

**THE ANGLICAN CHURCH AND POVERTY IN TANZANIA: A
REVIEW OF DEVELOPMENT PROGRAMMES IN THE DIOCESE
OF MOROGORO**

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5TH JULY 2005

DECLARATION

I, Revd Johnson Japheth Chinyong'ole hereby declare that this thesis, unless specified in the text, is my original work. I also declare that I have not submitted this research project for any other purpose at any Institution or University.



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As supervisor, I agree to the submission of this thesis



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ABSTRACT

Tanzania is one of the poorest countries in Sub-Saharan Africa. Since independence Tanzania has implemented different development policies, but the gap between the rich and the poor has increased despite the government's and NGOs' efforts of development programmes for poverty reduction being implemented. This research has analysed the approach of the Anglican Church to development programmes for poverty reduction in the Diocese of Morogoro. It has defined poverty as *a lack access to resources, together with a lack of power, dignity and vocation*. Because of this challenge of poverty, the Church has been involved in community development programmes for poverty reduction. These programmes have sought to empower the poor, offering dignity and enabling them to realise their God-given vocations in their communities. The aim of these programmes is to improve the living standard of poor people and to raise their social and economic welfare regardless of their religious beliefs.

The research has identified the two main weaknesses in these church programmes as (1) a lack of a theoretical vision, and (2) a lack of strategic vision. Because of the first weakness it has consolidated a theoretical vision for development programmes focusing on theology of development, the definition of development and community development, and Asset Based Community Development as an approach to community development in connection with *Ujamaa*, and particularly *Kujitegemea*. In tackling the second weakness it has consolidated a strategic vision for the diocese making use of such as PRA/PLA, ADPs to take forward the theoretical vision for development programmes in the diocese of Morogoro.

The thesis concludes by recommending that the relevant diocesan leaders engage with this research and proposals, so as to provide a way forward.

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ABBREVIATIONS

ABA= ASSET BASED APPROACH

ABCD= ASSET BASED COMMUNITY DEVELOPMENT

ACT= ANGLICAN CHURCH OF TANZANIA

ADPs= AREA DEVELOPMENT PROGRAMMES

AIDS= ACQUIRED IMMUNODEFICIENCY SYNDROME

CMS= CHURCH MISSIONARY SOCIETY/CHURCH MISSION SOCIETY

CSSC=CHRISTIAN SOCIAL SERVICES COMMISSION

DBA= DEFICIT BASED APPROACH

DDS= DEPARTMENT OF DEVELOPMENT SERVICES

EED= EVANGELISCHER ENTWICKLUNGSDIENST

EZE= EVANGELISCHE ZENTRALSTELLE FUR ENTWICKLUNGSHILFE

FAWE= FORUM FOR AFRICAN WOMEN EDUCATIONALISTS

GDP= GROSS DOMESTIC PRODUCT

HDI= HUMAN DEVELOPMENT INDEX

HIV= HUMAN IMMUNO VIRUS

HPI= HEIFER PROJECT INTERNATIONAL

HPI= HUMAN POVERTY INDEX

KILEF= KILOSA EDUCATION FUND

NGOs= NON GOVERNMENTAL ORGANISATIONS

PRSP= POVERTY REDUCTION STRATEGY PAPER

TANU= TANGANYIKA AFRICAN NATION UNION

SAPs= STRUCTURAL ADJUSTMENT PROGRAMMES

UK= UNITED KINGDOM

US= UNITED STATES

USPG= UNITED SOCIETY FOR THE PROPAGATION OF THE GOSPEL

VDM= VEREINIGTE DEUSCHE MISSIONSHILFE

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CHAPTER ONE: GENERAL INTRODUCTION

This thesis is an analysis of development work undertaken by the Anglican Church of Tanzania, Diocese of Morogoro over the past decades, and seeks to offer constructive insights to enable the Diocese to overcome the identified weaknesses to do with its theoretical vision and its strategic vision. In this first chapter, we will provide an overview of the research problem and the way it was tackled, and then provide an overview of the way the thesis has been constructed.

