

**POVERTY ALLEVIATION AND FAITH BASED ORGANIZATIONS (FBO's) IN  
THE SUNDAYS RIVER VALLEY MUNICIPALITY**

**By**

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## DECLARATION

I, Mzwabantu Mpiyane hereby declare that the work that is contained in this dissertation is my own, except quotations or full references in the text have been acknowledged by means of complete references. This has not been previously submitted to any institution of higher learning for academic purposes.

**Signature .....**

**Date.....**

## DEDICATIONS

This piece of work is dedicated to my beautiful wife, Linda Mjekula- Mpiyane, who always believed in me. Thank you **Love-** for everything. May you continue to be my inspiration?

## **ACKNOWLEDGEMENT**

First and foremost, let me thank the Almighty God for giving me such an opportunity, strength, and intelligence to make this work possible.

At the completion of this thesis, I wish to express my sincere gratitude to my supervisor, Professor Pius Tangwe Tanga. I gratefully acknowledge his model of supervision and expertise which helped me to improve the quality of my work. I am humbled by his academic integrity, patience and am so moved by his invaluable assistance throughout this endeavour.

## **ABSTRACT**

The purpose of the study was to evaluate the role played by FBO in poverty alleviation using a case study of Churches in Sundays River Valley Municipality. The study made use of mixed approach that is qualitative and quantitative. The study employed both in-depth interviews and focus group discussions to collect data from diverse community members such as church leaders, community leaders, youth leaders and professionals. These were the most appropriate for obtaining the relevant information and rich contribution. The process of data analysis was followed in both qualitative and quantitative and the results were presented in both textual and statistical.

The study discovered that the role played by FBO's in the community towards poverty alleviation is minimal and state partnership is vital. The little contribution that is made by these communal projects changes one family to the best. It has also been recommended that policy formulation should be drafted between state and FBO. This will strengthen the community development approach. To avoid failure constant supervision and monitoring is recommended for further development.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

During the establishment of democracy in South Africa various policies were reviewed in response to the needs of the poorest of the poor and the disadvantaged societies. The Province of the Eastern Cape in South Africa is one of the poorest regions in the country. Progress has been made, but the challenge is the implementation of the guidelines of policies. The government of South Africa recognises community development as a multi-sectorial, multidisciplinary and intersectoral partnership (Department of Social Development, 2005: 7). These policies need a clear collective responsibility for community based organisations such as Faith Based Organisations (FBOs) through collaborative and intersectoral partnerships. Nevertheless, the democratic South Africa was born amidst high hopes for the reduction of income poverty and inequality from their high levels under apartheid (Wilson and Ramphela, 2004). It is noted that the current South African government is indebted to provide basic human service delivery to its citizens as required by the Constitution of the Republic of South Africa, 1996 (Act 108 of 1996). This constitution guarantees everyone has a right to equality and the right of access to social security. In this regard, this study explored the role of FBO's in poverty alleviation.

It is impossible to talk about Christian love without addressing the subject of social action. We are living in a corrupt and broken society, a country in which there is nepotism, self-interest poverty and hunger. Approximately half of the South African population is living in poverty that is living on less than R1 a day (Centre for Development and Enterprise (CDE), 2008:6). Incidences of poverty vary across South Africa's nine provinces (Human Sciences Research Council, 2004: 2). The need to address both the issue of poverty and to promote economic development is two serious concerns for the South African government. However, state efforts to improve the plight of the poor have not been as effective as expected. Poverty alleviation is not a responsibility of the state alone, but civil society and the churches in particular need to join the state to come up with strategies to alleviate poverty.

A Faith Based Organisations is a Christian organisation that functions in a secular context. FBOs engaged in a wide range of services to support the poor as well as humanitarian relief in crises. In South Africa the role of FBOs had been quite significant in education. Also the FBOs played a major role regarding poverty alleviation, because FBOs worked in ranged from charity founded on religious precepts, such as care for widows and the orphans. The seriousness of the poverty situation and the critical shortage of appropriate state-driven poverty alleviation programmes in South Africa have opened space for the mushrooming of civil society organizations (CSOs) that are orientating themselves towards development issues, particularly poverty-related issues (Icheku, 2007: 52). Faith-based organizations (FBOs) represent one sector of civil society that is becoming increasingly preoccupied with addressing the needs of poor South Africans. The FBOs have not only stepped in to fill a gap left by the state, but appear to be making a difference.

The years passed on and yet the impact of poverty remains a major threat to a socioeconomic life in this country. Poverty and economic development are two critical areas of concern in South Africa. The government developed strategies to alleviate poverty and the communities are embarked trying on eradication of social challenges. Social Workers White Paper (1997) although remarkable progress has been made in achieving the objectives of social development, but challenges are identified in areas like: crime, poverty, and high rate of unemployment, chronic diseases and many more. Ethiopian Episcopal Church as an FBO will be selected to be the case study; the reason being this Church is carried out many activities such as food gardening, delivering food parcel to the poor, running sewing project, and soup kitchen.

## **1.2 Problem Statement**

There are quite a number of social challenges that are affecting South African region's socio-economic development. On many occasions poverty is one of the consequences of social challenges such as substance abuse, crime activities and moral degeneration. FBO as an agency of change and development does not seem to be visible enough to fulfill its role in the community. Both social development and the FBO's have different principles in terms of servicing the community.

Perhaps, due to the results of poverty, many families are dysfunctional, poverty is featured by overcrowded living conditions in substandard housing structures, households are usually headed by grandparents looking after grandchildren and quite a number of them only dependent on old age pension grant or sometimes child support grant (Tanga and Tangwe, 2014). As a result of that they normally suffer from malnutrition, are prone to high morbidity rate and mortality. These people are faced with ever increasing rate of crime, domestic violence, physical and sexual abuses; and usually exposed to inadequate health, education, and welfare facilities that are unable to fulfill their needs (Biyase 2005: 33). If government considered FBOs' as crucial stakeholder or role player of probably having closer moral and spiritual ties to the poor than any other development stakeholders, then what role played in development work can be significant in our society. The participation of the church in finding solutions to poverty is not novel. What might be new current dispensation is the new vigour and tactics adopted by the church in the war against poverty.

### **1.3 Research Aims and Objectives**

The aim of the study is to examine the role of FBO in poverty alleviation with the following specific conditions:

1. To examine the types of poverty alleviation programs offered to the community members of the municipality.
2. To determine the impact of these programmes on the community members.
3. To examine the beneficiaries that benefit from the FBO's programs.
4. To investigate the constraints and challenges that are faced by the FBO's to render sustainable alleviation poverty programmes.

### **1.4 Research Questions**

The following research questions guided the study:

1. What are the types of poverty alleviation programmes that are offered to a community of the municipality?
2. Who are the beneficiaries that benefits from the programs that is rendered by that FBO's.
3. What is role played by FBO's to elevate poverty?
4. What is an impact of poverty alleviation programmes in community members?
5. What are the constraints and challenges that are faced by the FBO's to render sustainable alleviation poverty programmes?

## **1.5 Significance of the study**

This study contributes to this by focusing on how FBO's might be used to enhance the developmental impact by bringing together evidence on the intended consequences of the poverty alleviation system. Therefore, this research illustrates the unintended outcome of poverty alleviation, thereby helping to raise awareness amongst policy makers and beneficiaries. The significance of this study cannot be overemphasised. The significance of this study includes the following:

- Strengthening FBOs' role in the community and provide them with plausible poverty eradication interventions.
- Assisting the Department of Social Development (DSD) in formulating policies to bolster FBO, Municipalities and provincial government to work together in alleviating poverty in rural communities.
- Contributing to research knowledge-based the field of FBOs' role in rural development and poverty.

## **1.6 Delineation and Scope of the study**

The research explored The Role of Faith Based Organizations in Poverty Alleviation. It focused on the beneficiaries of poverty alleviation in the Eastern Cape Province of South Africa using a case study of the Ethiopian Episcopal Church in Sundays River Municipality.

## **1.7 Definition of Key concepts/ terms**

Some key terms and concepts (poverty and faith based organisations) as used in this dissertation are defined in the subsection below.

### **1.7.1 Poverty**

South Africa has no official definition of poverty, nor any official measurements of poverty. The result of this is that various researchers and analysts use diverse measures, which makes inter-study comparison very difficult (Frye, 2008).

Nevertheless is state of limited resources. According to the Studies in Poverty and Inequality Institution, "It is general scarcity, dearth, or the state of one who lacks a certain amount of material possessions or money. It is a multifaceted concept, which includes social, economic, and political elements". The terms, 'the poor' and 'the

needy', are biblical categories; though these terms may sound alienating, biblically all humans are ultimately deemed to be poor and in need of redemption. According to John Stott in his *Issues Facing Christians Today* (p. 2320). People are not created to be poor, but social, political and economic circumstances forced them to be poor and in need of basics in life.

### **1.7.2 Faith Based Organisation (FBO's)**

There is a great deal of discussion and debate around the definition of an FBO. It is used herein to reference faith based or faith-inspired non-governmental organizations (NGOs), with legal standing, which are working to advocate for and/or deliver development and humanitarian services whether nationally, regionally or internationally (or indeed at all those levels). In this research, FBOs are distinguished from individual religious leaders (RL) or local faith communities, which operate in diverse contexts without being legally registered or established as a non-governmental entity. Clear and updated definitions of faith-based entities in development remain an ongoing requirement. This is not to argue semantics, but to ensure that the constantly evolving nexus of religious institutions, organizations, community based entities, religious leaders, etc., is properly understood in shifting contexts. Partnering with one FBO should not be a model of partnership with the world of faith-based actors and entities.

## **1.8 Research Domain**

The case study was Ethiopian Episcopal Church. This church is also found in a Sundays River municipality of Cacadu District. The researcher has chosen this area because it's a very small community with a high rate of FBOs and affected with a high rate of poverty. This township is surrounded by high number of citrus farming. There are four schools: that is one high school, two higher primaries and one lower primary. There are no health facilities and developmental areas. The population of the area is growing seasonally because large numbers of people come in for seasonal farm jobs. The area is made up of 50-50 of RDP houses and informal houses (Sundays River Municipality report 2012).

## **1.9 Structure of the dissertation**

This dissertation is structured in five chapters. This structure is briefly explained below.

### **Chapter 1: Introduction**

This chapter provides a generic introduction of the study in terms of background, problem statement, and research questions, rationale of the study and objectives, as well as the significance of the study.

### **Chapter 2: Literature review**

The focus of this chapter is the review of literature on the extent empirical and theoretical studies on the role of FBO's on poverty alleviation.

### **Chapter 3: Research Methodology**

This chapter discusses the research design and methodology, scope of the study, consisting of the study area, target population, sampling technique as well as challenges encountered and how challenges are to be resolved.

### **Chapter 4: Research Methodology**

This chapter discusses the research design and methodology, scope of the study, consisting of the study area, target population, sampling technique as well as challenges encountered and how challenges are to be resolved.

### **Chapter 5: Data Presentation, Analysis and Discussion**

This chapter four presents the results/ findings, interprets and analyses them. The themes of the study are outlined and discussed. The findings are discussed in relation to the current literature and the theoretical framework.

### **Chapter 6: Summary of findings, conclusion and recommendations**

This chapter provides the summary and conclusions of the study as well as the recommendations and suggestions for further studies.

## **1. 10 Conclusion**

This chapter has given out the general orientation of the study whereby it has laid out what the study is all about. It is noticeable that the topic is worth researching in new era of democratic South Africa since it is here that Faith Based Organisations have increased significantly. Therefore, justification of conducting the study has been laid out. Subsequently, the next chapter (Chapter Two) reviews the relevant literature

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

The commitment by the South African government to combat poverty has been expressed in recent years through various national, provincial and local policy interventions. This chapter explores the historical perspectives of Christianity's role in the fight against social ills in society. It also discusses issues or debates around the process of globalization, its effects on economic growth and employment. It also examines the meanings and measurement of poverty. Importantly, "...the Catholic tradition emphasises contemplation and the goodness of the intellect in itself..." It is important to debunk the popular but mistaken view, based on the individual treatment of Galileo that Christian faith somehow stood in opposition to the development of modern scientific thought.

#### **2.2 Theoretical framework**

The implementation of neoliberal policies in many countries of the South and the incurring hardship on the poor marked an increased role for FBOs to fill the gap in unmet welfare needs (Clarke 2006:837). In Nigeria, Ruth Marshall (1991) describes how, against the backdrop of economic adjustment policies and their impact on vulnerable groups, Pentecostal churches (providing spiritual and material assistance) have gained popularity. While Marshall says that there are other reasons for people being drawn to this new religious wave, she says that often, through religious fellowship, followers have established informal faith-based initiatives to help co-religionists survive. For example, small neighbourhood groups not only provide spiritual support, but also welfare support and services to followers, including financial resources, in-kind support and health services (Marshall 1991:25). This study is underpinned by three theories, these are Lombard theory of development, Grunchy and Vicencio of Servanthood theory and Engelbrecht's of sustainable Livelihood theory. According to Terre Blanche, Durreim & Painter (2006: 20), refining a research problem involves identifying a theoretical framework upon which to base the research. The research based its theoretical framework from an amalgamation of various

theories. Theory serves as an orientation for gathering facts since it specifies the type's facts to be systematically observed (Terre Blanche et al 2006:20).

### **2.2.1 Developmental Approach**

Developmental approach is an approach that links social welfare programs more effectively with economic development programs. Social and economic developments are viewed as complementary sides of the same coin. The term development implies a process of social change resulting in urbanization, the adoption of a modern lifestyle and new attitudes. It also has a welfare connotation which suggests that development enhances people's income and improves their level of education, housing conditions and health status.

The developmental approach is aimed at assisting people to gain the skills that lead to a sustainable job, provide effective support to keep them at work and make sure taking a job always leaves them and their families better off. The developmental approach to social welfare covers socio economic rights, including the right to social assistance and anti-poverty strategies. Lombard (2010:136) posts "social programs should reflect an integration of human capital, social and economic capital development". The successful implementation of the developmental approach depends on all the role players. Department of Social Development (2013) indicates that developmental social services in South Africa are based on the collective responsibility of and the collaborative partnership between the public sector, private sector, civil society and training institutions.

### **2.2.2 Servanthood Approach**

The Servanthood approach sees the church as only authentically being the church when it is engaged in serving the needs of the world. According to Grunchy and Vicencio (2003) Christians still confess the church as, holy, catholic and apostolic. The reality is that the church is tragically divided into countless and often competing denominations and is far too compromised in its existence and witness to claim to be holy. During the struggle against the injustices of the apartheid era in South Africa, "it was clear that, true churches distinct from the false, had to be within the struggle of the people. The servant hood church has been articulated strongly within Liberation, Black, feminist and prophetic theologies". Feminism's theory on poverty is similar to

Liberalism. It sees discrimination as the root cause unequal access to social, political, and economic avenues. One of the most radical aspects of liberation theology was the social organization, or reorganization, of church practice through the model of Christian based communities (CBCs). Liberation theology strove to be a bottom-up movement in practice, with Biblical interpretation and liturgical practice designed by lay practitioners themselves, rather than by the Orthodox Church hierarchy. Liberation theologians specifically target the severe disparities between rich and poor in the existing social and economic orders within the nations' political and corporate structures. It is a strong critique of the various economic and social structures, such as an oppressive government. According to Reighard (2002:175) "Liberation theology could be interpreted as an attempt to return to the gospel of the early church where Christianity is politically and culturally decentralized.

Liberation theology proposes to fight poverty by addressing its alleged source: sin. In so doing, it explores the relationship between Christian theology especially and political activism, especially in relation to social justice, poverty, and human rights". The principal methodological innovation is seeing theology from the perspective of the poor and the oppressed. Sobrino (2001:300) argues that the poor are a privileged channel of grace. 'The Son of Man came not to be served, but to serve'. Servanthood approach is a way of reaching people by being a living example of the love of Jesus Christ. The beauty of servant evangelism is that kindness can help melt the hardest heart in any situation. In a very real way, Servanthood approach provides the opportunity for every believer to contribute in a significant manner to the evangelism outreach of God's kingdom. As Paul states in 1 Corinthians 3:6 (NKJV), "I planted, Apollos watered, but God gave the increase." The church cannot afford to allow God's army to sit "at ease" any longer.

There must be an active mobilization of the troops. Servanthood approach is a combination of simple acts of kindness and intentional personal evangelism. Servanthood approach involves more than mere acts of kindness. There are valuable ministries, such as taking a loaf of bread to newcomers, and others, which are helpful, but they are not explicitly. Servanthood approach is intentionally evangelistic, though by no means does it seek to coerce in a negative sense. When doing an act of kindness, the witness says, "I am doing this to show the love of Jesus in a practical way."

### **2.2.3 Sustainable Livelihood Approach**

According to Engelbrecht, (2011) a livelihood is considered sustainable when it can cope with and recover from stresses and shocks. In general terms a livelihood is what a household or the community depends on for a living. A household or community livelihood is sustainable when it is able to maintain or improve its capabilities and assets, both now and in future. At the same time the livelihood must not undermine the natural resource base of the area. It must also have the ability to provide livelihood opportunities for future generations. Engelbrecht (2011) state that, “unlike other development approaches whose primary focus is on people’s weaknesses, limitations and constraints”, sustainable livelihood approach focuses on peoples’ strengths, their abilities, opportunities and assets and mechanisms on how to enhance their functioning in order to sustain livelihood. Sustainable livelihood approach is an approach to development that focuses on improving lives of the poor as it guides community organisations on how to plan interventions for enhancing livelihood in communities.

### **2.3 The growth of faith-based organisations**

This study is aimed at the application of the relevance of developmental theories into how stakeholders like FBO’s are instrumental in service delivery. While doing this, the factors that play a role in the development of livelihood are searched, and explored, in order to find out the role that is played by FBOs and the department of social development to formulate strategies to work together. For example, Berger (2003:37) notes that through their connections to extensive networks of believers representing a wealth of social, financial, cultural and capital (FBO), embody the means through which to reach and mobilize significant portion of the world’s population. Religious nongovernmental organizations represent a unique concern with the spiritual and moral capacities of those they seek to serve in the capacities at the root of the people’s ability to transform their own condition and that of those around them. On a similar note, Jamoul and Wills (2008) have argued that FBOs are not only relevant in developing country contexts, but also in developed countries, where inviting these organizations to take part in broad-based initiatives can enhance not only their own participation in civic life but also enrich civil society engagement by bringing in conventionally marginalized voices.

Others have treated the implications of the growing surge of FBOs with more skepticism. There are concerns regarding the nature, scope and politics of funding for these organizations. Tvedt (2002) is especially critical of the involvement of FBO's in humanitarian aid, arguing that this is intrinsically associated with covert politics and power relations that are always fully recognized in the development literature. Theology and FBO's doctrine development every now and then. In contexts where religion is a salient aspect of culture, religious leaders are important actors whose influence cannot be overlooked. Engaging religious leaders and organizations may offer an important pathway of eliciting change to help address various forms of gender discrimination (in particular those relating to culturally sensitive issues, such as reproductive health and sexuality). UNFPA (2004) has advanced this line of argument. It shows how, through partnerships with FBOs across the world, processes of social change to address issues.

According to Kemper and Adkins (2005) argue that, building on the important role of religion in many communities, suggests that FBOs play an important role in people's daily strategies of survival by being in and of themselves repertoires of social networks and connections. Faith-based community development may be characterized as social capital development to the extent that it builds on relationships within the community of interest and then expands these relationships to include external individuals, associations, and institutions. When religious institutions join with schools, banks, and other enterprises, the chances of transforming the community increase dramatically beyond what typically occurs when 'top-down' planning approaches are imposed by external agencies.... So, there is a significant multiplier effect for faith-based community development in such contexts (Kemper and Adkins 2005:95). The Ethiopian Episcopal Church followed a conventional church hierarchical structure, they are lying organized, yet they both attract worshippers and pursue a public mission of service provision. Defining a service delivery FBO has the lines demarcating what constitutes an FBO, but these lines are blurred in reality because of the fluidity of organizational structures and the diversity in ways in which faith expresses itself.

### **2.3.1 Categorizes FBOs as:**

1. faith-based and/or faith-inspired development organizations (for example, Islamic relief, Christian Aid and Catholic Relief Services,
2. Interfaith- based organizations: organizations that come together for a common cause guided by common values derived from different religious traditions, and provide services that are beyond the scope of a single congregation e.g. South African Council of Churches.
3. Local congregations: people who worship together and reach out socially (for example, by organizing food pantries, donations of clothes, in-home visits and assistance to the elderly).

