in all our projects, being a lot more gift orientated. Working with people and so all the time I've got people from the church coming to me. Sorry, we've also got another project - our prisons work which started last Mon. so we have a team of seven now working into the prison here in Clarens and eventually into Fouriesburg. Going in once a week. The prison in Clarens is used for quite high security guys; they want to get them out of the big cities. Hide them away. Not very big. Only two or three cells. We also have a lot of people illegally entering and leaving SA and they just get forgotten in prison so we try to stand up for them and their people.

So then as we developed these projects, now born out of gifting and our plan is to raise up teams for each one. So every one has a team. And in that team we are intentionally multi-cultural, where we try to train those who are previously disadvantaged people. And equip them so they will be able to run a project like that and not have them all driven by volunteers which is generally the case because of education, training, resources. Now the prison ministry was started by someone who got saved in the church, empowered and is now doing it. Very exciting.

So team would mean South African citizens and others?

Yes. A mixture of people that work together as a team. And all accountable to the eldership. Minimum of four in a team. But we try and make it a lot more than that.

That sounds very positive. What are the years you're mentioning?

The church was planted in November 1996. From...I came up from Cape Town, onto a farm. We ran the church on the farm for the first two years and then as the church grew and logistics became more and more difficult we moved it into town. So that's where we've been. We started our work among the poor straight away with little successes. So it's only now that we have a facility that we're able to be a lot more effective.

You own this land?

Yes.

You mentioned building community is something Dithubeng is passionate about. How is that done?

It begins with changing people's hearts. Because we are naturally divided...into our tribes. So more than anything I teach on relationships. There's hardly a message that goes by where there's not some aspect of relationships, ensuring that natural barriers that go up are not reformed. And helping people deal with disappointments, racial shortfalls, we then are intentional in the way that we do church. So we don't have cells operating at the moment. We now have a meeting with everyone on Tuesday nights together, but in our cells we are intentional with where we place people. So white people go to cells in the township and vice versa. So if you want to be a member of our church you've got to be willing to cross boundaries intentionally. We show people that they can relate and be friends across the natural boundaries.

Each team submits to the eldership – how is that done in practical terms?

I meet with the team leaders once a month on average. It should be a lot more but work has been difficult. But now we've taken another elder fulltime, Gavin Northcote, so they will be meeting with each team every second week. Just measuring success and ensuring that they stick to the predetermined vision. We are there as a support and motivation. A sounding board. We don't stipulate what they do or how they do it. We try and let that come from their hearts. There are five elders. Gavin and Justice Mofokoeng meet with the teams. Taking that from me now.

Are there other levels of leadership?

We have people operating as deacons. We have a very very high percentage of participation in the church. Most churches I think 20% do 80% of the work. I would say it's the other way round in our church. 80 are very involved. You won't find many not doing something. Everybody's on rosters to serve in different ways, from kitchen to welcome etc. because we're not operating cells at the moment we've had to do things that way.

Has that been a good move?

We just felt that the church was moving so quickly. We found it difficult to raise up leaders quickly enough because of the pressures on those of us leading and the expansion of Newfrontiers in this area, planting new churches it really is just a coping mechanism. We'll go back to cells later in the year after the winter. It works well when you've got good administrative people. We don't have that. We've got such a small staff. We've got one; all of the elders are self-supporting in some way. We don't have any fulltime staff except Topsy our administrator. Everyone else is doing the church plus looking after themselves financially. So it a challenge.

How many people are semi-employed?

Five including the cleaning lady.

Tell me how finances work.

We have a very small income as a church hence all of us including myself ... a third of my income is directly from the church the rest I make up. And so it goes for the majority of our guys. Some get a bigger percentage. When we start up ministries we believe in ownership of the church so we do special offerings. We don't just look outside. So even though we might not have a very big tithe income we do give a lot to other things as well. To a lot of our projects we give. One of things that Simon introduced to us when ministering to the poor was networking. I do not believe that we need to solicit (sending funding proposals) funds for our projects so we don't do it at all. We bring the little we have and we use that and trust God to supply for us. I think two of our projects have done it and that was something we had to bring correction to as an eldership because it is not what we want. We felt God speaks to us through feeding the 5000. Bringing what you have even if it is a fish and a loaf and trust God to multiply it. So we use whatever resources we've got. Personal, church, gifts, whatever.

But we network as well. I started something called Combined Churches in Action, where for three and half years I visited all the other church leaders in the area. It was very difficult. To break down mistrust, fear, doctrinal differences, race issues you name it. It took a long time. But after three years it came together. So we have what is now called CCIA. Where all the churches in the town excl a few minor ones that don't have fulltime leadership work together. We meet as an executive. A few of us are in a core team. And then we have a much larger group. And three people from each church meet monthly. We pray, we strategise. We share our resources. For instance, a church in town, DRC, they don't have a great involvement from their people participating in projects, but they do have a bit more finance than us. So they might bring more finance than us and less people. We use people and energy. And so it goes, the Methodists, the Anglicans. So we work together.

For instance, our feeding of the orphans, as a church we only we do the majority of the input for the children but other people feed them on the weekends. Local business and local people from the community. have started to throw money into it but it really is on a freewill thing. Once again we do not get anything from those proposals. We, the CCIA has a small budget of about 10k a month we just trust God. Every cent is spent on the poor. We don't have administrative costs. Except bank charges. All of our time is free. Everyone serves the poor. We have a budget for each project and we try and meet a portion of their budget. And then we have friends who believe in what we're doing and they sew into our projects gifts and that and helps them keep going.

Recording 2

I think we're very faith driven. I believe that if the church wakes up and does its thing properly the world will see the value of the things we're seeing now. It has happened to us. We've been given a multi-million [10] rand gift for the work among the poor from a non-church source, a business. Of which they wanted strings attached so we turned it down. So it's been laid at the feet of the elders. Without any strings, reports. And they're putting a further 35 million in a trust to be spent on the poor in this region. And they've asked us to oversee. So God has honoured our faith.

How many churches in Clarens

nine working together well. Out of 12 that you can recognise as churches.

And the population of Clarens?

6-7000

How does it work with Newfrontiers?

I get funds from Newfrontiers for broader work like travel. But all the work among the poor is from money raised locally.