1.1. OVERVIEW OF THE RESEARCH

1.1.1. RESEARCH RATIONALE

The main goal of this research is to analyse the approach of the Anglican Church to development programmes for poverty reduction in the Diocese of Morogoro. This research is very important to me because it has enabled me to explore literature on poverty and development, and to develop critical thinking on the role of the church in development for poverty reduction.

It is very important for my context, because Tanzania is one of the poorest countries in Sub-Saharan Africa and the church is serving in this context. The church should have a clear understanding of poverty and development before it chooses its development approaches to address poverty. Therefore, the thesis seeks to assess the approach of the Church, focusing on selected church development programmes for poverty reduction, by examining its strengths and weaknesses. It also recommends how the diocese can consolidate her theoretical vision and strategic vision for development programmes for poverty reduction in the diocese.

There are many reasons, which have motivated me to undertake this study. I only mention four reasons as follows: Firstly, as a Tanzanian, my life background goes back to the seventies when I was in primary school. I grew up in a poor family. I was taught that

in Tanzania, we were fighting against poverty, ignorance and disease as our enemies, and that education was a means of fighting against all those enemies. This was promoted through the vision of *Ujamaa* and *Kujitegemea* (self-reliance). In order to have development we need people, political democracy, good governance and land. True development is people centred i.e. development of the people, by the people and for the people. I grew up having a determination to fight against poverty by initiating development activities in my local area. This has motivated me to undertake this study so that I can explore more deeply the issue of poverty and development, and the role that the church can play in development programmes for poverty reduction.

Secondly, poverty in Morogoro has been an issue that has made the government, NGOs and churches to be engaged in development programmes for poverty reduction. This has motivated me to undertake this study so that I can develop my knowledge and skills, which will enable me to make a contribution to development programmes for poverty reduction.

Thirdly, I have been involved in development activities in the Diocese of Morogoro for five years as a Director for Development Services from 1995 to 2000, and this has made me to see clearly the plight of the poor in Morogoro. Most of the development programmes implemented by different development agents (including the churches) have not contributed to a lasting impact on the lives of the poor, but have increased their dependency syndrome. This has made me undertake this study to read, think critically and analyse approaches that can enable the poor to be subjects of their history in the development process. The challenge is for any development intervention to have a lasting impact on the lives of the poor, it has to be people-centred and first mobilise the available local assets before seeking external support. The church can play a great role in asset-based community development.

Fourthly, my academic experience has motivated me to undertake this study. In 1994, I had a chance to participate in a three weeks' workshop on Integrated Development in Nairobi-Kenya, and in 1999 I attended two workshops by CORAT AFRICA in Nairobi on Resource Mobilization, Fund Development and Sustainability, and on Development

Management for Development Coordinators/Project Officers. My studies in various courses, for instance Diploma in Theology and High Diploma in Theology at Carlile College in Nairobi, Diploma in Community Development, Planning and Management in Nairobi and my Bachelor of Theology Honours (Theology and Development) at the University of Natal 2003 have also motivated me to undertake this study because poverty has been an issue that affects the society and the involvement of the church in development programmes for poverty reduction is imperative. In this process the church becomes a vital partner in addressing the problem of poverty in poor communities. All these four reasons motivated me to do my thesis on the Anglican Church and Poverty in Tanzania as a review of the Development Programmes in the Diocese of Morogoro.

1.1.2. RESEARCH QUESTIONS.

Tanzania is one of the poorest countries in Sub-Saharan Africa. Tanzania achieved independence forty-three years ago from the British government, and the first President Mwalimu Julius K. Nyerere declared war against three national enemies, namely Ignorance, Disease and Poverty. In order to fight the above enemies Tanzania formed a Political and Economic system of African Socialism (*Siasa ya Ujamaa*) that was marked by the Arusha Declaration in 1967 on African Socialism and Self-Reliance (*Ujamaa na Kujitegemea*). The Arusha Declaration resolved for the benefit of all people, to nationalise all the main economic resources, especially land, in order for all people to have free access to land because it is the main resource for poverty reduction. In the 1960s, 1970s and early 1980s many government development policies and programmes were implemented but did not bear much fruit for poverty reduction. This was caused by internal and international economic policies, because Tanzania promoted Socialism against Capitalism. In the late 1980s, Tanzania had to adopt "Liberal Socialism"¹ in order to get international development assistance; for instance it had to sign an agreement for Structural Adjustment Programmes as a pre-condition for getting financial aid from the World Bank, IMF and other international organisations. The implementation of SAPs has

