UNIVERSITY OF
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WHERE FAITH IS A HEALER?
ASSESSING FAITH-BASED ORGANISATIONS STRATEGIES AND THEIR PARTNERSHIP WITH GOVERNMENT TOWARDS POVERTY ALLEVIATION: CASE STUDY OF PACSA AND GIFT OF THE GIVERS IN KWAZULU NATAL (SOUTH AFRICA)

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BY

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A Thesis Submitted in Fulfillment of the Academic Requirements for the Degree of Doctor of Philosophy (PhD) in the Graduate Programme in Political Science, University of KwaZulu-Natal, Pietermaritzburg, South Africa.

SUPERVISOR

DR KHONDLO MTSHALI

APRIL, 2016

DECLARATION

I, Onwuegbuchulam, Sunday Paul Chinazo, declare that,

I. The research reported in this thesis, except where otherwise indicated, is my original research.

II. This thesis has not been submitted for any degree or examination at any other University.

III. This thesis does not contain other persons' data, picture, graphs or other information, unless specifically acknowledged as being sourced from other persons.

IV. This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

    a. Their words have been re-written but the general information attributed to them has been referenced

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This is to certify that this dissertation titled "Where Faith is a Healer? Assessing Faith-Based Organisations Strategies and their Partnership with Government towards Poverty Alleviation: Case Study of PACSA and Gift of the Givers in Kwazulu Natal (South Africa)" is an original work by the Sunday Paul Chinazo Onwuegbuchulam (Student No: 213525421).

The study was carried out under my supervision and academic guidance and is hence accepted and recommended for approval for the award of the Degree of Doctor of Philosophy (PhD) in Political Science by the University of Kwazulu Natal.

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Dr Khondlo Mtshali

(Thesis Supervisor)

Date: _____

DEDICATION

To God Almighty, for His divine providence and undeserved mercies

To Mpa and Mma;

My brothers Christopher, Ndubuisi, Nnadozie and Jude;

My late sisters Oluchi, Ngozị and Esther;

To my one true friend indeed Julia;

They have been my source of encouragement and unwavering faith in God

DISCLAIMER

This thesis proceeds from an academic venture, which combines critical literature analysis and supported by findings from empirical field work research. The views, arguments, findings and conclusions as presented herein are not intended to denigrate or commend actors or parties identified in this research.

ACKNOWLEDGMENT

My sincere appreciation to the director of PACSA Mr Mervin Abrahams and to the staff and management of this organisation for giving me the permission and facilitating my research with the organisation.

I found a friend during this process in the person of Ms Narisha Tasneem Gobind (Chief Social Worker at Edendale Hospital) who was instrumental in getting me access to some gatekeepers. Thank you Tas for (above all things) being a true epitome of someone fighting on the side of the poor through genuine social work and the running of poverty allevation programmes at Edendale valley.

Heartfelt thanks and deep sense of appreciation also goes to the community participants whose views are used in this study. I can only hope that the fruits and merits of this study go a long way in bettering your lives and your communities.

Finally, I would like to appreciate all the scholars and authors whose works and thoughts were used in this Dissertation. I have endeavoured to give due credit to these works through proper referencing and acknowledgement of sources. I am most grateful to you all.

ABSTRACT

The modern conception of a liberal democratic state envisages that the state takes on the duty and hegemony of realizing the values of equal liberty and distributive justice to its citizens. This is supposedly achieved by ensuring that all citizens, through the agents of state, receive proper social services which are dividends of a liberal democratic state. However, empirical facts show that this projected vision of a liberal democratic system is not always realised. This scenario is evident in South Africa; twenty years of democracy has not yielded much improvement and the rights of the people is yet to be realised for example as seen in the province of Kwazulu Natal. It is a known fact that the province still experiences serious cases of poverty and developmental problems and this constitutes a main challenge to the province. In the light of failures of state apparatuses to deliver the much needed social services, it is left for other non-state actors, civil society (for example FBOs) to remedy the situation. Assessing the roles of these non-state actors in development of societies has taken the limelight in current scholarly discussions on the politics of the state. This study is embedded in these burgeoning body of work and uniquely seek to assess the role that faith-based actors play and how they can possibly help in poverty alleviation and development within the context of the study. The study adopts the Capability Approach and the State in Society Approach to specifically examine the role that two faith-based Organisations play and how to understand their partnership with government towards poverty alleviation, human development and service delivery in Kwazulu Natal, South Africa.

ACAT	Africa Co-operative Action Trust
ANC	African National Congress
ASGISA	Accelerated and Shared Growth Initiative
CA	Capability Approach
CBO	Community Based Organisation
CDP	Community Development Practitioners
CNDCP	Community Nutrition Development Centers Programme
COSATU	Congress of South African Trade Unions
CPI	Commodity Price Index
CPM	Center-Periphery Model
CSG	Child Support Grant
CSO	Civil Society Organisation
DA	Democratic Alliance
DRC	Democratic Republic of Congo
DSD	Department of Social Development
DV	*Dei Verbum*
EPWP	Expanded Public Works Programme
FBO	Faith-Based Organisation
FPL	The Food Poverty Line
GDP	Gross Domestic Product
GEAR	Growth, Employment and Redistribution Strategy
GOG	Gift of the Givers
HBCCSP	Household Based Community Care Serve Programme
HDI	Human Development Index

HIPC	Highly Indebted Poor Countries
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
HSRC	Human Sciences Research Council
IC	Income-Consumption
IDP	Integrated Development Plan
IFP	*Inkathata* Freedom Party
IMF	International Monetary Fund
IPEP	Integrated Poverty Eradication Plan
ISP	Industrial Strategy Project
KZN	Kwazulu Natal
KZN DHS	Kwazulu Natal Department of Human Settlement
KZN DSD	Kwazulu Natal Department of Social Development
KZN EC	Kwazulu Natal Economic Cluster
KZN PPC	Kwazulu Natal Provincial Planning Commission
KZN PGDS	Kwazulu Natal Provincial Governments Growth and Development Strategy
LBPL	Lower-Bound Poverty Line
MDG	Millennium Development Goal
MERG	Macroeconomic Research Group
MTSF	Medium Term Strategic Framework
NDA	National Development Agency
NDP	National Development Plan document
NCCC	National Center for Cultural Competence
NGO	Non-Governmental Organisations
NP	National Party

NPO	Non-Profit Organisation
PACSA	Pietermaritzburg Agency for Community Social Action
PAP	Poverty Alleviation Programmes
PGDS	Provincial Governments Growth and Development Strategy
PPP	Public Private Partnership
PRS	Poverty Reduction Strategy
PRSP	Poverty Reduction Strategy Paper
RDP	Reconstruction and Development Programme
SA	South Africa
SACBC	South African Catholic Bishops Conference
SiSA	State in Society Approach
SLP	Sustainable Livelihood Programme
SMME	Small, Medium and Micro-sized Enterprises
SONA	State of the Nation Address
SOPA	State of the Province Address
SOS	An international code signal of extreme distress
UBPL	Upper-Bound Poverty Line
UNDP	United Nations Development Programme
US	United States of America
USAID	United States Agency for International Development

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Chapter 1

INTRODUCTION

1.1 INTRODUCTION AND BACKGROUND TO THE STUDY

Before the inception of the modern world (1780-1914)[1] and the Modern liberal state, religion and religious actors were at the helms of affairs in the running of society; religion and state were effectively mixed (Bruce, 1996; McLeod & Ustorf, 2003). But the Enlightenment era which gave birth to industrialised *cum* secularised societies initiated ideas which attacked religion and its exulted position in the affairs of society (Aquila, 1987; Mueller, 2012). This led to the supposed dethronement of religion and the perceived authoritarian system that is associated with it in preference to the enthronement of human reason (Teitel, 1993; Laski, 2003). Hence, Modern liberal democracies, which also resulted from this change in the status quo, imbibed the principle of separation of state and religion, in which religion was thought to have exhausted its usefulness and can be conveniently relegated into antiquity (Mueller, 2012; Cox, 1965; Wallace, 1966).

Contemporary political thought is rethinking the above Modernist view in the light of recent awareness that religion and faith-based networks play special role in the public sphere (Wilson, 1982; Rubin, 1994; Berger, 1999; Whetho & Uzodike, 2009). The utility of religion and faith-based actors and their ability to contribute to the socio-political sphere of society is anchored on their potential to "heal"; which can be conceptualised as encapsulating the spiritual and physical realms (Simkhada, 2006; Bouta, Kadayifci-Orellana, & Abu-Nimer, 2005; Bercovitch and Kadayifci-Orellana, 2009). Hence, faith-based actors serve as points of reconciliation and peace in divided societies (Abu-Nimer, 2003; Harpviken & Røislien, 2005; Hayward, 2012) and also contribute to the task of delivering social services. This has further led to openness by certain governments to include faith-based actors in their social service delivery plans as exemplified by the fact that President Bush signed legislations that allowed faith based actors to help in social service delivery in the United States (US) (Cnaan, & Boddie, 2002; Ferguson, *et al.*, 2006; Dodson, Cabage and Klenowski, 2011).[2]

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[1] See further Bayly (2004)

[2] However, this is contested because the US government's support of faith based actors was at times tied to conservative religious beliefs. See further Hackworth's (2012) analysis of the influence of religious conservatism in the drafting of certain US's policies.

The hitherto perspectives on the interface between religion and state provides the background for the analysis of the role of faith-based organisations in poverty alleviation and development in liberal democracies like South Africa as this study seeks to do. In liberal democracies, it is envisaged that the state takes on the duty and hegemony of realising the values of equal liberty and distributive justice to its citizens (Rawls, 1971; 1973). This is done by ensuring that all citizens, through the agents of state, receive proper social services which are dividends of a liberal democratic state (Doyle, 1986; Doyle & Recchia, 2011). However, empirical facts show that this projected vision of liberal democratic system is not always realised. For example, it is the case that some modern democracies in Africa are faulted for being lax in the project of delivering social services and in alleviating the poverty situation of the people. Corruption, dilapidated infrastructure, mis-management, political and moral bankruptcy has been the status quo in many African democracies, and these deny people their ability to realise their true development and capabilities (Lawal, 2007; Owoye & Bissessar, 2014). In this situation, politicians and state structures lose their credibility and legitimacy (Bunting, 2005). This has been the case in South Africa, a country which under the Apartheid system saw the impoverishment of the majority African people (Desai, 2002; Seekings, 2007). Twenty years of democracy has not delivered much improvement and the rights of people to proper development and wellbeing in a liberal democracy like South Africa are yet to be realised for example as seen in the Province of Kwazulu Natal.

The Kwazulu Natal Province of South Africa lies on the eastern seaboard of South Africa (See Figure 1). According to latest statistical report, the Province is the second largest in the country in terms of population with an overall population size of 10.3 million people (Statistics South Africa, 2012). The report by Kwazulu Natal Provincial Planning Commission (KZN PPC, 2011:14) points out that the province has experienced some degree of success in its growth and development strategy efforts and 'stands out as the South African Province that has undergone remarkable transformation over the last 20 years.' However, in spite of the success story, it is known that the province still experiences serious cases of poverty and developmental problems – abject poverty, inequality, unemployment, prevalence of diseases (for example HIV/AIDS) and dilapidated social services system remain issues to be tackled by the Provincial government (KZN PPC, 2011:7). This constitutes the main challenge to the province which is part of the

liberal democratic South Africa. In the event that state apparatuses fail in the different strategies geared towards delivering social services among the citizens of a state, it is known that non-state actors assume the role to provide and deliver public goods to the people (Posner, 2004:239).

Fig. 1.1 Elevation Map Kwazulu Natal
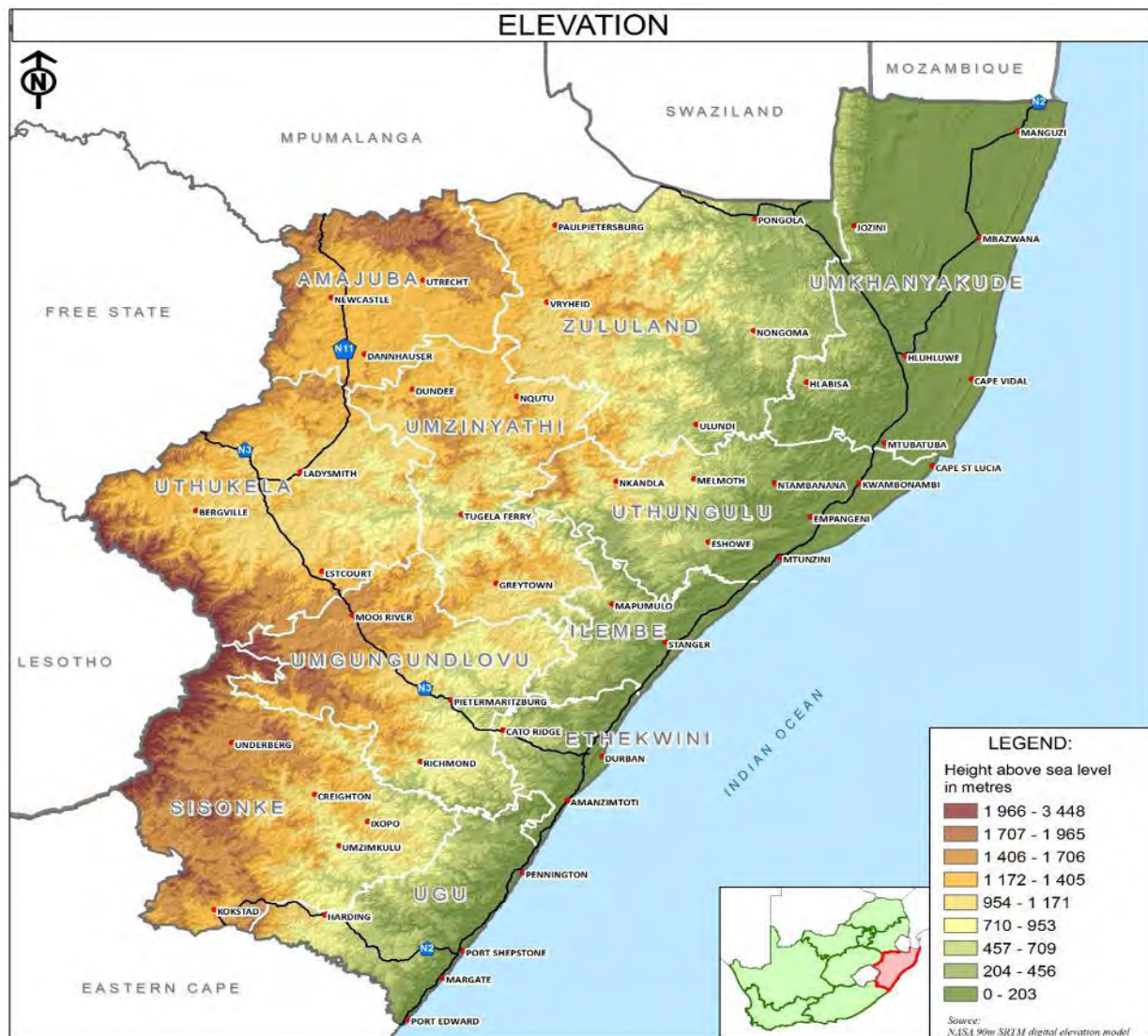
[Source: KZN PPC, 2011]

Subsequently, in the light of failures of state apparatuses to deliver the much needed social services, as existent in the chosen case study (Kwazulu Natal Province), it is left for other non-state actors, civil society (for example FBOs) to remedy the situation and help people to realise their basic right to good service delivery and freedom to achieve basic values in the state. Hence,

the role that religion and faith-based actors play in liberal democracies, and how they can possibly help in alleviating the situation as found in the chosen context of this study, has taken the limelight in scholarly discussions on the politics of state. According to Johnson (2008:21) 'Proponents of faith-based initiatives feel strongly that faith-based programs are effective providers of many different kinds of social services.' Hence, considering that faith-based actors have been effective in helping to deliver the goods needed by civil society at large, it is important to assess their role in building a poverty free society. Focusing on the State-in-Society Approach (SiSA) and Amatyr Sen's Capability Approach (CA), this study specifically examined the role that faith-based actors play and how they can be of help as partners of government towards poverty alleviation and better service delivery within the chosen context. The question is: to what extent do faith-based organisations in the province help in "healing" people who are poverty ridden and who government has failed in delivering their right to basic needs and capabilities?

1.2 RESEARCH HYPOTHESIS

The central research problem which emerges from the main trajectories of the thesis as summarised above can be briefly stated as follows: the effectiveness - or otherwise - of the role of faith-based organisation in poverty alleviation and service delivery in Kwazulu Natal South Africa; can "faith" be the healer? In tandem, the proposition put forward in this study is that: *Faith-based organisations can work well with government to reduce poverty and realize common developmental goals for society.*

1.3 RESEARCH PROBLEMS AND OBJECTIVES: KEY QUESTIONS TO BE ASKED

1.3.1 KEY QUESTIONS

The proposed study seeks to address the following questions:

I.   Are there policies, social arrangements and poverty alleviation strategies put in place by the Kwazulu Natal provincial government towards helping people to achieve their basic capabilities in the province?

II.   To what extent do government policies and social arrangements (if any) guarantee individual freedoms and capabilities towards poverty alleviation in the Kwazulu Natal Province?

III.   What role do KwaZulu-Natal based FBOs play in poverty alleviation and human development?

IV. What are the successes and failures of FBOs in KZN? What are the challenges and constraints?

V. What role (if any) can FBOs play as partners of government in the project of realising individual freedom and capabilities in the Kwazulu Natal Province?

1.3.2 OBJECTIVES

This research has the following objectives: The study will seek to establish the availability or unavailability of policies, social arrangements and poverty alleviation strategies by government towards helping people to live beyond the poverty level and realise their true freedoms and capabilities.

a) To examine and evaluate the impact of KZN Provincial government policies on poverty alleviation and human development.

b) To evaluate the successes and failures of the FBOs in poverty alleviation and human development.

c) To establish ways in which FBOs and Government collaborative initiatives can assist in poverty alleviation.

1.4 REASONS FOR CHOOSING TOPIC

It is always a good venture to look for ways to ameliorate the situation of poverty and dilapidated development in African countries. South Africa is a young democracy besieged by problems which could be termed normal for all such young democracies. These problems border on how to deliver the dividends of democracy and the promise of justice as envisaged in liberal states (Rawls, 1997). Notably, poor government strategies and the issue of moral bankruptcy has led to a situation in which people's right to proper living and well-being has been denied. Hence they are left to protest and fight for their rights – the promised dividends of liberal democracy. In South Africa's Kwazulu Natal Province the situation is not different. It is the case that poverty is real, which has seen many families living below the poverty scale; worsening the situation of prevalence of sickness and diseases in the province. The situation of the sick (for example those infected and affected by HIV/AIDs) in the province are known to have worsened as the reality of poverty leads to poor nutrition and the inability to fight off the sickness. Considering this reality, a study such as this becomes relevant; the aim is to find a way to help ameliorate the situation.

This study envisages that perhaps it is time that the possible role FBOs can play in such a situation be investigated.

The need to investigate the possible role that FBOs play in poverty alleviation is in the light of growing interest on the role that religion plays in public life. This study aims to contribute to the advancement of the extant body of knowledge on the possible role that FBOs play in responding to societal issues. It is situated in the wider Liberal-Communitarian and State-Centred versus State-in-Society debates on the role of state in society. Hence, this study becomes relevant as it seeks to contribute to these discussions albeit in a new way of interrogating the issue as it plays out in a province of South Africa. Poverty and poor social service delivery have become the status quo in the province and individual rights to dignity and good living has become elusive. There is need to investigate the possibility of ameliorating the situation through the possible help that FBOs can play in such situations of failure of government public service delivery. This study is also relevant as it seeks to assess the extent that the FBOs partner or can partner with government departments towards the task of poverty alleviation. The findings of the study is envisaged to contribute towards strengthening this partnership and in making recommendations to government on how best to engage with FBOs in the light of their acknowledged importance in contributing to the well-being of individuals. The result of the study will also inform the stake-holders (government and FBOs) on how to improve on future policies aimed at poverty alleviation and efficient social service delivery in the province.

1.5 RESEARCH METHODOLOGY AND METHODS

The question of Methodology in the area of academic research always brings back to focus the problem inherent in the epistemological discourse which looks at how knowledge of our social world is acquired (Galliers, 1992; Southerland, Sinatra and Matthews, 2001). The issue in this debate relates to what constitutes true knowledge of reality and how this can be validated (Brannic & Roche, 1997; Orla, Willie and Padraig, 2007). In the history of contemporary and postmodern philosophy, the Modernists in the discourse on construction of knowledge have taken the stance that knowledge is rational and scientific and can be realised with valid precision with universalisable principles (Milovanovic, 1997). The Postmodernists dispute this, and hence their preference of "little narratives" in place of Modernists' "grand narratives" (Lyotard, 1984). The postmodern agenda prefers individual and dissent views instead of the

totalitarian/universalised conception of knowledge by Modernists. The postmodern agenda in the issue of construction of knowledge informs the constructivist approach (Osborne, 1996:58). Constructivists believe that knowledge is produced through social constructions; hence they call for a more relativist approach to the issue of construction of knowledge. In this approach, there is no such thing as an objective, universal and timeless knowledge (contra Modernists); rather what obtains is knowledge which is dependent on time, place and culture (Stoker, 1995:13).

The constructivist agenda is in line with the interpretive approach to research which stands in contrast to the Positivists approach. Positivism agrees with the Modernist school since as a philosophy it 'states that the only authentic knowledge is scientific knowledge; and that such knowledge can only come from positive affirmation of theories through strict scientific method' (Orla, Willie and Padraig, 2007:173). On the other hand, the opposing Interpretive approach is based on the assumption that 'knowledge is gained…through social constructions such as language, consciousness and shared meanings' (Orla, Willie and Padraig, 2007:173; Klein & Myers, 1999). Hence, 'Interpretive methods of research adopt the position that our knowledge of reality is a social construction by human actors' (2007:173).

The constructivist interpretive approach agrees with the Qualitative methodology which this research will adopt. The Qualitative methodology is 'a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns' (Hsieh and Shannon, 2005:1278). The qualitative methodology is suited for this research because it is 'a method suited when what is being studied is complex, social and is not subject to a quantitative methodology' (Liebscher, 1998:669). Creswell (2009:17) notes that 'Qualitative research is a form of interpretive inquiry in which researchers make an interpretation of what they see, hear, and understand. Their interpretation cannot be separated from their own backgrounds, history, contexts, and prior understandings.' Hence, using this methodology will see to the gathering, analysis and interpretation of primary, secondary and empirical data generated during the course of this research. The choice of the qualitative methodology is by no means arbitrary but rather because it agrees with a certain epistemological position and has the basic tools of analysis and interpretation which seeks to get to the meaning that different actors attach to social phenomena.

This study utilises Case Study methodology which is ideal towards a holistic and in-depth investigation (Feagin, Orum & Sjoberg, 1991). Firstly, the Kwazulu Natal Province of South Africa will be the geographical context of this study. The investigation is focused on the Province to assess the role of faith-based organisations in the province in improving the lives of people through their poverty alleviation and social service delivery strategies. Using the province is important as it allows the researcher to bring something new to this area of study using a real-life context. Rubin and Babbie (1997:402) affirm the need for case studies as it allows the researcher to 'investigate a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident and when multiple sources of evidence are used.' The justification for selecting this case study is because of the high incidence of poverty in the province, which needs to be studied and addressed as established in the background outline to the problem. Furthermore, it is also a matter of convenience to do this study within this province as it is the province where this author resides and studies.

Secondly, two FBOs (Christian and Islamic) are used as case study organisations. Through a purposive sampling method, the two organisations are chosen out of other FBOs operating in the province which includes those affiliated to Buddhist and Hindu religions. Here it is noted that the term faith-based organisation is used in the limited sense as defined by Berger (2003:16) as a 'formal organisation whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a nonprofit, independent, voluntary basis to promote and realise collectively articulated ideas about the public good and at the national and international level.'[3] Hence, the sampling here does not include the conception of FBOs as including all faith-based networks in form of congregations, churches, mosques and temples that can be found in the province. This is important in order to understand the justification for purposefully selecting two FBOs envisaged for this study. According to Schutt (2006:155), 'in purposive sampling method, each sample element is selected for a purpose, usually because of the unique position of the sample elements.'

Hence, the elements chosen for the purpose of this study (one of each of Christian and Islamic FBOs in the province) are not arbitrary; they occupy unique positions and provide in-depth

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[3] See further explication of this concept in the conceptual analysis section of Chapter 3.

information that this study needs towards its goal.[4] The organisations are the Islamic faith-based Gift of the Givers (GOG) and the Christian faith-based Pietermaritzburg Agency for Community Social Action (PACSA), whose headquarters are situated within the geographical context of this study. Located in Pietermaritzburg the capital city of Kwazulu Natal Province, the Pietermaritzburg Agency for Community Social Awareness (PACSA) formerly known as Pietermaritzburg Agency for Christian Social Awareness, was founded in 1979 by Peter Kerchhoff primarily to 'draw white Christians into the struggle against apartheid' (Levin, 2002:3; PACSA, 2012). PACSA also arose as a response and a voice against the repressive system of Apartheid in the aftermath of the Soweto uprising (Levine, 2002:3). The organisation has worked over 30 years in the area of human rights and social justice and also in the area of human social development and poverty alleviation as seen in the different dimensions and strategies of their work and operation in the uMgungundlovu region of Kwazulu Natal. PACSA is a faith-based organisation as it takes its inspiration from the call of the Christian church to fight against injustice and inequalities that exist in society (Gennrich, 2010). Hence, it is pertinent to underscore that PACSA's work in the field of human and social development is motivated by the Christian faith's stance against social injustice and inequality.

Maharaj *et al*. (2008:95) observes that 'in the past decade another Muslim relief-giving organisation called Gift of the Givers…contributed R60 million in different humanitarian causes nationally and internationally.' GOG is a Muslim faith-based organisation that has its headquarters in the province of Kwazulu Natal and which has in many ways contributed to social development and humanitarian aid in the province, the country and the international community at large. The organisation was founded in 1992 by Imtiaz Sooliman, a South African medical doctor who was motivated to start the organisation after his spiritual visit to a Sufi teacher in Istanbul turkey in 1991 (Desai, 2008; Morton, 2014). It was reported that the Sufi teacher instructed Dr Sooliman to dedicate his life to working for others;

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[4] Examples of similar studies include Moyer (2012) whose doctoral study utilized two purposively sampled FBOs to do an in-depth assessment of the works of FBOs in the area of sustainability in Kenya. See also Mburu's (2011) doctoral study which utilized three case study FBOs to assess the role of FBOs in the delivery of urban services to the poor in Kenya. See further Icheku's (2006); Day (2010); Simbi (2013) who used similar sampling method for the purposes of their different researches.

> After a congregational religious ceremony, the Shaikh just looked at me as if something was talking through him. He looked at me and said; "My son I'm not asking you, I'm instructing you. You will form an organisation the name will be the Gift of the Givers. You will serve all people of all races, of all religions, of all colours, of all classes, of all political affiliations and of any geographical location, and you will serve them unconditionally (in Morton, 2014:11-12).

This was the circumstances surrounding the foundation of GOG which has become a faith-based organisation of both domestic and international renown.

From the foregoing, it can be understood that the two organisations are purposively chosen because of their prominence as FBOs and the perceived pervasiveness of their effort in the area of humanitarian aid and human social development (Simbi, 2013; Morton, 2014). It was envisaged that these factors will make it possible to do an in-depth assessment of their work in poverty alleviation and development in the Province. Also, the two faith-based organisations are chosen in order to generate, during the course of research, a balanced view on two different strategies used by FBOs of two different prominent religions in the province. Ultimately, the intention is to make (after assessment) meaningful and unique contributions and recommendations towards improving praxis in the effort of FBOs and government in ameliorating the situation of poverty and to realise people's well-being in the Province. Furthermore, as Schutt (2006:155) affirms, purposive sampling may involve "key informant survey," 'which targets individuals who are particularly knowledgeable about the issues under investigation.' Following from this, this study utilised key informants in the two selected FBOs who are very knowledgeable of the poverty alleviation projects carried out by the organisations in the Province.

1.5.1 DATA COLLECTION METHOD

The data used in this study is generated from both primary and secondary sources.

Semi-structured interviews are used in the empirical primary data collection and this is because this method allows open-ended questions to be posed to the interviewees. The essence is to allow the freedom to engage, dialogue and probe when necessary in order to get the interviewee to talk at length and elaborate on the subject matter. As a result the researcher produced some interview guide based on the main questions that this study seeks to investigate. This study envisaged to conduct 32 semi-structured interviews with different participants, however 28 were later

conducted. The participants included: 2 key informers from the Kwazulu Natal provincial Department of Social Development; 5 key informers from Gift of the Givers Faith-based Organisation; 9 beneficiaries from the Gift of the Givers site; 5 Key Informers from the PACSA faith-based organisation and 8 beneficiaries from PACSA site. This sample size was geared to ensure that an adequate and well-balanced data, on the efforts of the selected organisations and the government department needed for this study, was generated.

This study also relied on primary sources like policy documents from the KZN Department of Social Development and the selected FBOs. The effort was to find primary data which included policy plans and poverty alleviation strategy documents from both the government and the selected FBOs. The primary data helped the researcher to answer some pertinent questions as regards the involvement of both government and FBOs in the task of poverty alleviation in the province. Additionally, Books, journal articles, newspaper articles, magazine articles and internet sources, also constituted the sources of the secondary data used in this research. The secondary data focused on discourse on the issue of poverty alleviation in South Africa and in Kwazulu Natal; FBOs and their strategies; and the capability approach. The secondary sources provided the wide range of data that complement the primary data.

1.5.2 DATA ANALYSIS

Empirical data generated from the semi-structured interviews with the government department, the selected faith-based organisation and the beneficiaries were processed using thematic analysis method. This study adopted the thematic analysis method because it is suitable as 'it is a method for identifying analysing, and reporting patterns (themes) within data…It minimally organises and describes…data set in (rich) detail. However, it also often goes further than this, and interprets various aspects of the research topic' (Braun & Clarke, 2006:6). This agrees with the Qualitative methodology that this research adopts which according to Hsieh and Shannon (2005) involves the process of coding and identification of themes or patterns. Hence the aim of the study was to systematically analyse data from the interviews identifying themes or patterns based on the theoretical framework while paying attention to new themes and findings that may emerge. Additionally, document analysis and interpretive methods were used to analyse the documents gathered. The method also involved a systematic interpretative analysis of the available basic documents.

1.6 RESEARCH LIMITATIONS

Predictably a study of this kind is fraught with limitations and the researcher acknowledges this predilection in the current study.

The first limitation of this study has to do with issues inherent in the methodology being adopted. The problem with qualitative interpretive methodology that this study has adopted is that this method does not operate on the level of giving precise formulae to determine significant and reliable results. Hence, this methodology does not provide the parameters to measure its reliability and validity and it can involve elements of bias since it depends on the skills, training, views, insights and ability of the researcher (Patton, 1990:372). Moreover, a possibility of bias exists on the part of the key informants and participants chosen for the empirical data collection which may subsequently constitute elements of bias in the findings and outcomes of the study. To mitigate this, the researcher undertook a rigorous analysis of the data, juxtaposing participants answers to each other and presenting contradictions when they occur.

Secondly, this study faces yet another limitation which has to do with sampling. The researcher acknowledges that there are a wide variety and several FBOs working in the province. The reasons for selecting the two for this study have been given in the methodology section. Ultimately, it boils down to the inability (monetary and time) of the researcher to reach (wherever they are in the province) and to utilise the numerous FBOs working in the province; hence, the reason to purposefully choose the two prominent ones whose works and efforts in the province (as perceived) are pervasive. Additionally, the geographical context chosen for this study is wide and it was not possible for the researcher to cover the whole of Kwazulu Natal Province in the course of this research. Hence, the areas of the province represented are those in which the selected FBOs are stationed and the areas in which their poverty alleviation projects are established. However, efforts are made to choose the participants from different locations and areas of the province in which the works of these FBOs are established. This is in order to present a balanced view from different parts of the province as much as possible.

Moreover, the reality of unpredictability and fluidity of socio-political events, especially as seen in the area of development and developmental policy discourse, may constitute a limitation to this study. It is acknowledged that social phenomenon in itself cannot be presumed to be static,

and it is a reality that discussions on these issues keep being improved on or taken over by new insights within a rather short time. Hence, within the time this thesis is completed, examined or the time other readers get to scrutinise it, there is a possibility that the status quo in the socio-political realm of the context (on which this study is premised on) may change or may have changed. Additionally, it is also a possibility that latest insights in political discourse (which inadvertently tackles some of the issues that this thesis deals with) may render some of the findings, arguments, conclusions and recommendations of this thesis anachronistic.

1.7 RESEARCH STRUCTURE

This thesis is structured into seven (7) Chapters. Chapter one introduces this research; it presents the background outline and general overview to the study. The content of the chapter includes: stating the hypothesis in the light of the background outline to the problem. This chapter further presents the key questions and objectives which this study grapples with; methodology and methods; and finally the foreseen limitations to this study.

Chapter Two focuses on review of literature. The chapter looks at the different areas of related literature which includes: literature on religion and politics; literature on religion in development; literature on civil society (especially FBOs) in the public sphere; and literature on poverty alleviation and development in South Africa and Kwazulu Natal. The review of literature probes the assumptions in literature on some of the issues that concerns the present study especially and primarily as it relates to the role of both state and civil society organisation in societies.

Chapter Three presents and discusses the theoretical, analytical and conceptual frameworks that guide this study. Firstly some of the important concepts utilised in this current study are elaborated in this chapter. Secondly, the theoretical frameworks which border on the Liberal-Communitarian debates and also the State-centered versus State-in-society Approaches are analysed. The aim of the analysis is to situate the direction which the current study is inclined to in these debates since it is a study situated in political and social science. Additionally in this chapter, the analytical framework to be utilised in the current study, which is Sen's Capability Approach to development, is presented and analysed.

Chapter Four states the problem which this current research grapples with. It explores poverty and poverty trends as they manifest in the socio-political history of the context of this study. The chapter explores the root causes of poverty in the political history of South Africa. The poverty trends in South Africa in general and Kwazulu Natal in particular are also presented in this chapter. The aim is to understand the problem of denied capabilities inherent in different conceptualisation of poverty and hence to proper understand the different efforts by government and other stakeholders to addressing the problem as such.

Chapter Five presents and analyses the policies, social arrangements and poverty alleviation strategies which the South African government has initiated since after the demise of the Apartheid system towards rectifying the problem of poverty and inequality in the country. The analysis zeroes in on the proper geographical context of the study which is Kwazulu Natal and assesses how these measures of poverty alleviation at the National level are expressed in the provincial level. The assessment of the effectiveness or ineffectiveness of the available poverty alleviation measures and policies are based on whether or not they encapsulate the values and demands of the CA to poverty alleviation and human development. The issues with and problems inherent in the available strategies are analysed and efforts are made towards

Chapter Six undertakes a thematic presentation and analysis of data obtained from the different interviews with the selected FBOs and their beneficiaries and also some government officials working in the area of poverty alleviation and development. This chapter thus presents the findings from the research from the study's chosen location and sites. Data presentation and summary of findings are done using thematic analysis method and the themes are guided by the key questions of this study and response by the participants.

Chapter Seven concludes this study. It discusses in details the findings from the field work research. Efforts are made in this chapter to link findings and deductions from literature with findings from empirical research towards answering the questions which the study grapples with. Based on the final analysis and deductions from the previous chapters, this Chapter also presents the recommendations towards improving practice of FBOs in the province working in the area poverty alleviation and development. Further recommendations are made based on the findings

on government and FBO partnership in the province in the effort at poverty alleviation and development. Finally, this chapter also presents the general conclusion to this study.

1.8 CONCLUDING REMARKS

This chapter has aimed at introducing the current research and has presented the background outline to the research problem; research hypothesis; reasons for choosing topic; research questions and objectives; methodology; research limitations and research structure. The aim in the next chapter will be to delve into extant literature on the main points that concerns the current research. The literature review will hence seek to analyse the themes in available literature which relates to the hypothesis of the current study.

Chapter 2

LITERATURE REVIEW:
RELIGION VERSUS STATE AND THE STRUGGLE FOR AGENCY IN POVERTY AND DEVELOPMENT ALLEVIATION

2.1 INTERROGATING EXTANT LITERATURE ON ISSUES CONCERNING CURRENT STUDY

The essence of any social science study is to develop new insights into a particular social phenomenon. However, this effort does not stand alone and always has to be built on other previous attempts within the field of study. As stated in the previous chapter, this current research aims at assessing the role of the selected faith-based organisation in poverty alleviation and human development within Kwazulu Natal South Africa. The research focus is to underscore the relevance of such faith-based organisation in the politics of state especially in the effort of both government and other stake holders to realise poverty alleviation and human development. There seems to be a perception among certain scholars that civil society organisation (CSOs) and importantly FBOs should not have a say in such an enterprise as the provision of service delivery and development in society. The arguments in literature on this issue so far brings out clearly what Joel Migdal (1994) in his explication of the SiSA, conceives as struggle between social forces (organisation) for the control of society. Hence, in this review, attention is paid on the way this struggle plays out in the different efforts of both state and faith-based organisation in poverty and development alleviation.

Moreover, literature on poverty alleviation and development in general and as it exists within the chosen context of this study are numerous. The literature in most cases showcases the effort of state in this venture and brings out the policies of government towards realising such a feat. However, there are still certain issues relating to poverty alleviation and development which extant literature seems to be side-lining and the effort in this chapter is to highlights some of these issues. Subsequently, this chapter focuses on reviewing some extant literature which includes: literature on religion and politics; literature on the role of religion and faith-based networks and development; literature on poverty and development alleviation in South Africa; literature on poverty and development alleviation in Kwazulu Natal; literature on faith-based efforts in development in South Africa/Kwazulu Natal. The effort is to highlight some of the

salient points made by the available scholarship on these issues and to identify and interrogate the gaps inherent in some of the assumptions of these studies.

2.2 RELIGION AND STATE

The new liberal democracy is the brain-child of Enlightenment philosophy with its notion of the individual freedom, the supreme place of human reason against dogma, and the notion of progress of human society. In essence, the Enlightenment created 'a self-conscious and revolutionary radicalism and a new vision of human potentialities and the possibilities of their liberation' (Tame, 1977:215). The liberation, so to speak, is from the perceived "shackles" of authoritarianism associated with religion which had been the dominant system governing European societies at the time before Enlightenment. Tame (1977:218) further affirms that 'for the philosophers of the Enlightenment the decline of Graeco-Roman civilisation and the rise of Christianity constituted a terrible tragedy: the Middle Ages were for them truly Dark Ages, when the power of reason was once more subject to superstition and overwhelming religious and political tyranny.' The thoughts of certain philosophers like Rene Descartes (1596-1650) – *corgito ergo sum* – human reason against dogma; Emmanuel Kant (1724-1804) – upholding the ideals of reason, liberty, science and human progress; Hegel (1770–1831) – separation of Church and State; Ludwig Feuerbach (1804 –1872) -*Homo homini deus est* - Man is a god to man; Friedrich Nietzsche (1844-1900) – the death of God; Karl Marx (1844-1900) – religion as opium, *et cetera,* in one way or another provided tools for the discourse on the "irrationality" of religion; the separation of religion (church) and politics (state); and how the individual freedom should be supreme in modern states. Their thoughts also in one way or another contributed to the atheistic feelings found in liberal states in which religion (and its role in public life) is increasingly relegated to antiquity. Mueller (2013:17) affirms that 'an important component of the set of reforms proposed by Enlightenment thinkers was to create a clear separation of Church and State.' However, in recent times the resurgence of religion and its increasing influence in the public sphere of many societies has resurrected the debate on what role if any can (or should) it play in society's various arena. Social and political science scholars have dwelt on these issues and numerous literature attest to the interest on the struggle for dominance between religion and state in the public sphere especially in the area of poverty and development alleviation.

This current research seeks to contribute to the debate on this issue following such studies by scholars like Haynes (1996; 1998), Mandaville (2009), Callaway (2012), Basten and Betz (2011), Drum (2010), Meyer (2007), Madeley (2002), Mueller (2012), Buchwalter (2006), Hervieu-Lèger (1990), Hackett (2005), Peralta (2012), on the role of religion in government or the rhetoric on the relationship between state and religion. These scholars take different positions on the question of the importance of religion in modern liberal societies and in the light of the Modernisation and Secularisation theories which envisaged the "death" of religion and its redundancy in the affairs of Modern states. The questions then are: what is the relationship between religion and State in modern democracies; should religion and State be separate? Is it the case that religion and indeed faith-based networks operate within a paradigm that is totally alien to the ideals of a modern liberal democratic state?

Haynes (1996), Mandaville (2009) and Callaway (2012) focus on answering the question: how do religion and religious beliefs affect politics in modern liberal democracies in different parts of the world? Specifically, for Haynes (1996) the focus is on the relationship between religion and politics in post-independence African countries. Haynes's study looks at Christianity, Islam and various "syncretistic" movements and their relationship to the politics of post-independence Africa. The study seeks to understand the various roles that these religious traditions played in the African political process in its historico-social and international contexts. For Mandaville (2009) the focus is on whether or not religion matter in global politics. The author believes that 'it would seem that we need to answer this in the affirmative, but with certain very important qualifications' which includes: 'the importance of understanding when and how to grant importance to religion in seeking to understand global politics' (2009:120). Callaway (2012) interest is on the issue of the nexus between religion and politics which has become an important theme in the area of political philosophy. For the author, 'one reason for the importance of the topic is that religions often make strong claims on people's allegiance, and universal religions make these claims on all people, rather than just a particular community' (2012:1). Also, the intention of Callaway's study is 'to survey some of the philosophical problems raised by the various ways in which religion and politics may intersect' (2012:1). The study concludes after analysis that although secularism as linked with the understanding of economic progress in

modern societies is progressing, 'nevertheless religion continues to be an important political phenomenon throughout the world, for multiple reasons' (2012:5).

On the level of philosophical analysis Basten and Betz (2011) and Peralta (2012) focus on Marx and Weber and seek to assess how their thoughts influenced the role of religion in economic development of modern liberal democracies. Essentially, the study of Basten and Betz (2011) focuses on answering the question on whether religion affects politics and the economy. According to the authors this question has been the subject of long-standing debate which has seen Marx and Weber taking different positions on the issue. The authors note that according to Marx economy influences culture and religion but the reverse is not the case; while Weber rejects this view asserting that religion (Protestantism) and culture 'by nurturing stronger preferences for hard work and thriftiness had led to greater economic prosperity' (2011:5). Using the context of Switzerland, the authors findings are that 'on a more general level…religion is not just, as Karl Marx would have us believe, "People's Opium", but can, by its own force, significantly change people's preferences, both self-regarding and social ones' (2011:26). Peralta's (2012) study confirms this view after assessing the role that the Catholic Church plays in the politics and governance of Mexico. The study looks in-depth on the different political positions and actions that the Catholic Church has taken in the politics of the country especially in the transition to democracy in 2000. Peralta argues that the Catholic Church in Mexico contra Marx's conception of religion 'has not been an "ideological state apparatus" [rather it]has played a role as auditor of public life, being a strong critic of the post-revolutionary political system, even becoming an agent who helped to establish in Mexico a competitive and plural party system' (2012:17).

Moreover, the studies by Haynes (1995), Drum (2010) and Meyer (2007) also assess the influence of religion in liberal democracies in different parts of the world. Haynes (1995) explores the role played by religion and its relationship to the politics in sub-Saharan Africa. The study's focus includes: the relationship of senior religious figures to the state and the political importance of "popular" religions. The findings of the study are that popular religion is very important in sub-Saharan African states as it 'reflects the power of ordinary people to take charge of their own spiritual well-being' (1995:90). Popular religion for the author also offers solidarity at a time of social upheaval and crisis which characterised modernity and also helps to

fulfill people's spiritual and material needs' (:90). The author concludes that 'the relation of the religious hegemons to state power is…reflective of the effects of modernisation, in the way that both political and religious power is closely tied to the wielding of material resources' in modern sub-Saharan African States (1995:106).

Using the context of Western Australia's State Parliament Drum's (2010) study assesses the nexus between faith and modern politics. The study interrogates the observation that parliamentarians within the context do invoke Christian beliefs in public life which raises the question of whether there is an effective separation of state and religion in Western Australia. The study concludes (after analysis) that that there is an effective separation of politics and religion in the context of the study. In spite of this however, the author notes that the religious affiliation of the parliamentarians do influence 'their decision-making, but even when it did, alternative more inclusive terminology was employed, such as "Judeo-Christian values", "our cultural heritage" and personal "life experiences"' (2010:61). Meyer (2007) in his study first affirms that 'Religions have made a worldwide political come-back' (2007:2). For the author there is a general revival of religion in all cultures and 'this is not just in the area of personal religious faith which respects the rule of law in democratic societies, but also seen in the politicised religion of fundamentalist whose claims is also being revived and making bids for State power' (2007:2). The study looks at the possible future relationship between religion and politics and notes that there are some contradictory tendencies which bother on 'political co-operation between religious and cultural traditions, on the one hand, and a fundamentalist policy of conflict, on the other' (2007:2). This is to say that fundamentalism is an issue which puts a stumbling block to the proper function that religion can play in the modern liberal states.

Following from the above and other noted problems which suggest that religion and politics (state) are incompatible especially in modern liberal democracies, some scholars like Madeley (2002), Mueller (2012) and Buchwalter (2006) are of the view that religion should not be mixed with the politics of state. Madeley's study focuses on the relationship between politics and religion – the impact of the religious factor (which is often seen as an anachronistic survival from a pre-modern era) in Western Europe politics (2002:42). The author faults religion for not providing the social glue which Durkheim and other sociologists regarded as the prime social function of religion in traditional societies (2002:62). However, for Madeley 'it is quite

possible… that on one measure at least, the impact of religion could in fact increase as "political Christians" engage themselves for and against the "new politics" of peace, environment, development and other issues' (2002:64).

Mueller's (2012) focus is on the proposition accepted by students of democracy in the West that the State should be separated from the Church. This position is seen clearly in Huntington's proposition which 'claims that the separation of Church and State was a salient feature of Western Civilisation, which explains why Western countries tend to be democracies' (2012:1). However, Mueller notes that Huntington's assertion takes it for granted that the State is separated from the Church in Western democracies. He does not agree that this is so because according to him, 'a closer look at the relationships between State and Church in these countries…reveals considerable financial and institutional linkages between the two institutions' (2012:3-8). The study critically documents and discusses this apparent relationship between state and church and observes that 'State support for religion today cannot be claimed to provide any form of public good, it merely subsidises the private benefits that accrue to those who do practice some religion' (2012:17). The study proposes the complete separation of Church and State in congruence with the Enlightenment agenda with respect to Church and State (2012:17). In line with Mueller's position, Buchwalter's (2006) study analyses the relationship between religion and politics under conditions of modernity and globality from a Hegelian perspective. The study 'explores Hegel's distinctive account of the relationship of religion and politics, focusing on the manner in which it articulates the aims and assumptions of modern political thought while supporting cross-cultural dialogue and the possibility of a differentiated global culture' (2006:64). The author notes that Hegel's account of the relationship between church and state 'bears strong resemblance to conventional liberal-enlightenment positions' (2006:65). This Hegelian position rejects the idea of such a thing as a state religion and insists on the separation of state and any particular religious creed.

On the other hand, the view of Hervieu-Lèger (1990), Haynes (1998) and Hackett (2005) is that religion (and the role it plays) should not be discarded or relegated into the background in the discourse on how to realise people's rights in liberal states. Hervieu-Lèger (1990) in his study looks at the nexus between religion and modernity in the French context. The intention of the study is to develop a new approach to understanding the concept of secularisation in modern

societies like the French society, in which there is resurgence in religious movements and popular religion post 1968. According to the author this resurgence calls into question the presumption of secularisation in such a society since 'the theoretical argument can now be advanced that, far from being antithetical to modernity, [the] "renewals" of religion are in harmony with modernity' (1990:15). Hence, the author concludes that instead of the popular conception that sees modernity and religion as mutually exclusive there should be a re-conception that sees the two as mutually inclusive since secularisation as understood in the conception of Modernity is 'no longer simply the "decline" of religion but is the process whereby religion organises itself to meet the challenges left by modernity' (1990:15).

Using a global survey method, Haynes (1998) evaluates the nexus between religion and politics. For the author religion and religious actors have openly rejected the ideals of a secular state which tends to relegate religion and faith to the realm of privatised belief. This study observes that currently religion is 'increasingly concerned with political issues, challenging the legitimacy and autonomy of the primary secular spheres, the state, political organisation and the market economy' (1998:2). According to the author, religion's return to the public sphere in the so-called secular states of the West 'is moulded by a range of factors, including the proportion of religious believers in society and the extent to which religious organisation perceive a decline in public standards of morality and compassion' (1998:15). Hackett (2005) situates the impetus for the expanding sharia law in Nigerian in the broader global perspective of the resurgence of religion in public sphere. The author notes with satisfaction the positive impact that religion is making in democratised and globalised public sphere (2005:99). As a result, she is of the view that since religion is becoming an ever more important aspect of people's lives in the so-called liberalised and democratised countries, it should not be ignored in making decisions that concerns their well-being.

The hitherto studies in many ways have contributed to the scholarship on the issue of religion and state; however there are gaps in them that needs to be addressed. It can be observed that a proper conceptualisation and explication of religion and state as different social forces struggling for dominance in society's multiple arenas seems to be lacking in these literature. Consequently, it is apparent that the literature so far seems to buy into the view that states (politicians) only have the hegemony of agency in the societal arena and hence religion plays (or should play) a

second fiddle as transformation agents in this arena. As Migdal (1994:17) notes 'scholars have assigned the state an ontological status that has lifted it apart from the rest of society.' This constitutes an apparent weakness in the extant literature that they inadvertently fail to question such assumptions as the exalted status given to state and politicians in the affairs of society.

Contrarily, the current study adheres to the premise that religion (and its institutions and affiliates) are also social forces whose positive contribution to the affairs of society cannot be effectively ignored because of affinity to the exalted status of the role of state in society. The argument is that they constitute part and parcel of society as civil society organisation and so also is the state which according to Migdal (1994) is just another organisation and social force within society. Therefore, the arguments, based on the belief that states have the monopoly of agency to organise and transform society and that religion and its institutions and affiliates are "second class" agents, can no longer be sustained in social and political science discourses. The current study will hence posit that the actual role that religion and indeed religious actors can play in the transformation of society should be assessed on equal basis as that of the role of the state in society. This point of departure grounds the thesis of this current research which is that faith-based organisation can serve as positive points in "healing" the failures of government (state) in poverty alleviation and service delivery in South Africa. Additionally, so far, the literature on this issue has focused on other countries and contexts and there is little literature on the relationship between religion and state in South Africa, a country in which religion played a role in its transition to democracy (Ganiel, 2007).

2.3 ROLE OF RELIGION AND FAITH-BASED NETWORKS IN DEVELOPMENT

This study will not only further the scholarly discussion on the issue of religion and state, but will also contribute to the literature on the possible role that religion (and its institutions and affiliates) can play in development. On this, it is observed that the role religion and indeed faith-based networks can play in development was neglected in modernisation theories which, following the thoughts of social thinkers like Comte, Durkheim, Weber, Freud, *et cetera*., conceptualises development and industrialisation as going in *pari passu* with secularisation. It was thought that as societies develop the role that religion play in such societies diminishes. Hence, secularisation theories, which according to Boender, Dwarswaard and Westendor (2011:8) assumes that religion would lose its meaning in the public sphere due to modernisation,

becomes prevalent in Modern social science discourse. Because of the view that religion and development are mutually exclusive, religion and the possible role it can play in the so-called modernised societies was ignored as irrelevant and 'in some cases viewed as obstacle to economic growth' (Landmark, 2013:14). It is worth to note that economic growth is the conception of development by most modernisation theorists hence the focus on such things as the GDP of a country as mark of development of the country. Colombatto (2006:243) affirms that in literature on growth and development scholars are generally agreed that development 'refers to growth when dealing with proportional changes in GDP or – more frequently – in GDP per capita; and to development when analysing living standards – including features that do not necessarily form the object of monetary measurement.' The above conceptualisation of development further helps in distancing the possible role religion can play in the public sphere as it is seen as not having any business in economics.

However, recent reality of the resurgence of religion has greatly discredited the prophecy of the death of religion and the increased realisation of the potential role that religion can play in development. In 1980 the World Development in a special issue titled "Religion and Development" recognises this possible role religion can play in development and 'called for a re-evaluation of the relationship between the religion and development, questioning the validity of secularism for development' (Landmark, 2013:14). Since that assertion, there has been numerous literature on the issue of religion in development with many theories coming forth in academic circles. The theories take into consideration the values and potentials and resources which make religion a force to be reckoned with in the enterprise of development. They also focus on the reconceptualisation of development to include human development and the realisation of values that leads to true human development and poverty alleviation. On these developments, Landmark (2013:15) observes that one of the trends which has consequences for the new interest in religion within development academics is the increased recognition of FBOs.

Unfortunately, the discourse on the role of religion and indeed faith-based networks in development as hitherto presented follows the assumption as observed in the previous section on the apparent exalted position of the state as hegemons in the developmental affairs of society. This also constitutes weaknesses in the available literature on the role of religion in development, since this role (if any) has to be negotiated with the state, apparently in charge of the

modernisation and development of society. More importantly, it can be observed that Colombatto (2006) and Landmark (2013) base the arguments in their study on the conceptualisation of development from Utilitarian point of view which sees development in terms of economic progress embedded in modernisation theories. In this understanding, religion and its institutes become redundant and cannot play a role since the envisaged development is supposed to go together with secularisation. The current study questions this conception of development and hence in its analysis will seek to utilise a conception of development which goes beyond the econometric (Modernisation theory) measure of development. Filling this gap in the conception of development will help lay the foundation for the analysis of the role of religion and faith-based networks in the development which goes beyond the econometric conception.

Moreover, different scholars have looked at the increasing role that faith, faith-based networks and faith-based organisation play in development and in helping government in making sure that social services reach citizens in different contexts of their studies. Specifically, Marshall and Van Saanen (2007), Brennan (2007), Whetho and Uzodike (2008), showcase the importance of faith and faith-based networks in development and well-being. Marshall and Van Saanen (2007) look at the whole issue of global poverty, the suffering of people who lack basic needs of life and the lost opportunities in human development. The authors observe that in the efforts so far aimed at ameliorating this situation, the possible contribution and impact that faith actors can make to the situation is not acknowledged (2007:xi). This is a problem for the authors who are positive about the ability of faith and faith-based networks to help in development problems in Africa. They advocate for greater partnerships between development and faith institutions. The study in essence seeks to bridge the gap between faith and development as it is recognised that faith is germane towards a proper development of people and in bringing people out of poverty and suffering. Brennan (2007) also explores the topic of the relevance of faith to development. The author seeks to show the importance of exploring the role that faith plays in the project of development. This study also focuses on understanding whether faith is an obstacle or an element that helps in fostering development in a state. Brennan observes that 'given the increasing reference to faith and God in politics it is clear that faith and spirituality are beginning to play a more prominent and public role in people lives' (2007:1).