All the ministries are shared by CCIA. [See Speckled Bean article.] Farming is very much us. Now all of these projects we've initiated as a church plus we're networking with the other churches to help us. They've not understood 'Kingdom' or...they have small things going on, but nothing much. We've been able to envision them. Most of them are Dihlabeng projects, led by Dihlabeng people. The advocacy office is the only one overseen by the Methodist church, non-Dihlabeng.

And what about the quantifiable effects?

Excluding education, all the projects that we are running as church in action we reach 434 people directly last year, 2005. That's how many people we directly impact. Through advocacy, HIV, Silverhope, people of hope and all of those. That's directly, excl family. Obviously people of hope touches whole families. With home based care you're teaching a family. Very effective. About 80 in the school. Another 56 in the crèche. And then farming about 132 farmers.

Anything else on structure?

No

Tell me about the relationships with other organisations please.

Local government because we're a Free State rural town we don't get the best services from the government. generally there's not a soc worker allocated to our town. There is one at the mo but we go through months without one. Things like that. Ambulance service is very ltd, so we do all that, rushing people to hospital. We do our best. We're facing a threat at the mo, from the some of the local politicians are feeling uneasy with us doing what we're doing and having the impact we have. Thinking we have ulterior motives. Not sure how we're going to deal with that down the line. We need to work that out. We're not really responding to that at the mo. They don't contact directly, just stirring trouble, calling special meetings, trying to undermine what we're doing. White thing. It is ANC. They are generally very good. It is just one.

We network a lot with the other schools. Work very much with them. We've been able to help them set up links with schools in England who are supporting them, helping with computer rooms. We've just managed to have a farm school re-roofed by an eng school. So we try and help. We hold it very loosely. And we share the benefits of the r/ships we've got. We've got some very good external links. The business community. is waking up that we have an impact so that is good. We have bus providing meals for the orphans every week. One on a day and one on another day. And s. bean. Every month they've given us one page.

We've had other businesses like Lever Bros sending their whole management staff up here for a weekend where they worked with the orphans and in our project. They put money into it as well. Built structures. So they're waking up to see that we can do it. Part of their management training.

So local and beyond. Any feedback from local citizens?

They serve with us. Mainly through the churches, but one or two not. "I can help here, here" We're working on a thing at the moment to help skills dev to create employment. Quite a lot of our folk teach in the schools. Extra lessons. Retired people. Generally a good r/ship.

Vision, goals, purpose. Any distinction between the church and the poverty alleviation strategies?

We've given them individual names to make them more acceptable to people of other faiths. And also we don't want people to think that to use our services they have to belong to the church. Make them soc acceptable. In name they're different but in heart they're the same. The church and the ministries really are one and the same.

And long term plans?

Planted into Manyanshing. We now feel we're ready to begin rolling out these projects into that area. So they are sending us people for training on the job. Send them back with some of our people. People of hope is the first one we're starting which will happen in the next two or three months. So our plan is all churches should be doing these things. Some do not have the gifting or the skill. Like a school. Our school is built around the gift

of a particular person, which is now becoming a team of gifted people. We want to have a school in our rural Lesotho church so we're thinking of one couple moving there. The skill will be transferred. So our long term plan is that all our churches wherever possible will be fulfilling the apostolic call of remembering the poor in every possible way. So this is a base church and others will become base churches.

What would you say are the church's strengths and weaknesses/successes and failures?

Strengths, I think there is an incredible mercy gift amongst us and also team work, and church involvement. Weaknesses, I think sometimes, we release people very quickly. We don't wait till they're fully trained before we release them. Strength and a weakness. Others, keeping up with the workload is very hard. We are very busy people as you can imagine. Communication sometimes is a weakness. Keeping everybody focussed and informed and working together. Failures – where we've started need driven projects. Successes – where we've started team driven projects.

Theological standing?

Read the paper. We've got this mandate to look after the poor and have compassion on those who don't have. 1Tim. If you don't care for someone in your family you're worse than an unbeliever. Quite a strong statement but very factual. We're so driven apostolically; we've got to remember the poor. How we do it is an interesting one. And I think we're all discovering that. I think that we have strengths and certain people and I think I've got a gift of making things happen. To take a concept or a teaching and make it operate on the ground. Other churches don't have that. So they find it very difficult. Limitation. I am an ex-business man.

Theologically I think there is just such strong evidence in the bible for looking after the poor. Beginning with the family of God and obviously it expands to the poor in general. So we feel very convinced about that. Theologically we are further convinced that salvation and baptism in the spirit is true poverty alleviation – poverty of the spirit, and then we can deal with the natural man.

What is unique about church involvement over non-church?

Level of church involvement – we get our whole church to be involved in some way or another. That becomes more and more of a challenge as the church grows. We've been through a lot of growth so maybe the 80 has dropped down to 65 because of lots of new people. We have very high involvement. We use everybody as best as we can. Another unique thing is us working together as churches, but I suppose you could change that to us working together as friends. Mutual respect, admiration for each other, our gifts, and honouring. Within Clarens. That's something we work very hard at doing across our churches, involving other churches.

The other unique thing, why we haven't gone the NPO route, I don't believe is the answer, church in action is registered as a PBO but that's for accountability (to the various churches, society) purposes not for soliciting funds. It also decreases costs. I've just handed it over. And it ensures that it operates in the same boundaries. Dihlabeng is registered as a PBO, not an NGO or NPO. It is law, we need to be transparent. The school is registered with dept of education and they are supported by that dept. We have very few scraps between the various churches. Theologically, we probably had two that came up over the past year. generally the relationships are very good. We try and be friends first before we function together.

Application/recommendations for others?

1. You've got to be totally convinced that it is their responsibility. Heart issue. Not doing to look good, to keep ourselves busy, or anything like that. We are convinced that this is something that we *have* to do.
2. Realising that you can't do it alone. The poor are far bigger than our resources, both emotionally, spiritually, physically, every area.
3. Being teachable, being willing to learn from others. But at the same time realising that you've got to operate according to the gifts in that church. and so what I foresee happening in years to come, take HIVAIDS for instance, if you want to start something in that, that there would be a variety of models to choose from which hopefully one or a combination would serve a local church. In other words, when we started we were going to adopt the model of a particular church, but as we looked at it, looked at what we could manage, we realised that wouldn't work here. It would be pushing an elephant up a hill.