¹Liberal Socialism means that the government changed some of the principles of Arusha Declaration to allow internal and external private ownerships. It was a term used to differentiate the previous government policy, which was called Orthodox Socialism based on the principles of Arusha Declaration.

caused many people to be retrenched and has increased the high rate of unemployment and the gap between the rich and the poor in the country. In the 1990s, the capitalist world introduced a new policy for development based on globalisation, privatisation, free trade, and free markets and Tanzania had to adopt this policy that has caused the poor to become poorer. These policies have increased the gap between the rich and the poor in Tanzania despite the government's and NGOs development programmes for poverty reduction being implemented. More joint efforts are needed for poverty reduction in this decade than before.

The Church in a poor community like this, therefore has no option but to face and deal with poverty. The Anglican Church in Tanzania has, accordingly, become engaged in poverty reduction programmes: This research analyzes this engagement around these two key research questions:

- What is the approach of the Anglican Church in Morogoro to development programmes for poverty reduction, and what are its strengths and weaknesses?
- How best could the Anglican Church in Morogoro overcome any weakness in its approach to development?

The Church cannot ignore the problem of poverty because it is part of society. In the war against poverty, the Church has to ask the right questions in order to get the right answers, so that it can develop an appropriate approach for development programmes for poverty reduction. The aim of this thesis is to address the above questions so that the church can have a greater impact in the society.

1.1.3. RESEARCH HYPOTHESIS

In this research it will be argued that although the diocese of Morogoro has been involved in development programmes for poverty reduction her strengths have been overshadowed

by two notable weaknesses: a lack of both a theoretical vision and strategic vision. The consolidation of a theoretical vision and strategic vision will be recommended for appropriate, effective and efficient development programmes for poverty reduction in the diocese of Morogoro in Tanzania.

1.1.4. RESEARCH DESIGN AND METHODOLOGY.

Firstly, in the research design and methodology I have drawn on my working experience and observations in development over a period of five years as a Director for Development Services in the diocese of Morogoro. Secondly, I used archival documents to analyse and assess the approach of the Church to development programmes for poverty reduction in Morogoro. Some of the documents of the ACT-Diocese of Morogoro are five-year development plans, annual progress reports, external evaluation reports, church budgets, minutes of the diocesan council and synod, booklets about the history of the diocese and other information.

Thirdly, I undertook literature research by doing intensive reading from the library and Internet on materials that broadened my study. These materials included published and unpublished essays, books, journal articles, and dissertations from the University of KwaZulu-Natal library and ESSA library.

1.1.5. LIMITATIONS OF RESEARCH.

This research is limited to documentary reviews of development approaches such as Assets Based Community Development, as it relates to church's development programmes for poverty reduction.

It is limited to the Tanzanian context of poverty and development. It is limited to the approach of the Anglican Church to development programmes for poverty reduction. It is limited to the geographical area covered by the Anglican Church of Tanzania- Diocese of Morogoro.

1.2. OVERVIEW OF THE THESIS

As will be clear from the overview of the research, this thesis focuses on issues to do with poverty and development, and it is important to clarify at the start what we understand by these concepts. Having defined these concepts, we will then clarify the basic argument of the thesis as it relates to the order of the chapters.

1.2.1. POVERTY AND THE POOR

It is difficult to define what poverty is because it means different things to different people. The poor are the marginalized, the disadvantaged, the unprivileged, the exploited, the oppressed, the neglected and deprived in our society. It is important to understand what poverty is, and who the poor are because how we define poverty and the poor determines our efforts in the process of development. Poverty has many faces, which change from place to place and at different times and is described in many ways. There is absolute and relative poverty. In the context of Tanzania, poverty is perceived in two ways:

Income poverty is when people earn less than one US Dollar per day. They don't have enough food or medicine and they have poor clothes and houses. This poverty measures what people buy and how much they spend, so it is basically about money.

