AN EVALUATION OF COMMUNITY DEVELOPMENT PROJECTS IMPLEMENTED BY THE CHURCH OF THE NAZARENE IN ORLANDO EAST

by

STANLEY MAPHOSA

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SUPERVISOR: DR DA KOTZE

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I declare that AN EVALUATION OF COMMUNITY DEVELOPMENT PROJECTS IMPLEMENTED BY THE CHURCH OF THE NAZARENE IN ORLANDO EAST is my own work and that all the sources that I have used or quoted were indicated and acknowledged by means of complete references.

Date: 12/03/2014

Signature
(Stanley Maphosa)
Acknowledgements

It is with excitement and great relief that I have come to this point in my studies. I received a lot of support from the following people whom I want to acknowledge for their role:

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Abstract

As the church focuses on people's spiritual development, there is growing realisation that the church should be holistic in its approach and participate in resolving urban poverty issues through the implementation of community development projects. This study looks at the way in which traditional theories of community development concentrated on stimulating economic growth and ignored the social aspects involved. It suggests that despite the massive injection of donor funds to some communities, the situation of the poor has deteriorated over the years and sustainability of projects has been minimal. The study finds that projects implemented by the Church of the Nazarene in Orlando East, while improving the lives of the community, are not in line with community development principles and the sustainable livelihoods approach primarily because the community was not involved in the assessment of needs or designing of interventions, and the community members were only the implementers. The evaluation of these projects through this study suggests an alternative developmental paradigm that has been used with success in other similar circumstances – the sustainable livelihood approach (SLA). The SLA contends that urban communities should become planners, initiators and executors of community development interventions so that transformation can occur. The study recommends that urban communities such as that in Orlando East have to change their behaviour and attitudes, be willing to accept change, and take ownership of their own projects. The facilitators, non-governmental organisations (NGOs) and government have to be willing to unlearn their traditional ways, to listen, and to accept that they are not the only experts in community development as they attempt to embrace indigenous knowledge systems.

Key words

Community development, sustainable development, sustainable livelihoods approach, empowerment, participation, people-centred development, projects, church, monitoring and evaluation, implementation, participatory development approach, community capacity building, community empowerment, church, compassion, spiritual, partnership
### Acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>AIDS</td>
<td>Acquired Immunodeficiency Syndrome</td>
</tr>
<tr>
<td>ANC</td>
<td>African National Congress</td>
</tr>
<tr>
<td>CBD</td>
<td>Central Business District</td>
</tr>
<tr>
<td>CBO</td>
<td>Community-Based Organisation</td>
</tr>
<tr>
<td>CDW</td>
<td>Community Development Worker</td>
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<tr>
<td>CHW</td>
<td>Community Health Worker</td>
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<tr>
<td>DFID</td>
<td>Department for International Development</td>
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<td>DSD</td>
<td>Department of Social Development</td>
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<td>DTI</td>
<td>Department of Trade and Industry</td>
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<td>FAO</td>
<td>Food and Agriculture Organization</td>
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<tr>
<td>FBOs</td>
<td>Faith-Based Organisations</td>
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<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
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<tr>
<td>IMER</td>
<td>Institute for Missiological and Economic Research</td>
</tr>
<tr>
<td>NCM</td>
<td>Nazarene Compassionate Ministries</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Governmental Organisation</td>
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<tr>
<td>NMI</td>
<td>Nazarene Missions International</td>
</tr>
<tr>
<td>NPH</td>
<td>Nazarene Publishing House</td>
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<tr>
<td>OVC</td>
<td>Orphans and Vulnerable Children</td>
</tr>
<tr>
<td>RSA</td>
<td>Republic of South Africa</td>
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<tr>
<td>SAHAC</td>
<td>Southern Africa HIV/AIDS Collaboration</td>
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<tr>
<td>SDMI</td>
<td>Sunday School and Discipleship Ministries International</td>
</tr>
<tr>
<td>SLA</td>
<td>Sustainable Livelihood Approach</td>
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<tr>
<td>SOWETO</td>
<td>South Western Townships</td>
</tr>
<tr>
<td>UNDP</td>
<td>United Nations Development Fund</td>
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<td>WCED</td>
<td>World Commission on Environment and Development</td>
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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 Introduction

This study evaluates community development projects implemented by the Church of the Nazarene in Orlando East in line with community development principles and the sustainable livelihoods approach. The Church of the Nazarene, through its development arm, Nazarene Compassionate Ministries (NCM), has been operating in Africa and South Africa since 1907. The church has conducted community development through child development centres, disaster-response initiatives, AIDS Ministries and income-generating projects. NCM has interacted with local communities, local leadership, other non-governmental organisations (NGOs) and government departments in the process of implementing its four projects. The Church of the Nazarene, through NCM, is a community-based, public benefit organisation that is subject to such evaluations and public scrutiny on the work that it conducts with and for the community. This is the basis for this evaluation. Contemporary development thinking, especially the SLA, has influenced community development in various parts of the world. This study intends to find how the SLA is used in community development projects implemented by the Church of the Nazarene. In order to fit within the development framework that addresses community needs comprehensively, the Church of the Nazarene, like any other development agency, needs to assess, design, implement, monitor and evaluate its community development projects by taking into cognisance some or all of the aspects of the SLA.

This study evaluates projects implemented by the Church of the Nazarene in Orlando East township, Soweto, in Johannesburg, South Africa. This forms part of the on-going monitoring and evaluation process that all projects in community development should undergo as part of the project cycle. The discussion is on the ways in which the Church of the Nazarene has made an impact on community-driven projects, households, volunteers and individual recipients of aid. This evaluation related particularly to the four projects that the Church of the Nazarene is implementing: child development centres, AIDS Ministries, income-generating projects and disaster-response initiatives. These were evaluated to check on their successes and challenges and to assess whether they line up with assets creation and community development principles as stipulated by the SLA.
The study also evaluates the contributions and inputs of volunteers, project beneficiaries as well as those of government stakeholders and state departments in the projects and the community of Orlando East. For this evaluation we have drawn upon two months of physical fieldwork in the area. This was with the direct assistance of four project leaders of child development centres, AIDS Ministries, income-generating projects and disaster-response initiatives, where the researcher visited various community projects and conducted key informant interviews, semi-structured interviews and focus group discussions with a variety of community representatives and beneficiaries from the projects and stakeholders. Besides calling for further studies on the topic, the report is concluded with a set of recommendations that include:

- Promotion of active involvement of beneficiaries
- Encouragement of community change behaviour
- Increase of household asset bases
- Capacity building
- Ensuring financial sustainability
- Development of community monitoring and evaluation mechanisms
- Closure of current projects
- Adaptation of sustainable livelihoods approaches
- Engaging in grassroots advocacy
- Promotion of good governance at all levels
- Promotion of institutional linkages

1.2 Background to the research problem

Despite the potential that the church has to contribute to the community development process, as described in Chapter 2 (section 2.9), it is important that it should align its interventions with community development principles and the SLA in order to achieve greater impact. The potential that the church has will, therefore, be realised only when it rises to the level that it begins to implement community projects like any other development agency. Community development addresses poverty issues of the most vulnerable groups in order to help them build assets and safety nets. Groups of African people that have been affected by urban poverty in South Africa have been found in and
around Orlando East for centuries. Due to this, many churches such as the Church of the Nazarene have set up home in Orlando East, one of the oldest townships in South Africa. This is described in section 3.2 in chapter 3 of this study. The Church of the Nazarene is one of the oldest churches in Orlando East. However, it exists alongside other mission churches that include the Roman Catholic, the Methodist, the Dutch Reformed, the Anglican, the Pentecostal Holiness and the Swedish Alliance. There is also a growth in Pentecostal and charismatic churches that use schools and pitch tents as places of worship all over Orlando East.

Although these Christian churches differ in their style of worship and have different interests and biases, they ordinarily have a community unification role for their members. Hence they have potential value added for community development activities in the places where they have a presence. While other churches have programmes to assist the poor people in Orlando East, the Church of the Nazarene has gone a step further to establish NCM, which is a nongovernmental organisation that deals with community development on behalf of the church. The child development centres, which assist orphans and vulnerable children, and focus on equipping people who are taking care of young children, were of interest to this study in terms of their impact on the communities served by the church. These were seen to be in line up with the SLA and in their sustainability after the Church of the Nazarene leave this community. The work of the Church of the Nazarene, through its AIDS Ministries among people affected by human immunodeficiency virus / acquired immunodeficiency syndrome (HIV/AIDS), through home-based care, support groups and community capacity building was evaluated in this study. The income-generation projects of NCM go beyond the mere distribution of food parcels and Christmas presents that other churches do, and assist community members with skills to generate their own income in order to become sustainable. Hence, they were evaluated to see whether they fit into the SLA. The disaster-response initiatives that help communities with emergency aid when a disaster happens and train people to be prepared are part of the four projects implemented by the Church of the Nazarene that this study evaluated. Community development has been confronted by the HIV/AIDS pandemic, which continues to erode the social fabric of the nation. The effects of HIV/AIDS are enormous, particularly on children, who find solace in the church through Sunday schools, conferences and child rallies. Hence, this research is on
the projects implemented by the Church of the Nazarene in Orlando East to investigate not only how the church responds to the communities, but influences them to build sustainable assets for themselves.

1.3 Research problem

The problem that was researched in this study was the need to assess the impact on the livelihoods of the community of Orlando East, Soweto, Johannesburg, of the projects that the Church of the Nazarene has been implementing there. The concern is on the sustainable livelihoods of the community after these community development projects have been implemented for more than five years versus the reasons for the apparent lack of success of such projects in enhancing the livelihood strategies for the poor in the urban areas, especially women and children.

Development practitioners and policy makers respond in a more dynamic manner if communities drive their development agenda through their own structures and internal community resources. The study intended to find out whether or not this is given the attention that it deserves by the Church of the Nazarene in Orlando East on community projects they implement. Woden (2001:23) maintains that indigenous religious organisations are close to the people and operate at grassroots level to enhance social and development activities to bring about sustainable development at community level. These authors (Swanepoel & De Beer, 2008; Woden, 2001) stress the importance of NGOs and other civil society institutions in the process of community-based development programmes and poverty-alleviation strategies.

The church is one of the oldest well-organised institutions, older than government and civil society organisations. It is close to the people and has had few, if any, changes, compared with other organisations that come and go. Foot (2006:14) argues that the apartheid and post-apartheid mentality of dependency on ‘hand-outs’ and ‘give-aways’ adopted by some members of South Africa’s disadvantaged communities, and reinforced by many church-run welfare programmes, needs to be addressed in the light of empowering communities, such as Orlando East. This should be done through entrepreneurship, self-sufficiency and job-creation activities among other development activities through and with the church.
According to the Southern Africa HIV/AIDS Collaboration (SAHAC, 2007:2), various churches in Orlando East have implemented community development projects in these areas:

- Community health home-based care and visits to people living with HIV and AIDS
- Church engagements and advocacy to speak against unjust systems and structures
- Job creation through income-generating projects, entrepreneurship and skills development
- Youth development in the form of life skills and peer education through innovative programmes

While these are a few examples of the projects implemented by churches in community development, the issues of community participation, sustainability of projects, and successful partnership with other players in development have necessitated the evaluation of projects implemented by the Church of the Nazarene in line with the SLA. While some research could have been conducted to assess the projects implemented by other churches, there is limited or no detailed research to that effect for the Church of the Nazarene in Orlando East and in South Africa; this provides justification for researching the topic.

1.4 Research objectives

In light of these research problems, the primary research objective of this study was to evaluate community development projects that are implemented by the Church of the Nazarene in Orlando East. This was meant to ascertain what works (and does not work in these projects) for the community members and stakeholders that are involved with the church in this community. The research examines the role of the Church of the Nazarene as one of the role-players in community development in Orlando East. The research specifically evaluated the relationship between community development interventions in Orlando East and the contributions of the church as an individual entity and the way in which it collaborates with other development agencies, including government departments, in the study area. The factors, if any, that enabled or challenged the integration and mainstreaming of the SLA in church-led community development initiatives were of key
interest to this study. To summarise, the primary objective was to evaluate the community development projects implemented by the church of the Nazarene in Orlando East in line with the SLA. The secondary objectives of the study are outlined as follows:

- To provide an overview of the theory and principles of community development within contemporary development thinking and the sustainable livelihood approach
- To explain the role of the church in the community development process and activities
- To investigate the Nazarene Church’s role and activities in community development within contemporary development thinking and the sustainable livelihoods approach (SLA) in Orlando East

1.5 Limitations and scope of the study

The major focus of the study is on community development interventions in which the Nazarene Church has been involved in the past five years. One obvious limitation is that it was a single case study, limited to the NCM. Geographically the study is limited to Orlando East, Soweto, in Johannesburg. The other limitation is that the research did not cover other non-Christian religious groupings that might exist within the community. Language barriers were also a constraint. The researcher had to rely on research assistants to translate Sotho and Tsonga into English, which was not their mother tongue, and sometimes they had difficulties in expressing themselves. The dependency syndrome was another limiting factor. The respondents always expected to receive something. When they saw the researcher, they saw help from outside, and expected to be paid for being respondents. Absence of records at project sites and at the head office of the Church of the Nazarene was a further limitation that affected the study.

1.6 Importance of the study

The study will provide an in-depth understanding of the role of the Nazarene Church in community development. This is expected to help development practitioners, Christian church leaders and members to explore new avenues for co-existence and partnership or
to enhance existing ones in order to foster community development in Orlando East. The study will provide insight into the same stakeholders and other leaders as to whether the Nazarene Church in particular and the Christian churches in general play an effective role in community development. It will describe best practices in the fields of Christian churches and community development. The study, among other things, discusses the strength and weaknesses of the strategies and approaches used by the Nazarene Church in community development. It will therefore enable Christian churches to understand the wider implications of their dogma and activities on community development, thereby enabling them to tailor their programmes and activities to community development. It will also make practical recommendations on how the Nazarene Church, and indeed other Christian churches, can play an effective role in community development.

1.7 Research methodology

Qualitative research methodology was used in this study. Two broad activities that were carried out include a review of literature relevant to the study and qualitative field research. Semi-structured interviews, focus group discussions and key informant interviews were utilised to gather data from the participants. A pilot study was also conducted and data analysis and interpretation methods were applied. The research methodology and techniques are described in chapter 3 of this study.

1.8 Definitions of key concepts

Community: The term is a complex one that has been interpreted in many ways. According to Bridger and Lulloff (2003:38), there are overall three requisites to qualify as a community: a group of people who share territorial space, who have kinship or cultural and social relationships, and who are united by economic ties. For the purpose of this study, the community of Orlando East is defined as the site of human habitat in its heterogeneity and complexity, yet able to encompass and express variety and unity

Community development: Community development is a process by which efforts of the people at grassroots level are united with those of the government to improve the socio-economic and cultural conditions of the community (Sharma, 2002:183).
Church: According to Carter (2004:23), a church is a collection of congregations that believe in Jesus Christ and the Bible. In this thesis, it does not mean a building or one church or congregation, and covers all theological persuasions and means of expressing faith.

Community-based organisations (CBOs): Scoones (2009:34) defines CBOs as grassroots organisations created and managed by local members primarily for their own interests and benefit. They have a strong, shared identity as an independent group.

Participation: According to Roodt (2001:135), participation means empowering people to control the action that is being planned.

Pastors: This refers to preachers, deacons, reverends, bishops and any church leaders. The term is used in the context of any church leader who shepherds the congregation, irrespective their sex (Kraft 2008).

Faith-based organisations (FBOs): This term refers to churches and other para-church organisations and may include other religious groups that may not necessarily be Christian (Stewart, 2008).

Demography: Basic information on households, such as number of people, their gender, and their educational qualifications (Wright, 2008).

Previously disadvantaged communities: Members of society who, through the discriminatory policies and practices of the past, have been deprived of equal access to a range of opportunities and services such as infrastructure, education, health, welfare, employment opportunities and political power (Stewart, 2008).

Triangulation: Studying the object of research in two or more ways in order to achieve objectivity, reliability and validity in both qualitative and quantitative research (Wright, 2008).

Assets: The term refers to material and non-material resources to which one has access or can access as a means of living (Rakodi 2002:10)
Poverty: Poverty means the inability of individuals to ensure for themselves and their dependents a set of basic minimum conditions for their subsistence and wellbeing in accordance with the norms of society (Government of Mozambique, 2001:11)

Sustainability: the Department for International Development (DFID) considers Sustainability. It is used to mean not only continuing poverty reduction, but also environmental, social and institutional sustainability. Singh and Gilman (2009:540) state that it is the ‘ability to exercise choice, access opportunities and resources and use them in ways that do not foreclose options for others to make a living, either now or in the future’.

Livelihoods: According to Chambers and Conway (2002:7), ‘a livelihood is engagement in a number of activities, which, at times, neither require a formal agreement, nor are limited to a particular trade. Livelihoods may or may not involve money. Jobs invariably do. Livelihoods are self-directing ... Livelihoods are based on income derived from jobs, and on incomes derived from assets and entitlements.’ According to Chambers and Conway (2002:7) and Singh and Gilman (2009:540), a livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living. Carney (2008:4) adds that a livelihood is sustainable when it can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at local and global level and in the short and long term. A livelihood therefore consists of all the factors that contribute to keeping people alive and upon which they base their wellbeing and security.

1.9 Ethical considerations

The study observed ethical considerations. The concept of voluntary participation and informed consent is an integral part of social science research. It is imperative that everyone who is participating in a research should be provided with sufficient information about the research and its role so that he or she can make an informed decision on whether to take part. Participants in this study were informed before the semi-structured key informant interviewing and focus group discussions that the purpose of the research was purely academic and that the findings would be disseminated in the development field. Consent to
participate was then obtained orally. The researcher has worked in Orlando East for World Vision South Africa for a considerable period and is familiar with attitudes and nuances in the area. He was thus able to approach respondents and officials to explain the reasons for and purpose of the study in a contextual manner. This enabled trust and free provision of the necessary information. Male and female research assistants to ensure gender balance in the interviews as well as the focus group discussions accompanied the researcher. Focus group discussions with children were done only after their parents or caregivers had given consent. In all phases of the study, the rights, values and needs of participants and stakeholders were respected. The three key areas of ethical considerations that were taken into consideration in this study – voluntary participation, informed consent and anonymity – are summarised below:

Voluntary participation: The respondents’ permission was sought before the research commenced.

Informed consent: The respondents were informed of the objectives of the study so that they could decide whether they wanted to participate.

Anonymity: All information that was collected was kept confidential. The respondents could remain anonymous if they wished. All the information was analysed and generalised and was not attached to any particular respondent (Welman, Kruger and Mitchell, 2005:201).

1.9 Chapter layout

The research is presented in a report that has six chapters, whose contents are summarised as follows:

Chapter 1

This chapter introduces the study and presents the background, research problem, research objectives, limitations and scope of the study. The chapter also deals with the importance of the study, defines key concepts, details ethical considerations and describes the chapter layout.
Chapter 2

This chapter deals with the theoretical framework of the study and lays a conceptual foundation for the research. Community and community development are defined, as well as an alternative approach to development. The chapter discusses the SLA showing its importance and advantages. Concerns regarding the SLA and the lessons from it are juxtaposed with the potential role of the Christian church in community development.

Chapter 3

The chapter presents Orlando East as a research location with its socio-economic aspects and poverty perceptions. The background of the Church of the Nazarene globally, in Africa and in South Africa, is discussed in line with its mission to respond to poverty issues alongside its pulpit work. The child development centres, disaster-response initiatives, AIDS Ministries and income-generating projects are discussed as community development projects that are generally implemented by the Church of the Nazarene in Orlando East. The chapter also discusses the sources of funding for these projects.

Chapter 4

Here the details of the research design are covered, including the sampling population and sampling frame, methods, respondent groups and their sizes. The type of literature reviewed in this study and the semi-structured interviews, focus group discussions and key informant interviews that were utilised are discussed including their advantages and disadvantages. The chapter covers the pilot study and data analysis and interpretation methods that were applied in this study.

Chapter 5

In this chapter, the researcher presents the findings of the study, following the four assets of financial, physical, human and social capital, according to the SLA for the community development projects implemented by the Church of the Nazarene in Orlando East. The chapter deals with the highlights or contributions of the Church of the Nazarene in the development process of the community in Orlando East. This is done alongside the causes of poverty specific to Orlando East according to the project beneficiaries’ perspectives. This is followed by a discussion on the impact of community development projects on these perceptions and finally the apparent reasons for the failure of projects that are implemented by the Church of the Nazarene in Orlando East from macro and micro level.
Chapter 6

The last chapter brings together the emerging themes from the study, including differing levels of poverty, limited income-earning opportunities, limiting institutional contexts, lack of power and influence, bad governance at local level, limited knowledge of local resources and a culture of dependency. The chapter concludes with recommendations to the Church of the Nazarene on ways to improve the quality of community development projects that it implements in Orlando East.

1.10 Conclusion

The chapter introduced the study by presenting the background, research problem, research objectives, limitations and scope of the study. The chapter also dealt with the importance of the study, defined key concepts, noted ethical considerations and gave the chapter layout. The next chapter will deal with the theoretical framework of the study and lay a solid conceptual foundation for the research. Community and community development are defined as well as alternative approaches to development. The chapter discusses the SLA and framework and show its importance and advantages. Concerns regarding the SLA and the lessons from it were compared with the potential role of the Christian church in community development.
CHAPTER 2: SUSTAINABLE LIVELIHOODS APPROACH

2.1 Introduction

This chapter focuses on the sustainable livelihoods approach (SLA) as an alternative approach to community development and as a practice theory. First, the chapter focuses on community development as a practice theory to development; second, it addresses the SLA and framework within the community development process; and lastly it discusses the potential role of the church in community development. This is to enable the researcher to examine applicable concepts in relation to community development projects implemented by the Church of the Nazarene in Orlando East.

2.2 Community development

The origin of community development, as it is practised and understood today, is traceable to certain occurrences and periods in history. De Beer and Swanepoel, 2001:87) trace the roots of community development to the experiences of community improvement and social welfare in the US and United Kingdom (UK) in the 1930s. In the US at that time, community development focused on improving the welfare of rural communities, while the social welfare programmes in the UK were geared towards poverty relief, and focused on urban areas. Ellis and Biggs (2001:437–448) provide a helpful timeline that identifies and helps to explain the dominant and subsidiary themes that allow for the cross-sectoral and multi-occupational character of community development. Table 2.1 below summarises the concepts.

<table>
<thead>
<tr>
<th>1950s</th>
<th>1960s</th>
<th>1970s</th>
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<tbody>
<tr>
<td>Modernisation dual economy model, ‘backward’ agriculture, community development, lazy peasants</td>
<td>Transformation approach, technology transfer, mechanisation, and agricultural extension. Growth role of</td>
<td>Redistribution of growth, basic needs and integrated rural development. State agricultural policies, state-led credit, and</td>
</tr>
</tbody>
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Table 2.1 Community development themes
According to Bridger and Lulloff (2003:38), ‘community development’ can be referred to as efforts to improve the economic or structural conditions of a community. Such efforts may focus on business or job creation and physical or infrastructure development. McClenaghan (2002:567) points out that community development in general is a social learning process that serves to empower individuals and involve them in collective activities aimed at socio-economic development. However, Sharma (2002:183) views community development as a process by which the efforts of the people at grassroots level are united with those of government to improve the economic, social and cultural conditions of the community. Woden (2001:14) defines community development as actions that seek to build social capital, promote interaction and empower community residents to affect their living conditions. This definition mentions social capital, which is important to the SLA in solving community problems. Pieterse (2001:30) identifies two community development models, which this study calls the alternative models. One model refers to efforts that develop from within the community and led by community members. In the second, efforts are instigated and run by professionals from outside the community.

<table>
<thead>
<tr>
<th>1980s</th>
<th>1990s</th>
<th>2000s</th>
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<tr>
<td>Structural adjustments, free markets 'getting process right', retreat of the state and the rise of NGOs, rapid rural appraisals farming systems research food security and famine analysis, Rural development as a process and not a product and women in development</td>
<td>Micro-credit, participatory rural appraisal, actor oriented rural development, stakeholder analysis, rural safety nets, gender and development, environment and sustainability and poverty reduction</td>
<td>Sustainable livelihoods, good governance, decentralisation, critique of participation, sector wide approaches, social protection and poverty alleviation</td>
</tr>
</tbody>
</table>

(Source: Ellis and Biggs, 2001:437)
This study proposes that the church should function at the intersection of these two models. Although the church is within the community, it can collaborate well with outside professionals that have a temporary presence in Orlando East. Hussein (2003:272) contends that community development is a process and social action in which the people at district, area and village level organise for planning and action beyond mere material changes in human attitudes to an enhanced self-help spirit and citizen participation in the decision-making process. Hussein (2003:274) argues that community development requires the collective effort of various institutions, including the district council and NGOs. The limitation of Hussein’s analysis is that it does not explicitly mention the churches as major players in this collective effort or it treats them merely as one of many institutions in the community. The next section emphasises the Christian church as an important institution in community development.

2.3 Alternative approaches to development

Ellis and Biggs (2001:43) argue that deep dissatisfaction with traditional theories of development, such as the modernisation and the dependency theories, led to the re-examination of development itself. This in turn led to alternative approaches being developed. Themes such as SLA, good governance, decentralisation, and critique of participation, sector-wide approaches, social protection and poverty alleviation came to the fore in the 2000s. According to Hamilton (2009:87) and Burkey (2003:89), such alternative approaches focused on sustainable development and people-centred growth to satisfy the needs of the poor. The traditional theory, according to Lele (2007:18), was the ideology of classic economic development, which was based on a preoccupation with limited growth that has continued in many African countries. The Dag Hammarskjold Foundation and the Journal of Development Dialogue made alternative development thinking popular (Hettne, 2005:153–154). Hamilton (2009:87) as defines alternative development theory (or any other development theory outside modernisation\textsuperscript{1} and dependency theory\textsuperscript{2}):
• Need-oriented (geared at meeting material and non-material human needs)
• Endogenous (stemming from the heart of each society, which defines its sovereignty, values and the vision of its future)
• Self-reliant (implying that each society relies primarily on its own strength and resources in terms of its members’ energies and its natural and cultural environment)
• Ecologically sound (rationally utilising the resources of the biosphere in full awareness of the potential of local ecosystems as well as the global and local outer limits imposed on present and future generations)
• Structurally transforming (in order to realise the conditions of self-management and participation in decision making by all those affected by it, from the community to the world as a whole, without which the above goals cannot be achieved)

Alternative development theories acknowledge the importance of people as subjects in the development process. Development has to be based on the needs of people who participate in defining their vision and create the path to its realisation. While some of these characteristics refer to other approaches and theories, the uniqueness of this theory is its people-centeredness. However, it does not clarify the way in which the community should deal with current relationships and power struggles. Alternative development, however, refers to a development vision that discards economic growth, especially industrial growth, as the only route to development. Instead, alternative development is ‘to build a materially more modest, culturally more diverse way of life – community-based, convivial, sustainable and on a human scale – in which all people can participate and find fulfilment’ (Hettne 2005:200). Hettne (2005:199–204) continues to argue that alternative development is committed to local solutions, cultural pluralism and ecological sustainability. By rejecting the growth paradigm, this theory opposes the modernisation theory far more than the other theories. The challenge is how to operationalise it in a world already dominated by capitalism and modernisation. It also opposes the dependency theory in that its emphasis is on local or homegrown solutions, pluralism, community-based solutions and reliance on local resources. The argument is that instead of creating or living in a dependent relationship, the community should be self-reliant.
Korten (2003:4), one of the main advocates of alternative development, argues that the critical issue is not growth, but transformation. He advocates that the future should depend on achieving the transformation of institutions, technology, values and behaviour consistent with ecological and social realities. In Korten’s (2003:4) opinion, transformation must address three basic needs of the community:

- **Justice**: This requires that all people should have the means and the opportunities to produce a minimum decent livelihood for themselves and their families. The transformed community must give priority to the use of the earth’s resources to afford all people the opportunity for a decent human existence.

- **Sustainability**: This requires that each generation should recognise its obligation towards the stewardship of the earth’s natural resources and ecosystem on behalf of future generations. The transformed community should use the earth’s resources in ways that will assure sustainable benefits for their children.

- **Inclusiveness**: This requires that everyone who chooses to be a productive, contributing member of the community has the right and the opportunity to do so and to be recognised and respected for his or her contributions. The transformed society should afford everyone an opportunity to be a recognised and respected contributor to the family, the community and the society in which he or she lives.

Unlike the modernisation and dependency theorists, Korten (2003:4) focuses on transformation rather than economic growth. He does not show how economic growth and transformation complement each other as essential components of development. In addition, he discusses justice as if it were a relatively easy aspect to address in the community, when in reality it deals with historical, political, economic and even cultural issues that contribute to unjust structures and systems. These structures take time, willpower, and community and partnership efforts to overcome. Stewart (2008:148) argues that alternative development in the 1990s was characterised as being militant, activist and radical. It militantly rejected the mainstream’s economic growth paradigm with the aim of creating and expanding a social movement to oppose and transcend this paradigm.
Alternative development theories differ from sustainable development theories in that mainstream sustainable development attempts to work within an economic growth model, while alternative development theories claim that economic growth models should be abandoned. The alternative approaches to development are meant to enhance the quality of life or empower the largest number of people and challenge the traditional preoccupation with the material standard of living of the elitist few. Suliman and De Beer (2000:18) argue that misguided approaches to development and institutional crises are two major contributing factors to the shortcomings in the economic and social performance of countries in Africa over the last decade. In support of self-governance and self-reliance, Suliman and De Beer (2000:18) contend that these should not encourage an ‘isolationist tendency’ on the part of nations or local authorities, but should be understood as a process of increasing decision making, social creativity, political self-determination, fair distribution of wealth, and tolerance for the diversity of nations and local communities. In that way, then, alternative development approaches focus on participatory and people-centred development. This paradigm shift calls for an integrated approach whereby all development actors such as government and civil society, including non-governmental, community- and faith-based organisations, play a role in development. Alternative approaches to development seek to involve ordinary people at grassroots level with the local community being given the opportunity to participate in projects, and to plan, implement and manage their own development. This approach enables the community to build their own capacity and self-reliance, and to ensure sustainable development (Fitamo, 2003; De Beer & Swanepoel, 2001).