Hence, Brennan (2007) concludes that 'whether one calls for development to be secularised or says that no development can take place without taking into account people's spirituality it would seem that either way faith is a significant player in the development context' (2007:11). Whetho and Uzodike (2008) affirm this significant role of faith-based network in development especially as it is reflected in the context of the Democratic Republic of Congo. The study is situated in the broader study of the role that religion and faith-based organisation play in helping post conflict states to overcome the setback of conflict and to enter new political agreements and development. The analysis in the study also seeks to understand how faith-based networks helped in the post-conflict democratic transition in the country. The study agrees that indeed the involvement of faith-based networks as agents of development or as facilitators of peacebuilding in post-conflict DRC is positive and points to the intent of spirit of liberation theology in the country (2008:77).

Campbell (2009), Olarinmoye (2012), Reeves (2010) are positive about the role of FBOs in development. Campbell (2009) analyses the potential of faith-based public policies in changing lives and promoting social policy goals. The author's analysis takes a community networks approach which according to him 'subsumes individual and organisational level concerns within a broader framework' (2009:130). The study's findings suggest that 'faith-based policy initiatives have significant potential as a means of expanding the reach of government services' (2009:142). This study is embedded in the larger research area which proposes that governments allow faith-based networks the opportunity to contribute to welfare policies of states since they can help in satisfying the improvement of people's lives which is one political objective of states. Olarinmoye (2012) agrees to this as it focuses on the role of FBOs in ameliorating the developmental failures of governments in Africa. This study uses the context of Nigeria and seeks to 'explore the various dimensions of FBO engagement with development…and their interaction with other development aid actors' (2012:1). The study is a step towards examining and engaging in detail the faith-development discourse and to also assess the implication of this discourse for development in African countries. After evaluating the role FBOs play in the development project in partnership with government in Nigeria, the author concludes that 'FBOs are important but silent actors in development whose success is closely tied to their religious

nature and whose activities can be further enhanced if the constraints arising out of their religious nature can be reconciled with the logic of the state' (2012:1).

Also for Olarinmoye (2012:10-11) 'the Nigerian case has shown that FBOs are important organs of development in Africa. Their spread, high societal penetration and flexibility of programmes inspire trust among the recipients of development aid.' Reeves (2010) also agree with the view that FBOs are doing a great work in partnership with state in development as can be seen in Australia. For the author, FBOs are doing emergency relief work and there is a heavy demand on them coming from the tightening of criteria to access some benefits and residual payments by the government. The study also reveals that 'people of faith are heavily motivated by their religious beliefs leading to compassionate help even in the face of limited resources; FBOs meet clients' immediate need irrespective of socio-economic situation, or behaviours' (:114). This goes to say that FBOs do have potential and are successful in helping government better the lives of the people. However, the concern for the author is 'how long the faith-based sector can keep providing services set against a state which seeks to make access to state resources increasingly difficult' (2010:121).

Furthermore, Fust (2006), Ndiaye (2006), Schüle (2006) also substantiate the claim that FBOs do contribute positively to development in states. In this, Fust (2006) observes that 'religion and spirituality constitute creative political and social forces; they are forces for cohesion and for polarisation; they generate stimuli for social and development policies; they serve as instruments for political reference and legitimacy' (2006:9). Hence, for the author FBOs do have a great work to do in helping states to achieve developmental policies; and they 'undoubtedly play an important role and in many contexts can be partners and have done good work' (2006:11). Following from this assertion, the author suggests that we should not treat religion and politics as separate actors but as one realm with worthy partners helping each other in achieving the development of state (2006:11).

Ndiaye (2006) agrees that FBOs effort in development cannot be ignored since they are effective and this coming from the fact that historically religious actors are well trained in the field of development (2006:24). The author observes that FBOs' participation in politics of development arises as a result of the 'inadequacies of concrete State actions in favor of the poor' (2006:25).

This is a reality in African countries and hence the proliferation of faith-based networks involved in development projects in African countries. However, in spite of the optimism about the role of FBOs in development the author also warns that care must be taken to avoid the proselytising tendencies of FBOs. Schüle's (2006) study partly responds to this warning. The study presents concrete experience and observation of how FBOs help in bettering the lives of people. The FBO that the author analyses is Christian based and the author observes that their religious confession does not impact on their agenda of bringing hope and assisting people in need irrespective of their race or religion (2006:29). He suggests that considering the need for such an effort towards bettering the lives of people 'FBOS should distinguish themselves by having a particular sensitivity [and] aim to identify with the human beings concerned in a holistic manner, with their history, their culture and their religion' (2006:31).

Also, Clarke (2006), Dillon (2013), Bielefeld and Cleveland (2013), do contribute in different ways to the discussion so far. Clarke (2006) looks at the relationship between faith-based organisation, civil society and development. His study is geared towards contributing to the debate on donors of development project in civil society. The author has two main arguments which are: that traditionally, donors have always supported organisation that are faith-based and also that 'faith-based organisations play active role in the lives of the poor and in the political contexts that affect them' (2006:835). The fact that faith-based organisation play active role in improving the lives of the poor is the more reason why they have become the focus in developmental discourse and policy (2006:845). This according to the author shows that faith matters and the convergence of faith and development poses a challenge – the problem of engaging 'with faith discourses and associated organisation, which seem counter-developmental or culturally exotic to secular and technocratic worldviews…' (2006:846).

Dillon (2013) is indifferent about the role of faith-based values in the developmental process and in the wider social and economic change in developing countries. For the author 'faith-based values and "development processes" are neither inherently "good" nor "bad", it depends on how we interpret and practice them' (:2). The author also contends that 'faith-based values play diverse and often contradictory roles in development [as] they can be inspiring and frightening, positively transformative and destructive, inclusive and exclusive, open and fundamentalist' (2013:2). For Bielefeld and Cleveland (2013) the effort of FBOs as service providers, their effort

in development and their partnership with government in the developmental project is positive and should be encouraged. Their study is inserted in the wider discussion on the relationship between Church and State which according to them 'persistently raises important policy and practical issues' (2013:469). After looking at specific services provided by FBOs the authors observe that FBOs compared favorably to secular organisation; FBOs 'are pervasive in the provision of social services' (2013:484). This for the authors calls for a greater research towards understanding how FBOs can work well with government towards an effective service delivery.

Additionally, Ragan (2004), Wuthnow, Hackett and Hsu (2004), Kissane (2007), Lipsky (2011), evaluate the effectiveness of the effort of Faith-based Organisation in development. Ragan (2004) compares the performance of faith-based affiliates and other social service providers. The effort is to answer the question by policymakers, program managers and researchers on the relative effectiveness of services provided by faith-based organisations as compared to that provided by secular organisation. This for the author is a fundamental question as 'answering the effectiveness question could have a significant impact on efforts to increase involvement of faith-based organisation…in the delivery of government-funded services' (2004:3). After the analysis of administrative data generated during the research, the author finds that 'there *were* differences in performance of faith-affiliated and secular nursing homes and home health agencies' (2004:29). Wuthnow, Hackett and Hsu (2004) affirm this conclusion and further provide support for perceptions in various literatures which suggest that FBOs have significant role to play in the task of service delivery. This study examines the effectiveness and trustworthiness of faith-based organisation services focusing on the perceptions of the recipients of these services. The study compares 'contact with and perceptions of faith-based organisation, nonsectarian organisation, government agencies, hospitals, and churches and employ a method that takes account of participants' varying portfolios of service providers' (2004:1). The authors find that 'mean effectiveness and trustworthiness scores are relatively high for FBOs in comparison with those for the public welfare department' (2004:14).

Also, Kissane (2007) compares FBOs to secular providers in order to determine the strengths and weaknesses of the two. The author aims to explore perceptions of FBOs from the points of view of directors of both secular and faith-based organisation and that of recipients of service by these organisations. The study finds that 'overall, about half of directors viewed FBOs as capable or

more capable than other organisation in providing services to needy families, while the other half were concerned about FBOs, particularly their ability to provide employment-related and education services' (2007:110). Similarly, Lipsky (2011) evaluates the strength of faith-based organisations in providing health services in sub-Saharan Africa. The author observes that in spite of the many advantages of FBOs in service delivery, there is reluctance by international organisation to work with them because of the tradition of separation of church and state prevalence in Western countries (2011:25). The author advises that 'considering their prominence in the field of health service delivery more outreach is needed to ensure the inclusion' of FBOs in service delivery (2011:35).

Worthy of note in the above discussions is the fact that most scholars do agree that faith, faith based networks and faith-based organisation do play important roles in public affairs by helping the state in developmental projects and to deliver social services. But they recommend that care must be taken to make sure that these faith-based networks do not use the avenue to engage in proselytisation which reinforces the divisive quality of religion. This current research will build on these discussions on faith-based intervention in development and interrogate the issues further as they play out in the chosen context of the study. However, there are gaps in the hitherto literature which needs to be filled. Importantly, there is need to first define faith as derived from religion, and this is also following from the previous discussion on religion and state as competing social forces in society's multiple arenas. Also, there is need to streamline the issue of the concept of faith-based organisation and how their role in development of society can be rationalised in the light of the supposed dominance of the state in this arena. This will follow from the re-conceptualisation of development itself which this current study envisages to be beyond the utilitarian and modernist conceptions. Additionally, the discussion of these issues within the chosen context is an area which has received limited academic attention and which the current study also identifies as a gap in the extant literature.

2.4 POVERTY ALLEVIATION AND DEVELOPMENT STRATEGIES IN SOUTH AFRICA

Furthermore, this study seeks to contribute to the extant literature on poverty, poverty alleviation and development strategies of the South African State since after apartheid. In this area, scholars like Perret, Anseeuw and Mathebula (2005), Khumalo (2003), Friedman and Bhengu (2008), Agholor & Obi (2013), Triegaardt (2005), Mubangizi (2007), Luyt (2008), Mbuli (2008), Habib

and Maharaj (2008) have analysed and evaluated the effectiveness of these different strategies in reducing poverty which was a legacy of the apartheid system.

Assessing the different conceptions of poverty and evaluating the poverty alleviation strategies by the South African government since after apartheid is the focus of the study by Perret, Anseeuw and Mathebula (2005), Khumalo (2003), Friedman and Bhengu (2008). Using the context of Limpopo Perret, Anseeuw and Mathebula (2005) looks at the issue of poverty alleviation and livelihood in South African rural areas. The study first engages on the controversial discussion on the concept of poverty and livelihood and goes further to describe the different policies and policy frameworks 'which impact upon poverty features and livelihood systems' in post-apartheid South Africa (2005:3). The study also focuses particularly on investigating the 'different livelihood systems that people have developed, how the systems perform and the explanatory factors' that informs the performance of the systems (2005:3). The findings include among others: that there are 'some alarming elements showing that social services may not reach out to the poorest, most isolated households' (2003:4). This calls for drastic measures to ameliorate the situation towards improving the lives of people.

Khumalo (2003) focuses on one the measures and the different poverty alleviation programmes (PAP) which the government of South Africa has put in place to ensure that the needs of the poor are addressed. Some of the programme the author enumerates includes 'social security, social assistance programmes and transfer grants aimed at the alleviation of poverty and at assuring the needy of a minimum living level' (2003:3). The author notes that some of these programmes are put in place in order to address the inequality that characterised the apartheid era in South Africa. Evaluation of these programmes in the study leads to the conclusion that 'the existing programmes have bridged the disparities between the different racial groups though it is not enough to alleviate poverty' because there are problems in the implementation of the programmes (2003:15). One of the recommendation of the study which has relation to the intention of this study bothers on the importance of engaging other partners (for example NGOs and FBOs) to help government and to suffice for the lack of capacity in the implementation of government policies on Poverty alleviation (2003:15). Also Friedman and Bhengu (2008) follow in the steps of examining South African Governments poverty alleviation strategies and give a description of the extent and nature of the different programmes aimed at alleviating poverty in

South Africa. Their study also assesses the impact of such strategies using available data from fifteen previous studies which they reviewed. An important issue also for the authors is on how to define the concept of poverty and they looked at the relativist and absolutist conceptions of poverty. The authors resolved this by accepting to combine the two different conceptions and in doing this their study takes into consideration the understanding of poverty as both bordering on economic lack and lack in real capabilities.

Furthermore, Luyt (2008), Triegaardt (2005), Mubangizi (2007), engage in the debate on the conceptualisation of poverty and consequently on the effectiveness (or ineffectiveness) of South African poverty alleviation strategies. Luyt (2008) focuses on understanding the concept of poverty and notes that 'poverty has many dimensions and causes, and it is clear that different kinds of actions are needed at different levels (international, regional, national and sub-national) if it is to be significantly reduced' (2008:1). The author also looks at the nexus between governance, accountability and the issue of poverty alleviation. It is observed that the ANC government has put in place strategies to deliver social services and the achievements so far is also laudable however, 'the dividends resulting from increased pro-poor social expenditure by the state have proved disappointing in terms of reducing poverty' (2008:2). This failure is blamed on poor governance and poor management and the failure of officials to be accountable. The author recommends among other things that since accountability is central to improving governance and hence alleviating poverty, there should be 'partnerships with both civil society and national human rights institutes…to strengthen and deepen the right to accountability, and hence improved poverty alleviation' (2008:4).

For Triegaardt (2005) the focus is on the Child Support Grant (CSG) as a poverty alleviation strategy in South Africa. The author notes that the CSG has generated lots of debate which borders on the effectiveness of this strategy in the needed task of poverty alleviation which 'in South Africa is one of the primary objectives of social welfare policy' (2005:249). After analysis the author affirms that the CSG which 'has become institutionalised in South Africa as a poverty alleviation mechanism is very important as it provides cash transfers which are crucial for the survival of impoverished' children and their families (:254). However, the author also notes the challenges to this mechanism which includes the fact that maladministration hinders such a mechanism reaching impoverished children in rural areas. This study also engages on the

argument that such monetary poverty alleviation mechanism may not be a long term strategy and the need to include the developmental paradigm. On this the author advises that 'any effort to replace cash transfers with developmental programmes must be carefully planned for, within governmental strategies and be well coordinated' in order to help recipients benefit from such programmes (2005:254). Furthermore, Mubangizi (2007) discusses the problem inherent in addressing people's psychosocial needs while forgetting the cause of the problem which can be environmental or structural. The author argues among other points 'that poverty can be addressed only by tackling its structural causes and removing social inequalities' (2007:174). However, the range of South African government antipoverty programmes has proven ineffective and some of them which could prove effective are poorly administered. Instead of the strategies that seem oblivious of the structural causes of poverty, the author proposes a strategy which should involve participatory community approaches since poverty involves 'structural factors embedded in historical, cultural, social and economic practices' of the community (2007:179).

Also Agholor & Obi (2013), Mbuli (2008), Dua-Agyeman (2005), Khumalo (2013,) contribute to the discussions so far. For Agholor & Obi (2013) the focus is also on the different types of programmes used by the South African government in tackling poverty. The authors' objective in this study also includes looking at the challenges faced by these different strategies that the government has used in the nine provinces. The observation is that 'from the numerous strategies, it is evident that the South Africa government has adopted a multi-pronged approach to the reduction of poverty' (2013:91).The finding of the study however is that in spite none of these strategies so far employed have been accepted as ideal. The authors recommend that 'concerted effort should be made towards a synchronised strategy that would be enduring and amenable to the peculiar circumstances of African society' (2013:92). The study also advises that poverty reduction must be a serious concern of government, civil society and NGOs. Mbuli (2008) also reviews the various strategies the South African government has used to reduce poverty. The author notes that these different strategies has met with limited success and this according to him 'is largely due to insufficient pro-poor economic growth, weak implementation/administration at the municipal level, slow asset redistribution, high income/wealth inequality, low job generation rate by SMME's, high HIV/AIDS infection rate, public corruption and inadequate monitoring of poverty' (2008:iii). This study envisages that for

there to be a meaningful reduction of poverty in South Africa all these challenges need to be properly addressed. To realise this, a potentially successful poverty reduction strategy should encompass three complimentary elements which are: 'a creation of economic opportunities for the poor; good governance; social programmes that are targeted at the poor' (2008:122).

Dua-Agyeman (2005) also assesses poverty alleviation strategies in South Africa. The author highlights the problems inherent in tackling poverty from a purely economic programme like fiscal redistribution. The study observes that, fiscal redistribution as a poverty alleviation strategy on its own is inadequate; 'poverty cannot be effectively targeted through an economic growth approach alone [rather] other policies, strategies and resources will have to be adopted' to ameliorate the failures of the economic strategy (2005:136). For Khumalo (2013) the focus is on the dynamics of poverty and poverty alleviation in South Africa post-apartheid times. In order to achieve its objective, the study first looks the forms of poverty and its causes as it manifests in the country. The there is an evaluation of the different strategies employed by the South African government in the fight against poverty. The study acknowledges some progress and success story in the strategies of government but also recognises some challenges to realising some of the strategies. The study 'advocates a multi-stakeholder approach in dealing with the challenges of poverty and a re-think on the structural issues that perpetuate poverty' (2013:5643).

Additionally, Hall (2012), Twala (2012), May (2010) contribute to the discussion from different perspectives. The focus for Hall (2012) is on child poverty in South Africa and the author looks for ways in which government can help in breaking the cycle of poverty from childhood to adulthood. The study 'examines recent trends in child poverty and discusses some of the reasons for the persistence of poverty and inequality across generations' (2012:72). Some of the government policies anti-poverty interventions were analysed and some of the deficiencies in these policies were enumerated in this study. For the author the deficiencies in these policies have to be addressed in order to realise government plan to overcome poverty and 'reduce child poverty and inequality in the future' (2012:72).

On the other hand, Twala (2012) assesses the impact of rural development strategies adopted by the ANC government. In essence the author 'examines and critiques the various rural development challenges and poverty reduction strategies as key initiatives for service delivery in

rural South Africa' (2012:219). It is observed that the challenges faced by the rural development project, which delayed its success, is as a result of some critical conceptual and practical issues related to carrying out the rural development strategies which could have helped improve social service delivery and significantly reduce poverty in rural areas. However, in spite of the identified challenges, the author notes that there are still some success stories from the rural development strategy. The author recommends that ongoing interventions and initiatives be put in place to offset some of the identified challenges' (2012:220). May (2010) presents another way of offsetting the challenges faced by government in its effort at poverty alleviation. The study presents poverty trends in democratic South Africa and gives an overview of the different policies adopted by the government. The impact of these policies are accessed and the study finds that that though substantial proportion of the South African population has benefited from the different poverty alleviation strategies and can boast of good service delivery, there are also apparent challenges which can be addressed if number of efficiency concerns were addressed (2010:10). This study proposes that other stakeholders be involved as partners of government and help to offset the challenges faced by government in implementing the poverty alleviation policies and strategies. For the author 'programs involving the formation of large groups appear to be especially vulnerable whereas programs involving partnerships between better and less resourced beneficiaries appear more likely to succeed' (2010:11).

Summarily, these studies highlight the successes of some of the strategies employed by the South African government in poverty alleviation. The studies have also pointed out the problems in developmental studies which have to do with the issue of conceptualising the phenomenon of poverty. They also highlight the failures and challenges of using some poverty alleviation strategies, following from a preferred understanding of poverty, to reduce poverty in the country. Specifically, on the challenges of poverty alleviation and development strategies in the country, these scholars do agree that because of corruption, incompetence and moral bankruptcy, government institutions do fail in realising the needed effect of reducing poverty through these strategies. Some of the scholars recommend partnership with other stakeholders and non-state actors to help improve on this. The collection of studies edited by Habib and Maharaj (2008) specifically concentrates on the effort of these partners of government (for example, corporate bodies, religious institutions, *et cetera*) in mobilising resources for poverty alleviation.

However, what seems to be lacking in these studies is the interrogation of the effectiveness and suitability of these policies to the structural and multidimensional poverty inherited from the Apartheid system in South Africa. The studies so far have in the most focused on the econometric conception of poverty and hence have zeroed in on the economic strategies used by the South African government in the effort at poverty alleviation. This leaves gaps in the hitherto studies bordering on the limitations inherent in the conceptualisation of poverty in purely economic terms. The current study aims to fill this gap by assessing the situation using the multidimensional conceptualisations of poverty and Sen's capability approach to poverty alleviation and development. Ultimately, the current research agrees with the discussions thus far relating to how to improve developmental policies of South African government, however it goes beyond recommending other stakeholders as the hitherto studies have done, and seeks to assess the ability of non-state actors like FBOs to effectively partner with government (state) in the task of reducing poverty within the context. Notably on this, most of the studies thus far have stopped at recommending other stakeholders to partner with government in order to overcome some of the problems with the policies of the South African government. This too seems to be a weakness in these studies as apparently they do likewise buy into the view that other stakeholders like FBOs are second to the apparent supremacy of the state in society. As already stated, the current study intends to go beyond this position and assess the work of two selected FBOs in poverty alleviation and development as part and parcel of society as the state is. This route is validated by the State in Society Approach and further grounded on the CA which conceives both as Agents and conversion mechanisms within society.

2.5 POVERTY ALLEVIATION STRATEGIES IN KWAZULU NATAL SOUTH AFRICA

The current research will also build on literature on poverty and development alleviation strategies in Kwazulu Natal. On this, Naidoo (2010), Mthembu (2012), Ngobese and Msweli (2013), Case, Hosegood and Lund (2005), Sithole (2010) focus on the problem of poverty and poor development strategies in the Province and seeks to interrogate the ways in which government and other stake holders have tried to tackle the problem.

Naidoo (2010), Mthembu (2012), Ngobese and Msweli (2013) focus on different parts of the province and evaluates the different strategies employed by the government towards poverty alleviation and development. Naidoo (2010) focuses on the Vulindlela area of the province and

Utilising the livelihood approach, the study explores how the "*Zibambele* Rural Road Maintenance" approached rural poverty alleviation within the area. The study also tries to understand the relationship between *Zibambele* workers and the officials from the government department of Transport. Applying Qualitative methods to both primary and secondary data generated, the author finds that 'that the *Zibambele* programme is based on an economic approach to poverty alleviation due to the KwaZulu-Natal Department of Transport's 'top-down' approach in implementing the *Zibambele* programme and *Zibambele* workers rising expectations of the programme' (2010:5). For Mthembu (2012) the focus is on exploring the viability and the role of tourism as a poverty alleviation and development strategy in the Bergville area of the Province. The author's work was motivated by the fact that poverty remains a big problem facing rural communities in South Africa with rural residents living in poverty. The study then seeks to assess how local tourism development can help in ameliorating this situation. The finding is that while people are pessimistic that the area under study has the resources and accessibility to support tourism development, 'they are also of the view that rural tourism is a very important, probably the most important, factor for economic development' (2012:63).

Mthembu's (2012) study is significant to the aim of the current research as it is one of the studies done within the area of the case study of this research. However, the problem with this study is its emphasis on economic development of the community under study and not on improving people's lives through projects that enables real individual capabilities and freedoms. Ngobese and Msweli (2013) try to develop a framework to monitor poverty reduction interventions in the province at the local municipal level. The case study programme identified by the authors is the Premier's Flagship Programme which was developed by the Kwazulu Natal Provincial government towards halving the poverty level in the province by 2014. This study finds that 'the severe development challenges of the Province coupled with sheer volume of deprived households make the institutionalisation, implementation and monitoring and evaluation of the Premier's Flagship Programme a huge challenge' (2013:225).

Furthermore, Case, Hosegood and Lundi (2005), Sithole (2010), Mkhize (2011) seek to contribute to the discussion on poverty alleviation and development in the Province. Assessing the reach and impact of the Child support grant in Kwazulu is the focus of the study by Case, Hosegood and Lundi (2005). The authors note that the issue of poverty has dominated the debate

on development both in international and national levels and 'dominant institutions have committed themselves to addressing the issue of poverty' (2005:467). The child support grant is one of the ways that the South African government aims to tackle the issue of poverty especially among poor children in the country under the age of 7. This study examines the success of this poverty alleviation strategy using the context of Kwazulu Natal. The authors find that the child support grant benefits households who receive it and is successful to the extent that 'the grant appears to help overcome the impact of poverty on school enrolment' (2005:467).

On the other hand, Mkhize (2011) looks at another strategy towards poverty alleviation, one which is spearheaded by the community members themselves. The author assesses the impact of community gardening in alleviating poverty in rural areas using the *KwaNgcolosi, Mahlabathini* community of Kwazulu Natal. The author notes that 'most rural communities are actively involved in poverty alleviation projects such as gardening in an effort to do away with poverty' (2011:15). The study pinpoints social and economic benefits of this strategy but also highlights the issues that hinder a proper positive result of the project. It also highlights the problems faced by communities who take the proactive stance to help themselves in the face of government failures. Also, using the context of some locations in the Durban area of Kwazulu Natal, Sithole (2010) evaluates the expanded public works programme in Poverty Alleviation. The author notes that 'there are policies and strategies that the government has embarked on to fight poverty and unemployment in the country but still this pandemic is growing' (2010:v). The study aims to bring to the awareness of the people affected by poverty in the areas under study, the work the Public Works is doing towards alleviating their situation. The findings indicate that government is working hard at poverty alleviation within the area and the impact seems positive. However, some other issues like job creation seem to be a problem which this programme has not tackled.

From the discussions so far, it can be observed that the state is doing their best in trying to overcome the issue of poverty. However, the authors do agree that more still needs to be done if the Province will reach its goal of eradicating poverty, inequality, unemployment, prevalence of diseases and dilapidated social services system especially as prevalent in the rural areas and local municipalities in the Province. These studies apparently suffer from the same weakness in some of the literature already reviewed which borders on the seeming inability of the authors to interrogate the concept of poverty and the root causes of this poverty situation as such as it

manifests in the areas of their studies within the province. A proper conceptualisation of poverty is in itself important since a suitable poverty alleviation measure can only be possible when what poverty means within the context is established. The current research seeks to fill this gap by firstly dwelling on the concept of poverty and then exploring the structural roots of the multidimensional poverty inherent in rural Kwazulu Natal as part of the Bantustan. Subsequently, the current study will proceed to access the different poverty alleviation measures by both the national and provincial governments basing on the conception of poverty that has been established. Additionally, the extant literature also affirm the view that there is need to find ways to improve the situation of poverty and this may and should involve other stakeholders to partner with government. This is the point of entry of the current study in the discussion on poverty and development in the Province. This research seeks to interrogate and assess the ability of civil society (faith-based) to constitute worthy partners of government towards achieving the goal of poverty alleviation and development in the Province of Kwazulu Natal.

2.6 FAITH-BASED EFFORTS IN DEVELOPMENT IN SOUTH AFRICA/KWAZULU NATAL PROVINCE

The current study follows similar studies as that by Mbongwa (2011), Erasmus, Hendriks and Mans (2006), Swart (2007), Icheku (2006), Day (2010), Simbi (2013), who focus on faith-based efforts in poverty alleviation and development policies in South Africa and the Kwazulu Natal province. Mbongwa (2011) looks at 'the role of Public Private Partnerships in Poverty Alleviation in South Africa.' The author first notes the problem of the socially engineered and racial based poverty sustained by the apartheid system policies that denied the majority black South Africans their lands and means, hence leaving them in poverty. Anti-poverty measures of government since the democratic transition of 1994 has helped to reduce poverty, however the author notes that there is still no comprehensible national anti-poverty strategy hence there are rising inequalities especially among black South Africans. The author then assesses the need for Public Private Partnership (PPP) and made recommendations towards realising the important role that PPP can play in the reduction of poverty in South Africa

Erasmus, Hendriks and Mans (2006) focus on faith-based network as partners of government. The study seeks to verify two hypotheses concerning the involvement of Faith-based networks in social service delivery and poverty alleviation in South Africa. The hypotheses are: that 'churches and their members are intensely involved in serving both the needs of their own

members, as well as the needs of the larger community; and secondly, that churches do not work alone, but are part of networks with other agencies to accomplish their goals' (2006:293). After analysis of their sample survey, the study finds that it is the case that 'churches have the potential to influence the process of reduction of poverty in South Africa' (2006:306). This, according to the authors, is so because 'in South Africa the church is the strongest and most influential non-govern-mental organisation (NGO)' (2006:306). The study also finds the second hypothesis to be true and assert that 'the potential of the religious sector in South Africa, through its various FBOs, enables it to play a major role in fostering meaningful networks of care and development' (2006:307). Swart (2007) develops an argument on the potential of the faith-based sector to be a viable alternative to the failures of State in the reconstruction and development project after apartheid. The author notes that 'as a whole, it has been recognised that post-apartheid South African society has not achieved the outcomes of new-found opportunity, inclusiveness and people-centered commitment once envisioned by the Reconstruction and Development Programme (RDP)' 2007:3-4). After the analysis of the role some FBOs in George has played in realising development which has eluded people, the study proposes that FBOs be used as alternative partners in realising the need for improved services and development. Swart believes that the potential of FBOs as 'the faith-based sector is a source of new-found consciousness and initiative in our society' (2007:4-5).

Related to the above, Icheku (2006), Day (2010), and Simbi (2013) focus on the different roles that faith-based organisation and faith-based networks play as partners of government and in the province's public sphere. Icheku's (2006) study utilises the "The Hope Empowerment Scheme of Durban Christian Centre Church" as a case study to analyse the role that Church networks play in poverty alleviation. From a theological perspective the study 'explores how Christian theology has shaped the church's response to the problem of poverty and associated problems' (2006:iii). Also Utilising the Capability Approach, the study finds that 'significant improvement in the well-being of respondents was found' and also that the church's poverty alleviation scheme 'showed promises of a sustainable progress in poverty reduction' (2006:iii). Similarly, Day (2010) examines the role of faith-based organisation in poverty alleviation aiming to disprove Putnam's negative assumptions concerning FBOs and their programmes in his conception of bonding and bridging social capital (2010:1). Focusing on the Kwazulu Natal faith-based

organisation Africa Co-operative Action Trust (ACAT), the author tries to analyse how this organisation play a role in helping South African government to overcome deficiency in development strategies. The effort in the study is 'to support the argument that the South African government should be Utilising FBOs and their poverty alleviation programmes in the fight against poverty' (2010:1). The study was not conclusive as a result of issues with empirical data collection. The author recommends a more wide-scale investigation towards presenting a more conclusive verification of the aim of the study. Additionally, Simbi (2013) analyses the public policy advocacy role of the Kwazulu Natal faith-based organisation PACSA. The study acknowledges the role that civil society organisation like PACSA can play in the field of public policy and sought to identify the advocacy strategies and techniques employed by the organisation. The study finds that 'Faith-based organisation can be involved in policy advocacy work and at the same time act in faith in the process of advocating for people within the society' (2013:ii). The research also contributes to the discussion on the real motivation of FBOs in their work; FBOs can be involved in several projects as long as improving human dignity is envisaged by such projects (2013:ii).

The hitherto studies establish the need and importance of FBOs (as part of civil society) to partner with government in order to improve and help facilitate the development strategies in the country in general and the Kwazulu Natal province in particular. Particularly, the study by Icheku (2006), Day (2010) and Simbi (2013) singled out different Christian faith-based organisation and interrogate their role in development and policy advocacy in the Province. Icheku's (2006) study needs to be widened to present broader case study analysis which will interrogate not only the effectiveness of faith-based organisation like the author did, but to assess the ability of FBOs as Civil Organisation to partner with government towards improving the well-being of citizens in Kwazulu Natal. Day (2010) acknowledges some limitations which lead to inconclusive findings and hence the study recommends further studies to assess FBOs poverty alleviation strategies in the Province. Simbi's (2013) focus was on policy advocacy not on poverty alleviation of one the faith-based organisation in the province which this current study wants also to assess. This current research will build on the positive findings of these previous studies, while seeking to fill in the noted gaps in them. Specifically and uniquely this current study will interrogate the effort of a Christian and a Muslim FBO towards poverty and

development alleviation in the Province. It is intended that assessing the poverty alleviation strategies of two different religions' FBOs in the Province will present a comparative and balanced view, lacking in the extant literature. Ultimately, this study's contribution will include assessing the effectiveness of the strategies of the chosen faith-based organisation and their ability or inability to partner with government towards poverty alleviation in the Province.

2.7 CONCLUDING REMARKS

This chapter presents and interrogates the scholarly discussions so far in developmental and political studies on the role religion and religious actors play in the public sphere, specifically in helping the state in the task of poverty alleviation and human/social development. Summarily, extant literature does present different viewpoints on the role that religion play in the politics of state and in development. This study agrees with the view that indeed religion and faith-based actors can and do possess the ability to help in this project. However, the issue with literature thus far as has been established is the tendency to subscribe to and uphold the Enlightenment view that the state is the only legitimate dominant social force tasked with the organisation of society. This position led to the view that it is only the state that has the hegemony of delivering social services and development to the citizens and hence the work of other social forces for example, civil society organisation like FBOs, in most cases are seen as second best to the effort of state. In this literature review, the focus has been to highlight this as a weakness and gap in existing literature. The current research seeks to fill this gap; it argues that faith-based actors and networks are integral to society and are equal social forces as the state is in society. Consequently, their contribution to poverty alleviation and development should not be seen as alien or something to be added on top of that of state, rather they with government as agents of transformation can work together as partners.

Moreover, the review of literature reveals that certain scholars who engage in the discussions of the issues teased out in this chapter; fail to enunciate the proper meaning or what their different studies understand by such terms as religion, faith and politics. Also, the term poverty, poverty alleviation and development as it exists in the reviewed literature are problematic. It is noted that most of the understanding of poverty and subsequently poverty alleviation and development that these literature subscribe to for the purposes of their analysis stems from the utilitarian, Modernist and econometric perspectives. This leaves out such understandings of these terms like

the CA and multidimensional understanding of poverty, which this current study envisages to be suitable for the context of this current study. The aim of this current research is to fill this gap by assessing poverty, poverty alleviation and development as it manifests in the chosen context utilising the CA to development. The next chapter will present the conceptual, theoretical and analytical frameworks which will serve as points of departure from what the hitherto extant literature have done and which will help in filling the highlighted gaps in these reviewed scholarly works.

Chapter 3

ANALYTICAL, THEORETICAL AND CONCEPTUAL PERSPECTIVES

3.1 THEORETICAL FOUNDATIONS OF THE CURRENT STUDY

This chapter provides the set of frameworks and related ideas which guide the present study. It also presents the points of departure of this study from some of the views found in extant literature on the issues that this study is concerned with. The first differing tactic is the adoption of the Capability Approach (CA) as an evaluative and analytic framework; different from a utilitarian approach dominant in development literature. Following from the analysis of the CA, this chapter will seek to interrogate the fundamentals of development as expansion of people's freedom and capabilities. Agency as a major component of the CA which underscores the role of the major stakeholders (conversion mechanisms to ensuring people's capabilities), will be explored. Consequently, the theoretical framework for this study will cut across the Liberal-Communitarian debate on the role of state in society and zero in on the State-in-Society Approach (SiSA). The debates as can be inferred from these political theories will highlight the gaps in the assumptions of the previously reviewed literature. The response of the current study to these problems will be its inclination towards the State-in-Society Approach.

Furthermore, it is noted that from the previous discussions, some of the gaps in extant literature borders on conceptual analysis. Hence, part of the task of this chapter will be to broaden some of these concepts in order to establish a proper foundation for further analysis of the thesis of this current study. Additionally, the current research utilises certain concepts (both in its title and its chapters) which need to be clarified. As such, the concepts that need to be explored include: Religion, Faith, Faith-Based Organisation, Healer (healing), Poverty, Poverty Alleviation and Development. In this chapter, Poverty Alleviation and Development are not elucidated since these are discussed extensively in Chapters Five. It is acknowledged that most of these key words have different conceptualisations and understanding in the different discourse areas in which they occur. The effort here is to give a presentation of the different conceptions of the key words and to posit the definitions that this study will be inclined to for the purposes of its analysis based on the CA.

3.2 THE CAPABILITY APPROACH

In the field of political science, public policy and developmental studies, the issue of poverty and development can be approached using, at least, two different framework which are: 'the basic needs approach, which focuses on consumption and measuring the material basic needs of people or the capability approach which focuses on peoples values and choices (Wong, 2012:1). Stewart *et al*. (2007:7) understands the basic need approach from an IC perspective which 'identifies poverty with a shortfall in consumption (or income) from some poverty line.' This approach agrees more with the utilitarian view of economic progress since in the approach 'the valuation of different components of income and consumption is done' at the economic level of market prices (Stewart *et al*., 2007:8). On the other hand, the capability approach rejects the utilitarian approach to measuring well-being and development in purely economic terms; it advocates for an understanding of development as expansion of human capabilities (Stewart *et al*., 2007:15).

This study utilises Amartya Sen's Capability Approach (CA) to assess the role FBOs play in the task of development (poverty alleviation and human development) in the Kwazulu-Natal province of South Africa. Adopting the CA offers more leeway to assessing the role that FBOs play as "agents" towards realising true poverty alleviation and human development in the province. The Approach is more relevant because the idea is not to present or evaluate economic conceptions of poverty and development but rather to assess how policies of state and strategies of agents like the FBO can help in improving people's lives and capabilities in its entirety. Furthermore, the Approach is important because in the face of failure of state apparatuses to realise the modernist conception of development (economic progress) as found in liberal democracies, other paradigms which conceptualise human development and poverty alleviation differently, need to be adopted. For Sen, development is not just economic progress but is rather a process geared towards realising and extending people's freedoms. In it also, people are allowed the opportunity to choose what is more valuable to them. Hence, this theory becomes relevant towards assessing the possible role that FBOs in Kwazulu Natal play in helping government to realise poverty alleviation and development. The importance of this Approach and its suitability to the proposed study will become clear in its later explication.

The CA goes beyond the modernist conception of development as economic progress and focuses on measuring progress in terms of people's freedom to achieve their abilities. Understood in the light of the Liberal-Communitarian debate, the CA is seen as 'an alternative to standard liberal utilitarian approaches that focus on resources, per capita income or Rawlsian social primary goods' (Çakmak, 2010:87). Clark (2005:3) affirms that the 'conceptual foundations of the Capability Approach can be found in Sen's critiques of traditional welfare economics, which typically conflate well-being with either opulence (income, commodity command) or utility (happiness, desire fulfilment).' For Robeyns (2005:93) 'the Capability Approach is a broad normative framework for the evaluation of individual well-being and social arrangements, the design of policies and proposals about social change in society.' This is to say that the CA helps in assessing how development policies guarantee people's freedom to achieve their capabilities; which presents a shift in perspectives in developmental scholarship from economics to human centered approaches (Fukuda-Parr, 2007:9). Furthermore, in the CA development and well-being are measured in a comprehensive and integrated manner, and much attention is paid to the links between material good and human values (Robeyns, 2005:96).

In the introduction to the *Quality of Life,* Sen (1993a) sets out the Capability Approach to evaluating quality of life. Sen (1993a:30) asserts that 'the Capability Approach to a person's advantage is concerned with evaluating it in terms of his or her actual ability to achieve various valuable functioning as a part of living.' Sen and Nussbaum further explain that 'the corresponding approach to social advantage–for aggregative appraisal as well as for the choice of institutions and policy–takes the sets of individual capabilities as constituting an indispensable and central part of the relevant informational base of such evaluation' (1993a:30). In order words, for Sen in the project of social policy evaluations, the focus should be on how the policies help or not help individuals to achieve their actual abilities. The focus of developmental policies should be geared towards helping individuals to overcome the obstacles to freely achieving what constitutes the valuable and good life for them.

The Capability Approach contains core concepts that make it an important evaluation framework. In the Approach, the prominent concepts are interrelated and they include: functioning, capability, values and agency. The first concept is "Functioning" which according to Sen (1993a:31) 'represents part of the state of a person – in particular the various things that he

or she manages to do or be in leading a life.' Hence, functioning include those things which constitute and which helps a person to live a life he or she wants to. Also functioning can be the basic things in life such as the ability of a person to be healthy, to have security, to have good job, to have food and shelter, *et cetera*. It can include complex realities like the ability of a person to be happy, to have self-worth, to have peace of mind, *et cetera*. Robeyns (2011a) elucidates on this:

> Functionings are 'beings and doings', that is, various states of human beings and activities that a person can undertake. Examples of the former (the 'beings') are being well-nourished, being undernourished, being housed in a pleasantly warm but not excessively hot house, being educated, being illiterate, being part of a supportive social network, being part of a criminal network, and being depressed. Examples of the second group of functionings (the 'doings') are travelling, caring for a child, voting in an election, taking part in a debate, taking drugs, killing animals, eating animals, consuming lots of fuel in order to heat one's house, and donating money to charity.

As Sen conceives it, functioning helps us to evaluate people's well-being in terms of what people are actually able to be and do. And this is different from the emphasis and focus of utilitarian point of view which evaluates well-being based on people wealth and economic progress which according to Sen are inappropriate since they provide limited information as to how well somebody's life is progressing (Well, 2012).

The concept of "Capability" is related to functioning in that 'the capability of a person reflects the alternative combinations of functionings the person can achieve, and from which he or she can choose one collection' (Sen, 1993a:31). Robeyns (2011a) explains that

> Capabilities are a person's real freedoms or opportunities to achieve functionings. Thus, while travelling is a functioning, the real opportunity to travel is the corresponding capability. The distinction between functionings and capabilities is between the realised and the effectively possible, in other words, between achievements, on the one hand, and freedoms or valuable opportunities from which one can choose, on the other.

Capability has two related aspects which are: functioning and opportunity freedom (the substantive freedom to achieve different functioning combinations) (Alkire, 2009). Functioning and Capability are also related to the third concept "Value" because according to Sen the Capability Approach to well-being 'is based on a view of living as a combination of various "doings and beings", with quality of life to be assessed in terms of the capability to achieve valuable functionings' (Sen, 1993a:31).

Furthermore, "Agency" is another component of the Capability Approach. In explaining this concept, Sen (1999:18-19) first posits that the word "Agency" is not understood in economic terms denoting someone acting on someone else behalf. Rather agent is understood in the CA 'as someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives, whether or not we assess them in terms of an external criteria as well' (1999:19). Seen in this light, an agent can be understood as someone (and arguably an organisation) who works towards bringing change and the realisation of functioning and capabilities and who in most cases is influenced by their own values and objectives. In the CA also, individuals are expected to be agents to realising their own functioning and valuable freedoms; they are expected to be agents of their own lives (Alkire, 2009). It is pertinent to underscore here that in the CA, both the state and other organisations in society have the role of Agency and are indeed "conversion mechanisms" towards realising real capabilities of people.[5] Here "conversion mechanisms" is conceptualised as agents of transformation; they are those agents who utilise the structures within them to transform resources towards engineering positive change in different spheres of society. The state as constituted by different institutions, laws and policies plays its role as conversion mechanism (Agency) utilising these elements within it.[6] Hence, it can be argued that the CA agrees with the SiSA which also conceives the state as one of the agency organisation acting with other agencies for the control and ordering of society.

Summarily, according to Çakmak (2010:96-97) 'the main characteristic of the capability approach is its focus on doings and beings and the freedom to achieve them…human beings have to be given the opportunity to shape their own destiny rather than be the passive recipients of externally devised development projects like the westernisation project that was designed by mainstream economics.' Using the CA to evaluate social policies then involves looking at various valuable functionings which can be basic (nutrition, health, shelter, *et cetera*) and it can also be complex which means the functioning involves the ability of people to achieve and enjoy

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[5] However, it can be argued that Agency for state and other organisations is nuanced since the state or organisations do not really act; rather it is individuals who act. The ontological status of organisations in society's different spheres is thus contested; an issue which the SiSA approach enunciates.

[6] This assertion helps us to understand the later explication (in Chapter 4 and 5) of the agency role of state to the realisation of poverty alleviation and development within the context of this study. Notably, this role of state has mainly taken the route of initiating laws and policies as conversion mechanisms towards addressing the problem of poverty.

valuable aspects of life such as self-respect or being socially integrated (Sen, 1993a:31). The focus of the framework on the individual ability to achieve is important as there are differences in individuals and what they want and what they value, hence policies of state are evaluated in this framework focusing on how the policies meet different individual's freedom to achieve their different valuable functionings. Hence, freedom is another concept that is important in the CA which later replaces "capability" in Sen's (1999) book *Development as Freedom* (Çakmak, 2010:89). According to Sen (1993a:33) 'the freedom to lead different types of life is reflected in the person's capability set. The capability of a person depends on a variety of factors, including personal characteristics and social arrangements.' Furthermore, individual's freedom according to the CA must not be focused only on capability to achieve personal living but more importantly on the individual capability to achieve such values as social goals which are not directly connected to the person's own life (1993a:33).

The CA conceptualises poverty as 'the lack of basic capabilities needed to achieve a minimally tolerable life such as being well nourished, avoiding preventable morbidity' (Fukuda-Parr, 2007:9-10).[7] This study agrees with this understanding hence the adoption of the CA in this study to evaluate poverty alleviation policies and strategies of agents. The study effectively investigates and analyses how poverty is conceptualised within the context and how both state and FBOs as agents respond to the issue. This is important because according to Sen,

> in the context of some types of social analysis, for example, in dealing with extreme poverty in developing economies, we may be able to go a fairly long distance with a relatively small number of centrally important functionings and the corresponding basic capabilities (e.g. the ability to be well nourished and well sheltered, the capability of escaping avoidable morbidity…). In other contexts, including more general problems of economic development, the list may have to be much longer and much more diverse (1993a:31).

Also, in adopting the CA for its analysis, this study aims to assess how policies and social arrangements of the stakeholders help in guaranteeing the substantive freedom of individuals (Fukuda-Parr, 2007:2). Also the aim will be to look at how the policies and strategies of the different selected agents in the context of the study meet the different valuable functionings of

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[7] As a result of this conception of poverty as a lack, poverty alleviation according to the CA is seen as any effort aimed at helping people to realize those deprived capabilities. See further analysis of poverty alleviation from the Capability Approach perspective in Chapter Four.

people and their capabilities; do the policies help people to achieve various combinations of "doing and beings" necessary for the quality of life they desire?

Dini and Lipit (2009:8) observe that in using the Capability Approach in poverty alleviation evaluation we should note that the role of the stakeholders (example the government) 'is not to give up markets and liberalise all prices and then help the poor through paying cash subsidies' rather in the CA the state's important duty is to enhance 'the capabilities of people by providing public goods and semi-public goods (education, health care, and foods).' Frediani (2007) also points out some aspects of the CA which will be important in the evaluation intended in this study. These aspects are: 'the focus on what things do rather than what they are; start from people's resources but also consideration of local and structural process related to the opportunities to achieve the things people value; safeguarding participatory planning;' enhancing the project cycle through a capability assessment (2008:4). Also notably, 'the capability approach advocates the evaluation of programmes on the basis of the extent to which a person is able (has the capability) to function in a particular way, whether or not he or she chooses to do so' (Coast, Smith and Lorgelly, 2008:667).

3.2.1 CRITIQUE OF THE CAPABILITY APPROACH IN LITERATURE

Sen's Capability Approach has generated lots of critique in academic circles. Most scholars generally agree that it is a ground breaking framework in the field of developmental studies, political science and political philosophy. However, some scholars criticise the CA as an incomplete and unspecified framework (Frediani, 2007:138).

Satz (2012) and Comim (2001) agree with the above assertion. Satz (2012) examines Sen's Capability Approach focusing on the concepts of "capability" and "approach" in order to show the power of this framework as compared to other approaches to idea of justice in political philosophy. The author argues that Sen's 'capability metric provides information lacking from other approaches to social justice' (2012:293). Furthermore, for the author the CA is superior to social policy evaluation tools that focus solely on utility; it 'brings into focus the ways that a person who can achieve little may be happy with little' (2012:293). However, in spite of the optimism the author also acknowledges that 'Sen's [CA] faces an important challenge due to its underspecified character. It cannot distinguish between idiosyncratic capabilities valued by

individuals and capabilities that give rise to obligations on the part of others' (:293). Furthermore, Comim (2001) analyses the difficulties and challenges of operationalising the CA. According to the author 'the operationalisation of the Capability Approach is the most important challenge that lies ahead of this framework; partly because it seems to be a fruitful philosophical incursion into developmental ethics which faces disproportionate difficulties in being implemented or empirically applied, partly due to its theoretical under-specification…' (2001:2). However, Comim also notes that Sen is aware of this challenge in the CA and hence in a later work has asserted that the CA can be empirically applied and usable especially in assessing and evaluating standard of living (2012:2).

Following from the above assertion, Fukuda-Parr (2003), Tungodden (2001) and Walker (2005) have tried to empirically apply the CA. Within the human development discourse Fukuda-Parr (2003) tries to operationalise Sen's ideas of Capabilities. The author first asserts that 'Sen's ideas provide the core principles of a development approach whose flexible framework allows policy-makers to analyse diverse challenges that poor people and poor countries face, rather than imposing a rigid orthodoxy with a set of policy prescriptions' (2003:301). The study then focuses on how Sen's CA can help development policy makers and social service providers in providing public services aimed at alleviating human suffering and the empowerment of people. Also, focusing on the relationship between freedom and development in Sen's CA Tungodden (2001:1) looks at Sen's argument 'that expansion of human freedom should both be viewed as the primary end and the principle means of development.' This study 'provides an overview and a critical scrutiny of the Senian perspective from the point of view of an economist' (2001:1). An important question for the author is on the possibility of using Sen's Capability Approach 'to justify a particular focus on the problem of poverty or distributive problems more generally?' (2001:4). The author concludes with the view that Sen's CA can be used to overcome many challenges the modern world faces; the CA showcases 'reasoned social progress, where our choices are based on reasons that identify and promote better and more acceptable societies' (2001:19). For Walker (2005) the focus is on exploring the concepts in the CA – capability, functioning, agency, human diversity and public participation – in generating valued capabilities (2005:103). The author in essence focuses on how these key concepts of the CA relate to the area of education. After analysis, the author concludes that 'for those committed to improving

educational practice towards greater social justice through a fair distribution of knowledge, skills, attitudes and educational success and qualifications, the capability approach offers a framework for judging well-being in and through education' (2005:108).

Additionally, the studies by Frediani (2007), Coast, Smith and Lorgelly (2008), Burchi and De Muro (2012) are also positive about the utility of the CA in developmental scholarship and in their assessment of different programmes geared towards development and well-being. Frediani (2007) applies the CA in assessing the problem of improving the urban quality of life in Bahia, Brazil while contrasting it with the World Bank's approach. The author affirms that 'the core characteristic of capability approach is to de-emphasise an exclusive preoccupation with income-led evaluation methods and to focus more generally on the ability people have to achieve the things they value' (2007:136). The study's assessment leads to the conclusion that 'the World Bank's policy thrust on urban development, in the light of what the capability approach might have warranted, strongly suggests that the Bank's 're-orientation' is largely a victory of form over substance, and of deferment to a framework of ideas that is poorly reflected in its application' (2007:149). For Burchi and De Muro (2012) the focus is developing a conceptual framework to human development and capability approach to security based on the CA. In their analysis and contribution to the debate on the theory and practice of food security, the authors highlight the importance of the CA and the human development paradigm. This study in essence tries to establish the links between Sen's entitlement approach used in the specific fields of hunger and famine, his capability approach employed to analyse development and well-being, and the human development paradigm elaborated by UNDP' (2012:1).

Also, the study by Coast, Smith and Lorgelly (2008) examines the implication of the CA to health economics. For the authors the question is: should the capability approach be applied in Health economics? The authors note that 'the use of the capability approach has potentially very different implications for health economics compared with either welfarist or current non-welfarist approaches focusing on health' (2008:667). After their analysis, the authors are of the view that 'the capability approach offers a potentially much richer set of dimensions for evaluation' which can help in the field of health economics (2008:668). They argue that 'the capability approach can provide a richer evaluative space enabling improved evaluation of many

interventions' and that 'more thought is needed about the decision-making principles both within the capability approach and within health economics' (2008:667).

Following from these positive notes in the scholarship about the Capability Approach, this current research adopts the framework for its purposes. The effort will be to contribute to this extant literature on the applicability of the framework especially as it pertains to assessing and evaluating developmental policies and strategies of both government and other stakeholders (especially FBOs), conceived as agents of conversion (Sen, 2005). In order to achieve this, it is necessarily to further delve into the Liberal-Communitarian theoretical debate which analyses the agency/structural dynamics necessary for conversion of resources into valuable functioning for both individuals and or groups in society.

3.3 THE LIBERAL-COMMUNITARIAN DEBATE

Liberalism as a political thought proclaims the values of 'equality, personal autonomy, individual rights and universalisable moral principles' (Wren, 1999:1). John Rawls' (1971) book *A Theory of Justice* is liberal text recognised to be the starting point of this theoretical debate and which marks the revival of political philosophy (Morrice, 2000; Wren, 1999). Notably, Liberalism also tasks the State with the responsibility of realising the said values and to ensure that individual's rights to these values are realised (Rawls, 1971). Here the individual's autonomy, rationality, equality and liberty are the basis of the liberal system and should guide the relationship between the individual, the state and distributive justice. In this conception of justice, the just distribution of economic wealth (and other goods of society) is important and for Rawls, this should be the guide 'as perfectly rational individuals deliberate and choose the most adequate (i.e., most just) institutions for distributing burdens and benefits' (quoted in Wren, 1999:1).

Liberalism bifurcates into two main streams which are the Classical Liberalism and the Neo-liberalism. This division is basically over the concept of "liberty" and the issue of private property (Gaus and Courtland, 2011). Classical liberals include John Locke, Adam Smith, Immanuel Kant, and Giuseppe Mazzini whose thoughts have focused on the values and principles on which a liberal democracy should run. These political theorists, adhering strictly to the understanding of individual liberty, insists on the need that a free society conceived as such, should allow people the ability to have private properties. Hunt and Sherman (1986:42) note that

for Classical Liberals 'economic well-being depended on the capacity of an economy to produce. Productive capacity depended, in turn, on accumulation of capital and division of labor.' Here, classical liberals prescribe a free market (capitalist) form of economy – classical liberals insist that the individual as a free person should have private ownership of the means of production and property since liberty and property are and should be conceived as being the same (Steiner, 1994; Gaus and Courtland, 2011).

It is on the point of the relationship between private property and individual liberty that neo-liberals disagree with classical liberals. The twentieth century economic failures which showed the tendency of the market to produce unemployment and inequalities led the Neoliberals to question the primary role of the market (Keynes, 1973; Gaus and Courtland, 2011). Notably, the free market and private ownership of property practices are blamed for the inequalities; a problem that goes against one of the ethos of Liberalism which is to ensure an equal society. Against the backdrop of the above, Neo-liberals insist (contra Classicals' position) that government should exercise certain amount of control over the economy and the markets. According to Neo-liberals this will help to overcome the problems created by a free market and private ownership of property system in liberal democracies (Gaus and Courtland, 2011).

Conversely, the Communitarian philosopher's reaction to Liberalism takes as point of departure the liberal systems emphasis on the individual and rationality. According to Sirianni and Friedland (2001:1) 'Communitarianism emerged in the 1980s as a response to the limits of liberal theory and practice. Its dominant themes are that individual rights need to be balanced with social responsibilities, and that autonomous selves do not exist in isolation, but are shaped by the values and culture of communities.' Walzer (1990:6-7) notes that 'Communitarianism is usefully contrasted with social democracy, which has succeeded in establishing a permanent presence alongside of and sometimes conjoined with liberal politics.' Among early Communitarian political philosophers who reacted to Rawls' theory are Michael Sandels (1982), Michael Walzer (1983) and Alasdair Macintyre (1984). Communitarians do not agree that an individual in a society is a solitary being that judges and realises the fruits of equality, freedom, personal autonomy and right by him/herself. The society, according to Communitarians, is made up of people living in communities guided by rules and values (Morrice, 2000:235). Aquila (1997:255) affirms that 'Communitarians argue that liberals' noble but often misguided

promotion of the dignity and autonomy of the individual undermines the good of the communal life that enables and enhances human freedom and flourishing.'