Non – income poverty is when people have a little bit of money but they are not able to get good schooling and safe water. People who suffer from this poverty have stunted growth and die young. This poverty refers to the quality of life and social well – being.”²

In many regions within Tanzania generally, poverty is perceived as the inability to operate or exploit income-earning opportunities and it is the inability to manage and sustain oneself in life. Poverty is “a denial of basic rights and unequal distribution of power over capacity and entitlements.”³ It can also be defined as follows:

² <http://www.hakikazi.org>, 21st May 2004.

³ <http://www.actionaidtz.org> 07th June 2004.

Poverty is broadly defined as a state of deprivation, denial of decent life, which includes exclusion, isolation, and vulnerability...at its broadest level can be defined as a state of deprivation prohibitive of decent human life. This is caused by lack of resources and capacities to acquire basic human needs...These include malnutrition, ignorance, prevalence of diseases, squalid surroundings, high infant, child and maternal mortality, low life expectancy, low per capita income, poor quality housing, inadequate clothing, low technological utilisation, environmental degradation, unemployment, rural urban migration and poor communication.⁴

In terms of the experience of the poor, the non-poor view the poor as objects, nothing, beggars, lazy, drunkards, thieves and people who have nothing at all with which to earn a living. Myers puts clearly the attitude of the non-poor towards the poor as follows: -

The World tends to view the poor as a group that is helpless; thus we give ourselves permission to play god in the lives of the poor. The poor become nameless, and this invites us to treat them as objects of our compassion as a thing to which we can do what we believe is best. We the non-poor, take it upon ourselves, name them, homeless, destitute, indigenous, working poor and so on.⁵

It is true that one cannot have an experience of poverty unless one is born into a poor family or lives among the poor as a poor person. The non-poor often have a negative attitude towards the poor, which has severe psychological and mental effects on the poor. The poor themselves experience despair, hopelessness, powerlessness, meaninglessness, lack of confidence, low self-esteem, lack of courage, feel lonely and ignored. They accept these personal feelings that they cannot change or do something about, in their lives. They feel that they cannot make any difference in society and always rely on the help of the non-poor no matter how oppressive they are to them. We can explain the experience of poverty in terms of dehumanization too because the poor are perceived as less human and they feel the same.

⁴<http://www.sarpn.org.za/documents/d0000084/index.php> 9th July 2004.

⁵ Myers, B. *Walking with the poor*. (Maryknoll: Orbis Books. 1999). p. 65

Bearing in mind the above discussion, in this research we will define poverty as *a lack of access to resources, together with a lack of power, dignity and vocation*. It is a *lack of access to resources* because the poor are deprived from the available resources by an unequal distribution system and even when the local resources are available to them they do not necessarily have the capacities to exploit them for improving their living conditions. It is a *lack of power* because the poor lack the ability and the knowledge to influence life around them and the social systems in which they live. It is a *lack of dignity* because they are not given an opportunity to participate in decision-making concerning poverty and development issues that affect their lives. It is a *lack of vocation* because the poor are perceived as objects, clients and recipients who cannot change their poverty status. We shall make use of this definition throughout this thesis.

1.2.2. DEVELOPMENT.

Development is usually understood to be the 'answer' to poverty, and thus there is a clear relationship between the definition of poverty and the definition of development. In order to understand the focus of this thesis, we need therefore to have an understanding of some of the key concepts in development.

Development

Development is a complex term; it can mean different things to different people, and it has many definitions all of which highlight particular aspects of its nature and purpose. In this thesis development is defined as progress, process and growth; it is people-centred, aiming to realize the full potential of human life. It is the identification and utilisation of resources, the improvement of well being, freeing people from their limitations, and enabling people to gain control over their situations and becoming self-reliant in order to combat poverty which is *a lack of access to resources together with a lack of power, dignity and vocation*.