Since the above definition encompasses both service-providing and non–service providing organizations, this research will use a narrower definition, which includes some of the above categories, but excludes others. For the purpose of this research, a service-providing FBO is defined as a civil society organization of a religious character or mandate engaged in various kinds of service delivery. With respect to the organizational nature, it was considered that a focus strictly on faith-based development organizations (the first category in UNFPA’s definition) would be too limiting since it is only one model of how faith-based services are channeled. It also tends to be a predominantly Western model of administering services, while in reality other models, especially those which are more tied to religious congregations, are also very active in service.

However, to restrict the use of service-delivering FBO only to those organizations that identify themselves as such would be to override a wide set of organizations that do provide services on a significant scale. Further, self-identification is fluid. It may also be that in some contexts these congregations would identify themselves as FBOs, while in others they would choose another form of identification. The definition adopted in this research includes even churches that do not provide materialistic services to our communities. Defining faith in terms of religious character and mandate allows for examining the many possibilities in which religion influences the agency and identity of the organization (Clarke and Jennings 2008:14), along both organizational as well as programmatic levels. Ebaugh et al. (2006:2269–2270)

suggest examining the religious nature of FBOs in terms of three dimensions:

- Service: the manner in which they relate to clients;
- Staff: the manner in which staff are hired and relate to each other; and
- Organizational: the public face that organizations present.

Organizations are not required to have all the criteria cited above to be religious; however, these criteria present useful terrains for exploration. Due to the limitations of space, in this research the term religious organization is generically defined and covers a very broad spectrum of organizations. These organizations vary from those that are defined as FBOs, but which essentially engage in secular development work (Doctors without borders). There is no singular model of how religion is mediated in practice which predominates. For the purposes of this research, service provision in relation to FBOs encompasses organizations engaged in charity, development and humanitarian services. FBOs engaged in advocacy are only included if they are also engaged in service provision.

The inclusion of charity, development and humanitarian service delivery do risk broadening the definition to include several forms of activism. However, all three are included because, first, the activities often overlap and, second, organizations may engage in all three forms of activism at different stages according to the changing political context. Organizations engaged strictly in advocacy are excluded, not because their activities do not have important implications for service delivery or for gender relations and hierarchies in religious institutions, but because their activities are very often concentrated at the level of policy arena and policy-making processes rather than the direct channeling of services to clients, beneficiaries or recipients. It goes without saying that some of the FBOs championing reformist gender agendas do not provide service delivery but focus more on advocacy. A case in point is Catholics for Free Choice whose advocacy work has an important bearing on reproductive health services and reproductive and sexual rights. However, their engagement on a different terrain—that of advocacy, rather than service delivery per se, means that they are not less relevant to the approach taken in this research.

### **2.3.2 The historical perspective of Christianity in fighting social ills in society**

While the dogmatic content of the Christian faith is not provable, the social impacts of the Christian religion are a matter of historical record. It is beyond any doubt that the Christian faith has spawned many movements for social good and even the greatest detractors of the Christian faith concede that. Hodgkinson (2006:246) reports that “actions on issues relating to soup kitchens, shelters for the homeless, care of battered women and children, counselling for families under siege, child care, and global efforts to curb hunger and provide disaster relief were not initiated by governments but to a large extent by people in congregations....”

The First Council of Nicaea in 325 A.D. urged the Church to provide for the poor, sick, widows and strangers. It also ordered the construction of a hospital in every cathedral town (Lohse, 1985:244). During the middle ages, the Christian church made startling contributions to music and the arts. The monastic orders had a pioneering role in providing care for the aged and infirm, in establishing teaching institutions, and in providing places of refuge for the persecuted (Lohse:1985). More recently, advances in biblical scholarship have provided a renewed appreciation of in the industrial age; Christians had a prominent role in reforming social ills, such as child labour, debtors' prisons and unsafe industrial conditions. Christians led the campaign for the abolition of slavery. The Sunday school movement was established, not primarily to promote the Christian faith, but to provide basic literacy for the children of industrial slums who might otherwise be trapped by circumstance (Hofmeyr & Pollay, 1994). In the late 19th century in the face of glaring social inequities, Christians had a major role in the emergence of Christian socialism and labour movements. Great social reformers like John Wesley and William Booth championed the rights of the underprivileged, and laid the groundwork for Archbishop William Temple, and others, in formulating the idea of the welfare state (Hofmeyr & Pollay, 1994).

### **2.4 Dimensions of Poverty**

Narayan et al (2000:2) identifies several interlocking dimensions of poor people's experiences. These themes have further been unpacked as isolation, physical weakness, vulnerability, seasonality, powerlessness, humiliation and social exclusion. According to Department of Social Development 2008, poor people can become

peripheral and cut off geographically in rural areas from communication and information and lacking access to social services and markets, as well as social and economic support. Physical weakness takes the form of disability, sickness and pain. For many people, the body is the major resource, hence to have a household member who is unable to contribute to household livelihood, but needs care due to physical weakness or sickness is a common cause of income poverty and deprivation.

May (2001:29) has noted that "unemployment, missing markets, and production and price shocks may conspire to increase the vulnerability of particular individuals, depending on their asset bundle and their capacity to mobilize the resources at their disposal to withstand crises and shocks" Seasonality is another characteristic of poverty. (DSD 2008:33) observes that "many factors that affect the poor adversely such as shortage of food and money, Indebtedness, hard agricultural work, sickness, diminished access to services among others often coincide during rains". For example, in South Africa, seasonality reaches a crisis point in January/February when income is low and school fees are due. Powerlessness relates to the physical weakness, economic vulnerability and lack of influence of the poor, which subjects them to the unequal power relations and exploitation by others. Powerlessness can also be related to gender power relations. A direct consequence of humiliation is the exclusion of the poor. Exclusion has economic as well as social dimensions and is seen to involve the absence of social ties to family, the community and, generally, to the society in which an individual is a member and the inability to secure basic social rights to education, healthcare and employment among others.

#### **2.4.1 Poverty and the Global Community**

While the impact of social protection programmes varies according to their objectives, design and level of institutionalisation, as well as the level of development of the countries where they are implemented, there is strong evidence that social protection initiatives can significantly contribute to reducing the prevalence and severity of poverty (Barrientos and Nino-Zarazua, 2010); and in doing so ensure that those living in poverty enjoy at least minimum essential levels of some economic, social and cultural rights. According to ILO (2011) in Organization for Economic Co-operation and Development (OECD) countries, for example, it is estimated that levels of poverty and inequality are approximately half of those that might be expected in the absence of

social protection. Mexico has a social protection programme called *Progressa/Oportunidades*, a conditional cash transfer which covers almost 25% of the total population. According to Behrman and Parker (2011), this programme was introduced originally in 1997 in small rural communities with populations less than 2,500. The programme has expanded to cover over 30 million poor Mexicans in all with the largest number being found in the urban areas.

The European Report on Development (ERD) (2010) reported that this programme has reduced the poverty gap in rural areas by 19% and contributed 18% to the decline in Mexico's income inequality between 1996 and 2006. In addition the education attainment of beneficiaries had an estimated increase of 0.7- 1% per year. In part, because the program includes relatively large transfers conditional on schooling and early life, health and nutritional investments, *Progressa/Oportunidades* is widely known as a schooling programme or perhaps focused somewhat more broadly on children from infancy through adolescence. Even though the programme has a considerable emphasis on schooling and other human resource investments in children, it also has potential impacts on adults, including aging adults. In fact, the initial formulation of the programme was basically to make transfers to poor households more effective (with fewer leakages) and better targeted. This was to be done by shifting from effectively infra marginal in-kind food transfers to cash transfers, conditional on behaviours affecting all household members (through the conditionality's on health and nutrition related check-ups), with the schooling conditionality's added late in the pre-program developmental phase (Levy, 2006).

The *Bolsa Família Programme* (BFP) is a conditional cash transfer, which covers 26% of the population in Brazil. It was created by the Brazilian Federal Government in 2004 and includes *Fome Zero* (Zero Hunger), which is a public policy aimed at ensuring the human right to adequate nutrition (Mourao and de Jesus, 2011). This programme promotes food and nutritional safety and contributes towards achieving citizenship for sectors of the population most vulnerable to hunger. The programme has three main areas which are; income transfer, conditioning factors and supplementary programmes. The ERD (2010) reported that this programme reduced the poverty gap by 12% between 2001 and 2005 and it contributed one third to the decline in income inequality. Over the last decade Argentina has a conditional cash transfer called *Plan*

*Jefe y Jefas* (Program for Unemployed Male and Female Heads of Households) which is one of the largest programmes implemented in Argentina in recent times (Noel and Alperin, 2007).

This programme was introduced in January 2002. It was the main public safety net response to the severe economic and political crisis that hit Argentina at the end of 2001 which raised unemployment and poverty rates to record levels during the crisis (World Bank, 2010). It aimed at providing direct income support to families with dependents who had lost their main source of earnings during the crisis. To make sure that the program reached those in greatest need, work requirements were imposed. With support from a World Bank loan (and equivalent counterpart funds from the government), the program expanded rapidly to cover about two million households by the end of 2002. According to ERD (2010), poverty among participants dropped from 80% to 72% and an extra 10% of participants would have fallen into extreme poverty in the absence of the programme. Moore (2009) highlights that Nicaragua's *Red de Protección Social* (RPS) has been one of the world's most widely recognised conditional cash transfers, none of the world's most widely recognised condition own mainly for the impact it had in a short period on the education and health of beneficiary children.

The ERD (2010) reported that it covered 3% of the population and this transfer contributed to an 18% decline in poverty gap among beneficiaries. The RPS, however, no longer exists. Ethiopia's *Productivity Safety Net Programme* is a conditional transfer of cash and/or in kind based on public works. It also includes a small component of unconditional direct transfers to those unable to work. It is Africa's largest public works programme and one of the most effective social protection programmes in Sub-Saharan Africa, reducing poverty and increasing food security in the short run, while offering potential for asset growth in the long run (Hoddinott, Berhane, Gilligan, Kumar and Taffesse, 2012). It has coverage of about 10% of the population and still in the modest form. However the programme has relevant average impacts that include improving food security by 11%; livestock holdings by about 7% and household ability to cope with emergency.

Larger effects are on asset accumulation for those receiving substantial and complementary support (ERD, 2010). Ghana's *National Health Insurance Scheme* is an intermediate form of health insurance involving social insurance financed by contributions from formal (and to a lesser extent informal) sector employees and by government coverage for those who are unable to contribute. According to Kirigia, Preker, Carrin, Mwikisa and Diarra-Nam (2006) this programme was created by the National Health Insurance Act (NHIA) of August 2003. It is one of the very few attempts by a Sub-Saharan African country to implement a national-level, universal health insurance program. The total number of active members reportedly increased from 2.4 million in 2006 to 11.1 million in 2009, suggesting that close to 50% of the population was covered by the insurance by 2009. More recently, however, the NHIA changed its methodology for calculating active members and estimated in its 2010 annual report that about 34% of Ghanaians were active enrollees at the end of 2010.

The programme, now covering about 67% of the population, successfully includes informal workers by building on elements of community-based health insurance. This is so because of the strong government commitment to guarantee healthcare for everyone (Blanchet, Fink and Osei-Akoto, 2012). As indicated by the ERD (2010), it has reduced out of pocket expenditure for health up to 50%. Rwanda's *Vision 2020 Umurenge Programme* is a flagship social protection programme. Its objective is to reduce extreme poverty in Rwanda. The programme consists of three core initiatives to redirect social protection programmes to vulnerable populations; public works; the *Ubudehe* credit scheme; and direct support through unconditional cash transfers (Devereux, 2011). The programme underlines the importance of framing social protection as part of national development strategies and shows that decentralised administrative structures can improve targeting, avoid resource mismanagement, and increase local ownership and accountability. The ERD (2010) reported that covering about 36 000 households, the programme has contributed to the fall of the percentage of extreme poverty among beneficiaries from 40.6% to 9%. Lesotho's *Old Age Pension* is a universal, non-contributory scheme that includes all registered citizens over 70 years not receiving any other form of pension benefit. The Lesotho Old Age Pension Programme commenced in November 2004 as a means of providing social security for the elderly and eliminates poverty in their households. It does not require any

minimum years of previous service to the government in order to be a beneficiary (Bello, Letete, Rapapa and Chokopane, 2007).

The programme shows that, with strong political commitment, building a universal pension to reduce household vulnerability and enhance health and human capital might be feasible and affordable under certain preconditions, even in low-income countries. In the transition towards a more sustainable and nationally integrated alternative, the Kenyan government introduced the *Homegrown School Feeding Program (HGSFP)* in 2009 (Langinger, 2011). The programme is a conditional cash transfer to schools for local purchase of food, involving half a million children of primary school age. The programme shows that home-grown school feeding can spread the benefits of social protection to children while boosting local agricultural productivity (ERD, 2010).

#### **2.4.2 Poverty: A South African Picture**

Poverty remains the single most pressing socio-economic challenge facing South Africa. Poverty frustrates development efforts, and is often accompanied by unemployment, malnutrition, illiteracy, low status of women, environmental risks and inadequate access to social and health services. Poverty can also be linked to an unsuitable spatial distribution of the population, as well as the unsuitable use and equitable distribution of natural resources. Poverty alleviation, with its central goal of improving the quality of life for all South Africans, is at the core of the government's priorities. According to Borat and van der Westhuizen 2008:26 state that " Evidence suggests that the South African society is still characterised by high levels of poverty and inequality, and that prevalence remains marked and largely define along gender, age, race and spatial dimensions". The evidence further suggests that female headed household, African and rural households are the worse affected by poverty and inequality.

The impact of apartheid spatial planning on relative poverty levels is confirmed by great differences in provincial levels of poverty still in 2014. While the largely urban provinces ( Gauteng and the western Cape) exhibit much lower headcount rates on all poverty lines than the national average, the more rural provinces particularly those that contain former homelands areas, namely Limpopo, Kwa-Zulu Natal and the

Eastern Cape exhibit much higher levels of poverty.( Borat and van der Westhuizen :2008). They also suggest that 'there are wide differences in the poverty headcount rate and poverty gap rate for rural and urban areas in 2000 and 2010. A nationwide participatory study recently completed in South Africa shows a surprising consistency in how poverty is viewed. Social isolation, malnourishment, crowded home, the use of basic energy sources, unemployment, and fragmented households were common. Extreme poverty is represented by "continuous ill health, arduous and often hazardous work for virtually no income, no power to influence change, and high levels of anxiety and stress" (UNDP, 2000:56).

However, the depth of poverty for all three categories has arisen" (Roberts, 2001:8). Roberts (2001:10) further reveals that over two third of the poor households in Eastern Cape are persistently or chronically poor while the remaining poor households in 1999 have managed to exit poverty by 2000. In other words, chronically poor households now constitute a greater proportion of the poor than do transitory poor households. To compound the situation of the poor in the province, the delivery of social services has not been problem free. The number of houses provided is diminishing while household sizes are increasing due to unemployment. When delivered at all, the services are unevenly provided. For example, "while some municipalities have implemented the free basic water supply and electricity, others have still to do so". Rural communities are even worse off. Lacking infrastructure, rural communities might have to do without their free supply for years.

The poverty situation in South Africa is not by any means made bearable by the current globalization process. The South African government seems to manage to deal with social issues but maybe is a matter of governance .South Africa has no official definition of poverty, nor any official measurements of poverty. The result of this is that various researchers and analysts use diverse measures, which makes inter-study comparison very difficult (Frye, 2008). Nevertheless, Gumede (2008) highlights that even though poverty appears to have declined in the recent past, it still remains high. Nineteen years since the attainment of democracy in 1994 in South Africa, various indicators presented confirm that race, gender and spatiality have not been sufficiently redressed (Gumede, 2010). This shows something reminiscent of Apartheid South Africa. It is therefore not necessarily wrong to argue that the legacy of Apartheid is still

very much alive; truly it must have been deeply entrenched. This assumption is based on the fact that the political history of South Africa had a formal discrimination of the majority black population group by the white minority.

Furthermore Gumede (2010) highlights that the important issue to consider is that human development and human poverty differ significantly by location; predominantly rural provinces have lower human development indices and higher human poverty indices. The Gini-coefficient in South Africa is estimated to be 0.69 (Bhorat and Van der Westhuisen, 2010) which is the highest in the world. This therefore means that the South African government has not succeeded in ensuring a more egalitarian society. The economic inequality in South Africa differs from that of many African countries simply because the South African one is largely along racial fault lines. The figure illustrates that the Black/African race had the highest gini-coefficient of 0.54 and the white population with the lowest of 0.39 (Statistics South Africa, 2012). Substantially, Statistics South Africa (2012) presented the poverty profile of South Africa using three poverty indicators, namely the poverty headcount, poverty gap and severity of poverty. The poverty headcount denotes the proportion of the population living below a poverty line, while the gap shows the mean distance of the poor from the poverty line. The severity of poverty is an indicator that gives a description of extreme poverty by giving greater weight to those further from the poverty line. The rand values that were attached to each line were, Food Poverty Line (R305); Lower-bound poverty line (R416) and Upper- bound poverty line (R577). Table 3.1 below indicates the poverty indicators using the national poverty lines between September 2008 and August 2009.

**Table 3.1: Indicators using national poverty lines**

Food poverty line (R305) per capital per month	26.3	8.5	3.8
Lower-bound poverty line per line( R416)	38.9	15.0	7.5

Upper-bound poverty line (R577) per capita per month	52.3	23.6	13.3
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The report released by Statistics South Africa (2013) shows that unemployment rates are demarcated according to gender, educational qualifications, provinces and population groups. In terms of gender the number of unemployed women increased by 118 000 while the number of unemployed men remained virtually unchanged (increased by 4 000). The survey further highlighted that the unemployment rate for women remained higher than the national average between the first quarter of 2008 and the second quarter of 2013. During the first quarter of 2008 the unemployment rate for women was 27.1% while the rate for men was 6.6% lower. It is indicated that by the second quarter of 2013 the gap had been reduced to 4.9%. Nevertheless, the largest difference in unemployment rates between the male and female counterparts was recorded in the second quarter of 2008 whereby it was 7.1% while the smallest difference was observed in the fourth quarter of 2009 where it was 3.6%.

In South Africa, the unemployment rate varies dramatically with educational qualifications. In general, it was revealed by Statistics South Africa (2013) that people with higher levels of education had better job prospects. This difference was particularly marked between those that had attained upper secondary education and those who had not. It was noted that in the second quarter of 2013 people with less than grade 12 or matric had an unemployment rate of 30.3% which was an increase of 0.8% from year 2012. Those who had a highest level of qualification which was matric had an unemployment rate of 27.0% which was higher than the 2008 rate of 24.3%. People who had other tertiary qualifications other than a degree or higher had unemployment rate of 12.6% which was an increase of 0.4% as compared to the previous year. However, the unemployment rate for graduates was the lowest at 5.2% with male graduates having the lowest unemployment rate (4.4%) and female graduates (6.6%). Furthermore the report indicates that the unemployment rate varied across the different provinces in South Africa with Free State recording the highest in the second quarter of 2013 which was 33.1%. Eastern Cape had the second highest

unemployment rate of 30.8%, Mpumalanga (29.4%), Northern Cape (29%), North West (27%), Gauteng (25%), Western Cape (24%), KwaZulu Natal (22.7%) and Limpopo (18.1%).

Additionally, regarding the distribution of unemployment rate across the different races, the report indicated that the unemployment rates increased among all population groups except for the white population group which recorded a 1.1% decrease. The highest rate was recorded among the Black/African who had 29.1% unemployment rate followed by the Coloured who recorded 25.1%, the Indians had 13.4% and the Whites had 6.1%. Statistics South Africa (2013c) released the figures in terms of the not economically active population. The report says that in the second quarter of 2013, 41.4% of the not economically active population was made up of students, 18.1% were home-makers and 10.9% were due to illness and disability. Further 15.9% were discouraged work seekers, 8.2% were too old or young to work with 5.5% mentioning other reasons. The report went on to reveal that approximately 3.4 million (32.9%) of the 10.4 million of the youth aged between 15-24 years were not in employment, education or training which indicates the vulnerability of this group. In terms of gender, this group of people was distributed as 36.1% among women and 29.7% among men. The North West province had the highest rate of 38.7%, with Mpumalanga following (34.2%). Eastern Cape and Kwa-Zulu Natal had 33%. The lowest was recorded in Free State which had 30.3%.