Additionally, for Communitarians the view that an individual is free and has a right to private ownership of property is not feasible since there should be a consideration of the community – a consideration which presents the reality of limitation of the freedom that liberals hold in esteem. In this, it can be seen that Communitarians come close to Neo-Liberals who insist that government should control the ownership of economic means because of the inequality that unbridled private ownership of property creates, a view which if put in practice, also limits unbridled freedom. Furthermore, according to Bell (2013:3) 'it seems obvious that Communitarian critics of liberalism may have been motivated…by a perception that traditional liberal institutions and practices have contributed to, or at least do not seem up to the task of dealing with, such modern phenomena as alienation from the political process, unbridled greed, loneliness, urban crime, and high divorce rates.' The concern over unbridled greed and inequality, which the system of free market and private ownership of property produces also is part of the concern of Neo-Liberals hence the point of agreement and similarity between the two. However, Communitarians still differ from Neo-liberals in their insistence on the value of community and hence the focus of the state on concerns of communities instead of individuals.

3.3.1 LIBERAL-COMMUNITARIAN DEBATE: AN APPRAISAL FROM A CA PERSPECTIVE

It can be surmised that the CA will agree with Liberals position on the need to realise individual's rights if that right will practically mean the realisation of the individual's well-being. But perhaps the issue for the CA will be on both Classical liberals and Neo-liberals' obsession with economic and market based understanding of development controlled by government as agency. CA will rather move for an understanding of well-being conceived as ability and freedom of people in society to achieve valuable functioning. This will then go beyond the economics/market controlled understanding of development. Furthermore, the issue of private ownership of property may mean that resources which need to be converted for the proper functioning and capability development of not just the individual but the society as a whole may be concentrated in one individual's hand and there may not be full transformation of these resources to the benefit of society's well-being. The issue of inequality and poverty in a supposed liberal democracy can be seen as rooted in the kind of capitalist and private ownership

of property system that Locke and other Classical liberals propose (Alvey, 2004, Muller, 2013). It is envisaged that because of its insistence on private property and hence a capitalist market system, classical liberalism has a tendency of marginalising a large segment of the society, who do not have the privilege of acquiring private property (Waldron, 2012). And notably, in a classical democratic state individuals with less material resources are at the mercy of those with more; this may contribute to capability deprivation which the CA is not happy with. This is a scenario we can relate to the context of the study as there is problem of poverty and inequality resulting from the current practice of a free market and liberal economy. Hence, here the CA will advocate a shift away from a market and economic focus[8] and will agree with Neo-liberals that the State (and not just the state but other agents of conversion) should rather take control of the resources in order to realise their effective transformation.[9]

Against the backdrop of the position of Communitarians, it can be argued that this political theory agrees more with the ethos of the CA.[10] Firstly, in as much as the CA will agree with the effort of agents and conversion mechanisms to focus on realising the real capabilities of individuals it does not preclude the relevance of the community to this project. Mooney (2005:251) affirms that Sen's conception of "agency" is Communitarian;

> Individuals value being in a society in that they can participate in that society and have interests in the fulfilment of the society's goals. It recognises not just the existence of the community but involvement in the community as a 'good'. It thus

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[8] However, it is important to underscore that Sen is not, on principle, against the market. Sen's concern is when markets create unfreedom; See Sen's paper *Market and Freedoms…* (1993b).

[9] Notably, by advocating a minimal state, classical liberalism privileges some social forces at the expense of others. But, it can be argued that both forms of liberalism do not adequately deal with various other social forces/ conversion mechanisms in society besides the state. These schools of thought ignore some other conversion mechanisms; the state is seen as having the hegemony of agency role and is the undisputed conversion mechanism.

[10] This assertion is however debatable since there is no consensus in literature on Sen and Nussbaum's views on the nexus between the CA and Liberalism/Communitarianism. On the one hand there is Sen's view of the CA, in which individual capabilities is found in and not divorced from community capabilities (Mooney, 2005). On the other hand Nussbaum in her quest to establish the CA as a social theory establishes what is understood as political liberalism which supports extended individual liberties (Katzer, 2010; Roberts, 2013). Moore and Bruder (2011) affirm the leaning of the CA to liberalism; for them, the CA suggests that to increase the well-being of the less privileged in society, societies larger good may have to be ignored. See further Robeyns (2005) who is also of the view that the CA is a framework within Liberalism.

goes beyond not just the concept of the individual of the libertarian and individualist philosophies which treat the individual as being somehow separated from society.

Actually, it is argued that the CA envisages development which is holistic and which does not only look at the individual in isolation, but as a part of a community guided by shared value; 'capability must be located within communities' (Kallhoff and Schlick, 2001:80). Realisation of the dignity, freedom, proper functioning and capabilities of people then becomes a communitarian project (Aquila, 1997); presupposing that all agents and conversion mechanisms are part and parcel of the community. Secondly, it can be surmised that Communitarians' position on the issue of ownership of property will agree with the CA. The CA can agree with a position which does not allow the concentration of resources in the hands of private individuals leading to denial of opportunities of proper functioning and capabilities of others in society. This is a reality in modern liberal states and it is a problem which the current study focusing on a liberal state South Africa, seeks to find ways of ameliorating.

Subsequently, since the current study is embedded within the purview of the CA it will be inclined towards the Communitarian philosophical view as it believes that development has to be communitarian involving not just the individual but the collective. Hvinden and Halvorsen (2014:1) affirm that for Sen and Nussbaum 'people's possibilities to convert given opportunities or resources into desired functionings do not lonely depend on individual characteristics (e.g. having a physical or mental impairment) but also on the relations and structures (e.g. of a physical, social or attitudinal nature) that people face or within which they find themselves.' Also, ownership of resources and means to realisation of proper functioning of people and capabilities in communities should not be the sole right of private individuals as envisaged by liberals. Similarly, agency and conversion mechanisms of these resources should not be the monopoly of government since essentially the CA is a '"people-centered" approach, which puts human agency (rather than organisation such as markets or governments) at the centre of the stage' (Robeyns, 2005:94). And 'the crucial role of social opportunities is to expand the realm of human agency and freedom, both as an end in itself and as a means of further expansion of freedom' (2005:94). Hence, other stakeholders like FBOs who work in establishing social opportunities towards the expansion of human freedom should be part of agency.

Additionally, it can be noted that Liberalism's understanding of how society should be organised, agrees with modernists' conception of development which emphasises economic progress. This understanding has led to a "growth mediated" development which focuses on broad based economic growth 'which facilitates the expansion of basic capabilities through higher employment, improved prosperity and better social services' (Clark, 2005:10). This is what is mostly obtainable in the state championed neoliberal economic policies towards poverty alleviation existing within the context of this study. Unfortunately, solely focusing on economic growth has its problems; notably 'while growth may be necessary for development, it is not always sufficient' (2005:10). Contrarily, for the CA whose main aim of development is the expansion of human capabilities the route should be "supported development" which works mainly through skilful and well planned welfare programmes that support the needed expansion of capabilities of people (Dreze and Sen, 1989; Clark, 2005). Furthermore, according to Morrice (2000:241) 'no state can operate effectively without committing itself and its citizens to some substantive good.' The "good" here according to the CA would be conceived as 'good together with others [since] groups and communities remain the primary places where an initial idea of the good is formed and finally realised' (Kallhoff and Schlick, 2001:80).

However, Communitarianism as a political theory has its flaws which Frazer (1999) devoted her work on. One of the important criticism against Communitarianism according to the author is the fact that the theory 'tends to emphasise the communal construction of social individuals and social formations, and of values and practices…but Communitarians…overlook precisely the politics of "community" - to such an extent…that communitarianism barely looks like a political theory at all' (Frazer, 1999:3). This and other criticisms notwithstanding, it can be argued that Communitarianism offers a better view of the relationship between the individual, the society and the state as it emphasises community and need for cultural and religious values in the affairs of the society. Sirianni and Friedland (2001:1) rightly note that 'unless we begin to redress the balance toward the pole of community [and] communitarian believe, our society will continue to become normless, self-centred, and driven by special interests and power seeking.' This is a reality in modern liberal societies in which resources are concentrated in the hands of few privileged individual's to the detriment of the majority. Similarly, agency and conversion mechanisms to transforming these resources to real capabilities are controlled by these few rich

and powerful people. Despondently, the reality is that corruption, incompetency and maladministration daunt the effort of these conversion mechanisms necessitating its inability to realise the needed proper transformation of the resources to capabilities. This is exactly what the CA is against since it necessarily means the deprivation of the proper functioning and capabilities of the less privileged masses in society.

The analysis so far highlights the disagreements between Liberals and Communitarians on the role of the state and other agency in society. In the light of perceived failures of state and against the backdrop of the necessity to ensure adequate and effective conversion mechanisms necessary for the expansion of people's freedom and capabilities according to the visions of the CA, agency needs to be further interrogated. Subsequently the State-in-Society Approach contra the State-Centred Approach will be the focus of the theoretical discussions in the next section. This proposed theoretical discussion is important since it will further ground and help to understand the thesis of this current study.

3.4 THE STATE-CENTERED APPROACH VERSUS THE STATE-IN-SOCIETY APPROACH

Enlightenment and Modernist theories of society emphasise the new powerful state and its exalted agency role as the custodian of affairs in liberal democratic societies.[11] According to Migdal (1994:7) 'the new state was unquestionably a major component of the life in the modern era and was understood by many as the driving force behind the astonishing changes of the time.' This understanding led to the state-centered approach which 'explicitly acknowledges the central institutional role of the state in modeling patterns of domination' (Migdal, 1994:8). The state-centered approach which is also known as the "Center-Periphery Model" (CPM) accepts the state 'as a central political organisation within a given territory' and which has the sole legitimacy of agency to control the affairs of society through the enactment and enforcement of laws' (Lambach, 2004:4). Under this premise, modern liberal democratic societies are constructed and it is taken for granted that the state's role as the sole legitimate agent in development in these societies cannot be questioned.

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[11] Migdal (1994:7) observes that the idea of the powerful state follows the thought of Thomas Hobbes in the *Leviathan* in the seventeenth century and also in the writings of Marx, Weber, Durkheim and many others.

The above, provides the basis for understanding the position of Liberals and Communitarians on the actual role of state and other agency in expanding people's freedom and capabilities in society. Firstly, one notes that a unifying element in both the classical and neo-liberals' positions is on the exalted position of the state in society. Both theories take it for granted that the state possesses the hegemony of running the society and should determine what to control (even though they differ on the degree of control), in order to entrench the values of liberalism in society.[12] Both emphasise the State-Centered Approach; the state accordingly, is the rightful agent of transformation of liberal societies. Thus, the weakness of liberalism is that it does not acknowledge that there may be other social forces that play a significant role in society. Notably in this, the role of CSOs (and any other organisation which may wish to act as agent of transformation of society) is diminished. These other social forces have to play the second fiddle in the affairs of society since the state's role is paramount. Also, the politics of state according to Communitarians should be politics of community rather than politics of individuals (Bell, 2013). In this assertion, one notes that for communitarians, the state should also have control of society; even though politics should be that of community and not of individuals, it presupposes that the state should take the priority of organising society but in consideration of the fact that society, contra to Liberals, is communitarian not individualistic. This also may mean that the role of other stakeholders like CSOs in this task should be a secondary role.

Contrarily, Joel Migdal's (1994:9) State-in-Society Approach (SiSA) disputes the hegemonic role of state agency in what the author calls society's "multiple arenas of domination and opposition". According to this framework, the state is nothing but just another political organisation in society struggling and competing in these arenas; 'officials at different levels of the state are key figures in these struggles, interacting – at times, conflicting – with an entire constellation of social forces in disparate arenas' (1994:9). Consequently, for Migdal those scholars who treat the state as an organic entity which has an ontological status 'have obscured state formation and the dynamics of the struggle for domination in societies' (1994:8). Migdal's approach further 'points to the largely forgotten fact that the state does not exist outside or above

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[12] Notably, Classical liberalism assumes that the state is a disinterested umpire, that is, the state is not factionally associated with any social forces. However, class sensitive theories, like Marxism, point out that the liberal free market will ultimately generate extreme inequalities and deprivation of capabilities for those who do not have means of production.

society, but that it is a part of society, and that these two institutions constantly influence and reshape one another' (Lambach, 2004:12). According to Migdal (1988:28-29) the society is composed of different and mixed social forces – the society is a mélange of social organisation which compete and struggle for control in society's multiple arenas. 'In this mélange, the state has been one organisation among many. These organisations—state, ethnic groups, the institutions of partial social classes, villages, and any other enforcing rules of the game—singly or in tandem with one another have offered individuals the components for survival strategies.'

According to the SiSA, there are three levels of social control in society and they include: Compliance, Participation and Legitimacy. Compliance reflects how the citizens of a society respond to the demand by the state. Here it is observed that the issue of control is between the state and citizens of society; the state is seen as the wielder of authority to control and the citizens are supposed to respond. The citizens are expected to comply as a response to the state's demands. Participation showcases a form of sharing of power in which the population is organised through their leaders for specialised tasks in society. Legitimacy is the supposed right given to someone to act and it is the acceptance of the citizens of society to comply with state authority. In the Center-Periphery Model (CPM), the state is seen as the center of social control—the state act according to its own whims and the society (periphery) is expected to comply. However, for the SiSA the society as the periphery is more important not the state and there are other social forces and realms of authority in society which should also be considered.

Consequently, in the SiSA, the hegemonic role attributed to the state represented by the political elites is diminished. The premise of this approach as stated by Migdal (1994) is 'that patterns of domination are determined by key struggles spread through…society's multiple arenas of domination and opposition.' The approach posits that the struggle may lead to different forms of domination; which may be *integrated domination* where the state establishes broad power or *dispersed domination* in which neither social force achieves domination (1994:4). In order to limit and possibly obviate the conflicts that can arise from the frictions of domination and opposition in competition for social control among the different organisations in society, authority must be peacefully delegated among the organisation in society and should not be the sole privilege of the state. Furthermore, Migdal observes that;

In the multiple meeting grounds between states and other social components some social forces have tied their own fortunes to that of the state or accepted it as the appropriate organisation to establish the proper practices for all of society. In such cases, we can speak of the relationship between state and social forces as mutually empowering. But in other instances, the engagement between the state and social forces is a struggle for agency, for the ultimate autonomy to take initiatives and to make decisions in given realms. Here, the struggle is one marked not by mutual empowerment but by mutually exclusive goals (Migdal, 1994:24).

This assertion marks the point of entry of the current study in this debate and the aim is to assess how this plays out in the context of the study.

It can be argued that since the chosen context is part of the democratic South Africa, the State-Centered approach is what is obtained here. Reviewed literature substantiates the fact of the dominance of state agency in the task of poverty alleviation and development. However, the presentation here makes it clear that the vision of the powerful state and the state-centered approach can no longer be sustained since the state is just another social force working towards a particular good. Notably, the CA conceives societies' good to be beyond a liberal and utilitarian understanding of economic good. This then 'allows for capability theories of justice that see the role of the state as very limited but rather give the most significant duties of justice to non-state agents' (Robeyns, 2011b:1).[13] SiSA proclaims this duty of non-state actors; CSOs are alternative social forces and agents of transformation and hence their agency roles should be considered. For a fact, the state in itself cannot be strong in all areas of society hence the need for other social forces and agents of transformation like CSOs, who are good in such areas to take over. Assessing partnership between such other social forces like CSOs and indeed FBOs is ultimately aimed at determining to what extent there is mutual empowerment between the two social forces in the context of study. However, this begs the question of whether or not the strategies of the chosen organisation are more effective than that of state. Determining this further grounds the adoption of the CA as an evaluative and analytic framework in this study.

So far the debate in political theory on state versus other agency and how to expand people's freedom and capabilities as conceived by Liberals and Communitarians has been analysed using

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[13]See further Srinivasan (2007:458) who affirms that the CA began as 'an alternative way of understanding equality and impartial treatment to the schemes underpinning utilitarian-ism and John Rawls' theory of justice.'

the CA spectacle. Further analysis in this chapter will be conceptual and will zero in on some of the concepts which are pertinent in this study. The effort is to see some of this concept from the point of view of the CA thereby further establishing the points of departure of the current study from the views of other studies on some of the issues relating to its thesis.

3.5 CONCEPTUAL ANALYSIS

3.5.1 RELIGION

The phenomenon of religion has attracted varied definitions throughout the history of human thought. According to Gunn (2003:193-194) there are three principal theories of religion which includes: Metaphysical, psychological and cultural/social;

> First, religion in its metaphysical or theological sense (e.g., the underlying truth of the existence of God, the dharma, etc.); second, religion as it is psychologically experienced by people (e.g., the feelings of the religious believer about divinity or ultimate concerns, the holy, etc.); and third, religion as a cultural or social force (e.g., symbolism that binds a community together or separates it from other communities). Definitions of religion typically begin by assuming one of these three different theoretical approaches.

However, most scholars have adopted the metaphysical/theological sense and hence religion has been generally used to mean an affirmation of belief in an ultimate/transcendent reality which in most world religions has been referred to as God (Deneulin, 2009). Subsequently, the inclination towards the metaphysical definition has dominated social science which has seen the need to explicate this reality in the face of the resurgence of religion in global affairs. The tendency and temptation among some scholars in contemporary times as can be gleaned from the literature review, has been to ignore the significance of the concept or to dismiss the concept *in toto*. This tendency arises because of the perception that religion and what it represents in society has become a sign which is contradicted by modernisation and secularisation theories which predicted the inconsequentiality of religion to modernisation and its demise in modern societies.

Ludwig Wittgenstein (1889—1951) defines religion within the context of his famous "Language Games" theory.[14] According to this theory, understanding language entails understanding the ways in which people use it in their interactions;

> The idea of 'language games' emphasises the foundation of language in activity. Wittgenstein says that a language game is the speaking part of a 'form of life'. A

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[14] See further Ludwig Wittgenstein's explication in *Philosophical Investigations* (2010).

form of life is far broader than any specific language game, it is the foundation out of which language games grow, the collection of cultural practices which embed language games (Lacewing, 2014:264).

Against this backdrop Wittgenstein 'sought to understand religious language and belief by relating them to religious activity' (Lacewing, 2014:264). He thus posits that religion is a "form of life" embedded in religious language games; 'religious language must be understood as part of a religious life. Religious life and language contains the many different language games of praise and worship, prayer, miracles and so on; but religious language can also be understood as forming a game in its own right, governed by particular rules' (2014:265). Subsequently, religion is understood as a phenomenon that expresses a particular desired form of life which can only make sense to the individual who accepts this form of life. 'On this view, religious language expresses an emotional attitude and understanding of life and a commitment to living life according to that understanding…religious belief could only be something like a passionate commitment to a system of reference' (2014:265).

Against the backdrop of the above explication of religion, one could argue that viewed from a Capability Approach to development religion constitutes a dimension of well-being. Also, from the point of view of the CA 'religion influences people's values and what they consider to be legitimate development' (Deneulin, 2009:261). A particular World Bank study which intends to understand the poor's perspective on poverty and well-being finds that religion pervades people's understanding of well-being (Narayan, *et al.,* 2000). It is in this light that interrogating religion and its influence on conceptions and understanding of poverty and inequalities and the subsequent processes to addressing them, becomes important in developmental studies. Notably, this is rightly so because 'ignoring religion as the moral base of society may lead to a situation in which the development process, characterised by goals generated outside the country's value system, alienates people and makes them reject the entire process.' Consequently, the current research enters into the developmental discussions in extant literature by acquiescing to the inalienable standpoint of the positive role religion plays firstly as constituting part of people's well-being and secondly as playing an agency role in the expansion of people's freedom and capabilities. The effort in this study is to understand how the passionate commitment to a frame of reference (God) informs and affects the works of a Christian and Muslim FBO as agents of transformation and development within the chosen context.

3.5.2 FAITH[15]

The concept of faith is always associated with religion and has come to reflect a kind of relationship between humans and an ultimate, transcendental and immanent reality. The Catholic Church's *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*), defines faith as human free commitment to God, achieved when a person submits his 'intellect and will to God who reveals, and willingly assenting to the revelation given to him' (DV 5). This definition is rooted in the Christian faith's understanding that God is a Mystery; hence the need to subject one's intellect and will to God in order to comprehend God's revelations. According to the Islamic understanding, Faith (*iman*) means to "believe"; 'to have faith…means to believe… and to be sure (*amina*) that the one telling it is not lying. *Iman* also means to show acquiescence and acceptance to the Sacred Law, and to all that the Prophet (God bless him and grant him peace) brought, and to accept it and believe in with the heart' (Ali al-Jifri, 2012:12).[16]

The above definitions highlight the supposed reality of the relationship between humans and a *Being* that is both transcendent and immanent, to whom humans must trust, believe and surrender their will to. The belief in a transcendent reality among religious adherents is then the basis of their actions and what apparently guards and informs their way of life. Faith then becomes a matter of the ultimate concern to religious adherents. Hence, this study agrees with Tillich's (1957) definition of faith as 'the state of being ultimately concerned: the dynamics of faith are the dynamics of man's ultimate concern.' Faith is such a concern that it overshadows all other concerns; 'it demands that all other concerns, economic well-being, health and life, family, aesthetic and cognitive truth, justice and humanity, be sacrificed' (1957:1-2). In this, we can understand the motivation behind the numerous works of FBOs in different spheres of society.[17]

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[15] It is pertinent to note here that while the explications in this section may seem to represent a blanket understanding of faith according to the chosen religions, the present researcher acknowledges that there may be different understandings of faith as there are varied sects and strands of these religions; however limited scope cannot allow these varied explications in this section.

[16] The words in italics are in Arabic, the language used in Islamic sacred texts. Also, while this text may seem to represent Mohammed as a prophet, some strands of Islam will rather conceive him as a "Messenger".

[17] Crucially the assertion here takes it for granted that sacrifice and humanitarianism is the ultimate motivation behind the works of most FBOs. However it is also important to acknowledge that there are FBOs who are primarily concerned with monetary gains. Arguably, this phenomenon can be understood in the light of the tension between what Tillich calls "idolatrous faith" versus non-idolatrous faith. For Tillich "faith, if it takes its symbols literally becomes idolatrous! It calls something ultimate which is less than ultimate" (1957:60); see also Onwuegbuchulam, Matambo & Mtshali (forthcoming). According to this author, the phenomenon in which FBOs substitute the values that motivate their faith for monetary motivations is a clear example of idolatrous faith – the FBOs have succeeded in calling ultimate that which is less than ultimate.

Additionally, it can be argued that faith falls within the purview of what people value or what makes people's lives valuable which forms part of CA's beings and doings—Functioning.[18] Affirmatively, Robeyns (2005:95) notes that being part of a community and practicing a religion (faith) or being a hermit or even an atheist, is and should be part of people's substantive freedom or valuable opportunities (capabilities).

3.5.3 FAITH-BASED ORGANISATION

Faith-Based Organisation (FBOs) as derived from the concept of religion and faith is a term that has strict conceptualisation in political and developmental discourse; it has become a term associated with political discourse on faith and its role in public life (Safire, 1999). However, Vidal (2001:2) notes that 'the term "faith-based" has become widely used, but not embraced with universal enthusiasm.' Scepticisms regarding the usage of the term and what it really means abound, with some authors regarding it as sounding antiseptic (Dionne, 1999; Vidal 2001). As a result, there is no generally acceptable conceptualisation of the term even though there is an understanding that these are organisations that are affiliated in one way or another to religion, faith and religious bodies (Ferris, 2005). In addition to being affiliated to a religious body, it is understood that FBOs are characterised by one or more of the following 'a mission statement with explicit reference to religious values; financial support from religious sources; and/or a governance structure where selection of board members or staff is based on religious beliefs or affiliation and/or decision-making processes based on religious values' (Ferris 2005:312).

FBOs have been severally linked to voluntary organisations who are in most cases inspired by a particular spirituality and whose works are inspired by a particular faith or belief system (Manda, 2006). This understanding agrees with the U.S Agency for International Development (USAID) conceptualisation of FBOs as a 'groups of individuals who have come together voluntarily around a stated spiritual or belief system that informs and guides their work together' (quoted in Manda, 2006:25). The stated spiritual or belief system is taken from the religion that the FBO is affiliated to; 'FBOs share in the motivations and spiritual tenets that ground the spiritual and humanitarian works of religions…FBOs have a religious basis' (Castelli and McCarthy, 1997). In their study Bielefeld and Cleveland (2013:470) observe that the response from 25 volunteers

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[18] It is noted that faith does provide values, but it is also a disposition and hence a personal conversion factor.

involved in humanitarian work with religious organisation show that primary motivation for these people is the need to provide response to God by helping meet the needs of others. Reeves (2010:115) also observes that 'FBOs religious orientation, faith and moral wisdom…are seen by many as a means to impact positively on…those using their service; the FBOs 'are run by people of religious and moral conviction willing to share their values (virtues) in support of treating underlying causes of poverty.' Increasing people's morals and values; treating the underlying causes of poverty and generally involving themselves in developmental works in the public sphere makes FBOs relevant as agency to realising people's capabilities.

Furthermore, for Olarinmoye (2012:3) FBOs have a 'religiously-oriented mission statements, the receipt of substantial support from a religious organisation or the initiation by a religious institution…What is crucial to note is that the FBOs are influenced in their development work by the philosophies of their sponsoring religious organisation' (2012:3). Moreover, for Occhinpinti (2013:6) FBOs 'can be defined as a private, non-profit organisation with a self-governing organisational structure, serving a wider public than its own membership, and which is inspired by, founded upon, or draws its mission primarily from a religious or faith tradition.' The above definitions agrees with Berger's (2003) definition of FBOs chosen for the purposes of this study. According to this definition, FBO is a 'formal organisation whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a non-profit, independent, voluntary basis to promote and realise collectively articulated ideas about the public good and at the national and international level' (2003:16).

3.5.4 HEALING AS FUNCTIONING

According to the Merrim-Webster dictionary, the verb "heal" is synonymous to the words 'to make whole and healthy; to cure; to remedy; to repair' (1990:257). As derived from the word "heal", "healing" refers to 'the act or process by which anything is healed or cured or having the power to heal – tending to cure or heal' (:257). "Healer" is a noun derived from "heal" and "healing". Wendler, (1996:836) defines healing as 'an experiential, energy-requiring process in which space is created through a caring relationship in a process of expanding consciousness and results in a sense of wholeness, integration, balance and transformation and which can never be fully known.' For Glaister, (2001:63) Healing 'describes a process that facilitates health and restores harmony and balance between the mind and the body.' According to this view, healing

has a multidimensional character and is 'influenced by body-condition, personal attitudes and relationships' (2001:67). In this sense, healing could be seen as functioning and hence a concomitant of the CA which also intends the above multidimensional characteristics necessary for people's well-being. Additionally, Ariana and Naveed (2009:234) in explicating the nexus between health and the CA further shed light on the difference between Utilitarian and CA understandings of health/healing;

> One of the distinguishing features of the human development and capability approach is its focus on the *process* of generating health. This stands in contrast to conventional approaches, which are mainly concerned with outputs we can measure and the commodities/resource inputs needed to achieve these outputs. Moreover, the [CA] approach recognises that different people may have different values in terms of health and often weigh these against other dimensions in life.

Furthermore, healing is associated with many professions (especially medicine and nursing) and exercises that have to do with some kind of restoration. It is also used in religion and in different spiritualties and has come to relate to some kind of miracle in such spiritual sense (Lartey, 2003, Egnew, 2005). In the Counselling profession the sense of restoration and balance comes out clearly in the use of the term healing. According to Lartey (2003:62) healing involves the restoration of something which was previously lost and which may include physical, emotional, psychological and spiritual needs of a person. In this sense, God as both transcendent and immanent comes through to human sufferings in these areas and provides the lost balance (2003:63). Also, in the area of pastoral counselling, healing is the process of establishing wholeness – it is the process through which the loss, imbalance and impairments in people's functionality are restored (Hurding, 1992:69).

In the above definitions, healing can be seen as an equivocal term which means several things to both the lay and members of some professions. But a clear element in the definition that comes out is the fact that the healing process involves some kind of restoration of something lost. It can be argued that any form of loss leads to imbalance and any form of imbalance be it physical, emotional, psychological, spiritual, material causes some kind of suffering which can be eased through healing. Hence, Egnew (2005:255) defines healing 'as the personal experience of the transcendence of suffering.' Against this backdrop, this study conceives healing as functioning since overcoming suffering translates to the realisation of the substantive freedom to achieve one's capabilities. This summarises the meaning of this concept as used in this study; the idea is

to interrogate how FBOs serve as healers, that is, how they help in alleviating the sufferings of those who are deprived of capabilities as a result of poverty.

3.5.5 POVERTY: CONCEPTUALISATION AND MEASUREMENT

3.5.5.1 Conceptualising Poverty

Poverty is an old recurring problem which has eluded different efforts at a solution by governments and has also become a preoccupation of international organisations like World Bank, IMF, and United Nation agencies (Baker, 2000). The effort in academic circles has been to try and conceptualise "poverty" in order to properly understand the phenomenon. This endeavor will help the stakeholders involved in poverty alleviation and development to draft adequate policies to remedy its incidence. This effort is important if we consider that 'the way poverty has been defined over the years has influenced the kind of poverty alleviation initiatives that have been designed and implemented' (Nyasulu, 2010:147). But the reality is that there is no consensus among scholars on the concept of poverty. Atkinson (1991:8) affirms that 'despite the obviously large numbers of people living in poverty, the definition of poverty has been the subject of some debate amongst policy analysts.' This is because 'poverty is not easily defined; or rather there is no…consensus of opinion as to its meaning' (George, 1980:1). Bradshaw (2005:3) also affirms that in spite of the fact that the issue of poverty is a serious concern in the politics of state; the concept of poverty has eluded objective (neutral) definition. The problem with defining poverty objectively is as a result of the fact that the term 'has always had several not entirely separable meanings and it is always defined according to the conventions of the society in which it occurs' (MacGregor, 1981:62).

However, two main strands emerge in the conceptualisation of poverty; absolute and relative conceptions. The absolute definition of poverty sees poverty from the perspective of 'an "absolute" standard which does not change much over time or across countries. It is economically based and from this perspective, a family is impoverished if its total earnings are insufficient to obtain the minimum necessaries like food, clothing, housing, heating, *et cetera*, and other necessities for the maintenance of merely physical efficiency' (George, 1980:2). Poverty is seen here as simply insufficiency of economic means to afford basic needs. This is also the subsistence or minimum definition of poverty. Additionally, absolute conception of poverty is scientific; 'once the standard has been "scientifically" decided, all that is needed is to

update it to take into account the rise in prices of the basic necessities' (George, 1980:2). This involves setting what is called a poverty line or the poverty indicator and the social conditions existing in a society will determine at which point to set the poverty line. Conversely, the second broad definition of poverty is the "relative" view also known as the "wider view", which understands poverty in terms of and 'relates it to the average standard of living and quality of life in a society and to its system of production and distribution of resources' (MacGregor, 1981:80). According to George (1980:2) relative definition of poverty 'is based on the notion that needs are not physiologically based but culturally determined. In this…approach, poverty is properly relative and depends on the level of the means of production in the society.'

The above two main broad definitions of poverty aside, the effort among scholars has been to try and establish an objective definition of the term in their discussions of poverty and inequality in different countries. On this Atkinson (1991:19) is rightly of the view that 'if the purpose is to measure the relative extent of need in different countries, then external criteria may be appropriate.' These external criteria will be the basis of objectivity in trying to understand poverty and its impact on society and its citizens. One of the early scholars who defined poverty is Peter Townsend, who is of the view that;

> Poverty can be defined objectively and applied consistently only in terms of the concept of relative deprivation. Individuals, families and groups in the population can be said to be in poverty when they lack the resources to obtain the type of diet, participate in the activities and have the living conditions and amenities which are customary or at least widely encouraged or approved, in the societies to which they belong. Their resources are so seriously below those commended by the average individual or family that they are, in effect, excluded from ordinary living patterns, customs and activities (quoted in McGregor, 1981:73-74).

The important aspect of the above definition of poverty includes the concept of relative deprivation which according to the author means the lack of resources to achieve what people in society needs. Atkinson (1991:8) agrees with this as according to him 'the emerging consensus among scholars sees poverty as generally being characterised by the inability of individuals, households, or entire communities, to command sufficient resources to satisfy a socially acceptable minimum standard of living' (1991:8).

The above encapsulates the World Bank (2001:1) definition which conceives poverty as lack of different basic needs;

Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not being able to go to school and not knowing how to read. Poverty is not having a job, is fear for future, living one day at a time. Poverty is losing a child to illness brought about by unclean water and finally, poverty is powerlessness, lack of representation and freedom.'

Following from this definition of poverty, Sunderlin, Angelsen and Wunder (2004:1), also see poverty in terms of deprivation; 'Poverty can be defined as a pronounced deprivation of well-being related to lack of material income or consumption, low levels of education and health, vulnerability and exposure to risk, no opportunity to be heard and powerlessness.' Notably, these definitions go beyond the econo-metric conception of poverty and include deprivations which negatively impacts on human development and well-being. Leibbrandt *et al.* (2006:114) note that 'a comprehensive analysis of well-being str*et cetera*hes beyond the assessment of poverty and inequality based on income measures, to include other key indicators of living standards, which may not be fully accounted for using only the income approach.' This point is important to this study as it relates and agrees with Sen's conception of poverty as we will see later in the subsequent analysis of the measurement of poverty.

3.5.5.2 Measuring Poverty: Money-Metric Versus Multidimensional

According to the Human Sciences Research Council Report (2014:19-20) in order to identify the poor 'a threshold level is established, that serves as criteria to separate the poor from the non-poor. This threshold, known as poverty line can be established using various methods. The methods depend primarily on what one seeks to achieve with the poverty line, or what one wants to do with the ensuing poverty measures.' The broad spectrum of conceptualisations in the previous analysis leads to the understanding of measurement of poverty indicator in terms economics (econo-metric/money-metric). This is also known as the Income-Consumption (IC) approach to poverty measures used widely in welfare economics;

> The IC approach combines two distinct elements: first, well-being is conceived as preference fulfillment and represented in terms of 'equivalent' income or consumption (money-metric utility); second, an income/consumption poverty line is drawn which represents a need adequacy level. The 'poor' are those whose income or consumption falls below this poverty line. Poverty may be conceived of as non-fulfillment of 'basic' preferences (Shaffer, 2001:4).

In the money-metric measurement, poverty is understood in terms of the nexus between income and consumption; 'income represents command over goods and services to meet minimum

needs. So the lack of income also means poverty in terms of basic needs (such as food, shelter, and clothing)' (Baker, 2000:2). In this, poverty is the inability to have sufficient economic resources and income to afford a certain level of consumption of basic needs; a household is then said to be poor if its total consumption is below a specified amount' (Atkinson, 1991:5). The use of the IC method has its advantages in this case as 'it is taken as a proxy for living standards, because these are hard to quantify' (Atkinson, 1991:5). Furthermore, on the measure by IC levels, Bernstein (1992) posits that to distinguish between the poor and the non-poor, a poverty line which represents the expenditure necessary to buy minimum nutrition and other necessities should be used. The inability of a household to afford minimal standard of nutrition to live well, is seen as absolute poverty or deprivation (Bernstein, 1992:16).

Moreover, the objective social indicator tool to measuring poverty is rooted in the IC model. According to Woolard and Klasen (1997:5) measuring the concept of poverty can be approached 'from objective social indicators, such as income levels, consumption expenditure, life expectancy and housing standards.' This according to the authors is different from another measurement in terms of 'subjective indicators, which are based upon the attitudes, needs and perceptions gathered directly from people' (1997:5-6). On this Rein (1974:48-49) sees poverty in terms of "subsistence levels", which according to him has wide acceptance as it is divorced from the subjective indicators like personal values – 'it seeks to describe poverty objectively as lack of the income needed to acquire the "minimum" necessities of life. Those who lack the necessities to sustain life are by definition poor.' But the issue is on the understanding of the concept of "minimum" – clarifying this is important for there to be a proper 'establishment of a dividing line separating the poor from the non-poor' (1974:49). This lays credence to the premonition that something may be lacking in the measurement of poverty in purely "subsistence level" terms. Rein affirms this and further asserts that 'much of the history of the study of poverty can be understood as an effort to establish a non-subjective or "scientific" poverty line, the standard for which was equated with subsistence…but…the efforts to discover an absolute and value-free definition of poverty based on the concept of subsistence proved abortive' (:49). So far as it stands the international poverty line has been raised from \$1.08 a day (in 1993 prices) to \$1.25 (in 2005 prices) (United Nations, 2010).

However, the contemporary trend in poverty studies is shifting from an IC measurement to multi-dimensional measurement of poverty. Zegeye and Maxted (2002:5) affirm that 'contemporary research is seeking to clarify the concept of poverty, stressing the importance of understanding well-being in ways that extend beyond conventional income-based definitions of poverty. Hence, the emphasis is shifting away from identifying 'more' or 'less' poverty and towards identifying different kinds of dimensions of poverty and deprivation.' Woolard and Klasen (1997:6) also note that 'at another level, measures of poverty can reflect the constituents of well-being, or alternatively, they can be measures of the access that people have to the determinants of wellbeing.' For Ghosh (1998:1) 'it is now widely accepted that poverty is a multi-dimensional phenomenon, which is at best only partially captured in data based on estimates of income or consumption expenditure.' The multi-dimensional measurement of poverty takes into consideration not just income-consumption levels but also the 'several different indicators of well-being (e.g. education, health, nutrition, security), and a minimum level deemed acceptable by society associated with each' (Anderson, De Renzio and Levy, 2006:3). Baker (2000:1) reports on this new trend in poverty studies and affirms that 'theorizing about poverty has been at once enriched and complicated by the fact that the concepts and indices used have been broadened beyond the income focus and made more multi-dimensional.'

Subsequently, we need to compare the measurement of poverty on the IC levels and the multi-dimensional approach. The IC measurement of poverty is indeed objective and can be easily quantified and help in making policies to alleviate adverse economic conditions. Woolard and Klasen agree with this method as according to them the IC measure is conventional and practicable; 'it allows for inter-personal comparisons and it is a fairly good proxy for standard of living' (1997:6). Hence, according to Zegeye and Maxted (2002:6) 'definition of poverty based on income…remains essential…because it does focus on a central aspect of deprivation…and because it is most equipped to measure and compare situations of deprivation…necessary for the allocation of anti-poverty policies.' Ghosh (1998:4) affirms this and is further of the view that;

> The income criterion allows us to identify time trends, to compare across regions and social groups, and so on, in ways that still remain crucial in terms of intervention for poverty reduction. This is particularly important because it allows us to analyse how particular macro-economic policies and specific poverty alleviation interventions have affected the incidence of income poverty over time, and thus provides crucial information on the effects of such policies….

This assertion is important and also grounds the effort in the current research not to dismiss the IC measurement of poverty *in toto*. The analysis in the next chapter will also lay credence to the above assertion since it is the case that the South African government approach to poverty alleviation and development so far has been based on the IC conception of poverty.

Nevertheless, as a critique, it can be argued that the IC measurement fails to look at other important needs necessary for proper functioning of people in societies. Baker (2000:2) rightly observes that 'although income implies command over resources to meet needs, the income criterion has limitations that make the distinction a practical one. Income may not adequately represent basic necessities such as food, shelter, and clothing.' For Ghosh (1998:1) 'estimates based on income poverty alone tend to underestimate not only the lower quality of life of the really poor, but also the multifaceted nature of effective poverty among groups of people who may be living above the poverty line.' Also, the emphasis on money and income, in short the emphasis on economics to the detriment of other determining factors of poverty, may lead to developing poverty alleviation policies which may not adequately and positively respond to the "real" needs of society, by this meaning those important values crucial for development and the proper functioning of people in society which cannot be subjected to economic measurement (MacGregor, 1981:80). This is so because the utilitarian based IC measurement to poverty is informed by modernisation theories which conceive development as growth in terms of solely economic progress of modern societies (Woolard and Klasen, 1997).

Since this study is based on a developing nation like South Africa, the inclination is towards the measurement of poverty on the multi-dimensional basis. This decision is further informed by the fact that 'poverty in developing countries is a far more comprehensive state of being, which encompasses not just material want but also powerlessness and marginalisation' (Ghosh, 1998:1). Greenberg (2005:14) affirms this and further observes that 'poverty is not just a case of low income, but also a lack of access to health care, schools and social security. Other factors include exposure to violence, injustice, and powerlessness and uncertainty in the face of unexpected situations like sickness, accidents and natural catastrophes.' This assertion is truer when we look at the root cause of poverty as evident in the South African political history as we will see later. Furthermore, according to Baker (2000:3) 'an ever wider perspective suggests the limits of both income and basic needs concepts. Income gives only a partial picture of the many

ways human lives can be blighted. Someone can enjoy good health and live quite long but be illiterate and thus cut off from learning, from communication and from interactions with others.'

This wider perspective is the Capability Approach (CA) in which Sen (1997) suggests a way out of the problems that characterise measuring poverty in purely economic terms. The CA can be conveniently situated in the multidimensional measure of poverty; the CA understands poverty not in economic terms but in terms of inability to have the necessary freedom to achieve the basic functionings to survive in society. Sen argues that;

> Rather than comparing money or detailed quantities of consumer goods, we should compare…'Capabilities'. Loosely, it is similar term to "quality of life". More precisely, a person's capability is to be measured by the extent to which, for one reason or another, they are or are not able to do the various things they value doing, leading the kind of life they value…or being the kind of person they desire to be. These valued things…may vary from the elementary, such as being adequately, nourished, to the personal states, such as being able to take part in the life of community (in Marris, 1999:24).

Hence, in the CA we notice a shift from the concept of economic development to that of social human development and well-being; in this 'the social is understood as the end rather than merely the means of economic development' (Baker, 2000:3). Additionally, in the CA, development is seen as "freedom" – 'freedom to satisfy the ends of development (Baker, 2000:3). Sen (1997:211) conceptualises poverty to be "capability deprivation" – 'a person is said to be in poverty if they are unable to do many of the things they value doing.' We note here that poverty is the deprivation of the freedom to satisfy the ends of development.

Notably, by taking the route of conceptualising poverty in terms of real values and opportunities open to an individual for proper functioning, Sen is not dismissing the conceptualisation and measurement of poverty in income and economic terms. According to the author;

> The claims have not included any denial that low income must be one of the strongest predisposing conditions for capability deprivation, but rather the following: (1) poverty can be sensibly *defined* in terms of capability deprivation (the connection with lowness of income is only instrumental); (2) There are influences on capability deprivation *other* than lowness of income; and (3) The instrumental relation between low income and low capability is *parametrically variable* between different communities and even between different families and different individuals (Sen, 1997:211).

The CA becomes relevant as it does not only take into consideration the economic factors impinging on poverty but also looks at values and other important aspects necessary to achieve substantive freedom and peoples proper functioning in society. The Capability Poverty Measure (CPM) looks at three important dimensions of human development which are: 'living a healthy, well-nourished life, having the capability of safe and healthy reproduction and being literate and knowledgeable' (1997:9). This takes cognisance of the situation in a particular society since 'the very nature of the concept of capability…implies that valid indicators will vary between societies in accordance with the economic, cultural and physical environment' (Marris, 1999:26). Hence, according to the United Nations Development Programme (UNDP), the difference between the capability approach to poverty measurement and that of income is that 'it focuses on people's lack of capabilities, rather than on the average level of capabilities in a country' (quoted in Woolard and Klasen, 1997:9). This is important because ultimately the emphasis in any effort at development should be on how to remedy in-capabilities rather than on improving economic means. Also the focus on income and the average level of income people do or do not have 'somewhat masks the widespread existence of capability poverty' in a society (1997:9).

Summarily, the analysis so far has focused on the different measurements of poverty. There are two views: one which conceptualises and thus measures poverty in purely income-consumption terms and another view that looks at poverty in a multi-dimensional manner as lack of several aspects (negatively influencing proper human development and well-being) which includes but not limited to income. This study notes that, it will be difficult to insist on rejecting one school of thought in deference to the other. This is a pitfall in development studies which needs to be avoided since poverty is multi-dimensional; it 'is neither purely an economic nor social problem, but one with economic, social, political, cultural and demographic dimensions…it is a condition as well as a process, a cause and an effect, an involuntary rather a voluntary affliction' (Silungwe, 2001:2-3; Icheku, 2006:12). Also following this assertion, even though this study leans towards the conception of poverty in terms of the Capability Approach, it will be open to assessing the measurement of poverty in econo-metric terms and other measurements which we will encounter later in this chapter like the UNDP Human Development Index (HDI); the South African National Poverty Lines; *et cetera*. The move is further justified because 'the various indicators, such as the income criterion and other measures which capture wider aspects of

deprivation, have to be used in conjunction, and not analysed in isolation' (Ghosh, 1998:4). This becomes more important in the analysis of poverty and the measures employed by the stakeholders towards ameliorating the situation within the context of this study. Also, the next analysis which presents the root causes of poverty within the context will justify the use of the multi-dimensional aspect since it is the case that poverty within the context is rooted in a system which, not only deprived people of economic means, also deprived them of real capabilities and freedom to achieve proper functioning in the new liberal South Africa.

3.6 CONCLUDING REMARKS

This chapter essentially presents the analytical, theoretical and conceptual frameworks which guide the current research. This chapter has shown how the current study builds on extant literature but more importantly to show its points of departure on some of the issues in existing literature. The Capability Approach is presented as the analytical and evaluative framework which this study adopts to assess the strategies of the FBOs as agents of transformation and conversion mechanisms in poverty alleviation and development. Leaning towards the CA framework, this chapter further delved into and analysed the Liberal-Communitarian debate and subsequently the State-periphery versus State-in-Society approaches in political philosophy. Offering a credible critique of the assumptions in literature on the exalted role of the state in society necessitated the interrogation of these political philosophy theories which focus on the said role of state in liberal democracies. The effort has been to posit the State-in-Society Approach as the approach that can help understand the role that FBOs and CSOs play in poverty Alleviation and development in liberal societies. Additionally, this chapter further presented the conceptual frameworks and the understandings of some of the main terms and concepts which occur both in the title of the current study and which will be encountered later in the study. The next chapter will endeavor to state the problem and the main issue which this study grapples with. The issue is the structural poverty and dilapidated human and social development manifest within the chosen context. The idea is to explore the historical roots and different dimensions of this problem in order to understand it. The analysis will subsequently help in assessing the strategies deployed by both the state and the selected FBOs as agents in tackling the problem.

Chapter 4

POVERTY TRENDS IN THE POLITICAL HISTORY OF SOUTH AFRICA AND KWAZULU NATAL

4.1 STATING THE PROBLEM

Poverty poses an existential reality of suffering to those who experience it – it denies people of true freedom and opportunity to actualise their ability to achieve various valuable functioning in society; it denies them of real capabilities (Sen, 1993). This chapter explores the problem of poverty and under-development in the socio-political history of South Africa. The chapter also analyses the negative impact of poverty on the country's majority African people. Notably, extant literature have in one way or the other focused on the root causes of poverty in South Africa and have mostly looked at its manifestation from an economic/IC perspective. This Chapter argues that poverty as found in the geographical context of this study is both structural and multidimensional and can be located in the socio-political history of the country.

Hence, the present Chapter explores the root causes of poverty as situated in the political history of South Africa. The aim is to understand how people's freedom to achieve various valuable functioning and real capabilities were lost because of historical factors – Apartheid in its various forms. The effect of decades of social, economic and political disenfranchisement of the majority African people by the Apartheid system is continuously being felt in contemporary times in the rural areas and townships of South Africa. Following from the historical analysis of the root causes of poverty in the country, this chapter will subsequently look at the different statistical poverty trends in the country and in Kwazulu Natal in particular. The aim as stated above is to understand the problem of deprived capabilities (consequent on poverty) and hence to properly understand the different efforts by government and other stakeholders in addressing the problem.

4.2. THE ROOT CAUSES OF POVERTY IN THE POLITICAL HISTORY OF SOUTH AFRICA

4.2.1 PERSPECTIVES ON THE CAUSES OF POVERTY

There are two broad perspectives in the academic discussions on the root causes of poverty in societies: the behavioral/cultural perspective and the structural perspective (Jordan, 2004). The Behavioral/Cultural perspective sees poverty as rooted in the behavior and culture of people in society (Mead, 1986). In this perspective, 'poverty is largely the result of social and behavioral

deficiencies in individuals that ostensibly make them less economically viable within conventional society' (Jordan, 2004:19). This view is reinforced by the culture of poverty view 'which suggests that individuals create, sustain, and transmit to future generations a culture that reinforces the various social and behavioral deficiencies' (Jordan, 2004:19). Poverty as such is understood as a societal anomaly which arises out of people's behavioral deficiencies and is transmitted across generations. Here, the blame of poverty is solely on the victim (Patterson, 2000); it is the victims' own social and behavioral deficiency 'and the resultant self-reinforcing environment that restrict their access to economic viability and success' (Jordan, 2004:19).

Notably, the CA does not really capture the central causes of poverty in its explication of the concept; it rather describes and provides data for poverty situation at a point in time (Laderchi, Saith and Stewart, 2003; Riddell, 2004). However, as already stated the CA rejects the Utilitarian conceptions and measures of wellbeing and would rather see poverty 'as deprivation or failure to achieve certain minimal or basic capabilities' (Laderchi, Saith and Stewart, 2003:3). Hence, viewed from the CA perspective, it could be argued that the Behavioural/Cultural perspective of the root causes of poverty falls short because of its leaning towards utilitarian/economic measures of poverty. Particularly the perspective highlights the behavioral/cultural factors that cause poverty, but then sees poverty as the inability to access economic viability and success (Jordan, 2004). This in CA's view means that other aspects of wellbeing and human development are not considered; and besides the Behavioural/Cultural perspective cannot cogently put the blame of inability of individuals to achieve economic means, solely on their behavioural deficiency. This is because in the CA's perspective capability building cannot be an individual's sole responsibility; rather it also requires establishing effective transformation mechanisms (agency); and here state apparatuses and other stake holder's roles become important.

Conversely, the "Structural" school sees poverty as rooted in the economic and social policies and structures of societies which denies people the ability and freedom to realise economic and social achievements. Jordan (2004:22) affirms that 'supporters of the "structural" school of thought argue that most poverty can be traced back to structural factors inherent to either the economy and/or to several interrelated institutional environments that serve to favor certain groups over others, generally based on gender, class, or race.' Notably in this understanding of

the root causes of poverty there is an emphasis on discrimination on the basis of gender, class or race which denies certain people equal participation in the quest for economic and social achievement in societies. This view is substantiated by data from a study in America on white and black median income which gives 'evidence of the economic disparities caused by historical and contemporary racial discrimination against blacks' in that country (Jordan, 2004:22). The discrimination so to say is achieved structurally by enacting and enforcing laws and policies using the institutions of society and state.

Remarkably, in the Structural understanding of the root causes of poverty, there is also an emphasis on the issue of structural economic and social exclusions of people through certain policies which results in the impoverishment of such people. Understandably this also takes a utilitarian and economic approach to understanding poverty and its causes which the CA is not comfortable with; since it gives a "narrow" understanding of the issues of wellbeing and capability deprivation.

According to the present study, the CA would rather see the causes of poverty as conceptualised by the "Marginality" framework proposed by Gatzweiler, *et al*. (2011). According to this framework, marginality is the root cause of extreme poverty and "marginality" is conceived as 'an involuntary position and condition of an individual or group at the edge of social, economic, and ecological systems, preventing the access to resources, assets, services, restraining freedom of choice, preventing the development of capabilities, and causing extreme poverty' (2011:3). Arguably, this agrees better with the structural approach since in this approach, the cause of poverty is structural resulting from failure of transformation agents like state apparatuses to help realise individual's substantive freedom to achieve real capabilities. As a result, the deprived individual then finds him/herself at the edge of social, economic, and ecological systems and not in a position to achieve capabilities – the person becomes capability deprived (which is not limited to having economic viability and success).

Focusing on the discussion on the root causes of poverty in sub-Saharan Africa in general and South Africa in particular, Del Grande and Hornby (2010:4), notes that 'the persistence of poverty across Sub-Saharan Africa and parts of South Africa eludes easy analysis.' The authors hence propose that 'different accounts of poverty are therefore useful in drawing attention to the

range of mechanisms and processes that have locked particular groups and communities in poverty.' Following from this assertion, the current research will lean mostly towards the CA (marginality framework)/Structural perspectives to analyse the root causes of poverty in the political history of South Africa. Notably, it is the case that years of apartheid policies and laws against the majority African people led to the situation of "marginality" in which they found themselves; and in which any meaningful improvement on their well-being and proper functioning is denied. This is what we are going to analyse in the political history of South Africa and it is important because in order 'to understand a country's present situation there is a need to look at that country's past, since much of what has happened in the past forms the basis for action taken in the present' (Deane, 2005:7).

4.2.2 APARTHEID AND THE STRUCTURAL DENIAL OF PEOPLE'S FUNCTIONING

Prior to the advent of democracy in 1994, South Africa was ruled under the Apartheid political system which 'was based on the policy of the segregation of races through legislation' (Deane, 2005:7). According to Henrard (2002:18) 'Apartheid is generally said to start after the 1948 election victory of the National Party (NP) which used that concept and program as the focus of its election campaign.' Hence, the coming into power of the NP signaled the beginning of the Apartheid which was aimed at helping the Afrikaners to strengthen their control of the economic and social system in South Africa (Deane, 2005; Welsh, 2009). The Apartheid government assumed the role of administering the country and through the Apartheid policy, there was a systematic denial of social and economic opportunities of the majority African people; they were sidelined on the ground of race. Liebenberg (2000:5) affirms that 'Apartheid policy consisted of the enforced political, economic and social segregation of people along racial lines. Whites monopolised the formal institutions of power and enjoyed extensive rights and privileges. While relative privileges were bestowed on the Coloured and Indian racial groups, the African majority was the most disadvantaged in all spheres.' It can be argued that this was the structural root cause of poverty and any proper functioning among these people and it was exacerbated through different laws of government; 'black's access to jobs and to economic resources was severely restricted through these laws and regulations' (Deane, 2005:7). Suffice it to say that apartheid in South Africa saw the 'overt relegation of the non-white majority to the bottom of the income and wealth distributions in the country' (Leibbrant, Woolard, and Woolard, 2009:270).

4.2.2.1 Some Apartheid Policies which Negatively Impacted on Functioning[19]

The policies that were later to be the pillar of the apartheid government's segregation rules started years before Apartheid. Firstly, there was a restriction on the movement of some category of people mainly Africans through the promulgation of the pass system that came into place in 1760 (Frye, Farred and Nojekwa, 2011). Subsequently, the Land Acts (1913, 1936) laid the foundation for the apartheid government assumption of the privilege of economic and social development to the detriment of the majority African people in South Africa (Barber, 1999). The Land act restricted Africans access to only 8% of the land even though they constituted about 80% of the population of the country (Gelb, 2003; Adgate, Dalton & Matambanadzo, 2008; Frye, Farred and Nojekwa, 2011).). In essence, Africans were restricted to ownership of lands only in what were later called homelands. They were also regarded as aliens in the white dominated urban areas and restricted from having certain jobs solely reserved for whites (Welsh, 2009). Furthermore, the Act made it possible that people were dispossessed of their land and crammed into mostly underdeveloped reserves;

> These were far from sources of employment and lacked the infrastructure and services for sustainable development. Poverty, disease and malnutrition were rife. An estimated 3.5 million people were forcibly removed from rural and urban areas, between 1960 and 1980. The reserves became pools of cheap migrant labour for white owned farms and mines. Dispossession forced successful black farmers to seek employment as farm labourers thereby becoming insecure occupiers of land or labour tenants (Liebenberg, 2000:6).