So we changed it and did it our own way. So we've now come up with a new model that others might be able to follow. Depending on strength of leadership, gifting in the church, all those things

Advise a church to look at their own strengths and then form their own model and try and look at other churches. Have people come in and evaluate what have you got, make suggestions. Got to be ownership. By eldership, and then by the whole church community.. With that I think your level of success will be very high.

And how is this maintained?

Keep the profile of the project before the church. We support the leadership. Continually build the team. We keep flex in the team by adding new people. We train, and prayer is a big part. If it relies on one person to carry it then they won't manage. Working with the poor is a very demanding job. They need the ongoing support.

Thanks so much Steve

Interview with Jo West (Dihlabeng Christian School)

7th April 2006

Hi Jo. Please can you start by telling me about the school?

Dihlabeng Christian School. 80 children at the moment in five classes. Aim to keep classes quite small. Max of 20. So that they can get a good education and lots of one to one support. We have some mixed grades at the moment, but the aim is to get to one class per grade. Eventually there would be eight classes with a max of 20. So we'd go no bigger than 160. It's reception up to grade seven.

At the moment we've got three teachers from England. Margaret is originally Zimbabwean, now South African. Lizzie's [South African] being trained. Reason for lots of English is that the teachers are meant to be self-supporting. These teachers are being supported by churches in the UK. Five teachers plus assistants and translators. Total of eight. Reception combined with grade one, two, three, four with five, and six with seven.

Aim of school is to serve the poor. We're supposed to be multi-cultural. So we try and give priority first to people who have a link with the church so that the family of the church can be served first. But probably less than a quarter of the families are actually connected to the church. The majority are just from the community.

Classes are split according to whatever works best with the staff we've got. I've got [grade] six and seven and I've got 14 all together.

Ok. And how does the school relate to official structures?

The school is registered with the department of education. We're registered and we receive our subsidy from the government. Because our school fees are quite low we get the maximum subsidy. We get an amount per child which is paid to the school. They come every term and make inspections.

We follow the national curriculum. OBE [Outcomes Based Education]. We can also do other things. So the children are in discipleship groups – the older children. We can have genuine worship. We also have a prayer clinic each week so the children can be prayed for. Whatever we want to do.

The discipleship groups are small groups. Boys and girls. An FYP takes the groups. Just the older classes. Like a cell group – pray and discuss. There's input. The whole school learns memory verses. Aim of the school is that the children will come to know God. And also receive a good education. Becoming fluent in English. It's a predominantly basotho school, so English is helpful to learn. They are also taught Sesotho. From Grade R. Also taught English and Afrikaans as well. The aim is that they will do well. Go to high school and then have the option of university if they want to.

Great. Please can you tell me how finances work?

We have some orphans in school because we deliberately try and invite those who normally wouldn't be in school. If they've got no parents at all we have a few who are fully sponsored. And their families don't contribute anything. But the rest of the children, even if they're sponsored, they contribute the lowest – they pay R20 per month. If they're a poor family. What we do is they...the school sees the debt. If the parents want to make a case that they will struggle to pay, they can bring in salary slips. People who have low incomes, have interviews with the board of trustees, reporting their evidence ... what they own. We decided to have a sliding scale. That people shouldn't pay more than 10% of what they earn. So if they're earning R500 per month, then they shouldn't be paying R200 on school fees. So they would pay a max of R50 and we try and find a sponsor for them. I think a bit more than half are sponsored. Because their parents can't pay the rest. Even though the school fees are lower than most of the government schools in this area.

It's good for the parents to contribute so that they're involved in the school... [it also serves as] giving dignity. It generally works very well. Often if you say there is full sponsorship, the parents are not that bothered about what goes on in the school cause they're not investing in it. So they're not really interested in helping. Through work or giving. It works well for them to contribute. We've actually heard even other schools where maybe the parents don't earn anything, they ask the parents to come in and do the garden or clean the classrooms. Contributing in some way to the school. We haven't actually had that situation, but sometimes parents who can't pay have done some work for the school.

Who would sponsor?

Anybody really. A few of the more affluent parents of the children sponsor an additional child as well as paying for their own. We've got a few families in the church that sponsor. We've got a few members of the local community who sponsor children. A few people in other places in South Africa. And in other countries of the world – New Zealand, Holland, UK, They transfer to the church account. We send them reports and make contact every term to let them know how the children are doing. Most communicate directly with the children. Unless they don't really want to. Some don't want to be involved, are just happy to contribute.

Another level of leadership? Board of trustees?

Yes. The school has a governing body, of which Steve Oliver is the director. Also one of the elders, Justus. And parent reps, and other members of the community. So they meet I think every term.

How does school fit in with church?

The school is part of the church. So it's one of the ways the church is serving the community. So it's never been independent from the church. When it was started it came under the authority of the church. And also feeds into the church. Our aim is as children get involved with the school, we'll see their families become part of the church as well. And also in other ways – where we see families struggling, the church can have input into them and support them. We have seen families of children from school become part of the church. and sometimes if we see children who have been badly beaten or whatever, somebody from the church might be able to go round and give help and support and input to that family. So the church can also support the families.

In terms of money, the school tithes to the church out of our income. But we're not directly supported by Dihlabeng church. Though when we've had particular projects, sometimes Steve's had links with other people and teams come – like life change teams – to help. So the church isn't directly paying the school. Although probably at the beginning they might have helped more – to support Margaret on her own before there was any income from the school. The church helped initiate the school and enable it to become financially independent.

There is some autonomy. But Margaret is still directly accountable to the church. She can call on them if she needs help with some decisions. When we've had very difficult parents, Steve will meet along with Margaret. Pete Bonny and his wife (elders) are pastorally responsible for the school so they come to weekly staff prayer meetings. Look after the staff. Also join in prayer for specific children. Gavin is also going to do a day a week in the school.

Great. Can you please tell me what the vision of the school is?