## **2.5 HIV/AIDS prevalence in South Africa**

Frye (2008) suggests that the prevalence of infection to HIV and related opportunistic diseases has crippled many communities in South Africa. The incidence of this prevalence has affected poor people and communities disproportionately. Shisana et al (2009) estimated that the HIV prevalence for 2008 was at 10.9%. However, the estimated overall HIV prevalence rate announced by Statistics South Africa (2013b) is approximately 10%. South Africa is a middle-income country like Botswana, Brazil, Malaysia and Mauritius (May, 2000), and is considered to have a medium human development ranking, comparing well with other countries. A nationwide participatory study recently completed in South Africa shows a surprising consistency in how poverty is viewed. Social isolation, malnourishment, crowded home, the use of basic energy sources, unemployment, and fragmented households were common. Extreme

poverty is represented by "continuous ill health, arduous and often hazardous work for virtually no income, no power to influence change, and high levels of anxiety and stress" (UNDP, 2000:56). Poverty in South Africa varies across its nine provinces (Leibbrandt and Woolard, 1999:48). Aliber (2003:475) states that the poorest provinces by most measures are those encompassing the most populous former homeland areas, namely KwaZulu-Natal, Limpopo and Eastern Cape.

A study carried out by Roberts (2001:7) shows that the headcount ratio or incidence of poverty in the province between 1993 and 1998 has increased from approximately per cent to 42 per cent. The proportion of those living in extreme poverty is shown to have increased from 5 per cent to 9 per cent during the same period. Geographically, there is a concentration of poverty in the rural areas than urban and metropolitan areas. Roberts' study shows that "the incidence of poverty among rural households in the province has considerably increased since 1993, whereas urban households show a moderate increase and metropolitan households a slight reduction. However, the depth of poverty for all three categories has arisen" (Roberts, 2001:8). Roberts (2001:10) further reveals that over two third of the poor households in Eastern Cape are persistently or chronically poor while the remaining poor households in 1993 have managed to exit poverty by 1998. In other words, chronically poor households now constitute a greater proportion of the poor than do transitory poor households. To compound the situation of the poor in the province, the delivery of social services has not been problem free. The number of houses provided is diminishing while household sizes are increasing due to unemployment. When delivered at all, the services are unevenly provided. For example, "while some municipalities have implemented the free basic water supply and electricity, others have still to do so". Rural communities are even worse off. Lacking infrastructure, rural communities might have to do without their free supply for years.

The poverty situation in South Africa is not by any means made bearable by the current globalization process. The South African government manage to deal with social issues maybe as a matter of governance. As Stiglitz (2003: 1) has observed, globalization can be a positive force. However, he notes that the countries that have benefited the most were those (like China and Malaysia) `that took their own destiny in their hands and recognised the developmental role of government, rather than rely

on a self-regulating market. How did the South African government respond to poverty?

## **2.6 Globalization**

This section examines globalisation and its ramifications, globalisation and growth and poverty, globalisation and labour amongst others.

### **2.6.1 Ramifications of Globalization**

There is a strong analytical connection between the financial global world and South African environment. The global fiscal policy affects the local development. Not all countries can simultaneously run current account surpluses. Attempts to reduce current account deficits will fail if they are not accompanied by a willingness amongst surplus countries to see their surpluses decline. In the absence of this willingness, such attempts will result in falling income and rising unemployment. Similarly, if within the Eurozone the fiscal compact forces countries to eliminate fiscal deficits, but does nothing to encourage countries with fiscal surpluses to reduce them, then it is likely that there will be a significant fall in Eurozone income and a significant increase in Eurozone unemployment. In some countries, such as Ireland, it was the financial crisis and ultimately the state's rescue of the banking system that substantially worsened the public finances (public deficit and debt), triggering the sovereign debt crisis.

In other countries, such as Italy and Greece, the sovereign debt crisis had domestic origins: it was rooted in a loose fiscal policy, while the national banking sector was relatively sound and only marginally affected by the financial (banking) crisis. However, once the Greek and Italian state faced default, their banking systems were penalised and the sovereign debt crisis risked turning into a banking crisis. The problems experienced by some Spanish banks gave new momentum to the idea of a banking union, discussed above, highlighting the vicious circle between banks and sovereigns (Kacowicz, 2001) despite good growth performance since 2000, sub-Saharan Africa continues to lag with respect to both income and non-income MDGs. The Secretary General's report notes that there were still 1.4 billion people living in extreme poverty (less than \$1.25 a day in 2005 prices) globally in 2008.

In sub-Saharan Africa, the number of poor went up by 92 million, (in West Asia by 8 million) during 1990-2005. The number of hungry people globally rose from 842 million in 1990-92 to 1.02 billion people during 2009, largely due to high food prices. The global financial and economic crisis has also led to lower incomes and higher unemployment. Rising global hunger has undermined progress in global poverty reduction. The global picture of poverty is indeed staggering. This confusion has led to globalization being variously conceived as "a myth, a rhetorical device, a phenomenon, an ideology, a reality, orthodoxy, and rationality" (Kacowicz, 2001:6). He describes globalization as "a short form for a cluster of inter-related economic, ideological, technological, and cultural change. Similarly, Held et al (2000:54) state that globalization refers to those spatiotemporal processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents. This takes place through the internationalisation of production, greatly increased mobility of capital and dominated by seemingly uncontrollable market forces, with transnational corporations that owe no allegiance to any nation-state, and locate wherever on the globe market advantage dictates, as it its principal economic actor and agents (Hirst and Thompson, 2000:68).

Despite this seemingly clear understanding of the idea of globalization, a precise definition of the term globalization is elusive. However, it is usually taken to mean an increase in economic, financial, environmental and social/cultural integration between and within countries, manifested through an increased elimination or reduction of barriers to international movement of commodities, labour, capital, and technology (Round and Whalley, 2002:1 and Agenor, 2002:3), thus linking distant localities in such a way that local happenings are shaped and affected by events occurring many miles away on any part of our planet. In an economically hegemonic and more sinister sense, globalization refers to the new forms taken by the process of accumulation in the world of triadic (USA, Japan and the EU) capitalism (Amoroso, 1998:52). Barnett (Kirkbride: 2001) has similarly observed that: It takes the form of integration of business activities across geographical and organizational boundaries. It confers the freedom to conceive, design, buy, produce, distribute, and sell products and services in a manner which offers maximum benefit to the firm without regard to the consequences of individual geographic locations or organizational units. This has resulted in the world economy becoming an increasingly integrated unit. As Modelski

(2000:52) has noted, globalization in most cases, was a process of incorporation where external governments, societies, individuals that proved adept and adaptable enough were co-opted into a Western-centred world politics. The great majority were dominated, controlled, ignored or isolated. Globalisation is not a new phenomenon; it has ebbed and flowed over the past century. Kaplinsky (2000:118) notes that there are many, though imperfect, measures of globalization, but one indication of growing integration is the significantly increasing proportion of goods and services that is traded, and a simultaneous increase in the level of absolute poverty which has remained stubbornly high with about 1.2 billion people living below \$1 per day as observed by the 1985 purchasing parity prices. Factors enhancing the process of globalization had been proactive towards the end of the twentieth century like never before. They include the gradual jettisoning of the Post-World War II import-substitution industrialization (ISI) regime, the collapse of the socialist system, and the revolution in information technology (IT) (Robins, 2000:195).

Another important cause of poverty is the structure of the family. A growing proportion of the poor can be found among single parent headed households identifying two elements to be the cause of poverty either jointly or separately. The first is where the breadwinner's wage is very small, perhaps too small to support the smallest family. The second occurs when the number of dependents in the household stretch the income beyond its capacity. It is their opinion that both elements combine in the case of a large family trying to live on a very meagre income. The influence of family structure on income is further compounded by gender and race inequality.

### **2.6.2 Globalization, Growth and Poverty**

May (2003:2) considers economic growth "to have taken place if the total value of goods and services exchanged or purchased in an economy increases over some agreed time frame". This growth, May asserts, is associated among others, with transformations such as the "accumulation of physical and human capital, shifts in the structure of economic production from agriculture to industry, and to services, and lessening reliance on natural resources." May further asserts that in many developing countries, growth most directly assists the poor through job creation especially in the labour intensive sectors of the economy such as agriculture, construction and textile (May, 2003:3).

The argument that integration into a globalizing world economy enhances growth, improves the distribution of income and helps reduce poverty is based on the theory of trade. This theory states that integration leads to greater efficiency and higher output by allocating resources to areas of comparative advantage, and the abandonment of ISI which focused on production for domestic marketing and leads to a faster increase in employment and wages, thereby reducing poverty (Khan, 1998: 111). Watkins (2002:2) rejects the argument that globalization works for the poor. In many developing countries, globalization is exacerbating inequalities and income gaps based on access to markets, productive assets, and education are widening, acting as a brake on poverty-reduction efforts. Hence contrary to the expectation that greater integration into the world economy would lead to growth in employment, there appears to have been a sharp reduction. In the same vein, the World Bank (World Bank 2002:4) acknowledges that the poorest countries still have difficulty borrowing on international capital markets.

The peaceful transition of South Africa into a democratic republic has not only enabled the country to establish itself as a leading global player to itself but also for Africa. Its involvement in the global environment automatically links the country to the commitments made by world leaders and institutions such as the United Nations and the Millennium Development Goals .The Human Development Report (HDR) 2003 of the United Nations Development Programme (UNDP) reflected on an unprecedented declaration of solidarity and determination to rid the world of poverty. The UN Millennium declaration (2000) was “adopted at the largest-ever gathering of the heads of state, committed countries- rich and poor –to doing all they can to eradicate poverty, promote human dignity and equality and achieve peace, democracy and environmental sustainability”.

The administrator of the UNDP indicated in the HDR 2003 that, the world is falling short in eradicating poverty. Even though it seems that the world is doing well with regards to measurement indexes, it is falling short in addressing poverty in a number of communities. In aligning himself with the Millennium Development Goals, President Thabo Mbeki committed government in his state of the nation address in May 2004 to move decisively towards reducing poverty by half in 2014. The provincial vision and strategic goals should therefore have the capacity to influence the country to achieve

the Millennium Development Goals, NEPAD etc. There is also wisdom in observing and learning from the best practice models of other countries like China's Shandong Poverty Programme. The significance of money is stressed by Duncan (2003: 1) who notes that, without cash, one cannot afford basic food items not to mention doing things that can help one to overcome poverty such as making a vegetable garden or looking for employment.

### **2.6.3 Globalization and Labour**

Organised labour seems to be the worst affected by the current process of globalization. Labour markets have not become truly global, except for a small but growing segment of professionals and scientists (Castells, 2000:259). ). As new challenges emerge, the governments of developing countries are completely incapacitated in terms of managing their economies within the confines of the conditionality that must be met to participate in the globalization process. The government of South Africa is not doing enough to feed its citizens considering the rate at which the poverty line progresses. This situation is made even worse by the hypocrisy of the advanced countries that chose only to encourage those aspects of globalization that are beneficial to them (New York Times, 2003: 1). All these factors have put the economies of poor countries in precarious situations and exacerbate the problem of poverty.

The rising participation of women in waged labour destroys any illusion that men have a unique role as family breadwinners, and this requires a difficult adjustment for current and future generations of men. At the same time, there is little evidence that men are significantly taking on more of what has traditionally been women's domestic labour, causing stress and conflict in many households (Koch Laier 1997). In situations where traditional sources of employment and income generation are no longer available, many men and some women are forced to migrate to other parts of the country or even to other countries, splitting families and communities. While globalisation is challenging women in terms of increased and changing participation in the paid economy, there is no doubt that men's roles are also being challenged by globalisation processes; these are causing increasing polarisation in terms of access to education, training, and employment, and high levels of migration, separating men from their families and communities.

The economic and social trends outlined above leave many women, unsupported in their challenge to make a living and bring up their children. The internationalist model of tastes referred to earlier places women and men living in poverty in the centre of a global consumption nexus, mediating between children whose demands are formulated through the international media and imagery, and limited economic resources. Women and girls too are subject to the relentless global marketing of fashion clothing and accessories, and 'modern', Western-style furniture and décor. Internationalisation of consumption not only reinforces and expands a gendered demand for consumption spending, which may itself cause intergender and intergenerational conflict, particularly in households with limited incomes, but also puts additional strain on women who are most frequently the individuals required to balance the competing demands on household budgets (Engle, 2005). Towards the flexibility of labour, including part-time, casual, and informal sector jobs (including home-based work), women are over-represented in all these sectors (UN 1999).

In rural areas, evidence suggests that women still perform the bulk of tasks in subsistence agriculture. Meanwhile, increasing commercialisation of agriculture, as well as landlessness and impoverishment have meant that women as well as men have had to develop a portfolio of income-earning activities, including petty trade, services and artisan production, to meet the increasing cost of household survival. Surviving is a task made all the more difficult by the global trend towards user charges on basic social services, including education and health care. Moreover, the global features of the modern world economy have meant that new employment opportunities are vulnerable to externally induced economic crisis. Women workers within the global economy are also vulnerable to the fact that their working conditions are often unregulated and unprotected. 3.3.4 Poverty and Inequality in South Africa.

South Africa has no official definition of poverty, nor any official measurements of poverty. The result of this is that various researchers and analysts use diverse measures, which makes inter-study comparison very difficult (Frye, 2008). Nevertheless, Gumede (2008) highlights that even though poverty appears to have declined in the recent past, it still remains high. Nineteen years since the attainment of democracy in 1994 in South Africa, various indicators presented confirm that race, gender and spatiality have not been sufficiently redressed (Gumede, 2010). This

shows something reminiscent of Apartheid South Africa. It is therefore not necessarily wrong to argue that the legacy of Apartheid is still very much alive; truly it must have been deeply entrenched. This assumption is based on the fact that the political history of South Africa had a formal discrimination of the majority black population group of the white minority. Furthermore, Gumede (2010) highlights that the important issue to consider is that human development and human poverty differ significantly by location; predominantly rural provinces have lower human development indices and higher human poverty indices. Human development and human poverty differ significantly by location; predominantly rural provinces have lower human development indices and higher human poverty indices. The Gini-coefficient in South Africa is estimated to be 0.69 (Bhorat and Van der Westhuisen, 2010) which is the highest in the world. This therefore means that the South African government has not succeeded in ensuring a more egalitarian society.

The economic inequality in South Africa differs from that of many African countries simply because the South African one is largely along racial fault lines. Substantially, Statistics South Africa (2012) presented the poverty profile of South Africa using three poverty indicators, namely the poverty headcount, poverty gap and severity of poverty. The poverty headcount denotes the proportion of the population living below a poverty line, while the gap shows the mean distance of the poor from the poverty line. The severity of poverty is an indicator that gives a description of extreme poverty by giving greater weight to parents along the poverty line.

The black population is still worse in all the measures of human poverty index. The Southern Africa Labour and Development Research Unit (SALDRU) (2010) reported that 47% of South Africans lived below the poverty line, 56% of blacks lived in poverty compared to 2% of whites, using arbitrary income poverty line of R502 per capita. In addition, women were in worse situations in terms of poverty than men. Also, rural areas continued to have high poverty. Furthermore, according to Statistics South Africa (2008), poverty was distributed unevenly among the nine provinces: the Eastern Cape (71%), Free State (63%), and North West (62%) had the highest poverty rates, while Gauteng (17%) and the Western Cape (28%) had the lowest. Poverty is deepest in the Eastern Cape, Free State and Northern Cape Province. Three children in five live in poor households and many children are exposed to public and domestic violence, malnutrition, as well as inconsistent parenting and schooling.

A study conducted by the Department of Social Development (2009) on population distribution by region found that a common pattern among the districts (with the exception of one) was that the overall population is composed of 55% females and 45% males. This is in line with provincial distribution and suggests that most regions are affected by fewer male members of the population. In the study's analysis of poverty and gender, it became evident that female headed households are poorer than their male headed counterparts. It has also been observed, from population distribution, that the bulk of the population is in the 10-19 year old age group. This is an explanation for the high levels of dependency.

There is always a relationship between poverty and levels of education, hence, the results have always shown that poverty decreases as education increases. This has been an explanation for the Eastern Cape, together with the Limpopo and Mpumalanga provinces, as it has higher incidents of poverty with lower access to education. It is suggested, nonetheless, that access to economic opportunities is more likely to determine the well being of a household than the educational attainment of the household members. The study also found that, among all households in the province, the average number of children is 2.5. There is, indeed, a greater concentration of children in poorer households. In a nutshell, even though some of the poverty indicators suggest welcome improvements in terms of poverty levels, it is clear that there are still millions of poor people who are exceedingly vulnerable and at risk. In the absence of other safety nets, access to social security can mean the difference between poverty and destitution for many people and households.

## **2.7 Unemployment trends in South Africa**

South Africa (2013c) has proven that since 2008, unemployment levels have been fluctuating, but the trend has been upwards. The lowest level of unemployment was observed in the fourth quarter of 2008 where 3.9 million people were unemployed. The highest level was recorded in the second quarter of year 2013 where unemployment was marked at 4.7million. The current national unemployment rate is perceived at 25.6%. It is revealed that unemployment increased by 122 000 (2.6%) persons between the first quarter of 2013 and the second quarter of 2013 The report released by Statistics South Africa (2013c) shows that unemployment rates are demarcated

according to gender, educational qualifications, provinces and population groups. In terms of gender the number of unemployed women increased by 118 000 while the number of unemployed men remained virtually unchanged (increased by 4 000). The survey further highlighted that the unemployment rate for women remained higher than the national average between the first quarter of 2008 and the second quarter of 2013. During the first quarter of 2008 the unemployment rate for women was 27.1%, while the rate for men was 6.6% lower. It is indicated that by the second quarter of 2013 the gap had been reduced to 4.9%. Nevertheless, the largest difference in unemployment rates between the male and female counterparts was recorded in the second quarter of 2008 whereby it was 7.1%, while the smallest difference was observed in the fourth quarter of 2009 where it was 3.6%.

In South Africa, the unemployment rate varies dramatically with educational qualifications. In general, it was revealed by Statistics South Africa (2013c) that people with higher levels of education had better job prospects. This difference was particularly marked between those that had attained upper secondary education and those who had not. It was noted that in the second quarter of 2013 people with less than grade 12 or matric had an unemployment rate of 30.3%, which was an increase of 0.8% from the year 2012. Those who had a high level of qualification which was matric had an unemployment rate of 27.0%, which was higher than the 2008 rate of 24.3%. People who had other tertiary qualifications other than a degree or higher had an unemployment rate of 12.6%, which was an increase of 0.4% as compared to the previous year.

However, the unemployment rate for graduates was the lowest at 5.2% with male graduates having the lowest unemployment rate (4.4%) and female graduates (6.6%). Furthermore the report indicates that the unemployment rate varied across the different provinces in South Africa with Free State recording the highest in the second quarter of 2013 which was 33.1%. Eastern Cape had the second highest unemployment rate of 30.8%, Mpumalanga (29.4%), Northern Cape (29%), North West (27%), Gauteng (25%), Western Cape (24%), Kwa-Zulu Natal (22.7%) and Limpopo (18.1%). Additionally, regarding the distribution of unemployment rate across the different races, the report indicated that the unemployment rates increased among all population groups except for the white population group which recorded a 1.1%

decrease. The highest rate was recorded among the Black/African who had 29.1% unemployment rate followed by the Coloured who recorded 25.1%, the Indians had 13.4% and the Whites had 6.1%.

Statistics South Africa (2013c) released the figures in terms of the not economically active population. The report says that in the second quarter of 2013, 41.4% of the not economically active population was made up of students, 18.1% were homemakers and 10.9% were due to illness and disability. Further, 15.9% were discouraged work seekers, 8.2% were too old or young to work with 5.5% mentioning other reasons. The report went on to reveal that approximately 3.4million (32.9%) of the 10.4 million of the youth aged between 15-24 years were not in employment, education or training which indicates the vulnerability of this group. In terms of gender, this group of people was distributed as 36.1% among women and 29.7% among men. The North West province had the highest rate of 38.7%, with Mpumalanga following (34.2%). Eastern Cape and Kwa-Zulu Natal had 33%. The lowest recorded in Free State had 30.3%.