De Beer and Swanepoel (2001:68) point out that development theory does not provide much information on organised communities taking part in community development efforts, and succeeding. De Beer and Swanepoel (2001) note that although there have been numerous attempts to involve the community in development; attempts to actively involve the church in sustainable development have been limited. Alternative development theories therefore emphasise the importance of people-centred development with a strong focus on transformation and environmental issues. They aim at giving the masses power to act in a world dominated by the rich. They claim that the micro level should be the primary focus, determining macro-level growth.
These theories emphasise social movements as being critical at micro level in order to empower people to face the issues of justice, inequality and sustainability. They oppose the current economic growth models that are believed to perpetuate poverty, unemployment and social alienation. Alternative development is based on the empowerment of people to actively participate in a sustainable development process. Alternative approaches to development cover people-centred development, participatory development, participation, capacity building and empowerment.

**People-centred development**

Roodt (2001:66) argues that the people-centred development approach stresses the participation of the majority, especially previously excluded groups such as women, youth and the illiterate, in the process of development. According to De Beer and Swanepoel (2001: 33), a people-centred development strategy builds on participatory and learning process approaches. The components integral to a people-centred approach according to Roodt (2001:66) include:

- Popular participation in development
- The need for sustainable development
- Support and advocacy of the people’s role in development by the bureaucracy, NGOs and voluntary organisations

From the foregoing argument, people’s roles become clear. Sustainable development is emphasised, while the need for support for the community at all levels is necessary to achieve success. Thus Korten (cited in De Beer and Swanepoel, 2001:45) describes the process of people-centred development as members of the society increasing their potential and institutional capabilities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life, consistent with their own aspirations. Development builds on the dreams and aspirations of the community. Unlike the classical Western approaches, the people-centred approach places the community at centrestage of development.
In this context, development practitioners simply play the role of facilitators, as opposed to focusing on service delivery themselves, while the community take control of the implementation of their own projects. This is a bottom-up approach, which, as opposed to the traditional top-down approach, views communities as people with the potential and capacity to manage their own development. Above all, it encourages involvement of all stakeholders that are relevant to the development process (Fitamo, 2003:58). This approach recognises the skills and resources of the local people as well as the utilisation of external resources. The ultimate goals are empowerment, self-reliance and community ownership for project sustainability.

**Participatory development approach**

Participatory development, according to Uphoff (2001:28), is the cooperation, mobilisation and involvement of communities in the execution of their plans. This philosophy is built on the belief that citizens can be trusted to shape their own destiny or future. Participatory development uses local decision-making and capacities to steer and define the nature of an intervention within the community. Participatory development encourages grassroots organisations to become partners in the development endeavour. The church, which partners in the development agenda of the community, is viewed as one of these grassroots organisations in Orlando East. Furthermore, Dennis, cited in Fitamo (2003:69), states that this approach emphasises the importance of including people, partnerships, power sharing, responsibility and empowerment. Swilling and Russell (2002:27) state that there is growing interest by NGOs in using community-based organisations (CBOs) such as traditional social insurance organisations. This refers to community money clubs (also called stokvels in South Africa) and burial societies in Orlando East, and economic functions or labour-sharing associations as channels of development intervention to alleviate poverty and ensure sustainable livelihoods within communities. Various churches and FBOs in South Africa are already fostering a range of activities, such as savings and credit schemes, agricultural input supplies, home-based care, food security and food parcels. This study believes that the church has a socio-spiritual responsibility from the Bible, and indeed has societal expectations to care and support the community.
Participation in community development

Roodt (2001:135) views genuine participation in development as people having the power to influence the decisions that affect their lives. This view maintains that the poor and marginalised have the power to influence the decisions that affect their own lives. In a practical setting, the church can be used as a vehicle that mobilises people to participate in meetings for development purposes. This is a part of the citizens’ participation process that local municipalities and other partners expect from the community. Sanderson and Kindon (2004:98) clarify that participation creates a specific type of knowledge within a participatory development discourse. Development decisions to improve the lives of the community members emerge from these participation processes. One then wonders whether the activities conducted by churches in Orlando East fit within that paradigm.

Narayan (2009:20) argues that participation is more than merely inclusion. While inclusion deals with the question of who is included, participation addresses the question of how they are included and the role they play once they are included. An empowering approach to participation involves voluntary contribution in planning projects, including participating in decision making, in implementation of projects, in monitoring and evaluation of the development projects and programmes, and finally in sharing in the benefits. The variables that affect the success of any project include genuine participation, strong and effective management, and skilled and committed staff.

In support of the above argument, Gilchrist (2004:197) points out that participation is the active involvement of people at grassroots level in the choice, execution and evaluation of programmes designed to improve their livelihood. This indicates that participation should take place throughout the whole cycle of the project or programme. Projects or programmes most likely to succeed are those where objectives correspond with the needs and priorities of the poor, and where the intended beneficiaries are regularly consulted and involved in decision making at all stages of the process.
Hussein (2003:273) stresses that participation is regarded as a cornerstone of good governance and as a means of enhancing community development. In the same vein, Sharma (2002:178) argues that participation enables the community to address its needs through self-help projects and to realise grassroots democracy, as well as ensuring fair and equitable distribution, access to resources, and optimal use of local resources for effective community development. However, Ekins et al (2002:68) argue that real participation is difficult to achieve when the development agency does not balance that participation with donor and community demands and expectations. There is therefore room for improvement to ensure that participation takes its rightful place in the process of community development. The study attempts to find out whether the Nazarene Church ensures community participation in the projects and programmes that it implements in Orlando East.

**Community capacity building**

‘Capacity building’ refers to strengthening or enhancing people’s capacity to determine their own values and priorities and to organise themselves for action (Sanderson and Kindon 2004:110). Community development therefore aims at reducing vulnerability by building capacity. Capacity building is linked with empowerment, and can be characterised as an approach to community development that raises people’s knowledge, awareness and skills to use their own capacity. This ensures that beneficiaries understand decision making and go on to communicate more effectively at different levels and stages. Community participation therefore enhances or builds community capacity in assessment, design, implementation, monitoring and evaluation of the projects or programmes. Korten (2003:48) highlights that beneficiaries share in the management tasks of the projects by taking on operational responsibility for various segments themselves. Developing the capacity of the beneficiaries contributes to the sustainability of the project beyond the disbursement period. This enhances the levels of beneficiary competence in the management and implementation of their own projects or programmes. Meyers (2008:98) argues that communities without capacity to engage in sustainable development are merely collections of individuals acting without concern for their good, and are without the ingredients that are necessary to develop a healthier community. Therefore, capacity building at grassroots level is geared towards promoting and empowering the local communities.
In that way, vulnerable and marginalised groups can gain new skills, which they can then apply to promote sustainable development within their communities. A capacity-building approach to community development would involve the identification of constraints that men and women experience in realising their basic rights. This is followed by finding appropriate vehicles through which to strengthen their ability to overcome the causes of their exclusion and suffering (Carney, 2002:49). The degree of capacity building within the community development projects in which the Church of the Nazarene is involved will be explored in Chapters 4 and 5.

**Community empowerment**

Stevens and Botha (2003:34) contend that the concept of empowerment is central to social and community development. Empowerment enables the community to find answers to their own poverty problems through sector interventions in education, health, food security, water and sanitation, among others. Nayaran (2002:84-86) defines empowerment as the expansion of freedom of choice and actions to shape one’s life. It implies control over resources and decisions. For poor people, freedom is curtailed by their voicelessness and powerlessness, particularly in relation to the state, institutions and markets. The World Bank (2003:25) refers to empowerment as the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives. The World Bank (2003:28) categorises empowerment in four key elements – which include access to information, inclusion or participation, accountability, and local organisational capacity – that must underlie institutional reform. Nayaran (2002:84-86) highlights that empowering men and women requires the removal of formal and informal barriers that prevent them from taking action to improve their wellbeing, individually and collectively.

According to Krantz (2001:143), empowerment is aimed at increasing the power of disadvantaged marginalised women, men and children. Empowerment should focus on human capital development. The basic objective of human development is to enlarge the range of people’s choices to make development more democratic and participatory.
These choices should include access to income and employment opportunities, education and health, and a clean and safe physical environment so that each individual has the opportunity to participate fully in community decisions and to enjoy human, economic and political freedom (UNDP, 2006:185). Empowerment involves people participating because it is their right to do so. Empowered people not only make informed decisions on matters that affect them, but also release their potential and energy, and through this create their own version of community development. Empowered communities can build their social capital. Hartini (2004:155) refers to social capital as social cohesion, common identification with the forms of governance, cultural expression and social behaviour that makes society more cohesive and more than a sum of individuals. The core element of any participatory community development approach is the launching of small local economic groups organised around self-help income-generating activities or projects and availability of local skills. The promotion of local structures is an important tool of empowerment and increases the participation of the poor in decision-making and access to assets and services. In the adoption of these multiple discourses of development, the study will reveal whether, and, if so, how, the communities of Orlando East, supported by the Church of the Nazarene, were empowered as highlighted in Chapter 5.

**Sustainable community development**

The concept of sustainable development can be traced back to the 1970s and more visibly in the 1980s because of the global environmental crisis and the need for development to be environmentally friendly. Flint (2002:12) states that sustainability refers to the need for the cautious use of renewable and non-renewable resources in a way that will not hamper the needs of the future generations. Building on this definition, one sees sustainability as maintaining a system so that resources can be used at a rate at which they can be replaced. Todaro (2004:704) defines sustainable development as patterns of development that permit future generations to live at least as well as the current generation. Beker and Jan (cited in Fitamo, 2003:27) conclude that sustainable development imposes a strong commitment to action directed towards reshaping the relations between human beings and the environment. The definitions make it clear that sustainability has to do with both the present and the future. Hence, sustainability requires approaching development with due consideration for future generations.
Sustainable development theories have emerged in the last two decades and have concentrated on two approaches of programme and ecological sustainability. Meyers (2008) and Lele (2007) advocate for principles that make projects and programmes sustainable. The World Commission on Environment and Development (WCED, 2007), Todaro (2004), Lele (2007) and Meyers (2008) advocate for principles of ecological sustainability. Meyers (2008:128–133) acknowledges that even the poorest communities already have some level of sustainability. He argues that if the community was not sustainable before a development agency intervenes, that community could not have existed. Indigenous knowledge systems, traditional early warning systems, community citizenship and care for one another are some of the issues that sustain communities for years before development agencies come into play. The level of sustainability in these communities differs and, where it is very low, there is need for external assistance in the form of community development.

Meyers (2008:127) argues that levels of sustainability exist in communities in different measures before and after a development agency works with a community. This kind of understanding is crucial as people engage communities in a development process to move them from what they know to what they do not know, and from abstract to concrete. Meyers (2008:128) indicates that sustainable development means that development initiatives are being maintained or that the project activities and effects continue after the development agency leaves. He claims that there have been too many examples of development programming that seemed to be making a difference as long as the staff and the money of the development agency were present. Within a year or two of the phase-out of a community development project, it is often difficult to find any evidence of such a programme or project ever having existed. In this scenario, it means that the level of self-reliance of the people has not increased significantly. This maintenance and continuity approach is what Lele (2007:608) alludes to as one interpretation of sustainable development. In this interpretation, phrases such as ‘sustained growth’, ‘sustained change’ or simply ‘successful’ development are often heard.

**Principles of ecological sustainability**

Stewart (2008:121) posits that this approach to sustainable development refers to development that does not irreversibly destroy the environment.
The WCED (2007:46) defines sustainable development as:

In essence, sustainable development is a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations.

Elliot (2004:5) cites the WCED’s definition of sustainable development and defines it as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Implicit in this statement is that future growth and overall quality of life are critically dependent on the quality of the environment. Their environmental concerns and developmental needs are associated with securing the most basic levels of economic and social wellbeing. Only through a global commitment to addressing these interdependent concerns of the poor will the environment be conserved, and the development aspirations of individuals and nations are secured (Elliot, 2004:21). Elliot (2004:8) presents a viable argument in stating that sustainability cannot be achieved without tackling the issues of poverty. When people are poor, they are likely to exploit the environment as a means to survive. Caring for the environment with consideration for future generations makes sense only while one is thriving in the present circumstances.

However, Elliot’s (2004:9–10) argument assumes that environmental concerns will be dealt with only if the wellbeing of people is improved. This fails to mention the other aspect of environmental concern – industries. Air pollution and water contamination, which cause disease, are common features in industrialised nations. Stewart (2008:23–24) reports on a 10-year study aimed at tracking the effect of pollution on township residents and correlates this with acute respiratory infections. He indicates that the study shows road and mine dust values that are higher than expected in some areas of Soweto, where Orlando East is situated. Evidence indicates that the worst perpetrators of environmental destruction are the billion richest and the billion poorest people on earth (Todaro 2004:413).
It is therefore critical to examine all development efforts to understand the impact they have on the environment as one examines sustainability in the light of climate change. From the approaches to the sustainability theory described above, Meyers (2008:129–134) argues that there are four dimensions of sustainability that cut across these approaches. He contends that the community’s understanding of sustainability should include:

- **Physical sustainability:** This covers all the basics that people need to live: food, water, health, economics and a sustainable environment

- **Mental sustainability:** This includes the restoration of the psychological and spiritual wellbeing of people. People must come to believe in themselves and also be able to learn by themselves

- **Social sustainability:** This involves broadening local political participation, active mutual self-help, empowerment, social learning, local decision-making and a concern for building a civil society. Meyers (2008:137) indicates that it is fruitful for one to discuss the need to balance the rights of individuals with the rights of the community. Meyers contends also that it is hard to imagine building a civil society while ignoring the issues of freedom to assemble, freedom to speak, freedom to choose one’s own beliefs, and freedom to have a say in decisions affecting one’s future. This is where the role of the church becomes crucial

- **Spiritual sustainability:** A community is dependent on a Supreme Being. At the heart of spiritual sustainability are repentance and forgiveness, the twin foundations of reconciliation in a community

Meyers (2008:145) makes an interesting distinction in terms of sustainability, which is based on spiritual factors that should be part of development. While others may not agree with his views on spiritual sustainability, this study agrees with him and seeks to find out the essence of how the church as a spiritual entity uniquely contributes to the implementation of community development projects in Orlando East. The study seeks to illuminate the spiritual sustainability principle of community development theory. Sustainable development theories refer to development that can be maintained and that meets the needs of the present generation, while taking into account the requirements of future generations.
This second aspect will be met when environmental issues are taken into account in any development endeavour. In the context of this study, sustainability will be referred to as the maintenance and continuity of economic and social projects in Orlando East after funding organisations have discontinued their support. The sustainability of any project that is initiated to meet the specific needs of the local poor communities will depend on the level of community participation in project planning, implementation, evaluation and decision making. There should be collaborative efforts at all levels where the facilitators and the local communities have to work hand in hand to ensure community sustainability in the future. This mutual interaction between community members and the facilitators binds and sustains the projects. The church, according to Dearborn (2007:68), is a sustainable organisation. Governments and civil society organisations change, but the church has stood the test of time. It is easy to argue that with economic recession, the rise in HIV infections, and high rates of crime and other social ills, the relevance and chances of the growth of the church are high.

Congregants are becoming more organised, and have advanced from informal organisations to major community-based organisations that are critical to the development process. In informal settlements and townships, the churches are growing in numbers of organisations, as well as in membership. The church, however, does not stand-alone: it is a part of the social network and an important community institution in the development process. It is against this background that the study evaluated how the beneficiaries were empowered after the Church of the Nazarene became involved in community development projects in Orlando East.

2.4 Sustainable livelihoods approach and framework

The origin of sustainable livelihood as a concept is widely attributed to Robert Chambers at the Institute of Development Studies (IDS) and emerged from rural development. Hussein (2002:11) states that some of the principles of the SLA and framework, such as people-centred development and food security operations, had long been applied in practical development work by organisations such as DFID and the Food and Agriculture Organisation (FAO). Singh and Gilman (2009:539) highlight that the issue of food security was central to the development of the SLA. These authors (Singh and Gilman 2009:540)
state that food security requires attention in addressing issues of poverty in the community. Chambers and Conway (2002:4) discuss three concepts of enhancing capability, improving equity and increasing social sustainability. The authors advocated for development thinking that was both normative and practical. Chambers and Conway (2002:5) presented their concluding policy prescriptions under three headings:

- **Enhancing capability:** In facing change and unpredictability, people are versatile, quick to adapt and able to exploit diverse resources and opportunities. Meyers (2009:128) concurs that sustenance exists in poor communities; otherwise they would have not have continued until today.

- **Improving equity:** Priority should be given to the capabilities, assets and access of the poorer, including minorities and women.

- **Increasing social sustainability:** The vulnerability of the poor should be minimised by reducing external stress and shocks and providing safety nets such as social grants (Chambers and Conway, 2002:31). The terminology of sustainable livelihoods terminology has been adopted widely. Initially, however, it was used mostly when referring to water and sanitation programmes in the rural areas. It followed on the heels of the concepts and methods, such as participatory approaches, that have been successfully adapted to the needs of providing water supplies and sanitation.

Gilling et al. (2001:305) state that the premise of the SLA is that the poor rely on a complex range of assets, and that differential access to and returns from these assets has a major impact on their livelihoods. Even though each development agency has developed its own livelihood idea with a different emphasis, they shared the concern that the economic wellbeing of poor people should be understood from the point of view of the people themselves. Hassen (2008:18) emphasises that the concept of sustainable livelihoods requires a mind-shift from traditional approaches. A number of international development agencies have developed and utilised the concept. These include Oxfam, Care International, Canadian International Development Agency (CIDA), Swedish International Development Cooperation Agency (SIDA), World Bank and United Nations Development Program.
(UNDP). Even though their emphasis is different, they share the same concern that poverty should be tackled from the viewpoint of the poor. Rakodi (2002: xvi) adds that the SLA should be regarded as complementing the more traditional approaches to development, and not seen as a new approach. The above development agencies share an asset-based approach, and all stress the need for effective micro or macro policy and practice links. From this perspective, poverty is seen to have many dimensions and the condition of poverty or wellbeing for most people and households changes over time. Rakodi and Lloyd-Jones (2002: xv) argue that income-related poverty lines or simple measures of consumption cannot solely represent poverty adequately. Instead, they argue that poverty requires a holistic and participatory appraisal of the range of livelihood activities that people draw upon, and of the strategies, they employ.

The assets available to the poor in implementing their livelihood strategies and overcoming their vulnerability to conditions outside their control are of crucial importance. Poverty is not the focus, but rather building on their wealth. Rakodi and Lloyd-Jones (2002: xvi) and Carney (2002:21–2) observe that this people-centred view provides a balance to the global and more strategic perspective normally offered by a sustainable development policy approach. They add that understanding poverty from the worldview of the poor provides a structured conceptual and programme framework for sustainable human development. The SLA is particularly appropriate to achieving poverty reduction in the local development context.

Rakodi and Lloyd-Jones (2002:xvi) and Carney (2002:21) emphasise that the approach should be seen as adding value to the more traditional approaches to development by providing a holistic and cross-sectoral approach to problem definition and analysis, and the evaluation of programmes and policies. However, unlike the integrated area-based planning approaches that were popular in rural and urban development in the 1970s, the SLA embodies a sectoral approach to the design of programmes. Hartini (2004:175) concurs that the SLA embodies an analytical approach to understanding poverty in a multi-dimensional way, which can provide a more comprehensive set of guidelines for identifying and assessing objectives, scope and priorities of development. This allows for multiple ‘entry points’ for interventions and outcomes that are either singular or multi-dimensional. According to Rakodi and Lloyd-Jones (2002: xvi), the SLA aims to put people and the households in which
they live at the centre of the development process, starting with their capabilities and assets, and not with their problems. The situation of poor households is determined by other factors, not solely by their own resources. These factors include global and local economic forces, social and cultural change, policy and government action. Gilling, Jones and Duncan (2001:303) state that governments and donor communities reviewed their intervention strategies in the 1990s because poverty was not declining, despite the large investments by donor countries. After fifty years of international development effort, the number of poor people was continuing to grow. By some accounts, according to Gilling et al. (2001:303), the total number living in poverty had grown from 1.2 billion to almost 1.5 billion.

According to Hussein (2002:10), there was consensus among major donors (such as the DFID, World Bank, Oxfam, United States Agency for International Development (USAID) and FAO on the types of initiatives that should be undertaken to generate substantive poverty reduction outcomes. The areas of focus included:

- Increasing the income and expenditure of the poor so that households and individuals could increase their consumption of those goods and services normally recognised as essential within a society and a given environment
- Improving access by the poor to assets, services and facilities required for functioning normally in society, including social and economic services, factor and product markets, and productive assets, including natural, financial and human capital
- Empowering the poor by enabling their participation in political and social processes, in particular ensuring that they have the capacity to affect their immediate environment and to promote change
- Reducing vulnerability by addressing chronic insecurity, at individual level and at meso level

**Definitions of sustainable livelihoods**

Eliot (2006:4), who has a lot of experience in using the SLA in Southern Africa in the water and sanitation sectors, observes that the SLA means different things at different levels.
To programme developers, they mean identifying the mix of approaches that is most likely to have the maximum positive impact on reducing poverty, such as providing a water supply, improving transport infrastructure, and developing micro-credit facilities. At project level, it is about maximising the impact on poverty of providing a reliable water supply and sanitation service. Serati (2008:15) and Carney (2008: 4) define a livelihood as comprising of the capabilities, assets, and activities required for a means of living. It is deemed sustainable when it can cope with and recover from stresses and shocks, and maintain or enhance its capabilities, assets, and activities both now and in the future, while not undermining the nature resource base. For the purposes of this study, Serati’s (2008:15) and Carney’s (2008:4) definition will be used. Elliot (2006:4) states that this implies that individuals should earn enough money to provide for sufficient basic amenities such as food, clothing and shelter to lead a dignified life. The SLA has been described as ‘applied common sense’. This definition implies that sustainable livelihoods should provide meaningful work that fulfils the social, economic, cultural and spiritual needs of all members of a community, human or non-human, present and future, and should safeguard cultural and biological diversity. However, a definition of sustainable livelihoods should go beyond the basic requirements for living (food, shelter and clothing). It is about achieving a quality of life that is embedded within the rich local cultures of many communities. The sustainability debate reminds us that this must be done within ‘the means of nature’.

The principles of sustainable livelihoods approaches

According to Carney (2002:13), Hussein (2002:14), Cooper, Goldman, Marumo and Toner (2002:25) and Khanya (2007:1), poverty-focused development activity according to sustainable livelihoods approaches should be guided by these principles:

- **People-centred**: Sustainable poverty elimination requires respect for human freedom and choice. People, rather than the resources, facilities or services they use, are the priority concern. This may mean supporting resource management or good governance, for example, but the underlying motivation of supporting livelihoods should determine the shape and purpose of action.
- **Empowering**: Change should result in an amplified voice, opportunities and wellbeing for the poor. According to Cooper et al. (2002:25), empowerment should entail building on strengths, while addressing vulnerabilities.

- **Responsive and participatory**: Poor people should be key in identifying and addressing livelihood priorities. Outsiders need to listen and respond to the poor.

- **Sustainable**: There are four key dimensions to sustainability: economic, institutional, social and environmental. All are important and a balance must be found between them.

- **Multi-level and holistic**: The realities at micro level should inform the development of policy and an effective governance environment. Macro and meso level structures and processes should support people to build on their strengths.

- **Conducted in partnership**: Partnerships can be formed with poor people and their organisations, as well as the public and private sector. Partnerships should be transparent agreements, based on shared goals. Goldman, Franks, Toner et al. (2004:4) argue that it is important to understand the nature of the partnership and the real locus of power as some interventions exhibit equal partnerships.

- **Disaggregated**: It is vital to understand how assets, vulnerabilities, voice and livelihood strategies differ between disadvantaged groups as well as between men and women in these groups. Khanya (2007:10) has successfully utilised stakeholder and gender analysis as key tools in determining these differences.

- **Long-term and flexible**: Poverty reduction requires long-term commitments and a flexible approach to providing support.

Serati (2008:15) argues that SLA is a way of thinking about the objectives, scope, and priorities for development activities. It is based on evolving thinking about the way the poor and vulnerable live their lives and the importance of policies and institutions. It helps formulate development activities that are

- People-centred
Responsive and participatory
Multilevel
Conducted in partnership with the public and private sectors
Dynamic
Sustainable

The SLA facilitates the identification of practical priorities for actions that are based on the views and interests of those concerned, but it is not a panacea. It does not replace other tools, such as participatory development, sector-wide approaches, and integrated rural development. However, it makes the connection between people and the overall enabling environment that influences the outcome of livelihood strategies. It brings attention to bear on the inherent potential of people in terms of their skills, social network access to physical and financial resources, and ability to influence core institutions. Appreciative inquiry – originally developed as a tool for industry to avoid negative approaches to problem solving – extends this constructive outlook. Appreciative inquiry is a highly inclusive process that maximises the positive (as opposed to minimising the negative) in which a community takes responsibility for generating and gathering information and then forms strategies based on the most positive experiences of the past. Rakodi (2002:11) notes that livelihoods are dependent on one’s assets and capabilities.

According to Rakodi (2002:11) and Carney (2008:7), households come in different shapes and sizes, and have access to a variety of resources or assets. Serati (2008:17) argues that the SLA helps to organise the factors that constrain or enhance livelihood opportunities and show how they relate to one another. A central notion is that different households have different access, which the SLA aims to expand. Livelihood assets, about which the poor must often make trade-offs and choices, comprise:

- **Human capital**, for example health, nutrition, education, knowledge and skill, capacity to work, capacity to adapt. This includes our knowledge, skills and ability to labour. It refers to the labour resources available to households, which have both quantitative and qualitative dimensions. Quantitative aspects refer to the number of household members and time
available to engage in income-earning activities. Qualitative aspects refer to the levels of education and skills, and the health of household members.

- **Social capital**, for example networks and connections (patronage, neighbourhoods, and kinship), relation of trust and mutual understanding and support, formal and informal groups, shared values and behaviours, common rules and sanctions, collective representation, mechanism for participation in decision making and leadership. Social networks of support such as friends, family, churches, NGOs and local government structures also constitute social capital. These are the social resources upon which people draw in pursuit of livelihoods or on which they can rely on in a crisis. Social capital includes political capital.

- **Natural capital**, for example land and produce, water and aquatic resources, trees, firewood and other forest products, wildlife, wild food and fibres, biodiversity, environmental services, grazing, and building materials.

- **Physical capital**, for example basic infrastructure (transport, houses, equipment and infrastructure such as clinics, schools, electricity, road, vehicles, secure shelter and buildings, water supply and sanitation, energy, communications), tools and technology (tools and equipment for production, seed, fertiliser, pesticides, traditional technology). It is also called ‘produced capital’.

- **Financial capital**, for example saving, credit and debt (formal, informal), remittances, pensions, wages. This does not cover only access to money but also things that can be sold such as cattle, cars, furniture, to provide the community with livelihood options.
Figure 2.1 indicates that livelihoods are dependent on one’s assets and capabilities. As such, in doing the work with communities, the community development facilitators should ask certain questions: Do household members have the capacity to use their available assets to make a living? Who lives in the household and what is their potential contribution? Rakodi (2002:12) emphasises that an analysis needs to be done to establish the activities that contribute to the livelihood of the household. This includes income-generating work as well as domestic labour (childcare, cooking, and maintenance) and maintaining links with the wider community. When a household is confronted with a crisis, it devises coping strategies to protect its social reproduction and enable recovery. Rakodi (2002:7) states that these strategies may be ineffective if, in the long term, consumption declines or assets are lost permanently, or if successive calls on particular strategies deplete the natural, social or financial resources on which households or communities call. Therefore, the poorest and most vulnerable households are forced to adopt strategies that enable them merely to survive, but not to improve their welfare or that of their environment. Serati (2008:18) contends that sustainable livelihoods operate within the vulnerability context.

Vulnerability, Serati states (2008:18), is characterised as insecurity in the wellbeing of individuals, households, and communities in the face of change in their external environment. People move in and out of poverty, and the concept of vulnerability captures the processes of change better than poverty line measurement. According to Serati (2008:18), vulnerability has two facets: an external side of shock, seasonality, and critical trends; and an internal side of defencelessness, caused by lack of ability and means to cope with these. The vulnerability context therefore includes:

- Shocks, for example prices, and employment opportunities
- Seasonality, for example prices, and employment opportunities
- Critical trends, for example demographic, environmental, economic, governance, and technological trends
Livelihood strategies and outcome are not dependent merely on access to capital assets or constrained by the vulnerability context, they are transformed by the environment of structures and processes. ‘Structures’ are the public and private sector organisations that set and implement policy and legislation, deliver services; and purchase, trade, and perform all manner of other functions that affect livelihood. ‘Processes’ embrace the laws, regulations, policies, operational arrangement, agreement, societal norms, and practices that, in turn, determine the way in which structures operate. Policy-determining structures cannot be effective in the absence of appropriate institutions and processes through which policies can be implemented. Processes are important to every aspect of livelihoods. They provide incentives that stimulate people to make better choices. They grant or deny access to assets. They enable people to transform one type of asset into another through markets. They have a strong influence on interpersonal relations. One of the main problems the poor and vulnerable face is that the processes that frame their livelihood may systematically restrict them unless the government adopts pro-poor policies that, in turn, filter down to legislation and even less formal processes. Livelihood strategies aim to achieve livelihood outcome. Decisions on livelihood strategies may invoke natural resource-based activities, non-natural resource-based and off-farm activities, migration and remittances, pensions and grants, intensification versus diversification, and short-term versus long-term outcomes, some of which may compete. (One of the many problems of development is that project and programmes, while favouring some, can disadvantage others.) Potential livelihood outcomes can include more income, increased wellbeing, reduced vulnerability, improved food security, more sustainable use of the natural resources base, and recovered human dignity, among which there may again be conflict.

2.5 Impact and importance of sustainable livelihoods approach

According to Carney (2003:18), sustainable livelihood thinking has been used successfully in many development-related settings, hence their importance in a variety of settings, as depicted in Table 2.2 below.

Table 2.2 Uses of sustainable livelihoods

<table>
<thead>
<tr>
<th>Uses</th>
<th>Examples</th>
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<tr>
<td>National-level planning</td>
<td>Uganda’s Plan for the Modernisation of</td>
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Table 2.2 shows that the SLA has been applicable from national level planning right down to project planning at local community level. The SLA was used in disaster management for responding to emergencies, as well as in monitoring and evaluation. The countries where this was applied include South Africa, Kenya, Uganda, Bangladesh and the state of Orissa in India. Pickering, Kajura, Katongole and Whitworth (2006:56) note that households that draw on multiple livelihood strategies tend to be more resilient than households that are dependent on only one source of income, are better equipped to cope with threats such as unemployment, and can adapt to changing circumstance. According to Rakodi (2002:7), our livelihoods need to be sustainable over time. For example, overgrazing today can lead to poverty in the future.