Community development

In this thesis the term “community development” is used to mean,

A process of social action in which the people of a community organise themselves for planning and action define their common and individual needs and problems, execute these plans with a maximum of reliance upon community resources, and supplement these resources when necessary with services and materials from government and non-governmental agencies outside the community.”⁶

This view argues that the approach of development organisations to poor communities is important. As Rowland says, “Community development is the process of helping to strengthen a community and its leadership so that it can resolve, through its own initiative the problems which face it.”⁷

Top-down and Bottom-up

A “*Top-down*” approach is a strategy, which has been dominant from the 1960s to early 1990s as an approach to development planning. It has been used by government departments, Non Government Organisations, churches etc. “in deciding on their own what the needs of the people are and how those needs should be met. The people are confronted with a ready-made project, which they must accept and implement. For a community worker to get people to launch such a project as their own will be nearly impossible, even if it addresses a felt need. The learning process will suffer as a result and people will gain very little in self-reliance and self-sufficiency”⁸

When the Morogoro diocese of the ACT started to be involved in community development in the 1970s, 1980s and early 1990s it was using the top-down approach to community development programmes for poverty reduction. This approach created a dependency syndrome for the poor because they kept waiting for external assistance for their development. Many projects did not help the poor in poverty reduction.

⁶Chitere, D. P. *Community Development*. (Nairobi: Gideon S. Were Press.1999). p. 15.

⁷Rowland, S. *Multipling Light and Truth through Community Health Evangelism*. p. 48.

⁸Swanepoel, H. *Community Development: Putting plans in action*. (Cape Town. Juta and Co, Ltd.). p. 82.

A “*Bottom-up*” approach is an alternative to the “*top-down*” approach to development. It includes sensitization and awareness creation for poor communities to realise their poverty status, and identify their local available resources and assets. The church or other development organisations respond to the request of development programmes from the poor, and they go to where people are and listen to them, learn from them and then engage in the process of planning together with the poor. External resources can only be requested in order to supplement the available local resources and assets. When financial resources are available, this approach uses Participatory Rural Appraisal/Participatory Learning and Action in order to build the capacity of the information of the community members by helping them to gather and analyse it for their own development.

Such an approach ensures that the community members plan for projects for poverty reduction that are within their means, which they can sustain and can implement at their own pace rather than have big projects which they do not own and hence do not care much about. This makes community projects sustainable because the community members identify with them and own them. Outside financial help may be requested after knowing the community available resources. This strategy enhances sustainable development and livelihoods in poor communities.

Asset Based Community Development

The approaches that we have called ‘community development’ and ‘bottom up’ development are at the heart of Asset Based Community Development (ABCD). ABCD puts people first in community development programmes for poverty reduction in poor communities. Kretzman and McKnight⁹ say that the aim of ABCD is to build a foundation for successful community development that is based on peoples’ realisation of their assets in the community. They argue that in any community there are *individual assets*, which include skills, gifts, and financial resources; *associational assets* represented by churches, clubs, and local organisations and many others; and *institutional*

⁹Kretzman J L and McKnight J P, *Building communities from inside out: a path toward finding and mobilizing a community's assets*: (Chicago: ACTA Publications, 1993). p. 5-11.

assets such as libraries, schools, police stations etc. They argue that we cannot build a community on what people do not have and therefore must start with their assets.

ABCD is a community development path that focuses on the asset based-available local resources, it is internally focused because it concentrates first on the capacities of the local assets and it is relationship driven because it builds and rebuilds the relationships between and among the different available assets in the community. It challenges the communities to stand tall as subjects, and to accept responsibility for their own well being now and in the future. ABCD makes use of PRA/PLA in development planning so that people can identify their local available resources and assets that can be used for their development and it encourages the poor that external resources can be mobilised only after identifying the available local resources in the community.

Ujamaa and Kujitegemea

Mwalimu Julius K. Nyerere, the President of Tanzania between 1961 and 1985 promoted *Ujamaa* (familyhood) and *Kujitegemea* (Self reliance) policy, which focused on rural development because of the nature of Tanzanian society. In order for people to get government development services they were encouraged to live and work on a co-operative basis in organized *Ujamaa* villages. *Ujamaa* was characterised by three values of life, which were based on traditional values, and responsibilities. These were socio-economic aspects of the family, communal life ownership of production and equal distribution of production.