In essence, the Land Act was to be the root of inequalities and underdevelopment which combine to deny the African people any possibility of acquiring real capabilities and proper functioning; the conditions in these lands led to the destruction of local economies and impoverishment of the African peasants (Frye, Farred and Nojekwa, 2011). Liebenberg (2000) also observes that the dilapidated scenario in the homelands is evidence of the apartheid government systematic violation of the economic, social and cultural rights of Africans. Coming into power the Afrikaner National Party built the apartheid policy on the Land Acts. In 1950 the Group Areas

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[19] The analysis in this section is not by any means comprehensive in its presentation of the many segregation policies of the apartheid government which impacted negatively on the lives of the African people. The effort here rather is to present the prominent ones which impacted on the aspect of capability and functioning that relates to the framework which this current research adopts for its analysis. For more on the apartheid policies, see Barber (1999) who gave a detailed analysis of the policies presented here and other different apartheid policies.

Act was legislated which 'provided for the extension throughout South Africa of areas of land that were designated for the exclusive occupation by each racial group: 'white', 'coloured', 'Asiatic' (Indian) and 'Native' (later termed 'Bantu' or African)' (Deegan, 2011:23).

Later the 1951 Bantu Authorities Act established ethnic governments in the areas reserved for Africans in the Land Act (Hunter, May and Padayachee, 2003). The Act created nominally Independent Homelands for the African persons which meant that the majority African people were evicted from the developed urban areas into the "reserves".[20] According to Deane (2005:18) 'the purpose of creating independent homelands was to facilitate the process of denationalisation. All persons who were remotely linked to these homelands were denied of their South African citizenship and, had imposed upon them the citizenship of the independent homeland.' In total, fourteen different administrative systems among which is Kwazulu, operated in the country 'leading to fragmented governance, inefficiencies and corruption' (Liebenberg, 2000:5). Also according to this law Africans were forbidden 'to own land or property in white South Africa. Indeed, black people were considered temporary sojourners to the city, a place where they had temporary residence for the duration of their working lives…Politically, blacks were permanent outsiders, with no suffrage or decision-making powers to determine how the city was run' (Kihato, 2013:3-4). On this, Deane (2005:10-11) observes that 'the preservation of communal areas had the effect of lowering wages by denying Africans rights within the urban areas and keeping their families and dependents on subsistence plots in the reserves. Africans could be denied basic rights if the fiction could be maintained that they did not belong in "white SA" but to "tribal societies" from which they came to service the "white man's needs".'

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[20] This was also called the "homelands" and later "Bantustans"; see Figure 4.1.

Figure 4.1

South Africa: Black Homelands
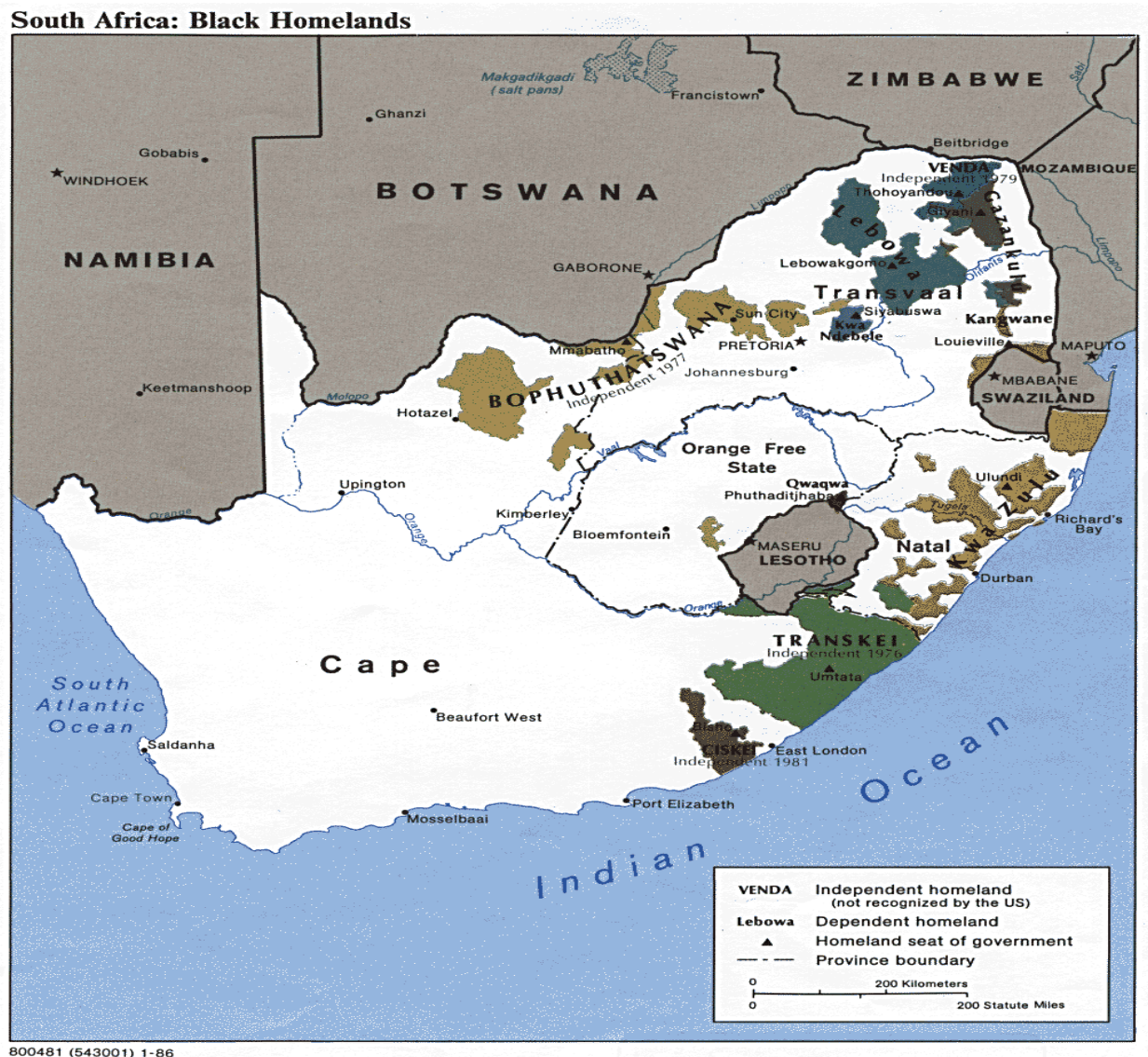
[Source: Perry-Castañeda Library Map Collection, 2014]

The conditions in the homelands showcase the reality of denied possibility of any real capabilities and proper functioning of the African people. On the condition of the land itself, it was noted that the condition of the homelands deteriorated due to a combination of factors including overcrowding which subsequently led to destructive over-utilisation of the lands (Frye, Farred and Nojekwa, 2011).

Furthermore, the Population Registration Act of 1950 was to be the "linchpin" of the laws of segregation of the apartheid government (Welsh, 2009). This act classified people in the country

into ethnic/racial groups, which made it easier for the government to deny those classified as non-whites of both human rights and equal priviledges to economic and social development. Liebenberg (2000:5) affirms that this Act ensured that the political rights of the majority African population were denied; they were deprived 'of the right to vote and equal participation in political institutions.' In agreement with the principles of the Land Act, the segregation that results from the classification of people according to race was to ensure a situation where people of different races live separately and have separate development (Deane, 2005; Frye, Farred and Nojekwa, 2011). But it can be argued that the so-called idea of separate development envisaged by the apartheid government is ludicrous since it was the case that the majority African people did not have any form of human, social and infrastructural development; there was evidence of social and economic inequalities existing in the homelands (Liebenberg, 2000). The status quo showed that 'black people suffered gross inequalities in access to social services, resources and economic opportunities. Black communities were deliberately underdeveloped, and lacked adequate sanitation, water and refuse removal services as well as decent housing, schools, and clinics' (2000:6). Additionally, it is a known fact that the apartheid government used covert methods to ensure administrative delays, corruption and inefficiency in the predominantly rural areas of the homelands and the townships (2000:7).

Moreover, it could also be argued that the real denial of people's freedom to achieve real capabilities and proper functioning in the South African society was realised through another apartheid policy in the form of the Bantu Education Act of 1953. This Act proposed an inferior form of education for the African people which was thought to be "practical" by the regime (Welsh, 2009). The logic of this act was based on the ideology that different people and culture have different capacity for knowledge and development. According to Barber (1999:142);

> In defending the Bantu Education Act, Verwoerd explained that the act avoided giving the wrong type of education to Africans. He stated that mission schools, which had previously been the main African education providers, had failed because they had ignored the reality of the situation. They have created false hopes that Africans could occupy positions in European society.

Hence the African people were made to do more of manual practical work which they can learn through this kind of education and not with the advanced education which the whites got (Welsh, 2009). The people were effectively deprived of meaningful participation in acquiring skilled profession and subsequently miss out in achieving economic means from such skilled labour. It

is no wonder that this form of education was later condemned as "education for barbarism" which had a far more negative impact than its inventors envisaged (Beinart, 1994:154). But at the time the apartheid government was bent on carrying on with this and further exacerbated the educational deprivation of the majority African people by not funding the schools adequately. According to Liebenberg (2000:6) 'there were enormous disparities in the per capita expenditure on the education of black and white children. Thus in 1974 - 1975, the estimated per capita expenditure on African children in primary and secondary schools was R39, compared with the amount of about R605 spent on each white child.'

4.2.3 APARTHEID AND ITS IMPACT ON FUNCTIONING

The discussions so far allow us to see that the segregation policies of the apartheid regime were detrimental to the economic and social development of the African people (Gradin, 2011:12); hence denying them any possibility of acquiring real capabilities and proper functioning in the South Africa society even after the achievement of democracy. Seekings (2007:2) affirms that 'Apartheid had perpetuated income poverty and exacerbated income inequality in very obvious ways. African people had been dispossessed of most of their land, faced restricted opportunities for employment or self-employment, were limited to low-quality public education and health care, and were physically confined to impoverished parts of the countryside or cities.' Hence, we can safely say that poverty among the African people in South Africa is rooted in the history of segregation and repression and the deliberate effort at under-developing the people by denying them proper education and proper living and developmental conditions. Del Grande and Hornby (2010:5) rightly note that 'under the forced removals of apartheid and increasingly limited access of blacks to education, racially determined income inequality became highly visible.' On the negative impact of the educational policies of apartheid on the African population, Treiman (2005:1) observes that this has resulted in the reality that most Black South Africans 'are unable even to find work, with about 40 percent of Black men and more than half of Black women unemployed; and those who are employed are relegated largely to semi and unskilled jobs.'

Additionally, for Hennessy (2005) the impact of poverty among South Africans especially the African population stems from the apartheid legislations which was a state-driven underdevelopment targeted on the black majority;

> Apartheid stripped the blacks of assets such as livestock and land; also, apartheid restricted their access to markets, infrastructure and education. This legislation, and the institutions through which it was implemented, operated to produce poverty and extreme inequality, especially in the rural communities where much of the black population continues to reside (Hennessy, 2005:2).

From the above description, one can only imagine the impact of this underdevelopment strategy of the system among the African people living in the Homelands which includes Kwazulu. It is important to note that due to the political situation within the areas the people cannot claim to have both economic and social development. The policies in one way or another did impact negatively on the people living within this area; 'the apartheid social and legal system has had a devastating effect on the social, economic, political and cultural life of black South Africans' (Deane, 2005:8). The socially engineered and racial-based policies and systems led to poverty and indeed deprived the majority African people of livelihood (Rural Development Conference, 2011). Nkondo (1995:137) also affirms that 'the racial, class and gender divisions as well other discriminatory standards in legislation and administration mechanisms have left communities un-catered for…. structural inequalities in society have left us with the problem of having to address a backlog in a variety of areas.' Inequality and abject poverty was also evident in the way people lived in rural areas and townships denied of unemployment and basic utilities – water, housing, shelter, food, *et cetera* (1995:137).

The result is the reality that people started defining poverty not in an academic manner (as different studies tend to do) but as an existential reality that affects them negatively (May, 2000). According to Hennessy (2005:3);

> South Africans defined poverty as alienation from the community, food insecurity, crowded homes, use of basic forms of energy, lack of adequately paid, secure jobs, and fragmentation of the family. They further explained that wealth was perceived as good housing, use of gas or electricity and ownership of a major household durable such as a television or a refrigerator. Wealth further means the households were able to provide enough food for the entire family and an electric stove to cook it on. These questions when asked to those who are natives of the area are often times the best way to look at a particular situation.

Subsequently, it can be argued that poverty within the South African context is partly a matter of lack of income and partly a matter of denial of human dignity resulting from the structural denial of people's real capabilities and proper functioning. It enmeshes 'the way people were treated with disrespect by some powerful compatriots and also deprived of proper livelihood and means

of achieving that' (Wilson and Ramphele, 1991:5). Hence the view is that it is better to 'speak then of human impoverishment: low income plus harsh disrespect. [And] to speak of impoverishment in this sense is to speak of human degradation so profound as to undermine any reasonable and decent standard of human life' (1991:5). It is in the light of these realities that there was a concerted call by all to help rectify the situation and overcome the Apartheid system.

Additionally, it is important to mention at this juncture the nexus between poverty (the social and economic alienation engendered by the Apartheid system) and the rate of violence in the country which is still an issue in contemporary times. Taylor (1995:113) rightly observes that 'increasing levels of all types of poverty and inequality within and between countries is a function of systemic crises which endanger people.' The effect of this reality is 'the extent of social alienation…evidenced by the endemic violence in certain parts of [the] country, together with an ever increasing trend in incidences of domestic violence, with women, youth and children' (1995:114). This scenario is prevalent in the South African society and the reflection in the Kwazulu Natal province is congruous to that elsewhere in the country especially in the previously so-called Bantustans. A case in point is the spate of violence that rocked the province between the Buthelezi led *Inkatha* Freedom Party (IFP) and supporters of the African National Congress (ANC) which rocked the province in the three-month period preceding the elections in which around 1,000 people were killed (Taylor, 2002). However, it is safe to say that the conflict is more on a political level and is a result of the divide and conquer strategy adopted by the apartheid system which ensured that the African people see themselves as rivals in their different parties instead of partners in the fight against an oppressive regime (Taylor, 2002).

4.2.4 SOUTH AFRICA AND THE JOURNEY TOWARDS A LIBERAL DEMOCRACY

Political agitations within the country and economic pressures from the international community both led to the fall of apartheid government.[21] But importantly the international pressure was of such a dimension that the government could not ignore the call for change anymore;

> Internationally, SA became more and more isolated. Numerous conferences were held and the United Nations resolutions were passed condemning SA, including the World Conference against Racism in 1978 and 1983. An immense divestment movement started, pressuring investors to refuse to invest in South African

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[21] See further Chapter 2 of Deegan's (2011) book, *Politics South Africa*, which focuses on the rise and fall of apartheid.

companies or companies that do business with SA. Further, South African sports teams were barred from participation in international events, and South African culture and tourism were boycotted (Deane, 2005:25).

Suffice it to say that it was basically impossible for the South African economy to grow with sanctions from international community which were imposed on the hope of pressuring the South African government to end racial segregation in the country. In time, the government in power had to succumb to the pressures and repealed most of the laws which were the pillars of the apartheid system. Gelb (2003:26) gives the scenario prior to the 1994 democratic transition;

> By 1989, government and business leaders had come to recognise that the logic of economic growth required ending racial authoritarianism. Over and above the political realities within the society, it was clear that until non-racial democracy was assured, South Africa would continue to be excluded…Facing up to this, government lifted the ban on political organisations in early 1990 and initiated negotiations towards a democratic constitution.

The unbanning of political organisations also necessitated the release of many political prisoners including Mr. Nelson Mandela, who later became the first African president of the country.

Democracy came to the country with the 1994 election. This signalled the official end of Apartheid and the emergence of the people from 'a period in which the lack of freedom, human dignity, discrimination and inequalities were the antithesis of a democratic country' (Deane (2005:8). It was envisaged that the end of this era in South African history will see the improvement of the lives and capabilities of the majority African people previously disadvantaged by the system. Hence, before the 1994 elections, the mood in the country among the majority African people was that of elation and a sense of hope for a better future could be felt among them. They went out *en masse* to vote on the day of election and the result was decisive and shows the majority of African people's wish to move away from the system which has kept them away from a meaningful social and infrastructural development. The ANC won the election and Mr. Nelson Mandela took the reins of government with the aim of introducing policies which are in line with a true democracy where equal rights and justice is prevalent. Seekings (2007:2) affirm that 'Democratisation was…accompanied by high hopes that income poverty and inequality would be reduced. The poor were to be enfranchised…and public policies and private practices would be deracialised.' Hennessy (2005:2) also reports that 'in March of 1995, soon after the end of apartheid, South Africa made a diplomatic endorsement; they joined

the nations of the world in pledging towards the eradication of poverty at the World Summit for Social Development in Copenhagen.'

In order to ensure the distributive justice envisaged by such a new democracy, the country adopted a constitution on 8 May 1996 which professes to 'heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights' (in Liebenberg, 2000:12). This constitution in essence recognises the need to right the wrong of the past apartheid regime in a now new liberal democracy existing in the country.[22] The South African constitution is reckoned as one of the most liberal and 'progressive in the world; transformative by nature, it holds the vision of a society in which everyone enjoys their right to social dignity, freedom and equality' (Hall, 2012:80). Furthermore, it is noted that the constitution 'lays the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law' (in Liebenberg, 2000:12). Also the Constitution envisages 'improving the quality of life of all citizens and freeing the potential of each person; and building a united and democratic South Africa' (2000:12). In essence, South Africa became a Social Democracy with a promise 'to hold human rights, human dignity, and freedom of expression as its highest ideals' (Adgate, Dalton & Matambanadzo, 2008:12).

Following from the ideals of a true liberal democratic state, the constitution leans towards the State-Centered Approach and leaves the responsibility of realising distributive justice to the state and the government. The state was to ensure that economic and social rights dividend of a liberal democratic country reaches all especially those who have been previously disadvantaged by the Apartheid system. There was also a vision to facilitate a type of development in the country which is people-centered and which empowers those who were disempowered socially, economically and politically (Liebenberg, 2000; Adgate, Dalton & Matambanadzo, 2008). Zegeye and Maxted (2002:1) note that 'the democratically elected non-racial government inherited a system which had been set up to provide quality services for a racially defined

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[22] On the relationship between the new law in South Africa and the concept of Liberal democracy, Gibson (2001:69) notes that 'South Africa is not a liberal democracy in the sense of one law and one set of rights for all its citizens. There is a plural legislation that applies to different citizens.' This was to ensure that there is justice for all within the different categories and socio-political and economic status they find themselves in democratic South Africa.

privileged minority while systematically excluding the majority of South Africans from land, employment, education, health and other basic services.' In order to rectify this existing unjust status quo and in adherence to the vision of a liberal democracy albeit a tint of socialist nationalism, the ANC project and economic policies looked forward to bettering the lives of the majority African people (Seekings, 2007).[23] Bhorat and Kanbur (2006:1) affirm this and further state that 'perhaps the greater struggle since the early post-apartheid days has been the attempt to undo the economic vestiges of the system of racial exclusivity. In order to achieve this, some series of policies has been introduced by the government.' The policies introduced as we will see later in the next chapter aimed at addressing the problems of poverty through a macro-economic process. But before we go into the different policies let us look at the post-apartheid poverty profile of South Africa and Kwazulu Natal. The essence is to further posit that the problem of poverty and its consequent denial of people's capability and proper functioning within the context of the study is persistent and hence the need to seek ways of remedying the situation.

4.3 POVERTY TRENDS

4.3.1 BRIEF POVERTY TRENDS POST-APARTHEID SOUTH AFRICA[24]

According to Armstrong, Lekezwa and Siebrits (2008:1) it is worthwhile to look at the manifestation of the phenomenon of poverty since it is the case that 'the formulation of effective interventions to combat poverty requires a clear grasp of its manifestations in a particular country.' Against the backdrop of this assertion, it is important to explore poverty trends in post-apartheid South Africa. As previously noted, the Apartheid system with its bias against the majority African population in South Africa left a legacy of a 'highly unequal society in which poverty and social dislocation have had profound and traumatic effects on the social fabric' (Zegeye and Maxted, 2002:1). Liebenberg (2000:7) also affirms that 'Apartheid left a legacy of

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[23] Naidoo (2010:185) further notes that 'While the ANC set itself apart from the apartheid regime, winning the first democratic elections in 1994 on the promise of a better life for all, it assumed the responsibility for fulfilling the historical promise of liberation in a context in which neoliberalism had become a dominant force globally, its own approaches to transform the state, and its relationship to its citizens coming to be defined by this paradigm.'

[24] The description in this section straddles the relative and objective approaches to poverty/deprivation; and understandably so because most of the scholars who engage in this exercise, tackle it from a relativist perspective as it concerned the South African context. However their different measures and analysis of poverty/deprivation in post-apartheid South Africa are not devoid of allusion/comparison with global/objective measures.

deep poverty and inequality in the country. For a long time South Africa had the highest measurement of income inequality (Gini coefficient) in the world.' These assertions go a long way to further substantiate the analysis in the previous section which showcases the negative impact of the apartheid system on the real capabilities and proper functioning of South Africans.

The systematic disenfranchisement of the majority South Africans both in the political and economic spheres led to the situation in post-apartheid South Africa where poverty and its eradication becomes the priority for the democratically elected government. The situation after the emergence of democracy was dire and negatively impacts on different spheres of both economic and human development. It is in the light of this dire situation that Nkondo (1995:136) notes that 'South Africa has dragged itself out of the arms of apartheid, but the debris of what was [the] past will haunt us for a very long time. Redressing anomalies created by apartheid will demand that each and every one of us gear ourselves for the difficult days ahead.' According to statistical reports, almost half of the population – some 19 million people – were living in poverty during the time after apartheid (Zegeye and Maxted, 2002:1). On this, Neff (2005:314) agrees that 'indications in 1993 were that approximately half of the population could be considered poor, receiving together just 11% of South Africa's total annual income, whereas the richest 7% of the population received over 40% of the country's income.' Notably, this can be construed as derived from a relative conception of poverty which emphasises the lack of the minimum amount of income which a person needs to maintain an adequate standard of living in a society (in this case post-apartheid South Africa). Bhorat and Kanbur (2006:13) affirm that this was the scenario in post-apartheid South Africa and further observe that post-apartheid period welfare shifts saw 'an increase in both absolute and relative income poverty, when using the standard measures of poverty [and] an increase in income inequality, which is notably being catalysed by a rise in the share of within-group inequality.'

The situation between 1993 and 1995 did not change much and statistics further show that the African population were worse off; 'using a poverty line of R322 (in 2000 prices), at least 58 per cent of all South Africans, and 68 percent of the African population, were living in poverty in 1995, while poverty was virtually non-existent for whites' (Hoogeven and Özler, 2000:59). This reality was felt more in the former Bantustans which were predominantly rural areas with dilapidated development. Taylor, (1995:113) affirms that about 11 million people living in the

rural areas after apartheid were living in extreme poverty and 'over 40 % of [the] economically active population [were] unemployed and a large proportion underemployed.'

Additionally, Zegeye and Maxted (2002:2) observe that 'many of the distortions and exclusions effected by apartheid policies continue to resonate throughout the South African economy.' This is even as the new government has already introduced some policies towards improving the economy with aim of subsequently improving the lives of the people. Debates, on the impact of strong economy in resolving the issue of poverty since the demise of apartheid, have been rife. But according to Bhorat and Westhuizen (2012:2) 'the consensus position…is that in the first five years of democracy (1995 – 2000), income poverty levels using a range of realistic poverty lines have probably not changed significantly.'[25] The income poverty was perceived mainly among each of South Africa's major racial groups and its effects were felt from the time before the elections till 2008. Liebbrandt *et al*. (2010:15) affirm that 'data show that South Africa's high aggregate level of income inequality increased between 1993 and 2008. The same is true of inequality within each of South Africa's four major racial groups. Income poverty has fallen slightly in the aggregate but it persists at acute levels for the African and Coloured racial groups.' Other studies do observe that depending on the dataset used, income poverty in South Africa remained stagnant or increased between 1995 and 2000 or 1996 and 2001 (Bhorat, Westhuizen and Goga, 2007).

Follow up statistics from 2008 show that in spite of the effort of government, poverty lines measured in economic terms are high. According to Statistics South Africa report (2012:3), in international poverty line terms 10.7 percent of the population of South Africa live below $1.25, while 36. 4 percent of the population live below $2.50. These figures show the severity of the situation, and further points to the fact that in spite of the good intentions of the democratic government to improve the lives of people in post-apartheid South Africa, more still needs to be done in this area. Besides, on other measures of poverty in post-apartheid South Africa, Lieberandt *et al*. (2010:15) notes that 'there have been continual improvements in non-monetary well-being (for example, access to piped water, electricity and formal housing) over the entire

[25] Part of the aim of the next chapter will be to engage in this debate in order to ascertain whether or not resolving the issue of poverty as it occurs in South Africa should be solely based on the IC approach to poverty alleviation which basically follows the line of economic progress according to modernisation theories.

post-Apartheid period up to 2008.' According to Bhorat and Kanbur (2006) survey data from 1993 to 2004 indicate improvement in access to basic services which has subsequently impacted positively on the lives of the poor in the country. This for the authors further reflects that post-apartheid South African government policies on improved services are pro-poor.

Additionally, according to the three National Poverty Lines,[26] poverty seems to have dropped from the period of 2008 to 2012. The report by Statistics South Africa (2014:7) affirms that;

> Poverty levels in the country have dropped since 2006, reaching a low of 45, 5% in 2011 when applying the upper-bound poverty line. This translates into roughly 23 million people living below the upper-bound poverty line...The number of people living below the food line increased to 15,8 million in 2009 from 12,6 million in 2006, before dropping to 10,2 million people in 2011. Despite this adverse impact of the financial crisis, poverty levels did noticeably improve according to 2011 estimates. This was driven by a combination of factors ranging from a growing social safety net, income growth, above inflation wage increases, decelerating inflationary pressure and an expansion of credit.

However, in spite of the above positive report which combines different dimensions of poverty in the country, it can be observed that poverty still remains an issue in South Africa as other statistics we have seen earlier show. It can also be argued that the delivery of social services has not achieved the goal of exterminating household poverty and the suffering of people especially in the rural areas. Recent service delivery protests in the country go a long way to show the dire nature of the situation which demands urgent remedial attention.[27] This reality becomes clearer when we look at the situation of poverty within the context of this study. Ngobese and Msweli, 2013:226) report that the province of KwaZulu-Natal 'is the largest province in South Africa with the highest proportion of poverty stricken households. The prevalence of poverty in the

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[26] The National Poverty Line is a measure introduced by the South African government in 2012. Essentially this measures poverty utilising three levels: The Food Poverty Line (FPL), Lower-Bound Poverty Line (LBPL) and Upper-Bound Poverty Line (UBPL). Statistics South Africa (2014:7) explains that 'the FPL is the level of consumption below which individuals are unable to purchase sufficient food to provide them with an adequate diet. Those below this line are either consuming insufficient calories for their nourishment, or must change their consumption patterns from those preferred by low income households. The LBPL includes nonfood items, but requires that individuals sacrifice food in order to obtain these, while individuals at the UBPL can purchase both adequate food and non-food items. The Rand value of each line is updated annually using CPI prices data.' See also Armstrong and Lekezwa (2008) whose study utilises this poverty line in its analysis poverty in South African Households.
[27] See Bond (2010); Mottiar and Bond (2011) whose studies analyse the social protests in South Africa and in Kwazulu Natal resulting from state failures in delivering social services.

province provides a close-up view of the bottlenecks and challenges faced by the South African government in addressing poverty.'

4.3.2 POVERTY TRENDS IN KWAZULU-NATAL

The Kwazulu Natal Annual Performance Plan 2013/2014 report rightly observes that;

> There are reasons why the analysis of poverty is important for KwaZulu-Natal. It has been indicated that KwaZulu-Natal is a home to about 21% of the population of South Africa and therefore South Africa's' second most populous province after Gauteng. Although KwaZulu-Natal is also the third richest province in South Africa after Gauteng and Western Cape in terms of total income, it is marred by high poverty rate and inequalities in the distribution of income and has the third highest incidence of poverty (KZN DSD, 2014:16)

According to the Kwazulu Natal Economic Cluster (KZN EC) (2006:3) 'the nine provinces of South Africa have widely differing physical, geographical and socio-demographic features, which impact on the nature and extent of the developmental challenge confronting government and society in the respective regions.' The above is truer if we consider that the Kwazulu Natal province as geographically located within the former Bantustans was one of the provinces which continue to share in the legacy of poverty and inequality consequent on the apartheid system. Roberts (2000:2) affirms that in South Africa 'Poverty is geographically concentrated, with the largest share of the poor (72%) residing in rural areas, especially the former homelands.' In the post-apartheid democratic era, the province now known as Kwazulu Natal is divided into eleven municipalities which include: 'Ugu, Sisonke, Umgungundlovu, Uthukela, Amajuba, Zululand, Umkhanyakude, Uthungulu, Lembe, Umzinyathi and Ethekwini' (Provide Project, 2005:2); see Figure 4.2.

Figure 4.2 Map of Kwazulu Natal showing the District Municipalities
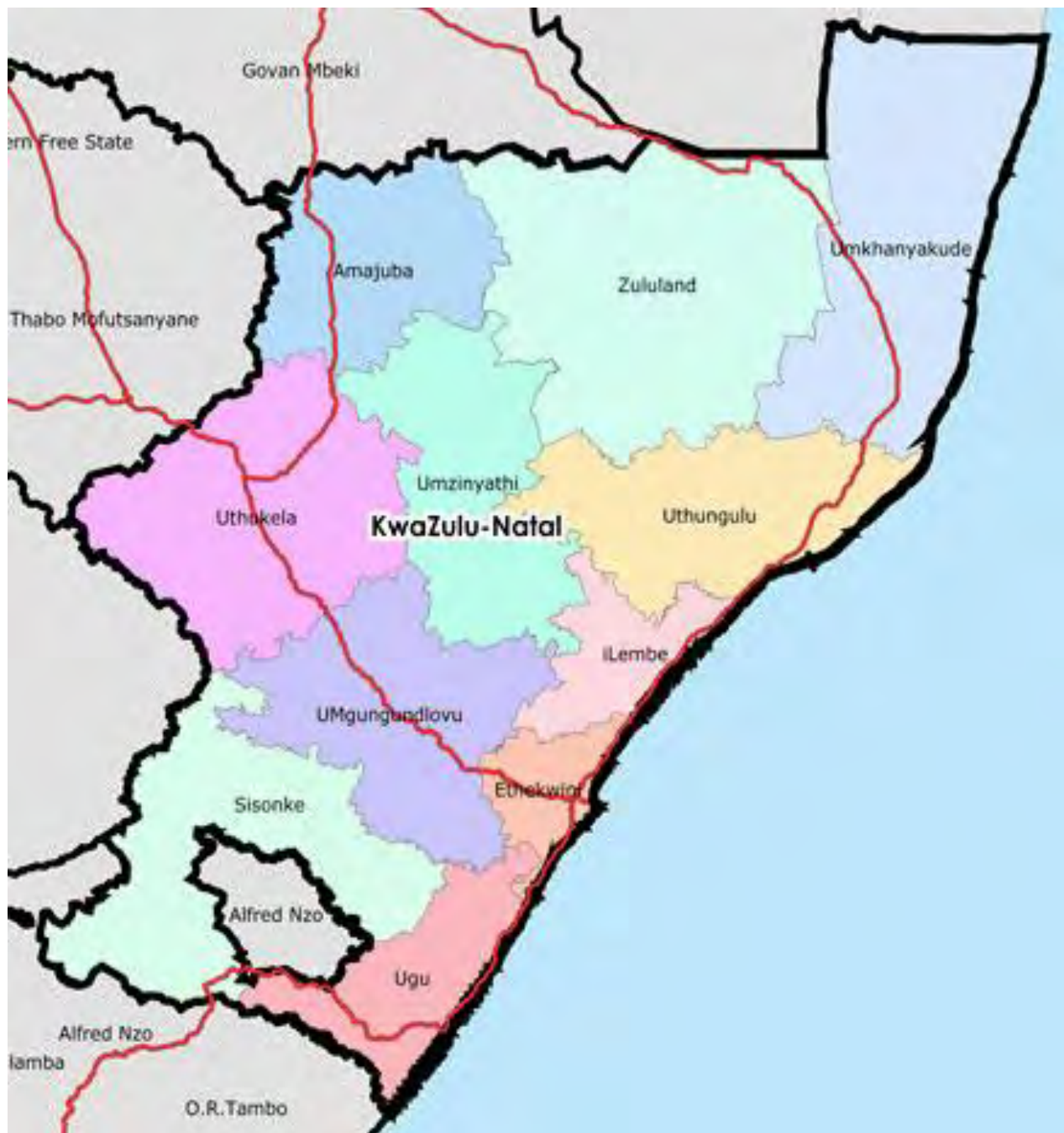
[Source: Municipal Demarcation Board, 2013]

Fig. 4.3 Population Density of Kwazulu Natal
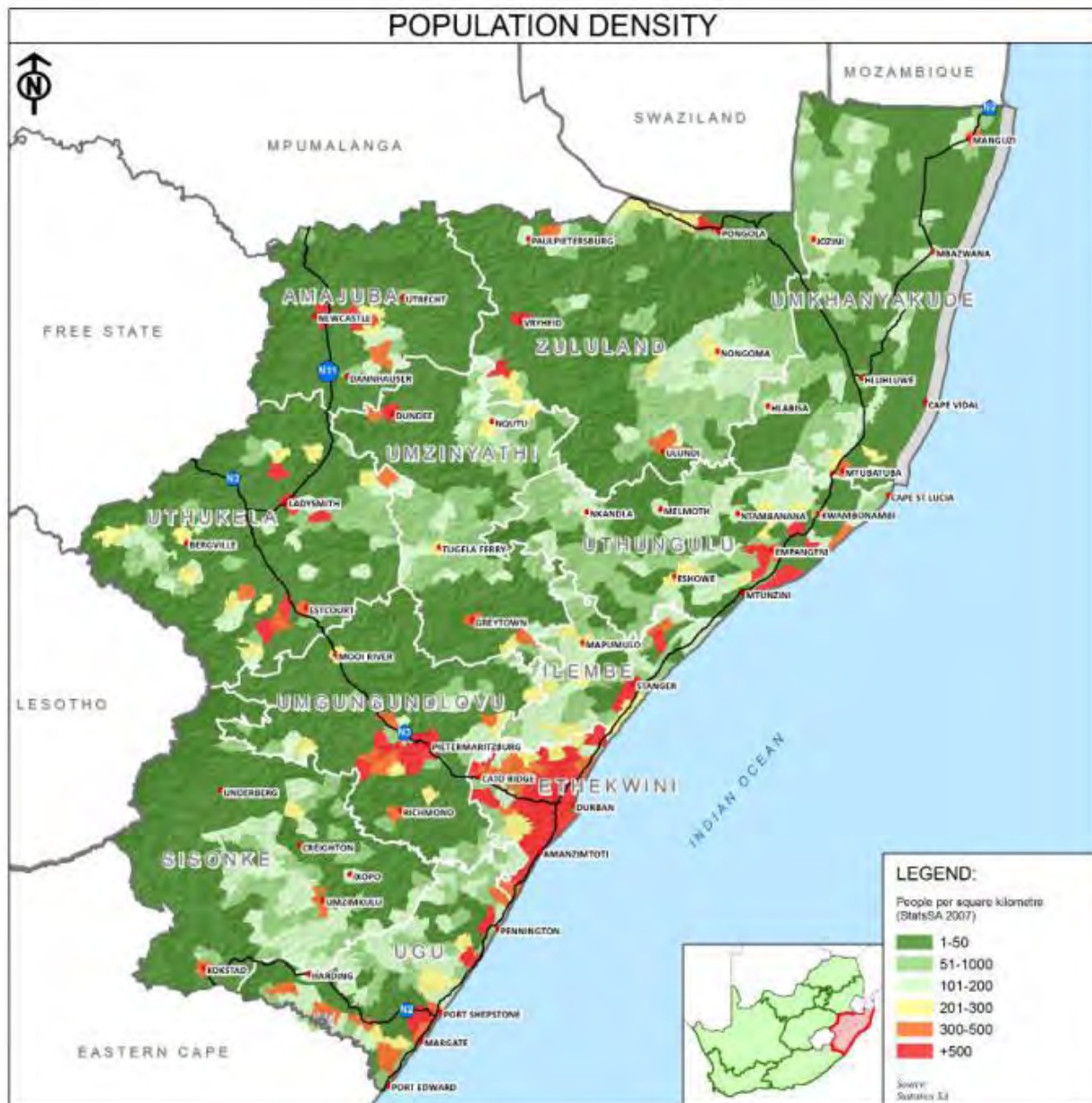
[Source: Kwazulu Natal Provincial Planning Commission, (KZN PPC, 2011]

Figure 4.3 shows the population density and dispersion of people in Kwazulu Natal. It is noted that the prevalence of unemployment and poverty in the rural areas has led to the migration of people to the urban areas which leads to a situation in which more people live per square kilometer in the urban areas. The KZN PPC report (2011:45) affirms that 54% of the Kwazulu Natal population live in rural areas and this factor makes the province 'one of the most rural

provinces in the country and puts considerable pressure on the provision of social services and infrastructure.' Furthermore, according to the report;

> The highest concentration of population densities is found within the eThekwini and Mzunduzi complexes, followed by the Newcastle and Umhlatuze complexes. A third level of density concentration is evident in the areas of Emnambithi, Hibiscus Coast and KwaDukuza. In general, the highest population densities are recorded within the coastal regions. The most densely populated areas also represent the areas where the highest number of social challenges occur, including lack of access to services such as education, markets, health care, and lack of services like water, sanitation, roads, transportation, and communications. The concentration of people in these areas generates additional pressures on these services and requires adequate local and provincial responses (2011:45).

From the above, we can begin to understand the nexus between the rural makeup of the province's population density and the incidence of poverty in the province.

Notably, the systematic policies by the apartheid government aimed at the majority African population dispossessed them of real capabilities and proper functioning seen in their inability to have economic means and proper jobs which results to rural-urban migration in this context. Suffice it to say that Kwazulu Natal was one of the provinces that was hard hit by the impact of apartheid policies and according to Bhorat and Westhuizen (2008:6-7) 'in poverty share terms it is important to note that 66% of South Africa's poor (at the higher poverty line) reside in three provinces, namely Kwazulu-Natal, the Eastern Cape and Limpopo. With its relatively large improvements at both poverty lines….Kwazulu Natal experienced relatively large increases in its share of poverty at particularly the lower poverty line.' Armstrong, Lekezwa and Siebrits (2008:9) affirm this and further are of the view that 'the three provinces with the highest poverty rates (KwaZulu-Natal, the Eastern Cape and Limpopo) are also relatively populous – at the time of' the 2005/2006 Income and Expenditure Survey of Households.'

The study by Roberts (2000) indicates that from the period of 1993 to 1998 there is a shifting trend in poverty rates among those households classified as poor in the province. The report explains that, 'approximately 66% remained in poverty at the time of the 1998 survey…this indicates that just over two thirds of the *poor* households in Kwazulu Natal are persistently or chronically poor. The remaining 34% of those households deemed poor in 1993 have managed to exit poverty by 1998' (2000:17). Also, according to the latest reports from Statistics South Africa

(2014:32), Kwazulu Natal poverty levels have increased by 4% from the period of 2006 -2011. The report further shows that the province is one of the highest hit by poverty increases as it has a poverty line of 56.6%, which makes the province the third highest in poverty scales in the country. In 2006 the household poverty was rated at 51.3% while in 2011 the situation improved as there is a decline to 42.0% (2014:32).

At this point it is vital to look at the poverty trends measured by the Human Development Index (HDI) which takes into consideration the multidimensional characteristics of poverty and inequality. According to Seekings (2007:13) the Human Development Index (HDI) is another measure of poverty levels used by the United Nations Development Programme (UNDP). This index comprises of three components 'an 'educational attainment index' constructed out of adult literacy rates and gross school enrolment rates; a 'life expectancy index' derived from data on life expectancy at birth; and an index of GDP per capita taking into account purchasing power.' It is noted that 'the UNDP selected these variables for the HDI because they were readily measured and together provide a good indication of the reality of social and economic well-being in a country or region' (2007:14). From the HDI perspective, the situation in Kwazulu Natal is even worse as the HDI analysis on South African provinces in 2008 show that the Kwazulu Natal Province has the lowest HDI of 0.60 (Gumede, 2010:2). This further lays credence to the fact that poverty and inequality is a reality within the Kwazulu Natal province whether one measures this utilising the money-metric or the multi-dimensional poverty lines. As a result, the province is experiencing problems of deprivations in real Capabilities and Functioning, leading to a kwashiorkored human and social development.

Figure 4.4 presents latest available data measuring deprivations and poverty in the province. The report by the Kwazulu Natal Provincial Planning Commission (2011:48-49) explains that

> The highest poverty to population ratios was recorded within the districts of uMkhanyakude, Zululand, uMzinyathi and Sisonke. Large portions of Amajuba, uThukela and Ugu Districts however also recorded poverty levels of more than 80% in 2001. During 2001 – 2007, eThekwini Metro showed a significant decline in Deprivation Composite Analysis over this time period – an estimated 19% decline as compared to other municipalities. UThukela District on the other hand, shows an increase in this measure of poverty by an estimated 9.6%. The western parts of uMzinyathi declined whereas uThungulu and central parts of uMkhanyakude generally worsened 2001 – 2007.

Fig. 4.4 Map of Kwazulu Natal showing the rate of poverty by district rating
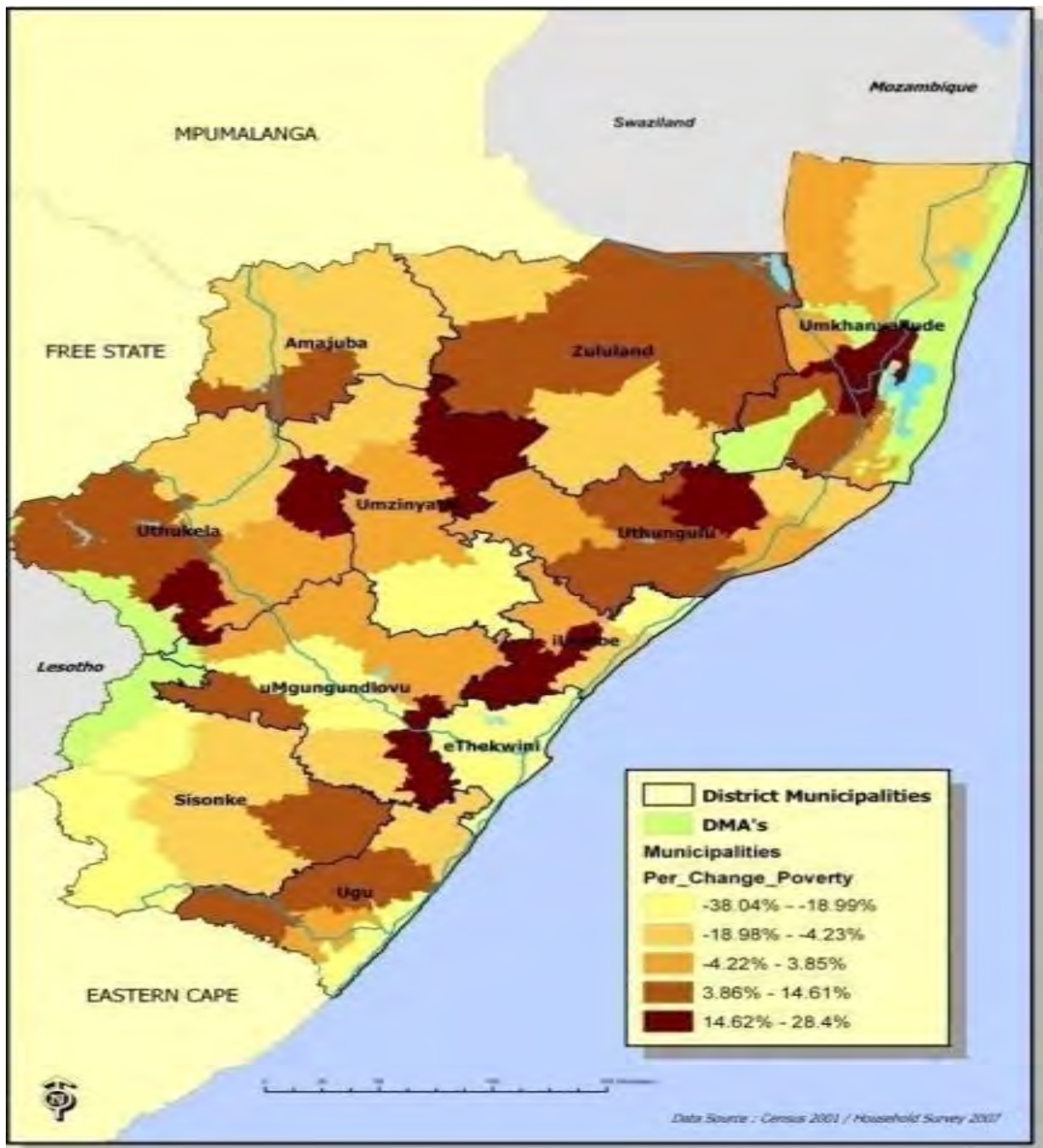
[Source: KZN PPC, 2011]

Here it is important to note the demographics of poverty in the province. From the above report poverty in this province is worse and mostly felt among the rural dwellers in the province. The Kwazulu Natal Provincial Economic Cluster (KZN EC) in their 2006 Provincial Growth and

Development (PGD) report attests that the province 'remains a predominantly rural province, with dependency ratios and poverty levels highest in the rural areas…[even though] the greatest numbers of poor people (poverty density) are to be found in the major urban centers (2006:4). The study by Khanyile (2011) in one of the rural areas in Kwazulu Natal gives sordid descriptions of how the incidence of poverty impacts on rural households in the area under study. This is further supported by the updated report by the National Development Agency (2014:98) which affirms that in the Province of Kwazulu Natal 'Most of the poverty is in traditional (39%), urban informal (28%) and rural (26%) settlements. Highest poverty in KZN is among the traditional dwellers (46%), followed by urban informal (35%) and rural (29%).'

It can be argued that there is a link between unemployment and poverty in the Kwazulu Natal province. In the Provincial Annual Performance Report 2013/2014, it is noted that respondents from the province defined poverty 'as a shortage of employment opportunities which could assist the household head generate income to provide sustenance to the household' (KZN DSD 2014:72). Hence, it is also important to highlight some of the impact of unemployment on the poverty levels in the province. Different studies have stressed the negative influence of unemployment which worsens the already bad situation of the poor people in the province (PROVIDE, 2005; Icheku, 2006). It is the case that negative economic policies, as we will later see, have led to many job losses and the fact that there is lack of emphasis on education and training of skilled labour have not helped in bettering this debilitating status quo. Also on the nexus between unemployment and poverty in the province, the KZN EC report (2006:6) underscores that 'unemployment is of course a significant contributor to poverty. Unemployed poor people in KwaZulu-Natal are concentrated among: Africans; in rural areas; among women; and the youth.' Additionally, the KZN Annual Performance Report 2013/2014 highlights the gender dimension of this problem as it notes that 'In KZN, male/female unemployment levels are also equal, being 34.9 and 35.7% for 2005 and 24.1%and 22.9% for 2010. The balance tripped between 2005 and 2010 in favour of females' (KZN DSD, 2014:72). The scenario is dire and further highlights the nexus between unemployment and poverty in the Kwazulu Natal province.

Additionally, it is worth to mention the incidence of HIV and AIDS in the province which also worsens the situation of the poor in the province. This province incidentally has the highest level

of HIV/AIDS in the country; 'KwaZulu-Natal has been known as the epicenter of the HIV and AIDS pandemic' (KZN DSD, 2014:16). However, according to report the situation is improving;

> KwaZulu-Natal remains the province with highest HIV prevalence since 1990. Two districts have shown a large HIV decrease in prevalence, i.e., UMzinyathi from 31.1% in 2010 to 24.6% in 2011 and ILembe from 42.3% in 2010 to 35.4 % in 2011. UMzinyathi still has the lowest HIV prevalence. The report further indicates that six out of 11 districts in KwaZulu-Natal viz: Amajuba, Sisonke, Zululand, uThukela, Ethekwini and uMgungundlovu have shown a slight decrease in HIV prevalence with estimates below 40%. The 2011 survey has again recorded the same two districts with prevalence rates over 40%: Ugu and UMkhanyakude recording 41.7% and 41.1% respectively (KZN DSD, 2014:110).

In spite of the above positive news, the impact of poverty on the incidence of HIV/AIDs and vice versa cannot be ignored in any analysis of poverty alleviation and well-being as it concerns the province. Empirical data in this research as we will see later give insight as regards the plight of the poor in the province who are infected and affected by this pandemic. Suffice it to say that the incidence of HIV/AIDS has compounded the problem of poverty in the province. People living in poor living conditions and in squatter camps and townships of the province tell the tale of the negative impact of this situation in their lives.

4.4 CONCLUDING REMARKS

According to Nyasulu (2010:155) 'Poverty is about the circumstances in which poor people find themselves where they are so disempowered by the circumstances, most of which, unfortunately, are not of their own making.' Wilson and Ramphele, (1991:4) notes four important reasons why poverty is significant and they include: 'the damage it inflicts upon individuals who must endure it; its sheer inefficiency in economic terms; the consequences for any society where poverty is and also the manifestation of great inequality [and] finally the fact that poverty in many society is itself symptomatic of a deeper malaise.' We can agree with the World Bank Report (2001:1) which asserts that 'Poverty is the result of economic, political, and social processes that interact with each other and frequently reinforce each other in ways that exacerbate the deprivation in which poor people live.' Hence, this study also agrees that 'poverty is multifaceted [and] may be experienced as alienation from the community, food insecurity, crowded homes, the lack of adequately paid or secure jobs and vulnerability to negative outcomes of processes of change, whether these are economic, social, environmental or political (Zegeye and Maxted, 2002:2).

The above agrees with Statistics South Africa's (2001) conception of poverty as 'the denial of opportunities and choices most basic to human development to lead a long, healthy, creative life and to enjoy a decent standard of living, freedom, dignity, self-esteem and respect from others.' Also as Chinake (1997) notes, there is a tendency that we remain at the theoretical and rational level of understanding poverty and development without trying to understand that it is a problem which enmeshes politics and other societal problems. Hence, Alcock (1993) is of the view that there is validity in the argument which advocates looking at politics and politicians in order to find the root causes of poverty. In agreement with the above position, this chapter looked at the root cause of poverty and dilapidated development and its emergence in the political history of South Africa. The analysis leads to the affirmation that indeed in South Africa, poverty is a reality and the causes of this poverty is structural – there was a systematic move by the apartheid government in South Africa to deny people of real capabilities and proper functioning leading to chronic poverty and dilapidated development among these people. Roberts (2000:1) affirms that 'Apartheid policies, by engendering a situation of inequitable access to employment, services and resources to the African population, have resulted in poverty being characterised by a strong racial dimension.'

The problem has become chronic and poverty alleviation and development has become a challenging feat to achieve. Notably, the poverty situation coupled with the ever increasing rate of crime, also consequent on the issue of poverty and underdevelopment, have resulted in a country and province in which many people are finding it difficult to live in; hence the tendency among the working middle class to emigrate in search of greener and more peaceful pastures (Hoogeveen and Özler, 2006:59). Also it is observed that poverty puts a stumbling block on the vision of sustaining the democracy of South Africa (Bhorat and Westhuizen, 2012:2). All these point to the importance of understanding the multi-dimensional nature of poverty and hence to device poverty alleviation and development policies which tackles the problem in a multi-dimensional manner. The next chapter will focus on the South African government poverty alleviation strategies in order to ascertain the impact of these strategies in tackling the problem of poverty and dilapidated development as presented in this chapter.

Chapter 5

ASSESSING STATE-CENTERED EFFORTS AT POVERTY ALLEVIATION AND DEVELOPMENT IN SOUTH AFRICA/KWAZULU NATAL PROVINCE

5.1 EVALUATING GOVERNMENT POVERTY ALLEVIATION MEASURES

The previous Chapter presented the problem to which this research addresses itself. The analysis so far brings us to the conclusion that poverty is still a reality within the context of the study. Following from the previous analysis, the aim of this chapter essentially is to focus on and begin to answer the first two questions of the current research. Essentially, the analysis in this Chapter will focus on state-centred approaches to poverty alleviation in South Africa since after Apartheid. It is pertinent to underscore here that since the province under study is part and parcel of South Africa, it will be difficult to discuss the two structures differently. Notably, most of the policies of the national government in poverty alleviation and development extend to the provinces and the analysis in this chapter does not by any means intend to put a dichotomy to this reality. However, subsequently, there will be a particular focus on the province itself to ascertain how the national policies towards poverty alleviation are translated.

The first problematic which needs to be clarified in this Chapter concerns the concept of poverty on which the post-apartheid South African government have based their poverty alleviation strategies. Secondly, this chapter will then analyse the extent to which such poverty alleviation measures have helped in addressing the structural and multidimensional poverty in the country. Hence, assessment of the effectiveness or ineffectiveness of the available state poverty alleviation strategies will be based on the extent they take into cognizance the multidimensional character of poverty in South Africa as established in the previous Chapter. The effort will also be to establish whether or not these measures encapsulate the values and demands of the Capability Approach to poverty alleviation and human development. Summarily this chapter argues that state-centered efforts at poverty alleviation within the context of the study have generally not met the envisioned success. The chapter further argues that firstly the failure could be blamed on government's adoption of mainly the economic/IC conception of poverty hence its tackling of the problem through the microeconomic and macroeconomic route; and secondly, the failure could also be blamed on poor implementation of the policies at the grassroots, which then

calls for intervention by other stakeholders/transformation mechanisms (for example FBOs) with better strategies.

5.2 POVERTY ALLEVIATION MEASURES: THE NEED, THE CONCEPTUALISATIONS

5.2.1 THE NEED FOR POVERTY ALLEVIATION MEASURES

Drafting and establishing poverty alleviation measures and strategies has become a need in the face of the devastating effect of poverty. This has become more pertinent in developing countries all over the world and South Africa in particular and in the light of this country's emergence from an era in which poverty was structurally established among the majority of its populace. Moreover, Poverty alleviation measures have become important to the survival of countries, so much so that the World Bank and International Monetary Fund (IMF) in 1999 deems it necessary that its borrower countries (especially developing countries) put in place different strategies that can help in the project of poverty alleviation (Harvey, 2008). According to Harvey (2008:118) the countries are expected to prepare a Poverty Reduction Strategy Paper (PRSP) in order to be able to access concessional lending of the IMF and also to be able to be granted debt relief as part of Wold Bank and IMF Highly Indebted Poor Countries (HIPC) debt relief programme. The aim of the PRSP is to help these countries to grow their economy which will subsequently help reduce poverty in the countries.[28] Harvey further affirms and describes the PRSP thus:

> PRSPs are prepared by the government of the member country in collaboration with the staff of the World Bank and IMF, as well as civil society and development partners. These documents describe the country's macroeconomic, structural and social policies and programmes to promote growth and reduce poverty, as well as associated external financing needs and major sources of financing (2008:118).