Research by Tamas (2000:388) in Ghana shows that households seek to mobilise resources and opportunities and to combine these into a livelihood strategy that is a mix of labour market involvement, savings, borrowing and investment, productive and reproductive activities, income, labour and asset pooling, and social networking. Grown and Sebstad (2009:942, cited in Rakodi, 2002:7) maintain that households and individuals adjust the mix according to their own circumstances (age, lifecycle stage, educational level, tasks) and the changing context in which they live. They state that economic activities form the basis of a household strategy. To these may be added migration movements, maintenance of ties with rural areas, urban food production, decisions about access to services such as education and housing, and participation in social networks. Rakodi (2002:7) and Tamas (2000:387) conclude that only a few households in poor countries can support themselves through one business activity (farming or non-farming) or full-time wage employment. Given the inadequate capital and skills, a poor person’s capacity for developing an enterprise with
ample profit margins is limited and, in any case, the risk of relying on a single business is too great.

Wages have often fallen way below the minimum required to support a family, as recession and structural adjustment policies have bitten. Serati (2008:12) argues that the SLA is a way of thinking about the objectives, scope and priorities for development activities. It is based on evolving thinking about the way the poor and vulnerable live and the importance of policies and institutions. From this, Serati (2008) means that the SLA facilitates the identification of practical priorities for actions that are based on the views and interests of those concerned, but it is not a panacea. It does not replace other tools, such as participatory development, sector-wide approaches, or integrated rural development. However, it makes the connection between people and the overall enabling environment that influences the outcomes of livelihood strategies. It brings attention to bear on the inherent potential of people in terms of their skills, social networks, and access to physical and financial resources, and ability to influence core institutions. According to Hartini (2004:177), by providing community-level support to income-generating and other activities, the social effects of the SLA were far-reaching and diverse.

The projects Hartini studied contributed to the formation of social capital for informal traders and vendors and other village residents, as well as the development of informal social spaces for community interaction in various parts of Indonesia. He observed that communities are adapting better and have more resilient methods of dealing with the challenging economic environment. Hartini (2004:178) declares that in Indonesia the support for income-generating activities has led to positive changes in economic resilience at local level. The communities reported that they now had better employment opportunities. Further, there was improved capacity for community saving, and hence they were no longer dependent on loan sharks and could send their children to school. According to Elliot (2006:5), in Zimbabwe the adoption of the SLA in the early 1990s in identifying the role of water in people’s lives made it clear that it is crucial as a key productive resource. DFID (2002:25) funded the ‘collector well’ pilot project and developed large-diameter wells to extract groundwater from shallow aquifers, in order to provide domestic and productive water supplies. The wells were equipped with twin hand pumps to increase the daily yield to
provide enough water for domestic needs and micro-irrigation in a 0.5 ha community garden.

The revenue derived from gardening activities was more than sufficient to cover the operation and maintenance costs of the project. It also provided an important source of income to garden project members: money that was then used for purposes such as buying agricultural inputs, paying school fees, and starting other projects. In addition to the money from selling vegetables, the garden provided improved nutrition and increased social capital in the form of greater self-esteem and heightened ability to undertake income-generating projects. Other water-supply programmes are now adopting nutrition gardens to increase the benefits to communities.

Hartini (2004:178) observes that women-led micro finance programmes tended to be better run and more successful than those controlled exclusively by men are. He states that there was an increasing awareness of the role of women as family breadwinners and those they had the same rights as men. However, there is not enough evidence to show that the projects had a positive influence in shaping women’s opportunities and economic empowerment, which is what the SLA aims to achieve.

Carney (2002:21) maintains that the SLA was used with considerable success in understanding the effects and livelihoods implications of natural disasters and responding appropriately. The multi-dimensional approach is valuable in understanding how people react to a disaster, since disasters affect all aspects of people’s lives. The SLA was used to interpret livelihood scenarios just before the cyclone in the Indian state of Orissa, immediately afterwards, and 3–9 months later. Comparing these scenarios helped to identify the priorities for action. Environmental impact includes physical sustainability, which covers all the basics that people need to live – food, water, health, economics and a sustainable environment. Meyers (2008:129–134) asserts that two dimensions of sustainability cut across the SLA. Meyers (2008:129–134) contends that the community’s understanding of sustainability should include:

- **Mental sustainability:** This includes the restoration of the psychological and spiritual wellbeing of people. People must come to believe in themselves and be able to learn by themselves
- **Spiritual sustainability**: Community development should lead to fullness of life or the community in a holistic manner. Gyekye (2006:4–5) argues that in all undertakings – cultivation, sowing, harvesting, eating or travelling – religion is at work in the African setting, adding that the church fulfils a socio-spiritual role in community development.

According to Carney (2002:18), Cooper et al, (2002:23) and Jones (2002:274), the SLA has several contributions to make:

- Allowing for flexibility of design that is appropriate to different country contexts
- Giving due emphasis to the coping strategies that make poor people’s lives work
- Demanding a detailed consideration of the assets of poor households;
- Providing an analysis of needs from people’s points of view
- Putting the initial focus on demand rather than on supply
- Showing the need and scope for multi-dimensional action and trying to ensure that everyone involved in a project agrees on the diagnosis and approach to be adopted
- Focusing on enhancing household assets, acknowledging that access to resources may be constrained by the wider economic, physical and social contexts
- Identifying a way in which impact assessment can be included in projects more systematically by focusing on livelihood outcomes

Serati (2008:19) maintains that the SLA encourages ‘thinking out of the box’. It frees development practitioners from conventional approaches that are often restricted to identifying problems and finding solutions. It invites them to look at context and relationship so that development activities can become more process oriented. It compels them to look for multiple entry points and to move beyond a homogenous ‘community’ view and a narrow sectoral perspective. It represents an importance shift away from the focus on project inputs and the assumed mechanical links between them.
In particular, the SLA stresses the importance of understanding institutions by mapping the institutional framework and linking the micro to the macro and the informal. Therefore, it calls for a new style of policy appraisal that moves from universal prescriptions to context-specific approaches that allow alternative local perspectives to reveal themselves in the policy framework. In support of this statement, Krantz (2001:4) comments that by drawing attention to the multiplicity of assets that people use when constructing their livelihoods, the SLA produces a more holistic view of the resources, or combinations of resources, that are important to the poor, including not only physical and natural resources, but their social and human capital. These approaches facilitate an understanding of the underlying causes of poverty by focusing on the variety of factors, at different levels, that directly or indirectly determine or constrain poor people’s access to resources or assets of different kinds, and thus their livelihoods. Finally, they provide a more realistic framework for assessing the direct and indirect effects on people’s living conditions than for example one-dimensional productivity or income criteria (Krantz, 2001:4).

2.6 Concerns regarding sustainable livelihoods approaches

The concerns discussed in this section were taken into consideration in Chapter 6. The researcher will analyse his findings in order to make recommendations. It is envisaged that the research findings will either validate or oppose the concerns discussed in this section.

Underplaying of vulnerability, gender and markets

Carney (2002:22) notes that while the SLA draws on a range of analytical tools, they are not intended to be replacements for other approaches. The SLA, however, has been criticised for underplaying critical factors such as vulnerability, gender and markets. For instance, Carney (2002:23) states that it is often easy to overlook unfamiliar areas such as household financial flows, even though they are crucial to people’s livelihoods. To use the SLA one needs an understanding of economics, markets and the private sector, as lack of this background can result in downgrading market and economic issues. This is unfortunate because economics is as much a part of the SLA as other dimensions. Carney (2002:24) also states that markets are critical in helping poor people meet their consumption needs.
The majorities of the poor in urban areas are net buyers of food and therefore require food markets that are efficient, accessible, and provide a degree of price stability and predictability. For instance, when members of a food garden cultivate one crop rather than another, or a sewing group decides to make uniforms, they are making economic decisions that are set within social and cultural contexts and constraints. How well markets function depends on many factors related to trust, information, contract enforcement, application of the rule of law, freedom of movement of goods and people, and the market structure. According to Hamilton (2009:152) and Harrison (2007:79), the vulnerability of poor people's livelihoods in developing countries has increased because globalisation has helped to integrate the local markets with new forms of competition, volatility and influence by larger actors with a devastating effect on livelihoods. Serati (2008:19) argues that the weakness is that the SLA underplays elements of vulnerability contexts such as macroeconomic trends and conflict. The approach assumes that capital assets can be expanded in generalised and incremental fashions. Serati (2008:19) argues that the SLA underplays the reality that enhancing the livelihoods of one group can undermine those of another.

**Lack of clear policies**

Jones (2002:273) argues that the practical implications of utilising the SLA are complicated because of the range of debates about poverty responses and their effectiveness. This is because there is no clear policy guidance, and the livelihoods debate is an evolving one. Krantz (2001:4) argues that the SLA does not address the issue of how the poor are identified. This is important because the way in which resources and other livelihood opportunities are distributed locally is influenced by the informal structures of social dominance and power within communities. The researcher will attempt to validate this concern, which is discussed again in Chapter 6. Hartini (2004:179) contends that practitioners need to work consultatively to develop government policies that better address the needs of the poor as well as developing community forums through which citizens can more effectively interact with local government officials. Rakodi (2002:93) adds that reforms at city level need to be integrated with changes to state- and national-level policy frameworks. This means that development in the city has to be influenced by national policies.
Carney (2002:11) maintains that the SLA has been proven to add value to efforts at reducing poverty. Attention should therefore centre on identifying where the SLA has been most effective as a best practice to address knowledge gaps by acknowledging the successes and replicating them on a bigger picture. The SLA calls for institutional and organisational change. As noted in this discussion, traditional approaches to poverty reduction, such as income-generating activities and employment schemes, need to align with the SLA. This is because the traditional approaches paid little or no attention to how people live, the assets they have, or the human and financial costs associated with implementation of national or top-down programmes on the communities. According to Singh and Gilman (2008:541), however, the SLA can close these gaps, as one’s focus is to examine how macro and sectoral policies affect the micro level livelihood options available to a particular community or individual. This means that the SLA helps in contextualising national policies in order to make them relevant to the development needs of a particular community.

**Governance, power and rights**

From experience, it has been observed that the SLA sometimes fail to emphasise sufficiently the need to increase the power and rights of the poor and to stimulate changes in social relations. Carney (200:23) states that the practice of the SLA can be extractive, like traditional approaches, in that information gathered locally may be processed and decisions made elsewhere. This has to do with the way in which the governance framework is understood and the role that poor people play. Therefore, users of the SLA need to understand how people relate to the institutional environment, where power lies, and how and why change takes place. In this study the researcher will attempt to find out how the Church of the Nazarene identifies the needs of the beneficiaries and whether the process is more about obtaining information from them (extractive) or about giving them decision-making power. Serati (2008:20) posits that the SLA does not pay enough attention to inequalities of power.
Superficial use of sustainable livelihoods approaches

The SLA aims to achieve poverty reduction through inclusive people-centred development, but the process has often been reduced to a set of rules. Carney (2002:23) observes that in the worst cases, the SLA has been used to justify existing development activities, instead of being a process of working with poor people to identify their strengths and build on these. Loughhead and Rakodi (2002:225) state that in India for instance, while the infrastructural improvements on the slums made a significant impact on the lives of poor people, they were less successful in meeting the needs of particular vulnerable groups. The benefits that were targeted for these groups, such as vocational training, did not reach them, as the local elite had control over slum-based organisations. In addition, because people-centred development was time consuming as a result of the lack of skills, it was easier for the volunteers and community workers to identify the community’s needs and decide as experts which interventions would be implemented and how and when. Singh and Gilman (2008:543) concur that it is difficult to work with development stakeholders who are used to working with local communities, while essentially ignoring the larger environments impinging on these communities.

2.8 Lessons learned from sustainable livelihoods approaches

Poverty is complex because of the numbers and types of circumstances that poor people face. There are also different groups of poor and vulnerable people with different problems and different needs, and a range of coping and livelihood strategies. Jones (2002:277) notes that any intervention has to take into account the range of coping strategies that poor people have developed and that work for them, so that they do not undermine existing solutions. Further, unless support is specifically identified for the poorest, it is likely that they will not benefit from general poverty interventions. Finally, poverty is dynamic: people and households may move in and out of poverty. The causes and characteristics of these changes may relate to economic trends, stages in the lifecycle, seasonality, or the impact of shocks and stresses. Satterthwaite (2002:267–268) observes that for most low-income households, a real reduction in poverty is a long and complex process since it requires decreasing many aspects of deprivation, such as:

- Insecure and badly paid employment
• Lack of basic services
• Illegal land occupation
• Poor-quality housing
• Low educational attainment
• High levels of permanent disablement within the population
• Dangerous residential locations
• High levels of violence
• Distrust of external agencies generated by years of repression or broken promises

While some households are able to attain secure livelihoods and improve their wellbeing, many are unable to do this without assistance in increasing their asset base and taking advantage of development opportunities. Loughhead and Rakodi (2002:23) argue that interventions should therefore engage directly in social protection measures for the vulnerable. All households, whether improving, coping or declining, are vulnerable. They are susceptible to shocks and stress, resulting from natural disasters, ill health, violence and unemployment. Loughhead and Rakodi (2002:235) argue that the process of monitoring is vital to ensure better project delivery and avoid mismanagement.

Transparency and accurate reporting of projects in progress is important and must be checked rigorously. One of the strengths of the livelihoods approach is that it encourages its users to examine in detail how poor people manage their lives, which reveals complexity and diversity. Satterthwaite (2002:263) notes how the focus has changed over the years. In the 1970s, the focus was on helping poor male farmers through credit. Building up to the 1990s, the focus shifted to helping the poor – mostly women – to develop off-farm enterprises. The support was based on the potential to alleviate poverty and to promote economic growth. This micro credit approach was largely successful in Asia and Latin America. For instance, in Bangladesh in the 1990s micro credit expanded from rural villages to urban slums. However, when it was introduced to Africa, it failed to penetrate into the countryside or to reach poor urban households, as it had not been tailor-made to suit the socio-economic and political environment.
The International Fund for Agricultural Development (IFAD) (2004:4) warns economic development specialists and social policy advocates against believing the hyperbole associated with microcredit as an overarching strategy to ending poverty, changing power relations and standing in for decent social policy. The SLA offers the opportunity to move beyond rigid sectoral divisions and to develop a new approach. However, there has not been a widespread application of the approaches at national and regional level. Serati (2008:20) argues that the SLA constitutes only one way of organising the complex issues that surround poverty. He (Serati 2008:20) asserts that the SLA must be made appropriate to local circumstances and local priorities.

2.9 Potential role of the Christian Church in community development

The term ‘church’ does not refer only to believers who meet together in a building. The ‘local church’ may assemble in a community building, school hall or someone’s home. It is usually sustainable and should not be fully dependent on external funding, personnel or resources for its existence. Padilla and Yamamori (2004:89) describe the local church as a ‘sustainable community of local Christian believers, accessible to all, where worship, discipleship, and nurture and mission take place’. The characteristics of being God’s primary agent for transformation, being close to the poor people, having a permanent presence in the community, having the ability to network and to mobilise resources, as outlined by Carter (2004:23), will be discussed here to show the strength of the church in community development. Regarding the church as God’s primary agent for transformation, Carter (2004:24) contends that transformation is not ordinary change, but that which affects the spiritual and physical aspects of the community. Although the Christian churches differ in dogma and doctrine from other beliefs and among themselves, it is the researcher’s view that as a community development role-player the church can play this role because of its respect for all creation.

Community development, according to Chester (2004:56), should lead to a ‘fullness of wellbeing’. This is where the church should function, especially within an African framework. The African worldview is interwoven with religious belief in all undertakings, be they cultivating, sowing, harvesting, eating or travelling.
Religious life in the African context is not individualistic, but a communal affair that is part of people’s culture (Eliot, 2004:90). The church should therefore fulfil a socio-spiritual role in communities. Chester (2004:45-46) states that there is still place for the church in current development thinking, pointing out that for more than a hundred years the church has been part of community development. The abundance of church schools, mission hospitals and other social-church institutions has played an important part in bringing education, intellectual enlightenment and community care to large parts of South Africa, including Orlando East. There are still gaps in access to legal representation for the poor, to financial markets, and to healthcare, among other issues where the church can act as a key change agent in community development. The church as part of the community could advocate for and with the community for service delivery in these areas.

Carter (2004:24) argues that the church is closer to the people and that has enabled it to contribute to the community on a day-to-day basis. Coetzee, Graff, Hendricks and Wood (2002:103–105) argue that poverty and poverty alleviation are still community problems in South Africa. The local church exists at the grassroots level, understanding the lived reality of poverty. Hughes and Bennett (2000:121–122) define poverty as ‘the result of the dysfunctional interaction between complex systems, especially the traditional African world, the modern Western world, and the environment’. In this case, poverty is seen in the context of a clash of systems. Approximately 80% of the South African population are Christian (South Africa Yearbook 2009/2010:220), thus, there is ample room for the involvement of the church in combating poverty. The church is present among poor people, and often consists of poor people. The values of the church are unifying and a central force in communities and ‘due to the holistic nature of its activities can provide a holistic approach to community development which is congruent with the community participation paradigm’ (Pearce, 2000:78). The local church is therefore in touch with local knowledge. It also benefits from relationships with people and organisations in the community because the membership of the local church usually represents a cross-section of the community. The local church is part of the community, while other development agencies may be viewed as ‘outsiders’. Carter (2004:45) maintains that the church is well positioned to build sustained relationships that enhance sustainable development. This is because churches have more permanent involvement than community development agencies that remain in the community only for the duration of their projects.
While development agencies may leave a community, and government can change representatives and policies, the church exists for the people in the community and is likely to be there for much longer than any organisation. Hughes and Bennett (2000: 89) suggest that the institution of the church is greater than its members. In that way, sustainability in community development, where the church is involved, may be more likely, owing to volunteerism of congregants. Community development takes time to occur and the local church is well suited to that of a role-player with permanent presence in the community. According to Padilla and Yamamori (2004:35), over the years the church has built a relationship of and networks with leaders in the community. This is critical to community development as it thrives through networks and relationships. The local church often becomes a member of a number of networks in the community and is connected to the opinion leaders that assist in development facilitation. The Institute for Missiological and Economic Research (IMER, 2002:45) states that the church has links with other grassroots groups in the community through its members, who belong to such groups in their individual capacity, and through working with other groups in carrying out community initiatives. There are also links with the wider church through denominations and Christian alliances.

Chester (2004:62) argues that the church should be involved in the formulation of the aims of proposed community projects because it is familiar with the daily lives of the poor and needy. It has established this relationship through its crusades, tent meetings, door-to-door witnessing, baptisms and other sacraments such as weddings and funerals in the community. This can be built on to plan and organise projects in the community. In most rural and urban areas, such as Orlando East, church activities provide the best community entertainment and escapism because of the absence of recreational facilities, and offer a potential space in which to initiate development activities.

Hughes and Bennett (2000:89) suggest that it is essential that the church take notice of and be challenged by evolving interdisciplinary networks of skills and professions. The local church contains many members who can be mobilised for community development initiatives. Further, some local churches have buildings that provide a place for community members to meet to discuss local issues. In times of crisis, church buildings can provide safe
refuge. Edmond 2006:3) outlines four ways in which the church operates as a resource for community development: using the church, changing the church, helping the church, and partnering with the church. Edmond (2006:4) argues that the church has good, humble and hard-working people, so it is acceptable, even wise, to recruit most of the development practitioners from the church. He maintains that these people of integrity become valuable leaders, workers and instruments in community development projects. While one can contend that this is discrimination, which is not acceptable in the labour laws of South Africa, Edmond explains that the use of people from the church increases credibility of the development process and enables access to relevant community leaders. This line of reasoning positions the church as a recruitment centre for high-quality workers and a link to networks of relationships in the community. Dearborn (2007:17) supports Edmond by saying that ‘the best way the churches offer is by raising morally upright people for the community development projects’. Edmond (2006:8) comments that the task of development agencies is to turn the church into an expression of a local relief and development organisation. For example, the challenge of HIV/AIDS can be addressed through training churches to be effective HIV/AIDS activists.

Chester (2002:69) discusses the involvement of FBOs with sexually abused adolescents in the Paarl community of South Africa. The first response to HIV/AIDS is often from community-based groups in the form of home-based care. Community initiatives, such as assisting orphaned children, are best suited to being run by the church, which already knows these children and their families. Bringing unknown people into the lives of the children adds to their trauma. People from the neighbourhood would have known the family through the church, stokvel (invitation only clubs of twelve or more people serving as rotating credit unions or saving scheme in South Africa where members contribute fixed sums of money to a central fund weekly, fortnightly or monthly) or any structure of which the deceased parents were part. They are sensitised, mobilised and trained to better respond to the calls of the children of sick, dying and deceased parents. Children who face sexual abuse because they are orphaned and vulnerable usually receive psychosocial support from the church, which ensures that the perpetrators are prosecuted. Michael and Lee (2000:34) say that in Central Asia, it is common to see local churches aligning their styles and objectives with those of the relief and development organisations. These organisations were often the first
Christians to enter these Central Asian countries, which usually restrict access to other religions other than their own.

This means the church is able to mobilise and penetrate places that many development agencies have not reached. Even in the poorest communities, you may not find recreational facilities and other infrastructure, but the church will be present with the people in order to fulfil the socio-spiritual objectives in community development, according to Kraft (2008:29). NGOs and other development agencies in communities need to operate alongside the church. Development agencies, according to Dearborn (2007:18), should invest their primary energy in encouraging and equipping the local church to carry out the task with submission to the leadership of the community. Partnership with the church by NGOs and other community development agencies is aimed at the holistic transformation of the community (Delanty, 2003:4). Development agencies need to see themselves as an expression or arm of the church. Partnership is therefore crucial so that the ‘arm’ does not seem to operate independently or in isolation from the rest of the ‘body’, which in this case is the church. The specialised skills and functions of NGOs and development agencies do not represent all of the skills and gifts necessary to bring about substantial transformation in a community, hence the need for partnership. Partnership is therefore about stewardship and impact for both churches and development agencies to be efficient and to experience synergy in diversity. According to Padilla and Yamamori (2004:17), development agencies can collaborate with the church in these areas:

- **Leadership skills enhancement**: Church leaders can start team approaches and initiate group decisions as result of teamwork training. This means that the churches can work alongside development agencies to train communities in leadership skills. There are many biblical principles that can be applied to any leadership situation.
- **Use of the local resources**: There is a high degree of motivation to generate income using local resources by the church. This is attributable to training on successful projects. The church can be trained by development agencies in how to raise money for community development, which they can continue to do after the agencies have left the community.
- **Reconciliation and harmony**: The church needs to work with other development agencies to resolve conflicts within and among churches. This will also encourage leaders who stay in their position for a long time to begin to give way to upcoming young leaders. Development agencies can also collaborate with churches on community disputes. This is possible because the church acts as a good office to resolve family conflicts for its members and non-members alike, and that can be used to defuse greater community disputes among the traditional and political leadership.

- **Awareness of harmful traditional practices**: Development agencies need to include the churches in these. The campaigns against use of unclean razors in back-door circumcision, and virginity testing, among others have resulted in noticeable change in the attitude of the community as a result of church involvement.

The church is structured to cater at family level, while influencing the country at the highest levels of governance and policymaking. Tamas (2000:59) cites the Kampala Declaration of the All Africa Council of Churches as asserting that the church is uniquely placed to combat HIV/AIDS at all levels, from individual to global, and to protect the marginalised and most vulnerable in society. According to Tamas (2000:62), the declaration argues that, ‘We are compelled by life, death, and resurrection of our Lord and Saviour Jesus Christ to love, think and act.’ The church acts as the necessary moral base for community development. Despite the legal mandate in South Africa for civil society participation in the local governance process, civil society engagement with local government is ineffective, inconsistent or lacking altogether and the involvement of the church at this level leaves much to be desired. The analysis below investigates the possible linkages between the church and development as well as between the church and development theories. Raising the standard of living for the people, poverty reduction, employment creation, developing self-respect, self-confidence and self-reliance, acquisition of new skills and knowledge and empowerment are discussed in terms of what the church can contribute to community development.
Contribution of the church to community development

According to Chester (2002:20), although there are many ways for people to raise their standards of living, it is clear that the church contributes to community development. From the biblical preaching and teaching that encourage self-sustenance to the love of labour, many people have found the church a place that motivates them to improve their socio-economic life. Michael and Lee (2000:98) insist that the church plays a supportive role to the development process in most of the places that it finds itself. This is primarily in encouraging members to take part in income-generating projects, academic and vocational training. In that way, the church helps individuals to create a sense of independence and take control of their lives and their destiny in accordance with biblical teachings, which are a central theme in alternative development theories. Chester (2002:21) maintains that the church contributes to community development through involvement in these broad areas:

- Poverty reduction initiatives
- Employment creation
- Development of self-respect, self-confidence and self-reliance
- Acquisition of new skills and knowledge

On the area of contribution to poverty reduction initiatives, Nansin (1991, in Newsham 2008:76–79) agrees with Chester (2002:21) in indicating that, at its best, development helps to reduce poverty. In a developing country such as South Africa, the number of people in absolute poverty should be reduced to a point that it can be eliminated if possible. Chester (2002:21) is supported by the objective of development as indicated by World Bank (2003:85), which sees economic growth as an important element in the reduction of poverty in developing countries. Over the years, the church has been involved in mobilising people and involving them in income-generating projects that address food security issues and enable them to move away from absolute poverty. Examples include the Salvation Army, Adventist Church, Methodist Church, Catholic Church and Pentecostal churches, such as Rhema Bible Church, which have registered NGOs that are involved in poverty-alleviation programmes in various communities. The church, as a public benefit organisation, does not contribute to national tax income, which is critical in the reduction of poverty and the development of the country as a whole. Nonetheless, it must be emphasised that at macro level, as Lulloff and Bridger (2003) point out, from the tithes and offerings the government
should be taxing the church in order to raise resources for community development. It is observed that churches do these community development projects as individuals rather than pooling their resources or collaborating with government or NGOs for bigger projects that will affect more people. On the employment creation level, Chester (2002:21) argues that the church contributes to that as well. Chester (2002:21) contends that when people are employed, they are able to look after their families, purchase necessary items and save or invest. This process leads to economic growth, which raises the standard of living for the people concerned. Employment thus enhances the process of development. The church has played a leading role in the development of communities for hundreds of years.

Ramashia (2008:15) agrees with Chester (2002:21) when he maintains that the abundance of church schools, mission hospitals, and other social-church institutions has played an important part in bringing education, intellectual enlightenment and community care to large parts of Africa, including South Africa. The church has been known for creating employment through these schools, clinics and other institutions it has established across the country. Pre-schools, musical bands and home-based care groups have created voluntary employment, as well as permanent, and are run by churches. Chester (2002:57) points out that church leadership has been a source of employment for many people who are serving as priests, deacons, pastors, missionaries and chaplains in various organisations. Whatever the percentage, the church can create some kind of employment. Even though it is survival employment, it makes a significant contribution to a country’s development process and reduces the dependency that people may have on others or the government.

Burkey’s definition (2003:90) of development sees it as a process that should enable people to develop self-respect, become more self-confident and ultimately self-reliant. The church plays the role of enabling its congregants to utilise their own trading and craft skills by organising them into interest groups and encouraging them to learn from one another. The church has youth groups, women’s groups, teenagers’ groups, young adults’ groups, singles’ groups and men’s groups that meet on different days of the week after work. The groups are involved in activities that are beyond preaching to one another, but teach life skills that boost self-respect, self-confidence and self-reliance. These activities acknowledge people’s intrinsic dignity and give them something to do for themselves (Chambo, 2008:14).
The study seeks to evaluate the projects implemented by the Church of the Nazarene to find out whether they live up to this expectation in line with community development theories and the SLA. The Church of the Nazarene assists the congregants and the community around it to acquire new skills and knowledge of a number of activities. The church funds and supports their projects, organises seminars and workshops. Once people acquire new skills, they are better able to sustain themselves and use these skills in the future, which should lead to self-reliance. According to Burkey (2003:56), Todaro (2004:78), Meyers (2008:67) and Korten (2003:98), this is community development. Christian churches such as the Methodist Church, Lutheran Church, Grace Bible Church and the Roman Catholic Church conduct adult basic education and training (ABET) classes to assist those who did not have the opportunity to go to school. This knowledge contributes to the development of individuals, families and the community. Korten (2003:98) and Burkey’s (2003:56) definitions of development show that the development process empowers people. Involvement in decision-making processes results in empowerment and this leads to sustainability. The Church of the Nazarene also empowers people as they contribute in committees and sub-committees of the church, according to their ages and interest groups. Such people who are involved in church groups build their self-worth through the process of starting and maintaining these groups and engaging in common activities. Such skills developed through the church are then useful in work and business situations. Most of the activities they are involved in are theirs – they make their own decisions, decide how many hours to participate, and what it will cost to attend.

Although the church empowers people, this depends on several factors such as membership, the approach adopted, the resources utilised and other family demands that will be evaluated in the project implemented by the Church of Nazarene in Orlando East. Haq (2003:15) argues that people are both the means and the end of economic development. In that regard, people-centred development is central to sustainable community development. It is based on the empowerment of the powerless. Social movements are critical in this process. The theorists of alternative development claim that progress should move from micro to macro level. To be sustainable, people have to build from the bottom upwards. Haq (2003:16) uses five points in structuring human development to ensure that it focuses on people rather than production:

- A human balance sheet
• Basic human needs  
• Integrated production and distribution objectives  
• A decentralised human development strategy  
• A human framework for analysing performance

From the viewpoint of the church in community development and the application of alternative development theories, the writer looks at the five points that Haq (2003:17) raises:

• **Human balance sheet:** Reliable information can be obtained at a fraction of the cost if the church infrastructure is used as opposed to any other. In addition, using the church humanises efforts and changes statistical exercises into an atmosphere of goodwill and trust.

• **Basic human needs:** With the history of division in South Africa (political, tribal, national and racial), the church is able to create a receptive environment to determine real needs.

• **Integrated production and distribution:** Development should incorporate action programmes as well as delivery mechanisms to ensure not only sustainable solutions and an increase in production, but also equitable distribution.

• **A human development strategy:** This should be decentralised to for community participation and self-reliance.

• **A human framework for analysing performance:** The quality of people’s lives is seen when practical improvements materialise, such as tap water, new schools and increased income. The local church is capable of contributing to such development milestones.