What we do with the vision is we regularly look at it. At least yearly we actually go through it and look if what we're doing is still focussing according to the vision that Margaret originally had for the school. Particularly looking at prophetic words that were given. A couple of years ago we felt that the focus on serving the poor had got a bit lost. Because we were providing a good quality of education we were attracting a lot of different, a big cross section of the community... We've intentionally gone to the orphan feeding programme and asked for young children who would need to start school soon. We've taken them in each year, so we're not waiting for them. Often the most disadvantaged children wouldn't take initiative and come and apply. To do that. We've actually tried to be proactive and ask 'who are the most needy?' At the orphanage and with other members of the community.

So what we do is go through each part of the vision and ask how are we doing with these things = and what do we need to improve. It's not just a piece of paper but we do regularly try and implement it and see where we're doing well and where we need to improve. To keep going through those things...

And where do you see the school heading in the future?

We're wanting to continue to train up local people to become skilled and equipped and able to come to a place where the school is more and more staffed by the Sotho people as well as the people who are already there. I already mentioned Lizzie. But we're keen to train up others as we find them = who could get a proper training on a part time basis at the same time as working in the school. So there are two other ladies we're looking at at the mo who might be interested in doing that. So that we can continue to do that.

We'll have to expand the school. We've just built two new classrooms. The original school building was just two classes and then we build another two. And we're in the process of finishing another two. And we'll have to build more. We'll have to add new staff. Margaret's keen to maybe in the future set up a teacher training centre. Where people might be able to come here even from other parts of Africa, work with us for a while, be trained in Christian education. And go back to wherever they came from with skills. So we're looking at ways to get that properly accredited so that it's a proper teaching qualification. We also want to have a pre-school. Possibly not on the school site, it's a little crowded. But linked to the school. Because we do find that children, when they start, even reception, they haven't done very much at home. They haven't used scissors, they can't hold a pencil, they don't know their colours and they can't count. They tend to be quite un-stimulated at home. And even at the crèches here in the town there are big classes and they just child-mind them. They tend to be very passive when they come to school and not very interested in life. So if you could have them a year or two before then and...yeah. Get their brains working and do a lot of playing.

Longer term it would be good to have a high school. In terms of English speaking high schools in this area there's none. There's a good Sotho high school in Clarens. But the children who have been educated in English, it's quite tough to switch. In Bethlehem there's only Afrikaans or Sotho schools. For English speaking children, whether they're white or black, they would have to board to go to high school. And that's not even looking for a Christian high school, that's just any. We have had Sotho children who have successfully gone to Afrikaans high schools in Bethlehem, but it's tough for them. One of our former pupils who is there now, there's only two or three Sotho in her grade. Out of 100 or 200 Afrikaans. So you need to be very confident.

Thanks for that. Is there anything else on external links?

We've got good ones with other local schools. We're involved with Clarens Intermediate School and do sports activities and that kind of thing with them. We've also built a relationship with a farm school that is near to ours. Very needy school – we've done puppet shows and special things for their children. We've invited them and also they come for sports. All of the local schools for sports. Even overseas schools – we've got links with a school in the UK. We've been a partner school with them for the last three years. They've visited quite often. And we've visited them.

Local government is supporting. We have a good relationship. A gentleman from Bloemfontein department of education comes every term and we've built good links with him. He enjoys the meetings and seeing what's going on. We also have access to the support services of the dept of education so if children need assisting with special needs we can call them in.

Moving on to specific practicalities, how do extra-murals work?

We actually have a lot of clubs. Children choose: cooking, music, recorders, drama, environment, choir, volleyball, sewing, embroidery, knitting, and more... We run different ones different terms.

Can you tell me about the transport situation and the proximity to the main road?

We're often anxious about that road. Most of the children walk to the school. Even from reception they walk on their own. A few of them if any are walked by their parents. We have phoned the department of education and they've put some of those road children signs. But they don't seem that interested in a bridge or a crossing. We very regularly take the children down to the road and help them cross and teach them road safety. And ask older children to take responsibility for the younger children. Stress to them the dangers of the road. A handful come in cars. 90% walk.

Jumping about here, what's the history of the school?

I think it started in 2000. Margaret was here the year before that – doing frontier project for the church. During that year she realised there was a need for a school, providing good quality education, particularly Christian education in this area. So she started the following year, I think with nine children they met in the garage of her house. So it was a mix of some of the leaders of the church children and a few others. It quickly grew. Word got a round. They moved to a house in the township. They had about 20 children. By the time I came, 2002, they moved to the existing building, which used to be a preschool, on the current site. They had two classes. Margaret then employed a Sotho qualified teacher. Lady. She had the younger half. Margaret had the older half. That lady then left. Lizzie was working as a translator and assistant. So when I arrived, Margaret and Lizzie between them had 40 children in two classes. When I came, I took the younger half. I had up to grade three. Margaret had up to grade seven. Since then it's grown and we've added on teachers and classes.

Thanks Jo. What recommendations would you give to other schools/churches?

Get in touch with other churches who have been involved in similar projects. Share ideas. Not every person should find out the hard way. I know Margaret is keen to do that. She was involved in a Newfrontiers education forum last year that met just before Brighton conference. made good links internat. Other Newfrontiers schools. Good network. Can now email those for help. I think she's also trying to write a handbook for other schools to use.

Definitely it's worked well to be part of the church rather than a separate project because we're fully supported by the church and can feed into the church. I have worked in Christian schools that haven't had the same set up. That have been independent. It's much harder. This model works well.

How so?

Because you're part of what the church is doing. The staff are supported. They come under the churches covering. You've got a definite purpose. Supported in terms of prayer and back up. It works well.

Any difficulties of that affiliation?

None that I can think of. It's also good to for church to have an appointed elder looking after the school. so you know who to go to if you need help.

Ok. Can you please tell me what is 'Christian education'?

An all-round education where your not just aiming at improving this child's academic success/literacy levels etc. but to look at the child holistically. So you're giving them a chance to develop their relationship with god. You're also interested in them emotionally and their families. We're not forcing children to become Christian or saying they have to be Christian to come in fact we've got plenty of families who would openly say they're not Christian and not wanting their children to become. The children know it's a choice. In a Christian school the parents sign a doc saying they're happy for their children to be taught that Christianity is the truth. They're happy for them to be involved in prayer, worship, biblical teaching. There is an openness that you can present Christianity to them, but they're not under any compulsion. We try hard not to make children feel that they

must choose one way or the other. But that they're free and can make their own choices. It's just that you can present Christianity to them.