The PRSP is guided by some principles which include:

> *Country-driven:* with governments leading the process and broad-based participation in the adoption and monitoring of the resulting strategy; *Results-oriented:* identifying desired outcomes and planning the way towards them; *Comprehensive:* taking account of the multi-dimensional nature of poverty; *Long-term in approach:* recognizing the depth and complexity of some of the changes needed; *Based on partnership:* between governments and other actors in civil society and the donor community (Harvey, 2008:118).

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[28] See further Nwuke's (2005) analysis of the IMF and World Bank's idea of the PRSP towards poverty alleviation in developing countries.

The above description and principles inform that the IMF and World Bank are aware that the countries that borrow from them have to deal with the issue of poverty. Establishing the means to tackle this issue and establishing poverty alleviation measures that are effective becomes a priority for these institutions. It is also important because in the instance that these countries are unable to extricate themselves from the circle of poverty, they may not be able to repay their borrowings from these institutions. In the same light, establishing an effective poverty alleviation strategy by countries in recent years has become important in the light of the United Nations Millennium Project (2005) which envisions 'a "big push" strategy in public investment towards helping poor countries to break out of the poverty trap and meet Millennium Development Goal (MDG) challenge' (Anderson, de Renzio and Levy, 2006:1). It is pertinent to note that the commitment to realise the MDG 2000 constituted the bedrock of the South African Government's Vision 2030 as enshrined in the country's National Development Plan (NDP)[29] (Statistics South Africa, 2013). However, in spite of the fact that South Africa boasts of achieving some of the goals as of the time of the current study (2016), the total elimination of poverty and reduction of inequality still remains a problem which the NDP is aware of as stated in its Vision 2030 (NPC, 2013).

5.2.2 CONCEPTUALISING POVERTY ALLEVIATION MEASURES

As established from the previous chapter, poverty has many conceptualisations; and poverty alleviation measures are always dependent on the conceptualisation of poverty one chooses (Loewen 2009, Nyasulu, 2010). Poverty alleviation measures proceed necessarily from the way in which poverty and underdevelopment as a social malaise is conceived in a particular context. As such, poverty alleviation measures are the different strategies and policies employed by different stake holders to promote growth and development and subsequently reduce poverty. However, following from the discussions on the different concepts of poverty, scholarly discussions on poverty alleviation and development strategy are divided on whether it should be

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[29] The NDP document contains plans of government to eradicate poverty and reduce inequality by 2030. The wider vision contained in the document is to help South Africa to achieve the level of a developmental state which applies to both the country and the Kwazulu Natal province. The KZN Economic Cluster (2006:9) explains that 'the concept of a developmental state...is rooted in the Millennium Development Goals (MDGs) adopted by the United Nations.' See also Triegaardt (2006). It is to be noted that among other points to be achieved in the MDG is the eradication of poverty and hunger (2006:9). South African government vision as enunciated in the NDP is seen as part of its effort at realising the goals of a stable political and economic base which will translate to creating jobs and reducing poverty in general in the country (Bell, 2011).

solely based on economics or should include other dimensions of poverty. On this, Priest (2005:3) is of the view that poverty and the plan to reduce it are best 'understood in terms of economic growth and this is important because though there are many characteristics of a rich life, economic participation is an important one.' This is to say poverty alleviation efforts and human development should emphasise establishing economic growth. This is because 'economic growth means an increase over time in the value of resources available to a nation' (2005:11). Hence, Priest maintains that 'there are strong moral grounds to support policies and practices that encourage economic growth: an increase in per capita gross domestic product (GDP) always results in longer life expectancies and lower infant mortality rates, among other beneficial human effects' (2005:3). Conversely, for Greenberg (2005:16) since it is the case that conception of poverty includes those aspects which are far more than financial, 'the term poverty alleviation will…refer to the substantive reduction of any of [these] negative aspects.' Here the importance of considering other factors, other than economics in any effort at poverty alleviation and human development, is emphasised.

Hoddinott *et al*. (2001:1) present three broad perspectives to understanding the strategies, programs and projects that a country may employ towards poverty alleviation. They include: technical features of the intervention, political economy of poverty alleviation and analysis of institutional arrangements. The authors further explain that:

> [The first] focuses on the specific technical features of these interventions, i.e., what activities will have the largest effects on reducing poverty. [The] second focuses on the political economy of poverty alleviation, examining the interplay of politics and economics in shaping approaches to poverty reduction… [The] third approach is through the analysis of institutional arrangements' (2001:1).

Against the backdrop of the above description, it is pertinent to underscore that poverty alleviation interventions should consider the different dimensions of poverty. Poverty alleviation should not be a solely economic affair; *au contraire,* poverty alleviation is and should be seen as complex, encapsulating different objectives which can be chosen from and which are consistent with the desire to reduce poverty and its effect on people in society (Barder, 2009). Taylor (1995:114) rightly notes that 'the focus on poverty alleviation, productive employment and social integration…offers an opportunity for a holistic approach to development.'

Subsequently, following the idea that the definition of poverty one uses determines the type of poverty alleviation strategy that can be used, Loewen (2009) presents different understanding of poverty alleviation which agrees with different conception of poverty; see Table 5.1. In the author's categorisation poverty alleviation goals try to address issues of poverty as conceived in a particular area and the table below shows this categorisation.

Table 5.1 Categorisation of Poverty alleviation

Condition of Poverty	Definition	Poverty Reduction Goal
Absolute Poverty	Lack of resources to meet the physical needs for survival.	Meet basic needs
Relative Poverty	Lack of resources to achieve a standard of living that allows people to play roles, participate in relationships, and live a life that is deemed normative by the society to which they belong.	Equity/parity with others
Poverty as Dependence	Lack of critical mass of assets needed to meet one's needs on a sustainable basis.	Self-sufficiency
Poverty as Exclusion	Processes of deprivation and marginalization that isolate people from the social and economic activities of society.	Inclusion
Poverty as Capabilities Deprivation	Lack of resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, economic, political and social rights.	Human development

[Source: Loewen, 2009:5]

The above summarises the relationship between the conception of poverty and the different poverty alleviation strategies and goals. Following true to its leaning towards the

multidimensional conception of poverty, this study will seek to integrate the different understandings of poverty as presented in the table above. But importantly, the emphasis will be on the conception of poverty as capability deprivation and the subsequent focus on poverty alleviation measures that considers poverty as multidimensional. From this vantage point, this research will then seek to assess to what extent do the strategies employed by the government help towards poverty alleviation and human development in South Africa and Kwazulu Natal.

The decision to integrate the different conceptions of poverty and in tandem the different understanding of poverty alleviation follows from the historical factors analysed in the previous chapter which established that poverty in the country is multidimensional. Sasaoka (2005:276) notes that 'historical considerations play an important role in shaping the possible reach of the Poverty Reduction Strategy (PRS) process and determining what can reasonably be expected [and] it is essential to understand both the "political momentum" and the medium to long term "drivers of change".' Hence, it is important to always consider the historical factors that have necessitated the situation of poverty and inequality in any effort at poverty reduction and development in a context. The historical factors that established poverty in the country are thus being taken into consideration in the decision to adopt the multidimensional conception of poverty and poverty alleviation in the analysis in this chapter.

Furthermore, Loewen (2009) groups the different forms of poverty alleviation interventions into two common categories or activities which are: programmatic interventions and systematic intervention. In the programmatic intervention, a system of programs geared towards poverty alleviation intervention is designed;

> Programs can be long term or short term. They can be large scale or small scale. They can be implemented as standalone efforts or integrated into a comprehensive framework of complementary programs. They are generally focused on assisting households and individuals to thrive within the economic, political and social systems of society. A program is sustained by a constant renewal of human, financial and other resources (Loewen, 2009:11).

On the other hand, a Systematic Intervention is geared towards changing the aspects of society like economic, political and social systems which in one way or other impacts on the poverty situation in a particular society;

A systemic intervention is one which attempts to change one or more aspects of the economic, political and social systems of society. It creates a shift in the way a system works. Whereas a programmatic intervention is generally directed at assisting groups and individuals to adapt to the imperatives of systems, systemic interventions are generally designed to realign a system to accommodate the needs of particular groups and individuals. Systemic interventions, once implemented, may or may not require a constant renewal of resources to be sustained. Systemic interventions typically, though not exclusively, require changes in government policies, practices or systems (Loewen, 2009:11).

It can be argued that the different programmes which the South African government has employed towards poverty alleviation have mainly been based on the systematic intervention level. Sasaoka (2005) describes the systematic intervention, as a political form of intervention and posits that it is part of developmental strategy which is fundamentally a political agenda and which includes core principles of the PRS like 'ownership, medium- to long-term perspective, comprehensiveness and partnership orientation' (2005:275). Furthermore Sasaoka is of the view that the political form of intervention is important and 'recent international development trends have recognized the importance of political systems as a key factor in the success or failure of poverty reduction' (2005:275). However, it can also be argued that the systematic intervention and the programmatic intervention are not mutually exclusive and adopting one does not necessarily preclude the other. This has been the case with the effort of the South African government at poverty alleviation and development as can be deduced from the different policies, projects and strategies which the government has adopted. Notably, these strategies showcase the State-Centered approach to poverty alleviation and development in South Africa.

5.3 SOUTH AFRICAN GOVERNMENT AND EFFORTS AT POVERTY ALLEVIATION

5.3.1 POST-APARTHEID GOVERNMENT AND THE TASK OF POVERTY ALLEVIATION

As noted in the review of literature, addressing the twin problem of poverty and inequality has become a preoccupation of most neo-liberal democratic governments. Neo-liberal democratic governments have assumed the hegemonic role of providing the means of livelihood and development; hence the State-Centred approach in liberal democratic societies. Icheku (2006:1) affirms this and relating it to the South African context the author is further of the view that 'since the advent of democratic rule in 1994, gradual but far reaching changes have been taking place, especially with regard to economically empowering those that were formally disadvantaged.' According to Aron, Kahn and Kingdon (2009:5) even though the ANC

government coming into power in the 1990s did not have a formal plan for economic change, they were however concerned that should the party assume power, strategic economic policies will be put in place in order to transform the economy to assume a national socialist look. Furthermore, for the authors, 'the new ANC government, while endorsing redistributive objectives and overcoming the racial legacies of apartheid, placed emphasis on first creating a stable macroeconomic framework through monetary and fiscal prudence and restructuring the economy in a now more open economic environment' (2009:5). This position led to the forging of different neoliberal economic policies in which the ANC sought to balance between both economic and political pressures which it faced at the time (Habib and Padayachee, 2000:245). Taking note of the nexus between the economy and the issue of poverty, the government in power adopted policies geared towards improving the economy of the country. The understanding was that a robust economy will help in realising poverty alleviation and human development among those previously deprived by the Apartheid system in the country.

At the end of Apartheid and its institutionalised discrimination that led to the denial of the real capabilities and proper functioning of the majority of South Africans, there was a breeze of hope coming from the change of government. Aron, Kahn and Kingdon (2009:1) affirm that 'the transition to democracy in South Africa (SA) in 1994 brought great promise for the future. It enfranchised millions of citizens, altered the implicit "social contract", and created expectations of progress in social and economic well-being and reduced inequality.' It is to be borne in mind that in South Africa at the time, poverty among the African people is understood from both IC perspective (a necessary result of deprivation in employment and economic opportunities) and multi-dimensional perspective (the fact that no proper development and availability of basic human needs exist among the races and ethnic groups in the former Bantustans) (Zegeye and Maxted, 2002:5; Neff, 2005). Hence, the effort of the government after 1995 was to try and establish poverty alleviation measures towards enhancing and ameliorating these negative conditions. Zegeye and Maxted (2002:3) affirm that 'the expectation in post-apartheid South Africa was that the democratically elected state would act decisively to redress the abominations that had been visited on the majority of citizens by the exploitative racist system of apartheid.'

5.3.2 POVERTY ALLEVIATION AND DEVELOPMENT MEASURES POST-APARTHEID SOUTH AFRICA

The effort of the new government at poverty alleviation was aided by the fact that the country was readmitted into the international community and became participants in the international political economy arena. As a result of this re-integration into global economy, there were positive global economic trends that subsequently impacted on the economy of the young democracy. Bhorat and Westhuizen (2012:2) notes that 'during the first decade of democracy in South Africa, the economy…recorded one of its longest periods of positive economic growth in the country's history.' It was expected that this positive development, will help in the effort of the new government to fight poverty in the country. This was a priority for the government and it is noted that 'one of the more vexing issues within the economic policy terrain in post-apartheid South Africa…has been the impact of this consistently positive growth performance on social welfare, specifically income poverty and inequality' (Bhorat and Westhuizen, 2012:2). For Aron, Kahn and Kingdon (2009:1) 'sound macroeconomic policies were expected to bring fiscal and monetary stability, helping to foster economic growth and support redistribution. In particular, it was hoped that employment opportunities would increase, and that both the access to, and quality of, education and health would improve, further helping to alleviate poverty.' Against this backdrop, the government initiated and promulgated different macroeconomic policies and programmes to help achieve its vision of economic development and subsequent poverty alleviation and human development.

5.3.2.1 Reconstruction and Development Programme (RDP)

The most important focus of the ANC and its Alliance partners after the demise of the Apartheid system was on presenting a policy that will see to the growth of the economy and the subsequent improvement of people's lives. The ANC policy document notes the problem that was created by the Apartheid government which needs to be addressed. From the previous chapter, it was established that the history of colonialism and apartheid resulted in the country being divided not only socially but economically. In the face of this reality, the ANC introduced the Reconstruction and Development Programme (RDP) as its first policy document. In the preamble to the RDP document the then president of the country Mr. Mandela underscored the impetus behind the economic conception of poverty which the RDP policy adopted;

> At the heart of the Government of National Unity is a commitment to effectively
> address the problems of poverty and the gross inequality evident in almost all

aspects of South African society. This can only be possible if the South African economy can be firmly placed on the path of high and sustainable growth (*White Paper On Reconstruction and Development*, 1994).

Subsequently, it could be argued that the RDP approach to poverty alleviation and development is primarily based on economic/IC conception of poverty.[30] Benjamin (2005:v) affirms that 'riding on the crest of the RDP (the ANC's proposed economic plan for the post-liberation era based on redistribution of the country's wealth to the poor), the ANC promised to right the wrongs of the past and to give the people what had long been denied them.' Hunter, May and Padayachee (2003:9) further notes that the RDP provided the 'shared communal vision of desired poverty reduction goals' emphasised by the PRSP process.'

Moreover, according to Icheku (2006:26) the RDP was the ANC macroeconomic response to the issue of poverty and inequality as it entered into the transition period in the early 1990s. The RDP emerged out of a series of researches and consultations geared towards helping the ANC and its alliance partners like Congress of South African Trade Unions (COSATU) to outline ways of improving the economy and the lives of people (Hunter, May and Padayachee, 2003:9). Boesak (1995:16) affirms that the RDP which became the centerpiece of the ANC government policy after apartheid was 'done in consultation with all sorts of players outside the ANC – organisations of civil society, the NGOs, the academics….' Also the ANC informs that 'the RDP was drawn up by the ANC-led alliance in consultation with other key mass organisations and assisted by a wide range of nongovernmental organisations (NGOs) and research organisations' (ANC, 2011). The researches by organisations that later gave birth to the RDP are those done by the Macroeconomic Research Group (MERG) and the Industrial Strategy Project (ISP); 'both the MERG document and the ISP proposals represented attempts, albeit with significant differences, to chart frameworks that lay between old style ANC economic thinking and the dominant neo-liberal ideas of the Washington Consensus' (Hunter, May and Padayachee, 2003:9).

The RDP lays emphasis on an outward oriented growth plan to development which is to be realised by concentrating on foreign investment of South Africa. Practically in this plan, 'tariff

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[30] Hence the RDP is conceived as primarily a neoliberal economic strategy to poverty alleviation and development. However, this is not to say that the RDP is purely an economic development document. Further reading of the document reveals that there are other conceptions of poverty beyond the economic model which the document considers and this will be subsequently elucidated in this chapter.

structure was to be simplified, and tariffs were to be reduced with minimal disruption to employment' (Habib and Padayachee, 2000:251). From the above, it is to be noted that the RDP is primarily economic growth oriented; 'the bulk of the macroeconomic proposals in the RDP were focused on stabilization policies, with the assumption that higher levels of investment, particularly foreign investment, would be encouraged by the commitment to macroeconomic stability, thereby promoting growth' (Aron, Kahn and Kingdon, 2009:6). Also in the RDP, growth and development are linked; it is envisaged that the growth of the economy will subsequently lead to infrastructure and human development. The ANC also conceptualises the RDP to be a plan geared towards 'addressing the many social and economic problems facing South Africa. Such problems as listed are: violence, lack of housing, lack of jobs, inadequate education and health care, lack of democracy and failing economy' (ANC, 2011:1). It can be noted that these problems speak to the dilapidated development (economic and human) which the new government inherited and to which they wanted to respond to through the RDP.

But for Koegelenberg (1995:1) 'the RDP is not only about development; it spells out vision to transform South Africa fundamentally' and this is realised by tackling the economic and human problems in the society. As perceived by the ANC, these problems are connected and the plan through the RDP is to tackle these problems together;

> The RDP recognises that all of these problems are connected. For example, we cannot successfully build the economy while millions do not have homes or jobs. And we cannot provide homes and jobs without rebuilding the economy. We need policies and strategies to address all of the problems together. The RDP aims to do this. The RDP is a programme to mobilise all our people and our resources to finally get rid of apartheid and build a democratic, non-racial and non-sexist future (ANC, 2011:1).

From the foregoing, it can be deduced that the RDP also takes into consideration both economic and social problems which impacts on the livelihood of South Africans; hence 'the RDP set ambitious goals, such as job creation through public works programmes, redistribution via land reform, and major infrastructure projects in housing, services and social security' (Hoogeveen and Özler, 2006:59).[31] Rosenberg (2003) affirms that the RDP is livelihood-centred, puts people

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[31] See Adgate, Dalton & Matambanadzo (2008:12) whose analyses the vision of the RDP 'to provide 1.1 million houses to accommodate nearly 5 million of an estimated 12.5 million South Africans without proper housing.'

first and is envisaged to improve the lives of previously marginalised South Africans. For Taylor (1995:116) the RDP focuses on ensuring a people centred development consistent with social justice through the reshaping of the South African society. This constitutes one of the basic principles that inform the drafting of the RDP; other principles also include: addressing the problem of the society in its entirety; ensuring peace and security; building the nation; linking reconstruction and development and based on democracy (ANC, 2011).

Also, it is noted that even though the RDP is geared towards economic growth which neo-classical economics see as development, the plan by the government was that the so-called growth in the economy will trickle down and have significant positive impact on the poverty situation of the people (Rosenberg, 2003; Dollery, 2003; Mbuli, 2008). Thus, both economic and capacity building factors are envisaged in the RDP – the programme was meant to tackle series of issues: 'economic and personal empowerment to the redistribution of wealth; providing pure, clean drinking water to communities; providing electricity to homes; providing education and training to the people; etc. (Boesak, 1995:19). Additionally, in the ANC's view the RDP

> Integrates growth, development, reconstruction and redistribution into a unified programme. The key to this link is an infrastructural programme that will provide access to modern and effective services... This programme will both meet basic needs and open up previously suppressed economic and human potential in urban and rural areas. In turn this will lead to an increased output in all sectors of the economy, and by modernising our infrastructure and human resource development we will also enhance export capacity (Quoted in Hunter, May and Padayachee, 2003:10).

Taylor (1995:114) affirms the above and further states that 'the RDP provides...a framework to address basic needs alongside the restructuring of the economy, the state and civil society.' The RDP so to speak contains five key programs envisaged to help redress the inequalities created by the apartheid system and improve the standard of living and quality of life of South Africans. The five key programmes include: meeting basic needs; developing human resources; democratising the state and society; building the economy and implementation (ANC, 2011; Frye, Farred and Nojekwa, 2011). For Boesak (1995:19) the RDP rests on four major pillars which include: building the economy; development of the people and individuals as a nation; strengthening human resources and building the capacity of the people. These lay credence to the fact that the RDP did not only emphasise on the economic dimension of poverty alleviation and development but also the human development and capability approach.

5.3.2.2 Growth, Employment and Redistribution Strategy (GEAR)

The issues and problems that besieged the RDP and hampered the successful realisation of its visions as stated above led to the introduction of another macroeconomic policy in 1996 called the Growth, Employment and Redistribution Strategy (GEAR).[32] Aron, Kahn and Kingdon (2009:6) affirm that the GEAR framework 'adopted by the South African government in 1996 was aimed at reinforcing the RDP and to raise international credibility by clarifying the objectives of macro-policy, after the exchange rate crisis in early 1996.' GEAR could be seen as another macroeconomic measure by the ruling party to help better the lives of South Africans by addressing the problem of inequality and poverty. In this, GEAR also assumes the economic/IC conception of poverty which RDP was primarily based on and hence its poverty alleviation strategy took the route of economic development/the trickle-down approach. The GEAR policy document (1996) states that;

> It is Government's conviction that we have to mobilise all our energy in a new burst of economic activity. This will need to break current constraints and catapult the economy to the higher levels of growth, development and employment needed to provide a better life for all South Africans.

Against the backdrop of the above statement, the primary focus of GEAR was poverty alleviation envisaged to be achieved through economic growth facilitated by better export competition, foreign investment and improving productivity (Frye, Farred and Nojekwa, 2011; Hlongwane, 2011). Also GEAR was envisaged to tackle the ever worsening problem of unemployment in the country. The vision was to make the market potential of the country attractive to foreign investors and through that create more jobs for South Africans (May, 2003, Icheku 2006). Attracting foreign direct investments was also envisaged to go in *pari passu* with privatisation (Frye, Farred and Nojekwa, 2011). Hunter, May and Padayachee, (2003:12) affirm that 'the underlying premise of GEAR, which aimed to attain a growth rate of 6 percent per annum and job creation of 400 000 by the year 2000, is that growth would best be promoted by freeing the private sector from the fetters of the distorted racist logic and constraints of the apartheid era.' In order to realise this there was 'need to remove all vestiges of a state-imposed, racially-based economic order' (Hunter, May and Padayachee, 2003:12).

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[32] The issues and problems which besieged the RDP and other policies are discussed in the analysis section (5.4.1) of this chapter.

Hence, GEAR takes as its point of departure from RDP the emphasis on not only growing the economy but on creating jobs and redistributing job opportunities previously held by whites in order to favour the previously disadvantaged African majority. Furthermore, the GEAR policy envisages a comfort for the markets and a sustained economic growth aimed at achieving employment and redistribution;

> The measures proposed formed the government's strategy for the achievement of growth, employment and redistribution. These include sustained economic growth of 6% per annum and the creation of 400,000 jobs per annum by the year 2000. It was anticipated that 1.1 million jobs would be created in terms of the GEAR programme (Icheku (2006:26).

Additionally, GEAR differs from RDP in its emphasis on 'a flexible and dual labour market – one with high minimum standards and relatively good wages, and the other with low standards and no minimum wage' – and this differs from RDP which emphasised an integrated and unified labour market (Valodia, 2001; Icheku, 2006). Notably by creating the dual labour market, GEAR opened the space for state organs and non-state actors to deal with low wages and poverty.

5.3.2.3 Accelerated and Shared Growth Initiative (ASGISA)

In 2006 the South African government also introduced another macroeconomic policy which was envisaged to grow the economy and subsequently ensure employment for the majority of unemployed South Africans with resultant vision of poverty alleviation and development. This policy is called the Accelerated and Shared Growth initiative (ASGISA). This programme overall was aimed at placing the South African 'economy on a permanently higher growth path of more than 4.5% in the period to 2009, and more than 6% from 2010 to 2014' (KZN, Economic Cluster, 2006:9). Remarkably in this, the policy adopts the economic/IC concept of poverty which previous policies primarily adopted. ASGISA was built on the premise of realising the South African Medium Term Strategic Framework (MTSF), established to guide national, provincial and local governments to plan and budget towards realising, accelerated growth of the South African economy; reducing gap between the first and second economies and ensuring that social security reaches eligible south Africans (KZN Economic Cluster, 2006:10).

ASGISA is also seen as poverty alleviation and development strategy based on the economic/IC conception of poverty, since its overall goal is to halve poverty and unemployment by 2014 in line with the country's aim of reaching the status of a developmental state. The idea is to achieve

this through established strategies geared towards higher economic growth which has many benefits for a country like South Africa;

> The benefits of higher economic growth for a developmental state like South Africa are obvious. With a projected decrease in unemployment (rate halved by 2014), and income per capita rising by 50% over the next 10 yrs, socio-economic backlogs can be cleared with larger contributions from the fiscus, crime levels decrease, and foreign direct investment grows (KZN Economic Cluster, 2006:10).

Hence the plan in ASGISA is to realise economic growth envisaged to be germane towards poverty alleviation and to rectifying other developmental issues the country faces.

Furthermore, the concept of "shared growth" is key to ASGISA's vision of realising improved social services, poverty alleviation and development in the country;

> to meet our social objectives, we will have to ensure that the environment and opportunities for more labour-absorbing economic activities are considerably improved. More broadly, we need to ensure that the fruits of growth are shared in such a way that poverty comes as close as possible to being eliminated, and that the severe inequalities that still plague our country are considerably reduced (National ASGISA document quoted in KZN Economic Cluster, 2006:10).

It is noted from the above presentation that poverty alleviation is not a primary aim of this policy, rather economic growth is the aim and poverty alleviation and human development necessarily follows from this. Increasing the economic growth through the absorption of more labour into the mainstream economy will necessarily lead to creating employment and reducing poverty (Frye, Farred and Nojekwa, 2011). The direction is to create more jobs and reduce unemployment which will subsequently lead to poverty alleviation and improvement of well-being of the people (Friedman and Bhengu, 2008:39).

5.3.2.4 The Social Security System

The Social Security System in South Africa is one of the measures adopted by the government towards its vision of reducing poverty and its impact on the citizens. This is not a macroeconomic policy but a poverty alleviation measure inherited from the apartheid government but reformed and extended to the majority Africans when the ANC took over power (Leibbrant, Woolard, and Woolard, 2009:292; Twine *et al*. 2007). Here again in this strategy, the government adopts the IC conception of poverty and hence a poverty alleviation strategy mainly aimed at helping those who live below the poverty line to have basic means of livelihood in line

with the spirit and vision of the RDP. Hunter, May and Padayachee, (2003:19) explains that 'in the South African social security system social insurance is used to protect those in formal employment while social assistance aims to protect those left unprotected by social insurance.' The different forms of grants fall under the Social Security System. The Grants are for certain vulnerable categories of people which include: the old, the disabled and children.

5.3.2.4.1 The Old Age Pension

This social grant is for the elderly, old and retired pensioners (Hunter, May and Padayachee, (2003:19). The age category is different for men (65 yrs) and women (60 yrs) and the eligibility to receive this grant is subject to a means test which 'which is based on the income and assets of the applicant plus, if the applicant is married, the income and assets of the spouse' (Leibbrant, Woolard, and Woolard, 2009:293). The value of the grant in 2007 was R870 and it is currently (2014) R1350. It is estimated that 80 to 88 percent of the elderly in the country do receive this grant (Hunter, May and Padayachee, 2003; Leibbrant, Woolard, and Woolard, 2009). And survey shows that 'more than two-thirds of the recipients are women because they go into payment earlier than men and typically live longer' (Leibbrant, Woolard, and Woolard, 2009:293).

5.3.2.4.2 The Disability Grant

The Disability Grant is another effort of the South African government at poverty alleviation which is large in terms of take-up (Leibbrant, Woolard, and Woolard (2009:293). This category of grant is aimed at those (over the age of eighteen and below the pension age) who are disabled in one way or another and who as a result of their condition are left unable to fend for themselves and hence find themselves in poverty situations. The disability grant is in two categories which are: permanent grants and temporary grants – 'Permanent grants are awarded to those who are permanently disabled' and 'Temporary grants are awarded for a shorter period, for example six months, to those who are expected to regain the ability to support themselves' (Leibbrandt, Woolard and Woolard, 2009:293). So far, survey shows that over 1.4 million people in South Africa are under and are beneficiaries of the disability grant (2009:293).

5.3.2.4.3 The Child Support Grant

The Child support grant introduced by the South African Government in 1998 was aimed at poverty alleviation of children under the age of 7. This grant was 'intended as a holistic

intervention for mitigating the myriad impacts of childhood poverty' in South Africa (Twine *et al*. 2007:125). This grant was also means tested and one of the factors of eligibility being that 'the child had to be residing in a household with a household income below a certain threshold. The threshold was set at R800 for children living in urban areas and at R1, 100 for those living in rural areas or in informal settlements' (Leibbrandt, Woolard and Woolard, 2009:293). Since, its inception the child support grant means test has been 'altered from a household based measure to one which considered only the income of the primary caregiver plus that of his/her spouse' (Leibbrandt, Woolard and Woolard, 2009:293). The alteration is as a result of perceived low take up of the grant when it was introduced since most families who needed the help from this grant could not make the mark of the mean test.

The South African government has invested a lot in the social grant system; since it is seen as an effective direct measure towards ameliorating the poverty situation of majority of the poor and unemployed in the country. The change and alterations in the grant system policies show that the government in power is committed to this system and indeed invest a lot in realising it. Leibbrandt, Woolard and Woolard, (2009:294) affirm that 'there has been a rapid expansion in spending on social assistance over the last few years. While spending on education and health have remained fairly constant in real terms, consolidated expenditure on welfare and social security has increased.' It could be said that this programme constitutes South African governments' greatest effort at addressing the poverty situation of its citizens and it is spearheaded, managed and administered at the provincial level by the Department of Social Development (DSD) in each province of the country (Hunter, May and Padayachee, 2003).

5.3.3 IMPLEMENTATION OF THE POVERTY ALLEVIATION MEASURES IN KWAZULU NATAL

The above policies and macroeconomic programmes have been implemented in many instances within and around the province and some of them like the grants are managed by the Department of Social development in the province. The work of the Provincial department of social development towards realising some of these policies and strategies has seen the emergence of Provincial Governments Growth and Development Strategy (PGDS), administered by the province's Economic Cluster. The aim of this strategy is basically towards development and poverty alleviation within the province. 'And this comes after the consideration of the Province's socio-economic profile, strengths, weaknesses, opportunities and challenges' (KZN Economic

Cluster, 2006:22). The considerations led to the articulation of an appropriate Growth and Development Strategy for the province 'and to set specific growth and development targets for the period leading up to 2014' (2006:22).

The PGDS identifies six priorities in addressing the challenges emanating from the province's economic life and effort at Poverty alleviation and development. The six points include:

- Strengthening governance and service delivery;
- Sustainable economic development and job creation;
- Integrating investments in community infrastructure;
- Developing human capability;
- Developing a comprehensive response to HIV/AIDS; and
- Fighting poverty and protecting vulnerable groups in society (KZN, Economic Cluster, 2006:23).

Strengthening governance and service delivery are aimed at realising the democratic rights of the people in the province by providing proper service delivery through efficient government structures. The second point aims at establishing sustainable economic development following in the spirit of RDP and GEAR towards overcoming the impact of unemployment and poverty on the working class of the province. The vision, as captured in the third point, is to realise this through an integrated investment in community infrastructure which entails extending development and infrastructure to the rural areas of the province where unemployment, dilapidated development and poverty are prevalent. Interestingly, the fourth point and priority for the provincial government is to develop human capability within the province.[33] This point is important since according to this current study, the aim of development and poverty alleviation should be mostly to develop capabilities and well-being instead of only concentrating on economic development. The remaining two points and priorities for the PGDS follow from the vision of developing human capabilities since it is the case that one of the factors militating against the fight of HIV/AIDS is the reality of capability deprivation which results in the inability of the infected and affected to deal with the pandemic effectively. Hence the need to develop long term human, social and economic capabilities to tackle the pandemic in the province arises. Also it is noted that poverty impacts negatively on the pandemic hence the provincial government's emphasis on fighting poverty and protecting vulnerable groups.

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[33] This could be understood in the light of the new policies of the provincial government geared towards establishing projects aimed at sustainable development and the promotion of individual and community empowerment towards self-sustenance (KZN PGDS, 2011).

Concerning the above six point of priorities in the Kwazulu Natal province's effort at poverty alleviation and development, most recent (2012) provincial socio-economic profile 'has reaffirmed the validity of these six provincial priorities, underpinning growth and development in the province' (KZN PPC, 2012:1). From this, it can be deduced that the Provincial government do has a clear vision of how to tackle the problem of poverty and development in the province. However, the challenge is to realise these lofty visions; and the provincial government agrees that this is a challenge and is of the view that 'this situation calls for an aggressive *integrated and targeted approach* to promote growth and development to address the consequential issues of poverty, deprivation and inequality which afflict our society' (KZN Economic Cluster, 2006:23; KZN PGDS, 2011; KZN PPC, 2012). These, including the exploitation of the province's many comparative and competitive advantages, will help the province to achieve sustainable economic growth necessary to address its developmental issues.

Zeroing in on the issue of poverty in the province, the provincial government understands the national government's goal of halving poverty and unemployment by 2014,[34] through its different macroeconomic policies and programmes. The position of the provincial government is that 'these goals are however very broadly stated, and to be meaningful they need to be broken down into several developmental goals or outcomes. How for instance does one measure poverty?' (KZN Economic Cluster, 2006:24). This brings us back to the issue of conceptualisation of poverty. The province here notes this problem and agrees that poverty has more than just one dimension; 'and that it is not sufficient to just measure basic income levels and the number of people living below the daily minimum income levels or poverty line' (2006:24). Following from this, the provincial government is of the view that in its approach to poverty alleviation and development, the different major poverty and inequality indicators will be taken into consideration. In order to realise this, the provincial government is of the view that;

> [It] will require a coordinated provincial development strategy (the PGDS) comprising *governance*, *social* and *economic* interventions by all three spheres of government. It is precisely for this reason that the provincial government has organized itself into three governance clusters (the governance, social and economic clusters), whose purpose is to coordinate departmental and sector strategies and plans designed to achieve specific outputs which in turn contribute

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[34] As of the time of filing the current research (2016), in spite of the fact that the province claim that it has recorded some success in achieving this 2014 vision, it also acknowledges that there have been some issues with implementation and full realisation of this vision. This will be clarified in subsequent sections.

to the achievement of the overarching provincial goals or outcomes described above. The coordination role of each cluster includes the national and local spheres of government, with the PGDS and Integrated Development Plans (IDPs) of municipalities serving as important planning tools to coordinate service delivery by all three spheres of government, as well as private sector investment (KZN Economic Cluster, 2006:25).

Furthermore, literature on poverty alleviation and service delivery (Naidoo, 2010; Sithole, 2010; Mkhize, 2011) show that there are other efforts by both the provincial government and other stakeholders to help make the vision of eradicating poverty in the province a reality. For example the Expanded Public Works Programme (EPWP) is one of the poverty alleviation measures by the South African government that is being implemented at the provincial level.[35] In the Kwazulu Natal province this programme has resulted in rural infrastructural development. The *Zibambele* Rural Maintenance Poverty Alleviation Programme is also a programme existing in the Vulindlela area of the province and aimed at improving livelihood and the wellbeing of the people (Naidoo, 2010). Also, the strategic place of the province as a tourist destination in the country provides another opportunity of having poverty alleviation strategies based on tourism; and government has taken several initiatives to realise this (KZN Economic Cluster, 2006; KZN PPC, 2012). Additionally, the Premier's Flagship Programme was a project related to the Millennium Development Goal (MDG). According to Ngobese and Msweli (2013:231);

> The goal of the Premier's Flagship Programme is to implement a comprehensive, inclusive and holistic plan that systematically facilitates economic growth, community development, job creation, strengthening of local institutions and poverty eradication. The key objective of the programme is to deal with household deprivation so that the outcome to halve the level of poverty by 2014 is realised.

Summarily, it can be concluded that the Kwazulu Natal provincial government following in the footsteps of the national government does indeed understand the situation of poverty and dilapidated development and how it impacts negatively on the socio-economic life of people in the province. It is noted that the provincial government does understand the intricacies attached

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[35] The Public Works programmes introduced in the 1990s in South Africa is part of the South African government effort at poverty eradication. Variety of programmes including Community Based Public Works Programme and the Working for Water Programme and Land Care were grouped together to form the EPWP launched in 2004 and which 'represents the government's primary and virtually all-inclusive response to poverty reduction in the area of public works' (Public Service Commission, 2007:vii).

to the conceptualisation of poverty and development and how that translates to realising poverty alleviation and development in the province. It is also noted from the foregoing that the provincial government does also have a vision of realising the different strategies and programmes in tandem with the efforts and policies of the national government in the area of economic growth and development in the country. The above has tried to present these efforts so far and the next section will endeavour to assess the effectiveness of these efforts starting from the policies of the national government themselves.

5.4 SOUTH AFRICAN/KWAZULU NATAL PROVINCE AND THE EFFORT AT POVERTY ALLEVIATION AND DEVELOPMENT: AN APPRAISAL

As already posited the effort of government as we have seen is premised on the State-Centered Approach to development in liberal societies. The different strategies and policies we have seen so far lay credence to the fact that the government in power do understand the dire situation in the country and in the province. Hence the policies geared towards making positive impacts on the lives of people and alleviating their poverty situation. Notably, the focus of the government so far has been on economic development which can be inferred from the different macroeconomic policies put in place. As deduced, the idea has been to grow the economy with hope that the resultant positive effect will trickle down to the masses and improve their poverty situation and well-being. However, in spite of the good story so far in realising the basic needs and social services by the government, poverty still remains an issue (KZN PPC, 2012).

Also as for the other numerous programmes which we found in literature that showcase the provincial government effort at poverty reduction, in spite of some good progress reports, there have been issues that hamper its full realisation. For example, concerning the Premiership Flagship Programme, Ngobese and Msweli's (2013:225) study finds that 'severe development challenges of the Province coupled with sheer volume of deprived households make the institutionalization, implementation and monitoring and evaluation of…programme a huge challenge.' Additional, bottlenecks to realising the successful implementation of such programmes in the province includes: 'policy and planning; governance and accountability; budget and financing; service delivery; and service utilisation' (2013:225). The above in one way or the other are issues that hamper the effectiveness of these programmes in the province to improving the well-being and capabilities of the poor. Day (2010:18) observes that extant

literature on the different economic policies and prescriptions that the South African government has put in place show that 'the government has chosen the wrong path and the wrong policies for a country which has such a high incidence of poverty.' This leads us to examine the said policies in order to determine what is it that is hindering the total transformation of the South African society and the realisation of human development and well-being as envisaged by these policies.

5.4.1 APPRAISAL OF THE POLICIES AND POVERTY ALLEVIATION STRATEGIES

It is important to first reiterate that most of the national government policies so far have been primarily macroeconomic policies which in spite of their positive achievements cannot properly address some other multidimensional root causes of poverty (World Development Report, 2001; Triegaardt, 2006). Taylor (1995:115) further affirms that in the debates on poverty and development the problem and inadequacy of the trickle down model to growth has been emphasised hence the call for a new international economic order that sees development as holistic and encapsulating other elements apart from economic growth. Here we note the problems inherent in such economic policies as that which the South African post-apartheid governments have been inclined to in their effort at poverty alleviation and development.

However, to be fair, even though the RDP is envisaged to be a microeconomic policy to poverty alleviation, it does encapsulate aspect of poverty alleviation and development as conceptualised by the capability approach. Part of its vision was to improve human capability and basic functioning in the South African society. Friedman and Bhengu (2008:44) affirm that the RDP 'adopted a broader view of poverty; suggesting that it is not merely the lack of income which determines poverty. A variety of basic needs are usually not met. The RDP sought to address the issues of housing, land, water and sanitation for all and to eliminate illiteracy.' However, all these were subsumed under the economic aspect of the policy and since the RDP did not realised the envisaged growth of the economy, poverty reduction and the envisaged people-centered development was also stunted. For example, one of the projects of the RDP was to provide houses and employment for many in South Africa. In the Kwazulu Natal Province, as in many other provinces, there were several issues that militated against the vision of the RDP to provide houses for those who did not have (Icheku, 2006). The problems with delivering the RDP houses points to the overall problems of failed service delivery under the RDP;

> 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, others have still to do so.

Consequently, it can be argued that in spite of noticeable achievements, the RDP did not fully realise basic capabilities and proper functioning of people in South Africa.

Moreover, Deegan (2011) observes that the RDP aims at helping people to meet their basic needs and those elements like jobs, houses, water, nutrition, social welfare, etc. that can help them to function properly in society. However, these elements which could speak directly to realising the real capabilities and functioning of people did not materialize because of the failure of the policy in general. The RDP failed in this effort because 'the practical implementation of the programme had been underestimated and undercoated [and] by 1996, it was clear that RDP could not meet the wider needs of society and that it had failed to deliver its overambitious goals' (Deegan, 2011:117). Perret, Anseeuw and Mathebula (2005:11) agree that the RDP was well articulated however, the implementation of the programme was not effective especially at the local level; 'they largely were implemented with the exclusion of the local economic requirements.' This is problematic considering that as we have ascertained in the previous chapter, poverty and dilapidated development consequent from the apartheid system is more prevalent in the rural local areas of the former Bantustans. Unfortunately, these areas still lack reprieve even with the introduction of the RDP as they 'still lack basic services and infrastructures' (Perret, Anseeuw and Mathebula, 2005:15).

Furthermore, according to Habib and Padayachee (2000:251) the RDP was not fully implemented due to pressure from both domestic and international markets. This assertion points to the problem inherent in pursuing development on a purely economic basis. Incidentally this has problems as it is rooted on the liberal system's notion of the free market. And notably, market and the economy are unpredictable – there are economic factors (for example recessions) which may negatively impact on and become a cog in the wheel of realising economic policies of countries. This became a reality in South Africa and militated against the realisation of such policies like the RDP. Day (2010:19) affirms this and is further of the view that;

In the face of the current socio-economic situation and the lack of appropriate policy approaches two interesting points emerge. Firstly, it is not likely that South Africa's current economic growth path will undergo any substantial changes in terms of the distribution of its socio-economic benefits. Secondly, it is highly unlikely that South Africa will see the introduction of effective government-initiated grassroots development projects.

It can then be argued that focusing basically on realising poverty alleviation and development through the emphasis on economic growth as the RDP did was not the best way. The above assertion underscores that the failure of the economy to grow subsequently led to the failure of the developmental projects envisaged by the RDP.

The RDP did not fully realise its objective and vision of reducing poverty and ensuring development, hence the shift from RDP to GEAR. GEAR did deliver sound economic fundamentals and there were some positive outcomes from the job summits organised under GEAR (Democratic Alliance, 2007:3). The SACBC report (2006:3) further affirms that 'within the GEAR strategy, one sees the link between poverty eradication and neo-liberal economic policy in the form of budget deficit reduction… It can be argued that GEAR has contributed greatly to economic growth that has gone from about 3% in 2003, to 4% in 2004 and 5% in 2005.' Additionally, according to Kearney and Odusola, (2011:7) 'A key pillar of GEAR was to reduce the fiscal deficit from over 9% of GDP during the 1993/4 fiscal year. It succeeded and the deficit remained below 3% thereby improving the country's fiscal health. In fact, the 2002 budget began to introduce moderate increases in spending to promote faster growth and poverty alleviation.' Against this backdrop Butler (2010:167) also notes that GEAR as a policy 'was eminently defensible as an economic stabilisation programme.' All these point to the fact that the GEAR programe did achieve quite a lot especially in the area of ensuring economic growth.

However, promoting poverty alleviation and development under this policy had a snag in the process of realising its objective of reducing fiscal expenditure by the government. For example, the reduction in fiscal expenditure may mean that the aims of the welfare grant system towards poverty alleviation cannot be fully realised as government is wary of too much expenditure within the framework of GEAR. Benjamin (2005:vi) affirms that GEAR 'precludes the development of any form of social security system for the growing band of unemployed, informal sector workers and the poor'; hence 'the harsh effects of the GEAR policy have been felt most by those who came into the era of democracy poor.' Furthermore, GEAR has been

criticised for many other reasons, for example the economic growth attributed to GEAR was seen as superficial (Democratic Alliance, 2007). Osborne (1997:26) is also of the view that the GEAR policy failed and this failure is rooted in the economic bases of the policy; 'all the basic policy aspects of the strategy are either deflationary, destructive of the fabric of industry, worsens the competitiveness of industry, or strengthens the technological trends towards greater capital intensity.' Hence, as regards the economic growth the programme envisioned, this was not to be. Agholor and Obi (2013. 85) affirm that 'the GEAR only achieved one singular objective of decreasing fiscal deficit. The actual annual economic growth, formal sector employment growth, and investment projections have not been achieved in line with GEAR estimation.' Additionally, Friedman and Bhengu (2008:66) are of the view that; 'GEAR brought greater financial discipline and macroeconomic stability but largely failed to deliver in key areas' such as formal employment.' GEAR is thus criticised for its inability to realise formal employment and the subsequent reduction of poverty among the populace (Gelb, 2005; Kearney and Odusola, 2011).

Also it is argued that the jobs which GEAR was supposed to create were not to be; rather there was a hemorrhaging of available jobs (Benjamin, 2005). GEAR led to a lot of job losses as 'weak economic growth between 1993 and mid 1998 resulted in the decline of formal employment by 12% and 6% job losses in the manufacturing sector' (Agholor and Obi 2013:86). Here it is observed that even though there was some growth in the South African economy (though weak) under GEAR, 'it has been "jobless growth" and has thus failed to meet the needs of the poor and unemployed; a *better life for all'* is still a dream for many poor people' (SACBC, 2006:3). Mbuli (2008:138) affirms this and further states that 'as a matter of fact, during the 1996-2000 period, the employment performance was dismal, to such an extent that it declined substantially during these years.' As a result of the perceived problems with this economic policy, it has received some criticisms from members of the tripartite alliance; which is based on the fact that the policy has failed to realise its stated goals and the goals of the RDP at poverty alleviation and redistribution (Knight, 2001; Frye, Farred and Nojekwa, 2011).

Moreover, concerning ASGISA as a macroeconomic policy of government towards creating jobs and reducing unemployment and poverty among South Africans, the projection looks bleak. It is noted that ASGISA also failed to move the emphasis in policy from growth to redistribution

(Bell, 2011). As regards the ability of the policy to create jobs, Friedman and Bhengu (2008:39) observes that 'the social costs of unemployment, poverty and crime are so high, it is unlikely that ASGISA will achieve its targets readily, if much more significant poverty reduction does not occur in parallel with efforts to improve the economy.' Concentrating on employment as a means to poverty alleviation as conceived by ASGISA, it is observed that this might not be enough since 'even with an aggressive employment-targeted programme, other measures besides employment growth would be needed to improve living conditions for the poor' in South Africa (Friedman and Bhengu, 2008:39). Also Frankel, Smit and Sturzenegger (2006) in their analysis of this macroeconomic policy are of the view that even though ASGISA could be said to have made progress in achieving the aim it was set out for, there are problems on its way. For the authors, ASGISA may not be able to fully realise its aim at poverty alleviation and development as projected because of some economic factors; it 'relies too heavily on capital accumulation, in a way that other growth accelerations have not' (Frankel, Smit and Sturzenegger, 2006:2). Besides, sustainability is an issue; 'the current ASGI-SA framework poses a major challenge in terms of external sustainability, what are the policy options to make the program feasible? And then there is still the question of whether there will be productive opportunities for such a large increase in public infrastructure' (2006:9).

Focusing on the social security system as a direct approach to poverty alleviation in South Africa, it is observed that it has met with a relative success in carrying out its aims. This area of poverty alleviation is the area most scholars agree that the post-apartheid government has achieved a lot in the effort at rectifying the poverty situation of the people (Leibbrandt, Woolard and Woolard, 2009:297). The grant system in its various forms has been commended. Aron, Kahn and Kingdon (2009:13) affirm the importance of this approach to poverty alleviation which entails the transfer of money to needy households in order to improve living conditions of the beneficiaries. Suffice it to say that, the South African social security system in general 'has shown the effectiveness of income transfers in combating poverty' (BIG Financing Reference Group, 2004:3). Luyt (2008:3) observes that 'what decreases in poverty levels there have been in South Africa have been achieved largely by expanded state expenditure on social security grants, and not as a result of economic growth or redistribution.' Leibbrandt, Woolard and Woolard,

(2009:297) also affirm that given the extensive reach and importance of the grant, 'it is important to establish that the grants have strong anti-poverty impacts.' Further according to the authors,

> Prior to the introduction of the Child Support Grant, the major sources of grant income were the Old Age Pension and the Disability Grant. Because the value of these grants is large, access to either of these grants was sufficient to raise the per capita income of all but the largest households out of the bottom quintile. Consequently, in the 2002 data it can be observed that grants were twice as likely to be main source of income in the second and third quintile than in the bottom quintile (Leibbrandt, Woolard and Woolard, 2009:297).

Furthermore, literature on the social welfare and grant system in South Africa affirm that this form of poverty alleviation measure has a direct positive impact in improving the condition of the poor in post-apartheid South Africa (Leibbrandt *et al*. 2010; Gumede, 2010; Gradín 2011). It is also observed that the grants have had the positive result of getting the poor in the country to have access to better social service 'through improved sanitation, access to health services, nutrition and housing' (Hunter, May and Padayachee, 2003:24).

However, in spite of the above positive feedback on the social welfare grants, this kind of poverty alleviation measure is not devoid of debilitating problems. Firstly, the grant system is observed to be immediate short term poverty alleviation and which may turn out to be inadequate to eradicating poverty in the long run (Guthrie, 2002:3; Dua-Agyeman, 2005:142). It can be argued that the implication here is that there is a wrong conceptualisation of poverty which guides the grant system; as already stated it is based on the IC conception of poverty. It is reckoned that this constitutes a shortfall and may result in the inability of this system to ensuring sustainable poverty reduction and human development (Leibbrant, Woolard and Woolard, 2009).[36] Also, this approach is bound to have issues in the long run when the coffers of state runs dry and the state is unable to garner enough money from its revenue to service the grant system. Aron, Kahn and Kingdon affirms this and further states that 'given the massive post-2000 roll-out of social expenditures, further expansion has to confront the issue of fiscal sustainability…and the potential disincentive effects of such grants' (2009:13). Another issue

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[36] The Public Service Commission Report (2007:i) on the issue of Grant as a means to poverty alleviation acknowledges that sustainability of the system is a problem however it justifies the effort by asserting that 'the disbursements to the poor have been very necessary to simply get people out of the cycle of poverty by ensuring minimum nutrition and livelihoods. Had this not been done, abject poverty would prevail.' The report further foresees that the effort in the future will be to move people who are dependent on this system 'from dependency to self-sufficiency' and 'the latter remains a challenge and links with the broader issues of how development is taking place in the country' (2007:i).

identified as a problem with this strategy as a means to poverty alleviation is its ability to lead to a dependent population or its tendency to create a culture of dependency on government aid which 'contributes to a variety of other social ills' (Jordan, 2004:19). Also as we can see the depleting economic resource in the country may not be able to cope with the demand of this dependency in the long run (Khumalo, 2003:14). Additionally, according to Khumalo, (2003:11) 'the grants reduce poverty but are not sufficient to raise the household above the poverty line.' Against the background of these assertions, Guthrie (2002:3) suggests that poverty alleviation strategies should go beyond the short term aims of social security system and 'aim at the rehabilitation and integration of persons back into social and economic life, foster independence and ultimately reduce inequality, while increasing opportunities for development.'

The Grant system also has other debilitating issues like administrative problems which arguably has become a cankerworm in South African government departments. As already stated the grant is being run and administered by the Department of Social Development on the provincial level and so far the system has been rife with administrative issues. According to the Financial and Fiscal Commission as cited in Hunter, May and Padayachee (2003:19);

> It seems that the uptake of some of the grants is hampered by complicated administrative processes that may prevent many of the eligible from accessing the grants. In order to access the grants identity documents and birth certificates in the case of children are amongst the documents required by district level welfare offices. However, many of those living in rural areas do not have these documents, which are obtainable from another Government department that is experiencing efficiency and capacity problems, the Department of Home Affairs.

In line with the above assertion, Twine *et al*. (2007:125) also notes that specifically 'the child-support grant…faces a fundamental difficulty inherent to its implementation, namely the context of poverty, disempowerment and lack of infrastructure.'

Lack of infrastructure necessarily leads to inadequate institutions to run these projects and on a general note, moral bankruptcy among government officials and gatekeepers has also been identified as problem militating against the grant system and other policies and strategically measures which the government has initiated to poverty alleviation and development (Greenberg, 2004; Luyt, 2008). It is important to highlight here the problem inherent in poor government structures and institutions which has hitherto also hampered any meaningful progress to poverty

alleviation and realisation of proper development in form of achieving real capabilities in the country. The National Development Plan document (NDP) affirms this as a problem to the country achieving the level of a developmental state. According to the NDP report (2011:407), the country should go beyond finding a quick-fix to the problems of development and poverty it faces. Hence there is a vision to get the country to play a developmental and transformative role in order for the country to resolve the twin challenges of poverty and inequality and reach the level of a developmental state (2011:409). In order to achieve this vision, the NDP understands that there needs to be a 'well-run and effectively coordinated state institutions with skilled public servants who are committed to the public quality services, while prioritising the nation's developmental objectives' (:409). The unavailability of such institutions and structures coupled with the problem of moral bankruptcy among government officials, constitute huge obstacles to realising the policies and programmes which have been enumerated above.

Consequently, one can argue that the system have failed the poor in South Africa and the rural poor in the Kwazulu Natal province. They still experience poverty and failed service delivery – the "honey" eludes them and lost in the quagmire of government bureaucracy, inadequate institutions and moral bankruptcy among government officials. These problems call for a reassessment and way forward. Other measures need to be put in place towards effective poverty alleviation and the realisation of people's capabilities and basic functioning in the province. Most importantly the need to look for ways of getting government structures and institutions to work effectively with the policies already in place should be prioritised. This is important even in a State-Centered approach which evidently the government has adopted.

Furthermore, we note that government effort so far has focused on achieving poverty alleviation and development on the basis of the IC conception of poverty and underdevelopment as can be deduced from the numerous established macroeconomic policies. Friedman and Bhengu (2008:8) affirm that 'in efforts to fight deprivation in South Africa, the democratic Government has, since 1994, implemented various programmes that aim to alleviate income poverty through stimulating employment, developing skills and improving service delivery etc.' Again, to be fair, some of these policies even though they are macroeconomic policies aimed at a trickle down approach to poverty alleviation, do have practical aspects aimed at improving the livelihood and well-being of people. The RDP is a case in point which partly aims at a practical service delivery towards

improving the lives of people. But as Heymans (1996:28) notes, 'the ministry (known as the "RDP Office") continually faced criticism that its policy work was not matched by practical delivery.' The failure of this ministry led to its later abolishment in 1996; an event which speaks to the inability of translating the RDP economic policy into a coherent and practical strategy at poverty alleviation and human development (Frye, Farred and Nojekwa, 2011).