From the preceding section, it can be seen that the church constitutes the micro sector and fits the alternative development claims. The church easily forms social movements and can advocate for it and others. This theory aims at empowering the powerless, and the church does just that. The church is a part of the alternative development theories and hence the development process as a whole.
2.10 Conclusion

The development approaches of the past, which were fragmented and mechanistic, gave rise to the new alternative development approach, which is also referred to as a ‘people-centred’ approach. In this chapter, the SLA was discussed as not only relating to, but also enabling community development, which focuses on utilising the social capital of ordinary people, empowerment and their participation in the development process. This enables the communities to create for themselves assets that will enable them to be masters of their development and thus achieve sustainability. Lastly, the role of the church in contemporary development was discussed in line with the definition of the church and its characteristics, which are essential for community development.

The broad ways in which the church can participate in community development were also examined. In recognising that poverty is multifaceted and needs many players to alleviate it, the church needs to be considered in community development. The following chapter will present the research location, Orlando East, and describe its development needs and interventions by several partners in this community. The background and development activities of the Church of the Nazarene globally, in Africa and in South Africa, will be discussed in terms of its vision of socio-economic transformation.
CHAPTER 3: ORLANDO EAST AND THE CHURCH OF THE NAZARENE

3.1 Introduction

This chapter describes Orlando East as the research location of this study, and describes the social, economic, political and poverty situation briefly. It then reviews the background and development activities of the Church of the Nazarene globally, in Africa and in South Africa with reference to Soweto and Orlando East and in terms of its vision for socio-economic transformation are reviewed. The chapter also discusses the development projects implemented by the Church of the Nazarene.

3.2 Orlando East as a research location

Orlando East is situated in Soweto, which is an acronym for South Western Townships (Durno, 2010:12). Soweto is 15 km south-west of the Johannesburg Central Business District (CBD). Durno (2010:89) states that the Group Areas Act, which was passed in 1950 under the apartheid system, prohibited racial integration. Soweto was therefore designated a reserve by the apartheid government to house black Africans who were forcefully removed from places such as Sophiatown to accommodate the 'coloureds' (those of mixed racial heritage, and mainly Afrikaans speaking). Soweto, and indeed Orlando East, has always been characterised by political activity and is renowned for the 1976 student uprisings. JoburgNews (2004:5) reports that Orlando itself has a history of rich political activism and is associated with well-known leaders, including Nelson Mandela, Desmond Tutu, and James Mpanza.

The history of South Africa from 1935 to 1992 can be traced back to this community – the formation of political parties, all the well-known politicians are from here. This is the cradle of urban living in South Africa, this community ushered in a new period of townships around Central Business Districts. These townships were meant to be temporary, with people from the rural areas staying in Orlando East and other townships. The idea was that people were to go back to their homes once the work they had come to do in the cities was done. These townships created a
sense of belonging for its residences as they had all come to the city to work from different parts of the country

Although Soweto was established as a relatively homogenous black township, segregated from other racial groups, it has become a place of diversity and contrasts. Soweto has been described as a ‘vibrant city of surprise and contrast, of startling enterprise and rigorous cultural interaction, masked in myth and controversy’ (Ramchander 2004:167). Thale (2004:8) states that stark contrasts in living conditions are evident in Orlando East. It is a place of shanty dwellers and squatter communities that reflects abject poverty. Alongside this there are glimpses of wealth comparable with the upper-class suburbs of Johannesburg. There is also a growing middle class of teachers and other civil servants. According to Manganyi (2010:14), currently Orlando East is politically demarcated as part of wards 29, 30 and 31 of Soweto. As a result, Orlando East overlaps with neighbouring townships, including Noordgesig and Diepkloof. Historically, wards 29 and 30 were black townships, and ward 31 was established as a coloured community during apartheid. Wards 29 and 30 comprised people from virtually all of the indigenous groups in South Africa, although Zulu, Xhosa, Tsonga and Sotho are predominant.

As far as religion is concerned, Dugger and Bearak (2008:26) suggest that places of worship in Orlando East reflect the diverse, and shifting, nature of religious identities within the township. Churches, including the Church of the Nazarene, have adapted to the presence of numerous ethno-linguistic groups in the area, and different congregations convene at the same church at different times to accommodate the need for services in multiple languages. In addition to spiritual guidance, churches provide regular contact with other members of congregations, particularly for older residents. In addition to welfare activities for the elderly, the poor and the homeless, churches introduce members to broad networks from which they can seek companionship and support. Bank (2001:38) states that Islam is growing in Orlando East, particularly among young men between the ages of 18 and 30. Bank (2001:34) suggests that some believe that Islam provides a guiding force that deters people from committing crime. However, some of the conversion to Islam is motivated by the hope that association with Islam will result in access to resources, work opportunities and a form of identity indicated through their admiration for Islamic attire.
On the political front, Nevin (2004:98) suggests that a wide range of political parties is represented in Orlando East. The dominant political and ruling party in Orlando East is the African National Congress (ANC) and there is significant rivalry between the ruling party and other minority parties. According to Cunningham and Godden (2009:14), people are vulnerable to poor governance practices in the Orlando East urban environment. These practices include nepotism in job opportunities, corruption and lack of awareness of public policies.

Better norms and standards are therefore necessary in contributing towards improved governance in Orlando East. South African Cities Network (SACN, 2006:8) suggests that Orlando East has large and extended family households that are reliant on low and few sources of income. Families in Orlando East often seem reliant on the income of a single parent or relative, who might be financially supporting other unemployed adults in the same household. Few families have experience in formal employment. Most of those currently working are involved in the informal sector, and have unreliable forms of income or temporary and ad hoc contractual work. Local entrepreneurs struggle to maintain a steady customer base and have difficulty in accessing capital.

In addition, SACN (2006:9) states that most of the households in Orlando East depend on government social security payments – pensions, disability grants and foster care grants – as their main sources of household income. While social grants are necessary for the survival of those without alternative sources of income, government policies and the significant dependency of residents on welfare are perceived by some within the community as cultivating unhealthy behaviours and attitudes towards income generation. The baseline study by Durno (2010:16) concludes that informal settlements have escalated since influx controls were relaxed, resulting in large numbers of migrants from rural South Africa, compounded by large numbers of illegal immigrants from Mozambique, Zimbabwe and other parts of the continent. This has resulted in increasing numbers of backyard rooms and shacks that people who were born and raised in Orlando East (often senior citizens) rent out to tenants, who are generally migrants. Residents of Orlando East report that migrants are more active in the creation of small informal enterprises, and are often known for their better-developed entrepreneurial skills and their determination to survive, given the lack of access to alternative support structures available to South African citizens. Increasing
numbers of immigrants from nations further afield, such as Somalia and Pakistan, have begun to establish small businesses in and around Orlando East.

According to Thale (2004:18–23), the following aspects of poverty affect Orlando East as part of Soweto:

- Inadequate and often unstable income (and thus inadequate consumption of necessities, including food and, often, safe and sufficient water; and frequent problems of indebtedness, with debt repayment significantly reducing income available for necessities)
- Inadequate, unstable or risky asset base for individuals, households or communities with low levels of education and skills
- Poor-quality and often insecure, hazardous and overcrowded housing, especially in the informal settlements of Nomzamo in Orlando East
- Inadequate provision of public infrastructure (for example piped water, sanitation, drainage, roads and footpaths), which increases the health burden and often the work burden
- Inadequate protection of poorer groups’ rights through the operation of the law, including laws, regulations and procedures for civil and political rights; occupational health and safety; pollution control; environmental health; protection from violence and other crimes; and protection from discrimination and exploitation

Meyers (2008:72) concurs with Chambers (2003:110) that the voicelessness and powerlessness of poorer groups within political systems and bureaucratic structures lead to little or no possibility of receiving entitlements to goods and services, organising, making demands and getting a fair response.

3.3 The Church of the Nazarene globally, in Africa and South Africa

According to Ingersol and Tracy (2008:16), the Church of the Nazarene is an evangelical Christian denomination that emerged primarily from within the Wesleyan-Methodist tradition of the nineteenth-century Holiness movement in North America. Its members are referred to colloquially as Nazarenes, and it is the largest Wesleyan-Holiness denomination in the US. According to the Nazarene News (2009:14), at the end of September 2009 the
Church of the Nazarene had 1,945,542 members in 24,285 churches in 156 ‘world areas’. Most members of the Church of the Nazarene are found in the US (658,402), Haiti (116,000), Bangladesh (65,000), and India (59,039). The denomination has the highest percentage presence in the nations of Cape Verde, Samoa, Barbados, Haiti and Swaziland. The Church of the Nazarene supports 58 undergraduate and graduate educational institutions in 40 countries on six continents around the world.

The mission of the Nazarene Church is to respond to the ‘Great Commission’ of Christ to ‘go and make disciples of all nations’ (Matthew 28:19). In December 2006, the mission was expressed more succinctly as ‘to make Christ-like disciples in the nations’ (Nazarene News, 2009:15). ‘Since 2001, the three “core values” of the church have been identified as “Christian, missionary and holiness”’. Nees (2006:6) asserts that the Church of the Nazarene takes a stance on a wide array of current moral and social issues, which include positions on human sexuality, theatrical arts, movies, social dancing, HIV and AIDS, and organ donation. In 2009 the general assembly indicated in its revision of Article XI of the Nazarene Manual the means for accomplishing its mission: ‘making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God’. On some matters, such as human sexuality, the church remains relatively conservative, while its stance on scientific discovery might be considered comparatively liberal. The Nazarene Manual (2001–2005:67–373) states that the Nazarene Church was founded in order to help the poor, and adds that ‘the Church of the Nazarene, from its inception, has been committed to higher education’. Since 15 September 2008, the headquarters of the denomination have been situated at the Global Ministry Center (GMC) in Lenexa, Kansas. The Nazarene Publishing House has been located in Kansas City, Missouri, since 1912.

The church provides educational institutions with students, administrative and faculty leadership, and financial as well as spiritual support. According to Fairbanks (2008:32), the church college or university, while it is not a local congregation, is an ‘integral part of the church as it is an expression of the church. Diehl (2009:99), includes 11 liberal arts institutions in Africa, Canada, Korea, Brazil, and the US, as well as three graduate seminaries, 38 undergraduate Bible/theological colleges, three nurses’ training colleges, one junior college, and one education college worldwide. In 2008, 45,103 students were enrolled in these 58 Nazarene institutions of higher education, an increase of 2,932 over the previous
year. At global and regional level, Ingersol and Tracy (2008:69) state that the NCM is a non-profit organisation. It ensures, facilitates and mediates spiritual, intellectual, human, social and financial resources to enhance and support the global ministry of the Church of the Nazarene. It also responds to natural disasters, reduces poverty, eradicates disease, enhance access to education and connect individuals to a loving, compassionate and just God.

As a global intermediary organisation, the NCM is designed to create awareness, develop resources and build capacity within its network of more than 180 faith-based non-profit organisations, more than 40 NGOs and thousands of compassionate churches. NCM partners with Nazarene interests to facilitate ministries that address the temporal needs of the economically disadvantaged as well as the spiritual, and it achieves this through compassion, education, technical assistance, and resource development.

At local level, each Church of the Nazarene has a sub-structure that deals with community development. This substructure includes the coordinator or manager, the treasurer and the secretary, and works under the church board (Ingersol and Tracy, 2008:70–71). According to Chambo (2008:18), in line with its role in community development, the Church of the Nazarene has several key ministries that focus on aspects of the larger mission statement and social relevance. The largest of these are Nazarene Youth International (NYI), Sunday School and Discipleship Ministries (SDM), Nazarene Missions International (NMI), and Nazarene Publishing House (NPH). Chambo (2008:19) notes that the NYI encompasses membership from young people aged 12–25, whose membership globally at the end of 2008 was 415,041 (an increase of 18,318 over five years) in 13,706 societies (an increase of 671 over five years) worldwide. At the end of 2008, Sunday School and Discipleship Ministries International (SDMI) reported an average global Sunday school weekly attendance of 812,672 children and 47,001 children, including extension ministries. Since its inception, the Church of the Nazarene has been committed to obeying the ‘Great Commission’, which is about going out to preach the gospel to the poor and the oppressed. According to the 2005–2009 manual, ‘Historically, Nazarene global ministry has centred on evangelism, compassionate ministry, and education.’

NMI is ‘the church-relations heart of world mission within each local church and the local-church-based global mobilisation and promotional arm of the Church of the Nazarene’.
Diehl (2009:45) states that the amount raised for World Evangelism Fund in 2008 was approximately US$48.6 million (with nearly US$47 million from the USA).

In 2008 World Missions and JESUS Film Harvest Partners (JFHP) had 351 JESUS Film teams working with missionaries and local leaders, spreading the gospel in 273 languages and in 100 world areas. Since its inception in 1974, Work and Witness, an endeavour that sends teams of volunteers into cross-cultural situations, primarily to construct buildings on the mission field, has had 196,060 participants, who have given 13,246,196 labour hours, which equals 6,564 years of labour. In 2008, 722 Work and Witness teams and 10,750 participants, and teams served in 72-world area (Bustle, 2008:64). This indicates the practical nature of the church and its day-to-day involvement with people in need within the community. The Church of the Nazarene has 245 full-time compassionate ministry centres and volunteer efforts around the world.

The Church of the Nazarene has been instrumental in assisting people in every part of the globe that have been affected by war, famine, hurricanes, floods, and other natural and human-made disasters. In 2008, NCM’s Child Development Program had 123 child development centres globally, which provided more than 11,140 sponsorships in 77 countries, and met the needs of over 50,000 children through nutritional programmes. According to the Child Development and Sponsorship Report, the church operates 64 medical clinics and hospitals worldwide (Nazarene Manual 2001–2005:12). The facts and figures in this discussion indicate that the Church of the Nazarene is an international organisation that is also found in Africa. It not only preaches the word of God, but also has concerns for the poor through social and human development projects. In the southern African region, the Church of the Nazarene has a membership of approximately 65,000.

The Church of the Nazarene in South Africa

Litswele (2003:10–11) points out that the Church of the Nazarene in South Africa is connected with the Church of the Nazarene in Swaziland which, although it started from South Africa, grew faster than that in South Africa. The Church of the Nazarene was established in South Africa in 1919. Harmon Scmelzenbach in South Africa and Swaziland founded it, after being inspired by an account of David Livingstone. The missionary
Scmelzenbach, who started the Church of the Nazarene, according to Litswele (2003:12), was affiliated to the Holiness Mission in Port Elizabeth, which was the church mother from which the Church of the Nazarene developed in South Africa and Swaziland. The work of the Church of the Nazarene is currently spread over all nine provinces of South Africa, and is divided into sixteen districts. The church is structured and organised to meet the spiritual and social needs of the community. Preslar (2005:23) notes that NCM is led by a board and is also an affiliate of the Church of the Nazarene. The educational institution within South Africa is the Nazarene Bible College (NBC). In South Africa, 576 churches and 16 preaching points cover every province of the country. According to Bond et al. (2001:35), the Nazarene Church in Soweto has branches in Orlando East, Naledi, Dube and Moroka. The geographical distribution of the congregations is depicted in table 3.1 (below).

Table 3.1 Geographical distribution of the Church of the Nazarene in South Africa

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of churches</th>
<th>Number of preaching points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Cape</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>Free State</td>
<td>29</td>
<td>0</td>
</tr>
<tr>
<td>Gauteng</td>
<td>112</td>
<td>8</td>
</tr>
<tr>
<td>KwaZulu-Natal</td>
<td>58</td>
<td>0</td>
</tr>
<tr>
<td>Limpopo</td>
<td>153</td>
<td>0</td>
</tr>
<tr>
<td>Mpumalanga</td>
<td>137</td>
<td>0</td>
</tr>
<tr>
<td>Northern Cape</td>
<td>21</td>
<td>0</td>
</tr>
<tr>
<td>North West</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>Western Cape</td>
<td>40</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>576</strong></td>
<td><strong>16</strong></td>
</tr>
</tbody>
</table>

(Source: Mutowa, C.A. 2010)

3.4 The Church of the Nazarene and community development

The Nazarene Manual (2001–2005:902–903) states that initially the Church of the Nazarene was the body through which all services were delivered to people in need. ‘The desperate
economic needs of people in our world motivate us to place our means in the service of alleviating such need and to adjust our wants in accordance with the needs of others.’ Following the example of Jesus, NCM implements social and spiritual transformation by partnering with local Church of the Nazarene congregations around the world to clothe, shelter, feed, heal, educate, and live in solidarity with those who suffer under oppression, injustice, violence, poverty, hunger, and disease (Bond, 2001:28). The NCM exists in and through the Church of the Nazarene to proclaim the gospel to all people. An important feature of NCM is its focus on mobilising the Church.

The role of the ministry is not intended to be the ‘compassionate arm’ of the Church of the Nazarene. Rather, it is the compassionate conscience, calling the denomination back to its roots in doctrine and deed. Because of the nature of the ministry’s mission to mobilise the church, high priority is given to local congregations that are developing projects within the context of their surrounding communities. The interventions and strategies are as diverse as the needs in each community. This flexible approach to project development allows for creative and effective project implementation, catering for the specific context of a community and culture. NCM’s ability to partner and network with global experts and organisations on a wide variety of topics – such as child development, HIV/AIDS, and disaster-response – makes it best equipped to serve the needs of the church and extend Christ’s compassion out into the world (Hartke, 2008:38). This study focuses on the child development centres, disaster-response initiatives, AIDS Ministries and income-generating projects as implemented by the Church of the Nazarene in Orlando East. The projects are described below.

**Child development centres**

‘Child development centres are the major focus of NCM’s development work.’ According to Presar (2005:96), these are centres for raising children as a new generation by providing underprivileged children with primary education, nutritious meals and regular health check-ups. Preslar (2005:97) states that every day throughout Africa millions of children are the victims of violence, war, poverty, illiteracy, malnourishment and diseases such as HIV/AIDS. NCM is actively responding to the crisis by reaching out continuously to children in need. Through their work across the African continent, each day they are positively influencing
the lives of more than one million children in 36 African countries, including South Africa. Preslar (2005:99) states that the Church of the Nazarene is challenged to improve the lives of the children so that they in turn can make a difference for Africa. The church’s programmes include discipleship, food security, school partnership, health and orphan care. For discipleship, children are encouraged to know the love of Christ. The Church of the Nazarene through NCM-Africa trains and equips local churches to give spiritual support to these children.

As part of food security interventions, the Church of the Nazarene supports feeding programmes and teaches children gardening skills so that they can produce their own food. Currently the church is providing thousands of children with daily rations of nutritious food. The Church of the Nazarene promotes educational opportunities for thousands of children and helps dozens of schools to improve their facilities, equipment and teacher training. This is part of the school partnership programme. Many of Africa’s children live in extreme health risk areas. The Child Development Program of the Church of the Nazarene runs an effective de-worming programme for these children. Basic education on hygiene and first aid is provided by NCM in South Africa, Malawi and Swaziland.

NCM in Africa currently supports more than 25,000 AIDS orphans in Africa, including South Africa. This programme focuses on children’s understanding of the impact of HIV and AIDS. The Church of the Nazarene also supports orphaned children who have lost their parents through HIV/AIDS and other causes (Preslar, 2005:100–104). The church runs child development programmes: children involved in these programmes participate in daily activities at a child development centre. These activities include worship and Bible lessons, educational mentoring and tutoring, formal academic training, skills training, recreational activities, summer camps and other developmental activities. While all of the development centres seek to create a safe learning environment for children, each one operates differently, depending on the needs of the local community. Most development centres offer after-school programmes organised by a local Church of the Nazarene. However, some churches offer more formal schooling, and sometimes even dormitories for boarding. Parents and caregivers are significant partners in the development of these children. Meaningful activities of the child development centres, including Bible study, parental training and skills training, are extended to them in hope of empowering them to become better
care providers for their children (Diehl, 2009:88). In line with the child development concept, the Orlando East Church of the Nazarene launched an urban garden intended to feed the surrounding community. The garden supplies school feeding projects and drop-in centres where children come to eat, relate to each other, and worship (Bond 2001:39). The church also provides food parcels for crèches, and works with the crèches forum in Orlando East. This is done through NCM, which is in the frontline of social and spiritual transformation. Chambo (2008:12–14) notes that the church is involved in capacity-building initiatives in the belief that everybody has something to contribute. The church in Orlando East provides training in a two-step approach. First, the church sensitises the people to their responsibilities and to possible contributions to their social problems. Second, the church identifies and trains leaders as trainers. The main principle is to start with small and manageable projects, and this approach is rooted on the compassion of the church. Whether completely funded or not, the church keeps on loving, helping and caring for those around them who are less fortunate than themselves (Chambo 2008:13). In trying to carry out community development, the church tries to address discriminatory rejection and the low esteem of the less fortunate, to ensure that they become business minded and grow from there to build self-sustainability.

Disaster-response initiatives

Disasters can strike quickly and unpredictably anywhere in the world at any time of night or day. These disasters can include floods, earthquakes, fire, drought, tornados, cyclones, volcanic eruptions and wars. Owing to the unpredictability of these events, people from all occupations are affected, leaving them homeless, with great losses, uncomfortable, traumatised and overcome by grief … no one is safe and no one can hide. Bond (2001:29) notes that the people of Africa are constantly tormented by disasters, hence the need for preparedness and responses. Unfortunately, in most cases these people are not equipped to cope with the effects of disasters. Studies have shown that even though many people may lose their lives as a direct result of a disaster in Africa, many more suffer and die in the weeks or months afterwards, owing to the long-term effects that these events have on their lives. Africa consists mostly of developing countries, and many African people live in small communities, located in remote places that are often difficult to reach. These people, as well as the governments of these countries, lack the planning and infrastructure to be able to
cope effectively with disastrous events. There are no real emergency services, proper hospitals or even community shelters in most of the areas in which disasters occur. These facts indicate only one thing: when disaster strikes, these people are on their own (Bustle, 2008:78).

Nazarene Disaster Response is a regional network of trained volunteer teams who respond compassionately when disaster strikes. The network works on a permanent basis to plan, prepare and train for disaster situations, as well as partnering with other disaster agencies to meet broader recovery and relief needs whenever possible, to enable disaster victims to resume a normal life more quickly (Ingersol and Tracy, 2008:90). The Church of the Nazarene, according to Nees (2006:56), responds to the recovery needs of affected families through the NCM by assisting in the provision of immediate needs of disaster survivors, which include:

- Distribution of food
- Medical assistance and medicines
- Clothing
- Seeds and tools
- Household kits
- Purifying water wells
- Rebuilding damaged or destroyed houses of affected victims

The Church of the Nazarene through the NCM has a delivery system that can provide prompt short- and long-term assistance to victims of disaster that goes a long way towards restoring a sense of normality in their lives (Nees, 2006:56). This can also be the difference between life and death. According to Preslar (2005:112), the objectives of a disaster-response initiative include:

- Meeting the physical and emotional needs of victims of disaster
- Serving the needs of all people affected by disaster, regardless of race, creed or economic status, concentrating largely on assistance for the poor, elderly and handicapped for long-term relief and reconstruction
• Training and educating leaders in the communities on the prevention of disaster and the appropriate action to take in event of disaster situations

Litswele (2003:97) believes that in the aftermath of a disaster, the Church, through Nazarene Disaster Response (NDR), which is part of the NCM, has a unique opportunity to respond with the compassion of Christ, regardless of the economic status, ethnicity and religious background of the victims. Around the world, NCM is committed to a holistic approach to relief and development in response to both natural and human-made disasters. The Church of the Nazarene seeks to supply people and communities in crisis with a network of supporters and tools to move towards further preparedness and personal stability. The NCM collaborates with local churches to strategically organise immediate relief and long-term rebuilding for communities affected by disasters. Each disaster response is organised locally, but the global church supports these efforts generously through prayer, giving, and organisational support. It is the commitment of the Church of the Nazarene to live out compassion in action and to offer the compassion and love of Christ to disaster victims. NCM is a participant agency and frequent partner with FBOs that make up the Association of Evangelical and Relief Organizations (AERDO) (Fairbanks, 2008:58). The study will evaluate how much of the work of disaster management the Church of the Nazarene is implementing in Orlando East and what impact it has.

AIDS Ministries

Since 1981, the world has been confronted with a devastating disease known as HIV/AIDS (Chambo, 2008:18). According to Mutowa (2010:16), every year almost two million Africans are infected with HIV, and sadly, most of them are young people. Over 22 million people in sub-Saharan Africa are living with HIV/AIDS. So far, more than 17 million have died; at least 25 million may follow. Another tragic consequence of AIDS is the millions of children that are orphaned every day. Nearly 13 million children in Africa are orphans because of AIDS. These children face poverty, malnutrition and illiteracy and have little hope for the future. Elderly grandmothers or older sisters and brothers care for most of them. Many more are left to fend for themselves, living on the streets, surviving among the garbage. What will prevent this tragedy from spilling into more homes? (Mutowa, 2010:5). The reality of AIDS in the world is the most compelling issue of our time. With the effects of HIV/AIDS
devastating communities throughout Africa, and the rapidly increasing prevalence of the disease in India and Eastern Europe, extreme measures must be taken to increase education about, and prevention of HIV/AIDS. The Church of the Nazarene believes it is vitally important to Christian work that the church should be informed about the challenges facing this world. According to the Church of the Nazarene, HIV/AIDS is about real lives, children and the church, and so the Church of the Nazarene works together with other faith-based partners worldwide to increase education, prevention, and care in response to the global HIV/AIDS crisis. The Nazarene Manual (2002–2005:21) states that the purpose of the HIV/AIDS programme is to create a supportive environment for people infected and affected by HIV/AIDS to help them deal with the social, psychological, and economic effects of the pandemic. Corell (2008:76) believes that NCM (Africa) is committed to fight the HIV/AIDS pandemic across the African continent and in South Africa and Orland East in particular through the AIDS Ministries. According to Corell (2008:77–78), the Church of the Nazarene responds to this tragedy in these ways:

- By training and encouraging community leaders and pastors to work together in advocating and breaking the cycle of stigma and rejection, by showing love and compassion to the thousands of people infected by HIV/AIDS
- By reaching out and supporting the infected and affected victims, by advocating and breaking the cycle of stigma and rejection which they are currently facing
- By promoting prevention through abstinence before and fidelity after marriage
- By providing economic support by providing resources to implement educational and productive programmes, as well as training to thousands in an effort to empower those that are in need and prevent the spread of HIV/AIDS
- By providing food security for thousands of AIDS orphans and their caretakers through developing agricultural programmes
- By providing education by opening community schools and educating thousands of AIDS orphans
- By providing training to thousands in an effort to prevent the spread of HIV/AIDS

Through this project, NCM provides psychosocial support to orphans and vulnerable children and their families (Phiri, 2009:1–2). Services rendered by the church include:

- Conducting home visits to assess needs
• Distributing food parcels to those in especially difficult circumstances
• Assisting families in accessing grants and identity documents
• Providing debriefing on compassion fatigue to the community volunteers
• Providing meals and homework supervision to orphans and vulnerable children
• Providing statutory services to children infected and affected by HIV/AIDS

Jara (2007:3) holds that in order to fulfil the mandate of the AIDS Ministries, NCM has these goals:

• Providing a proper education for at least 100,000 AIDS orphans
• Providing food security for at least 250,000 children and caregivers
• Providing training for at least 15,000 caregivers, as well as vocational training for thousands of AIDS orphans

The study will find out what activities are conducted by the Church of the Nazarene in Orlando East, their impact in this community and whether they align with the sustainable livelihoods approaches

**Income-generating projects**

Lulloff and Bridger (2003:496) define income-generating activities as ‘small-scale projects that create an income source to individual beneficiaries or beneficiary groups whilst promoting a) the principal right to self-determination and b) the objectives of integration’. Lulloff and Bridger (2003:499) use the notion of income generation relatively broadly and as a cover term for a wide variety of activities, such as micro credit, grants, skills and vocational training, business training, asset creation schemes, local economic development initiatives and even small- and medium-enterprise development.

The NCM has been supporting income-generating projects in Africa and works with groups and individuals in response to the high unemployment rate in the country. Approximately 37.3% of the potentially economic section of the population are unemployed (Lulloff and Bridger 2003:499). Support includes workshops, equipment and supplies. Income-generating activities include:
- Selling second-hand clothes
- Sewing
- Food gardening
- Beadwork
- Crèches
- Pottery
- Baking and catering
- Shoemaking

In South Africa, and in Orlando East in particular, NCM is implementing these projects, which will be evaluated in line with the SLA in community development:

- AIDS Prevention, Care and Food Security for AIDS Care-givers and Orphans Programme
- Child Development Programme
- Community Development Project
- Feeding the Children Programme
- Support to People Living with HIV/AIDS Programme

In addressing rejection, the church helps beneficiaries to gain new friendships and become part of the social network. As the community learns responsibility, accountability and project management of their income-generating activities, the church then looks for external partnerships and investments to uplift the community. Through self-sustainability, people are empowered to generate income for themselves (Fairbanks, 2008:35).

Through their own hard work and ingenuity, church members’ projects reduce poverty, send children to school, teach adults to read and write, address food insecurity, improve children’s health and reduce numbers of people living with AIDS. These income-generating projects will be evaluated to see whether they line up with the SLA and the impact they are making in the community of Orlando East.
3.5 Sources of funding for the projects supported by the Nazarene Compassionate Ministries

According to the *Nazarene Manual* (2001–2005:378), a constant effort is being made to motivate and involve the community and the church obtains funds from these sources:

- Sunday church collections in the form of tithes and offerings. Each church puts aside money for missions
- Child Sponsorship Programme, which links children with sponsors in Europe or the US to raise monthly contributions for a child or children who are connected to them through the church
- Individual donations
- Support by the regional and global offices of the Church of the Nazarene
- Grants
- Gifts

3.6 Conclusion

This chapter discussed the research location of the study (Orlando East), its social, economic and political situations, and its aspects of poverty. The chapter looked at the background and development of the Church of the Nazarene globally, in Africa and South Africa. The community development projects implemented by the Church of the Nazarene were also investigated. These projects showed the involvement of the church in child development, which takes care of the children’s social and spiritual needs. The church is involved in HIV/AIDS projects, from prevention campaigns to support and care for people affected with HIV/AIDS. The church is involved in income-generating activities and in disaster-management programmes.

The next chapter presents the research methodologies that were utilised to evaluate the community development projects implemented by the Church of the Nazarene from an SLA. This will help to establish the reasons for the apparent lack of success and sustainability of the projects as well as making recommendations for a more sustainable approach.
CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

This chapter deals with the methodological aspects of the study. It explains the rationale for the design and the research methodologies. It also highlights some of the issues from the field study as well as the challenges that were experienced.

4.2 Research design

In this research, qualitative research methodology was used (Babbie, 2007:45). The reason behind the use of qualitative methodology was to increase the understanding of the dynamics, opinions and perceptions of people in line with the evaluation of community development projects implemented by the Church of the Nazarene in Orlando East. The research also attempted to evaluate whether the church contributes to community development through its projects, which include empowering the communities. Qualitative methods were used to understand salient dimensions that are linked to the research problem in the case study community of Orlando East in Gauteng, South Africa. The dimensions captured included people’s beliefs, social norms, and perceptions of the church’s involvement in community development.