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capita. In addition, women were in worse situations in terms of poverty than men. Also, rural areas continued to have high poverty. Furthermore, according to Statistics South Africa (2008), poverty was distributed unevenly among the nine provinces: the Eastern Cape (71%), Free State (63%), and North West (62%) had the highest poverty rates, while Gauteng (17%) and the Western Cape (28%) had the lowest. Poverty is deepest in the Eastern Cape, Free State and Northern Cape Province. Three children in five live in poor households and many children are exposed to public and domestic violence, malnutrition, as well as inconsistent parenting and schooling. The significance of money is stressed by Duncan (2003: 1) who notes that without cash, one cannot afford basic food items not to mention doing things that can help one to overcome poverty such as making a vegetable garden or looking for employment. Poverty exists when an individual or group falls short of a reasonable minimum level of economic welfare either in some absolute sense or by the standard of a specific society. Running short of material, social, and emotional resources are typical of the state of poverty. It means less food, clothing, and heating than average income can afford (Silungwe, 2001:2).

## **2.8. The role of faith-based organizations (FBOs) in development**

Hulme and Edwards (2010) define civil society as ‘the collectivity of those social organizations that enjoy autonomy from the state (are not a part of the state or creatures of it) and have as one important goal, among others to influence the state on behalf of their members.’ The institutions of civil society are called CSOs, and this paper regards FBOs as an important example of CSOs. Although the special attention given to FBOs by academia and western donors is a relatively recent phenomenon, religion has long been an important source of culture and social structures. Colonialism brought Africa formal education through missionaries, and Islam also established formal and non-formal education.

Therefore, FBOs have created a solid foundation of work in social development. (Belsaw, Calderisi and Sugden: 2011) they argue that, religion provides consolation to people, including the poor, and is part of ‘their personal identity, the foundation of their sense of community, and the basis of their hope’. This is because religion is part of, or even central to, their lives, and people trust religious leaders and respect religious norms and values in many areas of Africa. In such areas, religions influence

people's conduct, ethics, and morality. Additionally, FBOs have provided emotional, moral, and spiritual support to people and their significant influence can mobilize the communities.

### **2.8.1 Advantages of FBO's in Communities**

Therefore, FBOs' involvement in the public arena can be a powerful tool to bring about positive effects, especially in terms of the development of health and education through sensitizing their members. (Belshaw et al, 2011) describes the advantages of FBOs' development work as the following: 1. The long-term commitment to their memberships, as they have served the community for a long time; 2. The majority of the members are likely to consist of the poorest and most marginalized in our churches and community at large and 3. Links to sister organizations that possibly provide Emphasis on the 'golden rule' (i.e., treat others as you yourself wish to be treated) as a guide to social relationships; and Spiritual and relational experiences that can raise the self-regard and confidence of marginalized people and help them benefit from new opportunities.

Thus, as FBOs have often worked in communities for a considerable period of time, they can engage in long-term commitment to work there while obtaining the people's trust. Furthermore, local religious leaders, such as reverends, pastors and lay people, have a moral and spiritual legitimacy in terms of influencing and mobilizing people through the dissemination of their views and their encouragement of behavioural change.( Hudock:2006). There are some potential weaknesses of FBOs as follows: restricted beneficiaries of faith based allegiance, the possibility of a top-down manner relating to policies and action, and the possibility of integration into a state-dominated political structure or the promulgation of ideas which favour the elites in society. Furthermore, a view exists, that FBOs tend to engage in long-term work, based on pursuing their religious mandate, which may result in them lacking in a focus on results and professionalism (Hudock, 2006). Nonetheless, considering FBOs' crucial advantages of probably having closer moral and spiritual ties to the poor than any other development stakeholders, their role in development work can be significant. Since FBOs are often deeply rooted in the communities that they serve, (Belshaw, et al, and 2011) they can play an important role in promoting education, by providing

opportunities and mobilizing people, including marginalized groups. This can lead to them exercising their right to participate.

Moreover, FBOs have use of churches as bases, and good networks, even in rural areas, where a huge number of the population lives. As FBOs are rooted in the communities that they serve and cover wide regions, the government and NGOs ask FBOs for their cooperation in school construction and advocacy work. (Hudock 2006:256) points out that “when southern NGOs receive funds from the government, ‘their legitimacy as non-governmental actors are eroded and their relationship with clients at the field level is compromised’”. This reflects the nature of the word “contractor” and could apply to FBOs in South Africa too. Nonetheless, this study shows that when the government’s ability to provide education is not adequate or alleviates poverty, FBOs can bring about effective outcomes and their involvement in development projects is vital. This is because FBOs can reach beneficiaries effectively, including those otherwise marginalized. (Hudock: 2006) In order to bring about a more democratic society and sustainable development, people’s empowerment and participation in civil life are necessary. Particularly unless the poor and the marginalized are actively engaged in the development process, the aimed development cannot reflect their values and needs, and therefore attain sustainability. (Hulme and Edwards, 2010) Education can play an instrumental role in providing the means to obtain information through literacy and cultivating people as to having a sense of their rights, citizenship and democratic values.

This can lead to people exercising power and participating in social and political activities. Considering South African’s current process of national development, the role of FBOs in the poverty alleviation is important in aiming to achieve the Millennium Goals and building a democratic society. According to Clarke, Gerard and Jennings (2008:234) the Church’s teaching effects of their work and strengths and their weaknesses is that “the only way to enter God’s Kingdom is to humble themselves like little children and receive it as a gift. So they come as beggars, with nothing in their hands.” Grasping our mutual poverty before God means that we all stand on level ground before God. This is an amazing leveller in a society where identity is often equated with where we have come from. Kaplan and Esther (2004) state that in the

church, identity has to do with how God has redeemed us and transformed us it has to do with our future and not our past.

This understanding accords a real dignity to those who have been gripped by poverty. This is a crucial component in combating poverty holistically (Clarke and Gerard, 2006) for poverty is not only a lack of the material necessities of life; poverty gets rooted in the psyche. While addressing the physical needs of the poor is vital, the struggles and oppression of the past can effectively mean that people remain trapped in ways well placed to provide a holistic response to poverty and inequality in the following three areas. Firstly, the church is furnished with a vocation to care for the poor, to alleviate suffering, and to stand for justice. Secondly, the biblical faith affirms that all are equally valued and have a part to play in God's unfolding story, according dignity and significance to all irrespective of their socioeconomic standing. Thirdly, the church provides a redemptive community in which change is normative as minds are renewed and lives are transformed and caught up in God's purposes. In South Africa, therefore, the churches could potentially play a very significant role in combating poverty and inequality.

The church as a significant role-player in combating poverty and inequality in South Africa poverty is complex and needs to be addressed holistically (Ebaugh, Chafetz and Pipes, 2006). The church is well placed to provide a holistic response to poverty and inequality in the following three areas. The majority of South Africans regard themselves as Christian and many would have some association with a local church. The church reaches into communities across the nation and has the potential to touch the lives of millions of South Africans (Chestnut and Andrew, 2003). The church enjoys a measure of respect in South African society as a role-player of integrity. In fact, the church is somewhat uniquely positioned to cross racial and socio-economic divides and work at grassroots level in local communities, whereas the efforts of other institutions and NGO's are often inhibited by the legacy of the apartheid era that still casts a shadow over South African society. Clark and Janine (2004) maintained that although the churches in South Africa emerged during the colonial era, this does not negate their excellent track record in caring for the poor and those in need in both urban and rural contexts.

They were often front-runners in the provision of health care and education until substantially divested of these responsibilities by the apartheid state. Under apartheid, there was pressure for churches either to lend support to the policies of the state or to step back from engaging in the issues facing Christians today, regards to socio-political arena. Stott (2005: 238) held that the church did provide significant leadership and support in the struggle against apartheid, despite complacency or compromise in some quarters. Jennings (2008:212) “Typically, religiously motivated persons were the first into areas of societal need. Secular agencies and governments have followed.” The Christian Scriptures themselves provide the first descriptions of organized food distributions and care for the vulnerable under the auspices of the church. During Roman times, especially after the official recognition of the Christian faith, the contributions of Christianity included: the elimination of infanticide, the end of gladiatorial sports, improving the rights of women, providing burials for paupers, promoting humane treatment for slaves, and establishment of public health care.

Importantly, “...the Catholic tradition emphasises contemplation and the goodness of the intellect in itself...” It is important to debunk the popular but mistaken view, based on the individual treatment of Galileo that Christian faith somehow stood in opposition to the development of modern scientific thought. In more recent times, Christians have continued the tradition of social activism in campaigning for civil rights, and in helping to frame the Universal Declaration of Human Rights. Christians also have a long involvement in pacifist and environmental causes. Most recently, Christians have provided a key voice on issues of global poverty, and climate justice through such campaigns as the Jubilee movement and Micah Challenge. Former English Prime Minister Gordon Brown has described Jubilee 2000 as the most important church-led social movement in Britain since the campaign for the abolition of slavery two hundred years ago.

### **2.8.2 The relationship between the Church and the State**

This is not a call for the religious community to accompany government uncritically. Uncritical support would endanger our infant democracy. On the other hand criticism without visible action to help alleviate poverty and suffering can only serve to discredit the message of the Church. Rather, the way forward is in what some theologians such as Bishop Malusi Mpumlwana in 2007 in his sermon have called “critical solidarity with

the government in the reconstruction and development of the country. The track record of the religious communities, both before and after the achievement of democracy, makes us confident that in them we do indeed have strategic partners, in the project of empowering our people to use their freedom to work together for a better life.” Speaking at women’s conference at the Ethiopian Episcopal Church on 25 September 2007, Thoko Didiza former Minister of Public Works commented as follows: “Religious communities are in touch with the grassroots, the poor are in our pews, the churches have the gift of resources of infrastructure and personnel. Therefore, it is only right that the government and the church form partnerships to ensure effective delivery. We have to make sure that not just the spiritual, but the physical needs are met. It is therefore essential that the State, civil society and the church among others co-operate and collaborate with each other in working towards the entrenchment of our fledgling democracy.” Currently, the churches in South Africa have the potential to help radically transform the face of poverty and inequality in our nation, a point that is acknowledged from time to time by South Africa’s political leaders. For example, President Nelson Mandela said the following at a thanksgiving service for Archbishop Desmond Tutu in 1996: “As the Churches in South Africa and abroad accompanied us in the struggle for justice and peace, so should they now accompany us in building a just and equitable society.

There are concerns regarding the nature, scope and politics of funding for these organizations. Tvedt (2002) reveals that especially critical of the involvement of FBOs in humanitarian aid, arguing that this is intrinsically associated with covert politics and power relations that are not always fully recognized in the development literature. Tønnessen (2007) has problematized the way in which relationships between aid organizations and partners overseas overlook the dynamics of religion in practice. There are also concerns regarding the nature and role of FBOs in their own communities, in terms of promoting exclusivist identities, contributing to sectarian practices and being implicated in violent conflict. Defining a service delivery FBO the lines demarcating what constitutes an FBO are blurred in reality because of the fluidity of organizational structures and the diversity in ways in which faith expresses itself.

This approach of conscientization through sustained educational encounters is one of the most deep-seated ways of exercising “invisible power”. In Gaventa (2006) discussion of the visible and invisible faces of power, the visible power is the level of

definable aspects of political power, “the formal rules, structures, authorities, institutions and procedures of decision making” Gaventa (2006:29). FBO’s ability to influence its constituency’s choices of attire and behaviour on its premises during the course of extending its services may be a good example here. On the other hand, invisible power works by “influencing how individuals think about their place in the world, this level of power shapes people’s beliefs, sense of self”. Invisible power works through processes of socialization Gaventa (2006:29).

## **2.9 Conclusion**

The point is that, the position of the Ethiopian Episcopal Church and some of its affiliated FBOs that pursue, on the ground, initiatives favourable to the advancement of women’s position. With respect to FBOs’ spiritual and social collection, what is emerging from the literature is that many such organizations undoubtedly play a crucial role in supporting women’s daily survival strategies, whether in terms of surviving material hardship or developing the inner spiritual strength to cope with emotionally difficult circumstances.

The contention that FBOs offer a more holistic framing of development by tackling the spiritual and the material has certainly been an appealing dimension for many men and women. However, the danger lies when the spiritual, the material and the political are combined to restrict or limit choices, as opposed to enhancing them. This research has argued that in the light of the wide diversity of service delivery organizations, it would be as misleading to make generalizations about FBOs as about their secular counterparts. While faith-based and secular organizations share many similar challenges, the former pose specific questions regarding how the relationship between religion and action is conceived and mediated.

In some cases FBOs’ agendas are closely tied to those of organized religious establishments. Often, the most conservative FBOs that prescribe traditional gendered roles for men and women have been the ones to receive the most media attention. However, other FBOs that have sought to contest hierarchies and unravel power relations have been active, without necessarily abandoning their religious identity. In the case of FBOs, their transformed roles in the public arena may conflict with the limitations of transformative gender relations at home. Thus, spiritual and activist experiences within FBOs provide different women with different opportunities

to exercise agency, but this does not always entail enhancing their choices in all spheres of life. Further, it should not be assumed that ideologies, no matter how patriarchal or reactionary, can be treated as reflecting the community's beliefs and values because they emanate from FBOs. Certainly not all FBOs working on a grassroots level are grassroots organizations. In many cases, transnational FBOs play critical roles in seeking to displace local faiths and practices and impose their own. Such processes do not necessarily reflect a secular versus religious values struggle, but one between local and introduced variants of the same religions of thinking and living that tend to replace poverty. The church has a profound role to play in addressing this fundamental dimension of poverty.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter deals with the research methodology that was employed in the study. Myers (2009) describes a research methodology as a strategy of inquiry, which moves from the underlying assumptions to research design and data collection. De Vos et al (2005) states that, *research methodology* is a tool in collecting data and processing framework of the research process. Therefore, it is the central part of the research methodology to give clarity on how the research has been conducted. Research methodology brings about collecting of data, requires a reflection on the planning, structuring and execution of the research in order to comply with the demands of the truth, objectivity and validity. Although there are other distinctions in the research modes, the most common classification of research methods is into qualitative and quantitative. The chapter further gives a detailed summary of the research design instruments, variables in the quantitative and qualitative analysis used and how the data were collected and analysed. Also, a brief introduction, theoretical framework, population and sampling and data analysis procedure employed. Ethical considerations which guided this research are explained and the role of the researcher.

#### **3.2 Research Design**

A research design can be defined as a strategic framework for action, to guide the arrangement of conditions for the collection and analysis of data in such a way that there will be a combination of research questions and the implementation of the research (De Vos, 2005). A research design, therefore, provides a plan that may specify how the research was executed in a manner that allows for the research questions to be answered. It may also involve multiple decisions about the way data were collected and analysed. It also ensures that the final report answers the initial research question (Blanche and Durkheim, 1999). Thus, in order to answer the researched questions in this study, the research adopted a mixed method design known as methodological triangulation.

This study used a mixed method design, which is a procedure for collecting, analysing and “mixing” both quantitative and qualitative data (Tashakkori & Teddlie, 2003). The rationale for mixing is that neither quantitative nor qualitative methods are sufficient by themselves to capture the trends and details of the situation, such as a complex issue of the role of Faith Base Organization (FBO’s) towards poverty alleviation. When used in combination, quantitative and qualitative methods complement each other and allow for more complete analysis (Green, Caracell & Graham, 1989). In quantitative research, a researcher relies on numerical data (Charles & Mertler, 2002). He uses post positivist claims for developing knowledge, such as cause and effect thinking, reduction to specific variables, hypotheses and questions, use of measurement and observation, and the test of theories. A researcher isolates variables and causally relates them to determine the magnitude and frequency of relationships. In addition, a researcher himself determines which variables to investigate and chooses instruments, which will yield highly reliable and valid scores. Alternatively, qualitative research is “an inquiry process of understanding” where the researcher develops a “complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural setting” (Creswell, 2002: 15). In this approach, the researcher makes knowledge claims based on the constructivist

Mertens (2003:132), observed that “qualitative research, data are collected from those immersed in everyday life of the setting in which the study is framed. Data analysis is based on the values that these participants perceive for their world” Ultimately, it “produces an understanding of the problem based on multiple contextual factors” (Miller, 2000). In a mixed method approach, the researchers build the knowledge on practical grounds asserting truth is “what works” (Creswell, 2003). The positive use of these approaches, as well as variables and components of analysis are most suitable for finding an answer to the research question (Tashakkori & Teddlie, 1998). A major principle of pragmatism is that quantitative and qualitative methods are compatible. Thus, both numerical and text data, collected sequentially or concurrently, can help better understand the research problem. While designing a mixed methods study, three issues need consideration: priority, implementation, and integration (Creswell, Plano Clark, Guttman, & Hanson, 2003). Priority refers to which method, either quantitative or qualitative, gives more emphasis in the study. Implementation refers to whether the quantitative and qualitative data collection and analysis come in

sequence or in chronological stages, one following another, or in parallel or concurrently. Integration refers to the phase in the research process where the mixing or connecting of quantitative and qualitative data occurs.

The goal of the quantitative phase was to identify the potential predictive power of selected variables on the role of FBO's towards poverty alleviation and to allow for purposeful selection of informants for the second phase. Qualitative multiple case study approach was used to collect text data through individual in-depth- interviews, documents, and elicitation materials to help explain why certain external and internal factors, tested in the first phase, may be significant predictors of the FBO's role in poverty alleviation. The rationale for this approach is that the quantitative data and results provide a general picture of the research problem, i. e., the role of FBO's towards poverty alleviation in Ethiopian Episcopal Church. Examine the role of FBO's in poverty alleviation, while the qualitative data and its analysis, refine and explain those statistical results by exploring participants' views in more depth. The priority in this design is given to the qualitative method, because the qualitative research represents the major aspect of data collection and analysis in the study, focusing on in-depth explanations of quantitative results by exploring four maximal variation cases. A smaller quantitative component goes first in the sequence and is used to reveal the predicting to determine the impact of FBO's program memes on the community members. The quantitative and qualitative methods are integrated at the beginning of the qualitative phase while selecting the participants for case study analysis and developing the interview questions based on the results of the statistical tests. The results of the two phases were also integrated during the discussion of the outcomes of the whole study.

Mixing methods can be something other than scaling reliability and convergent validation. It captures a more complete, holistic and contextual portrayal of the unit(s) under study. That is, beyond the analysis of overlapping variance, the use of multiple measures may also uncover some unique variance which otherwise may have been neglected by single methods. It is here that qualitative methods, in particular, can play an especially prominent role by eliciting data and suggesting conclusions to which quantitative methods would be blind. Therefore, the approach of mixing methods was adopted in this study because the researcher felt that it is broader and can also

encompass combining different qualitative research methods. The effectiveness of a methodological triangulation approach rests on the premise that the weakness in each single method will be compensated by the counter balancing strengths of another.

Thus, it is assumed that multiple and independent measures do not share the same weaknesses or potential for bias (Todd, 1979). He further argues that although it has always been observed that each method has assets and liabilities, methodological triangulation approach purports to exploit the assets and neutralise, rather than compound the liabilities. Therefore, the justification for using methodological triangulation is that no individual method of study can provide a satisfactory explanation of the issue being studied. Leedy and Ormrod (2005) argue that the resulting dialectic of learning thrives on the contrasts between what seems self-evident in interviews, what seems to underlie the lay discourses, what appears to be generally true in surveys, and which differences arise when comparing all these with official interpretations of the same thing. Therefore, elements of the context are illuminated. In this sense, methodological triangulation approach was used not only to examine the same phenomenon from multiple perspectives, but also to enrich our understanding by allowing for new or deeper dimensions to emerge.

Therefore, methodological triangulation was chosen for this study because it enabled the incorporation of a broader study group and contributed a more in-depth investigation of the subjects. It was accomplished in this study by combining a quantitative questionnaire with in-depth interviews as well as focus group discussions. The questionnaire method was selected as the first method of data collection in this study because it was expected that it would produce varying amounts of important information and make possible the identification of notable issues for investigation during the ensuing interviews and for focus group discussions. Although the interviews and focus group discussions focused on a much narrower range of subjects, they provided the opportunity to explore in greater depth issues and concerns that could not be examined in detail in the questionnaire.

### **3.3 Area of Study**

Sunday River Valley Local Municipality (SRVLM) is one of the eight municipalities that fall within the jurisdiction of the Cacadu District, which is situated within the Eastern Cape Province. The Sundays River Valley Municipality (SRVM) is one of the developing local municipalities within the Cacadu District Municipality (Western Region). It is located in the Eastern Cape approximately 80km north and east of the Nelson Mandela Bay Municipality. The municipality boasts with its eco-tourism and agricultural potential. The Addo Elephant National Park (AENP) and citrus production are two important economic drivers in the SRVM. The AENP has given rise to a number of booming B & B's and private lodges. Our close proximity to the Coega Industrial Development Zone has led to our Addo. The municipality recognises and supports the creation of wealth in local communities through private enterprises, community works programme and productive Public-Private Partnerships.