I think it's much more holistic. We visit the families twice a year. Spend time with parents. Build relationship with them. As well as inviting them in to the school every term. We try and support them thru whatever they're going thru.

Thanks Jo. One more thing, can you tell me briefly about the ministry into other schools?

Laura heads up a team to go into two local schools. Offer them biblical perspective on things they're studying. Particularly life orientation – a subject on South African curriculum. Looking at relationships. Sexuality, HIV, etc. She's been given the freedom to go in and teach. Girls in one school. mixed in the other. Teach those subjects from a biblical viewpoint. Goes in every week.

Thanks so much

Interview with Lizzie Mbele (Dihlabeng Christian School)

7th April 2006

Hi Lizzie. Please can you start by telling me some of your personal details?

Born in Gauteng. Krugersdorp. In basotho culture, first born is given to grandparents. At seven months came here – farm called Oranje. My grandparents moved to another farm. I lived there until 21, with grandparents and brother and sisters. Lovely family. My mom and dad separated. Stay with grandparents look after us because parents separate. Stayed with grandparents until granddad had enough. Also separated – in different rooms but same house. Big thing. Tough time. 1992, grade 10. Left school to work, for two years. Then realised need to study. Finished 1997. Then helped brothers and sisters helping Gran with pension money. Six at home. Difficult. Sister had a baby. Now seven. Mom and Dad not helping. Only grandma.

Before finishing school, I was born again in this church. I forgave them. After finishing school, I worked for Gavin, 1 of the elders. Clean and washing. Praying together for the family – parents to return and look after us. At least a good relationship instead of fighting and disrespect. Only me was saved. Family was going to the other church. Prayed and prayed. Then I was able to forgive my granddad. Worked for Gavin [a church elder] for two years. Then Steve asked if I would serve the church and stay with the frontier year projects. Lots of praying. Saw breakthrough. Money was a problem. I would go home and feel really sad for my grandma.

Ok.

In 2000 I finished that job. Returned to Gavin. Then soon after, Steve asked me to work at his restaurant. Worked there until 2001. My grandma and brothers got saved. Things improved at home. Then I was asked to help at the school, join Margaret. Coming to help. I felt it was god's way. I love working with children. I used to help with Sunday school. But I didn't have the heart to be a teacher at a school. I watched Margaret work with the children, who were mainly black, poor. We didn't realise in our culture there is so much poverty. I realised that our people need help. So I worked there from 2001. In the second year I started to feel about the work I could do.

I thought I could learn to be a teacher. Jo came. I saw to work for God is really good. I learnt a lot from Jo West. She would always give to the children in need. Love them. The thing we didn't do as basotho people. Even if someone is in need. Because we don't know God. Jo would give the kids a hug. Always asking do they have food, what can we do for you? Watch them while they're playing. It's not happening in department of education. The teachers stay in the staff room. They don't have...if the children get injured, it's the parent's problem. At school we have learnt to sit with children and chat. I learnt that the children are so open –even things happen at home. Family are suffering. We can pray together. See answer to prayer- provision of job

within a week. In 2001 I started to study to be a teacher (haven't finished yet – hopefully this yr). I've learnt a lot from the school. Now I have my own class. Grade two. But I do Sotho from grade two to seven. Busy.

Do you run any clubs?

Netball.

And has the church helped you?

So much. Especially with work. All the time they ask what do you need? How can we help you? They know my family and ask after them. Giving love all the time. Meant a lot for me. Even my friends out of church don't care this much. Everyone wants to see everyone being happy in the church.

How has the church helped Clarens?

Many have realised Dihlabeng has done a lot. Reaching to the community to the poorest. To the township. The church has been so involved in the township. The people from the township like to go to town. Sometime they're irritating others. You can notice a difference in those people from Dihlabeng. When you greet. Say from Dihlabeng. Others can see light.

We have a flea market at school and businesses from town help out. Opportunity for others to help the poor. Many are involved with the orphans – supply food. Butcher supplies bones for soup. [Many examples of individuals]. Another lady was very very sick. We attended her. Told her about Jesus. People love to be prayed for. This lady, called Josephine. We prayed with her all the time. Invited her to church. She said she has her own church. Asked if she wanted to be saved. She asked what that meant. It's an issue that our leader is white. Her life has now totally changed. Her children were in a bad place. We prayed for them. Then when we went again everything was much better. She is now bringing many to church. [20:00]

And how have children been helped?

One, she's 13yrs but we allow her to Dihlabeng School. She is an orphan. She always struggled to pray. She said she is worried because she doesn't have parents. She was unhappy. We encouraged her. Asked her what we could do. She was always thinking about her parents. Sad that she doesn't have nice clothes like others. We asked if she would accept Christ and trust god to help her forgive others. We prayed. She became a Christian. She said she felt a bit better. Now she is a different child. She really engages with the other children. Feels friend is her sister. Now she has family.

So Clarens is a better place because of the church? [A poor question - leading]

Yes, a better place.

How has church helped alleviate poverty?

Most people in the church have got jobs from others in the church. Even small part-time jobs. Cleaning. Even those who aren't employed are at least able to join in with activities such as People of Hope. Clothes are sent, from Cape Town, overseas. Food parcels too.

How is church different to other churches/school/clinic?

The people feel free to share. They are open. Free to tell problems or sicknesses to others. Whereas they are hesitant to tell/get tested at clinic. The church is like a family. Like a home.

How do you think the activities be improved?

Would be good if church trains others. Especially the youth because we have a lot of youth. Trained to work with sick, orphans, (many don't like to work with children. But we have many children who need help). Educating people.

The school is very popular. People like their children to go to Dihlabeng. Because small classes, the buildings, the current students behaviour, English medium, children feel safe, family. Children are interested in prayer – tell their parents bible stories, pray for their parents. Big impact. Therefore, hope to expand the school. Build many more classes.

Any other needs in Clarens not being addressed by church?

I don't think there are really now any need. Most things are about jobs. If people are not working it is serious case. They are suffering. [implies more jobs needed].

That's amazing! What could be recommended by township people to church in way church helps?

Need a team. It helps. Builds confidence. Decreases the workload, help one another. Involve the poor. Even if helping, let them do it. Teach them to grow in their garden. Working with and training them. Teach poor not to throw away clothes, but to give to others in need. [Limited answer]

Thanks so much Lizzie.