Two broad activities were carried out as part of the research methodology: a review of relevant literature and qualitative field research. The literature review included books, journals and articles, as well as research from the Internet and results from workshops and seminars on related topics. Reports and documents from the Nazarene Church, NGOs and government departments were reviewed. From the Church of the Nazarene, the constitution and statements of faith were reviewed in order to find out how it is involved in community development from a policy point of view. Qualitative field research was conducted using semi-structured interviews, key informant interviews and focus group discussion, as considered by Saunders, Lewis and Thornhill (2003:25). These methods were integrated into the study in order to triangulate and validate the information.
According to Babbie (2007:46), qualitative research is concerned primarily with the process rather than the outcome, that is, how people make sense of their lives, experiences and the structure of their world. The researcher used this method to assess opinions, attitudes and perceptions of people in the case study area. Babbie (2007:47) argues that this kind of research produces findings that would not be arrived at through statistical procedures or other means of quantification. The qualitative research approach refers to ‘research that elicits participant’s accounts of meaning, experience or perceptions … it is concerned with understanding … and the subjective exploration of reality from the perspective of an insider’ (Cornwell, 2003:70). This approach is also referred to as the ‘warm’ approach by Cornwell (2003:72), who comments that qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things.

Corbin and Strauss (2007:67) state that qualitative research is subjective and uses different methods of collecting information from quantitative research. It consists mainly of individual, in-depth interviews and focus group discussions. The nature of this type of research is descriptive and open ended. Small numbers of people are interviewed in depth and/or a relatively small number of focus group discussions are conducted. Participants are asked to respond to general questions and the interviewer or group moderator probes and explores their responses to identify and define people’s perceptions, opinions and feelings about the topic or idea being discussed and to determine the degree of agreement that exists in the group (Patton, 2000:29). The quality of the findings from qualitative research is directly dependent on the skills, experience and sensitivity of the interviewer or group moderator. This type of research is often less costly than surveys, and is extremely effective in acquiring information about people’s communication needs and their responses to and views about specific communications. Qualitative research is an exploration of what is assumed a dynamic reality (Patton, 2000:23). According to Ashley and Carney (2009:89), qualitative research aims at in-depth description. Qualitative research measures what it assumes to be a static reality in the hope of developing universal laws. It does not claim that what is discovered in the process is universal and thus replicable. Cornwell (2003:101) articulates the strengths of this methodology, which may be summarised as follows:
• It focuses on naturally occurring, ordinary events in natural settings so that we have a strong handle on what ‘real life’ is.

• It enables understanding of the latent, understanding or non-obvious issues because of its local groundedness, proximity to a specific situation, emphasis on a specific case in its context, and environmental influences.

• It enables the obtaining of the rich and holistic, revealing complexity by ‘thick descriptions’ that are vivid, nested in a real context and have a ring of truth.

• It enables locating the meanings people give to the events, processes and structures of their lives, and their perceptions, assumptions, prejudgements and presuppositions.

4.3 Study population

The study population consisted of 5000 direct beneficiaries or study elements. Thirteen focus group discussions were conducted. These consisted of direct beneficiaries of the four-project areas of intervention by the NCM, which included child development centres, AIDS Ministries, disaster-management initiatives and income-generating projects. The details of how many people participated in each are provided in each of the projects below.

Key informant interviews were conducted with eight NCM leaders, who included the NCM director, the Child Development Centre Coordinator, the Disaster-Response Coordinator, the Regional Child Sponsorship Coordinator, the Monitoring and Evaluation Officer, the HIV/AIDS Coordinator, the Bible School Principal and the Church of the Nazarene Pastor. Five community representatives were also interviewed this way. They included the CDW from local government in Orlando East, the Ward Councillor, and three Community Development Project Leaders. Other four key informant interviews were conducted with one official each from the Department of Social Development (DSD), Department of Health (DoH), World Vision and Plan Act. These were chosen due to the nature of their work in Orlando East and the fact that they were working with the Church of the Nazarene or the benefiting community members. The breakdown of focus group discussions, participants and key informants for the four projects is explained below.
For the Child development centre

Seven focus group discussions were held in the three child development centres for 66 people, of whom 30 were children. In each centre, two focus group discussions were held: one with parents and another with children. In the process of these discussions, they were separated into men and women or boys and girls. In Naledi, twenty were involved, being ten children and ten adults. The same numbers were selected for centres in Dube and Moroka. The six volunteers, two from each centre (Naledi, Dube and Moroka), constituted their own focus discussion. Eleven semi-structured interviews were conducted with the key informants from the community, the NCM, the Church of the Nazarene, community leaders, government and civil society organisations as follows:

- Child development centre managers (3)
- NCM director (1)
- Child development coordinator (1)
- Regional child sponsorship coordinator (1)
- Monitoring and evaluation officer (1)
- Principal of the Nazarene Bible College (1)
- Church of the Nazarene pastor in Orlando East (1)
- Ward councillor (1)
- CDW (1)
- DSD (1)
- DoH (1)
- World Vision (1)
- Plan Act (1)

For the Disaster management initiatives

Two focus group discussions were held with 40 people who were affected by disasters in Orlando East or were participating in the activities as volunteers:

- Twenty beneficiaries of disaster-management activities
- Twenty volunteers that were trained and participated in disaster-management activities
Key informant interviews

Six key informant interviews were conducted with the representatives from the community, the NCM, the Church of the Nazarene and community leaders:

- NCM director (1)
- Principal of the Nazarene Bible College (1)
- Church of the Nazarene pastor in Orlando East (1)
- Monitoring and evaluation officer (1)
- CDW (1)
- Ward councillor (1)
- DSD (1)
- DoH (1)
- World Vision (1)
- Plan Act (1)

For AIDS Ministries

Three focus group discussions were held with 30 people affected or infected by HIV/AIDS in Orlando East. Ten members were drawn, two of them from the five support groups, ten volunteers working as home-based caregivers and ten orphaned and vulnerable children were part of the focus group discussions. Eleven semi-structured interviews were conducted with key informants from the community, the NCM, the Church of the Nazarene, community leaders, government and civil society leaders as follows:

- NCM director (1)
- HIV/AIDS coordinator (1)
- Principal of the Nazarene Bible College (1)
- Church of the Nazarene pastor in Orlando East (1)
- Monitoring and evaluation officer (1)
- CDW (1)
- Ward councillor (1)
• DSD (1)
• DoH (1)
• World Vision (1)
• Plan Act (1)

For Income-generating projects

One focus group discussion was held with 12 people who are beneficiaries of the income-generating projects. Three people were drawn from each of the four projects, which included backyard gardens, stokvels (saving clubs), community gardens and sewing club.

Key informant interviews

Using the semi-structured interviews key informants from the community, the NCM, the Church of the Nazarene, community leaders, government and civil society leaders were engaged as follows:

• NCM director (1)
• HIV/AIDS coordinator (1)
• Principal of the Nazarene Bible College (1)
• Church of the Nazarene pastor in Orlando East (1)
• Monitoring and evaluation officer (1)
• CDW (1)
• Ward councillor (1)
• DSD (1)
• DoH (1)
• World Vision (1)
• Plan Act (1)
4.4 Sampling framework

The sampling from the study population followed two types of techniques that were utilised in the non-probability sampling method to select the respondents. These were purposive/judgmental sampling and convenience samples. Babbie and Mouton (2004:166) and Saunders et al. (2003:173) state that the advantage of the judgmental/purposive sampling technique is that the researcher already has knowledge of the population and the elements under study. The limitation of this method of selection, however, is that it is subjective, as it depends on the judgment of the researcher. The convenience sampling technique was used as a last resort as one of the respondents selected using the purposive technique did not come for the interview owing to commitments beyond his or her control.

According to McMillan (2002:9), this technique allows the researcher to select respondents according to their availability as they are bound to have other competing assignments at the time of the data-gathering process. The challenge with this type of sample, according to Babbie and Mouton (2004:166), is that data gathered through the convenience sampling technique has to be generalised with great caution. Nachmias and Nachmias (2007:185) concur that there is no way of estimating the representativeness of the convenience samples. The selection of respondents took into consideration the key elements in qualitative data gathering of enculturation, current involvement and adequate time (Babbie and Mouton, 2004:288). The three elements were important for this study, as it required respondents who had worked in the projects supported by the Church of the Nazarene for a considerable time, and were knowledgeable about the historical background and current project activities and interventions. The key informants were selected using the purposive technique because each organisation has one official involved in community development activities. The researcher selected the focus group discussion participants with the assistance of the NCM coordinator, who had better knowledge of the group processes, to enable the researcher to obtain and verify data about past performances from those who were directly involved. De Vos, Strydom, Fouche and Delpoort (2005:328) suggest that this would ensure that a representative sample of the population was obtained. The same technique was used for selecting a respondent from the NCM leaders.
4.5 Respondent groups

The respondents for this study are according to Section 4.3 on the study population above. The project leaders, community representatives and the beneficiaries or members of the four projects had the same interview guide. This was almost the same as the interview guide for the focus group discussions as the data collected from the individuals had to be cross-checked. The key informants from government departments and NGOs working in Orlando East did not have the same interview guide, as their areas of focus were different. The aim was to establish what the government was doing at meso and macro level to ensure services and resources were available to the community. The key informants were important in order to find out how the information regarding these services and resources was disseminated to the community. This enabled the researcher to find out whether the groups were aware of the resources that were available in their communities and utilising those (De Vos et al., 2005:209). The councillors were used in particular to verify (triangulation) the existence of these services and how they were ensuring that their communities had resources, as well as how communities mobilised these services to improve their situations (Welman et al., 2005:143).

4.6 Qualitative research techniques

Literature study

The literature review involved a desktop study to review documents prepared by staff members and church leaders as well as academic books, journals and other relevant published documents and sources. Document perusal or study took the form of analysis of the projects' documents at the NCM offices in Florida, which involved an investigation into the nature, functioning and historic background of the community development projects of the Church of the Nazarene. The documents are maintained continuously to monitor the functioning of the community development projects under the NCM. According to Gillham (2000a:29), these documents included:

- Agendas and minutes of meetings
- Financial records
These documents and reports were viewed in this study as qualitative as they contained the beliefs, perceptions and values of the organisation or individual who originated them. The researcher was cautious about the authenticity of documents to ensure that they were true records of the reality on the ground. Approved and signed documents were preferred over those that had been printed on the spot or provided in soft copy. The researcher tested the validity and reliability of the documents using one of the methods outlined by Babbie and Mouton (2001:89), that is, comparison of the documents with data collected through the one-on-one interviews and focus group discussions. According to Babbie (2007:292), one of the advantages of document studies is that it is relatively low cost and more affordable than one-on-one interviews. It is also non-reactive, unlike other methods of data collection where participants are aware that they are being studied. The contents of documents are not affected by the activities of the researcher.

In using this method, the researcher need not make personal contact with the participants, but will interact with documents through perusal (De Vos et al., 2005:318). According to De Vos et al. (2005:318), one of the limitations of document study is that the reports or statistical records are often incomplete; this means that there are gaps in the data that cannot be filled in any other way. For instance, if the projects did not submit any reports to the office, there would be no other way in which document study could be done. The volunteers who are responsible for submitting the monthly, quarterly, semi- and annual progress reports may not be able to produce reports that have any information of management value. In some cases, written documents become illegible over time, depending on filing and storage conditions. Some projects are likely to indicate that their records have been lost or misplaced owing to poor handover processes when staffs leave. Another
limitation is that there is usually no standardised way of writing reports, which makes comparisons difficult.

**Key informant interviews**

Neuman (2000:15) posits that the elite or key informant interview is a special application of interviewing that focuses on people considered influential, prominent and well informed in the community, people in positions of authority and those in privileged positions based on their knowledge and skills. This research, as described in section 4.3, targeted community leaders from the political, economic and social aspect of Orlando East community and included councillors, officials from government departments, church leaders and representatives of NGOs. The respondents were purely those people who were able to provide answers to this study. Gillham (2000b:81) suggests that such people are likely to be ‘privy to the information that is likely to be withheld by others’ and should have a particularly comprehensive understanding of the projects implemented by the Church of the Nazarene in Orlando East. Babbie (2007:17) holds that this method gives the researcher and participant a great deal of flexibility as the researcher will be able to follow up interesting avenues that emerge in the interview and the participant will be able to give a fuller picture. The interviews in this study were used to validate observations made during project monitoring visits and document study or perusal.

For the key informants the researcher used interviews to gain a detailed picture of each participant’s perceptions or accounts of the subject under discussion. An interview is described by Gillham (2000b:1) as a conversation, usually between two people, in which one person (the interviewer) is seeking responses from the other (the interviewee). Gillham (2000b:6) states that the overwhelming strength of the face-to-face interview is the ‘richness’ of the communication that is possible.

The use of the semi-structured interviews in this study was based on the premise that interviewed persons were more likely to express their views spontaneously in a relatively open situation, and was designed accordingly. Gillham (2000a:65) argues that, if well handled, the semi-structured interview can be the richest single source of data, because the interviewer is at liberty to modify the order of the questions, based on the context of the
interview, change the wording, give explanations, leave out questions that seem inappropriate to the interviewee, and include additional questions.

The researcher had a set of pre-determined questions on the interview schedule. De Vos et al. (2005:296), however, emphasise that the interview should be guided by the schedule, not dictated by it. This enables the participants to share more closely in the direction the interview is taking and to introduce issues that the researcher has not thought about, but is relevant to the projects being evaluated. In this relationship, the participants are perceived as experts on the subject and are therefore allowed maximum opportunity to tell their stories. Saunders et al. (2003:16) emphasise that all the questions need to be open ended to allow the participants to express themselves freely and hence questions that required yes or no answers were not posed in this study.

One-on-one interviews were used for the individual respondents, and focus group discussions were used for the groups to verify information given in the one-on-one interviews. The research assistants recorded the data after permission had been sought before the proceedings started. The researcher assisted with facilitation during the discussions. The advantages of semi-structured interviews, according to De Vos et al. (2005:298), are that such interviews are a useful way of getting large amounts of data quickly and more often than not will be an effective way of obtaining in-depth data. However, De Vos et al. (2005:299) highlight limitations of utilising interviews. These include the possibility that respondents tell the researcher what they think the researcher wants to know; and that some participants are obviously unwilling to share information or are preoccupied by what they consider more important to them at that particular time. Sometimes the interviews take an unexpected twist, for example by changing from an interviewing relationship into a therapeutic one, as some members use the platform to talk about personal issues.

**Focus group discussions**

In many ways, the focus group discussions played an important role in this qualitative research. Bless and Higson-Smith (2005:110) defines a focus group as consisting of between four and eight respondents interviewed together. The participants are carefully selected to avoid domination by a few. The discussion is conducted in an unstructured or semi-
structured way with the researcher or facilitator drawing up a list of broad questions, topics or themes to develop a discussion among the focus group participants. The advantage of focus group discussions in this research showed how people participated in the community development projects implemented by the Church of the Nazarene and how they viewed the poverty issues with which they were confronted. Bless and Higson-Smith (2005:110) state that through this, the members of the group discuss literally among themselves. For example, when one person puts forward an idea, it ignites a set or string of ideas in another person within the group. Similarly, in a disagreement, people questioned one another’s thoughts, thus creating the necessary balance. In this way, participants learn from one another and perhaps resolve important dilemmas with which they are confronted. Focus group discussions have always been a method of resolving disputes and making decisions in an African context. The focus group discussions were used as a means for better understanding of how the participants felt or thought about an issue, product or service they received from the projects implemented by the Church of the Nazarene in Orlando East. Neil (2003:20) adds that the group interview or focus group discussion allows each participant to discuss his or her views until group consensus is reached. The groups were focused, as the members were involved in collective activities of a particular project. The groups were manageable in number, as they did not exceed ten people in each group. The researcher tried to create a tolerant environment in the focus group that encouraged participants to share perceptions, points of view, experiences, wishes and concerns without pressuring them to reach consensus. The research team maintained a favourable atmosphere, even when there were some disagreements, and they were resolved amicably.

The researcher ensured that information obtained from the groups was accurate by crosschecking it with interviews from the NCM management as well the project beneficiaries during the entire process of data gathering. According to De Vos et al. (2005:296), the method is a friendly and a respectful one, and conveys willingness to listen without being defensive. Focus group discussions produce concentrated amounts of data on the topic of interest. Neil (2003:20) points out those focus group discussions do not require literacy, just the ability to listen and analyse. They rely on the interaction in the group to produce the data. The comparisons the participants made between one another’s experiences and opinions were valuable sources of insight into complex behaviours and motivation. The synergy of the group has the potential to uncover important constructs,
which could be lost with individually generated data. The focus group discussions create a fuller understanding of the phenomenon being studied by stimulating spontaneous exchange of ideas, thoughts and attitudes in the ‘security of being in a crowd’ (Neuman, 2000:36). Multiple viewpoints or responses are obtained in a shorter period than in individual interviews.

Neil (2003:20) adds that FGDs emphasise the sharing of information and ideas among the participants and between the participants and the researcher, seeking diversity rather than averages, with the focus on identifying contradictions and anomalies, and on visual communication, rather than verbal. This was essential in this study as most of the project beneficiaries were semi-literate. According to Ashley and Carney (2009:45), one of the limitations of usage of the focus group discussions is that some participants provide the researcher with the official accounts.

This means they will provide theory rather than what is happening in the projects. The theory was not necessarily always valid, as it sometimes did not relate to practical on-the-ground realities of community development. Focus group discussions require that the researcher be skilled in-group processes so that passive participants are not unduly influenced or inhibited by active participants. Participants’ social posturing or desire to be polite may inhibit them from expressing their views. The groups may be reluctant to discuss delicate issues such as their finances (Neuman, 2000:146). During the focus group discussions, participatory assessment techniques were utilised. According to McMillan (2002:129–131) the rationale for using these techniques is that they are based on a reversal of learning, as advocated by the SLA. The researcher learned directly from the people in a face-to-face manner and without preconceived ideas of the content of the data that was collected.

4.7 Pilot study

Neil (2003:148) points out that when a new instrument is developed, it is vital that it be tested before it is administered to the sample. The purpose is to determine whether the relevant data can be obtained from the participants. Another reason for a pilot study advanced by Miles and Huberman (2004:149) is that it allows the researcher to focus on
specific areas that may previously have been unclear or to test certain questions in order to make modifications, should the need arise. The pilot study also assists in estimating the time and costs that may be involved to pre-empt problems that may arise during the interviews. In this research, a pilot study was conducted and it addressed the issues raised by Neil (2003), Miles, and Huberman (2004) above. The pilot study was informal and the group of participants was selected based on availability. The researcher first conducted the training of research assistants for two days on data gathering. After that, the researcher tested the research assistants to find out whether they could put into practice the theory they had learnt. The research assistants conducted a pilot study using the invited participants who were available from the Orlando East community. The researcher made sure that these participants would not form part of the core research. In the process of the pilot study, the researcher tried to identify questions that were repetitive, and combined some questions to make the interview guide shorter and simpler. Some questions were rephrased in order to elicit the information required. This process set a trend that at the end of each focus group discussion, the research team discussed their individual experiences and the responses to ensure that there was common understanding.

4.8 Data analysis and interpretation

According to Creswell (2008:139) and Neil (2003:211), qualitative analysis transforms data into findings. This process involves reducing the volume of raw information, sifting significance from trivia, identifying significant patterns and themes, and constructing a framework for communicating the essence of what the data reveals. The analysis involved a search for general statements about relationships among categories of data. Creswell (2008:143) notes that in qualitative research, the fluid and emergent nature of the inquiry makes the distinction between data collection and analysis far less absolute. The data analysis process was twofold in nature. The first aspect involved data analysis at the research site during the data collection, and the second involved data analysis away from the site after data collection. Neil (2003:212) emphasises that as the data are being collected, the researcher should be undertaking ongoing fine-tuning to generate the most fertile array of data. During the data collection process, the revisions yielded new data that were also subjected to new analysis.
After all the data had been put together, gaps were identified and the research team went back to the respondents to fill the gaps. A process of reading and making notes to establish patterns, themes and categories occurred at the same time as data analysis. The researcher also searched for other plausible explanations for the data and the linkages among them. The analysis was done manually, using two theme identification methods. Cornwell (2003:12) state that this process is one of the most vital tasks in qualitative research. Counting words and repetitions of words that occurred more frequently, comparing answers by different participants in a focus group to establish why there were differences was used.

4.9 Conclusion

The data gathering process was one of the most demanding parts of the study. This chapter dealt with the methodological aspects of the study. It explained the rationale for the design and methodologies in general, and the rationale for the specific design and the methodologies utilised in the research, as well as how data were analysed once collected. The next chapter discusses the findings of the study.
CHAPTER 5: PRESENTATION OF FINDINGS

5.1 Introduction

This chapter discusses the findings of the study and how they relate to those from other studies discussed in the theoretical chapters. In this chapter, the researcher presents the findings and indicates anomalies as well as results confirming or deviating from the expected. In Chapter 2, community development was discussed as being people centred. This included the statement that popular participation is critical in community development and that it is essential for sustainable development. Sanderson and Kindon (2004:10) argue that community capacity building is a way of strengthening or enhancing people’s capability to determine their own values and priorities to organise them to action. This is viewed as support and advocacy for the people in their community development role by government, NGOs and other voluntary organisations. The SLA was discussed as a response to the apparent failure to alleviate poverty by the international donor agencies, which tend to implement projects themselves. Gilling, Jones and Duncan (2001:303) highlight that from the late 1980s to the early 1990s there was a paradigm shift because of the lack of success in alleviating poverty.

Krantz (2001:10) states that there was a realisation among the development agencies that the concept of poverty was to be understood from the worldview of the poor: what is it that constrains them from improving their lot? Poverty has many dimensions and requires a multi-sectoral approach in dealing with it. According to Rakodi (2002:8), the starting point therefore is to shift from focusing on the problems of the poor to building up their strengths or assets. The Church of the Nazarene in Orlando East implements four projects, which are child development centres, disaster-response initiatives, AIDS Ministries and income-generating projects. These projects are also implemented in many parts of the world and in Africa by the same church as part of their strategic choice, as discussed in chapter 3 of this study. These four projects were evaluated through the focus group discussions and key informant interviews.

The questions in the focus group discussions and key informant interviews sought to find out whether the four projects were building financial assets, physical assets, human assets
and social assets for the community members or beneficiaries. The results were interpreted in line with the SLA, as in section 2.4.2 of this study in Chapter 2 and figure 2.1. The findings were interpreted according to the assets and the community development principles in the following sections.

5.2 Findings of the study

The projects were analysed based on their assets (financial, physical, human and social) as part of the SLA. These findings were also based on community development principles stipulated by Bridger and Lulloff, 2003:40 as follows:

- Community development is a holistic approach to addressing the community’s needs.
- Community development is a process.
- Empowerment results from influence, participation, and community education.
- Development ensures environmental stewardship.
- Development is tied to sustainability.
- Partnerships provide access to resources.

Child development centres

Child development centres are discussed in chapter 3, section 3.4.1, as a key project of the Church of the Nazarene through the NCM. The Church of the Nazarene operates three child development centres in Naledi, Dube and Moroka, which were evaluated in this project. The evaluation was conducted through focus group discussions and key informant who responded to semi-structured interviews. The questions were about elements of the SLA, the role of the Church of the Nazarene in community development, and the community development principles in chapter 3. Seven focus group discussions were conducted with 66 people, of whom 30 were children (10 from each centre) who were asked simple questions in an age appropriate manner. Some children responded through writing and drawing. Thirty parents or guardians also participated in the focus group discussions as well as six (6) volunteers, who assist in each of the three centres (two from each centre). Eleven structured interviews were conducted with three Child Development Centre Managers from Naledi, Dube and Moroka, NCM Director, Child Development Coordinator, the Regional Child Sponsorship Coordinator, the Monitoring and Evaluation
Officer, the Principal of the Nazarene Bible College, the Church of the Nazarene Pastor in Orlando East, the Ward Councillor and the CDW. Four key informant interviews were conducted with officials from DSD, DoH, World Vision and Plan Act. Their responses are captured and summarised below, especially those that are significant and relevant.

**Financial assets in the child development centres**

Although the two child development centres in Naledi and Moroka had financial records to account for all their income and expenditures, the child development centre in Dube did not have financial records to account for its income and expenditure, although the project leader said they wrote everything down. As there were no records, it was difficult to determine how much money is received and used at community level for the project. The volunteers, parents or guardians with children in the centre and children themselves as individual members of the centre or collectively in the child development centres did not regard themselves as having assets. The participants did not want to divulge information as they thought that the Church of Nazarene would stop supporting them. They indicated that they were just receiving sponsorship to run the centre. The centres do not make any form of profit from their activities. They had no financial resources that were available in the community to help the centres to do their work besides what the NCM was providing.

The focus group discussions revealed that the project leaders of the three centres all own houses and have outside rooms for rental income. Acho-Chi (2002:146) faced a similar situation during his study of urban street vendors in Cameroon, who were reluctant to talk about their income and expenditure situation. It appears that divulging financial information is a sensitive issue for community-based projects. The leader of the project indicated that the group had not made any profit in the past year. The volunteers and parents or guardians of the children in the centres, however, were suspicious that the money was misused for the benefit of the project leaders. The three project leaders, volunteers and parents and guardians of the children in the child development centre were not aware of resources that were available in their community to help them carry on their work, apart from what the NCM was giving them, hence their inability to mobilise community resources. They also complained that their local council officials ignored them and were not helpful. The councillor stated that his constituency is larger than the child development centre as he is expected to render assistance to the whole ward. The key informant interviewees from the
DoH, DSD, World Vision and Plan Act proposed that the NCM should build relationships and link the child development centres to obtain financial resources from government and social investment donors so that they are independent of the organisation. Leaders from the church, including the NCM director, the child development coordinator, the regional child sponsorship coordinator, the monitoring and evaluation officer, the principal of the Nazarene Bible College, and the Church of the Nazarene pastor in Orlando East agreed that they would look into that in future.

**Physical assets in the child development centres**

The Church of the Nazarene, through the NCM, bought equipment, including stoves, fridges and chairs, for the centres to start their project. The women stated that they could not afford to maintain the equipment. The child development centres coordinator, however, said that each centre was expected to save money to maintain the equipment. From observation by the researcher during the field visit, most of the equipment is being run down, and the centres seemingly do not have the capacity to take care of the equipment provided to them. The Child Development Centre Coordinator suggested that 1% of the funds were to be retained or saved at the centre for purchase or maintenance of equipment. The officials from the DSD and the CDW from local government both confirmed that failure to maintain equipment by community development project beneficiaries and community-based organisations they were working with in Orlando East was a serious problem. The NCM, rather than the community, is responsible for quality control of projects in Orlando East, according to the NCM director, the Regional Child Sponsorship Coordinator, and the Monitoring and Evaluation Officer.

**Human assets in the child development centres**

In each of the three child development centres there were 35 children and two volunteers. The age range of the volunteers was between 25 and 40. The children are aged between 6 and 12. The volunteers have not received training in childcare, child protection or child participation, although they received basic in-house training on the requirements of running a child development centre, which is in line with the NCM requirements, but such training is not accredited. From the children, parents or guardians and volunteers, it appeared that the children and the volunteers were in good health and had access to the clinic if there was a
health challenge. The three child development centres had a low turnover of volunteers, and children. The turnover of the children in the centres was low because the children attended the nearby school. After school, the children went to the centre before going to their homes.

The turnover of the volunteers in the child development centre was low because they enjoy working with the children. However, the assets of the volunteers did not form part of the project. The volunteers were neither employees nor shareholders of the child development centres. According to the findings of the Swaziland Seminar Report on Community Based Planning (2003:11), this is a common trend in community development projects that are non-functioning and whose members’ assets do not form part of the project. This makes the development of common visions difficult.

The child development centre currently had three volunteers, who were all pensioners. Two of the volunteers had been with the group for just two months. The current volunteers were semi-literate and had attended only short courses in childcare organised and facilitated by the NCM. The volunteers had monthly meetings to discuss their progress and plans for the future. They seemed to follow the strategy set out by the child development centre. The major challenge highlighted by the councillor, the CDW and key informants from World Vision and Plan Act was that when a volunteer joins, he or she usually has expectations that are not met, for example obtaining permanent employment. This is based on the high unemployment rates in Orlando East. Nonetheless, the volunteers were passionate about the work they were doing and loved working with children. They had limited disciplinary problems from children as they were being taught responsibility and how to behave well. Parents and guardians appreciated the work the centre was doing for the community. The key informant from the DSD, however, complained about the general lack of commitment from the parents of the children attending the centre and from some of the volunteers, hence frustrating the others who are committed.

Social assets in the child development centres

Children in the child development centre had their own social support systems or networks from their parents, guardians, friends and relatives.
From the focus group discussions, they indicated that they had support from the DSD through the grants they received and from the DoH through the healthcare services, they received. The Ward Councillor, CDW and the two key informants from the two departments confirmed this. However, key informants from civil society, Plan Act, and World Vision believed that the government in partnership with the NCM in the child development centres to ensure that children accessed social security through grants, health, nutrition and other services, could still do more. Children and their parents or guardians indicated that they also had support from the schools and the Church of the Nazarene. The pastor of the Church of the Nazarene, the Director of the NCM and the Child Development Centre Coordinator confirmed that, and explained what they do for the children in times of distress.

The volunteers and child development centre project leaders suggested that they had social support from their families and the Church of the Nazarene, of which most of them are members of the congregation. The personal assets to which they said they resorted included government grants. Three of the volunteers had Rapid Development Programme (RDP) houses (a government programme that provides houses to the most vulnerable groups in communities). The pastor of the Nazarene church in Orlando East and the principal of the Nazarene Bible College stated that the Church of the Nazarene provided psychosocial support for the children, their caregivers, volunteers and the project leaders during crises. The church’s role in providing this social security to the project beneficiaries includes counselling, spiritual nurturing and home visitation.