#### **3.3.1 Profile of Sundays River Valley Local Municipality**

Sundays River Valley Municipality (SRVM) is one of the nine municipalities that fall within the jurisdiction of the Cacadu District, which is situated within the Eastern Cape Province. According to Global Insight statistics (2010) the population of SRV was approximately 39 000 people of whom 80% were African, 16% Coloured and 3% White. In spite of a youthful population structure (see age structure) population growth has been showing a steady decline, indicating a fair amount of out migration. Local perceptions around population indicate the opposite to these findings and local informants argue that the population of Sundays River should be around 60 000.

#### **3.3.2 Age Structure**

The age structure depicted below suggests that the Sundays River Valley Municipality has a relatively youthful population. The age structure mapped in the pyramid below is very similar to that of South Africa as a whole, but with certain notable exceptions (Global Insight statistics, 2010)):

- A relative deficit of males aged 40 to 65, possibly indicating out migration
- A relative surplus of men and women aged 25-35, possibly as a result of relatively rapid population growth in the late 1980's and low levels of out migration

- A relative deficit of boys and girls aged 5-20, possibly indicating that they are being raised and educated in areas with better education opportunities.

### **3.3.3 HIV/AIDS profile**

HIV/AIDS pandemic has an impact on labour supply, through increased mortality and morbidity. This is compounded by loss of skills in key sectors of the labour market. The long period of illness associated with AIDS reduces labour productivity. One review reported that the annual costs associated with sickness and reduced productivity as a result of HIV/AIDS. These costs reduce competitiveness and profits. Government incomes also decline, as tax revenues fall, and governments are pressured to increase their spending, to deal with the rising prevalence of AIDS, thereby creating the potential for fiscal crises. The socioeconomic characteristics of any population are the primary resources to the overall performance, not only of the economy within which they are active, but also the larger regional economy. The agricultural industry, centering mainly on citrus fruit, dairy and chicory farming, plays a major role in the economy and functioning of the region; it alone counts for 31.2% of the GGP and 47.7% of employment (Global Insight statistics, 2010).

### **3.3.4 Education**

Improvement in educational attainment is showing rapid and sustained progress. Key dimension that directly influences the potential employability of community members is their educational background and level of skills that they possess. The level of education and skills within a region impacts on many factors, including: the productive efficiency of investments (e.g. health and capital), employment potential, the gender gap and productivity and income levels. Education is therefore acknowledged as being inextricably linked to the economic development of an area and to a growing middle class. The level of education for SRVM population is reflected in table format with specific reference to the number of people with primary, secondary and tertiary qualifications.

**Table 2.1: Highest Level of education achieved by persons older than 20 years**

WARD	TOTAL POPULATION	NO SCHOOLING	SOME PRIMARY	COMPLETE PRIMARY	SECONDARY	GRADE 12	HIGHER
1	6100	606	1197	375	1170	390	66
2	6476	693	1128	432	1038	456	216
3	6990	966	1344	372	972	321	246
4	4867	840	732	228	708	258	96
5	6482	930	1236	399	1056	267	24
6	5157	867	927	288	783	255	72
7	5508	564	1080	396	864	414	105
<b>TOTAL</b>	<b>41 580</b>	<b>5461</b>	<b>7642</b>	<b>2487</b>	<b>6594</b>	<b>2363</b>	<b>827</b>

Source: Integrated Development Plan (2009).

Even considering the distribution of the population per ward, the figures given a fair indication of the wards with the most limitations in terms of education.

**Key Issues:**

- a) Ward 5 shows the least number of persons qualified at matric or higher level (4.5%);
- b) Ward 3 indicates the highest number of persons with matric or higher level (10.38%);
- c) Ward 4 indicates the highest levels of non-schooling (17.25%) followed by ward 6 (16.81%), ward 5 (14.37%) and ward 3 (13.8%).
- d) SRVM has the lowest % of non-school (13, 1%) compared to CDM (15%) and Eastern Cape (22, 8%)

**Table 2.2: Literacy and non-literacy levels**

	2009	2010	2011	2012
Literate Rate	52.9%	54.70%	55.90%	57.50%
Illiterate Rate	47.1%	45.30%	44.10%	42.50

Integrated Development Plan (2009)

### **3.3.5 Labour and unemployment**

White unemployment is historically low and has therefore not been included in this profile. African female unemployment is relatively low by South African standards at less than 20% African male unemployment is relatively low, but as this is the official definition of unemployment and excludes permanently discouraged work seekers; the actual unemployment rate is likely to be much higher. The problem is much worse in the case of Coloured Males and Females where the official rate is 50% plus.

### **3.4 Population and sampling**

This chapter describes the methods applied in researching this thesis. The case study approach has been chosen to investigate poverty and fbo in Sundays River Municipality. The sampling procedures is described, followed by the means of data collection. Methods of data analysis and the limitations of the research are discussed. Finally the framework for the study is introduced.

#### **3.4.1 Sampling procedure**

The FBO's were chosen as a subject of this research because of their role played in poverty within the local municipality. The researcher is interested in the activities they implement to poverty alleviation. Sundays River Valley Municipality (SRVM) was used to identify the potential survey. The researcher then utilized secondary information from SRVM. The researcher used the case study approach to investigate issues relevant to FBO's operations in SRVM.

### **3.5 Justification of methodology**

Case study research methodology was applied for this research. The case study is defined as "a research methodology based on interviews that is used in a thesis involving a body of knowledge". The justification for use of this methodology to investigate contemporary phenomena in different areas, social work, political and economic socially has been recognized by many researchers (Halinen and Tornroos 2005) the case study research is concerned with describing real world phenomena rather than developing normative decision models. The case study approach is a highly appropriate method for investigating the dynamics of poverty and FBO's. Population can be defined as any set of people or events from which the sample is selected and to which the study results will generalize. De Vos (2005) defines a population as a collection of items of interest in research; the population represents a group that one

wishes to generalize the research to. Populations are often defined in terms of demography, occupation, time and care requirements. The sample was made up of 20 church leaders from whom qualitative data was collected and 100 beneficiaries of church poverty programmes who were administered a questionnaire. For the purpose of the qualitative phase of the study, the purposeful sampling was used. It implies intentionally selecting individuals to learn to understand the central phenomenon (McMillan & Schumacher, 1994). The idea is to purposefully select informants, who were best to provide answers to the research questions and who were “information rich”.

A sample is that segment of the population that is selected for investigation. It is a subset of the population. The method of selection may be based on a probability or non-probability approach. A non-probability sample which would be used in this research is a sample that has not been selected using a random selection method (Bryman, 2004). The researchers would make use of a form of sampling method in which the selection of the sample is based on the judgment of the researcher as to which subjects best fit the criteria of the research. Purposive sampling technique’ which is a non-probability sampling method would be used to select participants for this research paper. It is defined as the method of sampling, where the researcher deliberately selects the subjects against one or more trait to give what is believed to be a representative sample. This approach may indeed succeed in achieving a cross-section of the population (Gray, 2009).

Purposive sampling targets a particular group of people with characteristics known to the researcher. This usually happens when the desired population for the study is very difficult to locate and recruit for a study. The above-mentioned sampling technique was taken into consideration to improve the efficiency and consistency of the sample. For instance, the inclusion of different racial groups, gender, and age groups will be the right of way of this research project.

The other sampling technique used was purposive/ judgemental sampling, which were used to select participants for in-depth interviews. Bless, Higson and Kagee (2007) argue that a sample is chosen according to what the researcher considers to be typical units. The participants were purposefully selected to obtain rich data. The strategy was

to select units that were judged to be the most common in the population under investigation. Saunders, Lewis and Thornhill (1997) state that purposive or judgmental sampling enables a researcher to select cases that best enable him/her to answer research questions and meet objectives, goes on to mention that under purposive sampling there is a common strategy called heterogeneous or maximum variation sampling which enables a researcher to collect data in order to describe and explain the key themes under observation.

### 3.5.1 Phase I: Quantitative

**Table 3.1: Data Collection data source, sample and sample size**

<b>Number</b>	<b>Type of Data Collection method</b>	<b>Interview Sample</b>	<b>Sample size</b>
1	Questionnaire	Beneficiaries	100
2	In-depth Interview	Key informants	20
Total			120

### 3.5.2 Data collection instruments

The questionnaire that was used in this study was devised after a comprehensive review of literature on FBO's and poverty alleviation. The questionnaire consisted of 100 main questions that used a Likert scale for responses. This self-report measure asked the respondents to indicate the extent to which they agreed to the statement on social grants given. Ratings ranged from 1. Strongly Agree, 2. Agree, 3. Neutral 4. Disagree and 5. Strongly Disagree. Further, the questionnaire used in this study had closed-ended questions which had a finite set of answers from which the respondent had to choose. . The benefit of closed-ended questions is that they are easy to standardize, and data gathered from closed-ended questions lend themselves to statistical analysis. The questionnaire was composed of four sections, which addresses the objectives of the study. The sections included:

- Section A: Biographical Information.
- Section B: The role of FBO's in poverty alleviation
- Section C: The deliberate results of FBO's in poverty alleviation
- Section D: The unintended consequences

Section A, which had background and biographical information, contained questions on demographic characteristics, including age, gender, marital status, educational level and the major area of the municipality in which the respondent lived. It also looked at the employment status and the duration of being a beneficiary. Section B focused on the impact of poverty alleviation on beneficiaries, while Section C investigated the intended aims of FBO's including, sustainability of beneficiaries becoming in the long run approach, community development and economic activity. It also dealt with the extent to which the FBO's had impacted on the beneficiaries. This section investigated the extent to which the standard of living for beneficiaries had changed since the involvement of FBO's.

Section D focused on the deliberate results of FBO's. It explored the degree to which unemployed beneficiaries had the drive to search for employment and their attitudes towards work and how jobs were perceived in their communities.

### **3.5.3 Data Analysis**

Data screening included the descriptive statistics for all the variables, information about the missing data, linearity and homoscedasticity, normality, multi collinearity and singularity. Descriptive statistics for the survey items was summarized in the text and reported in tabular form. Frequency analysis were conducted to identify valid percentage for responses to all the questions in the survey. The research question "FBO's and poverty alleviation in Sundays River Municipality" The underlying assumptions of discriminant analysis are multivariate normality, homogeneity of variances and linearity. That is why data screening at a primary stage in the analysis is important. If the data does not satisfy these assumptions, the statistical results could not be a precise reflection of reality. In case the data does not meet the underlying assumptions the transformation procedure could be performed. The result of the analysis was reported in the form of the discussion. The Eigen values provided the information of what percentage of variance is accounted for by the discriminant function.

### **3.5.4 Reliability and Validity**

In quantitative research, reliability and validity of the instrument are very important for decreasing errors that might arise from measurement problems in the research study. Reliability refers to the accuracy and precision of a measurement procedure (Thorndike, 1997). The stability or test-retest reliability of the survey instrument was

obtained through the pilot testing of the instrument. The stability or test-retest reliability shows if the same results are obtained with repeated administering of the same survey to the similar study participants. Results of the actual survey were then compared and correlated with the initial results in the pilot study and expressed by the “Pearson coefficient” (Bless, Higson-Smith: 2000).

This helped assess how well the various items in a measure appear to reflect the attribute, which is being measured. Inter-item correlation examined on the basis of the correlation matrix of all items on the scale, corrected item-total correlation, and alpha if an item is deleted. The analysis provided information on which items need rewording or even need removal from the scale. Validity refers to the degree to which a study accurately reflects or assesses the specific concept or construct that the researcher is attempting to measure (Thorndike, 1997). Content, criterion-related, and construct validity of the survey instrument were established.

This helped assess whether the survey questions seem relevant to the subject it is aimed to measure, if it is a reasonable way to gain the needed information, and if it is well-designed. Criterion-related validity, also referred to as instrumental or predictive validity, is used to demonstrate the accuracy of a measure or procedure by comparing it with another measure or procedure, which has been demonstrated to be valid (Bless, Higson-Smith: 2000) For this purpose, the self-designed survey questionnaire for this study was compared on the consistency of the results with existing instruments, measuring the same construct. Continued efforts were made to learn if one or more instruments were available. At this date nothing was located. Construct validity seeks agreement between a theoretical concept and a specific measuring device or procedure.

To achieve construct validity, factor analysis of the survey items was performed, both after the pilot and the major study. Factor loadings for survey items show a correlation between the item and the overall factor (Tabachnick & Fidell, 2000). Ideally, the analysis produced a simple structure, which is characterized by the following: (1) each factor had several variables with strong loadings, (2) each variable had a strong loading for only one factor, and (3) each variable had a large communality, i. e. degree of shared variance (Kim & Mueller, 1978). Construct validity also addresses the concern of having the results produced by one’s measuring instrument being able to

correlate with other related constructs in the expected manner (Carmines & Zeller, 1991).

### **3.6 Phase II Qualitative**

#### **3.6.1 Data Collection**

The qualitative phase in the study was focused on explaining the results of the statistical tests, obtained in the first, quantitative phase. The multiple case study design was used for collecting and analysing the qualitative data. A case study is a type of ethnographic design and is an exploration of a “bounded system” or a case over time, through detailed, in-depth data collection involving multiple sources of information and rich in context (Creswell & Maitta, 2002). In this study, the instrumental multiple cases served the purpose of “illuminating a particular issue” (Creswell, 2002: 485), and they described and compared to provide insight into an issue. The primary technique was conducting in-depth semi-structured on a one or face-to-face interviews with church leaders and, Individual interviews with the significant others of selected participants were also conducted. Qualitative data was collected using an in-depth interview guide. The data collection was face-to-face interviews.

The data was gathered by means of semi structured interview guide. Semi- structured interviews are defined as those organized around areas of particular interest, while a long considerable flexibility in scope and in-depth interviews a one –to one method of detailed data collection that involves an interviewer and an interviewee discussing specific topics in depth (Hennink, Hutter and Bailey, 2011). In-depth interviews may therefore be described as a conversation with a purpose. The purpose of this study was to gain insight into FBO's and poverty in Sundays River Valley Local Municipality. Therefore, the analysis of the questionnaire data provided important indications for the ensuing evolution of the interview schedule.

The in-depth interview guide used in this research is 100 questionnaires and 20 in-depth interviews. The structure of the interview guide includes an introduction, opening questions and a series of general opening questions followed. The researcher conducted 20 interviews mostly in Xhosa language. . However, those who were English literate were interviewed in English. All the qualitative interviews were data audio taped and later prescribed. Observations and jotting of notes to complement the audio taped information was also used. Triangulation of different data sources is

important in case study analysis (Creswell, 2002). Academic transcripts were used to validate the information obtained during the interviews. The participants were asked for consent to access their transcripts, while the information regarding the courses and grades was received through the researcher's advisor. I also asked participants to provide elicitation materials.

An in-depth interview is a one-to-one method of detailed data collection that involves an interviewer and an interviewee discussing specific topics in depth (Hennink, Hutter and Bailey, 2011). In-depth interviews may therefore be described as a conversation with a purpose. The purpose for this study was to gain insight into role of FBO's towards poverty alleviation. Therefore, the analysis of the questionnaire data provided important indications for the emerge development of the interview schedule. The in-depth interview guide used in this study was more focused and structured. The structure of the interview guide included an introduction, opening questions, key questions and closing questions. In the introduction section, the guide included introductory points to remind the interviewer what to tell the participant at the beginning of the interview. During the introduction the interviewer introduced herself, explained the purpose of the research, and what was going to be done with the data that was going to be collected after that the participant was informed about the ethical issues which included confidentiality of the interview and anonymity of the respondent.

Further permission was sought for audio-recording and the interviewer also indicated what the researcher would do with the recording after providing all the information, the interviewer then asked the participant if he/she was willing to be interviewed and then asked for consent. After the introduction, there were some general questions about the background of the participant. Information on the age, educational level, marital status, employment and type of grants being received was gathered. These questions had a dual purpose; firstly, to provide some background on the participant, which enabled the interviewer to gain some context about the participant, and, secondly, to begin the process of building a rapport in the interview. Since the questions were easy to answer the participants were able to become comfortable in the interview setting and with the interviewer. A series of general opening questions followed. The aim of these questions was to continue building rapport with the participants so that they

could feel comfortable enough to start telling their story. These questions were broadly related to the key topics on the interview guide.

However, the central part of the interview included the key questions. These were the essential questions on the research topic which were designed to collect the core information that would answer the research questions. In this phase many probes were used to gain detailed information; examples, explore nuances in what was shared and to understand the issues from the perspective of the participant. Even though the interviewer at this stage would have collected the information needed, the interview guide was made up of closing questions which followed after the key questions. The closing questions allowed for the reduction of the rapport that was established and created a distance before leaving the interview. Hennink, Hutter and Bailey (2011:114) argue that, "it would simply not be ethical to leave the interviewee in an emotionally vulnerable state or with painful memories, meaning one has to fade out from the interview". Therefore there were broad general questions posed to the participant which allowed for closure. Nevertheless, the in-depth interviews were undertaken to determine whether the qualitative findings would confirm the findings of the quantitative data. These were individual tape-recorded interviews with each interview being 30 to 45 minutes in duration. Theoretical saturation was accomplished with the representative cases.

### **3.6.2 Data Analysis**

In the qualitative analysis, data collection and analysis proceed simultaneously (Merriam, 1998). In the second, qualitative phase of the study, the text and image data obtained through the interviews, documents and elicitation materials were coded and analysed for themes. The steps in qualitative analysis included: (1) preliminary exploration of the data by reading through the transcripts and writing memos; (2) coding the data by segmenting and labelling the text; (3) using codes to develop themes by Aggregating similar codes together; (4) connecting and interrelating themes; and (5) constructing a narrative (Creswell, 2002). To augment the further discussion, the visual data display was created to show the evolving conceptual framework of the factors and relationships in the data (Miles & Huberman, 1994).

Data analysis involves developing a detailed description of each case of church programme on poverty alleviation. During the analysis the researcher situated the

case within its context so the case description and themes are related to the specific activities and situations involved in the case. This analysis is rich in the context or setting in which the case presents itself (Merriam, 1998). Based on this analysis, the researcher provided a detailed narration of the case, using either an elaborate perspective about some incidents, chronology, or major events followed by an up-close description. In multiple case study design, the analysis is performed at two levels: within each case and across the cases (Stake, 1995). Analysis of this data can be a holistic analysis of the entire case or an embedded analysis of a specific aspect of the cases (Yin, 1994). In the proposed study, first, each case of the selected Church was analysed for themes. Then, all the cases were analysed for themes that were either common or different. This shows the extent to which the identified factors have similar or different effect on the study. In the final phase, the researcher interpreted the meaning of the cases and reported the “lessons learned” (Lincoln, & Guba, 1985).

### **3.6.3 Establishing Credibility**

The criteria for judging a qualitative study differ from quantitative research. In qualitative design, the researcher seeks believability, based on coherence, insight, and instrumental utility (Eisner, 1991) and trustworthiness (Lincoln & Guba, 1985) through a process of verification rather than through traditional validity and reliability measures. The uniqueness of the qualitative study within a specific context precludes its being exactly replicated in another context. However, statements about the researcher’s positions – the central assumptions, the selection of informants, the biases and values of the researcher – enhance the study’s chances of being replicated in another setting (Creswell, 2003). To validate the findings, i. e., determine the credibility of the information and whether it matches reality (Merriam, 1988), four primary forms were used in the qualitative phase of the study: (1) triangulation – converging different sources of information (interviews, documents, questionnaires); (2) member checking – getting the feedback from the participants on the accuracy of the identified categories and themes; (3) providing rich, thick description to convey the findings; and (4) external audit – asking a person outside the project to conduct a thorough review of the study and report back (Creswell, 2003; Creswell & Miller, 2002).

### **3.7 Research Permission and Ethical Considerations**

Ethical issues were addressed at each phase in the study. In compliance with the regulations of the Institutional Review Board (IRB), the permission for conducting the research must be obtained (Institutional Review Board, 2001). The Request for Review Form was filed, providing information about the principal investigator, the project title and type, source of funding, type of review requested, number and type of subjects. Application for research permission contained the description of the project and its significance, methods and procedures, participants, and research status. Based on these, the University of Fort Hare provided an ethical clearance for the conduct of the study. An informed consent form was developed. The form stated that the participants were guaranteed certain rights, agree to be involved in the study, and acknowledge their rights are protected. A statement relating to informed consent was fixed to the survey and reflects compliance by participation.