Interview with Pete West (Farming God's Way)

(This interview was not digitally recorded and is thus noted here as bullet points.)

7th April 2006

- 19 leaders of villages, including John and Pete
- They do all the training. No payment, except thanks gift of R400 each (from UN/FAO money). Hopefully increase to R1000 each. Transport costs are paid too.
- 238 farmers, including the 17 village leaders.
- Work in 2 main provinces – Butha Buthe and Berea. 1 hour distance from each other.

- FGW spread by word of mouth.
- To become a supported farmer – don't ask to join and organisation, but rather a 'team'. A 'Team of Restoration'. = Restoring hope in farming through good stewardship and godly principles.
- Farmers on team must do farming according to instructions. Originally there was a written contract, but stopped because too impersonal. Rather emphasise relationships.

- Once join, they get trained. The farmers also get weekly support from the team leaders during planting season – for accountability and pragmatic purposes.
- The farmers get seed and fertilizer. Each farmer gets a different amount. Specific according to number of holes, worked out by a formula.

- Finance – in 2005/6, the UN agreed to three instalments of a total of US\$8000. FGW to give reports on expenditure. The money is used to subsidise the salary of Pete and John, but they have given much of this to the 17 leaders and towards transport money. [Generous]
- Also the odd gift from Dihlabeng.
- Newfrontiers have also given approx R100,000.
- All seed and fertilizer is given from the UN.

- Chronology – started in 2001. 17 farmers.
- In August 2004 – August Basson invited them to join with his agreement with the FAO. Numbers increased to 128 farmers.
- Now up to 238.

- Problem – UN support is a pressure because of their reportage/feedback requirements and accounting/auditing needs.

- Their support is expected to stop soon. It is coming from an emergency funding budget which is meant to be strictly awarded on an annual basis. [Already exceeded the initial 1 year funding agreement].
- Results – FGW increases the yield dramatically. In Zim, FGW farmers were reaping 24x the national average yield. In Lesotho it is about 10x. One farmer increased productivity from 6 bags to 40!
- Vision and training [based on biblical principles]=
 - o On time
 - o To a high standard
 - o Without wastage
 - o With joy
- Eventually, a family can produce enough to support themselves, plus a surplus which is sold. The money is used for fertilizer/seed the following year and a diversity of diet. [Sustainability].
- The leadership team hopes also to help market the crops.
- Team leaders are appointed according to their high yields and evidence of good stewardship. Some already are clearly able to lead and are in fact doing so. John and Pete therefore discern who should lead FGW. Only ½ are Christians.
- Rehoboth Church oversees. They give direction. They don't control, but keep the values of Newfrontiers and Rehoboth. (Rehoboth was one of Jacob's wells. Sesothoised).
- The vision of the church is to equip God's people to change the nations. FGW is part of that.
- The church is autonomous. But they work very closely with Steve Oliver. Steve initiated and asked John and Pete to lead/run it. FGW is at the heart of Dihlabeng – support it through prayer and volunteer support (FYP etc). Reports are given to Dihlabeng. FGW is about to start in Clarens too, on home plots.

Updated by Pete – Saturday 31st March 2007

Now 23 village leaders, up from 19. Getting R500 later this year each. (up from R400?). 231 farmers and 75 have left to another group. Newfrontiers and UN/FAO have continued their involvement. UN now in 3rd year!!

Interview with Loretta Dickerson and Liesbeth Lengoabala (People of Hope)

8th April 2006

Hi guys. Please can you tell me about the start of People of Hope?

Loretta – I was in care in England, and Pete was in Engineering. Came out to serve Steve Oliver and the church. He collected us from the airport. We discussed our responsibility on the way back – he wasn't quite sure. When we arrived in Clarens itself, just at the top of the hill, he told me he would like me to teach swimming to the school. And Pete to do maintenance at the school. I thought that's fine, but as a sideline. And before we got to the bottom of the hill God must have whispered in my ear all this trouble about HIV – that we must really do something about it. I didn't know what to do. I only had a care background.

So over the next week, I started to pray about it and to ask god to open the doors. On the second Sunday here, praying in church, we were asked to individually pray for our needs/what god wanted us to do, and I was at the front, got divided from Pete. Prayed, lord open the doors, make it possible to touch the area of HIV. Pete was at the back of the church with a guy called Johannes; he was praying put someone beside me to go pray for people with HIV in the township. It took three weeks to catch up with him. Every time we saw him at church, Pete pointed him out, and next thing he was gone. But eventually we did get together and went out to a young lady that he knew in the township who was HIV infected. A former teacher. A lovely lady. She was in quite a bad state at that time. So we just started praying for her. It was so evident though, that she needed a lot more assistance than that.

After a couple of weeks I heard that she had gone back to work and that she was teaching people English in her home, which was her subject. And out from that, a couple of weeks later, I had a phone call from Johannes, saying can we take her to the doctors in Quaqua. I was a bit green behind the ears. It's an hour and a half away.

He was an herbalist. Not a proper, as we would know. He gave her reams of medication and the situation was, at that time she was about five stone in weight. And I had to lift her from her bed into the back of our bakkie. Which wasn't the ideal form of transport. But we laid some mattresses and took her there. Got the medicine and came back. It was so evident that I couldn't leave her in her family's hands. Because her mother had a full time job, the head of the family. Had four children of her own anyway. It was her only daughter that was dying. So I decided, without actually asking her. I said to her I'll look after your daughter. I'll take her home. If you want to come to the house and stay with her, that's fine. Or anybody else from the family. We had lots of room at the time. She was really pleased that I'd done that. But in hindsight I think I'd go round it a bit differently. But I don't have any regrets of taking her in.

Over that time, we really got to see a microcosm of what HIV is about. How it affects the patient, the family. It wasn't a long period, but we had time to counsel the family, her brother was in real turmoil when she told him the problem. He couldn't handle that there was no cure for this, or at the outcome. He was full of rage. So we spent a lot of time counselling him. The mother had time to spend quality time with her daughter. Because she came and stayed at the house, along with her own daughter. The whole family really got to see god in action. Ordinary people were looking after ordinary people. Because I haven't got any qualifications. It was really just trying to reach out and touch the community.