**Disaster-response initiatives**

Disaster-management initiatives were discussed in chapter 3, section 3.4.2. The Church of the Nazarene implements this initiative globally, in Africa and in South Africa. The Church of the Nazarene has been involved in disaster preparedness, disaster response, and disaster-mitigation activities in Orlando East. The evaluation was conducted through focus group discussions, semi-structured interviews and key informant interviews in line with the SLA, the Church of the Nazarene’s role in community development, and community development principles, as described in chapter 3. A focus group discussion was conducted with 20 beneficiaries, categorised according to gender, children and youths in small groups. Children were asked simple questions, and some responded through writing and drawing.
These beneficiaries had received support during a disaster in Orlando East or some form of training in disaster management. Another focus group discussion was conducted with 20 volunteers who had been participants in the disaster-management practice or in training. Six structured interviews were conducted with the NCM director, the monitoring and evaluation officer, the principal of the Nazarene Bible College, Church of the Nazarene pastor in Orlando East, the ward councillor and the CDW. Four key informant interviews were conducted with officials from the DSD, DoH, World Vision and Plan Act. Their responses are captured and summarised below.

**Financial assets in the disaster-response initiative**

The NCM director indicated that disaster-response initiatives had started only recently in South Africa. There were therefore no documents to show how much money had been used for and on this project. No budget is set aside for disaster-response initiatives. The training workshop conducted for the disaster-response initiatives did not have documents to show how much was spent on them. The NCM director indicated that appeals for funds and gifts were made to the South African public and funders abroad after a disaster had occurred: in other words, the funding for this project is reactive, rather than proactive. The 40 beneficiaries of disaster-management initiatives, which included children, their families and volunteers, who participated in the focus group discussions, stated that community input in disaster response was limited as it all came from the Church of the Nazarene. The ward councillor and CDW, as community key informants that were interviewed, were aware of other funding sources outside the NCM. They named the local municipality, government departments such as the DSD and the Department of Human Settlements, as well as other NGOs, CBOs and FBOs as assisting victims of disasters in Orlando East. The volunteers and families or project beneficiaries from the focus group discussions confirmed this. Neither the project beneficiaries, nor the NCM leaders attended meetings with networks and organisations of similar mind or relevant government structures in line with the Disaster Management Act of 2002 and the Disaster Management Framework of 2005. Key informants from the Church of the Nazarene indicated that they did not know of any networks or where the meetings were held so they could participate in line with legislation. They also said they did not know where and how to seek funding opportunities for the benefit of the Orlando East community in which they are working. They indicated that with
guidance on where and when to attend, they would be willing to participate in such gatherings and forums as and when available.

**Physical assets in the disaster-response initiatives**

The NCM director, monitoring and evaluation officer, principal of the Nazarene Bible College, and Church of the Nazarene pastor in Orlando East stated that the project does not have a warehouse and pre-positioned stock that can be used for disasters (Key Informant Interviews: 20 March 2013). This was mainly because of the capacity and funding to have these physical assets in place before a disaster occurs. It was reported that there were no vehicles that could be used for transporting emergency assistance. The NCM Director, Monitoring and Evaluation Officer, Principal of Nazarene Bible College, and Church of the Nazarene Pastor in Orlando East argued that vehicles could be hired as and when disasters happen and therefore needed not be a cost item when there was no disaster. Nor was there a command centre where the coordination of activities would take place when a disaster occurred. When disaster struck, a command centre would usually be set up in the offices of the NCM. The pastor indicated that NCM works with local congregations of the Church of the Nazarene and coordinates with government departments from the grassroots. Key informants from World Vision and Plan Act, as well as the CDW and the ward councillor, however, contended that they had not seen the NCM or the Church of the Nazarene in coordination meetings – commonly called joint operations committees (JOC) – during any of the disasters that had occurred in the recent past. According to the pastor, they were able to use the church buildings to house the victims of disaster in Orlando East and elsewhere that the church had a presence (Key Informant Interview: 15 March 2013). The Local Councillors confirmed this and officials from the DoH and DSD, as well as World Vision and Plan Act confirmed the use of the Church of the Nazarene during the 2010 floods.

**Human assets in the disaster-response initiatives**

According to the NCM director, NCM has a Disaster-Management Coordinator who covers the Africa region and was not just South Africa. This made the scope of the disaster-management coordinator too wide to concentrate on the issues of South Africa in the disaster-management initiative. On the ground at the NCM head office and in Orlando East
as a project of the NCM, there was no community disaster-management committee. This was confirmed by the pastor of the Church of the Nazarene in Orlando East, the ward councillor and CDW. Community resilience against disasters was not emphasised and community capacity to respond to local disasters was weak. Volunteers and project beneficiaries during the focus discussion indicated that they had not been trained in community-owned disaster preparedness and so did not understand the community vulnerabilities and capacities.

The Church of the Nazarene congregations has readily available volunteers who can be used when disasters break out, but these have not been adequately trained. Those volunteers that responded to the focus group discussion commented that while they do not expect a salary or wage for their voluntary work, they would like a stipend for their participation. They said they did not mind where the stipend came from, be it from the church, government or NGOs. The NCM has held an introductory workshop on disasters, but the volunteers and the community in Orlando East are not ready to handle any level of disaster without external support. This was confirmed by the local councillor, who indicated that in the current year (2013) the local municipality has budgeted for training to build community capacity on disaster management. The Church of the Nazarene has not taught or preached on disaster-management issues from a biblical context or encouraged community participation. The principal of the Nazarene Bible College and the Church of the Nazarene pastor in Orlando East commented that the Church of the Nazarene, through the NCM, was able to obtain volunteers and skilled people from other countries to support disasters within 48 hours in Orlando East.

The Church of the Nazarene pastor in Orlando East contended that some volunteers have received some form of disaster-management training. Individuals in the congregations and volunteers disagreed, and stated that they had not been trained to handle localised levels of disasters without external support from the NCM. They responded that they were trained in processes and procedures of the NCM during a disaster, and that the training was not accredited to the South African Qualifications Association (SAQA) for it to be relevant and usable with other agencies, including government. As with all other projects, volunteers and beneficiaries in the focus group discussions participated in the disaster-management initiative for different reasons. Hence, their level of commitment was not always the same. The motivation for volunteers was the stipends and the prospects of obtaining a job. For the
beneficiaries, the motivation was the food parcels and blankets that they received. The response time when people received humanitarian assistance was more important to the community than training and disaster-preparedness events.

Social assets in the disaster-response initiatives

Focus group discussion with disaster victims in Orlando East showed that when faced with a crisis, they had support from their extended families, NGOs, such as World Vision and Plan Act, City of Johannesburg Disaster Management Centre, Gift of the Givers, and the Church of the Nazarene. These agencies and departments provided food parcels, blankets, clothes, tents and mattresses as part of humanitarian assistance in the event of a disaster. The community indicated that these are the institutions that the community can rely on when a crisis occurs. A key informant interview with the official from the DSD revealed that they provided blankets and food parcels in disasters, while the DoH gave medication to the sick affected by disasters. The DoH also gave antiretroviral treatment to those who were taking their regimes, but were affected by disasters. Key informants from the two government departments stated that other government departments were coordinated through the JOC for support according to their expertise. The assistance to disaster-affected communities usually included blankets, temporary shelter, hygiene kits, and other items, according to the needs of the affected people in order to save their lives.

The Church of the Nazarene Pastor, NCM Director and Principal of the Nazarene Bible College suggested that congregation members from the Church of the Nazarene also constituted support systems for their children and siblings who had passed away, leaving their children in their care. The church was therefore another vital social support structure for the people during disaster, especially if there was death in the families of people affected. Community members indicated during the focus group discussions that they could not help themselves when a disaster occurs. They stated that it was the duty of the government and NGOs such as the NCM to help them because they were poor. While the respondents were able to name the social structures that were supposed to assist them before, during and after a disaster such as schools, community halls, community media, traditional and political leadership, they could not mention the type of assistance they get from them. Key informants from civil society organisations, World Vision and Plan Act decried the lack of
sustainability for disaster-management interventions if communities had a dependency mentality when disasters occurred. Some wanted to take advantage of the situation to get and sell humanitarian aid.

**AIDS Ministries**

The AIDS Ministries were discussed in chapter 3, section 3.4.1, as a key project of the Church of the Nazarene through the NCM. The Church of the Nazarene implements activities under the AIDS Ministries, which include the creation of support groups for people living with HIV/AIDS, care and support for orphans and vulnerable children and palliative care through home-based care. The church also does awareness campaigns and training in HIV/AIDS work. The AIDS Ministries were evaluated as one of the community development projects implemented by the Church of the Nazarene in Orlando East as part of the global and African strategy. The evaluation was conducted through focus group discussions, semi-structured interviews and key informant interviews in line with the SLA, the Church of the Nazarene’s role in community development, and the community development principles described in chapter 3. A focus group discussion was conducted with 10 members from the five support groups (two from each) together. They were then separated according to gender. This was done in order to enable free discussion that is not hindered by cultural sensitivity. A female research assistant facilitated the women’s group. Ten home-based care volunteers participated in another focus group discussion and 10 orphans and vulnerable children had their own focus group discussion. These two groups of project beneficiaries were treated in the same way as the members of the support groups in the focus group discussions. Seven structured interviews were conducted with the NCM director, HIV/AIDS Coordinator, Monitoring and Evaluation Officer, Principal of the Nazarene Bible College, Church of the Nazarene Pastor in Orlando East, the ward councillor and the CDW. Four key informant interviews were conducted with officials from the DSD, DoH, World Vision and Plan Act. Their responses are captured and summarised below, especially those that are significant and relevant.

**Financial assets in AIDS Ministries**

Structured interviews with the NCM director and HIV/AIDS coordinator indicated that the project was funded from the national office of NCM and therefore no official records were
kept in Orlando East. The HIV/AIDS coordinator indicated that she was responsible for funding this project. The community beneficiaries in the focus group discussions, who include support group members, orphans and vulnerable children and home-based caregivers, were responsible for sourcing quotations for services for example venues for training, catering services during meetings and training while the payments were made from the national office. The community beneficiaries in the focus groups felt that there was limited transparency in the budgeting and spending, as they did not know how much was allocated for this project, including the rationale behind allocations and expenditures, for that matter. The project beneficiaries said that 2012 had not been a good year for them, as they did not get a lot of support from the NCM or the local Church of the Nazarene. They attributed this to the global financial crunch and competition from other projects that the church has been funding of late.

They also referred to the growth in numbers of people affected and infected with HIV/AIDS and those needing support, especially orphans and vulnerable children. The project beneficiaries had tried to mobilise resources from the local development centre in the past, but their attempts had been fruitless. They alleged that government funding is given to those who belong to the ‘right’ political parties. The key informant from the DSD confirmed that funding for community-based projects was not transparent; hence, it was possible that the department might not have approved the projects supported by the NCM. The key informants from World Vision and Plan Act applauded the statement that the NCM allows the beneficiaries to participate in procurement, but suggested that they empower them in budget formulation, implementation, monitoring, reporting and evaluation. They added that the support groups and home-based caregivers should be constituted into CBOs, assisted to be legal entities, and helped in fund raising for their own sustainability and replicating the work of the NCM.

**Human assets in AIDS Ministries**

NCM has projects on HIV/AIDS work in Orlando East that the church is funding in three centres in Naledi, Dube and Moroka. Respondents estimated the number of beneficiaries at 5,000 for this project, which includes orphans and vulnerable children, people living with AIDS, and support groups. The focus group discussion with orphans and vulnerable children, home-based caregivers and support group members in the focus group discussion explained
that all the age groups were part of the beneficiary profile, but the largest numbers were of children below the age of 18, who are targeted by the child development centres. The semi-structured interviews with the principal of the Nazarene Bible College, the Church of the Nazarene pastor in Orlando East, the monitoring and evaluation officer, the CDW and the ward councillor affirmed the integration of the child development centres and the AIDS Ministries as innovative and unique to the NCM. The key informants reported that the integration model needs to be replicated throughout the country for holistic development.

For the orphans and vulnerable children, there were a larger number of girls than boys. The same scenario applied to the support group members and home-based caregivers in which women outnumbered men. The HIV/AIDS coordinator stated that a deliberate effort will be made to ensure that men participated by sending out the men who were already taking part as peer educators and intensifying the campaigns. Although some of the project beneficiaries who are in the support groups and even home-based caregivers are living with HIV/AIDS, they are still capable of working and are in general good health, which is vital in determining the quality of labour output. The support group’s members said that they held regular meetings for members to encourage and check on each other. They even held meetings for fellowship without specific agendas. Such working arrangements or relationships allowed them to discuss issues as and when the need arose. Support groups indicated that they had elected leaders, whose responsibility was to ensure that meetings were held. The group leaders were also responsible for delegating tasks and quality control, and for making sure that all tasks assigned had been carried out. The support groups, orphans and vulnerable children, and home-based caregivers expressed a desire to improve their skills level, but apart from the training received from the NCM, no organisation was able or willing to offer them courses. The CDW indicated that providing skills training is one of the mandates of development centres, but project beneficiaries have not been assisted, maybe because of ignorance. She advised that the NCM needs to find information for the project members and make it available for empowerment purposes.

**Social assets in AIDS Ministries**

Key informants from DSD and the DoH said that they were available with social systems in the community for people living with HIV/AIDS, as well as orphans and vulnerable children
to get assistance during a crisis. The DSD official reported that they were assisting deserving community members with social grants and food parcels. The DoH, on the other hand, provided home-based care facilities through the CHWs. Key informants from World Vision, Plan Act, the NCM director, the HIV/AIDS coordinator, and the Church of the Nazarene pastor in Orlando East confirmed that while the government-sponsored community health workers were available, they were limited in numbers. One caregiver for example was allocated to one hundred households and hence was unable to reach everyone once a month. The Ward Councillor confirmed this. Orphans and vulnerable children, home-based caregivers and support group members in the focus group discussions said that access to social grants was determined by enabling documents such as birth certificates and identity documents, which many orphaned and vulnerable children in particular did not have. They asked for assistance from the NCM and other NGOs in accessing these documents from the government departments.

The Social Relief of Distress Fund from the DSD was available during bereavement, sickness and loss of income, according to the official from that department, who was a key informant. The Church of the Nazarene pastor in Orlando East and the principal of the Nazarenes Bible College suggested that the church should provide spiritual counselling, comfort and sometime funds for burials. The congregation members contributed support with some food parcels. Beside the stipend from NCM, the caregivers did not receive any other assistance. They were asking for ways in which they could be given accredited training so that they could be absorbed in the national health system to obtain higher stipends or to be taken as they are as CHWs. The DoH informant promised to discuss the issue with his principals. The support groups had networks of reciprocity, which they could call upon during a crisis. FBOs in the community, including the Church of the Nazarene, were identified as another vital social support network for orphans and vulnerable children, support groups and home-based caregivers. Most of the project beneficiaries were members of a burial society.

**Physical assets in AIDS Ministries**

Focus group discussions with orphans and vulnerable children, home-based caregivers and support group members revealed that they did not know the number of HIV/AIDS projects the church was funding in Orlando East. The NCM director and the HIV/AIDS coordinator
referred to the three projects that are linked to the child development centres. People living with HIV/AIDS, as well as orphans and vulnerable children, contended in the focus group discussions that they had access to health and education centres and antiretroviral treatment in Orlando East.

Home-based caregivers insisted that they did not have equipment such as first-aid kits to take adequate care of people living with HIV/AIDS or orphans and vulnerable children in their homes (palliative care). The support groups and home-based caregivers under the AIDS Ministries indicated in the focus group discussions that they did not have accommodation or shelter to operate from, unlike the child development centres, which they felt were favoured by the NCM. They also stated that they did not have vehicles for transport and related equipment for work. The HIV/AIDS coordinator and the NCM director argued that the home-based caregivers were community based and their movement was limited to that environment. They preferred to walk from one point to another rather than drive as they execute their duties. In the spirit of integration, the child development centres would remain the focal point for the AIDS Ministries.

The DoH, DSD, CDWs and the Ward Councillor all agreed that the home-based caregivers and support group members might not need offices, as they met in schools, churches, pre-schools and community halls for their discussions, training and planning meetings. Beneficiaries of this project, who include support groups of people living with HIV/AIDS and orphans and vulnerable children, have access to education and health facilities to improve their human capital. Key informants from World Vision and Plan Act contended that NCM should have advocacy for HIV/AIDS as a key activity, so that they can assist orphans and vulnerable children, home-based caregivers and support group members to access their rights from the government.

Meikle (2002:46) contends that physical assets provide an opportunity for poor households, and in this case HIV/AIDS infected and affected people, to improve their own human capital. This enables them to have the necessary equipment to accomplish their tasks.
Income-generating projects

Income-generating projects were discussed in chapter 3, section 3.4.1, as a key project of the Church of the Nazarene through the NCM. The Church of the Nazarene implements activities under income-generating projects, which include communal gardens, backyard gardens, sewing group projects, and the savings clubs or stokvels. All the income-generating projects were evaluated as part of community development projects implemented by the Church of the Nazarene in Orlando East as part of the global and African strategy. The evaluation was conducted through focus group discussions, semi-structured interviews and key informant interviews in line with the SLA, the Church of the Nazarene's role in community development and the community development principles described in chapter 3 of this study. One focus group discussion was conducted with 12 members from the four income-generating projects that are supported by the Church of the Nazarene through the NCM, together and then in genders, separately. Three people were drawn from each of the four projects, which included backyard gardens, stokvels (saving clubs), community gardens and sewing clubs. Seven structured interviews were conducted with the NCM director the HIV/AIDS Coordinator, the Monitoring and Evaluation Officer, the Principal of the Nazarene Bible College, the Church of the Nazarene pastor in Orlando East, the Ward Councillor and the CDW. Four key informant interviews were conducted with officials from DSD, DoH, World Vision and Plan Act. Their responses are captured and summarised here.

Financial assets in income-generating projects

It was observed that the beneficiaries supported with income-generating projects had recorded some, but not all of their sales, and that the recording was not systematic. They did not record their expenditure, just the income; hence, it was difficult to ascertain whether they were making a profit. During the focus group discussions, the project beneficiaries (communal gardens, backyard gardens, sewing group projects, and the savings clubs or stokvels) were reluctant to state the amount of money they had used in their projects and the net profit they made. The stokvel club helped members to save money monthly in order to purchase household furniture, to buy groceries in bulk, and to pay school fees for their children. The project beneficiaries stated that since 2007 their projects have been very successful. The women knew what resources were available, as well as how they could mobilise them for their projects.
The farming project beneficiaries indicated that they had accessed resources from the Department of Agriculture (DoA), which gave them seeds, seedlings and a water storage tank for the gardening project. The ward councillor and the CDW confirmed this. Project beneficiaries involved in gardening were trained in organic farming by Plan Act and World Vision, and had a section dedicated to organic farming in their backyard plots as well as in the communal garden. The key informants from Plan Act and World Vision confirmed that and applauded it as coordination with NCM that should, however, be checked in that it does not end up as double dipping and duplication. Project beneficiaries in the focus group discussions complained, however, of the non-responsiveness of the development centre at the local council when they approach it for skills training additional to what has been offered by the NCM and other NGOs. The ward councillor who argued that the request did not come to his attention disputed this.

According to the beneficiaries of income-generating projects, they had not received any training on basic financial management or bookkeeping that was relevant to their work. The Local Councillor indicated that he was aware of the activities of the NCM and the income-generating projects that the organisation supports in Orlando East and of their contribution to the community, but could not assist them to mobilise resources to expand their project. The ward councillor argued that he did not see how these were benefitting the entire population of Orlando East that is poor because individual income-generating activities enriched only individual participants. This finding is similar to the findings of Carney (2002:23) who found that officials abuse their authority for their own benefit at the expense of the poor. The farming groups argued that the most difficult time economically is winter as it is too cold for those beneficiaries who have to work outside, and the vegetables are blighted with frost and do not grow quickly. Asked about alternative household income-raising strategies that sustain them during winter, they said that they sell snacks to children and second-hand and new clothes as well as baking, beadwork and sewing aprons. They were also eligible for social grants, which include pensions and foster care allowances.

It was revealed from the focus group discussions and interviews with the NCM director, Church of the Nazarene pastor in Orlando East, the HIV/AIDS coordinator and the monitoring and evaluation officer that the income-generating groups have constitutions and bank accounts. Of the four project groups participating in the focus group discussions, two were able to show the researcher the constitution and the bank account. In one of the two
cases the account was in the name of individual members, rather than in the name of the group or project. In January, most of the income-generating projects had the most challenges, because they usually shared the money raised throughout the year for Christmas gifts and parties. In January, they had to start their projects afresh. This was confirmed in the focus group discussions with the project beneficiaries and key informants who pointed out the impact this has on project sustainability.

**Physical assets in income-generating projects**

Sixty per cent (60%) of the income-generating projects do not have the necessary equipment or tangible tools to do their work. These income-generating projects do not own the land they are using. They use the church buildings and preschools, and some work from individual member’s houses. The gardening group had all the necessary garden equipment, which they obtained from the NCM. It was everyone’s responsibility to ensure that the equipment was used properly, and kept in a storeroom after use. Those who were doing their own backyard gardening and individual income-generation projects kept their own tools in the safety of their homes.

**Human assets in income-generating projects**

From the focus group discussions with project beneficiaries and through checking the beneficiary list with the HIV/AIDS coordinator, it was found that the ages of project beneficiaries ranged from 25 to 61. All the members were generally in good health and were able to carry out their tasks. They had access to health facilities in Orlando East. However, none of the project members in the Sewing Project had completed Senior School Certificate or matriculation; the rest had not, and claimed that their parents could not afford to send them to school. This confirms Chambers’ (2003:111) vicious circle of poverty theory that poverty can become generational. The beneficiaries in the four groups held meetings every week to discuss how much income had been generated, as well as the challenges, absenteeism and plans for the following week. There was consensus in the delegation of tasks. Project members had meetings among themselves in which they discussed the finances and markets for their products. They also had meetings to share the money they had raised for the whole year. For the groups there was some sense of common vision, but the delegation of duties was not well developed.
Social assets in income-generating projects

The beneficiaries of the projects indicated during the focus group discussion that they had social support from their families and supported one another during a crisis. FBOs and the Church of the Nazarene in the community were identified as another vital social support network. Church of the Nazarene Pastor and the Principal of the Nazarene Bible College as key informants confirmed this. All the beneficiaries of the projects said that they were South African citizens who have their own houses or were at least renting spaces. The ward councillor and the CDW said that the farming project beneficiaries (backyard and communal) had access to municipal land, which they had permission to use. The councillor and local government officials confirmed this.

5.3 Interpretation of the findings: key general questions

Do the projects implemented by the Church of the Nazarene make a significant difference in the community?

Focus group discussion and key informant interview respondents, as described in chapter 4, were all asked about the role played by the Church of the Nazarene in community development projects. Seventy per cent of the beneficiaries from the four projects stated that the Church of the Nazarene, through NCM, had helped them with start-up equipment and raw materials for the income-generating projects. Focus group discussion with volunteers and the project leaders from the child development centres revealed that the Church of the Nazarene had taught them childcare skills and provided them with food and spiritual nurturing for the children, most of whom were orphaned and vulnerable. There was no agreement that the projects would pay back the NCM or the church to ensure that more community members continued to benefit. The church had not put in place financial sustainability plans for the projects, so that they do not continuously depend on the NCM or other NGOs. Some of the sewing groups just vanished with all the sewing machines. Because of their dependence on the NCM, they felt that the church should continue to support them with material resources. Only the food garden project members reported that they were now self-reliant and that the church should assist others.
However, the project members still wanted the Church of the Nazarene to buy them sewing machines and build a latrine for them, even though they had the money to do so. The project beneficiaries felt that if they worked together and shared their skills, they would be able to do greater things. They also wanted to visit projects supported by other NGOs and government departments to learn more. Promises by the Local Councillor to link projects to government departments which would help with drawing up business and marketing plans, as well as frequent visits to their projects to give guidance and support, were not fulfilled. Weyers (2003:54) cautions about starting something with a group or community and then abandoning it. He states that this harms the attitude of the group or community, and the next development practitioner that enters their community will bear the repercussions. The respondents suggested that in future the NCM should provide transport and refreshments to ensure that attendance to their own projects was regular. They said that they struggle to raise taxi fares and sacrifice money intended for their basic needs.

**What are the causes of poverty that the Church of the Nazarene is addressing through its community development projects in Orlando East?**

The researcher asked the project beneficiaries, Nazarene Church officials and key informants from the DSD, DoH, World Vision and Plan Act what they thought were the causes of poverty in Orlando East that were being addressed or ought to be addressed by the Church of the Nazarene. Their responses below were consistent with the findings of May (2008:3) and Roberts (2006:119). They said that people of Orlando East were poor because:

- They did not complete their education because their families could not afford to pay the fees.
- Those who completed secondary education did not have the funds for tertiary education to be trained in a field of their choice.
- HIV/AIDS causes them to be poor as they stop working to care for the infected, orphans, and vulnerable children after the death of parents and guardians. They say that HIV/AIDS affect them more because they are poor.
- The younger members in income-generating projects indicated that they did not have assets such as houses or opportunities to acquire them.
They had limited income-earning opportunities. If they had opportunities, these did not yield enough income to allow the development of assets, which are key to food security, material wellbeing and social status.

Their poverty also stemmed from structural disparities that had a historical background. The gap between the poor and rich keeps on increasing, as they have no access to credit or training to enhance their skills.

Eighty per cent (80%) of the community beneficiaries of the child development centres, AIDS Ministries, disaster-management initiatives and income-generating projects that participated in the focus group discussions indicated that they were poor because the government was not supporting them in their efforts to improve their situation with capacity building and making credit easily available to them. Toe’s (2007:91) study of Maoche village in Mozambique revealed similar allegations about lack of support from government. The researcher concurs with Toe in that poverty cannot always be explained by the behaviour of the poor. To escape poverty, one needs a combination of assets to cope with stress and shocks, as well as to enhance one’s capability and assets for the present and future, a common of SLA. These findings are in line with the Poverty Inequality Report (2008:4) and Roberts (2006:119). Ninety per cent (90%) of the beneficiaries of projects implemented by NCM in Orlando East categorised themselves as poor, but did not rank themselves as the group/community constituting the poorest segment of society. Their description fits into Loughhead and Rakodi’s (2002:229) ‘coping poor’ category. The authors identify three levels of poverty; the declining poor at the bottom, followed by the coping poor, and then the improving poor at the top.

Table 5.1 Loughhead and Rakodi’s levels of poverty

<table>
<thead>
<tr>
<th>Level of poverty</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Improving poor</strong></td>
<td>Have a range of assets such as houses</td>
</tr>
<tr>
<td></td>
<td>Have links to local leaders</td>
</tr>
<tr>
<td></td>
<td>Have saleable skills</td>
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<tr>
<td></td>
<td>Have opportunities to increase their human capital</td>
</tr>
<tr>
<td><strong>Coping poor</strong></td>
<td>Have assets and can meet their basic needs</td>
</tr>
<tr>
<td></td>
<td>Vulnerable to shocks and stresses</td>
</tr>
<tr>
<td></td>
<td>Cannot increase their security or wellbeing without external assistance</td>
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Declining poor | Lack assets  
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<tbody>
<tr>
<td></td>
<td>Suffer from multiple deprivation</td>
</tr>
<tr>
<td></td>
<td>Extremely vulnerable to loss of earning, illness, eviction or breakdown of support</td>
</tr>
</tbody>
</table>

(Source: Loughhead and Rakodi 2002:229)

The project beneficiaries of the four projects implemented by the Church of the Nazarene in Orlando East indicated that the poorest households (declining poor) in their community were:

- Those living in informal settlement without basic services
- Those sick and infected with HIV and tuberculosis
- Widows
- The destitute
- The disabled
- Elderly people without family
- Illegal immigrants

Based on these characteristics from the beneficiaries themselves, the projects implemented by the Church of the Nazarene, especially income-generating projects, had 30% of the poorest of the poor (declining poor) involved in them. Seventy per cent (70%) were the coping poor. For the child development, disaster management and AIDS Ministries, which mostly involved ‘hand-outs’, there were 30% coping poor beneficiaries against 70% declining poor. On the one hand, poverty could be attributed to the fact that the poor had given up and therefore not attending key decision meetings in the community. The other reason might be that they expected the government or NGOs to support them continuously, thus creating the dependency syndrome. On the other hand, the coping poor were the most vocal in meetings or had some work experience from the industries or elsewhere, which they could use in the community development projects. Beneficiaries of the projects were asked at the focus group discussions how people became poor. Fifty per cent (50%) stated that if one was born to poverty, the chances of getting out were few and isolated. This confirmed the ‘deprivation trap theory’ promulgated by Chambers (2003:111). Those who were becoming richer, had assets such as houses, cars and spaza shops and taxis, or had been involved in illegal business deals. It is critical that community development
projects implemented by the Church of the Nazarene should help the community beneficiaries to build themselves assets in line with the SLA.

5.3 Summary of the key impact of the four community development projects implemented by the Church of the Nazarene

The child development centres, AIDS Ministries, disaster-management initiatives and income-generating projects beneficiaries that participated in the focus group discussions were asked whether their situation had improved over the years that they had been part of the projects implemented in Orlando East by the Church of the Nazarene through NCM. Their responses were as follows:

- **Child development centres**: The child development centres catered mainly for school-going children. These had attended to nutrition, stimulation, psychomotor and emotional support for the children’s development. The four existing child development centres supported by NCM in Orlando East had been converted to early childhood development centres. Socially, the children had developed a sense of community, as well as relationships with those in the community where they live. Children had learned how to interact well with others – peers and adults, as well as younger children. Through participation in the child development centres, children had improved social interaction skills, for example conflict resolution. Family or guardian participation in the child development centres was promoted, as was knowledge of child development. Physically, children had access to at least one nutritious varied meal per day. Children also had access to healthcare as needed, and education was provided, including first aid and hygiene training. A variety of activities to develop fine and gross motor skills was offered. Intellectually, children were assisted with homework. Children were challenged mentally in the form of games, stories and drama, among other activities. Emotionally, children learned how to work through their emotions and to develop a good sense of self-esteem. Spiritually, children received a Christian-based education. They learned the love of Christ and received education from the Bible.

- **AIDS Ministries** provided a supportive environment, where young children were made aware of their HIV status, and established support groups that provided
ongoing assistance to the children and their caregivers. The project had engaged some of society’s key influencers, including community and religious leaders, in HIV/AIDS issues. This disseminated prevention and care messages to the infected and affected. The AIDS Ministries had focused on the three areas of prevention and abstinence, orphans and vulnerable children, and palliative care. The church-based men’s clubs in the Church of the Nazarene congregations were mobilised to address issues of HIV/AIDS, gender and child violence. The AIDS Ministries seem to have done well according to the respondents – be they community based, Church of the Nazarene, or key informants from government departments and civil society. The AIDS Ministries, however, needs to include advocacy for the affected and infected and cover more than merely AIDS, but HIV, health and nutrition for a holistic intervention.