Subsequently, it is pertinent to ask are the neoliberal economic policies really working towards realising the practical elements which if achieved will help to improve capabilities and basic functioning of people in the South African society. Some studies, do not agree that economic growth as envisaged by these macroeconomic policies will necessarily trickle down towards poverty alleviation and human development and they base their argument on the Kuznets theory which disputes that economy growth leads to greater economic equality.[37] From the perspective of this theory, the South African economy can grow through all these economic policies but its significant impact towards improving poverty situation and well-being may not be realistic; 'ultimately the poor are likely to benefit, but when?' (2008:93). On this May (2010:10) notes that 'South Africa's…economy has proven to be inefficient in terms of its ability to translate what economic growth has taken place into the prosperity of its population.' Economic growth/high income needs to be translated into wellbeing; hence, viewed from a CA perspective, it can be argued that the weakness of macroeconomic policies like GEAR and ASGISA is that they do not take into account conversion mechanisms which are necessary towards translating economic growth/high income into functioning.

Against the backdrop of this assertion, 'there is a need to monitor poverty and the poverty alleviation programmes that are in place, to see that the needs of the poor are addressed with the urgency the situation demands and to take corrective actions where mistakes have previously occurred' (Khumalo, 2003:2). It is also to be noted that the failures attributed to the economic measures the government has adopted showcases the problem inherent in relying on the dynamics of economic growth and regress (Weeks, 1999). Dollery (2003:10) argues that 'the "failure" of economic policy in post-apartheid South Africa derives largely from fallacious

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[37] Simon Kuznets in the 20th century developed an econometric and developmental economics theory based on his study of inequality over time. The Kuznets curve is a 'graphical representation that economic inequality increases over time while a country is developing, then after a critical average income is attained, begins to decrease' (Friedman and Bhengu, 2008:93-94).

policy making, and especially from five critical and invalid 'premises' upon which contemporary neoliberal economic policy rests.' The fourth of these premises worth mentioning is 'the presumption that high economic growth will have a strong 'trickle-down' effect on poor South Africans' (2003:10). For the author 'this has simply not occurred and the 'redistribution through growth' school of thought influential in economic policy formulation in South Africa has failed to live up to its initial promise' (:10).

Furthermore, as regards the pitfalls of a sole focus on economic growth as a means of poverty alleviation Rosenberg (2003) notes that poverty is about the lack of power and shows the situation in which people do not have opportunities to realise their rights to resources. This leads back to the debate on conceptualisation of poverty and poverty alleviation. Barder (2009:1) also notes that 'it is widely acknowledged that poverty is multidimensional, and that poverty reduction entails many different kinds of change' hence 'there is lively and healthy debate about the relative importance of different kinds of development interventions and their different contributions to the overarching objective poverty reduction.' As such, the emphasis should be on human development which goes beyond the IC conception of poverty; 'human development is the process of enlarging people's choices as well as raising their levels of wellbeing' (Gumede (2010:4). This assertion is important if any meaningful effort at poverty alleviation in a context like South Africa will be effective.

This study then argues that a balance between the IC conception and other conceptions of poverty needs to be maintained and this can only be possible in the adoption of the multidimensional conception of poverty. Friedman and Bhengu (2008:36) affirm that 'the meaning of poverty varies…[hence] a balanced approach will be needed, while long-term solutions…remain desirable, they are unlikely to help to reduce poverty. More specific poverty alleviation strategies will be necessary.' The specific poverty alleviation strategies that this study is inclined to, is that which is based on the multidimensional conception of poverty and the capability approach to development and wellbeing. This approach is important because as we have established poverty in South Africa has many dimensions and as such 'its alleviation would require multidimensional measures which ensure that funds find their way into social programmes that are well targeted to tackle different aspects of poverty…the cure for poverty goes beyond simple income measures and fiscal redistribution...[it] requires holistic approaches

for maximum effectiveness' (Dua-Agyeman 2005:142). The adoption of the multidimensional conception will subsequently lead to a balanced multifaceted approach to poverty alleviation and 'it is argued that broad multi-facetted people-centered development approaches have a greater sustainable impact on human development than narrow income-reduction strategies' (Friedman and Bhengu, 2008:44).

Summarily, one cannot deny the fact that economic strategies and efforts towards development and wellbeing are important; 'ultimately the well-being of the poor will be linked to performance of the economy' (Friedman and Bhengu, 2008:92). However, it is important to stress all other projects which speaks directly to wellbeing 'since income does not always improve the quality of life' (Rosenberg, 2003:1). Hence the need to change the focus from an economic (IC) perspective to poverty alleviation to a practical perspective of improving basic functioning and wellbeing should be stressed. Mubangizi (2008:179) rightly notes that 'If poverty were to be seen not only in terms of low income or inadequate resources, but also in terms of structural factors embedded in historical, cultural, social and economic practices, then particular challenges would follow for poverty alleviation…poverty alleviation strategies need to be mainstreamed as a strategic response to the structural causes of poverty.' Government intervention in partnership with other stakeholders is germane to realising this feat, and these in most cases are realised through improved service delivery since 'providing basic social services to the poor is an effective way of making progress in poverty alleviation efforts' (Shaffer, 2001).

As it stands, in spite of a predominantly focus on neoliberal economic strategy to poverty alleviation since after the dawn of democracy 'the core thrust of South Africa's poverty alleviation strategies…has been to increase budgetary expenditure on social services…with particular emphasis on education, health, social security and housing' (Roberts, 2000:28). Hence, it can be affirmed that the government indeed does have "good story to tell"[38] but it is also a fact that there are issues with government service delivery towards poverty alleviation; 'for the most part these are, as of yet, poorly targeted, reaching mainly the middle quintiles as opposed to the poorest quintile' (2000:28). As a result, service delivery protests and strikes become the order of

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[38] See further the 2014 State of the Nation Address of President Jacob Zuma; full text available at <http://www.news24.com/SouthAfrica/Politics/President-Zumas-SONA-speech-20140213>.

the day, which also hints that perhaps the services that 'have been delivered may not be affordable for the beneficiaries, or are not of the quality or consistency that they expect' (May, 2010:10).

5.5 CONCLUDING REMARKS

According to Statistics South Africa Report (2008:3) 'Poverty alleviation and the elimination of inequalities created during apartheid lie at the centre of development policy in post-apartheid South Africa. This commitment is reflected in the various anti-poverty policies and programs developed.' This assertion summarily affirms that the South African/Kwazulu Natal governments have adopted variety of measures to poverty eradication– 'one that seeks to address both the monetary aspects of poverty, complemented by efforts to also attend directly to meeting a broader range basic needs' (Friedman and Bhengu 2008:45). However, these efforts at poverty alleviation and development have been inundated by obstacles all along its paths to being a success. Day (2010:18-19) affirms that,

> Despite these efforts "the fit between anti-poverty programmes and policies and the circumstances, needs and different categories of the poor is an area where improvement is required".' The state is essentially trying to force the square pegs of its inappropriate policy prescriptions into the round holes of poverty that are getting bigger and bigger.

In the above assertion, an acknowledgement is made – government policies and efforts so far have fallen short of tackling the structural poverty in the country. Additionally, Mubangizi (2008:174) notes that the 'range of antipoverty measures introduced by the government have proved ineffective, including neoliberal measures to foster economic growth, such as GEAR and ASGISA…social security, and poverty alleviation projects (PAPS) which, while mildly effective, were poorly administered.'

The question then is how can this be ameliorated? The answer perhaps lies in the shift from a State-Centered Approach to a State-in-Society Approach. It is obvious from the foregoing that the state's assumption of superior agency role in the effort at transforming the South African society emerging from apartheid can no long be sustained. From the foregoing, it can be argued that a meaningful transformation of the South African society in terms of realising an effective poverty and development alleviation cannot be achieved in the face of the failures associated with the state policies and mechanism so far. The view then is perhaps it is time to approach the

issue from the perspective of the State-in-Society Approach in which the government recognizes the equal importance of other social-forces in society and the need to bring them along as agents of transformation envisaged for the South African society. The idea is that there should be 'a massive intervention by government with the support of business, labour and civil society in order to place' the country on the developmental path it aims at (BIG Financing Reference Group, 2004:8). According to Mubangizi (2008:174) the strategy should be an '"all hands to the pumps" approach involving participatory community development, social action, policy change and joint partnership between civil society, the state and the private sector.' The emphasis is that there should be partnership with other stakeholders to help government in their efforts. Day (2010:19) notes that in the light of escalating poverty levels and the subsequent inappropriate measures by state to address the problem, perhaps then it is this reason that prompted civil society (especially FBOs) to try and remedy the deficit. For Icheku, (2006:1), poverty reduction and human development is a duty that any responsible government owes its population, however they should not have the monopoly of doing this since it is not possible to overcome the huddles which state-driven poverty reduction measures face. It is here that civil society play important role as another social force in society; they need to be brought along as participants to join the state 'in fighting poverty' (2006:1). The importance of the participation of NGOs and FBOs in the debate on development strategies has been emphasised by some scholars; hence, the call for a proper partnership between these civil society groups towards realising the aim of the RDP (Templeton, 1995; Boesak, 1997:20; Koegelenberg, 1995:7).

Furthermore, the argument is that there should be a balance between the macroeconomic strategies government has put in place towards poverty alleviation and the understanding of poverty as deprivation of basic functioning and real capabilities. Most importantly, service delivery is a crucial aspect of poverty alleviation and human development which can speak directly to improvement of capabilities and basic functioning of the people within the context. May (2010:10) affirm that 'it is evident that substantial delivery of services and infrastructure has taken place through-out South Africa [and] it is apparent that a substantial proportion of the population has benefited from this delivery.' However, in spite of the above assertion, there are still gaps that need to be filled on the issue of service delivery. Notably, the efforts of state so far has been inundated with problems such as 'under-spending, skills constraints at the local level,

poor coordination between spheres and line functions and inadequate attention directed towards maintenance' (2010:10). Also, extant literature shows that these have been subsumed under the macroeconomic strategies of the government in combating poverty especially as seen in the RDP. This in itself has also been faulted because it is 'rooted in an individualist and profit-making ethos, through the provision of delivery contracts to local businesses' (Greenberg, 2004:4-5); as such moral bankruptcy and corruption has negatively affected tenders given to these businesses to provide social services. Hlongwane (2011:iv) also notes that 'the mechanism of service delivery… is hampered by bureaucratic settings … and the ambiguity attached to some of the projects.' Additionally, it is observed that 'increasing poverty is undermining many of the most important gains of the democratic era… poverty undermines the effectiveness of delivery of other social services. Poor nutrition and unhealthy social and environmental conditions, for instance, thwart state efforts to improve public health and education' (BIG Financing Reference Group, 2004:13).

Subsequently, the political and administrative factors that have constituted obstacles to the realisation of the real capabilities and functioning of people through an effective poverty alleviation and service delivery strategy needs to be addressed. Desai (2007:2) agrees that 'greater emphasis should be placed on understanding the political factors that limit the expansion and survivability of antipoverty programs.' From the previous discussions, we noted that part of the problem with government strategies is the issue of moral bankruptcy and corruption 'which represents a profound challenge to the alleviation of poverty (Luyt, 2008:2). Some of the projects like the RDP has experienced this problem – 'the program has been dogged by corruption (Kihato, 2013:4). Also the Grant system has seen its own share of corruption as seen in many provinces in which there has been 'an estimated loss of about R 1,5 billion a year through corruption' (Reddy and Sokomani, 2008:1). Furthermore, the issue of infrastructural and institutional underperformance and lack of skill which was emphasised by the NDP is also a problem that needs to be addressed. According to Luyt (2008:2) 'The Public Service Accountability Monitor (PSAM) believes that a major obstacle to poverty alleviation in South Africa is poor governance, which includes not simply corruption, but also poor performance of government officials in their management of public resources and a lack of political will to act against underperforming officials.' The Public Service Commission (2007) also reports that

majority of the government poverty alleviation programmes fail short because in some instances they are not properly managed. Government departments lack the capacity to realise the projects and this is 'reflected in poor entrepreneurial skills; lack of basic financial skills; lack of technical skills in the area of business of the project; and lack of skills to conceptualise and execute poverty reduction programmes that address the multi-dimensional nature of development' (2007:ix). These factors have also necessitated the failure of such poverty alleviation strategies like the RDP. Visser (2005:7) affirms that the RDP ran into trouble because 'from the beginning the government lacked the capacity to implement it…[and] because RDP staff lacked proper implementation skills, huge backlogs in providing access to basic services, as defined in the RDP, occurred.' Against this backdrop, Nkondo (1995:139) suggests that for such projects like the RDP to work government institutions need to be restructured; 'the situation will require a whole a new approach….We need representative structures, we need transparency, we need legitimacy, we need accountability, we need efficiency…we need genuine partnerships.'

The above points to the relevance of adopting the State-in-Society Approach instead of the State-Centered approach existent in the South African society. Partnership can be properly situated in the State-in-Society Approach as Migdal (1994) conceptualises it. In this, the state sees itself as an organisation and agent of transformation in society working in collaboration with other organisations and agents of transformation. Here the *Integrated domination* currently existing in the South African society, in which the government has established broad power in the arena of development gives way to '*dispersed domination* in which neither the state (nor any other social force) manages to achieve countrywide domination' (1994:9). Hence, it is here that partnership with other stakeholders like faith-based organisation can be helpful to remedy the issues that government encounter in this crucial society arena. Poverty and development alleviation demands the concerted effort of both government and other stakeholders like CSOs and FBOs. Notably, reviewed literature on Civil Society (especially FBOs) and government partnership reveal that these organisations possess the utilities to help remedy these situations. Luyt (2008:4) observes that 'it is vital that civil society has the capacity and will to hold government accountable in order to prevent poverty alleviation from becoming simply another line of political and economic patronage…the role of civil society in entrenching accountability is especially important.' Also, the argument is that the failures of such state poverty alleviation and

development projects can be ameliorated when government partners with Faith-based organisations, whose proprietors are known for their integrity and in their ability to encapsulate the moral fibre of society.[39] Thus, Koegelenberg (1995:7) calls for the partnership between government and these organisations which should help solve the problem. Relating this to improving and realising the aims of the RDP Koegelenberg is further of the view that 'the Church, the NGOs and the communities have a crucial role to play in the success of the RDP: firstly, from a moral point they must challenge the spending priorities of government…' (1995:7). Boesak (1995:20) also notes the importance and effectiveness of the efforts of the NGOs affiliated to the Church in development issues in South Africa and calls for a greater participation of these NGOs in realising the poverty alleviation projects like the RDP.[40]

Furthermore, from the previous discussions, it can be inferred that one of the issues with state policies so far is the fact that they assume a top down (trickledown effect) to poverty alleviation. It is envisaged that all is done at the top government level which leaves gaps in terms of realising proper grassroots level poverty alleviation and development where it is mostly needed. Koegelenberg (1995:7) rightly observes that this as factor that poses the biggest threat to the realisation of the RDP as there is 'lack of mobilisation of people and communities in the project.' The SACBC Report (2006:2) also identifies 'lack of people-driven development on the ground and poor co-ordination between institutions' as parts of the problem that militated against the RDP and led to its failure. Additionally, Frye, Farred and Nojekwa, (2011) also notes this as part of the problem that has led to the failure of the different poverty reduction measures the government has put in place since the birth of democracy in the country till date; hence they suggest a "rebuilding from below" of these projects. In the light of this problem, Day (2010:19) asserts that perhaps the government should look for a grassroots mobilisation strategy to poverty alleviation. For Day, 'efforts should be made to explore and engage the poorer communities and emerging classes in an attempt to ascertain whether there are any bottom-up initiatives or grass roots activities that could be promoted and expanded' (2010:19). Some other scholars are of the

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[39] Furthermore, according to the Rural Development Conference (2011) report, through a strategic public private partnership a clear policy and legislation to decisively address poverty and inequality in South Africa will be developed. In this partnership there is need to 'accept that the human capital of South Africa can only be built on sweat equity led by public private partnership' (2011:16).

[40] See also Turok (1995:155) who bemoans the lack of moral capacity to implement the RDP and suggests that Church networks who are known to possess and represent moral power be engaged to help ameliorate the problem with government policies like RDP aimed at improving the lives of the people.

view that perhaps it is time that government went into partnerships with such civil society organisations that have a direct access to the people at the grassroots (Templeton, 1995). For Koegelenberg the FBOs are better placed because of their principle of voluntary community service which helps them to set an example to mobilise and empower people at the grassroots (1995:7). Chinake (1997:41) also affirms the utility of civil society organisations in any effort at poverty alleviation at the grassroots level; they 'have constantly been hailed for their unique capacity to reach the grassroots people, and are better equipped (financially) to complement government efforts in decentralising programmes and projects in agriculture, education and other social services.'

The above agree with the views of those who advocate the State-in-Society Approach rather than the State-Centered approach existing in South African Society. Day (2010:1) observes that,

> The need to both address the issue of poverty and to promote economic development are 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. 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 …CSOs that are orientating themselves towards development issues, particularly poverty-related issues

This observation leads us to consider assessing the ability or inability of FBOs to be a credible social force to partner with government in South Africa's poverty and development alleviation arena. The next chapter presents and analyses findings from field work empirical research on the above point and on other pertinent research questions of the current study as already teased out in the preceding Chapters.

Chapter 6

PRESENTATION OF RESEARCH FINDINGS AND ANALYSIS

6.1 INTRODUCTION

This chapter presents and analyses the result from data collected from semi-structured interviews. The interviews were conducted with purposefully selected individuals at different sites which were also purposefully chosen for this study. In all, 28 interviews were conducted which is 4 persons short of the envisaged 32. The partipicants include: two key informers from the Kwazulu Natal provincial department of social development; 5 key informers from Gift of the Givers Faith-based Organisation; 9 beneficiaries from the Gift of the Givers site; 5 Key Informers from the PACSA faith-based organisation and 8 beneficiaries from PACSA site.

The findings are presented in thematic sections which focus on answering the main research questions for the current research. The analysis is guided by the different theoretical and analytical frameworks which have been adopted for the purposes of this research. The aim is to analyse the theoretical and conceptual themes that emanates from the collected data which answers the questions which the present research grapples with. Attention is also paid to how the generated data relates to, agrees/disagrees with the conclusions found in extant literature and the previous chapters. This tact is buoyed on the thematic analysis procedure, in which background readings is essential in the process of identifying and analysing emerging themes from collected data (Dawson, 2007). Ultimately, the idea is to see how the generated data helps fill the gaps identified in literature and subsequently support or not support the hypothesis put forward by this study. Additionally, attention is paid to any new themes that may emerge from the collected data which may relate closely or remotely to the research questions.

Lastly, in order to abide by ethical demands, notably the issue of protection of participants, pseudonyms have been used to represent the views gathered during the interviews. This strategy became necessary as a result of agreement with certain gatekeepers that the identity of the participants remain anonymous. Hence, in spite of the fact that some participants did agree that their names can be used, the present researcher thought it ethically acceptable to use pseudonyms in order to protect their identity and integrity.

6.2 PRESENTATION AND ANALYSIS OF FINDINGS ON PROVINCIAL GOVERNMENT'S POVERTY ALLEVIATION AND DEVELOPMENT STRATEGIES, POLICIES AND SOCIAL ARRANGEMENTS

The first question and inquiry of the present research focused on establishing the availability or otherwise of government strategies towards poverty alleviation and development in the province. This question is important as it leads to a further assessment of state-centred approaches and strategies to poverty alleviation and human development. As already established in the previous chapter, state-centred approaches so far from the national to the provincial government have mainly focused on the IC conception of poverty and poverty alleviation. Arguably, the previous analysis in any case does not prove that there are no other strategies employed by the state, which goes beyond the IC conception and embraces the CA. The assessment in this section tries to probe this further, in order to identify emerging themes which showcase state's awareness or unawareness of the multidimensional aspects of the structural poverty existing within the province as established in literature (Armstrong, Lekezwa & Siebrits, 2008; Bhorat & Westhuizen, 2008; Del Grande & Hornby, 2010). The assessment further tries to establish the availability or unavailability of strategies which focus on addressing the problems of poverty and dilapidated development in the province based on the capability approach's understanding of poverty alleviation and human development.

6.2.1 AVAILABILITY OF STATE'S POVERTY ALLEVIATION AND DEVELOPMENT STRATEGIES

Following up from findings and conclusions of extant literature and the previous chapter on state effort at addressing poverty and dilapidated development in the province, further questions concerning the available and current strategies were posed to key informers (Mr Melusi and Ms Zwide)[41] in the Kwazulu Natal DSD offices. Their narratives reveal that the Kwazulu Natal provincial government has adopted new policies and strategies aimed at poverty eradication and human development in the province. Some of these new strategies according to the participants build on the positive outcomes of previous strategies and effectively replaces some of them. Further responses also reveal that the new strategies and policies are established and operationalised from two offices of the government being the main provincial government administrative office and specifically the DSD (Melusi, 09-04-2015).

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[41] All pseudonyms

Firstly, responses from government key informers reveal that tackling the twin problem of poverty and dilapidated development in the province has become a crucial task the provincial government administration has taken up. According to the participants, the government wants to be able to coordinate the different activities and strategies of the different departments towards poverty alleviation and development which the government feels demands proper attention. Their responses also indicate that there are new strategies and programmes established towards realising this feat. The new strategies and programme of the provincial government are crucial because they integrates not only the DSD but other government departments (Melusi, 09-04-2015). Currently, there is a new 5 pillar strategy employed by the provincial government, which builds on and aims at ameliorating the problems that besieged previous strategies of the provincial government. Accordingly;

> The province has decided that poverty must be approached in an integrated manner….there is a poverty eradication programme of the province; it's a new programme in its approach and it started since last year [2014], approved by the cabinet on the 3rd of December….we've got a master plan which is a road map or a framework that says how is the province going to approach poverty eradication. And that plan has 5 pillars: the enterprise development pillar; the skill development pillar; the employment creation pillar; the agricultural development pillar; and the last one being social protection pillar. So that is the approach that is going to be used now onwards; some of its elements have already been implemented in about 35 areas in the province (Melusi, 09-04-2015).

Further probing on how the 2013 provincial government's annual report and its Integrated Poverty Eradication Plan (IPEP)fit into these strategies, reveals that this previous plan has been effectively phased out because of certain problems which have to do with poor implementation;

> [IPEP] was partly implemented, but the fruits of it where never seen….But I must say that there are some ideas that are currently being implemented that were derived from that strategy. Currently there is a provincial growth and development strategy; it is an umbrella for all the development initiatives that are happening in KZN, but obviously being linked to the realisation of the NDP. So one could just say that the strategy that was developed by our former HOD was not effectively implemented, not just because it was a wrong idea but just that it happened to fall and caught up where a new baby was born that was thought to take the whole South Africa on the next level (Zwide, 13-04-2015).

> The annual report may no longer be relevant in view of the master plan that is available now. The master plan would even sort of take care of other deficiencies that we had in 2013\2014 financial year (Melusi, 09-04-2015).

Secondly, key informer's response reveal that on the side of DSD, there is a new poverty alleviation and human development programme called Sustainable Livelihood Programme (SLP), established and run by this department in the province;

> [It] basically deals with ensuring that people have all the assets that they need for a sustainable future and be able to develop with those assets; be it human assets or human capital assets, be it environmental assets, and others including infrastructure and the rest. [The effort] is to ensure that people can utilise those assets sustainably and improve their livelihoods (Melusi, 09-04-2015).

Ms. Zwide affirms the above and further insists that SLP is thoroughly conceptualised and operationalised based on proper and effective theories of development (Interview, 13-04-2015). SLP apparently came into existence as a means for the department to overcome some of the problems which besieged previous approaches and programmes of poverty eradication in the province (Melusi, 09-04-2015; Zwide, 13-04-2015).

Further responses from the key informers indicate that under the SLP different strategies emanate and aimed 'at empowering or lifting people out of poverty and making sure that people do not fall below any vulnerability' (Melusi, 09-04-2015). In order to realise this, DSD has adopted measures to 'ensure that there is no life that cannot be cared for or that is lost because of it not being able to access any amenities for living' (Melusi, 09-04-2015). Practically, the department in collaboration with the department of health provides nutrition and health care services to those infected by HIV/AIDS in the province;

> …you heard that there are people who are dying because of malnutrition or because of certain social issues like HIV and AIDS; although…the department of health is responsible for ensuring that these people have got health. But the department [DSD] would prevent any kind of vulnerability…we provide grants for either people who are vulnerable or food insecure or could be in poverty (Melusi, 09-04-2015).

It is deduced from the above response that, ensuring food security is one of the strategies of the department towards helping people who are vulnerable in the province as a result of poverty. The respondent further articulates that in order to realise an effective implementation of this strategy, two programmes were established namely: Community Nutrition Development Centers Programme (CNDCP) and Household Based Community Care Serve Programme (HBCCSP) (Melusi, 09-04-2015). Through these programmes the department intends to provide food and nutrition to those affected by poverty.

Further responses reveal that the social welfare/grant system run by the DSD is another means by which the department tackles the problem of poverty in the province. Mr Melusi affirms that in the province this project is well-run and effective in ameliorating household poverty in the province. The first targets are children and child-headed homes in the province;

> …the department…provides grants, to children…we have child support grant, we have foster care grant given to children that do not have any parents, basically orphans…we also have old age grants which we know that old people can access money since they live with children, they must have something to live from (Melusi, 09-04-2015).

Other strategies used by DSD in tackling the problem of development in the province include Childhood Development Programmes;

> …aimed at development of children so that in the future they are able to compete and have the capacity to deal with the life because if they are not capacitated toward their young, they will lose certain capacity or they don't develop appropriately' (Melusi, 09-04-2015).

Also there are Youth Development Programs aimed at unemployed youths in the province; 'this province is experiencing a lot of unemployment and in that manner; we have a programme that caters for youth development and access to employment and beyond that' (Melusi, 09-04-2015). Summarily from the part of the provincial DSD, the effort is to use strategies aimed at empowering and lifting people out of poverty and to help them realise their true human development (Melusi, 09-04-2015).

It will appear from the foregoing that the provincial government is continuously aware of the problems inherent in the state-centred approaches to poverty alleviation and human development as established from literature (Koegelenberg, 1995; Visser, 2005; Reddy and Sokomani, 2008; Kihato, 2013). From the participants, it can be concluded that the answer to the question, about whether or not there are strategies employed by the government towards poverty alleviation and development in the province, is affirmative. The responses indicate and confirm (at least from the key informer's narrative) that there are new strategies initiated and implemented from both the provincial government administrative office and the department of social development. The responses also indicate that some of these new strategies are intended to go beyond the money-metric conceptualisation of poverty and development. From the description of the participants, it

can also be inferred that the strategies which seek to address the issues of sustainable livelihood in the province do agree with the CA to understanding poverty and development. This assertion is truer if we consider that the CA does indeed advocate for policies and strategies which impact positively on beings and doings (Sen, 1993; Çakmak, 2010; Robeyns, 2011a). It could be argued that establishing means of realising sustainable livelihood is part of this vision of CA. However, this begs the question of whether or not the new government strategies really help in empowering and improving the lives of the people hit by the structural poverty status in the province. The next section assesses how participants perceive both the previous strategies of government as established in literature and the assertions of the key informers and respondents from the provincial government.

6.2.2 ASSESSMENT OF THE IMPACT OF GOVERNMENT'S STRATEGIES

Previous analysis in this study of state-centred approaches to poverty alleviation and development, indicate that the provincial government follows the national government's strategies in the area of poverty alleviation and development. Arguably, most of the strategies, especially as analysed in chapter four, are based on an IC conception and macro-economic trickle-down approach to poverty alleviation. Notably, from literature analysis, it could be argued that the economic trickle down strategy, no matter how lofty the idea was, has met with some difficulties hence its failure to improve the lives of South Africans in general and in the KZN province in particular. To further interrogate the views which can be deduced from literature analysis on the state-centred macro-economic strategies to poverty alleviation, certain questions were posed to several participants including: key informers in government departments, participants from communities and key informers in the selected FBOs.

A common thread through the various narratives of the key informers in the government departments; key informers in the selected FBOs; and several of the community participants, was their agreement that government neoliberal economic policies have not been effective in tackling the problems of structural poverty and human development in the KZN province.

From the government key informers' point of view, in spite of the fact that there may be some progress registered from the macro-economic policies so far, it has generally met with challenges since 1994. The participants noted that this is the reason why every 5 years, the policies get

reviewed and issues relating to these have always been a point emphasised by the president at the yearly State of the Nation Address (SONA) and the Premier in the State of the Province Address (SOPA) (Melusi, 09-04-2015). Through this process, certain ineffective policies or programmes are terminated and new strategies employed. Accordingly, there is a constant awareness (on the government's side) of the problems inherent in the IC/macro-economic strategies initiated since 1994. As a result of this awareness, the government constantly reviews the said policies; they get changed and some of the aspects withdrawn in preference to new practical capability building and sustainable livelihood approaches (Melusi, 09-04-2015). These new approaches are then communicated and implemented in the communities; for example, the provincial government through operation *Sukhumasakhe*[42] intends to get the communities involved in government's effort at development and poverty alleviation in the communities (Melusi, 09-04-2015).

In her personal view, Zwide (Interview, 13-04-2015) also agrees that the macro-economic policies so far have not achieved the aim they were meant and have not impacted positively on the task of alleviating the structural poverty in the province. The respondent blames the problem on poor implementation and lack of accountability among those tasked with implementation;

> the reason why the effectiveness of such policies, are not seen is because maybe before there was no monitoring and evaluation office in the office of the presidency, that outlined how these policies are to be implemented, monitored and evaluated…basically we must admit that south Africa has been poor in ensuring that monitoring and evaluating strategy are there prior to the implementation of the programme (Zwide, 13-04-2015).

Thus the respondent agrees with views established in literature on the reasons behind the failure of state-centred strategies. Apparently, in order to address this, the provincial government has introduced other strategies like the SLP, which adopts a capability building stance to ensuring sustainable development. This is also geared towards the realisation of the dream of the National

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[42] *Sukhumasakhe* is a Zulu phrase which means "stand up and let us build". On further inquiry, the respondent intimated that operation S*ukhumasakhe* is based on the code of co-operative governance and proper/efficient service delivery within KZN communities. Apparently it is a call by the Provincial government to all stakeholders in the province to work together towards overcoming issues like poverty, unemployment, crime, all forms of abuse, health problems like HIV/AIDS, *et cetera*. The programme is based on President Mbeki's "War on Poverty" campaign launched in 2008 which formed part of the KZN Flagship Programme. In 2011 Operation *Sukumasakhe* was launched to improve on the Premier's Flagship Programme and in it five top priorities were identified which includes: rural development and food security, economic growth and creation of jobs, fighting crime, education and health. Information is substantiated by further research; see KZN Department of Human Settlement's (2012) document on Operation *Sukhumasakhe*.

Development Plan (NDP) to eradicate structural poverty and realise true human and infrastructural development in the country (Zwide, 13-04-2015).

Conversely, general feelings among several of the interviewed key informers from both GOG and PACSA sites reveal their dissatisfaction with governments' efforts. They are generally of the view that the macro-economic policies and strategies and the "trickle-down" agenda (Dollery, 2003; Mbuli, 2008) have not been effective because of various reasons;

> I do not think the government is doing enough in their effort at providing poverty alleviation and human development measures in the province. Yes there are policies that we have heard about towards solving some of these issues…we do hear about social grants…the question is: how can the grant help a big household? The government should do better than that. They should rather use the grant money for setting up means of employment for people so that they can have a long term sustainable means of income instead of just giving them money handouts. They should engage in community projects to help people to become self-sufficient (Aadam, GOG, 05-02-2015).

> It's about…economics….in the South African context it is very different compared to other countries…our argument is that…our society now, is almost at survivalist level for the majority of our people, people are still struggling to put food on their table and to pay for services…so this trickledown effect for us is never going to work…none of those policies are working. They all fail. I think the easiest way to go is…a long term vision in terms of where South Africa is going and how to get there. And what we are saying is that how to get there is to make sure that people have money in their pockets…there needs to be a very strong basis of social grants, at the same time those that are working needs to get a decent salary (Stephanie, PACSA, 27-02-2015).

Focusing on assessing the impact of the sustainable livelihood programme (SLP) and other poverty alleviation, human development and service delivery programmes from the provincial government, further questions were posed to some community members who were supposed to be the beneficiaries of these programmes. Summarily their responses demonstrate that there is dissatisfaction among the communities concerning the ineffectiveness of government strategies towards alleviating their poverty situation and improving service delivery. Notably, the participants are also of the view that both the macro-economic strategies and other strategies aimed at establishing sustainable livelihood in the communities have not been effective;

> I am going to be honest here. Government is doing nothing for the poor. They do absolutely nothing for the poor. I have seen poor people in this community and in the country suffering from a lot of issues including food, lack of employment,

high crime rate. Personally, No I do not think government cares about the plight of the poor. As for the policies, I think there should be more order and if they need to put policies to help the poor, they should be serious about it (Tamia, Northdale, 06-02-2015).

In my area there is nothing…there is nothing in my community; it is still as the same since I was born in that area. Maybe [government] is doing enough in some areas but in my area we haven't experienced anything (Nomvula, Edendale Community, 19-03-2015).

The failures were blamed on lack of initiatives and poor implementation especially at the grassroots level. There is also an indictment that government is not closer to the communities;

Government must get involved…the macro-economic policies of government are not enough…I cannot relate to these policies of government. Because they put these big policies and there are no implementation at the grassroots (Sammy, Northdale Community, 06-02-2015).

For me personally, [government effort] is very poor hence the development of such organisation as PACSA and other NGOs. NGOs are actually doing what government should be doing. The thing is that you can put policies in place, and try and have all these initiatives going, but then, do they actually happen in the grassroots? …I think that people who plan these things, plan them very well but then people who actually implement them, they don't get implemented at all, I think. If they do get implemented it is 10% percent (Mabaso, Edendale Community, 19-03-2015).

…government may introduce those things, but then somewhere along the line lies the problem, because you can find out that some people in some areas do not know about these things, they do not even know how to access those services and strategies…somewhere along the line somebody is not communicating with us…so government may be giving this policies and strategies, but it is not getting to the people somehow (Nondumiso, Edendale Community, 19-03-2015).

Poor service delivery on the part of the DSD in the Province has been blamed on bureaucratic processes which does not take into cognisance the urgent need for poverty alleviation and service delivery interventions in the communities;

…the issue is…the management [government management]. I will write a requisition to the Community Development Practitioners (CDP) at the department. They will send it to the Service Center Manager; he/she will sign it, now they have to send it back to the cluster office, the development and researcher cluster manager is not there; the senior manager or the manager that needs to approve, is not there; …there may be six or seven signatures needed and they are not available. One will say, "I'll see this later, I've got more important

things"…and they just leave those things like that (Sphelele, Mkhabhatini Community, 19-03-2015).

Partisan politics was also identified as a problem hampering the effectiveness of government poverty alleviation, human development and service delivery programmes in the communities;

> Some of these programmes…do assist but sometimes it goes around which political party you belong. I say that because I know that very well, if you are in an area where the NFP for example … are ruling, then your chances of benefiting from these projects is hard….even if you need it you will never get it. But government is trying with those programs, but I do not see them making enough change (Sphelele, Mkhabhatini Community, 19-03-2015)).

> …if you are not in politics you find yourself struggling to get help from the government. You must be active, in politics in order to benefit, if you are not in politics or if you are not friends with the councilor, or do not side with any political party, then it becomes difficult for you to access government benefits. Also, the policies are very good in writing. But…the problem is they hire officials through politics and maybe they find someone who does not know what his role is in a particular office (Sbu, France Community, 19-03-2015).

However, some other community members are of the view that government is doing their best but should step up their efforts in the area of poverty alleviation, human development and service delivery in the province;

> Government is trying, I can say that it is still not enough, there are people who are still suffering hence I say government can still do more (Nkosinathi, Sweetwaters Community (19-03-2015).

> The government…is doing well [but] I think our government must improve in some of the issues in the communities… (Baba, France Community, 20-03-2015).

The preceding responses from the participants affirms the views established in Chapter 5 on the fairlures of State strategies. This further points to the gap that is filled by non-governmental organisations – the government is not doing enough, grants are short run solutions. Notably, this goes back to the identified problems with the liberal framework; the framework limits what the government can do (Gaus and Courtland, 2011; Bell, 2013). This creates a gap that is then filled by NGOs and FBO and as the responses also show, it is because of this gap that there are emergence of NGOs and FBOs to remedy the situation. Also, crucially the response whch alludes to the influence of partisan politics in government's service delievery strategies allows us to reflect again on some of the problems inherent in the liberal framework. It is pertinent to note

here Claude Ake's argument that one of the limits of a liberal framework is an assumption of a neutral state. Ake (1996) argues that in African context individuals tends to pay their loyalty firstly to identity group or another (e.g. linguistic, religious or ethnic). The state is never seen as neutral but as serving one particular group or another. Thus, in post-colonial African context, there is a gap that is left by the partisan state. Again, this is where FBO's and NGOs fit in.

6.2.2.1 Postscript

Confronted with the above indictments by community participants, government key informers' response is that, the government is aware of the failures and problems with the implementation of the numerous poverty alleviation and human development strategies put in place so far. The response reveals that apparently the provincial government is working towards ameliorating the situation using different mechanisms;

> …this time around we will leave no stone unturned; I may sound like a politician here, but in reality this is exactly the problem that we are trying to address with the approach we are using (Melusi, 09-04-2015).

Seemingly, the government has identified some of the issues which render its efforts in the area of poverty alleviation and human development redundant. Some of the identified issues have to do with poor implementation at the Ward levels and in the communities themselves. To improve the situation, Mr. Melusi (Interview, 09-04-2015) informs that the government has adopted a strategy (which is part and parcel of operation *Sukumasakhe*) of locating households in the 828 wards in the province, which are affected by poverty in order to help improve their situation by the provision of different SLP services;

> …the approach we are using now…is house to house visit; every house will be visited and screened in terms of the level of poverty…the concern that communities feel that they are very far from us will be a thing of the past; in the sense that if you go to each and every door and access the level of poverty you will come up knowing who is in need and you will then address those problems.

The above strategy according to Mr. Melusi is already being implemented in the province and there are already 35 documented implementations of this strategy which according to him has yielded positive results.

Furthermore, apparently new structures located within the operation *Sukumasakhe* project have been established by the provincial government to help bring poverty alleviation and human

development services to the Wards and communities; thereby ensuring grassroots implementation of the strategies. Consequently, "War Rooms", a new structure aimed at helping communities to have poverty alleviation and service delivery dialogue with government, has been established;

> …the province has come to understand that we cannot as government address poverty alone as government with all the departments and the resources that we have…but we need community themselves to play a very critical role and leadership role in some cases…there are structures in wards which we call "war rooms". It is a formal community led programme or institution speaking on behalf of the communities. Those people would appoint someone to speak on their behalf with government. They hold government accountable…but they also present their plans and what they have done in specific areas. Practically we have communities which say to the government…it is not enough that you address our issues; we have to take care of our community (Melusi, 09-04-2015).

Following up on this, the issue of the councillors and their failures was the point of the follow up questions to the government key informers. Notably, the participants agree with the community participants that the councillors are not doing enough hence the involvement of other community stakeholders (in the War Rooms) towards improving the issue;

> …this setup of a community led committee circumvents and cuts away the need of a councilor being the only one who renders services to the community; these war rooms that I am talking about, the people that come and sit and discuss issues with communities is not only councilors; there is traditional authorities (*indunas* and *amakhosi*) with different government departments….but the one person that is leading, is the community (Melusi, 09-04-2015).

Additionally, the response of other government participant reveals that part of the blame for the failure of government poverty alleviation and human development strategies can be directed to the community members themselves. Apparently, some communities show a *laissez affair* attitude when it comes to getting involved in government programmes aimed at poverty alleviation and human development in these communities;

> Sustainable development would not only be introduced or instigated by government; the people have to meet the government somewhere in order for them to effectively benefit. But…in our society, we do have lazy people, who want so get things on a silver platter…I believe that it is up to a person, who wants to belong or wants to participate, if they don't want to participate, it is also based on their reasons (Zwide, 13-04-2015).

Summarily, in spite of the misgivings raised by community participants in this study, concerning government strategies, the government key informers are optimistic that the government's poverty alleviation and human development strategies in the province remain effective. The strategies, according to Mr. Melusi (Interview, 09-04-2015) have so far recorded some successes especially in their implementation in the communities especially with the introduction of the "War Rooms" and they have helped in improving the lives of families and households in the Kwazulu Natal province. However, government also notes that there are constraints which have to do with little or scarce resources to see to a full implementation of the strategies in the province and to deliver services to many other households who need government's assistance. Government participants also did not dismiss the concerns of community members regarding poor implementation especially at the grassroots community level. Apparently, the government is also aware of the issues of corruption and other bureaucratic impediments to realising effective and capability building poverty alleviation strategies in the communities.

Notably the views concerning the failures of government strategies in improving the lives of the poor in the province is consistent with findings established in literature (Koegelenberg, 1995; Visser, 2005; Reddy and Sokomani, 2008; Kihato, 2013) in this study. Understandably, one cannot then justify the effectiveness of the strategies if the communities to whom they are meant for, do not see how the strategies help in improving their Functioning (beings and doings). Substantiating its effectiveness lies with these communities, whose views generally indicate that the government strategies so far has not impacted positively towards improving their poverty situations. How this is corrected becomes the main challenge and concern to both government and other stakeholders in the province including NGOs, CBOs, CSOs and indeed FBOs.

6.3 PRESENTATION AND ANALYSIS OF FINDINGS ON KZN BASED FBOS' POVERTY ALLEVIATION AND HUMAN DEVELOPMENT STRATEGIES

This section presents the findings on how KZN based FBOs assist in poverty alleviation and human development in the province. The FBOs utilised for this study are the Muslim faith-based Gift of the Givers (GOG) and the Christian faith-based Pietermaritzburg Agency for Community Social Action (PACSA). Key informers in these organisations were interviewed on the work and strategies they employ in the area of poverty alleviation and human development in the province. Also community members who are beneficiaries of the strategies were interviewed to determine

their views on the impact and effectiveness of the strategies of these organisations in their communities. The FBOs are presented separately; the first presentation focuses on findings from GOG site on their poverty alleviation strategies in the province and the assessment of the impact of these strategies. Secondly, the focus shifts to PACSA to establish their poverty alleviation and human development strategies and to assess the impact of these strategies.

6.3.1 GIFT OF THE GIVERS POVERTY ALLEVIATION AND HUMAN DEVELOPMENT STRATEGIES

General responses of both the key informers from GOG and the community participants reveal that, indeed this KZN based FBO does have strategies put in place to tackle poverty and dilapidated development not only in the province but nationally and internationally. Two main broad approaches can be inferred from the different descriptions and narratives of the key informers and community participants interviewed. The first main approach focuses on the management of disasters and offering different disaster relief services; while the second approach is an integration of different strategies aimed at sustainable and capability building poverty alleviation and human development in the province.

6.3.1.1Disaster Relief and Management Projects

Consistent with views from extant literature (Maharaj *et al*., 2008; Desai, 2008; Morton, 2014) responses of key informers in GOG affirms that the primary strategy of this organisation which emanates from their vocation is disaster relief;

> Our strategy in poverty alleviation and human development are two forms. Firstly we have disaster management projects that are established to help in issues of real disaster and to help people in such situations to have what they need at the particular moment to alleviate their sufferings. Secondly we have other projects that are geared towards sustainable poverty alleviation and development in communities both in this province and all of South Africa and internationally (Ladia, GOG, 05-02-2015).

In the first strategy which is disaster management, the organisation's aim is to respond to needs of people who are hit by natural and other disasters impacting negatively on livelihood, health, shelter, human development. Additional responses indicate that the organisation has also developed ways of tackling poverty (also seen as a disaster) in communities;

> Basically we are primarily a disaster response organisation. We do provide bare necessities which can be instantaneous relief projects to help alleviate sufferings of people as much as possible especially those hit by different disasters…where there are disasters like floods in which homes are destroyed; our organisation has

logistics to respond to these situations…. We give them temporary tents, clothing, food, *et cetera*. Basically any aid they require for sustenance in this situations, we have ways of catering for that (Aaisha, GOG, 05-02-2015).

When we come to the projects we run in the communities in KZN and elsewhere, people may not be in a disaster but to that person poverty is a disaster to him, unemployment is a disaster to him. So we got to find a way of helping this man survive, how does he earn his living (Pamir, GOG, 05-02-2015).

6.3.1.2Sustainable Poverty Alleviation Projects (Operation Dignity)

As regards the second strategy, responses of some of the key informers indicate that GOG, after years of its foundation and in its experience in working with communities hit by disasters, has seen the need to engage in sustainable poverty alleviation and human development projects to help the communities in the Kwazulu Natal province. The Organisation has apparently responded to the signs of time, by developing sustainable development strategies towards poverty alleviation and human development needed in different communities in the province. This new approach is aimed at helping people to achieve proper functioning and the substantive freedom to achieve their capabilities through different means which include: provision of bursaries, establishment of community gardens, establishing and supporting skill acquisition centres in rural communities, engaging in community building projects, offering counselling services for the abused, *et cetera*.

Mr Pamir affirms this sustainable poverty alleviation strategy which he calls "operation dignity";

> Our project in the area of poverty alleviation and human development goes from establishing community garden projects to feed poor families in different communities to establishing bursary funds to help those who are not able to afford education to be helped to do so. I call it operation dignity meaning that we want to bring back dignity to the people who have lost it. There is lots of poverty out there; we have to look for other ways of helping people to survive in the communities in the face of poverty…It is about giving people back their dignity; hence we undertake creating jobs and other opportunities. In this strategy we do not look at a particular item, rather we look at the need in communities and help people to take up the skill to provide employment for themselves and the means of helping themselves get out of poverty. We look at what the people are capable of doing and help them to…achieve that (Interview, 05-02-2015).

Findings also reveal that these projects and strategies are geared towards improving values in the communities by helping people to stay away from crime. Notably, these strategies also target youths in the communities and the aim is also to teach them values;

All our projects are based on improving values in the communities. We notice that in today's society and life style, our kids they are not taught values. If the father is a rich man, the son will take the money and squander it anyhow he feels…some of these kids are doing this and going into drugs and prostitutions and stuff like that. All our projects teach them skills to help them stay away from these. Also we give bursaries to get them educated in order to learn how to make their own living and improve their lives (Pamir, GOG, 05-02-2015).

6.3.2 THE IMPACT OF GOG STRATEGIES

6.3.2.1 Key Informer's Views

General responses of the key informers at GOG reveal that they are optimistic that their strategies do help people in the communities (especially rural) to realise substantive freedom to achieve real capabilities. They generally assert the relevance of their FBO and are positive that their strategies are successful and do help a lot in the area of poverty alleviation and human development not only in the province but nationally and internationally.

This organisation is relevant. Our work is relevant to the society we do local projects to help people in real need. This is part of our calling as a FBO and we do our best in realising this (Ladia, GOG, 05-02-2015).

Our community projects envisage more sustainable ways of helping the community in terms of poverty alleviation (Aadam, GOG, 05-02-2015).

The success stories are mostly in the rural areas; we have helped in different projects to improve people's lives…Part of the successes stem from the fact that we have the manpower. [We} are very efficient with distribution of the needed services to the areas…we have good fleet of vehicles which can be deployed anytime to deliver reliefs and other projects in the areas in the province in which they are needed (Aaisha, GOG, 05-02-2015).

We do have a good relationship with the communities who have seen the good work we do. They love our work and appreciate them. Our image is very good and people call in and send emails to say our work is helping them a lot in the area of poverty alleviation and development. So we can say that from their feedback, our efforts are successful (Nqobile, GOG, 05-02-2015).

However, GOG also experiences some constraints in the work that they do in the area of poverty alleviation and human development. One major constraint is financial and scarce resources to cater for the increasing demands for help from numerous communities in the province;

We cannot really reach everybody wherever they are. Number of people who need help keeps increasing and there are not enough funds and materials sometimes to reach to an ever increasing number of people who need help in

poverty alleviation. But we do try our best to undertake this effort as much as we can (Aaisha, GOG, 05-02-2015).

6.3.2.2 Community Participants' Assessment of GOG Strategies

Respondent's assessment of the impact of GOG's poverty alleviation and human development strategies in the communities reveals apparent general satisfaction as regards the effectiveness of these strategies in improving people's capabilities;

> Yes I do think the organisation is helping a lot in my area. We acquired land…and it has helped a lot to start the farm project to help produce food…the produced food help the community in that, if a lady walks in and asks for food, I do not have to send her to [GOG] office to get food handouts; I can gather some farm produce make up a parcel and give to her to go and feed her family…the work GOG does is not a quick fix thing; it helps provide food and some income for the community for a possible long time than a quick fix project can (Sammy, Northdale Community, 06-02-2015).

> This community garden project has been very helpful to the community….This particular project helps the community in the instance that, for a poor community like this, food security becomes a big issue. People are relying on grants, pension grants, social grants *et cetera*. But it is not really worth it; hence [GOG]…help people to empower themselves to produce their own food. This project and more like it all over KZN is to help in this effort. Through the organisation, people get seedlings, fertilizers, and they are taught how to grow the seedlings since some of them do not know how to do that….Through this they find food for themselves and their family and supplements whatever they get from the grant system (Haaris, Bombay Heights Community, 06-02-2015).

A Northdale community member is specifically happy regarding the garden projects established by GOG in her community and affirms that this project not only provide food but job opportunities, motivating community members to establish self-sustenance projects;

> …this project is very good as it creates jobs. They motivate the women that come here to buy things cheaply from the garden. They took a piece of land that was seen as useless before and converted it to a food producing land. It gives a lot of motivation to the women and the people in the community that they can emulate such and produce food for their families. This will also help to overcome food insecurity and reduce cost of living…[GOG] as an organisation is serious and well orientated hence they provide food for the poor, jobs, shelter' (Tamia, Northdale Community, 06-02-2015).

Mrs Anele is also of the view that GOG 'is a hardworking organisation'. She also affirms the positive impact of GOG strategies in realising substantive freedom to achieve capabilities. This respondent lists different projects (community gardens; youth group and skills acquisition centre;

provision of school uniform and bursaries, *et cetera*) run by GOG in the Sweetwaters community which help in human development and realisation of values;

> In all, the projects are meant to help people around here to have a form of employment and occupation. Through the projects like community garden they have food. There is also the youth center which helps the youth around here to live values instead of engaging in some social ills. They learn to develop different skills like handiwork, how to cook, and how to cope since some of the families are child headed households (Interview, 06-02-2015).

Also, some participants affirm the successes of GOG strategies in human development, ensuring substantive freedom and improving values in the communities;

> Here in this community it's been some years that GOG is working with the community. Giving them all sorts of help; they help with the youth and children development….The community garden helps both the elderly and the families to have food. They help the elderly who are in charge of some households to deal with some problems in their families. We see that this organisation help us to develop values and keep people out of crime. This is effectively achieved through the center that GOG help us run.

> The work the organisation is doing helps people to overcome social ills as they are able to provide them what they need to sustain themselves instead of engaging in crimes and other social ills (Buhle, Sweetwaters Community, 06-02-2015).

> Poverty creates a situation where there is less stress on values. It is one of the efforts of [GOG] as I have seen, to work in this area as their motto says, "the best among people is those who benefit humanity". The projects help to change the mindset of the people…project like this helping people to find food will help the society in reducing social ills and improve values. It brings back Ubuntu; people becomes self-sufficient and self-esteem and not engage in crimes. It helps values and improves society (Haaris, Bombay Heights Community, 06-02-2015).

Additionally, some respondent who work in both the carpentry and auto-mechanic repair projects established and run by Mr. Salim Sayed[43], underscores that these projects provide employment for them thereby serving as means through which they can develop their capabilities and functionings;

> It helps me to have a form employment and in doing this I stay out of crime and other temptations. This organisation is really helping through this kind of project in order to improve people's lives (Sithole, Willowton, 06-02-2015).

> This auto-mechanic project is being sponsored by [GOG] through Mr. Salim Sayed. The aim is to help people like me to have a kind of employment by

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[43] Mr. Salim Sayed is the Chief Operations Officer of Gift of the Givers at their Pietermaritzburg Headquarters.

developing a particular skill. This helps to keep young men like me off the streets
and reduce crime s, drugs (Alban, Willowton, 06-02-2015).

Summarily, it can be concluded that the several views expressed above by participants in the communities in which GOG work, substantiate that the poverty alleviation and human development strategies of this organisation have apparently made real positive impacts on the lives of the people in the communities. Their narratives demonstrate participants' beliefs that GOG does not just offer a quick-fix solution to the problem of poverty and dilapidated development in the province, nor do they take the IC cum economics route (Atkinson, 1991; May, Woolard & Klasen, 1997; Shaffer, 2001) to addressing these issues. It can be concluded that these strategies are quite practical and geared towards a long term sustainable positive effect to addressing poverty and human development issues in the province. These projects as described by participants show that the Organisation understands poverty and development not just as an economic issue but as an issue which has multidimensional aspects which need to be combated using different capability building tactics. The result as seen in the responses above indicates that these projects are really effective in ensuring substantive freedom to achieve effective capabilities and have positive impact on Functioning of people in the communities.

Moreover, it can be deduced from the above responses that the strategy being utilised by GOG agree with Sen's (1993a, 1997) conceptualisation of Value. Here the FBO focuses on what people are capable of doing and the kind of lives people value which is a capability approach theme. As established in literature, the CA has been criticised for being too individualistic and thus unable to deal with shared values. Hence, in the the role of the FBO in relation to the values of the host community the question remains: what is the process through which the FBO and the community arrive at shared values? [44] Deneulin and McGregor (2010) argue for a deliberative route to shared values and living well together. The data here hence contribute to the debates on the CA and shared values.

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[44] One of the questions that come up from the presented data is how do FBOs and host communities move from different values to shared values. Notably, FBOs can impose their values simply because they have reserouces or they can engage the communities in a dialogue in order to arrive at shared values.

The narratives of the different key informers in PACSA and the participants from the communities, indicate that indeed the KZN based FBO does have strategies put in place and being implemented to tackle poverty and dilapidated development in the province, especially in the UMgungundlovu district. Two main broad approaches can be inferred from the descriptions and narratives of the key informers and community participants interviewed. The approaches are: Accompaniment of Self-organised CBOs and PACSA's Research and Advocacy Strategies.

6.3.3.1 Accompaniment of Self-Organised Community Based Groups

Responses to questions posed to both key informers in PACSA and community participants first reveal that the facilitation of the developmental objectives of Community Based Organisation is the first strategy that PACSA uses in its effort at poverty alleviation and development;

> Basically, we work with groups in struggle, who are autonomous, and we support them in their own struggles. And the struggles are obviously around socio-economic issues; principally around justice and dignity and equity. So that is one area of our work-we support others to struggle for themselves (Stephanie, PACSA, 27-02-2015).[45]

> …we accompany self-organised community based groups; who are organised around a particular aspect dealing with questions of inequality and poverty in their surrounding be it inequality about gender issues, livelihood issues, household income, be it on trying to establish a new form of local economy, or so, but it is self-organised formations of people on the ground (Trevor, PACSA, 16-03-2015).