The anonymity of participants was assured and protected by numerically coding each returned questionnaire and keeping the responses confidential. While conducting the individual interviews with the selected respondents, they were assigned fictitious names for use in their description and reporting the results. All study data, including the survey electronic files, interview tapes, and transcripts, were kept in locked metal file cabinets in the researcher's office and will be destroyed after a reasonable period of time. Participants were told that the summary data to be disseminated to the professional community, but in no way it was possible to trace responses to individuals. Research that involves human beings is guided by certain principles that are obligatory to the researcher (the researcher is bound to obey them) (Bless, Higson & Kagee, 2006). This is because humans have feelings, rights, choices as well as their pre-conceived ideas about things. This means, therefore, that when dealing with them researchers must not, in anyway, ignore those personal values and people's self-worth, especially when researching about sensitive topics for example crime.

The rationale behind this is that other people might have bad experiences about crime, so they must not be exploited because of the advancement of knowledge. The following ethical principles are at the heart of this research paper. Sometimes it coerces people to reveal or to share some most painful, personal, deep and sensitive experiences or ideas. The following ethical issues were considered during the research processes:

### **3.7.1 Voluntary participation**

Respondents were encouraged to participate out of free will. Social research, according to Babbie (2004: 63), represents an intrusion into people's lives. A major tenet of social research ethics is that participation should be voluntary. Women and men who participated in the study were given consent letters to confirm that they were willing to participate. The research aims and objectives were properly explained to them before the commencement of data collection. Respondents were encouraged to participate voluntarily. The ability to participate voluntarily ensured more accurate results.

### **3.7.2 Avoidance of harm**

In carrying out the study, dangers such as physical, emotional or psychological harm were closely guarded against and thoroughly examined and respondents were asked for their genuine assessments. Babbie (2004: 64) indicates that social research should never injure people being studied, regardless of whether they volunteered for the study or not.

### **3.7.3 Anonymity and confidentiality**

Anonymity exists when participants' identities cannot be linked, even by the researcher, to their actual data or responses. Confidentiality is the management of data to prevent participants' identities from being linked to their responses. Therefore, the participants were not asked for their names or identity numbers. The respondents were clearly informed on the aspect of confidentiality. According to Fraenkel (1990), the issue of confidentiality is one which underpins all qualitative research and is seen to be a major issue in qualitative research. Privacy is highly valued and researchers need to ensure that participants' privacy is respected.

Privacy often involves personal background and information such as age, political belief, religion, finance, and family. Since the topic under investigation involves information on people's age, beliefs and personal experiences, in-depth interviews were employed whilst maintaining participant anonymity. According to Byrne (2001), a researcher can protect the privacy of research participants by ensuring anonymity and/or confidentiality. The respondents were clearly informed on the aspect of confidentiality. During the interviews and no names were asked of the participants and

confidentiality was adhered to. The confidentiality procedures were explained to the participants. They were also informed that no one would access the information they had shared with the researcher. The only person who would get the results was the thesis supervisor from whom their identity would be protected and their names would not be mentioned.

Poverty is one of the most sensitive topics that are researched. Sometimes it coerces people to reveal or to share some their most painful, personal, deep and sensitive experiences or ideas. In this regard, first of all, the information received from research participants will not be shared with another person. It will stay between the researcher and the respondent, and for coordination purposes, the coordinator has to have access to such information. Secondly, participants will answer the questionnaire at their own private places and they will remain anonymous through the completion of the research paper. All participants in this research will, therefore, not be exploited in any way. Instead, they will also gain insights in understanding behaviours and personalities of those surrounding them, and even their own personalities, and thus come up with ways of adjusting to their environment.

#### **3.7.4 Informed Consent**

An informed consent form was developed. The form stated that the participants were guaranteed certain rights, agreed to be involved in the study, and acknowledged that their rights are protected. The anonymity of participants was protected by numerically coding each returned questionnaire and keeping the responses confidential. While conducting the individual interviews with the selected respondents, they were assigned fictitious names for use in their description and reporting the results. All study data, including the survey electronic files, interview tapes, and transcripts, were kept in locked metal file cabinets in the researcher's office and destroyed after a reasonable period of time. Participants were told summary data will be disseminated to the professional community, but in no way it will be possible to trace responses to individuals. Obtaining participant consent was one of the fundamental practices that were adhered to. Consent was obtained by explaining the objectives of the study and what it entailed to the participant. According to Corti, Day and Backhouse (2000), research should, as far as possible, be based on participants' free and voluntary informed consent. The authors further state that participants "Should be aware of their

right to refuse to participate; understand the extent to which confidentiality will be maintained; be aware of the potential uses to which the data might be put; and in some cases be reminded of their right to re-negotiate consent.” Informed consent can therefore be defined as “a procedure for ensuring that research participants understand what is being done to them, the limits to their participation and awareness of any potential risks they incur” (Corti, Day and Backhouse, 2000:67-70). At the outset, the topic of the research was described in detail.

The participants were given a full non-technical and clear explanation of the role and tasks expected of them so that they could be able to make an informed choice to participate in the research voluntarily. After all explanations were completed the educated participants were requested to complete consent forms that contained the same information, however; the illiterate participants agreed verbally to the informed consent. During this period, privacy, confidentiality, and a non-condemnatory attitude prevailed; this became an important aspect. In providing a framework of trust, the participants were informed about the research so that they could choose willingly to participate in the research. According to Bless, Higson and Kagee (2007:106), participants have a right to know what the research is about, how it will affect them, the risks and benefits of participation and the fact that they have the right to decline to participate if they choose to do so. The sampling technique used in this research compels the researcher to approach participants and propose their inclusion as respondents in the research. Firstly, the participants were told who the researcher was and what this research was all about. Secondly, the methods and procedures were explained to them thoroughly and they were given sufficient time to make their own decisions about participation. Thirdly and lastly, they were told that they have a right to terminate their participation at any stage of the research if they fell that way.

### **3.7.5 Respect for human dignity**

This principle serves as the first and basic step towards all other research principles. This means that if we obey other principles, we are having “respect for human dignity”. Respect for human dignity is a basic human right for all people and it includes the psychological variables of the person, culture, beliefs, as well as the biological variables. Therefore, respect of all the respondents and participants was ensured by the researcher and whoever was assisting the researcher.

### **3.8 The Role of the Researcher**

The researcher's involvement with data collection in the two phases of this study is different. In the first, quantitative phase, the researcher administered the survey and collects the data using the standardized procedures, reliability and validity checks of the instrument. The data analysis was performed using rigorous statistical analysis techniques and the results were interpreted based on the established values for the statistical significance of the functions. In the qualitative phase, the researcher assumed a more participatory role due to the "sustained and extensive experience with participants" (Creswell, 2003: 184) and personal involvement with the research topic. The researcher also knew some of the participants in the study worshipping with them. In addition, during the data collection procedure, he developed cordial and supportive relations with some participants. At the same time, the researcher does not originally belong to the researched area. These arguments, although not strong enough to eliminate the possibility for bias, provided some reasons why the researcher decided to neglect the warning not to conduct a qualitative research "in one's own backyard" (Creswell:2003). Extensive verification procedures, including triangulation of data sources, member checking, and thick and rich descriptions of the cases were used to establish the accuracy of the findings and to control some of the "backyard" research issues. Furthermore, a careful audit was done by the researcher's academic advisor on all research procedures and data analysis in the study.

### **3.9 Limitation of the study**

It was difficult sometimes to get an access through the FBO financial information and church policy to understand their mission . the reason for that is because most of the churches offices are not based locally

### **3.10 Conclusion**

In this chapter of the study, the area of study has been described in detail. The research design and the research approach employed in the study were fully explained. This chapter covered all the details related to the research design, population of the study, sample and sampling techniques, instruments of data collection and administration, how the data was analysed and the ethical considerations of the study.

## CHAPTER FOUR

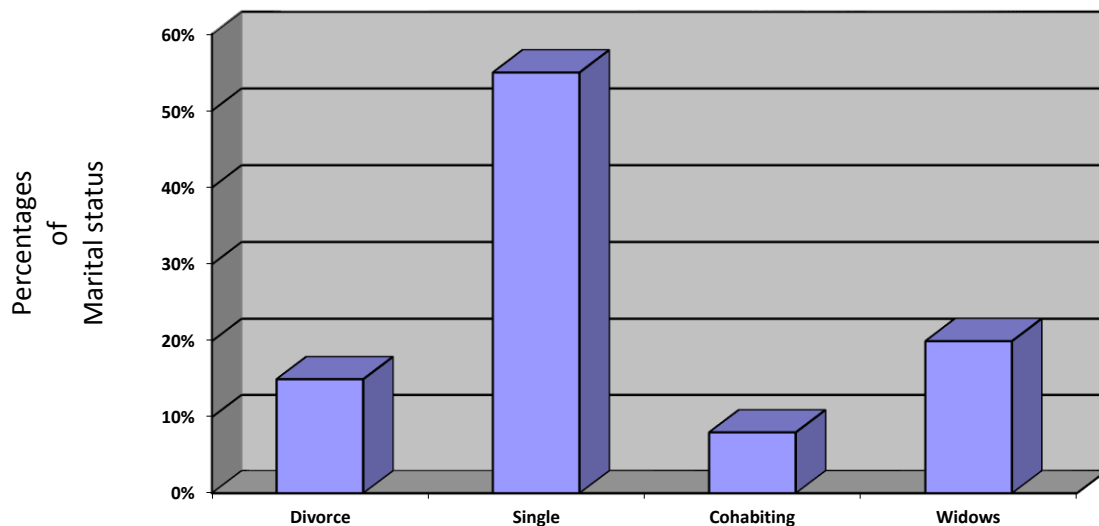
### PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

#### 4.1 Introduction

This study used two sets of samples, 100 beneficiaries who were administered survey questionnaires, and 20 beneficiaries who were subjected to one-on-one in-depth interviews. This chapter focused on data analysis and interpretation of the data that has been collected using the methods explained in chapter three of the study. This is where the mass of collected data is structured orderly to give meaning to collected data. Therefore this chapter presented the findings of the study in terms of the biographical information of the participants and also to answer the research questions. The aim of the study was find out the role of FBO's in poverty alleviation.

#### 4.2 Demographic characteristics of the respondents

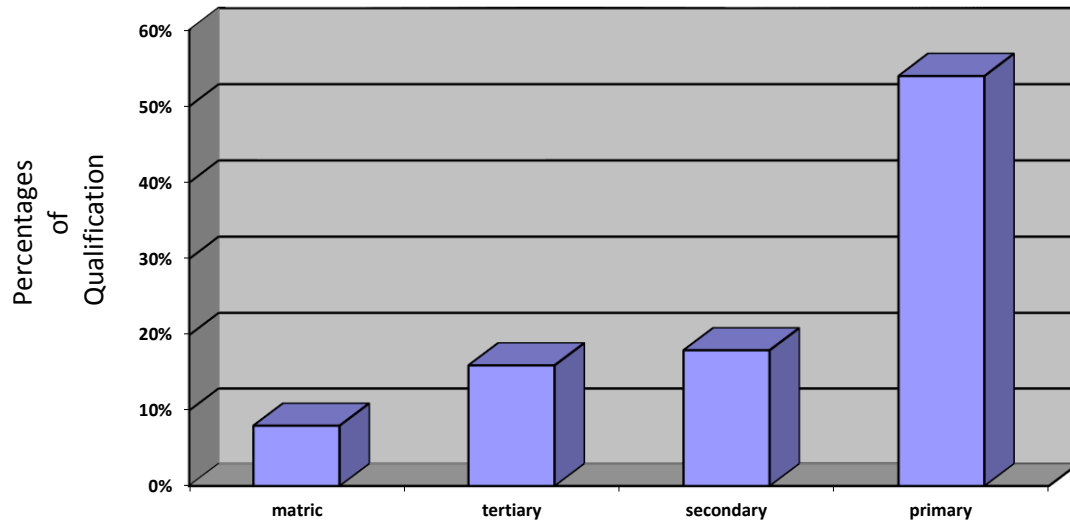
The characteristics of the respondents for the questionnaires are presented using different diagrams in order to summarise them. Figure 1 below shows the marital status of the respondents.



**Figure 4.1: Marital status of respondents**

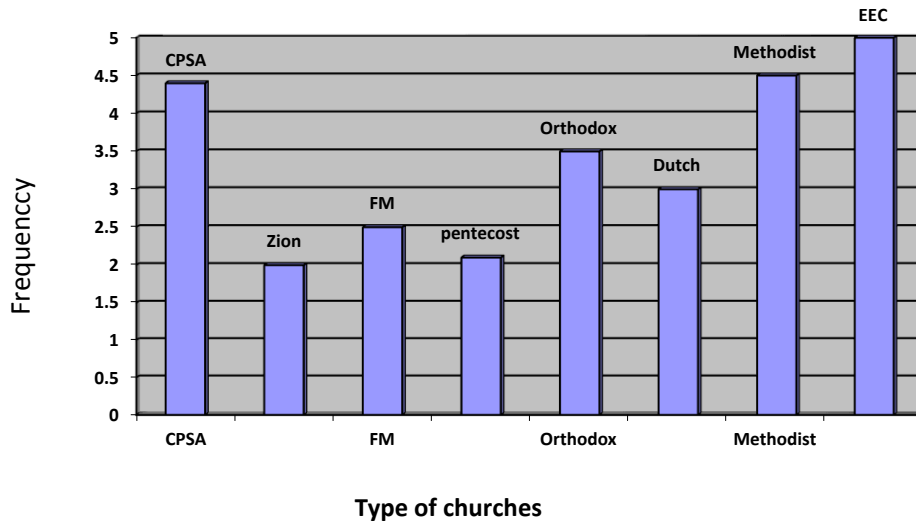
On marital status as depicted by Figure 4.1 indicates that the majority of the study participants were single, divorced, cohabiting and another one was widowed. To the

contrary, the single were living with their families who were also not married in small houses catering for so many siblings whom themselves have multiple of children. This implies that the responses came from personalities of different statuses. This was critical in ensuring data validity, reliability, trustworthiness as well as diversity of opinions. The next figure, fig. 4.2 is the educational levels of the participants.



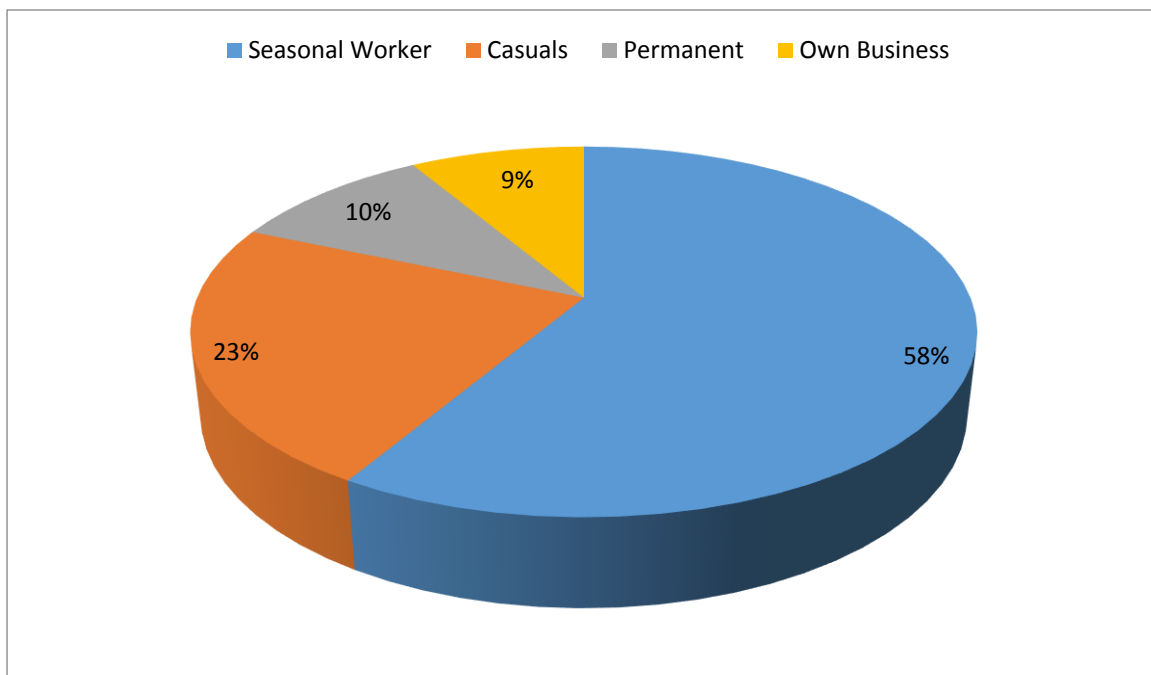
**Figure 4.2: Educational level of the respondents**

On literacy, the findings from Figure 4.2 and education level graphic representation revealed that the matriculates were below 10% only, the participants below 20%) were able to reach tertiary level and secondary level but the majority of participants of which are below 60% managed to reach primary level. This implies that most participants are being influenced by the farm industry in an area to go and work at the early age. This indicates a possibility of low literacy levels of the community members in the area they hail from. Figure 4.3 shows the types of church that are in the area where this study was conducted.



**Figure 4.3: Type of churches in the area**

The study findings from Figure 4.3 and Church level graphic representation revealed that the EEC is the highest rate of all, followed by Methodist Church and CPSA. The majority of other Churches rate from 3.5 and below. This implies that the community beliefs are diverse, which there are number of religious churches so people are not confined to worship in a certain church. Figure 4.4 reveals the employment status of the participants of the study.



**Fig 4.4: The distribution of employment status of respondents**

Study findings indicate that the majority (58 %) of the community members were seasonal workers whom most of the time they are without jobs and had to rely on the child support grant from Department of Social Development. This possibly meant there is a high level of poverty in because of unemployment. This is followed by 23% who were casual workers. Finally, ten and nine percent who were permanent and owned business respectively. Table 4.1 shows the gender distribution of the respondents.

**Table 4.1: Gender distribution of respondents**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	40	40
Female	60	60
<b>Total</b>	<b>100</b>	<b>100</b>

On gender, as displayed on Table 4.1 findings indicate that the responses are from both man and women reason being the woman are the majority in the community. Table 4.1 indicates that of all the respondents, 60% were females and 40% were males. As far as gender was concerned, by analysing the data collected during the survey, it became clear that, in general women As far as gender was concerned, by analysing the data collected during the survey. The above illustration portrays gender skewed dynamics females being the most affected by poverty as opposed to their male counterparts. Perhaps, this could be an indication that women are looking after their grandchildren and children because in some cases, anecdotal information on the ground suggest that some foreign nationals usually come for seasonal work and take their time off to make children with locals. Table 4.2 reveals that race distribution of the respondents.

**Table 4.2: Race distribution of the respondents**

<b>Race</b>	<b>Frequency</b>	<b>Percentage</b>
Xhosa	90	90
Coloured	10	10
Whites	None	None
<b>Total</b>	<b>100</b>	<b>100</b>

On gender, as displayed on Table 4.2 findings show that the responses were from Xhosa speaking and Coloured speaking reason being the Xhosa speaking were the majority in the community. Perhaps this also reflects what is seen in many communities where housing development takes place. RDP houses are built not because of their race but for those in need. As Table 4.2 illustrates, 90% of the study respondents were black people, while coloured people had respondent's representation of 10% in this research study. However, the research study had 0% of White and Indian representation. Table 4.3 shows the profile of the indepth interview participants.