So after two or three weeks it was evident that while she'd made a lot of progress she was in a lot of pain. We haven't got the facilities to give pain relief. So she went to the hospital. She was there for about 10 days. Each time we took the family back and forth to the hospital. We visited twice a day. But she did pass away. In that period of time, while she was at the hospital, we also got an insight to the workings of the local health scheme, in the hospital. So all in all, god was showing us in miniature, what it was like.

Gradually the work increased. We had about 12 families that we were visiting on a regular basis. Praying and giving the gospel. Out of that some people began to join the church. but there wasn't enough workers. So we approached the church and asked those who had a passion to serve.

Liesbeth was always used to serving out in the community. She was seeing people and friends and neighbours and helping where she could, but had no formal training. But she was helping.

Liesbeth – I just felt I should help the people. Cleaning the houses, washing. Sometimes I found people so sick with no support at home. Family at work. Alone. They haven't got money or any car to go to the clinic if they had an appointment with the doctor. One day, one of the ladies I was caring for, she died, and that's how I met Loretta. Because when she came to church and asked for help, I was one of those who responded.

Loretta – Initially, when we spoke to the church, about 20 came forward. Then we spoke to Attic. They are an organisation that does training throughout the Free State. They gave all 20 formal training. But out of those, only about three were available full time. So myself, Liesbeth and another lady, began to work full time in the community. Except Liesbeth had two days where she worked elsewhere.

God's been good. Providing money. Some from our church in the UK. We were able to pay her a wage. So she came away from her work and worked full time. Our first full-time [paid] worker. We're supported by churches in the UK. three churches that send us clothes whenever they come. They quite often do fundraising at home.

Within our own church, Steve Oliver got together with other churches in the area. Now seven. Combine together, called Combined Churches in Action. They raise money to support the projects that we do. People of Hope being one of them. So that gives us a regular income. Which has allowed us to take on another three full time workers. We also have some which we give to when we can, but I can't give them a full time salary, because we don't have that kind of money and can't sustain that. I don't want to take on people that I can't continue with.

But each person that's come to work for us, has come for a min of three months without any wages. Sometime six. Depending on how much money we have. But at the end of the day they've all got to put food on the table, pay their bills, you know. But we've gradually built that up. We've been given a place to work from. Right in the middle of the township - Kgubetswana. There's a shop there owned by the church. The young couple that run the shop managed to get accommodation. So we now have two rooms that they were living in. one as a storage area. The other is an office. One of the girls we took on has become our administrator. All the girls that

work for us at the moment are Sotho ladies. They're from the township. Cause we wanted to motivate from within. And teach people from within the facilities to look after their own, rather than bring people from outside. So none of them are qualified. They all go in with god's grace. And show god's love. Our training was basic. So the area we can't do anything about, the nursing side. We do basic first aid, but beyond that, we refer to our local clinic. We have a very good relationship with Itumelang - the local clinic. And at the hospital we're very well known as well. In Pekolong, in Bethlehem.

That's really how we started. Our equipment and things are provided from various locations as they come to us from churches. Clothes are from local church, cause we have to have some supply of clothes. So whenever people grow out of things, they drop it off to us. I've got two parcels waiting in the hallway. Food we get from pick n pay via the orphan feeding programme. So we get all the surplus food, going out of date, which they make soup every day for the orphans. If there's anything left over we get it. Occasionally we get provided with government stock. But that's not through our own application, that's through the hospice at Bethlehem. When they have a surplus they give it to us and we give out dry food packs. Some of the money that's sent to us from the church in England, if they specify they want it for food, then we go out and buy food.

How frequent are those packages from the orphans?

Not very frequent. We can only use what god gives us. If it comes here, we give it out. We don't keep a big stock of clothes because we have such a need here. In the winter, the temperature in the shacks sometimes goes down to -seven. If you've got no heating other than a small stove, they get very cold. We've got knitters in Montague. A group of ladies who get together and knit blankets for us, woollen jackets, hats and things for children. They're about to come up and drop off a load.

Staff body:

Loretta- There are four paid workers, one sponsored, one on gift, and five FYPs. Odd people to call upon out of the original 20. Pete West got the original training. If I'm not here, he will drive people to the clinic. We're about to start some zero tillage - make some vegetable plots in gardens in homes, so there are fresh vegetables. Everything we do, we try and keep in the home. Occasionally I do bring people here for a shower. Sometimes they stay if they're really bad. But most is in the home. We teach people in the homes how to do bed baths and clean, tidy etc. we encourage that and support them in that.

So what years was this development?

Started Dec 2003. I arrived in Oct. Went out in Dec with Johannes. A month after that it grew. Coming up to two ½ yrs. At the last count we're serving about 138 families. Probably more than that now.

Liesbeth, do you go every day? What does a typical day involve? How long is a visit?

Liesbeth - From Tues to Fri. Start at 9am. Encourage each other from the bible. Pray. Prepare. Then clean the house, sometimes take them to clinic, pray with them.

Loretta - When we visit someone for the first time, we take a form. Like a check list. Basic details of person's age, address, ID. ID needed to get a grant. Also tells who are the illegal immigrants - we get a lot, because so close to [Lesotho] border. Most of the squatter people are from there. Form also has med history... current problems, how they found about us.

There is an additional form. At the back of that - which documents everything you did that day. It is taken each visit. Any work left over, who went. In case I need to check on something. At four o'clock, all the girls come back together to the office and we discuss the day's work. Any problems. Any situation needing prayer. Then that's prayed for the following morning. They go in teams. There's a board in the office so everyone knows where they're going, what they're doing. Everything is confidential.

The area is broken down into three townships and a squatter area. Squatter is about 2000 people. Kanama, Kgubetswana, Phahameng [new]. Usually one visit to each area per week. Generally the job is nine-five. But often we are called out of hours. Then any of the team will go. Whoever's nearest will go. Christmas day was spent in the car park of Pekolong hospital with a turkey sandwich and a mince pie! I had two in maternity and one in A+E. Chopped her leg with an axe.

Liesbeth – she’s chopped it again!