Notably, the objectives of the CBOs from different communities around the UMgungundlovu district are centered on issues pertaining to poverty and developmental alleviation. Accompaniment of the self-organised CBOs is mainly in the form of process facilitation aimed at certain issues which the communities face including: youth development, unemployment, poor service delivery, *et cetera*. The key informers describe how PACSA's process facilitation and accompaniment of CBOs around certain poverty and development issues are done;

> The community members raise these issues with us PACSA and we ask the deeper questions in order to find solutions to these challenges…asking the necessary questions leads to a sit down with the community members to draw up plans what to do in the face of the challenges and who to go to. We deliberate on ways of bringing these issues to the awareness of the authorities. We can arrange to have a match for example to the municipality to raise the concerns and present

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[45] In this response, there is also an allusion to the CA theme of the Lives that people have reason to value.

to the municipality the concerns of the community. Sometimes we invite other NGOs and CBOs to be part of the process; to ask the necessary questions and to organise the match and submission of concerns on issues of unemployment and service delivery to the municipality (Thokozani, PACSA, 25-02-2015).

Tackling some of the issues raised by community members leads PACSA agents to devise tactics of human development which envisages carrying the communities along and empowering them to solve their problems;

> For us human development is about supporting groups to build their own capacity. And the idea basically is that struggle can only be maintained and sustained if these organisations and the people involved themselves are able to critically analyse what is going on in their context but also to reach out to the broader community so that any gain that they make is equitable. And that is very important for us… (Stephanie, PACSA, 27-02-2015).

> Am not a fan of the word empower because empower most of the time assumes that I empower someone; I simply ask questions for them to empower themselves. And so empowerment is a self-action. I think what PACSA contribution is about questioning asking deeply, and also understanding the context so that you can get [people] to use what they already have but don't realise that (Marceline, PACSA, 27-02-2015).[46]

6.3.3.2 PACSA's Research and Advocacy Strategies

Responses further reveal that PACSA's second broad strategy is an introspective one which PACSA does in its own name in order to tackle inequality and poverty in the society;

> The second area that we are working on is PACSA in its own name because we as an organisation believe that inequality and poverty is not a natural consequence. It is the result of certain power dynamics in our society (Trevor, PACSA, 16-03-2015).

Under this main strategy there are two important approaches: PACSA's engagement in poverty and livelihood research and PACSA's Advocacy and building of public social consciousness.

Engaging in Poverty and Livelihood Research

PACSA's researches focus on getting to the root causes of inequality and social injustice, poor service delivery, poverty and dilapidated development in the society. Through their research they are able to identify and actively engage in addressing these causes through different means;

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[46] This response alludes to the Agency theme and role which the organisation has undertaken towards improving the lives of people in the communities.

In order for us as an organisation to speak; we do a lot of research level work, particularly researching, questions around affordability. It could be around food pricing for instance, food prices in local stores and how does that link up with household income, we have done some research around the national health insurance and access to health. We've done lots of research around municipal services and affordability…because it impacts quite negatively and contributes to poverty, and we've just recently also started shaping consistent research based view around wages and in particular minimum wage for South Africa (Trevor, PACSA, 16-03-2015).

In terms of poverty alleviation it is not that we dish out food; what we do, we talk about politics of poverty; in terms of asking why are people experiencing poverty and unemployment; I mean what causes that…this unemployment and poverty is something structural; it is embedded in and consequent of certain policies and the neo-liberal agenda in terms of food.... So most of our contribution as PACSA is to make research for example the Basic Food Basket research which focus on what people can or cannot afford to buy (Dlomo, PACSA, 26-03-2015).

In terms of poverty alleviation…part of what we are known for is the Food Basket Research. We track food prices and the data that we get are to feed into government planning around allocation of social grants how much it should be and also how much wages should be. So that is a kind of income response to poverty alleviation (Stephanie, PACSA, 27-02-2015).

PACSA's Advocacy and Building of Public Social Consciousness

Responses also reveal that the FBO's researches help in their advocacy strategy. Firstly, they make available the findings of their researches to government in order to help inform policy on issues of poverty and development in the province. Secondly, through their research they are well informed to engage in other forms of advocacy towards building of public social consciousness on issues of poverty and inequality;

[Our] research and publication feeds into advocacy, which could happen depending on which the rights holder is, it could be at municipal level for instance, if its municipal services, when it comes to food prices and nutrition and the interconnection between that, then it often at the national level department of health, and department of the treasury at the national level; so we do a lot of advocacy around that. And part of our advocacy role is also…to build public consciousness around these issues…. As part of that we do a lot of work in the media, sometimes working with journalists to understand how we see all the cause issues and messages, and sometimes we will put out statements into the media to contest or to bring a new issue (Trevor, PACSA, 16-03-2015).

PACSA also engages in creating awareness among communities on their rights to development and the improved service delivery which they are supposed to receive as part of a democratic

South Africa. This affirms view from numerous literature which underscores the important role of advocacy that CSOs and indeed FBOs (Reese & Clamp, 2000; Bunting, 2005; Graddy & Ye, 2006; Day, 2010; Maharaj *et al*., 2008) do in liberal democracies which involves conscientising the citizens on their rights and duties. Apparently, for PACSA, engaging in this important task is a necessary outcome of their research strategy; the result of the research on livelihood and service delivery issues leads the Organisation to help communities articulate what they need for their development and what government is supposed to provide;

> As an organisation, our role is to conscientise people as regards what they are supposed to get from the government. Ours is to do research which can also be global and international as well as local. We do also point out to some issues and problems common to the people in communities and get people to start talking about them. We also use that to create space to talk about these issues…we sensitize them on what they are supposed to have….We ask them are you aware that according to the *Bill of Rights*, you got the right to have access to these things (Dlomo, PACSA, 26-03-2015).

Further responses affirm the above and reveal that the organisation engages in awareness campaigns and marches, some of which are geared to get the people who experience poverty and failed service delivery in the communities to speak to state agents. Also, the organisation has set itself the task of examining state's poverty alleviation and development efforts, to determine whether they are effective towards improving poverty and realisation of human development in communities. This further affirms views from literature (Kobia, 1995; Robinson & White, 1997) which emphasise the role of CSOs in the public sphere especially in being a credible watchdog to government efforts.

Additionally, the various narratives of the key informers indicate that PACSA engages in building public social consciousness around the issues of poverty, inequality and human development through different events which include awareness campaigns, rallies, film and movies shows, *et cetera*;

> ..the other strategy area which is linked to building social public consciousness is we have a number of what we call events; that PACSA organises in its own name. These events are particularly geared towards the broad public to do one of two things, either to shift their understanding of the root causes of inequality [and] poverty…or second thing, to kind of build a cadre of people who would support social justice activities. These events vary…we would have round table discussion forums [and] …one of our flagship events every year is the PACSA film festival where though the means of film and art and photography…we

introduce people to a message around the issues of social justice and to begin to imagine a different society (Trevor, PACSA, 16-03-2015).

One of our strategies is to strive and conscientise the larger public especially on issues of dignity and justice. So a lot of our media work is to put out information that is credible, to convince, to mock, sometimes it is to embarrass, but to try and start a kind of public conversation, around what it means to live in South Africa today. And to build a kind of consciousness around it which goes back to the roots when PACSA was born (1970s) to bring to people's awareness about what is going on (Stephanie, PACSA, 27-02-2015).

6.3.4 THE IMPACT OF PACSA'S STRATEGIES

6.3.4.1 Key Informers' Views

Responses of key informers in PACSA reveal that in spite of some constraints, which generally have to do with the sometimes unwillingness of government to respond positively to their advocacy agenda on behalf of the poor people in the communities, the organisation strategies have met with great amount of successes. The participants are generally of the view that these strategies have helped in addressing the issues of poverty and dilapidated development in the communities; and this apparently confirms views from extant literature (Kobia, 1995; Robinson and White 1997; Whetho and Uzodike, 2009) on the effectiveness of CBOs' and indeed FBOs' developmental strategies in the public sphere.

As regards the successes, the various narratives of the key informers reveal the organisation's status as a credible social force and watchdog over state's efforts in community development in Kwazulu Natal;

> part of the success is as a result of the fact that we do not just raise the questions, rather we help the communities as advocate voice and help them also to implement strategies to overcome the challenges they face. This has yielded positive action coming from government especially the municipality and government departments to address issues of service delivery in some of the communities. So yes, we have recorded some degree of successes. Example in *Thembalihle* informal settlement around Eastwood, we have recorded the success in which our match to the government to provide service delivery of water and sanitation yielded positive results (Thokozani, PACSA, 25-02-2015).

> When it comes to service delivery, we look at issues like electricity, sanitation, in terms of their affordability and accessibility. When the government says that they have connected so many people to access to water, we look into whether the people really have such access and whether they can afford it….I used to work in area called *Kwampande*, on service delivery. When we started there were only 15

percent of people who have access to clean affordable water…we as PACSA asked that people have more access to water in the light of the research we did. And when we left that community in 2009, there was a record of 95 percent of people who are able to get access to clean and affordable water…. We have brought the government to the awareness of the issue of child headed households created by the incidence of HIV/AIDS in the province. And also we did fight for the basic income grants… (Dlomo, PACSA, 26-03-2015).

Additional responses reveal that in spite of the quantifiable practical achievements which the organisation has recorded, other forms of successes are unquantifiable and are more on the ability of the organisation to change mindsets and consciousness of both the recipients of their strategies and government. A respondent links their success to the ability of the organisation to change the mindset of people as regarding to and centering on the conceptualisation of poverty and its causes. The response agrees with the view as established earlier in chapter 4 and as affirmed by (Taylor, 1995; Ghosh, 1998; Roberts 2000; KZN EC, 2006) on the multidimensional and structural nature of the poverty existing in the province and hence the need to look for multidimensional and capability building approaches to addressing the situation;

I think successes are often around joint consciousness and around structural issues…in terms of a quantifiable things? I would say it is not quantifiable (Stephanie, PACSA, 27-02-2015).

Success happens when people on the ground, begin to organise and say, enough is enough, we no longer accept these injustices perpetrated against us. Our primary understanding is that poverty and inequality is not the fault of the people; poverty is as a result of the fact that some people are taking too much. So the problem is not even poverty…poverty is not THE problem, THE problem is an over concentration of wealth, that's really the problem. So our understanding is that poverty is violence against people…and we conscientise the people and get those people to begin to resist and say enough is enough and not only resist but organise themselves into an organisation that can speak on their own behalf; that can advocate; that can organise their own communities around different models…then that's a success. And we are experiencing such successes across a broad spectrum of organisation that we work with. Of course it has taken a very long time and of course people would not necessarily formulate it in these words; But it is actually what they do of creating cracks in the wall of the capitalist system that has disadvantaged them (Trevor, PACSA, 16-03-2015).

Conversely, responses also reveal that PACSA is aware of some constraints to their strategies. Some of the constraints have to do with reluctance of government to address some of the issues of development and poor service delivery raised by community members;

One of our major constraints is that we have to deal with the government who are most times reluctant to address the concern we raise from the communities. This constitutes the most stumbling blocks to the work we do as PACSA in helping the communities in the area of poverty alleviation and human development (Thokozani, PACSA, 25-02-2015).

[In] any kind of lobbying…if the structure... and vision of the state is not aligned to yours; the economic structure of the state is not aligned to yours, then the concessions you going to get from the state will always be limited. Because it is not in the interest of the state, to ensure necessarily that people have dignified amount of services. And that's also because that involves a lot of capital (Stephanie, PACSA, 27-02-2015).

The desire by the organisation to change the mind-set of people as regards the causes of poverty also meets with some form of constraints;

Constraints are more at the level of…when people…have been bashed a lot by the system, then a sense of powerlessness sets in. and a sense of "there is nothing I can do to change the world." And then having to reignite with those people that actually they can, they are agents of their own change; that is an area of great difficulty. I won't say it's a constraints but it is a difficult area. And anyone who is concerned and wants to work around social justice, just has to deal with it, it is not something we can wish away, or we can hope didn't happen, it's a direct result of what poverty does to people, so I would say that that is a major struggle… Another area of constraints that impacts on this, is what I would call the hegemonic, understanding of why poverty and inequality exists. And these are being fed to people on a daily basis, that I am poor because I don't have the skills to get a job; I don't have the skills to get a job because am not as clever as other people or because I am lazy and those kind of stuff. Which feed in to a state of powerlessness but it is also being perpetuated by the media by politicians. So those are constrains, those are the things we have to work against, and it's for that reason that we would have for instance the film and arts festival, to get people to imagine something different…(Trevor, PACSA, 16-03-2015).

Another constraint borders on lack of capacity to reach their target area and to expand to other districts of Kwazulu natal;

In terms of where we work in the UMgungundlovu district, we haven't covered the 7 or 8 municipalities. We are rather very strong at Umsunduzi, Mkhabathini and I think we have a potential to expand to other parts of the district (Dlomo, PACSA, 26-03-2015).

But according to the respondent doing this may mean the organisation will overstretch itself in terms of personnel and resources. Overcoming this however will help in improving he lives of people not only in the Msunduzi area but other areas of the province. Apparently, as it stands, the

Organisation relies on partnership with what they call sister organisation to help reach other parts of the province which they cannot cover.

From the above responses, different points emerge which agrees with the different themes from the framework of this study. Firstly, the assertions still points to the gaps in the liberal framework which exalts the role of state. In some of the responses it is clear that the Agency role of the FBO arises because of the failure of state and gaps left by the government in certain instances. It is important to note the participants' views concerning the state and their assertion that part of the constraints they face is negotiating with the state. There is also an allusion to the vision of the state being different from that of the people. This is an issue which can be understood within the liberal framework. The key here is that the interest of the dominant political elite are aligned with the interests of the capitalists. Thus, government's unwillingness to deal with some of the social issues.

Moreover, a crucial theme which emerges here in the strategy of this organisation is the theme of advocacy and representation which is also tied to the FBO's Agency role. Additionally, the strategies, enumerated here also agrees with the theme of improving functioning and values in the host communities. Here again it is noted that the FBO focuses on what people are capable of doing and the kind of lives people value which is a capability approach theme.

6.3.4.2 Community Participants' Assessment of PACSA's Strategies

A common thread through the various narratives of the participants was their implicit and explicit confirmation of the positive impact and success of the strategies employed by PACSA to tackle poverty and dilapidated development in their communities. Notably, the responses also point to an awareness on the part of PACSA and their implicit adoption of the CA to poverty alleviation and human development in the communities. The projects organised and funded by PACSA through CBOs are aimed at improving well-being, health and livelihood in the communities and the community participants affirm the positive impact of these projects;

> …they fund and help us in whatever project we are doing…. For example…we have what is called the food collective justice…we do a collective garden project, which produces food and supplies to the members of the community….in Kwampumuza, PACSA is involved with the community gardens all over that area. When we want to go and establish a garden we do it all together. But people from that area are encouraged to participate and also to water the gardens, *et*

cetera. It does help, because in most cases people infected with HIV must eat organic foods, through these garden projects they get those organic foods… (Nomvula, Edendale Community, 19-03-2015).

…for example male circumcision; it was PACSA that gave it to us as a programme that we run in the communities. And this has been very successful…. Also there is a programme mentored by PACSA called parental care programme that aims at teaching us…how we must look after our children, whenever there is problem how to deal with that. Another programme is community dialogue…we gather the community, we develop one programme that is going to be dealt with, crime prevention, child abuse, alcohol abuse, and we dialogue about these things, allowing each person to say how these things have affected them (Baba, France Community, 20-03-2015).

Also, the responses of members of the different CBOs that work with PACSA in the communities indicate that the accompaniment and facilitation offered by PACSA agents has helped in realising their various objectives and aims in the area of human development. Remarkably, their narratives demonstrate participants' beliefs that the work PACSA does through its facilitators takes into consideration the views of the people they work with. Apparently, activities are chosen and directed with community partners with the view that they take part in their own poverty alleviation and human development. This agrees with a CA understanding (Aquila, 1997; Kallhoff & Schlick, 2001; Sen, 2003; Robeyns, 2005; Mooney, 2005) of involving recipients of developmental aid in the strategies established by Agents to help them—capability building becomes a communitarian project;

…they don't impose on us; rather we say they can advise us…at the end of the day we make the decision whether we are going to do that or not…they allow us the freedom to do what we want to do to improve ourselves…(Sphelele, Mkhabhatini Community, 19-03-2015).

It is something that they just table on; they table it…they are not responsible for telling us what to do, but they come up with the plan…then we decide that out of [the] things they table to us, this is what we are going to do. If there is something that we come up with, they support it. If we have a plan they say we will mentor you. They don't decline and say no we are not going to do that. But they support and they add (Baba, France Community, 20-03-2015).

Responses also indicate that PACSA's effort has helped in improving service delivery in the communities. This has been achieved through PACSA's advocacy strategies which in most cases has challenged the government on certain issues of service delivery in the communities;

> …they organise meetings with Departments…the person who becomes a mentor is PACSA. Like if we discover a number of families, who are perceived to be needy…we identify the problems that the families are undergoing, we give these information to PACSA and PACSA gives them to Department of social development and Department of health. And they provide, food parcel, for those people who are perceived to be needy (Baba, France Community, 20-03-2015).

Furthermore, some of the participants are of the view that PACSA's efforts have helped in developing the youth and to enable them to engage in long term enterprises that will capacitate them. This falls under PACSA's strategy aimed at building of social consciousness; the youths are taught to think and imagine differently as regards the root causes of poverty and youth underdevelopment and to work towards overcoming these. They are also taught to be aware of the issues of justice and equality and to work towards realising their rights to human development and to participate in governance in a democratic South Africa;

> …It basically gets the young people involved in solving their problems in particular situations and improve their lives…I guess one of our success stories is that basically we talk to young people…I think most of our successes will come in maybe a longer period of time (Mabaso, Edendale Community, 19-03-2015).

> …with the help of PACSA… we were trained to understand our rights and how we can participate fully to improve ourselves in our community….They organised T set courses for us which deals with local government and participation and how the young people can participate in this governance (Nkosinathi, Sweetwaters Community, 19-03-2015).

> …now people are more cautious to the things happening around them, they are more open minded, they feel that they are more free to change their lives because now they know that they have people who are here to help them. They are more active and observant and vibrant; that is how PACSA has impacted the lives of people in my community (Nondumiso, Edendale Community, 19-03-2015).

Additionally, PACSA's strategy of building of social consciousness is identified as offering community members ability to improve their values also consistent with CA to human development. Community members are made aware of how to deal with different social issues including marriage;

> ….if you understand your wife very well there will be much good communication with your wife and then the thing of gender violence in that community will decrease; and if you understand also your kids very well (Sbu, France Community, 19-03-2015).

Conversely, some of the participants indicate that the inability of PACSA to remunerate CBO leaders, who help to facilitate and implement PACSA's strategies, constitutes a constraint. This has made some of these leaders dissatisfied and demotivated to work with PACSA in the communities. As one participant from the one of the CBOs expressed, the fact that they do not get stipend for the work they do necessitates that they do some other jobs to get money which may mean less time devoted to the work they do in the CBOs and with PACSA;

> So in a way it does have constraints…PACSA people get paid for what they do; I don't get paid for what I do. So if a PACSA person comes and said if we have to do one or two and then we say…remember we are not getting paid to do this work, so you need to wait, let us find time where we are free; and then we can engage on that process… this hinders the way that we work… (Sphelele, Mkhabhatini Community, 19-03-2015).

From other responses, it could be deduced that PACSA is in a way invisible in the communities since they mostly work with CBOs who work in these communities. Some of the participants identify this as a constraint sometimes and will want PACSA to practically and visibly involve themselves in the communities instead of working through CBOs;

> I think for me an area of improvement, maybe them [PACSA], going out more to communities and be seen; they should work more with the people (Nondumiso, Edendale Community, 19-03-2015).

> I can see *ukuthi* in some areas, they know nothing about PACSA. Hence, for us who know about PACSA we just spread the word (Nomvula, Edendale Community, 19-03-2015).

> I will say because PACSA doesn't have direct link with other communities, but supports the organisation in that community, I would say that if there is something that is lacking, it will be the organisation in the community…. PACSA doesn't come to the community directly but comes to the community through the community organisation (Sbu, France Community, 19-03-2015).

Conclusively, it could be credibly argued that PACSA as a FBO working in Kwazulu Natal has established strategies which as confirmed by participants have positively impacted on the lives of the people. The organisation has in many ways confirmed extant literature's (Ferris, 2005; Maharaj *et al*., 2008, Habib, Maharaj & Nyar, 2008; Bercovitch & Kadayifci-Orellana, 2009) views that FBOs through their different strategies influenced by their vocation and faith do make positive impact in poverty alleviation, human development and service delivery. There is a conscientious effort by the organisation to help fill in the gap left by government in its role of

improving the lives of the people. The theme of improving of functioning, values and negotiation of shared values between the organisations and the host communities also emerge. The organisation in itself has apparently helped in realising these in the province. Most importantly, even though from the responses, there is a subtle link between the problem of poverty and poor development to money and non-availability of economic resources, the problems implicitly identified from participants' views, confirm that structural poverty which enmeshes socio-economic factors is the issue in these communities. Hence, the approach of the organisation to tackling these issues which takes cognisance of the multidimensional character of the problem can be appreciated. Notably, the organisation's strategies do agree with a Capability Approach to poverty alleviation, human development and service delivery in the province.

Summarily, this section has tried to answer the third research question: what role do KwaZulu-Natal based FBOs play in poverty alleviation and human development? The section has looked at two prominent FBOs in the province in order to ascertain how they do this through an in depth analysis of their strategies. Additionally, this section has also tried to answer the fourth research question: what are the successes and failures of FBOs in KZN? What are the challenges and constraints? The assessment has comprised of both the views of the key informers of these two FBOs and the views of the community members who are beneficiaries of these numerous poverty alleviation and human development interventions. The general assessments have been positive in both the understanding of the effectiveness of the strategies (thus agreeing with part of the thesis of this study) and in the fact that the said FBOs are credible other social force in the arena of poverty alleviation and human development in Kwazulu Natal province. This further disputes any view that they should not be part of stake holders in the public realm as asserted by Madeley (2002), Mueller (2012) and Buchwalter (2006). It then agrees with Migdal's (1988; 1994) view that such other social forces be considered and allowed equal footing with state to operate in society's various arenas which includes the arena of development. Assessing this further will be the focus of the presentation of findings in the next section.

6.4 ASSESSING GOVERNMENT AND FBO ROLE/AGENCY IN POVERTY ALLEVIATION AND DEVELOPMENT

Agency is a crucial component of the CA which is one of the main frameworks that this study adopts for the purposes of its analysis. This section focuses on assessing State and FBO agency

in the area of poverty alleviation and human development in Kwazulu Natal. Notably, discussion of the findings in this section zeroes in on ascertaining the actual roles of these two agents and suggesting how we can view these roles in the light of the State-periphery versus state in society theoretical debates. The analysis of the findings here takes as a point of departure the theoretical debates and the thesis of the study on the importance of FBOs as credible, effective and key social forces and role players (*healers*) involved in improving functioning through ameliorating the failures of state. Also this section assesses the aspect of faith/religion and its influence on FBO agency since it is an issue for modernisation theorists (Comte, Durkheim, Weber) who are of the view that development of liberal modern state goes with secularisation; hence religious agency is not possible in such states. Clarifying this, especially as it concerns the context of this study, was the motivation behind the questions posed to participants; it was important to understand their perceptions on the different roles both state and FBOs play in development in the province.

6.4.1 PERCEPTIONS ON STATE VERSUS FBO ROLE IN SOCIETY'S DEVELOPMENT

The general responses of participants questioned about their perceptions on the role of the state versus the role of FBOs as agents of transformation in development, indicate that they agree with the Liberal position on the hegemonic role of state as transformation agent in the development of modern states (Rawls, 1971). Notably, there is widespread believe among participants (government key informers, FBO key informers and community participants) in the state-periphery approach rather than the state-in-society approach. The participants implicitly and explicitly affirm that in the province the state is and should be at the center of service delivery, poverty alleviation and human development. This according to the responses is necessarily tied to the dictates and demands of the democratic South Africa's neo-liberal Constitution.

6.4.1.1 State's View

The key informers in the government department are of the view that it is the duty of the state to be in charge of society and to organise other stakeholders as part of society. In this, the role of the state as the hegemonic and dominant social force, which organises society's resources is taken for granted.

> …the South African government believes in democracy; and all that it does, it
> responds to the constitution. The government…is responsible of making sure that

people do not live in extreme poverty…because poverty has an Apartheid legacy...so now in order for electorates in South Africa to begin to taste the feeling of democracy, number one they must be liberated from poverty. So that is why the government…finds a reason or a responsibility... (Zwide, 13-04-2015).

However, responses also indicate that the state is aware that, in spite of the reality that it claims hegemony of providing services to the society as demanded by the neoliberal ethos and particularly by the South African constitution, it still recognises that FBOs and NGOs have specific invaluable roles to play as agents of development in society. The state is aware of the problems of implementation with government strategies as established in literature (Habib & Padayachee, 2000; Perret, Anseeuw & Mathebula, 2005; KZN EC, 2006; Day, 2010; Ngobese & Msweli, 2013), and which community participants in this study affirmed. Hence according to government key informers, the role of other stake holders including FBOs cannot be overlooked and they are apparently called to perform other roles in this task;

> …in this province we've got a programme called operation *sukhumasakhe* by virtue of the naming, it means "get up let's work together"...*sukhuma* – stand up, and lets work together. Meaning government has realised that it can't by itself… the thing of development and poverty cannot be addressed by the government alone, we have come to understand that (Melusi, 09-04-2015).

Follow up questions posed to government participants focused on their perception of the quality that FBOs can bring to the task of poverty alleviation and development in the province. The response is that FBOs particularly brings some dimension of human development and spiritual growth in the effort at improving people's lives;

> You know from the [government] point of view…social issues cannot only be addressed, there are issues of faith, there are issues of spiritual growth, spiritual stability, if people have spiritual stability, they stand a bigger chance of understanding themselves and their potential (Melusi, 09-04-2015).

Judging from the above response, it would seem that the skepticism over the role of religion in liberal democracies as asserted by Madeley (2002), Buchwalter (2006) and Mueller (2012) is not warranted. The participants are aware that religion and faith-based agents have an invaluable role to play in the public sphere of liberal democracies like South Africa. And apparently this role is not only about the spiritual values which FBOs bring towards solving the issue, but also the fact that some of the FBOs do have proper mechanisms, structures and financial resources that can be

utilised by state in the effort at poverty alleviation and human development (Melusi, Interview, 09-04-2015).

It can be argued that, against SiSA's view that there exists a friction between the state and other social forces competing for control in certain arenas of society, the government establishment used in this study, does not see itself as competing with FBOs in the task of poverty alleviation and development. Rather the government sees FBOs as credible social force which can bring different dimensions to the issue of social development. Further responses reveal that the government is aware of the positive work and impact some FBOs are making in the area of poverty alleviation, human development and service delivery in the province;

> I would acknowledge that FBOs…are doing quite well. Some of our Wards have been hit by disasters, and in some of them our young girls are being raped; even before the social worker go there, there would have been a role that have been played by the church by providing spiritual counselling. Currently, I heard some of my colleagues saying that in the xenophobic attack happening down there in Durban, there will be some faith people coming there…we do value their contribution (Zwide, 13-04-2015).[47]

6.4.1.2 FBOs View on Role of State

The various narratives of FBO key informers demonstrate participants' beliefs that the selected organisations do not see themselves in competition with the role of state in society. They do buy into both the liberal and the state-periphery system which acknowledges the hegemonic role of state in the area of poverty alleviation, service delivery and human development. Additionally, it can be deduced (from responses) that their stance emanates from the fact that the state is the one who collects taxes and generates revenues from the people and hence there is an expectation that the state utilise such revenues to alleviate poverty and ensure development;

> In our current political context, we have to reckon with the state, we can't wish the state away, it is too powerful and too central an institution. So one has to deal with the reality of the state; our view is that at one hand you do need the state, we do not need less state as neo-liberalism would say (privatize everything) but more state….It's necessary for us to have the state control access to basic services, electricity, water and so on…because the first priority of the state would not be profit, it is about inclusion, it is about ensuring that everybody has sufficient access (Trevor, PACSA, 16-03-2015).

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[47] This assertion points to the constraints on the action of the state. This is a gap left to be filled by other actors in this case FBOs.

…government should actually look to see that…it is their job that we are doing…. If we look at the income we get from our toll routes…our fines, our speeding tickets that is a whole lot of money besides our taxes. Actually we are being overtaxed by government because I am taxed on my salary and when I go buy bread I still get taxed on the bread. So if we are being taxed so much, why can't the government use the taxes to provide services in the country (Pamir, GOG, 05-02-2015)?

Although we do not want a kind of welfare state, where people just sit back and expect everything from the government, but the government or state should be working with people to create opportunities and also to protect them (Dlomo, PACSA, 26-03-2015).

The hegemonic role of state is further related to the demands of a developmental state which envisages that government caters for the needs of the people and the realisation of justice and human dignity;

…for those who are poor and are at the margins of our economic system, the state could be an extremely powerful ally, if the state is prepared to use its power to become developmental...to shape a developmental agenda…that will include everything and everybody, rather than excludes…(Trevor, PACSA, 16-03-2015).

However, the issue for the participants is that state strategies do fail and are not effective to realise the demands of the developmental state. The failure is attributed to a lot issues to deal with the capitalist, liberal and neo-liberal agendas which focus on economic development (business model);

…let's go to what I have as problematic with the state…or the manner in which the state looks at social justice. South Africa essentially the ANC, is a neo liberal government, and the neo liberal government has…said that the model for development, has to be a business model, so the state has taken on board…a market related possibility. And for that reason, it has privatised, most of the state institutions…so rather than the state to invest in health, the state rather invests in logistics; for logistics makes it cheaper for capitalists to expand their capital…So that is the model that the state has adopted. They say…economic growth is the answer, and economic growth can only happen with investment, and therefore we need to make ourselves acceptable to the investor, and the essential consequence of that is, we are fighting to go lower and lower to the lowest common denominator (Trevor, PACSA, 16-03-2015).

Notably, this model according to participants is only meant to enrich the top and middle class to the detriment of the lower class who suffer the negative effects of poverty. The apparent problem is state's emphasis on developing the economy through numerous macro-economic policies

which have not yielded a subsequent change in people's lives. As one respondent from the FBO expressed, the trickle down approach is not working in this view of the developmental state;

> I think probably the best fit will be that of a developmental state. And developmental being that the state has more control of work force and distributing services equally…and a developmental state that is actually about the development of its people rather than the development of the national economy which in economic terms you will say that there is a trickledown effect but unfortunately there is literally a "trickle down"; there is actually nothing like this to the bottom. So a developmental kind of state…a state that actually responds and is relevant to people's needs with a particular bias to the most marginalized and needy…that gives human dignity and a holistic service of self and real meaning to the right to life and human dignity (Marceline, PACSA, 27-02-2015).

The above response agrees with views earlier established in the analysis of state's poverty alleviation and development strategies. Further responses also agree with the above and highlight the problems with the supposed hegemonic role of state which has necessitated the entrance of FBOs into the arena in order to help ameliorate the situation. Particularly, the failures of government have necessitated the *healing* role of FBOs which leads to a move away from the center (State) to the periphery (non-state actors);

> I think there should not be any starving mouth in the society…the government should be at the forefront in realising this. They should create jobs, make sure that people go to school *et cetera*. …it is government duty to look around and see people who are suffering in the society and help them to come out of this. People are suffering in different ways, why? This is new South Africa, and things supposed to be different. Government should step up the effort at doing what they are supposed to do in our society (Aaisha, GOG, 05-02-2015).

> PACSA's role has been to…create a just and equitable world…that means total power transformation. It can go as revolutionary as possible, but can be achieved through dialogue and a move away from the center. When you move away from the center to the periphery, you are in solidarity with the people…and it helps to create a place where thinking happens aside of the state, so that they can become more relevant (Marceline, PACSA, 27-02-2015).

Further questions on the role of FBOs versus the role of state as agents in the arena of poverty alleviation and development in KZN, reveal that FBOs see themselves as part of NGOs and in the distinctness of their roles from that of government. According to the participants there is no competition between the two roles as SiSA envisages;

In my view government is supposed to be in control of development in state. This organisation works on its own and does not depend on the government. There is no competition between the two, rather the two works differently in their own ways in helping the poor. We do not wait for the government. It is too a form of defiance of the government. Rather if they come on board to work with us it is fine. But if they do not they are on their own (Ladia, GOG, 05-02-2015).

The state must be strong, and small NGOs and FBOs like ours…the scope of people that we reach is so tiny. The state is the only instrument that can actually reach everybody. And also because we are where we are in South Africa, the state has to do it. I am saying that they have a responsibility in order to deliver to the people (Stephanie, PACSA, 27-02-2015).

6.4.1.3 FBOs view on their Role in Society

Participants' articulation of the role of FBOs in the area of poverty alleviation and human development in the province reveal that the selected FBOs are aware of their distinct role (different from that of the state) to make a change in the lives of people affected by all forms of social inequalities. Their motivating agenda as revealed in their responses is humanitarian and based on the need to bring dignity to all humankind and create a society in which nobody starves. The participants also see FBO's role as sanitising society, being agents of transformation and improving of values. FBOs have also assumed the role of being a watchdog to ensuring that the state is up and doing in its duty to the society

South Africa is becoming a demoralised country and needs help. As agents to help the communities in this province our role is to help people to build their self-esteem which has been demoralized because of poverty. Our role is to work as agent to help them to realise their self-esteem to increase their value system and to help them see…a better life…lived positively (Aadam, GOG, 05-02-2015).

…I think organisation like PACSA should be the watchdog. And also should influence certain policies which are anti-poor…. The organisation should be there to tell the government when they are doing right to say you are doing right but if they are not doing well to point that out also (Dlomo, PACSA, 26-03-2015).

6.4.2 FBO AGENCY, MOTIVATING ROLE OF FAITH, ISSUES OF PROSELYTISATION

One of the important themes which emerge in the theoretical discourses in this study is on the role of religion and indeed FBOs in the public sphere of liberal democracies. A specific issue which was raised by those who are sceptical about bringing FBOs along in issues of development (NCCC, 2001; Schüle, 2006; Ndiaye, 2006) concerns the proselytising tendency of religion and by extension FBOs. As regards this issue, a common thread through the various

narratives of the participants was their implicit and explicit disagreement with the view that the so-called proselytising tendencies of religion and faith are problems to their effectiveness in the public sphere; and particularly in the area of poverty alleviation, service delivery and human development.

6.4.2.1 Government and Selected FBOs' Responses

Firstly, the responses reveal that the provincial government takes the role of religion and FBOs in public sphere seriously. Notably, religion plays an invaluable role in the work government does or wants to do in uplifting the lives of people in the communities. The response was emphatic;

> I am saying this government believes in saying religion has got a role to play in poverty alleviation (Melusi, 09-04-2015).

Secondly, general responses of GOG's key informers reveal that, even though the organisation can be termed as Faith based (since its mission is ultimately motivated by the Islamic calling of charity), they do not play into proselytism or religious bias. The participants maintain that their spirituality and their motivating factor (to do good for humankind) is based on the Islamic Quran; however they do not focus on only Muslims but all humankind;

> GOG is not an Islamic organisation. This is important because we do not only help Muslims we help people of any race and religion. Ultimately it is motivated by the Islamic faith but we do not specifically aim to help only Muslims. We help humankind as it is stated in the Quran and which is our motto in the organisation, 'best among people is those who help humankind (Aaisha, GOG, 05-02-2015).

> The organisation and Islam are two separate things. Yet they are connected in some way in the fact that it is faith that motivated the foundation of this organisation. But…it is not run on a religious basis since if we do this it means we are not able help people of other religions. We are not religious affiliated in that sense as a faith-based organisation. Yes we do get funding from the Muslim zakat but it is given to us to help all people of all mankind. Our funds are utilised for everybody and do not look at color and creed (Aadam, GOG, 05-02-2015).

Additionally, concerning the influence of religion and faith in their role as agents of human development in the province; another participant affirms the above views and also relates it to the Organisation's non-religious and non-racial bias policy;

> Our faith teaches us to work with people of all races and all denominations. We do not belief in that kind of discrimination…In our organisation we do not believe

in discriminating based on race culture and creed. If you go onto our websites, if you calculate the amount of Muslims and non-Muslims, the amount of black households; we basically help 99% of black communities; because 99% of black communities are the ones facing extreme poverty, unemployment, education. So our aim is to upgrade their lives and not to consider whether they are black or not (Pamir, GOG, 05-02-2015).

Hence according to this organisation any accusation that they have proselytising tendencies and utilise resources only for people of the Islamic faith is contested.

Moreover, responses from PACSA participants also affirm the view that though the organisation starting point was based on religion and Christian liberation theology as such, religious ethos influences their work only as much as being the motivating factor to their involvement in improving the lives of people as called by the God. Responses also reveal that in their service delivery efforts and strategies, they do not discriminate and their services are open for everyone in spite of creed and race. Apparently, this was the controlling idea in the change of the Organisation name;

> Our change of name has got nothing to do with our values and our history. Our change of name was purely motivated by the fact of where PACSA work today. …the change from "Christian" to "community", and the change from "Awareness' to "Action", purely identifies with where PACSA is located, and the change from "awareness" to "action" is a better description of what we actually do; that we no longer see our role as purely creating awareness about apartheid, but action, we see ourselves as standing alongside in active solidarity with those who suffer inequality and poverty to engage in their struggle. PACSA remains a faith-based organisation; we still draw most of our values from a progressive Christian based understanding of faith, which is non-exclusivist. PACSA has never in its history worked with only a Christian community…some of the most important collaborators with PACSA in its very earliest years were Muslims whose faith also led them to the same conclusion in terms of their understanding of how God is active in the world. So our basic stance is non-exclusivist… (Trevor, PACSA, 16-03-2015).

> We believe in the values of the Christian religion but this does not influence praxis and work PACSA does in terms of making us religiously inclined. We aim to work with the poor and in solidarity with those who are struggling. Yes our name has changed, but in terms of the principles and values we are still motivated by the Christian values of option for the poor. The change of name says that if you are not Christian, we can still work with you. Religion does not influence our work, in terms of work we do we do not allow these to affect our strategies and the people we talk to (Dlomo, PACSA, 26-03-2015).

6.4.2.2 Community Members Views on the FBOs Proselytising Tendencies

The various narratives of the community members' demonstrate their beliefs that the selected FBOs are non-proselytising and non-exclusivists. A common thread through their views is their attestation that these organisations working in their communities do not discriminate in terms of race and religion;

> …when…I got into PACSA, I realised that there is no sort of discrimination or anything of the sort about Christianity…I think they changed their name in the past couple of years. Because people when they read they have in mind that PACSA is a faith-based organisation but PACSA does a lot of other things that does not necessarily has to do with faith (Mabaso, Edendale Community, 19-03-2015).

> …they are open for everybody; they don't say you belong to this church or that church so we are not going to help you…they do not focus on only Christians but everybody. You are Christian, you are not a Christian, they assist; especially I can confirm that they assist mostly young people like myself. They don't say you are a Christian or you are not a Christian; they assist everybody (Nkosinathi, Sweetwaters Community, 19-03-2015).

> …their main fundamental task is to assist every organisation, that speaks to the issues…they are not selective; no they help everybody (Baba, France Community, 20-03-2015).

Notably community participants on GOG's sites were not so forthcoming in responding to the question of possible proselytising and discrimination by the organisation. But, it is observed during the course of the field work that the recipients of their strategies and efforts do not constitute only of Muslims. Most of the beneficiaries of their "Operation dignity" and sustainable poverty alleviation projects are African (black) and people of other religions. However, a particular interesting reality (also from observations and interactions during the course of the fieldwork) is that the work force of GOG mostly constitutes of Muslims. This leaves one to wonder what the motive behind this tact is. It can be argued that this shows the proselytising tendency of the organisation and its bias towards offering employment for people of the Islamic religion. On the other hand, it can also be argued that this does not in any way mean that the organisation is discriminatory, since as already stated, from observation the beneficiaries are not only Muslims. This issue which Desai (2008) also insinuates in his study still needs to be further investigated; it constitutes a point for future studies.

Conclusively, this broad section has tried to present and analyse findings which touch on different aspects of the theoretical discourses on which this study is grounded. One of the main issues is on the role of state versus the role of civil society organisation which includes FBOs. From the presentation of findings and analysis it can be concluded that firstly when it comes to the role of state versus the role of other non-state actors, there is no understanding of competition as the SiSA will have us believe. It can be however concluded that the permeating belief among participants is the fact that the state have and should have a hegemonic role to play in the affairs of society. The State-periphery understanding is then seen as what is obtained in a liberal democracy as found within the context of this study. However, the role of FBOs is important as can be deduced from responses; it is true that FBO agency and their role are considered to be an invaluable one in the development of the province. They too have a distinct role to play in the province arena of poverty alleviation, service delivery and development; they help in ameliorating (healing) the failures of state in this arena. Additionally, an issue which is a problem in the Liberal-Communitarian debate is on the problem of proselytisation which Liberals construe as a debilitating factor in FBO role in the public sphere. Findings and analysis in this session show that this fear can no longer be justified. The next broad section will focus on partnership which an element is proposed to help in the realisation of a coordinated effort between state's and FBO roles in the arena of development of the province.

6.5 FBO AND STATE AGENCY: QUESTION OF PARTNERSHIP

6.5.1 STATES' VIEW ON THE QUESTION OF PARTNERSHIP

Against the backdrop of the previously ascertained different agency roles of both the state and the selected FBOs in the task of development, this broad section presents and analyses data which focuses on ascertaining the possibility of partnership between the two agents. The theme is important because according to Koegelenberg (1995) Sasaoka (2005), Harvey (2008), Mubangizi (2008) (and as this study agrees), partnership is crucial in order to assist state agents to ameliorate the numerous problems with their poverty alleviation and human development strategies. Findings presented in this section importantly focus on the roles FBOs play as partners of government in the project of realising people's freedom and capabilities in the Kwazulu Natal Province.

On the question of possible partnership between government and FBOs in the province, responses reveal that government is aware of the need to partner with not only FBOs but NGOs and CBOs in general as they realise that for their strategies to work, they need such stakeholders and their expertise. This has led them to formalise registration and support of such Organisation in the province with view of working with them in the future in the area of poverty alleviation and development;

> …we've got a component called nonprofit institutions, aimed at capacity building of nonprofit institutions; that unit basically ensures the registration of FBOS, and any other NGO. It is a custodian of any organisation registered as a nonprofit organisation. This component also capacitates all the organisations including FBOs…in terms of provision of services to communities (Melusi, 09-04-2015).

Responses also reveal that there are already existing government partnerships with some international and local FBOs working in the province. Government participants are of the view that they have partnership with some FBOs and faith-based networks who the government regards as having the resources and expertise to help in the area of poverty alleviation and development in the province. It is also noted by the participants that the FBOs are important because of their ability to be closer to the communities;

> …there is this responsibility that we must ensure that there is social cohesion in the community. And we feel that faith-based organisation because they are designated in communities; if they are provided with resources to run advocacy, awareness, and capacity building…it actually supports the government… (Zwide, 13-04-2015).

The participants further indicate that there have been numerous instances of partnership between the government and different faith-based networks and FBOs both international and local working in the province.

> …we've got now what is called fraternal which are pastors that come together and call themselves fraternal, meaning group of people or religious people from a particular area wanting to address a particular issue, be it social issues and or otherwise. This department works with such people, we've worked with faith-based organisation that are not only based here in South Africa but based elsewhere. Some FBOs or churches have a lot of power and financial muscle in helping or towards contributing to poverty eradication. I was once asked to go and work and see what partnership can be held with some Mormons based in Salt Lake City. They have the expertise and they have all we need to assist communities (Melusi, 09-04-2015).

On further inquiry regarding why the government thought it wise to utilise an international FBO instead of local ones like the selected FBOs in this study headquartered in the KZN province, government respondent clarifies that the Mormon group from America is just a fresh example. Apparently, government has also tried to partner with other FBOs and Faith-based Networks within the province and the country. Asked whether there are practical examples, the respondent could not remember them immediately but alluded to a group of pastors at uMzimkhulu part of the province, who they also partner with in helping orphans within the area.

Conclusively, responses reveal that the government is aware of the pervasive effort of GOG and PACSA (and other local FBOs) in the area of poverty alleviation and human development in the province. But there is no existing well-established and formal partnership between government and the selected FBOs.

6.5.2 FBOS AND POSSIBLE PARTNERSHIP WITH STATE AGENTS

There is an implicit and explicit affirmation of the views of government participants on the issue of formal partnership between government and the selected FBOs; the responses reveal that no formal partnership exist between the selected FBOs and government. However, the various narratives of the FBO participants on the issue of partnership affirm that there is something to gain with partnership. But also responses indicate that the organisation harbour a negative premonition on the real agenda of government on the issue of partnership; hence they are of the view that "partnership" itself has to be interrogated.

6.5.2.1 Gift of the Givers Partnership with Government

Responses of GOG key informers affirm the view concerning the unavailability of any formal partnership between the organisation and government. The responses however also indicate that there are certain instances of collaboration where government helps the organisation in getting access to certain areas affected by disaster.

> It is important to note that we at GOG are not affiliated to the government…. Our funding is solely from other donors. Government does not help us at all. We have done projects in which one would think government is part of for example the housing project at Alexandria in Gauteng; this project was done solely by GOG. In the rural areas too, the projects we have there are only run and spearheaded by the organisation and the government does not (Aaisha, GOG, 05-02-2015).

We do have good relationship with government but we do not have a partnership as such with them….They get involved especially when it is an international project in which we have to liaise with government of other governments' (Nqobile, GOG, 05-02-2015).

Further responses reveal that there is a degree of openness to any possible partnership with government which is genuine and which is not a ploy of government to use the FBOs. In this possible partnership the main role envisaged for the government would be to provide funds while the FBOs will provide the logistics and utilise their efficient structures to make sure service delivery reaches those who need it;

…if government comes through to be of assistance, well and good we work with them but otherwise we do what we can…If there is a kind of partnership, the role we would expect from the government is to help with funding. Delivering aids requires money; we have to buy the goods and deliver to the people that needs. So their role to provide finance will be appreciated (Aaisha, GOG, 05-02-2015).

Additionally the participants feel that the Organisation's role in possible partnership will help address some of the problems inherent in government strategies. Particularly there is optimism that the role of FBOs in this partnership will lead to a sustainable and capability building approach to poverty alleviation and human development;

Definitely our role is to help to create a better sustainable strategy that goes beyond that of government. For example our bursary project helps people to go to school and to get skills and be employable to provide for the whole family. Our role in this is justified it is geared towards helping people to realise their dignity in the community. So definitely our role is a good role and we are working hard in realising this for the communities in the province (Aadam, GOG, 05-02-2015).

6.5.2.2 PACSA's Partnership with Government

Views expressed by PACSA key informers reveal that there is no official partnership between this organisation and government in the area of poverty alleviation, service delivery and human development in the province;

We do not have a policy as regards partnership with the state, it all depends on the situation and the work we do in a particular time determines how we approach the state in that situation (Stephanie, PACSA, 27-02-2015).

However, apparently, some level of collaboration and dialogue with government on certain issues, exist; but there is no formal partnership with the provincial government.

We work with government in certain areas in which we offer to assist government to make informed policies on the issues of poverty alleviation and service delivery (Dlomo, PACSA, 26-03-2015).

We interact, in some places…in some places it is like "don't look at me I don't look at you kind of thing." It happens; it is in different spaces I suppose (Marceline, PACSA, 27-02-2015).

However, the participants are of the view that partnership can be possible depending on what the partnership and its terms are. The views also reveal participants belief that partnership with government will be a good thing towards helping the communities. In this envisaged partnership the organisation sees itself as being closer to the community which is an asset the government can utilise to reach the people;

[According to] our position in PACSA, it depends on the strategy; people are asking me do you want to collaborate with politicians? My answer has always been: It depends; it depends on what (Trevor, PACSA, 16-03-2015).

Government should work with organisation like PACSA who are closer to the people and ask them what exactly is happening with the people down there. They should consult with PACSA who have done research with the people on the ground and who understands the problem so to speak... (Thokozani, PACSA, 25-02-2015).

6.5.3 FBOS PREMONITION ABOUT STATE'S ULTERIOR MOTIVE IN PARTNERSHIP

Answers to further question about partnership indicate that FBOs are wary about the motive behind any possible partnership with government in the area of poverty alleviation and human development. General feelings from the key informers of the FBOs reveal that there is scepticism on the side of these FBOs concerning the real motive behind any call to partner with government. They do not want to be part of state's agenda to control and use NGOs and FBOs as "rubber stamps" without them making a meaningful contribution to state efforts in the area of development. Responses also reveal that they do not want the people to associate them as being in "cahoots" with government;

If we partner with government, people may not think that we are in cahoots with the government…Politically we are not affiliated and if we partner with government people will think that now we are partisan and GOG is not politically affiliated nor are we partisan…. We want to be independent and do what we feel is the best way of reaching people who are really in need without being encumbered by political interference even from donors. We do not want

partnership that will allow government to tell us what to do and calling the shots and that is very important (Aadam, GOG, 05-02-2015).

…what we avoid is being extension of the government. You know that government and politicians are quite clever. They can use you to say even PACSA is supporting this, only to find that this is not the case. So as PACSA we say, where the government is doing well we say so that they are doing well. And when they are not doing well we say no that there is a gap here (Dlomo, PACSA, 26-03-2015).

The participants question the neo-liberal understanding of supposed partnership between state, the private sector and NGOs/FBOs. Hence, the issue for some of the participants then is to interrogate the meaning of partnership; the premise under which any form of partnership with government in the task of poverty alleviation and human development is questioned. The question is: what is the real need for and usefulness of such partnership?

Partnership for the sake of partnership, I think is a waste of good money and time. We don't enter into partnership just to be partners for the sake of it. Partnership mean you can actually, shift basic thinking and approaches of doing things. Of course it is in the interest of the state to say, lets partner and then NGOS will enter into those spaces of partnership, and in that process, they marginalize themselves, because they don't actually have power….The whole question of partnership has to be based on a strategic value to that partnership…I am of the opinion that it is a neoliberal slogan that NGOS must partner with government, but the root of that is in what is called the Public Private Partnership. And any research around that will show that the only ones who have ever benefited from such partnership have been the private sector... (Trevor, PACSA, 16-03-2015).

Let me put you in perspective about partnership. In partnership two people or organisation come together, 50-50 percent or 40-60 percent; whatever arrangement you reach. This is partnership. Now when we get to government in Kwazulu Natal, we do not get anything from them, but when there is disaster, poverty relief issues, they come and say we want you to partner with us to solve these issues….Government should be able to look at the organisation in the province and see which organisation works…in uplifting these communities. They should consider these organisation and give them a budget to help them in those important projects…this is proper partnership (Pamir, GOG, 05-02-2015).

Summarily, it can be argued that the above responses indicate an uneasiness on the part of the participants on the concept of partnership and how government themselves understand it. They are quite open to any form of collaboration which allows the FBOs an equal footing at the negotiating table on the question of poverty alleviation and human development in the province. The premonitions here support views in certain literature (Koegelenberg, 1995; Luyt, 2008)

which underscores the tendency of politicians and state officials to use civil society organisation as rubber stamps. It then makes the question on the real meaning of partnership a valid one. Resolving this, and assuring the FBOs that the government in the province has no such ulterior motive to control and use FBOs, can be a way to realising a successful understanding of and engaging in formal partnership between these agents of development in the province.

6.5.3.1 Postscript: Government' Response

Apparently, the government does not see this indictment by FBOs to be a valid one. Asked about their views concerning the above indictments, government key informers' responses indicate that it is not the government's intention to use any NGO or FBO as rubber stamps or to use the organisation's to achieve government's partisan politics agenda. Mr Melusi (Interview, 09-04-2015) is specifically of the view that objectivity of the FBOs is not compromised when government partners with and/or funds them. However, he grants that there may be unfortunate instances when this can happen due to unscrupulous government agents;

> I have not felt it; I have not seen it…because this is what is promoted by our laws and we can't change that…I am also not disputing the fact that if one individual in government…because it does happen that one individual would see an opportunity and would want to exploit that opportunity. I wouldn't want to dispute that…but the law and the prescripts that are there do not allow us to be prescriptive for the benefit of a particular organisation or political party.

Ms Zwide (Interview, 13-04-2015) was also vehement that the government employment ethos does not allow partisan politics and hence the accusation by FBOs, concerning being led to play partisan politics when they partner with government in the task of poverty alleviation and human development in the communities, is false;

> There is nowhere they are asked for their political affiliation…or where they politically belong, it is against our principles of employment that we ask those questions, you know it is just a false statement.

However, on the issue of control, the government participants are of the position that certain amount of control over organisation funded by government may become necessary because of legislative requirements and the demands of the national treasury. They are of the view that this is "the terms and conditions" which has to be considered and which NPOs, NGOs or FBO must agree with if they have to be funded by government;

…the department has been funding, but there has been terms and conditions; in regards to what are your goals, what are your objectives and what you intend to achieve with the funding that you have …and again if the NPO will adhere to the monitoring and evaluation standards of the department (Zwide, 13-04-2015).

Further responses also indicate that the government does not agree that their control (in any way) may clash with the need for these organisations to be objective. They do not also agree that such control may lead to the FBOs being cajoled to play into government's political agenda. Ms Zwide (Interview, 13-04-2015) does not see it as a control as such, but as a way to realise government's proper monitoring of the use of funds. Apparently, NGOs, FBOs, NPOs and CBOs are made aware of this during their registration with the department of Social Development are always made aware of the need for accountability if they are funded by government, hence the need for government to oversee what they do with funds.

6.5.4 COMMUNITY MEMBER'S VIEW ON PARTNERSHIP BETWEEN FBOS AND GOVERNMENT

Responses, to questions posed to community participants concerning their views on possible partnership between FBOs and State, indicate that opinions are divided on the need for such partnership. Some of the participants do agree with the FBOs that it may hamper the work they are already doing; since there is a possibility of political interference which may lead the organisation to be entangled with partisan politics, compromising their objectivity;

I do not see how they can work going forward. As I see it the organisation is doing well on its own; and they are going forward without government. They should continue like that as government is not helping…. So the organisation can go on with what they are doing and let government come in if they can as the way we see it government is not interested in our well-being (Noxolo, Sweetwaters Community, 06-02-2015).

You know government does not partner…there are individuals in the government who have got their own agendas, and they got certain instructions from certain political party (Sphelele, Mkhabhatini Community, 19-03-2015).

However, other participants are of the view that there should be such partnership since the FBOs need help in the work they do in the area of uplifting people's lives in the communities. They call for government's funding to support FBOs;

Government should work closely with organisation like this because this organisation is with the people….Government should work with the organisation and provide the basics to kick off the projects in the community. The finer parts

they must arrange with the organisation in order to help the community (Sammy, Northdale Community, 06-02-2015).

…government and PACSA should work hand in hand, PACSA can get to know the people and relate it directly to the government; there should be no step between government and PACSA. I think that they should have a relationship with the government because they know every challenge we face in the communities (Nondumiso, Edendale Community, 19-03-2015).