**Table 4.3: Profile of in-depth interview participants**

Pseudonym	Age	Marital status	Occupation	Church
1.Rev S	55	Widow	Priest	E .E. C
2. Mr. M	66	Married	Elder	Dutch
3. Bishop	72	Married	Founder	Zion
4. Ms. JP	47	Married	Ward Councillor	Municipality
5. Ms. L	34	single	Youth leader	Youth forum
6. Mrs. S	38	Married	steward	Methodist
7. Mr. Rev	67	married	Deacon	Orthodox
8. Mrs. Z	52	Married	mothers union	Anglican
9. Rev M	45	Married	Rector	Anglican
10. Brother P	33	Single	Youth Leader	EE C
11. Pastor	40	Married	Junior Pastor	Faith Mission
12. Mr. B	53	Married	Ward councillor	Not reviled
13. Mr. O	43	Single	Community Policing Forum	Not affiliating to any
14. Miss A	34	Single	Political Org.	Not reviled
15. Mr. V	42	Married	Member	Dutch
16. Miss C	28	Single	Community Member	Not reviled

17. Miss. N	36	Single	Social Worker	Community Church
18. Mrs. D	38	Married	Police Sargent	Faith Mission
19. Mrs. F	52	Widow	Project Member	Anglican
20. Mrs. J	54	Separated	Lady Teacher	E EC

Indepth interview participants are displayed on Table 4.3. The table shows that the responses were from diverse denominations, gender and age group. This imply that community beliefs are diverse, which there are number of churches so people are not confined to share same views in a certain community. Four of the participants were young people who were between the ages of 30 to 35 and who were also taking a lead in a communal activities and the church. There were eight participants between the ages of 36 to 50. Also, there were eight participants between the ages of 51 to 70. The findings indicate that take note of a community development that takes place in their community. This improves the living conditions of the community, both socially and economically, taking into account their central values of solidarity.

### 4.3 Church income

Table 4.4 indicates the income of the different churches.

**Table 4.4: Church income**

Name of the Church	Monthly income
CPSA	R13000
Zion Evangelical Church	R4500
Faith Mission Church	R 8000, 00
Pentecostal Church	R4500, 00
Ethiopian Orthodox Church	R 6700, 00

Dutch Reformed Church	: R 9000, 00
Methodist Church of Southern Africa	+ - R 8500.00
Ethiopian Episcopal Church	+ -R 8000.00

The study findings from Table 4.3 indicated the monthly income of various churches. The study findings from table 4.3 and income level table representation revealed that CPISA's income is R13000, Dutch Reformed Church R 9000, 00. Whereas church level graphic representation revealed that the EEC is the highest rate of all, followed by Methodist Church and CPISA. The majority of other Churches rate from 3.5 including Dutch Reformed Church. This does not imply that because the church has more numbers means is the wealthiest of all the other churches. Some churches are seen as a form of charity, rather than in a form of money making institutions to help the poor on their social ills, vice versa some churches are more like money making machine for their own business and disregard social responsibilities.

#### 4.4 Programmes operated by churches for the benefits of the community

Table 4.4 indicates the different programmes operated by different churches for the benefits of the community members.

**Table 4.5: Types of programmes by churches to the community**

Name Church	No. of Church Members Benefiting	Types of Projects	None Church Members Benefiting	Helpful	Registered NPO and Co-op	fund
Ethiopian Episcopal	6 5 15	Vegetable & gardening, sewing Pottery &Bead		Yes	Registered  Registered	By Church

Methodist Church	5	Vegetable & gardening	8	Yes	No	No
Zion	None	None	None	None	None	None
Orthodox	4	Pre-school	75	Yes	NPO Registered	DSD
Anglican	6	HIV Project	480	Yes	NPO Registered	Church
	5	Sewing	None	Yes	Co-op Registered	Church
	14	Vegetable gardening	None	Yes	Co-op Registered	Church
Faith Mission	None	None	None	None	None	None
Dutch	Congregation	School Uniform	Community	Yes	None	Church
Community	Congregation	Back to School Program	Community	Yes	None	None
Adventist	congregation	Soup Kitchen	No but only church members	Yes	Not Registered	Church

Table 4.4 revealed that majority of the study participants were registered as cooperatives and NPO's and they have various projects. To the contrary, the wealthiest churches are not much involved in community development were living with their families who are also not married in small houses catering for so many siblings whom themselves have multiple of children. This implies that the responses came from personalities of different statuses illustrates the types of programmes done

by churches to the community. As much as there are these projects they are not sufficient enough to address the poverty alleviation as well as social ills. This table indicate that churches have a potential to manage their projects to feed the poor, Anglican Church is a typical example of assisting 480 survivors of HIV and AIDS. Getting a significant resource for partnership development from governmental side is possible and can be a lifesaving.

The researcher identified nine churches in the community that conduct poverty programmes. The table above shows the number of churches with their projects and it also indicates how many church members benefit from the project. It further indicates the type of project that is operational and the number of community members that benefit from the said project. It also shows the legal status of the project and the main sponsor of the project. Ethiopian Episcopal Church has three projects: Vegetable gardening, sewing, Pottery and Bead 26 people are benefiting in these projects but all of them belong to the said church. All the projects are registered and funded by the church not by the state. Methodist Church has a Vegetable & gardening project, five church members are beneficiaries and eight non church members are beneficiaries and is not registered. Zion church has no project at all. Orthodox Church has a preschool where 4 church members are beneficiaries, 75 non church members are beneficiaries, is legally registered and funded by the Department of Social Development.

Anglican has three projects where HIV /AIDS project is registered as an NPO, 6 Church members are beneficiaries and 480 beneficiaries are non-church members. Also has a sewing project that is only benefiting five church members and is registered as a cooperative. They also have vegetable gardening where 14 church members are beneficiaries only and is registered as a cooperative. Faith Mission does not have any community project and Dutch reformed church has a responsibility of buying school uniform every year for the community but are not registered. Community church took an initiative of back to school uniform for under privileged learners and are not registered. Lastly Adventist church has a project of a soup kitchen that is meant only for church members and are not registered.

#### 4.5 The role of FBOs in poverty alleviation

The programmes do respond to the present needs as a need assessment was done, whereby families were found that they are living with HIV/AIDS for which, they were in need of nutritious support. An old man who was the founder of his church said:

*Food gardening project is not just used as an alleviating poverty but also as platform to share experiences and educate each other about nutritious food for infected people with HIV/AIDS.*

(Bishop).

In all these are seen as a platform for women for empowerment where they get life skills that deals with HIV/AIDS prevention, to impart, knowledge about basic skills and to live a safe and balance life. A ward councillor elaborated more to the above statement:

*This shows that not only alleviating the physical poverty but also psychological poverty.*

Church perspective on community growth is also shaped by many years of experience in providing immediate comfort to communities devastated by manmade and natural disasters and facilitating community-led, sustainable development.

Interestingly, during the focus group discussions the issue was debated upon and one participant highlighted that:

*Not all churches are community based for instance, the Pentecostal churches mostly emphasis about spiritual matters.*

(Mr. M)

*The tradition of taking care of the poor is more based to the mainline churches because they are rich and they have a good network system in overseas. Then how do you expect to see the church that is self-sustainable to provide to the outside world, for the church to have money she must milk out her congregants to sustain they programs. (Mr. M).*

Due to lack of financial muscles, most of the churches are seen as not performing their duties in their respective communities. Effective assistance from government should

support the capacity of other Church to help their own people develop in the long-term; short-term Developmental goals must not displace and cannot substitute for long-term development efforts. Simultaneously building civil society capacity strengthens government accountability and functioning. Government assistance should directly build the capacity of communities and individuals to help them, while still seeking to help their governments become more responsive and accountable to the needs of their people.

*Churches are not more strongly equipped to carry out large-scale economic development projects. (Brother P).*

As a result, corruption is wide spread because mainline churches focused to their own development and survival and Pentecostal churches are enriching themselves.

According to a 52 year old woman notes that:

*When churches joined with government and other stakeholders the chances for transforming the community are increase dramatically. (Mrs. F).*

Engaging community leaders, political leaders and organizations may offer an important pathway of eliciting change to help address various forms of challenges (in particular those relating funding, land property) through partnerships with FBOs across the country, processes of social change to address issues such as AIDS and alleviating poverty. According to a 36 year old woman agreed with the above statement that:

*The establishment of stakeholder's forums is a building block of a strong society.*

Faith-based community development may be characterized as social capital development to the extent that it builds on relationships within the community of interest and then expands these relationships to include external individuals, associations, and institutions.

#### **4.6 Selection of the beneficiaries of the programmes**

The study intends to show how beneficiaries were selected. According to Mrs. D:

*Church programmes are conducted on voluntary basis and members of the church are being informed about the plan because decisions of that nature are discussed in in church meetings without community participation. (Police woman)*

This was supported by a 42 year old man who said:

*The idea is perfect because is difficult to involve someone who do not have a vision about the project, a typical example is that some community project collapsed because people came together and formed a co-operative because they need government financial support.*

The respondents in the study were asked to explain how they were selected to be beneficiaries. The results from the quantitative survey indicate that 99% was voluntary and one percent requested because of their special skills.

#### **4.7 Challenges faced by FBOs in rendering sustainable programmes in the community**

On the other hand, the results from the in-depth interviews also indicated that the majority of the participants established projects for the purpose of reaching the poor. One 43 year old community member said:

*However, contrary to this, they received financial support from Department of Rural Development and Agrarian Reform to sustain their project. (Mr. O)*

*Additionally, during the focus group discussions, the participant's discussed what they used she saw a challenge because of the lack of funding to proceed further do what the love most. (Mrs. F)*

The results of the study showed that churches have to generate funding out of their avenue to feed the poor. Majority of the respondents (95%) strongly agreed, however,

5% remained neutral. Therefore, as the results indicate, church involvement in development positively recognized by most beneficiaries. This research sought to find out the challenges that make it difficult for the church in implementing these programmes. A 45 year old woman, a rector said:

*We are struggling to entice young and old people to become vision crafters that preserve what we already have in the form of land. (Rev M).*

Young people tend to wait for opportunities but they should go out and search for information. In contrary to the above statement Miss C a 28 year old said:

*Young people need to be educated about the business and career opportunities that are available in all government sectors.*

They only need knowledge to be channelled effectively. That is one of the ways in which FBO's and Government needs to popularize with. About 98% agreed that their projects depend on donation. While two percent were neutral because they received a funding once from the government.

#### **4.8 Constraints and challenges faced by church leaders**

The first thread of a theology of change for a Church is that it must have a holistic outlook. Salvation involves the restoration of relationships and communities, even nations. To restore our humanity completely is to restore us in the image of our Maker. The Church is one which recognizes a holistic gospel while, organizationally speaking, its focus may emphasized one or more particular areas. Paul's image of the "body speaks to both particular gifting and callings, and to an inter-dependent whole". (2 Corinthians 5:19-29). Every believer should remember at all times that they are not of this world, but merely sojourners on this earth and ambassadors for Christ to this world.

A 40 year old man who is a church leader voiced his frustration that:

*Sometimes you want to do something to help the poor but you must first get an approval of superior. (Junior pastor)*

Additionally to that, during an interview discussion, a participant discussed how he wishes to do more for people but limited resources prevent them to do so. The outcome showed that money was the main challenge and he also mentioned that they sometimes encounter problems of a cash flow and sustaining their programmes. Out of the individual financial support trying to sustain the programs of poverty alleviation, soup kitchen projects are conducted. One of the Church leaders 38 old married women said:

*The Adventist Women's Ministries came up with an idea of making aprons and sell them amongst themselves and also to other church members with the purpose of fundraising in order for them to be able to buy toiletry and other necessities, for the benefit of the sick people in hospital. (Mrs. S).*

This is contrary to what 37 year old man said:

*The church unwittingly feeds from its congregants, for most of its programmes it depends solely on congregants for fundraising efforts even for those things that are meant to benefit the destitute and poor within its ranks. Very few churches, if any, ever source that fund from external sources. In any event their program is more of events that are sustainable programs that allow members to their own initiative. In fact members who benefit from these programs gets to see the church playing the role of "Savior" because the church "saves the day". The question that becomes, what happens after the day? It is a question that has not been adequately addressed by the church and its well interested programmes. (Junior pastor)*

It is noted that the FBO's recognizes the special place of the church as God's lasting community of hope. It is not for the Church to usurp its role, but to instead strive for relationships of mutual support and accountability. Another church leader said:

*The FBO's and government must help the communities to address their own complicity in the poverty of the poor. (Bishop).*

In all contexts, FBO's should work without any hesitation with other government in ways which are welcoming, respectful and co-operative towards progress and development. Sixty eight percent agreed that the church is struggling financially to sustain their projects and is difficult to get funding within the country and outside the country, 30% depend on donation to sustain their programmes. While two percent were neutral because they received a funding once from the government.

#### **4.9 Discussion of the findings**

It is quite evident that those different researchers come with different perspectives in trying to explain this case of FBO's and poverty. There are some of the factors that are playing a major role in these recent years that needs to be explored as they actually provide a gap for other research that needs to be conducted, factors such as state of living is improving their communities and how the church and community members take a lead for their own development, where is a prophetic voice of the church to unify the society and make the change. These are some of the initiatives that members of Ethiopian Episcopal Church (EEC) are currently involved with. EEC members are encouraged to utilize their resources to serve the poor and needy both within the church community and beyond, renewing our hearts and minds, and empowers us to serve his purposes on the earth. This is the kind of holistic context that is essential for people effectively to break free from poverty.

Due to the results of mitigating family dysfunctional, poverty is featured by overcrowded living conditions in substandard housing structures. Households are usually headed by grandparents looking after grandchildren and quite a number of them only dependent on old age pension grant or sometimes child support grant. (Department of Social Development 2010) As a result of that they normally suffer from malnutrition, are prone to high rate morbidity and mortality. Sundays River Valley poverty is also characterized by high rate of illiteracy because a large number of young people are working in citrus farms and these youth that will eventually mean they will enter the world of work without having necessary skills to earn a better income. Dollar

(2010:12) states that “The rise in marital breakdown and the growth of the number of lone parent families has been a source of concern among Christian community”. The personal experience of different families is hard to explain because poverty is their daily bread where family values do no longer exist. Poverty otherwise leaves people and church members with no values, worth, and dignity and it turns man into nothing because poverty stricken communities never listened to. Mkhondo (2005: 66) asserts that everything that a person comes to know and believe about the self, about the others, and about the world, comes from the history of their interactions with their environment and, more importantly with the people within it.

South African government adopted the developmental approach to social welfare that is embodied in the White Paper for social Welfare (South Africa, 1997). This approach evolved from the country’s unique history of inequality and the violation of human rights due to colonialism and apartheid. Patel (2005) identifies few features central to the idea of social development, also referred to as developmental social welfare in South Africa. Firstly the perspective is rooted in a rights based approach to development. It draws on international human rights instruments of the UN system is concerned with guaranteeing a minimum standard of living, equitable access and equal opportunities for all citizens to receive services and benefits. While it is argued that social welfare should benefit all people, special emphasis is placed on meeting the needs of the most disadvantaged in order to promote social justice.

Secondly, social development is concerned with harmonizing economic and social policies. It is informed by Midgley’s theory of developmental social welfare (Midgley & Shrraden, 2000). Development is based on the idea that economic growth by itself will not automatically lead to improvements in people live. Such growth must be accompanied by social investments in human capabilities, e.g. education, monetary support skills development and health care. Investments of this kind play a key role in promoting peoples participation in the economy, promoting economic growth and improving people’s livelihoods. Essentially, developmental welfare is a pro-poor approach that promotes people-centered development. Servanthood approach played a vital role when the foundation is solid because you can have all the good policy but you need patriots to serve wholeheartedly.

The confusing range of players, initiatives and objectives incorporated in the poverty alleviation act shows confusion about the purpose of government. Government is fighting a loss battle to bring assistance directly to the poor of the poorest. Both government and FBO's need to set poverty alleviation and human development as the clear purposes for both government and the Church, that will not only recognize development as an ethical imperative, but limit the duplication and inefficiencies created by competing priorities of governmental departments and FBO's. The people we serve are not single-sector beings. According to Engelbrecht (2011:135) "effective development must address the range of political, religious, economic, social and cultural factors that perpetuate inequity and poverty".

Where distinct funding streams have value, there needs to be country and community level flexibility in bringing resources together". Fundamental human development can be planned and assess, but effectuated only with sufficient time, the credibility that comes from on-the-ground relationships, strong local knowledge, and technical expertise.

The uncomfortable tension between FBO's goals and policies driven by short-term self-interests, rather than mutual interests and common concerns, leads to ineffective long-term development outcomes. It is informed in servanthood approach that, there is a need to conduct social mobilization that will create awareness, that people cannot be liberated, but people can only liberate themselves to get out of poverty, therefore it requires general awareness the ultimate aim of stimulating educational campaigns aimed at promoting, education for self-reliance. Education will lead to a mind-set shift and will lead to a desire to change behaviour. This behaviour change will happen through the process of self-empowerment as well as mentoring and coaching programs (Kemper and Adkins, 2005).

This fundamental solidarity with the poor is evidenced in the Incarnation. When God became flesh He chose, for our sakes, to become poor (2 Corinthians 8:9). It is with the poor that Jesus humbly identified in his incarnation. Jesus born in a stable, a refugee in Egypt, growing up in remote Galilee, dying on a cross like a common criminal, at every point in his life, Jesus rubbed shoulders with the poor. He never had any of the riches of this world. When he crossed the Sea of Galilee, it was in a borrowed boat. When he rode into Jerusalem, it was on a borrowed beast. When he

was buried, it was in a borrowed tomb. To mark the beginning of his public ministry, Jesus chose to read the following words from the scroll of the prophet Isaiah: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour” (Luke 4:18-19 NIV). Jesus specifically singled out the poor as the ones to whom he brought good news. While the message Jesus proclaimed was for all, he was particularly concerned that the poor and the needy would realize that this good news was for them. This is informed by the servant hood approach “which sees the church as only authentically being the church when it is engaged in serving the needs of the world” (Grunchy and Vicencio, 2003).

Poverty stricken or affluent, the biblical faith accords a fundamental dignity to all. God is shown to be no respecter of persons; all humans are equally valued before God no matter their social standing. This is strongly underlined in the New Testament where the church brings together people from every walk of life – Jew and Gentile, male and female, slave and free – for there is no favoritism with God (Ephesians 6:9). Indeed, the church on earth is intended to reflect the heavenly reality of an eternal people gathered “from every nation, tribe, people and language” (Revelation 7:9).

Throughout its history, Church has been an active development partner of the foreign donors and has seen both the successes and failures. Through this experience, Church has learned that effective programs require local participation in their design and implementation; people must participate in their own development. Whether working to strengthen agricultural, improve access to quality education or care for people living with HIV and AIDS, people must be the central participants in their own development. This understanding of Church and integral human development resonates with Ubuntu values” Mr. B).

It is widely acknowledged that community projects remarkable redistribute income, which many contend a substantial contribution to the country’s development. However, there is limited understanding of the dynamics of community projects beneficiaries and their food security. Nevertheless, this research sought to find out whether the churches improve the lives of the beneficiaries. As stated out by the Department of Social Development (2009), the widespread rate of poverty is highest in one of South Africa’s

poorest provinces with nearly one in three households in the Eastern Cape experiencing poverty. However as the results of this study indicate FBO's is effective in addressing the challenge of poverty. The results of the study presented above are categorical in sometimes unforeseen ways that by reducing hunger there is poverty alleviation. A vast majority of 60% churches agreed to own projects that changed the life of the community members to the better. While 3% were charitable, 37% agreed not to partake in any community development or the projects to improve their life.

However, the hugeness of these impacts of course depends critically on the poverty line by which the impacts of the reforms are measured. But, according to Tanga (2007) and Siebrits, Armstrong and Lekezwa (2008), South Africa's system of social security successfully reduces poverty, regardless of which methodology is used to quantify the impact measure or identify the poverty line. Nevertheless, the quantitative measure of poverty reduction is sensitive to methodological choices. Thus, we may not conclude safely that poverty has indeed declined or that FBO's projects played a major role in this regard.

Create an environment to help young people to develop constructive, affirmative and sustainable relationships while concurrently providing opportunities for them to build their competencies and needed skills to engage as partners in their own development and that of their communities. Implement integrated development programs that facilitate empowerment of women from disadvantaged backgrounds. To champion, design and implement capacity building programs within all spheres of government and society in order to integrate community and development policies and trends into the planning of services.

It is important to note that teaching people a skill does not necessarily translate into empowerment. According to Department of Social Development (2011) Community empowerment refers to consciousness awakening and self-discovery leading to psychological freedom. It could be that people are taught various skills or trained in various modules just to manage a project but that may not be simply translated into empowerment. It is a shallow point of view to think that having being taught a particular skill is empowerment. Community Empowerment means enabling the local community to have decision making power. As much as skills do matter to a certain extent during

this process, however, they may not necessarily need a skill to take a decision. The results from the quantitative survey indicate that 100% agreed this should be a long term fieldwork process and approach that aimed towards consciously supporting local communities in identifying constraints and blockages to their own positive social change and development.