- **Disaster response initiative**: The project had provided immediate relief assistance to the victims of disasters. The assistance was provided quickly to save the lives of the affected and follow-up was conducted to give spiritual or trauma counselling. While adequate training was not conducted, communities have a sense of awareness about what action to take when a disaster strikes.

- **The income-generating project** beneficiaries indicated that their profits had been dwindling over the years, even though there were no records to verify this. The food garden members, however, said their situation was improving as more people bought vegetables from them, rather than from the local supermarkets, because they were relatively cheaper and ‘straight from the soil’. Members of the income-generating projects were supplementing their social grants with the sale of products that they were generating themselves. They said that the Church of the Nazarene was moving with them to the point of self-sustenance and turning their projects into businesses. However, there is no indication that these income-generating projects would cover a broader community than the individuals participating in them. The Church of the Nazarene has delayed registering and capacitating them as cooperatives or other legal entities in order to wean them to raise their own funds.
In general, the project beneficiaries indicated in focus group discussions that the benefits accrued by virtue of being members of the community development projects supported by the NCM included:

- They had acquired skills such as baking, sewing and organic farming, care for the children, home-based care and training in disaster management.
- The food gardens had benefited from the workshops held by the DoA, World Vision, Plan Act and the NCM.
- Food security at household level had improved. The gardening members use the food for consumption while selling the surplus. Nutritional status at household level had been enhanced because of the availability of fresh vegetables from the food gardens.
- Volunteers, who get stipends from the NCM, are able to meet some of their household food security requirements.
- Fifty per cent (50%) of the beneficiaries claimed that they had increased income-earning opportunities. For instance, some of the volunteers trained in home-based and palliative care by the NCM have now been absorbed by the DoH and work as lay counsellors in hospitals and clinics in Greater Soweto rather than just Orlando East. DoH officials confirmed this.
- Self-worth had increased.
- Their social networks had increased as they supported one another.
5.4 Statistical facts on the community development projects from different points of view

Figure 5:1 Impact of Community Projects as per the perspectives of the Community Beneficiaries

5.5 Statistical facts on the community development projects from different points of view

Figure 5:1 Impact of Community Projects as per the perspectives of the Community Beneficiaries

Above: the community beneficiaries as having the most impact and the disaster-management initiatives as the least regarded the AIDS Ministries
Below: The officials from the church also chose the AIDS Ministries as the most impactful project for them.

Below: THE OFFICIALS FROM THE CHURCH ALSO CHOSE THE AIDS MINISTRIES AS THE MOST IMPACTFUL PROJECT FOR THEM

Above: the community-based government and traditional or political leaders as having the most impact and the disaster-management initiatives as the least regarded the AIDS Ministries.

Below: The officials from the civil societies that were interviewed as key informants also chose the AIDS Ministries as the most impactful project for them.
5.6 Areas of improvement for the community development projects implemented by the Church of the Nazarene in Orlando East?

The community projects implemented by the Church of the Nazarene in Orlando East have indeed improved the lives of this community, especially the AIDS Ministries, which is about 60 per cent impact level, according to the discussion and the diagrams above. However, based on the SLA discussed in Chapter 2 of this study and principles of community development, there is room for improvement.

Micro level areas of improvement

Thirteen aspects were identified as needing improvement at community level (micro level) so that projects implemented by the Church of the Nazarene in Orlando East might have more effect. These could be improved if the Church of the Nazarene implemented the projects with the SLA lenses. The areas of improvements discussed in this section are:

- Dependency culture
- Lack of discipline and commitment
- Utilisation of top-down methodologies by NCM personnel
- Sustainability
- Lack of skills
Illiteracy
- Marketing
- Competition from other community development projects
- Absence of records
- Lack of assets
- Lack of planning
- Transport
- Rodents

Dependency culture

For the income-generating projects, 20% of the project beneficiaries interviewed said that when they joined the projects they had high expectations and had hoped that the NCM would do everything for them. This was because the Church of the Nazarene has walked with the community of Orlando East since the apartheid era, through the change in government in 1994 up to today. The members stated that they expected that the church would help them to rectify the injustices and inequalities of the past by providing services that used to be enjoyed by the advantaged racial groups. This concurs with Botchway’s study of the Kudumane rural community (2001:146), where the previously disadvantaged community expected the new government to start to redirect social services to them because they had been deprived of opportunities in the past. NCM does not give cash to the income-generating projects, but makes purchases on behalf of the groups or individuals that are involved to ensure that the funds are utilised for the purpose(s) outlined. In addition, the Church of the Nazarene, through the NCM, has been promoting dependency by buying equipment for the food gardens and repairing sewing machines, thus discouraging the groups from thinking about buying their own equipment, as they know that NCM will buy for them. This has had an effect of blocking the respondents’ problem-solving ability, as they know that the NCM will always come up with a plan. As Hurley (2002:52) noted in his study, the people lacked motivation to work harder or even to become aware of their capacities and potentials.

According to Cooper et al. (2002:26), this attitude tips the scale of partnership and governance, as government officials and development facilitators are seen as the providers
and hence not subject to scrutiny. Dependency was also highlighted for the child development centres, disaster-response initiatives and AIDS Ministries, as NCM tended to provide most of the items used in these community development projects.

**Lack of discipline and commitment**

Another common problem related to dependency was a lack of discipline and commitment. It appeared that the commitment levels to the community development projects, which included the child development centres, disaster-response initiatives, AIDS Ministries and the income-generating projects, were not as the NCM had expected of people that are being assisted out of poverty. Few of the project beneficiaries and members had a common goal. For instance, for the income-generating projects that dealt with gardening, when weeds had to be removed in time to plant the next crop, some members just did not appear or feigned illness.

**Utilisation of top-down methodologies by Nazarene Compassionate Ministries personnel**

NCM had not actively involved the community in the needs assessment, project design, implementation, and monitoring and evaluation phases of the project cycle. The Monitoring and Evaluation Officer confirmed this. The child development centres, disaster-response initiatives, and AIDS Ministries seemed to be mere humanitarian assistance, with little, if any, prior assessments or needs analysis. As for the income-generating projects, there were some attempts to involve beneficiaries, but these did not include other community members. These attempts at community participation, however, are limited and not aligned with community development theories and the SLA, as discussed in Chapter 2. Cooper et al. (2002:26) observe that where attempts have been made, these have been merely tokens. For instance, the women were asked what types of projects they would like to undertake to increase their household income. Thereafter the process was driven by the NCM.

The projects were initially facilitated by individuals, volunteers and self-formulated groups who did not possess any community work or community development skills. They tended to impose their ideas on the members, and the group members did not want to offend them, so they just went along. Because the projects implemented were not from their felt
needs, there was no sense of ownership. This is evidenced by the baking project initiated in Dube by a volunteer who taught the women to bake cupcakes, which they then sold. She did not consult them in deciding what to bake or how much local people could afford to pay. After she had done her costing, she told the members to sell the cupcakes for R2 each. However, because they could not get customers, the women decided to sell them for half the price, thus running at a loss. When quick cash did not come up easily, in most cases the volunteers were frustrated and decided to abandon the project. Weyers (2003:54) advises against starting a project and leaving it unfinished, as this dampens the community’s self-esteem, and makes it extremely difficult for the next facilitator to gain the trust of the community. The volunteers from the child development centres and the AIDS Ministries entrenched the dependency culture by giving free stuff to beneficiaries such as the orphans and vulnerable children and people living with HIV/AIDS.

During the interviews and focus group discussions, it was observed that people expected payment in the form of food and sometimes money for transport to attend meetings. The researcher observed that because there were no rewards for participating in the research process, the attendance by the volunteers and beneficiaries became poorer by the day. The NCM did not have social workers or development workers at grassroots level who were trained in community development to facilitate projects in the local context, hence perpetuating the dependency on the Church of the Nazarene organisation. Even though they consulted with the beneficiaries and worked closely with the volunteers, there was limited community participation according to the development theories discussed in Chapter 2. The process was an information extraction exercise that did not influence or affect decision-making. This also applies to the way in which the local government officials consulted with the community when compiling the integrated development plans (IDPs). Guijt et al (2005:61) observe that consultations occur, but transfer of control of decision-making and resources to the beneficiaries does not take place. None of the project beneficiaries was involved in drafting project documents such as the assessment report, design documents and annual operating plans, including budgets.

**Sustainability**

With the exception of two income-generating projects, the community development projects implemented by the Church of the Nazarene as child development centres,
disaster-response initiatives and AIDS Ministries have not shown any attempt to be self-reliant. Process and financial sustainability seem largely to be lacking in 90% of the projects. This could be attributed to the free seedlings, garden equipment and sewing machines that the NCM has been giving to the projects. This finding is similar to that of Hurley (2002:52), where he found that some organisations shelter the people involved in community development projects excessively, making them insufficiently geared towards economic viability. The community development projects were not sustainable because there seemed to be no motivation to aim for viability.

**Lack of skills**

The sewing projects were not successful as income-generating groups because their skills were not competitive. The women needed refresher courses to continuously update their skills in line with changes in fashion trends. The products sampled were not of good quality or design to compete with the fashion standards in Johannesburg, as there was no proper quality control. Child development centres, disaster-response initiatives and the AIDS Ministries did not have basic record-keeping or project-management skills at grassroots level, like the income-generating groups. Due (2001:81) argues that lack of skills can have many negative outcomes, which include difficulties in costing and marketing products and limiting expansion into other more remunerative activities. Those income-generating projects that have been successful depended on the members’ level of skills and knowledge. The training programmes that were organised were not tailor-made to suit the semi-literate to illiterate project members; hence they did not benefit from the project management workshops organised for them by the NCM and other NGOs including World Vision and Plan Act.

**Illiteracy**

Only five respondents from the child development centres, beneficiaries of the disaster-response initiatives, AIDS Ministries and income-generating projects had completed Grade 12, (Matriculation or Senior School Certificate). There was therefore a low literacy level. This concurs with Due’s (2001:81) study of small-scale entrepreneurs with limited or no formal education in Botswana, where he found that lack of education could limit entrepreneurs’ ability to venture into complex projects or to expand activities into more
remunerable productive levels. His study (Due 2001:81 revealed that they did not want to take risks by taking on complex ventures.

Table 5:2 Level of education of project beneficiaries

<table>
<thead>
<tr>
<th>Level of education</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never been to school</td>
<td>20</td>
</tr>
<tr>
<td>Grade 1</td>
<td>5</td>
</tr>
<tr>
<td>Grade 2</td>
<td>10</td>
</tr>
<tr>
<td>Grade 3</td>
<td>15</td>
</tr>
<tr>
<td>Grade 4</td>
<td>25</td>
</tr>
<tr>
<td>Grade 5</td>
<td>8</td>
</tr>
<tr>
<td>Grade 6</td>
<td>20</td>
</tr>
<tr>
<td>Grade 7</td>
<td>25</td>
</tr>
<tr>
<td>Above Grade 8</td>
<td>15</td>
</tr>
<tr>
<td>Matriculation / Senior Certificate Examinations</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>148</strong></td>
</tr>
</tbody>
</table>

(Source: Focus group discussions, semi-structured interviews and key informant interviews)

Table 5:2 shows that 3% of the project beneficiaries had completed Senior School Education and 97% had not. However, according to Botchway (2001:87), education by itself does not necessarily guarantee more sustainable livelihoods. Education can only contribute to poverty reduction in a sustainable way if the dimensions of participation and empowerment are included in community development projects.

**Marketing**

None of the community development projects – child development centres, disaster-response initiatives, AIDS Ministries or income-generating projects – had a tangible marketing strategy, especially the income-generating projects, which deal with economic development activities, other than word of mouth. There were many other income-generating project groups and individuals in the community, hence competition was very stiff, but they did not seem to be endeavouring to gain a competitive edge. As Harrison
notes, the availability of cheap clothing from stores such as Jet, PEP, China City, Chinese and Bangladeshi shops and a thriving second-hand clothing market made it harder for income-generating groups that were sewing clothes to find customers. The food gardens’ marketing was much easier because the vegetables market themselves (everyone passing by could view the garden products through the fence). The major customers were the people in the surrounding community. The competitive edge was that the vegetables were picked fresh from the garden, unlike the vegetables at the corner stalls and at major vegetables markets in Orlando East. The groups had also made their prices affordable, thus attracting more customers. They were also supplying vegetables to one of the aftercare centres.

Meikle (2002:39) states that urban farming has become a vital strategy for the urban poor to cope with household food insecurity and malnutrition that have resulted from negative global impacts. The study confirmed this, as the food gardens have fared much better than other income-generating projects implemented by the Church of the Nazarene in Orlando East. The community development project beneficiary groups did not have effective marketing strategies; hence, they sometimes failed to sell all their produce, resulting in losses. Hurley (2002:49) states that most income-generating projects begin production without really testing the market. When they then try to sell their products, their prices are not acceptable to the community and the quality of the finished product is not good. He holds that marketing finished goods is one of the most difficult areas for income-generating projects. Focus group discussions and key informants also reported that most of the community development projects had not been sustainable, owing to lack of management and marketing experience.

The Lesotho Positive Action Society Report (2002:3) stated that utilising the marketing and communication skills of the private sector could make income-generating projects sustainable. However, projects did not have the financial resources to undertake such marketing.
Competition from other community development projects

The sewing income-generating projects in particular faced stiffer competition from other groups than the food groups. For instance, one would find that three other sewing groups in the same street were making the same things. This is another example of what happens when a needs analysis is not conducted to explore the viability of projects. Chigudu (2008:4) states that women have a tendency to copy what other women are doing without really testing the market. The researcher also noticed that the women ventured into activities that other groups were doing, such as beadwork, even though the market was already saturated. The food gardens’ competitive edge was that their vegetables were fresher and cheaper than the street vendors, who got their stock from the former. The AIDS Ministries seemed to compete with programmes implemented by the DSD and the DoH. There were no synergies and collaborations, resulting in the creation of parallel structures and duplication of services to orphans and vulnerable children and people living with HIV/AIDS. Other NGOs were implementing HIV/AIDS projects with which the NCM did not have good working relations and partnerships for the greater good in Orlando East. The same could be said of the child development centres and disaster-response initiatives, where the NCM worked in isolation from other agencies in implementing these projects. Better results would be achieved through complementing rather than competing with one another in the same space.

Absence of records

The child development centres, disaster-response initiatives, AIDS Ministries and income-generating projects as community development projects implemented by the Church of the Nazarene in Orlando East did not keep reliable records of their incomes and expenditures. In most of the groups, this could be attributed to the low levels of literacy among the members. Due to the lack of records, it was not possible to estimate the losses and profits made by the groups. None of the groups could accurately remember the profits they made from the time they started. The researcher had to rely on what they could remember, which was very little. Where records were available, the information was scanty, and no conclusions could be made. This was aggravated by the unavailability of all the records for
the capital that the NCM had invested in the projects. Pickering et al. (2006:56) observed a similar tendency among a group of women engaged in bricklaying in Uganda.

**Lack of assets**

A significant number of beneficiaries, especially for the income-generating projects, left the projects in search of wage employment, because they thought that employment would give them more security than projects in terms of asset acquisition. There was still a lot of thinking around finding employment rather than creating employment in Orlando East, hence the failure of projects, even for those involved in child development centres, AIDS Ministries and the disaster-management initiative volunteers. This is similar to what Lahiri-Dutt and Sil (2004:267) observed that most of the poorest prefer wage employment since they lack the necessary assets to start income-generating projects and are risk averse. They prefer wages because they believe they are more secure than relying on selling products, and because they have no other assets that they can convert to cash to buy food and pay rent when projects are not doing well.

**Lack of planning**

The community development projects, which include child development centres, disaster-response initiatives and AIDS Ministries income-generating projects, did not appear to have grassroots strategic plans. For instance, food garden project members left the weeds to grow to unmanageable levels, instead of removing them while they were small. During the December holidays, the food gardens resemble a jungle as all project members go on ‘leave’, with no plan as to who would water the plants or do the weeding. Most of the planning was done at the NCM offices or by the local congregation. The community members implemented what they were given, and it was usually a one size fits all.

**Transport**

The income-generating project group members indicated that they spent a lot of money on transport, in an attempt to be sustainable and not dependent on the NCM, when they went to buy their raw materials from the cheaper wholesalers. This eroded almost all their profits and they had to rely on being constantly funded by the NCM. The vegetable gardens members stated that they could not transport their vegetables to the market. Hence, some
of their vegetables perished, as they were limited to their surrounding community. Hurley
(2002:49) found a similar challenge in Rwanda, where carpenters had been trained and were
making furniture, which they could not transport to the market. Volunteers and support
group members for the other three projects (the child development centres, disaster-
response initiatives and AIDS Ministries) specified that they needed to be supported with
transport money in order to catch taxis from one point to another.

**Rodents**

Food gardens under the income-generating projects had been particularly vulnerable to
rodents in the area. Rodents ate their vegetables even before they were ripe, thus depriving
beneficiaries of an income. This did not affect the other community development projects
(the child development centres, disaster-response initiatives and the AIDS Ministries).

**Macro level reasons for failure**

In addition to the thirteen areas needing improvement at community level (micro level),
another four high-level or macro areas were identified. While it is within the power of the
NCM to address micro level areas, there is need for partnerships and advocacy or lobbying
to resolve macro level issues. These areas of improvements are discussed in the next
section are as follows:

- Access to credit
- Bad governance
- Lack of linkages within government structures
- Government policies

**Access to credit**

The women who belong to the income-generating project groups did not have access to
credit to expand their projects in order to generate business or acquire equipment that
would enable them to be sustainable. While this did not affect other projects, such as child
development centres, disaster-response initiatives or AIDS Ministries, it affected the
sustainability of the projects implemented by the Church of the Nazarene, as the
beneficiaries had to depend on them continuously. This is in line with findings of most studies of projects, including those by Chigudu (2001:5) and the International Fund for Agricultural Development (IFAD) (2004:4). IFAD observed that credit was a problem for all small businesses and was particularly acute for women. The groups could not approach banks because the banking laws contain discriminatory provisions. The women therefore had to rely on informal financing sources such as moneylenders, who demanded high interests. However, IFAD is quick to add that from their experience, credit is not a panacea for the poor as it sometimes keeps the borrowing person indebted. The experience of the community development projects implemented by the Church of the Nazarene in Orlando East showed that sometimes credit makes the situation of the poor worse because the non-productive use of credit does not create income, and leads to problems in loan repayment. Respondents indicated that many people in the community borrow money for food. Unless this was changed, even if credit were available, it would not make a major difference. Groups supported by NCM were still not able to buy equipment for themselves as they expected the church to buy more machines and equipment as well as repair the broken ones. Hurley (2002:133) adds that micro finance agencies avoid giving loans to the poorest segment of society, as they had no assets that they could use as collateral and they were viewed as a group with high risk in loan default. Due (2001:89) observed that women have more difficulty in obtaining credit as some of their assets were not registered in their own names. Nor did they have bank accounts.

**Bad governance at local level**

Satterthwaite and Tacoli (2002:63) observed that the urban poor are vulnerable to bad governance at local level as they rely more on publicly provided services. The beneficiaries of community development projects, who said that they did not have any connections at the council offices, hence did not receive preferential treatment, as opposed to those with such contacts, confirmed bad governance practices. Preferential treatment and corrupt officials that take bribes from members of the affect service delivery. This bad governance needs to be improved. The child development centres, disaster-response initiatives, AIDS Ministries and the income-generating projects did not receive support from the local councillor who either wanted a bribe or wanted them to be members of his political party. NCM did not empower the project beneficiaries to advocate for themselves in a peaceful manner and engage with policy makers at local level in order for them to get the support they needed.
without any form of discrimination. These local-level governance issues result in further disparities between the rich and the poor. The project members therefore felt that the government was not supporting them in terms of capacity building and making credit easily accessible to them. The ward councillor who was interviewed appeared to be under no political pressure to address the needs of the groups. (The issue of bad governance was also raised as a concern in Chapter 2.)

**Lack of linkages within government structures**

Child development centres, disaster-response initiatives, AIDS Ministries and income-generating projects implemented by NCM and the Church of the Nazarene congregations in Orlando East were not linked to relevant government departments. It was also observed that while various government departments were working with different community development project groups, none seemed to care about what the others were doing. Cooper et al. (2002:25) state that government policies encourage cooperation between departments, but there is no one to ensure that this happens and this results in duplication of resources and roles. The official from the DSD, who stated that there was competition between local and provincial government officials, confirmed this. The provincial government officials allegedly embarked on similar projects to those of local government with the same target communities. This challenge is compounded by a lack of effective representative structures in the community. None of the project members stated that they had ever been called to a community meeting to discuss community issues with the ward councillors to enable them to contribute to the IDPs. This shows that there are still weak processes that do not allow input from the grassroots on how policies have influenced their livelihoods.

**Government policies**

According to Rakodi and Lloyd-Jones (2002: xvi), the situation of the household is determined by many factors, including global and local economics and the socio-political context. Government policies had affected the sewing groups in particular of the income-generating projects, especially the strategy of trade liberalisation. Liberalisation is one of the principles of globalisation, and is based on the premise that economic welfare will be improved by freeing private business from regulation by the state. Hamilton (2009:1523)
notes that this involves dismantling regulatory structures in financial markets, markets for traded goods, and labour markets. South Africa is part of the global economy, and has therefore committed to dismantle these regulatory structures in financial markets and traded goods. This severely affected the viability and profitability of many income-generating projects implemented by the Church of the Nazarene in Orlando East, especially the sewing groups, which cannot compete with cheap clothing from China for instance. The sewing groups were also competing with clothing shops such as PEP and Jet, which had better-quality products at cheaper prices. Pryke (2009:229) observes that ‘city governments have little choice but to operate along the lines of the dominant rhythm of neo-liberalisation’. Harrison (2007:82) also contends that the immediate impact of globalisation on the domestic clothing industry was competition from imports, legal and illegal, in the market. Before this liberalisation, the South Africa clothing industry provided 80% of the units consumed domestically.

According to The Star Business Report (2009:2), the Trade Law Chamber of Southern Africa estimates that as of 2006 South Africa was importing about 75% of clothing requirements. Of the clothes made locally, the South African clothing and textiles industry had to import 80% of the cotton required to remain profitable. This evidence showed that the sewing groups under the income-generating projects implemented by the Church of the Nazarene needed to consider alternative ventures that would assist them to raise income. According to Shevel (2009:6), in the past six years 69,000 jobs have been in the textile industry. Shevel states that to curb job losses and the closure of factories in the South African clothing and textile industry, the Department of Trade and Industry (DTI) is spearheading a proposal calling for:

- A production subsidy for companies
- Provision of capital at an interest rate of prime minus 5% for the next 2–3 years by the Industrial Development Corporation (IDC)
- An increase in its equity exposure in clothing and textiles by IDC
- Establishment of guidelines to increase competitive edge
- A coordinated skills development programme
- Government to procure clothing and textiles locally
- Enforcement of tax and labour law compliance
• Establishment of customs fraud clothing unit

5.6 Conclusion

This chapter presented the findings from the focus group discussions, semi-structured and key informant interviews conducted on the four projects implemented by the Church of the Nazarene in Orlando East. The projects are the child development centres, the AIDS Ministries, disaster-management initiatives and income-generating projects. The respondents were community beneficiaries, NCM officials, representatives of community leaders, government and civil society organisation officials. Each of the projects was evaluated on the amount of financial, physical, human and social assets it was building in the community of Orlando East in relation to the SLA described in Chapter 2 of the study. The evaluation findings were presented and analysed in line with community development principles, as discussed in Chapter 2. After the findings of each project are presented in line with the assets, the chapter presents startling results from three key questions that were asked of all the participants in the study:

• Do the projects implemented by the church of the Nazarene make a significant difference in the community?
• What are the causes of poverty that the Church of the Nazarene is addressing through its community development projects in Orlando East?
• What are the areas of improvement for the community development projects implemented by the church of the Nazarene in Orlando East?

Pie charts were used to represent the perspectives of the various stakeholders that were part of the respondents. There were also presentations on the four projects and their achievements in the community. The areas of improvement for the project were discussed in an attempt to find how these can be addressed at micro and macro level. This was in line with the SLA and community development principles by the Church of the Nazarene for better projects in future. In Chapter 6, which is the final chapter in the study, recommendations are made on how the Church of the Nazarene needs to improve on making the projects that they implement in Orlando East to line up with the SLA and community development principles. The conclusion of the study is then drawn.
CHAPTER 6: RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

Chapter 1 introduced the background to the study, the research problem, research objectives, limitations and importance of the study. Chapter 2 dealt with the review of literature related to the SLA, community development principles and the role of the church in community development as the framework of the study upon which the evaluation of the projects implemented by the Church of the Nazarene in Orlando East was based. In Chapter 3, Orlando East was discussed as the research site and the background of the Church of the Nazarene globally, in Africa, and in South Africa, as well as its geographical spread and the community development projects that it implements through its NCM. Chapter 4 explained the research methodology. It covered the design, sampling population and sample framework, pilot study and data analysis and interpretation.

The findings presented in Chapter 5 have confirmed those of other researchers, as discussed in the literature review. The micro and macro areas of improvement for the community development projects implemented by the Church of the Nazarene in Orlando East are interlinked and require a multi-sectoral intervention that would address the multiple deprivations that the urban poor face, as advocated by the SLA. While the Church of the Nazarene has implemented four projects in Orlando East – child development centres, disaster-response initiatives, AIDS Ministries and the income-generating projects – these have not gone beyond meeting basic needs of the beneficiaries, and have not been sustainable in line with SLA and community development principles, as discussed in Chapter 2. This chapter addressed the recommendations that were drawn from the findings in Chapter 5. It focused on the themes emerging from the evaluation of community development projects implemented by the Church of the Nazarene in Orlando East and links with the apparent reasons for failure of the community development projects in Orlando East and makes recommendations based on the SLA discussed in Chapter 2.

According to Welman, Kruger and Mitchell (2005:211), the identification of themes is a fundamental task in qualitative research. In this study, the keywords were identified using the technique of counting significant words that occur more frequently than others do.
These words were then discussed. These recommendations made took cognisance of the following factors:

- People aspire to a range of outcomes.
- They have their own objectives and their own understanding of what it means to be in and to escape from poverty.
- There is a need for negotiations between the community and the development facilitators, in this case the Church of the Nazarene, to agree on common objectives for projects or services, as well as on the appropriate strategies to be supported to meet the community’s objectives.

6.2 Emerging themes from the findings

From the findings in Chapter 5, seven themes emerged as having the rationale for community development projects implemented by the Church of the Nazarene in Orlando East. The same themes or some of them affect the progress of community development projects and hinder them from fulfilling the requirements of the SLA and community development approach. The issues include different levels of poverty, limited income-earning opportunities, limiting institutional contexts, lack of power and influence, bad governance at local level, limited knowledge of local resources, and a culture of dependency.

Different levels of poverty

All the respondents who were beneficiaries of the community development projects regarded themselves as poor, but not as the poorest members of society. Forty six per cent (46%) of the project beneficiaries owned houses; 38% were receiving pensions from the government; and the 62% received some kind of social grants – child support or foster care – from the DSD. Using Loughhead and Rakodi’s (2002:29) three-tier classification model, the respondents classified themselves as ‘coping poor’. From the study, it was clear that the respondents knew what caused them to be poor and appeared eager to escape the poverty trap. This eagerness plays an important role in breaking the cycle of poverty. Sachs (2005:242) acknowledges that the starting point for ending poverty is the poor themselves, as they have realistic ideas of their conditions and how to improve them, not a philosophical acceptance of their fate.
Limited income-earning opportunities

None of the project beneficiaries commented that there were enough income-earning opportunities in their communities, especially for those who had not completed matriculation and had no tertiary training. The informal sector was saturated with income-generating projects, resulting in a great deal of competition. Innovative income-generating projects are necessary for a breakthrough in this field. The jobs that people from the projects implemented by the Church of the Nazarene could be menial and the wages was just too low to enable them to escape the poverty trap.

Limiting institutional contexts

From the study, it emerged that the urban poor make strategic choices according to their entitlements and access to resources as mediated by the parameters of institutional contexts. As Harrison (2007:79) highlighted in Chapter 2 of this study, the sewing groups were vulnerable because of the markets being liberalised and thus opened to stiffer competition. In chapter 3 of this study, Satterthwaite (2002:8) was cited as having raised the concern that the poor make choices based on the constraining environments in which they live. Cooper et al. (2002:8) contends that one government department cannot solve the constraints of poor people; nor can they be solved at local level, because poverty is multi-faceted.

Lack of power and influence

There was consensus from the community respondents that participated in the focus group discussion that they lacked power and influence in resource allocation decisions by all the three tiers of government. Carney (2003:36) points out that this lack of power and influence is common among the world’s poor. The community respondents did not have a voice over public policies and priorities. This powerlessness led to deprivation and low access to resources. This is one of the concerns of the SLA that development facilitators, in this case the Church of the Nazarene, do not accommodate the poor in their planning and implementation processes. The participation that the Church of the Nazarene advocates is merely to extract information from the poor to use in their development plans.
Bad governance at local level

All the community development beneficiaries voiced concerns about corrupt and incompetent government officials who were not responsive to their needs. While officials challenged this as a generalisation from the DoH and DSD, the community respondents opined that only those people with political connections could access resources as they had the information and contacts on where and how to access financial resources and government tenders. This was discussed in the theoretical chapters as being one of the constraining environments that lead to vulnerability.

Limited knowledge of local resources

The community development project beneficiaries exhibited limited knowledge of the resources that were available in their community. Only the food garden members were able to access resources from other government departments, such as the DoA, and other NGOs offering skills training in organic farming.

Culture of dependency

A culture of dependency emerged from the focus group discussions and was confirmed by the key informant respondent from the DSD. This culture was firmly entrenched among the urban poor and was perpetuated by certain development practitioners who have no knowledge of the SLA, as well as politicians who make promises to the poor to obtain their votes. This resulted in projects not driving towards self-reliance because the urban poor felt that the state was obliged to provide them with free social services and social grants to meet their basic needs. None of the projects, except for the food gardens, had a sustainable plan to keep them afloat without the intervention of NCM. Cooper et al. (2002:26) also observed this tendency and argued that this led to government officials and other development facilitators not being held responsible for effective service delivery by the target communities because they are the providers.