Partnership between government and the organisation will be a very good idea… a garden like this will need pumps to get water from the source of water, GOG may not be able to afford this, and it is here that the government funding can play a good role (Haaris, Bombay Heights Community, 06-02-2015)

Further responses reveal community members' belief that partnership (and government's funding of FBOs) will help government, whose role it is to take care of society, to improve on some of its failed or failing strategies in poverty and development alleviation;

Government should provide sponsorship to these kinds of projects. Funding is an important aspect of this partnership. The organisation cannot do all, but it is the responsibility of government to take care of the youth and provide jobs for them. If an organisation like this comes to help, then they should be supported through adequate funding. Policies like RDP can work to help the people, but it needs hands on deck approach and to utilise organisation like GOG to help realise this since it is obvious government and its structures are not functioning properly (Alban, Willowton, 06-02-2015).

You see the good [the organisation] are doing in our communities…without the government help. If they get more funding, it will be much better. If government can fund them…because they can say you at PACSA you know how people are with their difficulties, provide funds, PACSA knows how to deal with the communities. And another thing, we (communities) can sit with the director of PACSA and tell him our problems, but we can't go into the government even if they come they come with people who speak English; those people who can't speak English can't go there. Even when they call these meetings they call it for example at the show grounds, how can you go at the show ground, if you don't have money. I come to PACSA for meetings and I know if I come the money I used to come I will be reimbursed (Nomvula, Edendale Community, 19-03-2015).

6.5.5 HOW STATE AND FBO COLLABORATIVE INITIATIVES CAN BE REALISED

A common thread through the various narratives of government key informers is their implicit and explicit references to the strengths, values and utility of FBO's efforts in the area of poverty alleviation, service delivery and human development in the province. Responses also reveal that

government sees FBOs as having, besides other capabilities, the financial clout which could be deployed in this area. Mr Melusi (Interview, 09-04-2015) is very positive about this;

> …we have a belief that one organisation might not have the financial muscle but definitely they will have the ability to change the mind set of an individual, to a positive one. One set of organisation can have a lot of financial support so that government can be very much dependent on that; and I have given that example of the American Mormon group…it is a very exciting thing that government is very much dependent on that set up of Christians because they have their own flights, these people own food banks that can supply America for the next two years; and it is not owned by government…they are owned by a church.

It could be concluded from the above is that there is a perception by government that certain FBOs have the ability and financial resources needed for their work in the area of poverty alleviation and human development. It is also clear that the government is aware of certain other FBOs who have other abilities and resources but who need financial support to help them realise their work in the area of poverty alleviation and human development in the province. This then raises the question of determining which FBO has the resources and which has not. Answering this question adequately may make the difference between failure or success of the collaborative initiative of both government and FBOs.

Notably, on the part of the FBOs further responses to questions posed to key informers reveal openness on the part of the FBOs to a partnership which does not intend to exploit the FBOs. The participants articulate that they are willing to avail their expertise to helping government realise adequate and sustainable poverty alleviation and capability development in different communities in the province;

> Does a strategic opportunity exist? Now sometimes it does, in which case we would then partner, for instance, if there is enough popular pressure on say for instance, the local municipality to change its tariff structure; and the municipality does not have the expertise or the skill to develop a system, that can facilitate that, and they are open to exploring every possibility, then we are saying PACSA will be very happy…to make our research capacity available, we would make our IT capacity available…But there has to be the power to change. The role that we see ourselves playing is the role of making available the expertise that we have. We cannot speak for and on behalf of poor people; we would direct the State to say, those that suffer it, should talk about it. But we've got research capacity, we've got other kind of capacities, and we would put that at your disposal. But really there needs to be a conversation between you and those who suffer the problem, because we believe that the best people to input on policy are actually those that carry the burden of bad policy (Trevor, PACSA, 16-03-2015).

Against the background of the above assertion, it can be argued that for a collaborative initiative between government and FBOs to exist, there needs to be openness to a proper dialogue between the two stakeholders. The responses above showcase that indeed both parties can gain a lot in a collaborative effort and partnership. In this, the FBOs can bring their expertise which can help government to ameliorate its failures as established in this study. It is also important to note that contrary to government's respondent view that FBOs have financial clout, most FBOs especially those used in this study depend on donors for financial help. In most cases this is not sustainable because of the issue of donor fatigue (Schneider & Garrett, 2009; Grépin, 2012); and when there are no financial resources coming into the coffers of these organisation, their invaluable work in the area of poverty alleviation, service delivery and human development in the province will definitely fail. It is here that government, who has these resources (which it receives from revenues in form of taxes as conceptualised by Liberalism and as obtained in modern liberal states like the chosen context of this study), can come in to help the organisation with financial resources and funding.

6.6 CONCLUDING REMARKS

This chapter has focused on presenting data and findings from field work research/interviews conducted with 10 key informers in two purposefully selected FBOs; 16 community participants/beneficiaries from different communities; and two key informers in the Kwazulu Natal Department of Social development. The interviews and the responses have focused on ascertaining and answering the main research questions which this study grapples with. The questions themselves emanates from apparent gaps in extant literature on the issue of poverty alleviation, service delivery and human development in the Kwazulu Natal province. Summarily, responses reveal that the hypothesis put forward by this study is valid and is confirmed in many ways by the participants in their various narratives. The next chapter concludes this study; it presents the executive summary of findings and recommendations of this study as emanating from the presentation and discussions of data from empirical research, as done in this chapter.

Chapter 7

SUMMARY OF FINDINGS, CONCLUDING REMARKS AND RECOMMENDATIONS

7.1 SUMMARY OF FINDINGS

This research is interdisciplinary in its approach; it straddles the disciplines of political theory/philosophy, policy and development studies and religion. Focusing on two main models (CA and SiSA), the study probes the nexus between these three broad disciplines and specifically interrogates the role of FBOs as credible social forces in the area of poverty alleviation and development. Notably, the scholarship over the decades both locally (South Africa) and on the African continent have included research on FBOs and although these are relatively new, extensive information is currently available. However, a common limitation within all of the published research and literature is the inadvertent failure to capitalise on link between faith-based organisations and poverty alleviation.

This study contributes to new knowledge in the context of faith-based organisations and their role in society and poverty alleviation. Broadly speaking, the study examines the intersections of state and non-state apparatus in collaborative work with regards to poverty alleviation. Here religion and FBOs are seen as important tools towards ameliorating the situation of poverty. Specifically and uniquely the study examines the role of FBOs in poverty alleviation using two purposefully chosen FBOs within a chosen context – Kwazulu Natal, South Africa. Moreover, the study adopted different research methods and approaches. Firstly, the study leans towards a particular philosophical/epistemological school – Constructivist-Interpretive. Secondly, the study is qualitative in nature and makes an extensive use of data/information in available literature and the empirical data generated from semi-structured interviews (with 28 participants) to elucidate on the subject matter of the research. Summarily, the original contributions of this study include:

1. This study contributes to the political science discourse on the nexus between religion and state. Different conceptualisations of religion and faith are presented. The study's contribution also included proposing a different understanding which does not play deeply into the modernist/secularist dichotomisation of religion and state and their places in society.

2. The study contributes to the development of capability approach especially to the discussion of wellbeing from a communitarian perspective. The data collected contribute to the debates on the capability approach and shared values. This is in the light of criticism of Sen's CA approach as individualistic. Also, this study by utilising the CA for its analysis has contributed to operationalising the CA in the light of the criticisms that the framework is not operationalisable. The study in effect applies the CA empirically and used it to assess and evaluate poverty alleviation and development within a chosen context. The study's contribution also include the use of capability approach to analyse South Africa's political-economic history.

3. This study contributes to the discussion of the ir/relevance of liberal framework for post-colonial Africa. The liberal state is by nature constrained by global market forces, hence the necessity of other social forces to be proactive in the development agenda. This global constrain on the liberal state also means that welfare measures will by nature be inadequate.

4. The study contributes to the political debate on the state in society versus the state centered approach and applied it to the context of South Africa and Kwazulu Natal in particular. The nexus between the role of FBOs as other social forces and the role of state in the context of the study were analysed.

5. The study contributes an alternative conceptualisation of poverty and its causes in South Africa and KZN in particular. The point of departure is the study's adoption of the CA/multidimensional conconceptualisations of poverty and applying it to the context of South Africa and KZN in particular. In this sense, poverty is conceived as capability deprivation enmeshing different aspects. The causes of poverty in South Africa is seen from the structural/marginality perspective – series of discriminatory apartheid laws resulted in a situation in which people found themselves in a situation of capability deprivation (poverty and underdevelopment).

6. The study contributes to the discussion on different poverty alleviation and development strategies as used in South Africa and KZN in particular. The study posits that South Africa's neoliberal economic policy strategies are not addressing the problem of poverty

adequately and hence proposes other strategies aimed at capability building and service delivery.

7. This study contributes to the discussion on the role of religion and FBOs in the affairs of state and in the different public spheres of society. The study's contribution included substantiating the hypothesis that FBOs are credible social forces in the arena of poverty alleviation and development of society. They are by virtue of that conceptualised as "healers" who play an important role in addressing the problem of poverty and development. They become the solace for those whose rights to proper functioning are denied because of shortcomings of neoliberal states. The study's contribution included assessing the issue of proselytism in FBOs' role. The tendency of FBOs to move towards religious bias is real, however collected data in a great extent exonerates the selected FBOs.

8. The study contributes to discussion on how to improve service delivery in Kwazulu Natal by both government and FBOs. The study's contribution also included assessing possibility of partnership between government departments in Kwazulu natal and the selected FBOs. The contribution also included presenting a perspective on how state and FBO collaborative initiative can be realised within the chosen context.

The following report further present the chapter summaries of this research; it looks at the findings, analysis and discussions of what is known on the subject matter of this research.

Chapter One was the introduction to the study and presented the background outline to the research. The chapter outlined the central research problem emerging from the background outline to the research and presented the research hypothesis. This chapter also presented the research questions, the corresponding objectives and also gave reasons for choosing topic. The research methodology and the different methods and approaches adopted in this research were also presented in this chapter. The chapter further noted some of the limitations which a research of this nature has to deal with; some of the identified limitations were both practical and methodological in nature. Finally, this chapter gave a description of the research structure.

Chapter Two focused on review of literature. The chapter looked at the different areas of related literature which includes: literature on religion and state; literature on religion in development;

literature on poverty alleviation and development in South Africa and Kwazulu Natal; and literature on Faith-based efforts in development. Summarily, the chapter probed the assumptions in literature on some of the issues that concerns the present study especially and primarily as it relates to the role of both state and civil society organisations in societies. The chapter further interrogated scholarly discussions so far in developmental and political studies on the role religion and religious actors play in the public sphere.

The chapter noted with dismay that literature thus far have mostly subscribed to and upheld the Enlightenment view that the state is the only legitimate dominant social force tasked with the organisation of society. A view which means that it is only the state that has the hegemony of delivering social services and development to the citizens and hence the work of other social forces for example, civil society organisations like FBOs, in most cases are seen as second best to the effort of state. Conversely, the chapter agreed with the view that indeed religion and faith-based actors can and do possess the ability to be of help in different developmental projects of society including poverty alleviation. Thus the chapter effectively substantiated the need for this study which was to assess effectiveness or otherwise of the role FBOs in poverty alleviation.

Chapter Three presented and discussed the analytical, theoretical and conceptual frameworks that guided the study. The chapter looked at how the current study built on extant literature and further presented the points of departure of the current study from views contained in existing literature. The CA was presented as the analytical and evaluative framework which the study adopted to assess the strategies of the selected FBOs as agents of transformation and conversion mechanisms in poverty alleviation and development.

Leaning towards the CA framework, this chapter further analysed the Liberal-Communitarian debate and subsequently the State-periphery versus State-in-Society approaches in political philosophy. The need to offer a credible critique of the assumptions in literature on the exalted role of the state in society necessitated the interrogation of these political philosophy theories which focus on the said role of state in liberal democracies. The effort was to posit the State-in-Society Approach as the approach that can help understand the role that FBOs and CSOs play in poverty Alleviation and development in liberal societies. Additionally, the last section of this

chapter presented the conceptual frameworks and the clarifications of some of the main terms and concepts which occur both in the title of the study and those encountered later in the study.

Chapter Four stated the societal problem which the current study grappled with which was the issue of poverty within the context of the study and its negative impact on the people. This chapter presents and analyses the problem of poverty and under-development in the socio-political history of South Africa and its negative impact on the country's majority African people. The Chapter noted that extant literature have in one way or the other focused on the root causes of poverty in South Africa. However, they look at the problem from an economic/IC perspective. The Chapter alternatively argues that poverty as found in the geographical context of this study is both structural and multidimensional and can be located in the socio-political history of the country.

Subsequently, the Chapter presented the root causes of poverty as situated in the political history of South Africa. The Chapter explores how people's freedom to achieve various valuable functioning and real capabilities were lost because of historical factors. Further analysis in this chapter led to the conclusion that in South Africa, structural poverty (especially among the majority African people) is a reality caused by a systematic move by the Apartheid government in South Africa to deny people of real capabilities and proper functioning through some debilitating policies. The final sections of the chapter presented a brief poverty trend in the country and the chosen context since after Apartheid. Analysis indicated that in spite of the fact that the democratic government since after Apartheid has put measures to overcome the structural poverty in the country, the problem still persists; a situation which further grounds and validates the need for such a study as this which seeks to find a way of ameliorating the situation.

Chapter Five analysed the policies, social arrangements and poverty alleviation strategies which the South African government has initiated since after the demise of the Apartheid system towards rectifying the problem of poverty and inequality in the country. The chapter focused on understanding poverty alleviation measures concentrating on the need and the different conceptualisations of poverty alleviation. The chapter noted that the adoption of a particular poverty alleviation strategy proceeds necessarily from the way in which poverty is conceived in a particular society. The first problematic clarified in the Chapter concerns the concept of poverty

which the South African government has based their poverty alleviation strategies on since after Apartheid. Secondly, the chapter analysed to what extent such poverty alleviation measures have helped in addressing the structural and multidimensional poverty in the country. Assessment of the effectiveness or ineffectiveness of the available state poverty alleviation strategies was based on the extent they take into cognizance the multidimensional character of poverty in South Africa. Summarily this chapter argued that state-centred efforts at poverty alleviation within the context of the study have generally not met the envisioned success. The chapter further argued that firstly the failure could be blamed on government's adoption of mainly the economic/IC conception of poverty hence its tackling of the problem through the neoliberal economic policy route; and secondly, the failure could also be blamed on poor implementation of the policies at the grassroots, which then calls for intervention by other stakeholders/transformation mechanisms (for example FBOs) with better strategies.

Chapter Six undertook a thematic presentation and analysis of data obtained from the different interviews with the selected FBOs and their beneficiaries and also some government officials in the province working in the area of poverty alleviation and development. Data presentation and summary of findings were done using thematic analysis method and the themes were guided by the key questions of this study and responses by the participants. Also, the analysis was guided by the different theoretical and analytical frameworks adopted for the purposes of this research. The aim was to present and analyse the theoretical, conceptual and analytical themes that emanates from the collected data which answers the questions which the present research grapples with. Attention was also paid to how the generated data relates to, agrees/disagrees with the conclusions found in extant literature and the previous chapters. Notably the analysis in this chapter was buoyed on the thematic analysis ethos, in which background readings is essential in the process of identifying and analysing emerging themes from collected data. The analysis also focused on understanding how the generated data helps fill the gaps identified in literature and subsequently support or not support the hypothesis put forward by this study. Additionally, attention was paid to any new themes that may emerge from the collected data which may relate closely or remotely to the research questions.

7.2 CONCLUDING REMARKS

This study has focused on the significant role faith-based organisations play in poverty alleviation in liberal democracies and on how they can possibly collaborate with government to realise a society in which its citizens acquire the substantive freedom to achieve basic capabilities and functioning. The study is motivated by the need to find ways of improving the situation of deprived capabilities in societies in which government efforts have not really made positive impacts. Notably, poor implementation of government strategies and the issue of moral bankruptcy have led to situations in which people's right to proper living and well-being was denied. This study becomes relevant considering this reality; the study summarily sought to find a way to help ameliorate the situation and the study envisaged that perhaps it is time that the possible role FBOs can play in such a situation be investigated. Moreover, the effort to investigate the possible role that FBOs play in poverty alleviation is in the light of growing interest on the role that religion plays in public life.

Importantly, proponents of FBO initiatives are convinced that FBOs are effective service delivery agents (Johnson, 2008). Hence, this study aimed to contribute to the advancement of the extant body of knowledge on the possible role that FBOs play in responding to societal issues (in this case poverty alleviation). Utilising the CA as an analytical framework, the study assessed certain FBO poverty alleviation strategies in order to ascertain their effectiveness in the area of poverty alleviation. Additionally, the theoretical discussions guiding the study centred on the wider Liberal-Communitarian and State-Centred versus State-in-Society debates on the role of state versus the role of other social forces in society. Subsequently, the study also assessed the possibility and sought to establish ways in which FBO and government collaborative initiatives can assist in poverty alleviation in the chosen context.

Against the backdrop of the previous presentations, analysis and discussions on the subject matter, this study makes the following conclusions in regards to the study's key questions:

- As regards the first research question – that is, ascertaining the availability or otherwise of State pioneered policies, social arrangement and poverty alleviation strategies towards helping people to achieve basic capabilities and overcome the structural poverty in the province – this study finds that efforts have been made by the provincial government to

coordinate the different activities and strategies of the different departments towards poverty alleviation and development, which the government understands demands proper attention. The newly adopted strategies build on the positive outcomes of previous strategies established by the provincial government (including the national government's macro-economic strategies) and effectively replace some of them. Some of the newly adopted policies and strategies include: Operation *Sukumasakhe* - a 5 point plan programme aimed at addressing different issues of poverty and human development; the SLP aimed at a sustainable and holistic/multidimensional poverty eradication and human development; the CNDCP; the HBCCSP and the Welfare Grants. This study then concludes that the Kwazulu Natal provincial government is aware of the problems of poverty and dilapidated development which most household in the province experience especially in the rural areas and townships within the province. The study further concludes that the provincial government understands what the real problem is, as regards the twin problem of poverty and dilapidated development and there are established efforts and strategies which go beyond the national government predominantly macro-economic approach to addressing the issues of poverty and development. It can hence be also concluded that the established policies, social arrangements and poverty alleviation strategies do take into consideration the CA to understanding poverty and development.

- With regards to the second research question which focuses on assessing/evaluating the extent to which established government policies, strategies and social arrangements help in poverty alleviation and human development towards the guarantee of individual freedom and capabilities in the province, the study firstly finds that government neoliberal economic policies have not been effective in tackling the problems of structural poverty and dilapidated human development in the KZN province. Secondly, the study also finds that the established different strategies by the provincial government through its various departments have not been (at least from the beneficiaries' perspectives) effective in guaranteeing individual freedom and capability in the rural areas and townships. The study concludes that the established government policies, social arrangements and strategies have not really met with the demands of the CA to poverty

alleviation and human development. A lot of reasons are given for this failure but mostly boils down to the issue of failed service delivery by government officials at the grassroots implementation level. An important point from the participants' views is their agreement that government is not close to them. Also part of the problem which should not be ignored is the perception that government agents engage in partisan politics which leads to bias in their effort at delivering services to those who need them. This leads this author to conclude that perhaps the government is efficient at the policy development level leading to well-conceived strategies which agree with a CA approach to poverty alleviation and human development. However, at the grassroots implementation level, somehow government structure fails leading to the ineffectiveness of the strategies and the subsequent failed service delivery. Failed service delivery subsequently leads to failed realisation of individual freedom and capabilities and hence poverty and dilapidated development still remains issues in the rural areas and townships, which demands some form of intervention towards ameliorating the problem of implementation in order to make these strategies more effective.

- The third research question focuses on ascertaining what role do KwaZulu-Natal based FBOs play in poverty alleviation and human development? Notably, the research question takes as its point of departure the understanding of FBOs as part of Agency as conceived by the CA. This question is also aimed at challenging popular belief especially by classical liberals of the sole hegemony of the state as agent of social transformation and development. Understanding that state efforts can fail as substantiated in available literature (and as further substantiated by this study); the need of the study is then warranted as it seeks to ascertain whether FBOs can be constituted as credible other social force (agency) playing important role in the area of poverty alleviation and development within the chosen context of KZN.

The study finds that both the selected FBOs (GOG and PACSA) play an important role in the area of poverty alleviation and human development within the province. Findings reveal that the two FBOs have in place different poverty alleviation and human development strategies geared towards the realisation of people's proper functioning especially in the different areas in which they work. On the GOG side, two main broad

approaches exist: the first main approach focuses on the management of disasters and offering different disaster relief services; while the second approach is an integration of different strategies aimed at sustainable and capability building poverty alleviation and human development in the province (operation dignity). Findings also suggest that PACSA, in its effort to help ameliorate the situation in which state strategies in the area of poverty alleviation and human development have failed, also employ two main broad approaches: Accompaniment of self-organised CBOs and PACSA's Research and Advocacy Strategies. Accompaniment of the self-organised CBOs is mainly in the form of process facilitation aimed at certain issues which the communities face including: youth development, unemployment, poor service delivery, *et cetera*. The second broad strategy is an introspective one which PACSA does in its own name in order to tackle inequality and poverty in the society realised through their engagement in poverty and livelihood research and engaging in advocacy and building of public social consciousness.

This study then concludes that the selected FBOs play important role in the area of poverty alleviation and human development in the province. It can be further concluded that considering the different strategies these FBOs have established and implemented within the context, it is safe to say that FBOs in the province do play important role of ameliorating state failures in the area of poverty alleviation and human development. Their efforts substantially lead to the conclusion that the FBOs do help people within the context to realise their basic capabilities. It can then be further concluded that the FBOs constitute credible other social force in the arena of poverty alleviation and human development in Kwazulu Natal and should be recognised as such.

- The fourth research question focuses on assessing the effectiveness or otherwise of the selected FBOs strategies in helping to guarantee proper functioning (healing) among those whose state efforts have failed. Also, the effort here is crucially to ascertain the veracity of the thesis of this study on the effectiveness or otherwise of FBOs as other social force/agency in the area of poverty alleviation and development in modern states. The assessment comprises of both the views of the key informers of these two FBOs and the views of the community members who are beneficiaries of these numerous poverty

alleviation and human development interventions. On the side of GOG, findings reveal key informers optimism that in spite of some constraints (mostly financial), their strategies are (and have been) quite effective. The assessment by the beneficiaries of GOG's interventions reveal that the poverty alleviation and human development strategies of this organisation has apparently made and is making real positive impacts on the lives of the people in these communities. Also on PACSA's side, key informers are very positive that their strategies are really effective in helping to ameliorate the failures of state in the area of poverty alleviation and human development in the province. They also acknowledge some constraints to the work they do which bothers on both finance and the difficulty of changing people's mind-set as regards the real cause of the structural poverty they suffer. However, findings also reveal that PACSA's beneficiaries are generally happy that the organisation through their strategies has been successful in transforming their lives in many ways especially in the area of human development thus helping in realising their basic functioning and capabilities.

Against the backdrop of the above findings, this study concludes that the selected FBOs in spite of some constraints have met with lots of successes in the area of poverty alleviation and human development in the province. This conclusion further substantiates the conclusions derived from the third research question – the FBOs through their strategies have been effective in realising the basic functioning of people and their capabilities and thus constitute credible other social forces in the arena of poverty alleviation and human development in Kwazulu Natal province. They have been effective in ameliorating (healing) the failures of state thus agreeing with the thesis of this study.

- The main objective of the fifth (and last) research question has been to establish ways in which FBOs and government collaborative initiative can assist in poverty alleviation and human development in the province. The question specifically focuses on the possible role FBOs (as established credible social forces/agency) can play as partners of government in the project of realising individual freedom and capabilities through collaboration in the area of poverty alleviation and human development in the Kwazulu Natal Province. On this, findings reveal that general perception among participants is their agreement with the liberalist position (and indeed the state-periphery theory) which

views the state as having the hegemony of being the sole actor in the society's arena of development. There is an understanding that in spite of the fact that other social forces like the FBOs do play important role in development, the onus is still that of the state to take the lead in establishing the necessary means to actualising people's real functioning in society. On their part, the FBOs see their role as distinct from that of state; they see their role as that of making change in the lives of people affected by all forms of social inequalities. Apparently, their motivating agenda is humanitarian and based on the need to bring dignity to all humankind and create a society functioning individuals.

Subsequently, it would seem as if the government, although recognising the important role FBOs play, sometimes relegates this role as belonging to the spiritual realm. And related to the issue of spirituality which is linked to faith/religion and FBOs, findings also reveal that, against some scholars' belief that the role of FBOs should be limited in the public sphere because of the possibility of proselytising; the selected FBOs in the province in their effort at poverty alleviation and human development have not shown any of such tendencies. Beneficiaries are adamant that the FBOs have in no way shown religious bias (or the dominance of spirituality) in their role and work in poverty alleviation and human development in their communities. Hence, participants are of the view that the role FBOs play should not be ignored – they believe that a collaborative effort between FBOs and government is desirable towards an effective result in the area of poverty alleviation and human development in the province.

Further findings suggest that there is no official partnership between the selected organisations and government in the province in the area of poverty alleviation. It would appear that there are lots of scepticism and premonition against the whole understanding of possible partnership between the FBOs and government. FBO participants are particularly wary of being used by government as "stamp" to their political whims.

Against the backdrop of the above (and with reference to one of this research's theoretical framework), this study concludes that against the SiSA view that there exists a friction between the state and other social forces competing for control in certain arenas of society; the government in the province is not seen as competing with FBOs in the task

of poverty alleviation and development. Rather, the government is still seen as having the sole role of providing services towards poverty alleviation and development. It can also be concluded that as it stands there is no official collaborative effort between the two stakeholders. This may be as a result of reluctance of government to see FBOs as possible partners in the public sphere; rather their effort is seen from a spiritual dimensional perspective. It can also be as a result of FBOs premonition against government's real agenda in a supposed partnership. From this, the study concludes that the government in the province is possibly still subscribing to the Liberalist position on the peripheral role other social forces should play in society's public arena. And on the part of the FBOs, the premonition weakens any proactive move to collaborate with government even when they do really need the help of government in their projects (at least financially).

7.3 RECOMMENDATIONS

Against the backdrop of this study's findings and conclusions and considering the need to address some of the fundamental issues enunciated in the research, the following policy recommendations are made:

7.3.1 RE-CONCEPTUALISING POVERTY/POVERTY ALLEVIATION MEASURES BY STATE

Analysis in this study showcase that the government in the province has followed in the footstep of the national government in implementing the macro-economic policies and has indeed gone further to establish other sustainable livelihood programmes to tackle the problem of poverty and underdevelopment in the province. This is a welcome move and one which needs to be emboldened. This study recommends that an integration of both macro-economic policies and well-conceived and planned sustainable livelihood programmes are necessary to realise effective poverty alleviation and human development in the province. Poverty should be more broadly conceptualised to include other forms of deprivation which are not economic. This will lead to a subsequent adoption of a multi-dimensional strategy which includes a mélange of macro-economic policies, the welfare system and sustainable livelihood programmes towards ameliorating the situation.

Furthermore, poverty has been linked severally with unemployment and in spite of the good intention of establishing different macro-economic policies, most of which have been geared

towards providing employment, the problem still persists. This study then recommends that more planned sustainable livelihood programmes by government can help to overcome the issue of unemployment and provide means of sustainable livelihood for the people leading to the realisation of real capabilities and functioning for these people. This recommendation is substantiated by the view that solely relying on macro-economic policies as most state-centered approaches in modern democracies (including South Africa) have done may not yield the needed positive result to ensure people's substantive freedom to achieve real capabilities. The assessment done shows that the real capability building strategies are those planned towards sustainable livelihood – to give people a long term means of sustenance. It is against this backdrop that this study recommends that government should establish more innovative strategies and projects (examples of operation *Sukumasakhe* and the SLP) in the communities. Moreover, government in the province should follow the example of the strategies of the FBOs, and establish projects like gardens, farms, housing projects, skill acquisition projects, human support services, schools (also establishing bursaries), youth development facilities, recreational facilities, *et cetera*. This study envisages that these practical strategies and projects are germane to ensuring that the main problem of deprivations and denied capabilities will be addressed.

7.3.2 TOWARDS EFFECTIVE IMPLEMENTATION MECHANISM OF STATE'S EFFORTS

Considering the fact that state's poverty alleviation strategies have failed as a result of poor implementation, there is need for an urgent restructuring and re-alignment of government structures to enable efficient implementation of established poverty alleviation strategies. This study then recommends that the government in the province should consider seriously and develop new policies and measures towards offsetting the inefficiency of its agents at the grassroots level. The analysis in this study substantiates this recommendation since as it stands even though the government has done much in order to address the twin problems of poverty and underdevelopment in the province, little progress seems to have been made. Communities and townships in the province still complain of failed service delivery and mostly point accusing fingers at certain government departments and the councilors in their area who they see as resident service providers. Notably, as government participants indicated the government has started working towards this hence the establishment of the so-called "War Rooms" to help ensure the effective implementation of government strategies towards helping the poor in the

communities. However, this should be taken more seriously and this study recommends that the War Rooms should be tasked with helping to implement government policies in their areas. This study also recommends that government restructuring should establish a monitoring office to oversee that the policies developed are properly implemented. Follow up visits by this monitoring structure are needed in order to make sure that the services did reach those it was meant for in the communities and townships.

Furthermore, government bureaucracy has been identified as a problem hindering proper poverty alleviation interventions in the communities by government. Notably community members complain that the DSD in most cases does not take cognisance of the urgent need for poverty alleviation and service delivery interventions in the communities. It is understandable that government has to carry out its task following certain bureaucratic rules; however this should be balanced by sensitivity to the plight of the poor in the communities whose dire situations demand urgency of interventions. This study hence recommends that the DSD establish emergency services in their offices or hotlines to respond to needs of the poor in the communities as quickly as possible. This office can be a form of SOS response office in the DSD which brackets aside all forms of red-tapism and have set out mechanisms which it utilises in immediate and effective response to needs of the poor in the communities. This will be another way of realising effective implementation of government strategies in the communities.

Partisan politics has also been blamed for the failed government service delivery. Community participants decried the fact that some government agents play partisan politics and are not ready to provide services to areas which in the previous election did not vote for the governing party. Government participants did deny this allegation; however, it is imperative to recommend that maybe part of the restructuring and re-alignment of government agents should consider hiring experts in the field of poverty alleviation, human development and service delivery to man the departments and offices which have to deal with the poor and needy people in the communities. This author believes that part of the problem which necessitated the community respondent's criticism is as a result of the cadre-deployment tactic used by the governing party; hence, this study recommends that using objective experts (and not cadre-deployed government officials) in the field to reach those who need government interventions is imperative. And perhaps this is where the role that FBOs and indeed other NGOs in the province can play becomes central.

7.3.3 THE NEED TO ACKNOWLEDGE AND UTILISE THE POSITIVE ROLE FBOS PLAY

As already stated, this study is unique as it specifically assesses the link between FBOs and poverty alleviation especially within the chosen context, an area which extant literature have inadvertently failed to capitalise on. The stated hypothesis which the study's analysis has substantiated is that indeed FBOs initiatives are effective in healing (helping to realise people's substantive freedom to achieve real capabilities and functioning) and ameliorating the failures of state apparatuses and can be considered as worthy partners of government in the area of poverty alleviation and development. Against this backdrop, this study recommends that the state should consider more seriously the undeniable positive role FBOs play in the area of poverty alleviation and development in the province and to find ways to deploy FBO initiatives and facilities to ameliorate the failures of government in the said area. This can be realised through the development of policies and white-papers which can facilitate the inclusion of FBOs as credible partners in the work government do in the area of poverty alleviation and development. The policy document on inclusion of FBOs should consider stipulating the role the FBOs are expected to play and how government intends to help facilitate that role.

Moreover, from the responses of the government key informers in this study, it can be deduced that it is the view of government that FBOs have the financial clout to establish and sustain poverty alleviation programmes. This may or may not be the reality but from the responses of the FBOs key informers it is clear that the organisations do need financial help to realise some of their poverty alleviation projects. The beneficiaries also agree with the fact that there are lots to be done by the FBOs and they feel government should come along and help through funding. This study then recommends that government, who has these resources which it receives from revenues in form of taxes as conceptualised by Liberalism and as obtained in modern liberal states like the chosen context of this study, should draft policies which will make it easier to include FBOs in the budget of the province since their work is undeniably crucial and needed.

Sequel to the above, this study further recommend that it is imperative to establish formal means and channels for engagement and dialogue to foster state and FBO relations and to create the possibility for meaningful and strategic partnership in the area of poverty alleviation and development in the province. This will help to offset the premonitions of both stakeholders against each other. In this, the government after dialogue and closer relationship can begin to

understand the real positive role (which is beyond spiritual) the FBOs are doing in the area of poverty alleviation and human development and can make ways of deploying FBO utilities in the said area. This formal means of engagement can also serve as an avenue in which FBO dissatisfactions with and premonitions against government can be aired and addressed. This study envisages that this will further help overcome the issue of suspicion against possible partnership between the two stakeholders. Moreover, in this, the real meaning which the two stakeholders attach to the concept of partnership can be clarified and the role(s) which each stakeholder can play be explicitly delineated.

7.3.4 THE NEED FOR OPENNESS AMONG THE STAKEHOLDERS TO POSSIBILITY OF PARTNERSHIP

The findings and analysis in this study have established that indeed both Government and FBOs have a lot to gain from any possible collaborative effort or partnership. However, it can be deduced from the analysis in this study that FBOs premonition against state's ulterior motive in any possible partnership is a hurdle to overcome if such needed partnership will be realised. It can be argued that for a collaborative initiative to exist there needs to be openness to a proper dialogue between the two stakeholders. Hence, this study recommends that any possible collaborative effort should take into consideration ways of getting both government and FBOs to change their perceptions (or at least to temporarily suspend such perceptions) of each other and focus on the real need of partnership; which is to help the two stakeholders to realise their mutual desire to help in the area of poverty alleviation and human development in the province.

Also, this study recommends that, any proposed partnership should be clearly conceptualised and the roles for the different partners clearly delineated. For this to happen there should be willingness and show of good faith among the FBOs towards government and vice versa. It is granted that politicking evidently is part of public officers' practice and there is a tendency among political agents to manipulate or exploit CSOs and indeed FBOs to their own whims. This author is of the view that this should not be a deterrent obstructing or impeding FBOs possible acceptance of government's gesture towards partnership in the area of poverty alleviation and development in the province. However, the FBOs should learn to stand their ground and make their wishes and demands clear through some proper channels such as established formal means of engagement between government and FBOs as proposed in the previous recommendation.

7.3.5 TOWARDS IMPROVING GOG'S STRATEGIES AND EFFORTS

There is no denying the fact that GOG has done great work in the area of poverty alleviation and human development in the province. Their projects established in townships and rural areas around the province have helped to boost people's capabilities and substantive freedom to achieve real functioning. However, this study firstly recommends that GOG's management should see to it that their workers, collaborators and even beneficiaries are better incentivised. This recommendation is grounded on the fact that some of the workers/beneficiaries pointed poor incentives as part of the constraints to GOG's interventions in their communities. Understandably, limited funds available to the organisation may be the main issue here, however, it is important then that the organisation plan their projects better to manage the scarce resources they have but at the same time try and balance this with giving their workers/beneficiaries proper incentives. Related to this is the fact that, observing some of the projects in the communities, this author cannot but notice that some of them are small-scale projects geared to help few households in the communities they are established. Again, lack of funds may have made this necessary. This study recommends that this calls for a better planning mechanism and the escalation of any process through which the organisation generate funds for their projects. Thus this study maintains that partnership with government is really important for this organisation towards realising this. It is crucial to note that the participants in this organisation acknowledge the ability of state to provide funds as controller of resources in a modern democracy like South Africa. This begs the question on why not capitalise on this view about government and its role, and solicit funds to enable the organisation to be more efficient and to develop bigger projects towards capability building in the communities and townships GOG work. Hence the recommendation, that the organisation be more open to any possible help from government, becomes crucial.

7.3.5.1 Addressing Possible Religious Bias

Literature analysis especially in the work of Desai (2008) underscores some notable religious bias in the work that GOG do in disaster management especially during the 2008 xenophobic attacks in the country. The current study could not fully substantiate this claim as community beneficiaries to their poverty alleviation interventions debunked any of such accusation, asserting that GOG is very objective in the work they do. According to these participants there has not

been any noted incidence of religious prejudices exhibited by the organisation and its workers. However, interaction with the key informers in the organisation and some of GOG's collaborators reveals that most of these members of staff are Muslims. This makes the author to wonder to what extent religious bias influences the employment of their key staff members and collaborators. It is important to underscore that in spite of the fact that the employed workers may indeed be carrying out their jobs efficiently, such staffing which showcase a kind of religious bias may well be playing into the accusation that the organisation is religiously biased. This study then recommends to the organisation that employment policies should be made clearer and there should be transparency in the employment process. Observably, from the outside, the organisation (especially its foundational office in Pietermaritzburg) looks like it is closed in on itself and their work opaque and this was the impression this author got before meeting and interacting with its members of staff. Evidently, GOG is now an FBO with an international clout; it is important then that the organisation establish ways of openly showcasing what the organisation is all about and what they do. This study then also recommends that perhaps the organisation should schedule open door events in which the general public can come in to understand the real work the organisation is engaged in and to emphasise that they are an open and transparent organisation. In this, they should also be able to explain to what extent religion influences what they do in the organisation.

7.3.6 TOWARDS IMPROVING PACSA'S STRATEGIES AND EFFORTS

The general feelings concerning the work of PACSA in poverty alleviation and human development within the area in the province the organisation has focused have been positive. Notably this organisation is doing a tremendous work and has become the advocacy channel through which those deprived of capabilities in different communities have voiced their dissatisfaction with government. There is then no denying the fact that the organisation in recent times has transcended the main ethos which informed its foundation and has really made positive impact in people's lives. However, notable PACSA is an organisation which has come to understand itself as confined to a particular area in the province. Related to this, some community participants asserted that part of the constraints they noted with PACSA's work is the fact that they deal with CBOs who then has to deal with individuals in communities. They asked

that PACSA be more hands-on involved with communities, households and individuals and not to leave it only for their CBO partners.

The real question then is: what is the real hurdle preventing the organisation to grow beyond the confines of their projected area of jurisdiction and to have means of reaching communities and households rather than working through CBOs. Notably, according to some of their key informers expanding to other parts of the province and the country will mean that the organisation be "overstretching" since it has limited personnel and resources. This assertion is granted, and it may also be that the organisation does not see itself as going beyond its foundational purview (as a Pietermaritzburg FBO). However, considering the important work the organisation is doing, in the area of poverty alleviation and human development and the need that this extends to other millions of people in the province who may need such interventions, this study recommends that PACSA should consider seriously the need to expand and to have a better way of reaching other areas and households in the province which really need their help.[48] To realise this may need the organisation to re-conceptualise itself and what the organisation stands for (as they have evidently done in the self-introspection that led to the substantial name change). In the instance that the debilitating factor to the organisation's possible expansion is funds and personnel, it will demand that the organisation be open to any possible way in which government (with resources) can help as previous recommendation has asserted.

Additionally, views expressed by certain participants point to the fact that they will appreciate some kind of incentives from PACSA. According to these participants, joggling their personal affairs (menial jobs most times) and the process facilitation meetings and community outreach/interventions have been quite demanding. Also they asked to be helped with some gadgets like laptops, tablets, cameras and other recording gadgets to facilitate their work in the communities. This study then recommends that PACSA should perhaps consider some form of remuneration for the leaders of their CBO partners. It is understandable that their work is

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[48] The author acknowledges that this may be problematic for the Organisation because of issues of specialisation (the organisation's stated area of expertise, which may not be applicable everywhere in the province) and the stated issue of overstreching. Notably, during interviews, certain key informers assert that PACSA do work and partner with other organisations (wherever they are) whose ethos agree with theirs. This study also then suggests that it is important that such collaboration be intensifiied; perhaps this will help in filling any possible gap/constraint in PACSA's efforts.

supposed to be voluntary, however some form of incentive will always go a long way in motivating these individuals to devote more of their times to the task at hand. Also, the plea for working gadgets is also genuine and this study suggests that the organisation look into this concern from their CBO partners. Understandably addressing these issues may mean that PACSA find other ways of fund raising in order to help these youths who work with them. The funds can also be used to establish skills acquisition and other training centres to help capacitate these youths to be more skilled in the fight for social justice as PACSA does.

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INTERVIEWS

a) Face-to-Face interviews with Government Key Informers

Interview with a senior manager at KZN Department of Social Development, 09 April 2015.

Interview with a research specialist at KZN Department of Social Development, 13 April 2015.

b) Face-to-Face interviews with GOG Key Informers

Interview with a senior administrator at Gift of the Givers Pietermaritzburg Headquarters, 05 February 2015.

Interview with a social worker at Gift of the Givers Pietermaritzburg Headquarters, 05 February 2015.

Interview with a clerical administrator at Gift of the Givers Pietermaritzburg Headquarters, 05 February 2015.

Interview with a member of staff at Gift of the Givers Pietermaritzburg Headquarters, 05 February 2015.

Interview with an operations manager at Gift of the Givers Pietermaritzburg Headquarters, 05 February 2015.

c) Face-to-Face Interviews with GOG Beneficiaries

Interview with a community beneficiary of Gift of the Givers' Bombay Heights Pietermaritzburg garden project, 6 February, 2015.

Interview with a community beneficiary of Gift of the Givers' Bombay Heights Pietermaritzburg garden project, 6 February, 2015.

Interview with a lady living in Northdale community and beneficiary of Gift of the Givers' Bombay Heights Pietermaritzburg garden project, 6 February, 2015.

Interview with a community member and beneficiary of Gift of the Givers' Sweetwaters bead making, community center outreach and community garden projects, 6 February, 2015.

Interview with a beneficiary of Gift of the Givers' Sweetwaters bead making, community center outreach and community garden projects, 6 February, 2015.

Interview with a community member working at Gift of the Givers' Sweetwaters community center outreach focusing on support of people with social issues, 6 February, 2015.

Interview with a beneficiary of Gift of the Givers' Carpentry projects at Willowtown Pietermaritzburg, 6 February, 2015.

Interview with a beneficiary of Gift of the Givers' auto-mechanic project at Willowtown Pietermaritzburg, 6 February, 2015.

d) Face-to-Face interviews with PACSA Key Informers

Interview with a process facilitator at PACSA's Pietermaritzburg office, 25 February, 2015.

Interview with a process facilitator at PACSA's Pietermaritzburg office, 26 February, 2015.

Interview with a process facilitator at PACSA's Pietermaritzburg office, 27 February, 2015.

Interview with a process facilitator at PACSA's Pietermaritzburg office, 27 February, 2015.

Interview with a senior director at PACSA's Pietermaritzburg office, 16 March, 2015.

e) Face-to-Face Interviews with Beneficiaries of PACSA

Interview with a community member working with a CBO organisation working under PACSA in Imbali, Caluza and Eastwood Townships Pietermaritzburg, 19 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in the Mkhabhatini Area, 19 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in the Greater Edendale Area, 19 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in the Sweetwaters Community, 19 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in France Township Pietermaritzburg, 19 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in Imbali, Township Pietermaritzburg, 19 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in the Kwanxamalala Area, 20 March, 2015.

Interview with a community member working with a CBO organisation working under PACSA in the Sweetwaters Community, 20 March, 2015.

APPENDIX 1

GATE KEEPER'S LETTER (KWAZULU NATAL DEPARTMENT OF SOCIAL DEVELOPMENT)

social development
Department:
Social Development
PROVINCE OF KWAZULU-NATAL

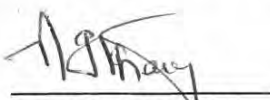|		
FAX	: 086 548 5114	OFFICE OF THE HEAD OF DEPARTMENT
Telephone/ Ucingo /Telefoon	: 033 264 2269	208 Hoosen Hafejee
Enquiries / Imibuzo / Navrae	: Z.J. Mchunu	**PMBURG**
E-mail	: nokuthula.khanyile@kznsocdev.gov.za	2200

Mr Paul Sunday Chinazo Onwuegbuchulam
University of KwaZulu- Natal
Political Science _ School of Social Sciences
Private Bag x 01 Scottsville
Pietermaritzburg
3209

PERMISSION TO CONDUCT RESEARCH IN THE KZN DSD INSTITUTIONS

Your application to conduct research entitled:" Where Faith is a healer? Assessing organizations' strategies and their partnership with Government towards Poverty Alleviation Case study of Pasca and Gift of the Givers KwaZulu-Natal (South Africa)", in the KwaZulu-Natal Department of Social Development has been approved. The conditions of the application are as follows:

The researcher will:
a) Make all the arrangements concerning the research and interviews
b) Must ensure that the programmes of the department are not interrupted;
c) Ensure that the department is not identifiable in any way from the results of the research;
d) Ensure that a copy of this letter is sent to the relevant officials that will participate in the research;
e) Ensure that the research interviews will be limited to the sites and official proposed and approved by the Head of Department. Please note that officials to be interviewed are under no obligation to participate and or assist you in your investigation;
f) Ensure that upon completion of your research, a brief summary of the findings, recommendations or a full report/ dissertation/ thesis must be submitted to the department. Kindly address these to the HOD, Private Bag x 9144, Pietermarizburg, 3200.

2/3/2015

MS N.G. KHANYILE   **DATE:**
HEAD OF DEPARTMENT: SOCIAL DEVELOPMENT

Gift of the Givers
F O U N D A T I O N

11 September, 2014

The Humanities and Social Sciences
Research Ethics Committee
University of Kwazulu Natal,
Pietermaritzburg

Dear Sir/Madam

RE: LETTER OF APPROVAL TO CONDUCT PROPOSED PhD RESEARCH WITH OUR ORGANIZATION

This letter serves to inform the University of Kwazulu Natal Research Office that our Organization is aware that Mr. Onwuegbuchulam Sunday Paul C. wants to carry out the proposed PhD research titled: **Where Faith is a Healer? Assessing Faith-based Organizations' Strategies and their Partnership with Government towards Poverty Alleviation Case Study of PACSA and Gift of the Givers in KwaZulu-Natal (South Africa),** with our Organization.

Having read his letter of introduction and explanation of the aim of this proposed research, we do believe it has relevance and can indeed help generate knowledge on how to improve practice, inform policy and extend theory in the field of work we do. Hence, we support the conduct of this research in this Organization and we are willing to assist the researcher with the necessary help that he will need to generate the data needed for the proposed study.

We are aware that this proposed research involves recruiting the staff of this Organization for the purpose of conducting interviews in order to generate data and information on the work we do. We also understand that the data of information collected from individuals (our staff) will be done with duly informed consent from the participating individuals and that Organization members can refuse participation with no negative consequences for said individual.

Thanks

Yours sincerely,

Dawda

"Best Among People are those who Benefit Mankind"

Tel: 0800 786 777, +27 (0)33 345 0163
Fax: +27 (0)33 394 3780, +27 (0)33 342 7489
Email: info@giftofthegivers.org, **Web**: www.giftofthegivers.org

NPO: 032-031
PBO: 930018993

11 September, 2014

The Humanities and Social Sciences
Research Ethics Committee
University of Kwazulu Natal,
Pietermaritzburg

Dear/Sir

RE: LETTER OF APPROVAL TO CONDUCT PROPOSED PhD RESEARCH WITH OUR ORGANISATION

This letter serves to inform the University of Kwazulu Natal Research Office that our Organisation is aware that Mr. Onwuegbuchulam Sunday Paul C. wants to carry out the proposed PhD research titled: **Where Faith is a Healer? Assessing Faith-based Organisations' Strategies and their Partnership with Government towards Poverty Alleviation Case Study of PACSA and Gift of the Givers in KwaZulu-Natal (South Africa),** with our Organisation.

Having read his letter of introduction and explanation of the aim of this proposed research, we do believe it has relevance and can indeed help generate knowledge on how to improve practice, inform policy and extend theory in the field of work we do. Hence, we support the conduct of this research in this Organisation and we are willing to assist the researcher with the necessary help, within reason, that he will need to generate the data needed for the proposed study.

We also understand that the data of information collected from individuals (our staff) will be done with duly informed consent from the participating individuals and that Organisation members can refuse participation with no negative consequences for said individual.

Thanks

Yours sincerely,

MERVYN ABRAHAMS
PACSA DIRECTOR

INFORMED CONSENT LETTER

University of KwaZulu Natal
Private Bag X01, Scottsville 3209
Pietermaritzburg
South Africa

05 August, 2014

Dear Respondent

My name is Sunday Paul Chinazo Onwuegbuchulam (213525421). I am a PhD candidate studying at the University of KwaZulu-Natal, Pietermaritzburg Campus. The title of my research is: **WHERE FAITH IS A HEALER? ASSESSING FAITH-BASED ORGANISATIONS' STRATEGIES AND THEIR PARTNERSHIP WITH GOVERNMENT TOWARDS POVERTY ALLEVIATION CASE STUDY OF PACSA AND GIFT OF THE GIVERS IN KWAZULU-NATAL (SOUTH AFRICA).** The aim of this study is to investigate the role of Faith-based Organisations in poverty alleviation and human development in Kwazulu Natal and their ability to partner with government in this essential project.

I am interested in interviewing you so as to share your experiences and observations on the subject matter. Participation in this research project is voluntary. You may refuse to participate or withdraw from the research project at any stage and for any reason without any form of disadvantage. There will be no monetary gain from participating in this research project. Confidentiality and anonymity of records identifying you as a participant will be maintained by the International and Public Affairs Cluster, School of Social Sciences, at the University of KwaZulu-Natal. The record as well as other items associated with the interview will be held in a password-protected file accessible only to myself and my supervisors. After a period of 5 years, in line with the rules of the university, it will be disposed by shredding and burning.

It should take about 30 minutes to complete the interview. If you agree to participate please sign the declaration attached to this statement

I can be contacted at: School of Social Sciences, University of KwaZulu-Natal, Pietermaritzburg Campus, Scottsville, Pietermaritzburg.
Email: 213525421@stu.ukzn.ac.za.
Cell: 084 6610 197

My supervisor is Dr Khondlo Mtshali who is located at the School of Social Sciences, Pietermaritzburg Campus.
Email address: Mtshalik@ukzn.ac.za
Telephone number: +27332605892

The Humanities and Social Sciences Research Ethics Committee contact details are as follows:
Ms. Phumelele Ximba, University of KwaZulu-Natal, Research Office,
Email: ximbap@ukzn.ac.za,
Phone number: +27312603587.

Thank you for your contribution to this research.

DECLARATION

I……………………………………………………………………… *(full names of participant)* hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire. I understand the intention of the research. I hereby agree to participate.

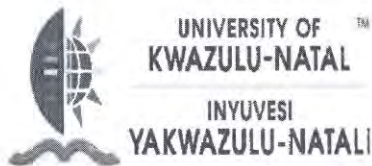I consent / do not consent to have this interview recorded (if applicable)

SIGNATURE OF PARTICIPANT   DATE

  .……………………………………………………………………………………

APPENDIX 5

ETHICAL CLEARANCE LETTER

UNIVERSITY OF ™
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

21 January 2015

Mr Sunday Paul Chinazo Onwuegbuchulam 213525421
School of Social Sciences
Pietermaritzburg Campus

Dear Mr Onwuegbuchulam

Protocol reference number: HSS/1659/014D
Project title: Where faith is a healer? Assessing faith-based organizations' strategies and their partnership with Government towards poverty alleviation case study of PACSA and Gift of the Givers in KwaZulu-Natal (South Africa)

Full Approval – Expedited Application

In response to your application received on 8 December 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr Khondlo Mtshali
Cc Academic Leader Research: Professor Sabine Marschall
Cc School Administrator: Ms Nancy Mudau

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snymanm@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za

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251

APPENDIX 6

CLUSTER OF INTERVIEW QUESTIONS

a) First Cluster of Questions: Key Informants in Kwazulu Natal Department of Social Development

- According to the Departments latest Annual Plan document (2013), one of the items in the Ten Point Plan is "Integrated poverty eradication strategy". Can you explain more on this?

- So far, what has been the Department's effort at realizing the "Integrated Poverty Eradication Strategy? How are initiatives and projects selected and maintained and what impacts on people's lives and values have Department envisaged? Do the strategies help in empowering and helping people realize their capabilities?

- In the same Annual Plan Document (2013), HOD Nkosi affirms that working together with various sections of the Kwazulu Natal Society remains a key strategic anchor for the Department to ensuring that social development goals are realized. Can you comment and elaborate on this?

- Working together means partnership. What does your office think about the role that civil society for example Faith-Based organisations can play in partnership with your Department in the effort at realizing the intention of the Ten Point Plan towards Integrated poverty eradication in the Province?

- In the strategies you have put in place towards integrated poverty eradication, have you engaged faith-based organisations? How are they helping the government in the task of helping people to realize their capabilities? Would you say there is a good partnership between government and faith-based organisations in the province? Can you elaborate with examples?

b) Second Cluster of Questions: Selected Faith-Based Organisations in Kwazulu Natal Province

- It could be said that helping people in need and generally working towards the healing of the destitute situation of people is a concern for your Faith-Based Organisation. How does your Organisation work towards realizing this important concern? Please may you elaborate with examples of strategies and projects?

- How do the projects empower the people towards realizing their capabilities and substantive freedom to achieve their values in life? Are recipients consulted? Are they allowed to participate in the planning and execution of these strategies? Are they trained to take projects in their own hands to support cooperation and empowerment?

- Can you give me your Organisations view on the effort of Government in poverty alleviation and social development in the Province? What areas do you think needs improving on towards realizing people's capabilities through an effective poverty alleviation strategy?

- It has been established by other researchers that partnership between government and Faith-based Organisation like yours is helpful towards social development. Can you comment on this? Would you say there is a formal partnership between government and your organisation in the province towards Poverty Alleviation and human development?

- In case of a possible partnership, what future roles would your Organisation envisage you will play and what roles would you expect the government to play towards realizing poverty alleviation and human development in the province.

c) Third Cluster of Questions: Beneficiaries of FBO poverty alleviation strategies in the Province

- Can you tell me about yourself and the poverty situation and the social service needs (even that of your community) to which you needed intervention?

- What help did you receive from (particular FBO), can you explain how you or your community got to be given this help?

- Do you feel that it is their job to provide you with these poverty alleviation interventions? How do you or your community come to have an engagement with these FBO? Are they also helping in other projects in the community and do they also inform you about government duties to you as citizens?

- Where you consulted by the FBO before planning and implementing this/these project(s) to help you or your community towards alleviating your poverty situation?

- Does the planning and execution of this project consider your aspirations, values, and freedom to achieve them?

- In the planning of this/these project(s), did the FBO take into consideration the resources, local structures related to what you or your community value and worked towards using that to help alleviate your or your community's situation?

- Do you or your community feel the FBO intervention considered the real need and capabilities that you or your community have, the planning and implementation of this intervention?

- What can you or your community say about the help you received? Does it offer you the ability to achieve your values towards a long term aim or was it just a quick fix? Is it effective? How can you rate these poverty alleviation strategies? Is it materialistic only or does it include non-materialistic values? Is it a balance of both?

- How can you say the help you received have empowered you or your community towards living the valuable lives that you desire and realizing your true opportunities?

- What can you say about government/FBO partnership do you feel the help you received took into consideration the help of the other institution? Do you think there was a complementarity of both institutions in the intervention you or your community received?