As a result, as seen in the study, poor community members will increasingly be forced to allocate a greater proportion of their projects money expenditure to food. It may be said that UN and FBO development partnerships represent multiple roads, not all well paved. How do FBOs engage with the United Nations system around development issues? There is no coordinated global faith-based engagement around development. Humanitarian relief, climate change, poverty and some health angles (e.g. malaria, tuberculosis, HIV and maternal health) bring many FBOs on board with legitimately impressive track records of care and organization. Other areas remain highly contentious, however, and see little coordination; activism or visibility. This may also result in diets becoming less diverse and lower in quality. There are many different local church congregations right across the Sundays River Valley Municipality and across Sara Bartman District. They already reach into many communities of low socio-economic status, and should be urged to increase their capacity to touch such communities. For, the churches are positioned at grassroots level like few other institutions to transform the social landscape. They share a calling to follow Jesus' example and care for the poor and needy, engaging with issues of poverty and inequality. They are motivated to transcend the factional interests that can limit the influence of political and social organizations, and they enjoy a measure of respect as role-players on the social landscape.

This potential of the church to play a significant role in combating poverty and inequality in South Africa needs to be harnessed. If appropriately harnessed, it could make a huge impact for good in our nation. Under what conditions and governing norms may government engage in partnership with religious organizations in the delivery of social services? FBO's are not only advocates to influence governmental delegations negotiating the sustainable development goals (SDGs); but also have roles to play in the eventual roll-out of the goals as community based service providers, behaviour change-makers and social mobilizers, generating greater moral urgency

behind the agenda. Also, faith leaders and faith based communities have a non-tangible contribution to offer to broader spiritual aspects of developments.

While acknowledging the efforts of the UN in implementing the Millennium Development Goals in education and decreasing poverty, the Holy Father (Pope) said “The Holy Father went on to say that any future goals in sustainable development must have a “real impact” on fighting the causes of poverty and hunger (UN Secretary General, Ban-Ki Moon, online). That will mean all forms of injustice must be challenged, which include resisting the ‘economy of exclusion. There is a pressing need to ensure co-operation between human rights concepts and post-2015 programmatic engagement, including partnerships with like-minded faith actors. “If the secular development actors do not have this partnership with their faith-based development counterparts, other forces of religious radicalism, which espouse violence and undermine women’s rights – indeed undermine the centrality of human rights – may well prevail. “If we step away from engagement [with rights-based and human rights inclined faith actors] now, then we disempower ourselves including by denying ourselves the opportunity to even be constructively critical of the religious radicalization taking place.

#### **4.10 Conclusion**

This chapter dealt extensively with data analysis and discussion based on the findings of the experiences and perception of the FBO’s and poverty alleviation. The study has also included some of the words that came directly from the individual participant’s interviews as well as those from the focus group interviews. Discussions of findings were substantiated by theory and this is in line with the interpretive approach used for data analysis. The section on biographical information of the participants has presented the information regarding the beneficiaries of the Sundays River Valley municipality who participated in the study. Even though the results of the study may highlight that the FBO’s are contributing to poverty alleviation but few beneficiaries are affording to buy food using the money, therefore fighting poverty alleviation, it needs to be addressed integrated by all stakeholders. With rising food prices, particularly of maize and wheat which are the staple diets of the poor in South Africa, there is a pose of serious problems for the rural poor as most of them are net buyers of food. Looking at the information provided by the Food and Agricultural Organization (FAO) (2009)

which is further supported by other sources (Heady and Fan, 2008), it is highlighted that food prices will continue to increase steadily over the next decade even if there are some fluctuations and the occasional drop in prices.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

Many poverty alleviation programmes have been established in South Africa in an effort to overcome poverty. The South African government is currently directing millions of rands to social spending and specifically on spending that is directed at poor people, such as the social Grants programmes, community projects but the widespread of poverty continues to disfigure the face of our country. These states financial instead of promoting economic development it had created dependence syndrome. It will always be impossible for us to say that we have fully restored the dignity of all our people as long as this situation persists.

#### **5.2 Summary of findings**

The summary of findings is presented according to the research questions that were postulated to guide the study.

##### **5.2.1 The types of poverty alleviation programmes**

The main purpose of establishing the project was to benefit from it and learn from it about self-development or empowerment. Some of the products are sold to the community. The government also promoting the members to have the gardens in their backyards but the support is minimal. The main objective of the project is to “alleviate poverty, get rid of suffering through income generation, job creation, encourage self-employment.

##### **5.2.2 The beneficiaries of the programmes**

Poverty is seen as the phenomenon that is typical of certain race and gender people who posse specific labels that contribute to their condition of being poor. Native South Africans who are the majority, are the most vulnerable group that is affected by poverty. The government policy makers embarked on developing strategies of how best poverty can poverty can be tackled without involving the affected one. In as much as people are poor but needs are different according to their area for instance rural needs and urban needs.

### **5.2.3 The role played by FBO's in poverty alleviation**

Since poverty alleviation FBO's is part of FBO's mission work to look after the poor and the government has a responsibility to look after its citizens. It therefore lies with each institution to strategize methods to be used to act towards the common vision. The researcher observed that FBO's have potential to initiate and monitor community projects but they are unable to sustain them because of financial constraints. They are able to assist in communities during the time of trouble or emergency but still their role is more like charity not developmental and even that charity is not sustainable.

### **5.2.4 The impact of poverty alleviation programmes on community members**

The positive stories shared by the participants and some of them reflect the important contributions that Faith Based Organizations (FBOs) make in the development. The ability of FBOs to promote public participation enhances relations with the community they serve. Many poverty alleviation programmes have been established in South Africa in an effort to overcome poverty. However poverty alleviation projects have had little impact on the poverty worsening, despite all the efforts and energy being put into projects, because few people benefit from these projects.

### **5.2.5 The constraints and challenges that are faced by the FBO's to render sustainable alleviation poverty programmes**

Although women's projects are innovative and useful, they are small in scale and have limited effect the few women directly involved. Women projects are confined to the maximum end of small scale enterprises, for instance, craft, sewing, and food gardening. The women do not venture or try new skills and prefer to stay with what is familiar to them. Those community projects that were pioneered by FBO eventually received funding from the state; the government enforced them with their policies and dominate the FBO. The household structures still practice the agricultural production. However they do not have the modern agricultural technology and adequate equipment such as tractors and irrigation system. Their product is not in marketable standard. They plough the small scales food gardens for their households food supplement because there is no sufficient land.

## **5.3 Conclusions**

The conclusions of the study are also presented according to the research questions.

### **5.3.1 The types of poverty alleviation programmes**

Community projects are innovative and useful but, they are small in scale and have limited effect beyond the few community members women involved. These community poverty alleviation projects are limited to traditional activities such backyard gardening, sewing, poultry, and crafts. Gardening production is not harvested at the same time for market purposes. Individual customers purchase in small scales in different times. They do not keep the records of the stock produced and sold. Sewing had sold many garments or linen but never tested or approved for good standard. Currently for the items they sold on credit they are struggling to get their money back from the local buyers. Unreliable methods of production hinder the sequence of marketing the goods for profit. The projects do not have a stable process of production and eventually sales will be affected.

### **5.3.2 The beneficiaries of the programmes**

The success of some community projects depends on complementary support from the FBO's and projects are limited to be sustainable because the FBO can only financial assist the few and the focus begins with the poor members within the circle. The participants expressed mixed feelings as to whether their involvement in their respective poverty-alleviation projects has exposed them to more opportunities beyond material gain. The economic instability in South Africa affects both men and women, South Africans retrenched every day be it private or public sector. If the government were to improve the status of every one by opportunities for all, it would be addressing priority dimension of poverty.

### **5.3.3 The role played by FBO's leaders in poverty alleviation**

The mentor is expected to build a professional, positive and supportive relationship with the projects. The FBO's playing a leading role as a facilitator that coordinates the efforts of individual community project to spread of grass-roots development. Sixty eight percent agreed that the church is struggling financially to sustain their projects and is difficult to get funding within the country and outside the country, 30% depend on donation to sustain their programmes. While two percent were neutral because they received a funding once from the government. The part of financial management body was explored with the purpose of assessing FBO's finances and if this is handled

with care and appropriateness since because it is very delicate. Based on observation of Church fundraising efforts it was revealed that church bodies to manage finances efficiently. There are meetings where they fully account about the spending. The findings indicated that there is transparency in the FBO's management of funds that on its own accredit to handle millions of rands.

#### **5.3.4 The impact of poverty alleviation programmes on community members**

Poverty-alleviation projects are often synonymous with income-generating projects, in that self-help is one of the methods used in providing income or food needed to sustain a basic individual life. Sees self-help as any voluntary action undertaken by an individual or group which aims at the satisfaction of individual or collective needs or aspirations.

#### **5.3.5 The constraints and challenges that are faced by the FBO's to render sustainable alleviation poverty programs**

Poverty, especially amongst the majority Black population, appeared to matter little to the minority capitalist and government because In the context of South Africa it is clear that poverty is a profoundly political issue. FBO projects have limited self-sustainability because their activities are financed mainly by Church members, hand-outs and gifts, with limited government funding. A lack of government partnership of the efforts of individual FBOs hampers the spread of grass-roots development. FBO's are forced to be submissive to government policy to be able meet the requirements of funding even if project members are not sharing the same views of the particular project. The findings indicated most community project that were funded by the state were closed down due to financial misconduct and corruption because people came with other intensions not to alleviate poverty. The researcher learned that the respondents had never acquired any training skills that could help them to master their duties. The success of the project lies in the quality of production being produced.

## **5.4 Recommendations**

Based on the data obtained and the conclusions drawn, the researcher recommends the following:

- Poverty-alleviation projects should not just address immediate material, but ensuring that people understand the wider context in which they live such as political, economic and social.
- A better implementation of the FBO and Government partnership process to promote good governance and strengthen the management and accountability of poverty alleviation projects.

Despite these efforts, poverty has worsened in recent years. Effective strategies based on clear and consistent concepts and approaches.

- To measure poverty and also map it geographically where poverty is more severe and so direct resources accordingly.
- To measure projects that are sustainable and able to appropriate levels to evaluate whether the Poverty programmes are effective in moving people out of poverty line and improving their Well-being, both in the short term and long term period of time.

## **5.5 Implications of the findings to social work policy and practice**

It is obvious that the findings of this study have implications for social work practice and social work policy. These are discussed below.

### **5.5.1 Implications for social work policy**

The role of government and cooperation of local stakeholders is of vital importance. Collaboration of FBO and other civil society and government can lead to a development of policies and initiation of sustainable strategies for poverty alleviation programmes. It is a social workers responsibility to ensure that social conditions that contribute to economic inequalities and unjust policies are challenged. There is a need for better empirical and comparative data exclusive policies and the contribution of FBO in the elevation of poverty challenge. The policy frame - work regulating the implementation of poverty Alleviation programme should be reviewed and readdress the targeted group in this regard. The planning used in the introduction and implementation of the programme was a top down approach. This type of approach was commonly used during the apartheid government. It prevents the full participation

of the community from planning stage till the exit. Intersectoral or interdepartmental forms consisting of all service providers engaged in poverty alleviation should be established. Through these forums new approaches and models towards social development will be learned and share information.

### **5.5.2 Implications for social work practice**

At the micro level of daily practice, social workers are used to dealing with poverty and assessment, working to help individuals and community to understand their situation and help them to change their behaviour, where possibly. One role that derives increased attention is community development, which requires skills in community analyses, social mobilization. This will help people to discover their own resources and their own ability to create influence and positive change. Networking and co-ordination of service delivery will help to promote effective and efficient service in the community. It will also prevent the duplication of services by the government departments and non-governmental sectors. Supervision and monitoring of a programme are ongoing exercises, starting from the planning phase to the implementation phase. The community projects supervisor should make it a point that he/she schedule regular monitoring visits to the project. This will help to detect problems at an earlier stage and prevent escalation of problems and conflict.

### **5.6 Suggestions for further studies**

Based on the data obtained and the conclusions drawn, the researcher recommends the Following:

- Although poverty seems so common in our daily life that needs partnership to combat poverty, the researcher recommends more studies on the conditions of partnership with other government and other stakeholders.
- A broader scope of poverty-alleviation projects to ensure that participants become more aware of the economic context. Community members needs to be innovative and view Poverty-alleviation in a broader perspective.
- Although the researcher acknowledges the positive contribution that the Faith Based Organisation (FBO) poverty-alleviation projects make to the community, there is a dire need to educate FBO's leadership and members to the new developments of projects initiative plan. Participatory Development Model following Swanepoel's Community Development Model (1997) which includes: Monitoring and Supervision.

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## APPENDICES

### APPENDIX 1: LETTER OF INTRODUCTION



**University of Fort Hare**  
*Together in Excellence*

I am a University of Fort Hare Masters (Social Worker) student who is undertaking a research on **Faith Based Organizations and Poverty Alleviation : A case study in Sundays River Municipality**. You have been purposefully selected to be one of the participants in this research. There are no direct benefits in line with your participation but it might be of help in future implementation of programmes that deals with poverty alleviation and FBO,s and may also provide a basis for future policy formulation by the university under study.

Your participation in this exercise is entirely voluntary and therefore you are at liberty to decline giving responses to any questions that may be sensitive to you in any respect. You are also free to call off the interview session whenever you feel you cannot continue with the exercise. If you agree to participate in this research you need to indicate through signing an informed consent form.

In this interview you will be asked different questions by a trained interviewer, the questions to be asked will relate to your biographical information, your involvement in FBO' and poverty alleviation programme(s). Some of the questions might be sensitive but they are very crucial for the research. The interviewer will take an average of 45 - 60 minutes to complete the interview. The information to be gathered will be highly confidential and anonymous, your name will not be mentioned, therefore feel free to ask any questions for clarity.

Should you require any additional information on this study you are welcome to contact Mr. Mzwabantu Mpiyane at 083 475 2827 or email me at: [200700648@ufh.ac.za](mailto:200700648@ufh.ac.za) / [bantu.mpiyane@gmail.com](mailto:bantu.mpiyane@gmail.com)

## APPENDIX 2: CONSENT FORM



**University of Fort Hare**  
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**Participant Number:** \_\_\_\_\_

### **PARTICIPANT:**

I, \_\_\_\_\_

[FULL NAME OF RESPONDENT IN BLOCK LETTERS]

[CHECK]

- have read and understood all the above information;
- was given the opportunity to discuss this information and to ask questions;
- volunteer to take part in this study;
- confirm that I have received a copy of this consent form
- agree that the interview be recorded

Yes	No
Yes	No
Yes	No
Yes	No
Yes	No

Signature of participant: \_\_\_\_\_ Date: \_\_\_\_\_

Participant chose not to sign consent form

### **INTERVIEWER:**

I, \_\_\_\_\_

[FULL NAME OF INTERVIEWER IN BLOCK LETTERS]

[CHECK]

- have explained the nature and purpose of the study to the participant in full;
- confirm that I have given the participant a copy of this consent form

Yes	No
Yes	No

Signature of interviewer: \_\_\_\_\_ Date: \_\_\_\_\_

## **APPENDIX 3: IN-DEPTH INTERVIEW FOR CHURCH AND COMMUNITY LEADERS**

### **Section A: Biographical information**

#### **Biographical data (all participants)**

- Q1. Gender \_\_\_\_\_
- Q2. Marital Status \_\_\_\_\_
- Q3. Age \_\_\_\_\_
- Q4. Highest qualification \_\_\_\_\_
- Q5. Race \_\_\_\_\_
- Q6. Employment Stutas \_\_\_\_\_
- Q7. Religious affiliation \_\_\_\_\_

### **Section B: The role play by FBO's in poverty alleviation**

**These are the list of projects: Food gardening, Sewing, Chicken Poultry, producing shoes,slip-ons and sun hats, making aprons, place mats and oven gloves. Make traditional attire and beads and Laundry services.**

#### **Church leaders Only**

Q8. What informs the design of the program/ activity ?

Q9. Explain if the programs respond to the present needs of the beneficiaires ( i.e are they reactive)

Q10. Do the programs provide for self- empowerment? ( i.e are they pro-active and long term in out look?). If yes, please explain.

Q11. Is there involvement of community leaders in the shaping / design of the programs ?

Q12. If yes,how is the relationship structured ? - do you involve leaders in the design, the execution and the monitoring and the evaluation of these programs?

#### **Community leaders only**

Q13. Were you consulted about the programs that are rendered in the community?

Q14. Are these programs helpful for the community ?

### **Section C:The impact of poverty alleviation programmes (all participants)**

Q 15. Who are the beneficiaries ? Is the program confined to Church members or open to members of the public? Please explain.

Q16. Do you think the Church is part of the solution or part of the challenge to alleviate poverty in this community? Please explain how.

**Section D: Constraints and challenges faced by the FBO (only for church leaders)**

Q1. Do the congregation concerned registered their poverty alleviation programs ?

Q2. What is the level of government involvement in the program? Explain whether local, provincial, national or all spheres of government.

Q3 Explain how are you been helped by the government?

Q4. How satisfied are you with the help of other stakeholders to solve these challenges? List them and explain their involvement

Q5. What challenges do you encounter in the execution of your duties as a leader?

Q7. To what extent are these programmes you conduct improve the lives of the beneficiaries?

Q8. What are the challenges that make it difficult for the Church to progress in implementing these programs in terms of:

- Beneficiaries
- Personnel ( Church personnel)
- External stakeholders
- Legislative framework ( Church constitution)

Q9. Explain how you solve these challenges?

**Section E: Those who benefit from the programs**

Q17. Who benefits from these program and why?

Q18. How do you select beneficiaries?



### **Section C: The impact of poverty alleviation programmes**

Q22. To what extent are these programs improve your life or of the beneficiaries ? In the following areas: lives, relationships with family and others, schooling, nutrition status, health, etc.

Q23. How do you view the role of the Church in the community?

Q24. In your views, what can be a best model that can magnify the implementation of FBO's Poverty Allevation programs? \_

Q24 How the Church build the economic capacity of their followers geared towards poverty alleviation?

Q25 Was there any role played by the Church in the communities to facilitate your own Development Programmes for poverty alleviation ?

Q26 Is there any of the poverty reduction projects supported through funded initiatives by there Church?

Q27 How many households accessing food through the Church programmes? Give specific number

Q28 Out of the projects you have ,and how many projects that are linked to the markets ?

Q29 To what level the social networks fostered by churches and other religious institutions have facilitated partnerships with related organizations?

### **Beneficiarie's impact**

Q1 What would you wish to see more out of the Church project ?

Q2 What improvement do you see in your life ?

Q3 Do you think the leadership of the Church can be trusted to handle the resources of the community ?

Q9. Does the Church helpful towards your education ?

Q10 Do you feel that the program has brought about a reduction in crime levels ? especially on the part of those who were extremely poor and involved in criminal activites ?

Q11 Is the food you get nutritionally balanced? Does the food last you for a sustained period? ( if you get food supplies does the food last you from one supply to the next ? or does it end before the next supply?

## **APPENDIX 5: Ethical clearance certificate**



University of Fort Hare  
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### ETHICAL CLEARANCE CERTIFICATE

Certificate Reference Number: TAN161SMPI01

Project title: **The role of Faith Based Organisation towards poverty Alleviation (FBO's): A case study of Ethiopian Episcopal Church, Sundays River Municipality.**

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Nature of Project: Masters

Principal Researcher: Mzwabantu Mpiyane

Supervisor: Prof T.P Tanga

Co-supervisor: N/A

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On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

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Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research





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### ETHICAL CLEARANCE CERTIFICATE

Certificate Reference Number: TAN161SMPI01

Project title: **The role of Faith Based Organisation towards poverty Alleviation (FBO's): A case study of Ethiopian Episcopal Church, Sundays River Municipality.**

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Nature of Project: Masters

Principal Researcher: Mzwabantu Mpiyane

Supervisor: Prof T.P Tanga

Co-supervisor: N/A

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On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

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## ADDENDUM

Student Name: Mzwabantu Mpiyane

Student No. : 200700648

Institution : University of Fort Hare

Faculty : Faculty of Social Science and Humanities

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### **Application for Refinement of Research Topic**

I wish to inform you that my research topic has been changed with effect from the date of submission. A refinement involved altering the wording of the research topic in order to be more accurately or clearly reflect the nature of the topic.

My previous research topic description was: **Role of Faith Based Organisation towards Poverty Alleviation: Case study Ethiopian Episcopal Church in Sundays River Valley Municipality**

My new research topic description is: **Poverty Alleviation and Faith Based Organisation in the Sundays River Valley Municipality**

Mzwabantu Mpiyane

Date

Student Signature

Professor Pius Tangwe Tanga

Supervisor Signature

Date