6.3 Recommendations

Following the seven themes emerging from the findings, gaps have been gleaned, using the SLA, community development principles and the potential role of the church in community
development as discussed in Chapter 2. It was observed from this study and through interactions with the community beneficiaries, the NCM staff, community leaders, government officials and civil society workers that real reduction or elimination of poverty is a long and complex process that involves processes at micro, meso and macro level. The researcher makes certain recommendations based on the findings of the study and the literature review to NCM to improve in the implementation of community development projects in Orlando East. The recommendations discussed here suggest that in order to achieve more meaningful impact in Orlando East through its community development projects, which should be in line with the SLA, the Church of the Nazarene should:

- Promote the active participation of beneficiaries in community projects
- Encourage community change of behaviour
- Increase the household asset bases of the community
- Ensure community financial sustainability
- Provide in-service training for community workers
- Develop community participatory monitoring and evaluation
- Achieve closure of current projects
- Promote transformation in the management board
- Build the capacity of the communities
- Adopt the sustainable livelihoods approach
- Engage in grassroots level advocacy
- Promote good governance at all levels

**Promoting the active involvement of beneficiaries in community development projects**

The Church of the Nazarene should create awareness among the beneficiaries of their projects that there are vehicles for them to change themselves. The poor people should be key actors in identifying and addressing livelihood priorities. Carny (2002:13) concurs by stating that outsiders should listen to and respond to the poor. However, the NCM did not have the capacity to inspire the required dynamism and flexibility of fully participatory interventions in Orlando East.
There were underutilised resources in Orlando East that the communities of the poor could tap into, especially the development centres set up by the DSD (Cooper et al., 2002:23–24). The adoption of a SLA by the Church of the Nazarene would close this gap, as one of its principles is to be people centred. According to Ashley and Carney (2009:97), sustainable poverty elimination would be achieved only if external support focused on what mattered to people, understood the differences between groups of people, and worked with them in ways that are congruent with their current livelihood strategies, social environment and ability to adapt.

**Encouraging of community change behaviour**

The urban poor, with whom the Church of the Nazarene worked in Orlando East, should change their behaviour and attitudes to their dependency on the state and donor agencies. The NCM needs to raise that awareness among its beneficiaries. However, this uphill task requires patience. The urban poor are likely to protest initially, but when they realise that their participation is no longer a token, but a transfer of control, they would willingly own the process.

**Increase of household asset bases in the community**

Projects implemented by the Church of the Nazarene should increase the asset base of households, with the intention of leading to more secure livelihoods. The main assets in the community development projects groups were limited to social and physical issues. This is consistent with Sachs’s (2005:244–5) observation that the extreme poor lack human, physical and natural assets.

**Ensuring community financial sustainability**

None of the community development project groups – except for a few income-generating projects – indicated that they had sufficient savings, or any, that could be converted to physical assets as an investment. Meikle (2002:46) recommends that the urban poor should be motivated to develop a culture of saving to help them deal with stresses and shocks. In South Africa this culture is lacking, hence the heavy reliance on credit facilities. The former president of South Africa, Thabo Mbeki, highlighted the importance of saving in a media briefing on 28 July 2008. South Africa and other developing nations with large current
account deficits and high inflation face a risk of negative investor sentiment. One of the ways in which developing countries could mitigate this risk is by increasing savings and investment to take advantage of global and continental opportunities. The key challenge for the South African economy is to ensure that at the end of the global economic adjustment, the economy is more productive, with higher savings and investment and with more rapid growth at a sustainable current account level. In June 2007, the finance minister, Trevor Manuel, introduced the Taxation Laws Amendment Bill, which aimed at helping South Africans to manage their savings in an environment of rising personal debt. Manuel (2007:1) said that raising thresholds for taxable earnings would effectively put R8.8 billion personal income back into the pockets of taxpayers. Long-term savings for pensions, provident funds and individual retirement annuities could grow tax free to maximise the savings ‘nest egg’ of future retirees.

IFAD (2004:4) observed that poor women do not have access to credit facilities. This was confirmed in the study as none of the groups said that they had access to micro finance. The only credit accessible to them was through the loan sharks (*abomashonisa*), who offer credit at high interest rates. The urban poor cannot access finance from the banks, as they do not have collateral. The development centres offer credit facilities only to income-generating projects that are willing to form cooperatives with similar projects in the community. Project members said they did not want to consider this move: as one group leader put it, there would be many problems. Development practitioners such as the Church of the Nazarene should therefore link the urban poor with state institutions such as the Department of Economic Development, which offers micro finance to small businesses through its Khula Start-up Fund initiative. Khula Start-up Fund uses the group solidarity methodology (gives loans to groups, not individuals) similar to the development centres whereby individuals select themselves into groups of 3–10 members and need to meet the criteria established for group participation. Most importantly, the group has to be a cohesive one. The loans are disbursed on an incremental basis from R300 to R3,500 per member within a group. The group decides, based on the activity of the individual businesses, how much each member will receive, and will subsequently stand as surety for the full amount owed by the group as a whole according to DTI (2008:2).
**Provision of in-service training for community development workers**

More resources should be devoted to keep community workers and volunteers in the community development projects, implemented by the Church of the Nazarene in the child development centres and AIDS Ministries, up to date with current trends and methodologies in the development arena. This will equip them with the skills to effectively facilitate the process of empowering communities through ensuring that control is transferred to the beneficiaries, and their involvement will thus not only be consultative. The starting point would be for community workers to be equipped with participatory methodologies, as these ensure that local knowledge is fully utilised. Organisations such as Khanya and World Vision South Africa, which have vast experience in applying the SLA, could be consulted to provide training, as this is one of their areas of expertise.

**Development of community participatory monitoring and evaluation mechanisms**

Monitoring is a key community development practice that is associated with sound project management principles and aligns with the SLA (see Chapter 3). This should not be solely the work of the Church of the Nazarene through NCM in the projects implemented in Orlando East, but should involve the target beneficiaries so that they can feed back to management or policy makers. The Church of the Nazarene does not have a monitoring and evaluation mechanism for the community projects that it implements in Orlando East. A lot of crisis management could have been avoided if a system was in place. Cooper et al. (2002:26) observe that most organisations have only financial-based monitoring and evaluation systems, and this is true of NCM. There is a pressing need for the establishment of these systems that will monitor the delivery of the projects according to plans and that agreed targets are met during the stipulated times. If such plans are not met then variance explanations should be given.

**Achievement of closure for the current projects**

The researcher recommends that some of the projects be closed and attention drawn to the poverty trap areas as identified in the integrated development plan by the local municipality, which includes all the informal settlements. NCM has invested a great deal of resources over the past ten years, but the groups are still struggling to be self-sufficient.
The groups have confirmed that they do not constitute the poorest segment of society and identified those in informal settlements as the poorest. The new area to focus on would be Nomzamo informal settlement.

**Promotion of transformation in management boards**

Participation in the decision-making process at NCM is concentrated at the head office in terms of its management and board membership. Local church board members and leadership are mere tokens and do not have the platform to steer the strategic direction of the organisation from the grassroots level at which the communities are based. Their presence is merely to fulfil the funding requirements, and their duty is solely to be present at meetings to form a quorum. Participation has to start with the board members before it can be taken to the target communities, as they are seen to be representing the poor.

**Capacity building of the community**

The beneficiaries of the community development projects had the health and nutrition levels necessary for sustained labour input, but not the educational standards and skills that would make their labour productive. Without these, poor people cannot enhance their skills and earning capacity. It is imperative therefore, that the Church of the Nazarene develop poor people’s skills by engaging reputable service providers, so that these skills can increase their income-earning opportunities. Offering internal two- or three-day workshops with no substance is not adequate to acquire skills to run a business, especially for the semi-literate. Skills that were lacking included record keeping, costing products and day-to-day management of the projects. This is consistent with Hartini’s (2004:179) study in the rural parts of Indonesia, which observed that building the capacity of poor people and community-based organisations is essential to a project’s success. Cooper et al. (2002:25) agree with Hartini (2004:178) that the sustainability of community development projects depends largely on the capabilities of project members. The core of the SLA is that development interventions should take into consideration the strengths and capital assets of target communities to see whether they would be able to drive and sustain the project. According to Cooper et al. (2002:25), the majority of projects that fail are topped up to try to sustain them. This is consistent with the Orlando East income-generating projects, which have been ‘topped up’ six to seven times.
Adoption of a sustainable livelihoods approach

Carney (2002:13) and Hussein (2002:14) suggest that, when initiating new community projects, the adoption of a sustainable livelihoods framework should guide the community workers in understanding and identifying:

- The types of assets that the urban poor have
- Their vulnerabilities
- How policies, institutions and processes support and hinder their access to those assets
- The preferred outcomes of the urban poor, not deciding for them, but building on them
- The livelihood strategies they use and how they can be enhanced

Based on the argument by Carney (2002:13) and Hussein (2002:14), and the responses from the community-based beneficiaries in the study and other stakeholders, the researcher recommends that the NCM should adapt the SLA in projects implemented in Orlando East.

Engaging in grassroots level advocacy

At community level, the bulk of the work is for development practitioners, in this case the Church of the Nazarene through the NCM, to advocate for the rights of the urban poor, as they are the ones who meet the policy makers and decision makers in government. The policy makers are focused more on strategy than action; hence, it may be necessary to change their attitudes towards the poor and how to communicate with them. The development centres are invisible and the government should be lobbied by the NCM, and other NGOs in Orlando East, to ensure that the centres deliver on their mandate of promoting sustainable social development. According to Cooper et al. (2002:19), the centres have been mandated to:

- Promote local economic development with the emphasis on income-generating projects
- Build institutional capacity to address the structural conditions associated with poverty
Jones (2002:276) concurs with Cooper et al (2002:19) that the causes of poverty stem mostly from lack of access and rights. The recommendation is that the NCM should make advocacy a cross-cutting theme of all their projects to ensure that they lobby and rally government towards pro-poor policies and procedures.

**Promotion of good governance at all levels**

The study revealed that the urban poor are highly dependent on the government and NGOs for the provision of basic services. According to Satterthwaite (2002:267), government departments are particularly important to the urban poor as they can ensure the rule of law and the presence of democratic and accountable political and bureaucratic structures. This is a call for civil society organisations, including NCM, to challenge departments that are sometimes corrupt, ineffective, and not committed to increasing the wellbeing of the poor. Ward councillors and government officials must be held accountable for effective service delivery and not be feared because they are seen as the ‘big providers’. Politicians who make false promises to the electorate (especially towards elections) – for instance that the government will provide housing and increase the number of beneficiaries qualifying for social grants – should be brought to account by the electorate.

**Promoting institutional linkages**

Many NGOs, CBOs and government departments are working in Orlando East with a common purpose of reducing poverty, but the linkages among them are weak. This results in duplication of resources. According to Jones (2002:277), urban poverty is ‘a series of interlinked difficulties hence requires institutional linkages to promote access to resources’. Proximity to resources and facilities means little when access is denied. This implies that for community development projects implemented by the Church of the Nazarene to succeed, a multi-disciplinary team and collaboration between organisations and government departments is essential. There are already structures to promote networking among the service providers in Orlando East that meet monthly, but attendance is erratic. However, if everyone commits to active participation at these meetings, this will certainly bring to account those service providers that are not fulfilling their obligations. The Church of the Nazarene can offer the services of the secretariat or mobilise these stakeholders and partners in Orlando East in order to promote institutional linkages.
6.4 Constraints in applying sustainable livelihoods approach

This chapter would not be complete if the challenges that have been experienced by the Church of the Nazarene in utilising the SLA in implementing the community development projects in Orlando East were not discussed. The NCM director, the regional sponsorship coordinator, the Church of the Nazarene pastor in Orlando East, the Child Development Centre Coordinator, the Monitoring and Evaluation Officer, the HIV/AIDS Coordinator and the Principal of the Nazarene Bible College highlighted the challenges of implementing the SLA in their projects. Some of these challenges were discussed in chapter 3 and include:

- Adopting a cross-sectoral SLA instead of a sectoral worldview
- Linking micro realities to macro policies
- Recognising that participatory methodologies are time consuming

Cross-sectoral sustainable livelihood approaches versus sectoral worldview

The SLA uses a cross-sectoral approach in a world that is sectoral. The projects of the Church of the Nazarene are in the sectors of education, health, disaster-response initiative and child right and child participation. Singh and Gilman (2009:543) observe from their own practice that it is difficult to engage government ministries in cross-ministry activities, as in practice each ministry works independently to achieve its objectives. This sometimes results in duplication of services, as has been noted earlier. Cooper et al (2002:8) agree that governments are usually organised by sectors and South Africa is no exception. They argue that poor people’s livelihoods revolve around livelihood outcomes, not sectors. One ministry alone cannot solve the constraints of poor people; neither can they be solved at local level. During the study, it was observed that the DoA was supporting the food gardens with implements, but there has never been a consultative meeting between the department and NCM to discuss both parties’ plans for the food gardens and to avoid duplicating the distribution of resources. There is a lack of integration of services within departments. For instance, the sewing group established by NCM was referred to the development centre in Orlando East to apply for registration on their database so that they could benefit from tenders to sew uniforms for orphans and vulnerable children in the area. The officials at the centre said that they did not have the application forms and referred them to the finance DSD offices in the Johannesburg city centre. When they went to Johannesburg, no one knew which forms they had to complete, and they were sent back to Orlando East. This
lack of responsiveness to poor people’s needs aggravates their scepticism about the goodwill of the government and its willingness to work with or support the efforts of NGOs such as NCM.

**Linking micro realities to macro policies**

It has proven difficult to establish the link between micro realities and macro policies. Cooper et al. (2002:22) note that before 1994, the government followed a traditional top-down approach in designing and implementing poverty-alleviation programmes. After 1994, the new government wanted to include its citizens in the conception and implementation of policies and programmes that would reduce poverty. The study has revealed that although the government has sound policies, the transition has not been easy for the government systems or the implementing authorities, including NGOs such as NCM. At national level, policy makers and government officials design policies, which go down to provinces and then local authorities for implementation. This has essentially limited the opportunities for the provinces, let alone the poor, who are the target beneficiaries of these programmes. The policy makers do not go to local level to hear what the poor have to say, hence the failure of macro policies to relate to micro realities. Cooper et al. (2002:23) observe that only a few of the interventions consider the people’s livelihood outcomes and strategies in their designs.

The design and implementation of the integrated developments plans at the micro level has been a step towards including the poor, but this has been a token because the consultation has been merely to extract information from the people (noted in earlier chapters). None of the community projects groups under study was ever invited to community meetings by the local authority for their input in drafting the IDPs. The community development projects of NCM are not captured in the IDPs of the local municipality. This is compounded by shortages of skilled officials at municipality level and from the NCM grassroots level to facilitate this process. Another reality that is ignored by NCM and other development stakeholders is the larger environment impinging on the communities. Singh and Gilman (2009:540) argue that livelihood systems consist of a complex and diverse set of economic, social and physical strategies. These are realised through the activities, assets and entitlements by which individuals make a living. They are derived from people’s capacities to
exercise choice, access opportunities and resources, and use them in ways that do not foreclose options for others to make a living, now or in the future.

**Participatory methodologies are time consuming**

To have interventions in which beneficiaries are empowered to play a significant role in their design, monitoring and evaluation is time consuming. It is easy to set unrealistic targets and to underestimate the need for feedback and follow-up. The key informant respondent from the DSD indicated that government officials were under pressure from politicians to deliver; hence they could not use participatory methodologies, which required more time. The politicians wanted positive reports to give to their constituencies in order to garner support. Singh and Gilman (2009:541) note that this is not an easy task, as it entails a long-term change in behaviour patterns. In addition, NCM was not using participatory methodologies in the four projects implemented by the Church of the Nazarene in Orlando East.

**6.5 Summary of the study**

The study achieved the primary objective of evaluating the community development projects implemented by the church of the Nazarene in Orlando East in line with the SLA. The secondary objectives of the study were also achieved. The study provided an overview of the theory and principles of community development within contemporary development thinking and the sustainable livelihood approach. It explained the role of the church in the community development process and activities. Finally, it investigated the Church of the Nazarene’s role and activities in community development within contemporary development thinking and the sustainable livelihoods approach (SLA) in Orlando East. The study found that the Church of the Nazarene was doing a good job through the child development centres, income-generating projects, disaster-management initiatives and AIDS Ministries, although there were visible failures in the projects that needed improvement. The reasons for failure emanated from the micro, meso and macro level, which were intertwined, thus requiring a cross-sectional and multi-disciplinary response. They included lack of skills and access to credit, weak political will, poor linkages in government tiers and NGOs, use of non-participatory methodologies by government and NGOs, lack of cohesion in groups, and a lack of sustainability plans.
The study noted that the macro-level environment was the most difficult to resolve, as it involved policy changes and required a lot of lobbying and advocacy from development practitioners such as the Church of the Nazarene. Cash was noted to be a key asset in the urban household, as the economy is cash driven, hence raising incomes should be a priority for any intervention targeting the urban poor. The researcher made certain recommendations, one of which was that a SLA be adopted by the Church of the Nazarene, based on its success in South Africa and other parts of the developing world. This success hinges on the principles advocated by the approach, which ensures that poverty is tackled from all angles of deprivation. Adopting an SLA will ensure that the declining poor, who are invisible because of their powerlessness and isolation, are targeted. The traditional approaches that the Church of the Nazarene is still using in Orlando East have failed to reach this group, as they have not analysed the needs from the poor people’s view, or demanded a detailed consideration of their assets and coping strategies.

6.6 Conclusion

Many external and internal factors have a bearing on the implementation of community development projects in an urban or township set-up such as Orlando East by a FBO such as the NCM. The study revealed that community development projects in such a context worked best if they were offered as a package linked to credit, training and support in an enabling economic, political and social environment. The apparent reasons for failure of the Orlando East community development projects were identified. These stemmed from the micro, meso and macro environments. The study also established that reducing poverty requires a multi-sectoral approach to multiple deprivations. The SLA was identified as one of the methods that have been proven to provide an analytical starting point for understanding urban poverty and deprivation. Sustainable livelihood thinking and action is a lifelong process. It requires building up, strengthening assets, networking, collaboration on macro-micro-linked cross-sectoral policy analysis from government departments, and a shift in implementation. The SLA has helped to promote innovative ways of surviving that ensure that in the event of a crisis in one survival strategy there are other income-earning options to purchase fuel, water and food for an individual household. Future research could be more extensive and multi-disciplinary, covering all the NCM offices in the Africa region, other community-based organisations, and government departments promoting community development projects.
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APPENDICES

A Focus group discussions for the child development centre beneficiaries

1 Financial assets
- Do you have financial records to account for all their income and expenditures?
- What financial assets do you as individual members of the group or collectively do the child development centres have?
- Do the child development centres make any form of profit from their activities?
- What financial resources are available in the community to help you do your work?

2 Physical assets
- What equipment do you use in the child development centres?
- Who purchased the equipment?
- Who repairs the equipment when it gets damaged in the process of being used by the centres?
- Why does the person/organisation that repairs do so?

3 Human assets
- How many people are found in one child development centre? How many children and how many adults (volunteers)
- What are your age range as the volunteers
- What are the ages ranges of the children in the CDCs?
- Is the turnover of children low or high? Why?
- Is the turnover of volunteers high or low?
- What training do you as volunteers have in childcare, child protection and child participation?
- Are you the children and the volunteers in good health to do your work and do you have access to health facilities?
- Do you hold meetings held? How many time and why?
- What are the levels of discipline on these three partners:
  a) Children at the centres?
  b) Volunteers – to the vision and the work of the centre?
  c) Parents and guardians to support the goals of the centres?

4 Social assets
- What social support do you as children in the centre have?
- What social support do you as the volunteers have?

General questions
- What is the contribution of the Church of the Nazarene in Community development projects in Orlando East?
- What sustainability systems are in place for the projects supported by the church?
- What are the causes of poverty in Orlando East?
- What is the impact of the projects that the Church of the Nazarene has in Orlando East?
- What do you think are the reasons for project failures at micro or community level?
- What do you think are the reasons for project failure at macro or national level, in this case at Church of the Nazarene national level, government etc.
B Focus group discussions for the disaster-response initiatives

1 Financial assets
- What kind of budget is set aside for disaster-response initiatives?
- Do you have records or access to the budget of this project?
- Do you have budgetary or financial input on activities related to disaster-response initiatives?
- Are you aware of other funding sources outside the Nazarene Compassionate Ministries?
- Do you attend meetings with networks and organizations of similar mind or the relevant government structures? Why or why not?

2 Physical assets
- Do you have a warehouse to preposition stocks before a disaster occurs? Why and why not?
- What assets do you have that will be assistance to ensure that disasters are attended to efficiently and effectively?
- Do you have a command centre or response centre where coordination of activities is implemented from when a disaster occurs? Why and why not?

3 Human assets
- Do you have a community disaster management committee?
- Does your church or community have volunteers ready to be released to assist when disaster strikes?
- Do your volunteers expect an income after assisting the disaster victims? From whom do they expect the payment—church, government or NGOs?
- Have you been trained to handle a certain level of disasters without external support?
- Does your church teach and preach on disaster-management issues as they are in the Bible and encourage your participation on such

4 Social assets
- Where do disaster victims from Orlando East get social assistance when a crisis happens? Name the players and what they provide to the community
- What kind of social security does the church provide during disasters?
- How do you help yourselves during a disaster situation?
- Are there any social systems and structure present in the community to assist before, during and after the disaster? Which are they and what do they do?

General questions
- What is the contribution of the Church of the Nazarene in Community development projects in Orlando East?
- What sustainability systems are in place for the projects supported by the church?
- What are the causes of poverty in Orlando East?
- What is the impact of the projects that the Church of the Nazarene has in Orlando East?
- What do you think are the reasons for project failures at micro or community level?
- What do you think are the reasons for project failure at macro or national level, in this case at Church of the Nazarene national level, government etc

C Focus group discussion for the AIDS Ministries

1 Financial assets
- Do you have financial records for the AIDS Ministries in the community projects? Show me some of them?
- What is your role as the community members in budget formulation and usage of funds for this project?
- Is funding for your project increasing or decreasing? Why?
- Have you (as project members) tried to mobilize resources elsewhere besides the NCM? What is the reason for your success or failure to do so?

2 Physical assets
- How many other projects do you know of that are doing HIV/AIDS in Orlando East that the church is funding?
- Do the people living with HIV/AIDS as well as orphans and vulnerable children have access to health and education centres and anti retroviral treatment?
- Do home-based caregivers have equipment like first aid kits to adequately take care of the people living with HIV/AIDS as well as orphans and vulnerable children in their homes (palliative care)
- Do you have accommodation or shelter to operate from and vehicles for transport and related equipment for work purposes
- Who repairs and maintains your physical assets when they breakdown?

3 Human assets
- How many of you benefit from this project? – orphans and vulnerable children, people living with AIDS, and support groups?
- What are your age ranges as beneficiaries of this project? What is the gender segregation?
- Do you all have the capacity to work, and are in general good health, which is vital in determining the quality of labour?
- Do you hold regular meetings or only when they had something important to discuss?
- Do your working arrangements or relationships allow you to discuss issues as and when the need arises?
- Do you have leaders? What are their responsibilities?

4 Social assets
- What are the social systems present in the community for you, people living with HIV/AIDS and orphans and vulnerable children to get assistance from during crisis? For example during bereavement, sickness and loss of income
- What role does the church play in provision of this social security?
- What care is given to the care givers themselves?
General questions

- What is the contribution of the Church of the Nazarene in Community development projects in Orlando East?
- What sustainability systems are in place for the AIDS Ministries projects?
- What are the causes of poverty in Orlando East?
- What is the impact of the projects that the Church of the Nazarene has in Orlando East?
- What do you think are the reasons for project failures at micro or community level?
- What do you think are the reasons for project failure at macro or national level, in this case at Church of the Nazarene national level, government etc.

D Focus group discussions for income-generating projects

1 Financial assets

- Do you keep financial records for your income-generating project supported by the NCM?
- What do you use the income from your project for?
- Do you know what resources are available for them and how they can assess them?
- What financial and other training have you received and from whom?
- Does your local councillor assist you in the mobilization of resources?
- Which times of the year are the most challenging financially and how do you keep up during such times?
- Do you have a constitution and bank accounts?

2 Physical assets

- Do you have the necessary equipment or tools to do your work?
- Where are the tangible tools kept and who maintains and repairs them?
- Do you own land you are using? If not whose land is it? If it is theirs do they have title deeds for it?

3 Human assets

- What are your age ranges as the beneficiaries of this project? Why that range?
- Do you have access to health and education centres to enable you to do your work well?
- What educational background/qualifications do you the beneficiaries have?
- Do you have meetings among and between yourselves? What do you share? If not why not?
- For the groups, is there common vision and delegation of duty?

4 Social assets

- What support system do you as the project beneficiaries have?
- What personal assets do you have as fall back mechanism?
- What role does the church have in providing social security to you the project beneficiaries?

General questions

- What is the contribution of the Church of the Nazarene in Community development projects in Orlando East?
- What sustainability systems are in place for the projects supported by the church?
- What are the causes of poverty in Orlando East?
- What is the impact of the projects that the Church of the Nazarene has in Orlando East?
- What do you think are the reasons for project failures at micro or community level?
- What do you think are the reasons for project failure at macro or national level, in this case at Church of the Nazarene national level, government etc

E. Questionnaire for key informants

1 Child development centres

1.1 Financial assets
- Do the child development centres have financial records to account for all their income and expenditures?
- What financial assets do the individual members of the group or collectively do the child development centres have?
- Do child development centres make any form of profit from their activities?
- What financial resources are available in the community to help child development centres do their work?

1.2 Physical assets
- What equipment is used in the child development centres?
- Who purchased the equipment?
- Who repairs the equipment when it gets damaged in the process of being used by the centres?
- Why does the person/organisation that repairs do so?

1.3 Human assets
- How many people are found in one child development centre? How many children and how many adults (volunteers)
- What is the age range of the volunteers
- What is the age range of the children in the CDCs?
- Is the turnover of children low or high? Why?
- Is the turnover of volunteers high or low?
- What training do the volunteers have in childcare, child protection and child participation?
- Are the children and volunteers in good health to do their work and do they have access to health facilities?
- Are meetings held? How many time and why?
- What are the levels of discipline on these three partners:
  d) Children at the centres?
  e) Volunteers –to the vision and the work of the centre?
  f) Parents and guardians to support the goals of the centres?

1.4 Social assets
- What social support do children in the centre have?
- What social support do the volunteers have?
2. Disaster-response initiatives

2.1 Financial assets
- What kind of budget is set aside for disaster-response initiatives?
- Do beneficiaries have records or are they privy to the budget of this project?
- Does the community have a budgetary or financial input on activities related to disaster-response initiatives?
- Is the disaster response team aware of other funding sources outside the NCM?
- Does the disaster-response initiative team attend meetings with networks and organizations of similar mind or the relevant government structures? Why or why not?

2.2 Physical assets
- Does the project have a warehouse to preposition stocks before a disaster occurs? Why and why not?
- What assets does the project have that will be assistance to ensure that disasters are attended to efficiently and effectively?
- Does the project have a command centre or response centre where coordination of activities is implemented from when a disaster occurs? Why and why not?

2.3 Human assets
- Does the church have a disaster management coordinator?
- Does the church have volunteers ready from its congregations around the country and Orlando East in particular to be released when disaster strikes?
- Do church volunteers expect an income after assisting the disaster victims? From whom would they expect the payment—church, government or NGOs?
- Can the church obtain volunteers and skilled people from other countries in Southern Africa, Africa and from its global head offices to support disasters immediately as they happen in Orlando East?
- Has each church in Orlando East been trained to handle a certain level of disasters without external support?
- Does the church teach and preach on disaster-management issues as they are in the Bible and encourage participation of congregants?

2.4 Social assets
- Where do disaster victims from Orlando East get social assistance when a crisis happens? Name the players and what they provide to the community
- What kind of social security does the church provide during disasters?
- How do communities help themselves during a disaster situation?
- Are there any social systems and structure present in the community to assist before, during and after the disaster? Which are they and what do they do?

3. AIDS Ministries

3.1 Financial assets
- Are there financial records for the AIDS Ministries in the community projects?
- What is the role of the community in budget formulation and usage of funds for this project?
- Is funding for this project increasing or decreasing? Why?
- Have project members tried to mobilize resources elsewhere besides the NCM? What is the reason for their success or failure to do so?
3.2 Physical assets
- How many projects are doing HIV/AIDS in Orlando East that the church is funding?
- Do the people living with HIV/AIDS as well as orphans and vulnerable children have access to health and education centres and anti-retroviral treatment?
- Do home-based caregivers have equipment like first aid kits to adequately take care of the people living with HIV/AIDS as well as orphans and vulnerable children in their homes (palliative care)
- Do the projects have accommodation or shelter to operate from and vehicles for transport and related equipment for work purposes
- Who repairs and maintains the physical assets?

3.3 Human assets
- How many people benefit- orphans and vulnerable children, People Living with AIDS, and support groups?
- What are the age groups of the beneficiaries? What is the gender segregation?
- Are all the beneficiary members with the capacity to work, and in general good health, which is vital in determining the quality of labor?
- Do the beneficiaries hold regular meetings or only when they had something important to discuss?
- Do their working arrangements or relationships allow them to discuss issues as and when the need arises?
- Do these projects have leaders? What are their responsibilities?

3.4 Social assets
- What are the social systems present in the community for people living with HIV/AIDS and orphans and vulnerable children to get assistance from during crisis? For example during bereavement, sickness and loss of income
- What role does the church play in provision of this social security?
- What care is given to the caregivers themselves?

4 Income-generating projects
4.1 Financial assets
- Are there financial records for the income-generating projects supported by the NCM?
- What do the income-generating project members use the money obtained from such for?
- Do the members of these projects know what resources are available for them and how they can assess them
- What financial and other training have these groups received and from whom?
- Does the local councillor assist the projects in mobilizing resources?
- Which times of the year are the most challenging financially and how do they keep up during that time?

4.2 Physical assets
- Do the income-generating projects have the necessary equipment or tools to do their work?
- Where are the tangible tools kept and who maintains and repairs them?
- Do they own land of their own? If not whose land is it? If it is theirs do they have title deeds for it?
4.3 Human assets
- What is the age range of the beneficiaries of these projects? Why?
- Do they have access to health and education centres to enable them to do their work well?
- What educational background/qualifications do the beneficiaries have?
- Do the beneficiaries have meetings among and between themselves? What do they share? If not why not?
- For the groups, is there common vision and delegation of duty?

4.4 Social assets
- What support system do the project beneficiaries have?
- What personal assets do they have as fall back mechanism?
- What role does the church have in providing social security to the project beneficiaries?

General questions
- What is the contribution of the Church of the Nazarene in Community development projects in Orlando East?
- What sustainability systems are in place for the projects supported by the church?
- What are the causes of poverty in Orlando East?
- What is the impact of the projects that the Church of the Nazarene has in Orlando East?
- What are the reasons for project failures at micro or community level?
- What are the reasons for project failure at macro or national level, in this case at Church of the Nazarene national level, government etc

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