Loretta – She’s about 80. She was the only one who didn’t want us in the house. They didn’t want anything to do with Christianity. James 2 – faith and action. Eventually he let us in. he’s in late 70’s. a cow herder. Feeling under the weather for some time. We prayed with him and he was fine. In that visit, I realised his wife had had a stroke. She couldn’t do any housework. Hands gnarled up. I worked on her with some physio and prayed for her every time we visited. They both gave their lives. We got involved with the family. Counselling. Because their daughter continually went to Joburg, left her two children behind without telling anyone. So the grandfather brought them into the house so they had an adult to look after them. But they couldn’t cope. He was out with cows all day and wife was getting on. Couldn’t cope with four children. The outcome was the 14yr old wouldn’t come home at night so we had to go and counsel her. Put it through to welfare.

So we feed people into the system that’s already there. CCIA have an advice group, orphan feeding. When we come across orphans, we feed them into that. Groups that deal with sewing, teach people how to do jobs. Another does literacy, computer work. Enables people to get jobs. So we feed people into these, that are supported by the church.

Great. And how does a new family approach you?

Liesbeth - they just call, approach us, word of mouth.

Loretta – we want to take this further. The great commission. We’re planting a church into Ladybrand. Simon [pastor] and a lady who is already in the community, like Liesbeth was, will stay with us for a week. We will give her training – theory and practical. Then we will send one of the girls with her for a week. To give her help in that initial stepping into the community. While she’s here we will build confidence – see how to set it up. Then when one of the girls go, it will help to get her started. She will have the support of Simon. They have an office that they can work out of. We’ve bought clothes for them cause we knew about the duplication of the work. After that, all we’ll need to do is go back and make sure they’re on track – the correct paperwork to get started, point them in right direction.

So this year we’ve got Ladybrand, Maseru and Fouriesburg which are our church plants. It won’t be called People of Hope. We want them to choose their own name so it’s owned by the church. All we’re doing is igniting the fire, starting off the groups.

What skills/strategies would you recommend for others wanting to do the same?

Loretta – I can show them how to assess and get started. I recommend they link in with churches abroad. Show them how to do that. Newfrontiers probably, but we don’t mind. They’re a real asset. It’s a two way thing. They quite often send us teams. We’ve had teams nearly every year. about 17 people. They help. They send out new Christians. It has a huge impact. It’s life changing for them. When they go home they witness to what they’ve seen. That increases the support we get. Now it’s real. They own it too. We have three churches that do that. Peak District, Swindon, and Biggin Hill. And now we’re also supported by a church here in Africa – the knitting group in Montague. They also sent up sewing machine for one of our girls that is going to support the Ladybrand duplication of the work. So she has income. And she can teach others and empower other people to get work.

So its four groups. Hopefully we’ll put out that invitation to all churches in Newfrontiers. I’ve already had another group in Montague who.. [want to get involved]. I’ve had quite a few prophetic dreams about India. Our pastor is in the process of making contact with Mumbai. Seeing if we can help them in anyway.

Liesbeth – [30:00] [Story about a man who improves in health because of work of People of Hope.]

Loretta – Yeah, we use a holistic approach. We must assess the physical, emotional and spiritual needs. One without the other just doesn’t work. If we just deal with the immediate needs, the emotional could be in real turmoil. [dog barking interrupts] The spiritual side provides real hope. Each of those are looked at as part of the assessment.

And any areas for expansion or improvement?

Loretta – Financially is a burden. We've never really struggled though. God is faithful. But we did have a situation about three or four months ago we had no money to pay any of the wages. We prayed throughout the situation. Then we had two donations of R10,000. Came from nowhere. As soon as we run out of stuff, it just turns up. I'm not that worried about that. If we haven't got it, we just go without. There are so many people out there with need. We just need to make that first step.

I don't think we will change how we do things. We've had offers of a hospice. We did look at buying a piece of land to build a hospice. I really felt strongly that wasn't what god wanted. When you're working behind brick walls. People don't see god's work. They don't see the heart of it. They look at you as an institution. Even if your not government funded they assume you are. You're just doing another job. But that's not what's happening. These are ordinary people just reaching out in the community. that's what's changing people's lives. Cause they realise that anybody can do it. Even if you're not qualified you can still reach out to your neighbour. If you walk through our township. We've been here two ½ yrs. The difference is huge. We walk around, they know us. I'm not afraid to walk around at night.

Liesbeth – I asked Loretta for a holiday for a week, but it wasn't a holiday!

Loretta – something we could improve for our staff. We offload each week. But I would love somewhere for our staff to go, for teambuilding. A retreat. In a social way. They don't have the money to go on holiday. If I'm overworked I can just go on holiday. But for them it's different. They haven't got that luxury. They really do need somewhere to go and switch off. It is very demanding. Emotionally and physically.

I'd like to have some better equip. to be able to teach with. We teach with what we've got. Mainly overhead. They listen to me. The odd work book. What I really need is a laptop, with projection. That would be good. This should happen though. Now that we've invited other churches to get on board. We had a prophecy over the church. of a hanger. That people would fly in, learn, and take it out. That's more a less what is happening on a small scale. But that will grow. We have an opportunity here to show them not only theory but practical. And our team is ready to help teach others. You have to be careful when you ask god to open the door! It's really taking off.

Do you have official registration anywhere?

No. Official representation goes through Benson at Project Gateway. Or through Nicky Welsh. If I have any real problems I can contact them at any time. We have the back up. We submit to the elders of Dihlabeng. And are accountable to them. Beyond that we go to Benson or Nicky. Without that we fall flat. We need a lot of prayer. The elders encourage the church to pray for certain aspects. He [Benson?] was the one who brought the prophecy about the loaves and fishes. I thought he was mad at the time. In England, if we see a problem, we just fix it. But in hindsight he was right. People see the heart of what you do. It means you can get started straight away. Anybody can start. They don't need all this money, big buildings. Just get up and go. Which is the beauty of it. That slows it down. Keep it simple.

What would you say are the benefits of working with the church over NGOs?

Both would work. But you know yourself, you know your own church. It's much easier to take directions from your own pastor then to go to an outside body. Because we're coming from a Christian background, everything is biblical. Which is the truth. All the guidelines are there. Alcoholic, marriage problem. Anybody can pick up a bible. It's a good blueprint.

Liesbeth – better to work with the church. better to work with Christians. Because you can encourage people from the bible.

Great. Can you tell me what is the vision? Goal of activities?

Help educate the community.

Thank you so much.