The Arusha declaration 5th February 1967 promoted *Ujamaa* and *Kujitegemea*. The aim of the declaration was to transform Tanzania into a self-supporting society, through the principles of self-reliance. It aimed to bring development to all and not leave some behind; and the introduction of *Ujamaa* villages was based on the principle of working together for the good of all people. It gave the government a mandate to undertake all sorts of nationalization of resources in order to ensure regional and social equality in the distribution of social services. It affirmed the commitment of the government of Tanzania

to continue fighting against the three national enemies namely disease, poverty and ignorance.

This thesis uses the broad concepts of *Ujamaa* and *Kujitegemea* in connection with Asset Based Community Development because it recognizes some common principles and values, which can be used in development programmes in the context of Tanzania. It is not the purpose of this thesis to analyse the strengths and weaknesses of the specific government policies of *Ujamaa* and *Kujitegemea*

1.2.3. STRATEGIC INTERVENTIONS

In order to put these theoretical understandings of development into practice, development facilitators need to make use of a range of strategic interventions. These strategies obviously need to be congruent with the theoretical approach that we have identified here, namely one that seeks to empower the poor to identify their resources and be able to utilize them for their own development. Later in the thesis we will have occasion to examine these in more detail, but here we draw attention to them:

Area Development Programmes (ADPs)

Area Development Programmes (ADPs) are a system of integrated development programmes for helping the poor based in a particular community such as one division or two divisions put together or a district.¹⁰ It is different to 'sectoral' programmes which divide the life of the poor on the basis of NGO sectors like water, agriculture, literacy and small business. ADP approach recognizes that the poor people live whole lives. This ADPs system seeks to development sustainability in the long run through the creation of Community Based Organisations (CBOs) in the community.

The hope of the ADPs approach is to enable the poor to gain their power by exercising their ability and knowledge to influence the life around them and the social systems in

¹⁰Myers, B L. *Working with the Poor*. (Monrovia: World Vision. 1999). p. 112-138

which they live and to have an opportunity to participate in decision-making concerning poverty and development issues that affect their lives as well as identifying and utilizing their resources, assets and God-given vocation to change their poverty status.

Participatory Rural Appraisal/Participatory Learning and Action (PRA/PLA)

This is a process of listening to the poor and learning from them by going to poor communities. For this kind of development we have been promoting to take place, development organisations and poor communities use this approach in development planning. The PRA/PLA approach helps the development facilitators and the poor to work together for identifying the local available resources and assets, which are the community capacities and analyse them for a community action plan (CAP) including what they need as external resources for their Area Development Programme.¹¹ It also enables the poor to have an opportunity to participate in decision-making concerning poverty and development issues that affect their lives. It enables them to participate fully in their own development by utilizing their God-given resources, assets and vocation to change their poverty status.

Participatory Monitoring and Evaluation (PME)

Participatory Monitoring and Evaluation is a tool used for the implementation of development programmes for poverty reduction, and is very essential for achieving the planned results. The development facilitators and the poor participate in monitoring and evaluating the progress of development programmes in their community. It is called participatory because it involves the poor in the planning and implementation process. The poor and development facilitators decide on the criteria that they are going to use in the monitoring and evaluation process. The Result Based Management provides a good tool for PME process, which is called performance measurement framework

¹¹Myers, B L. *Walking with the Poor*. (Maryknoll: Orbis Books. 1999). p. 173-174

Result Based Management (RBM)

Result based management (RBM) is a tool of development planning which uses the framework of Appreciative Inquiry to build communities focusing on stages of the four Ds model, namely, discovery, dream, design and delivery¹². It emphasise the importance of the programmes objectives to follow the SMART method, which means that all objectives should be Specific, Measurable, Achievable, Realistic and Time-bound. In all stages of planning and implementation, the development facilitators and the poor work together especially after doing PRA/PLA in targeted areas for development interventions because it enhances effectiveness and efficiency in development programme management. It uses three levels of measuring project results namely output (short term result), outcome (medium result) and impact (long term result). The project's budget is analysed according to objectives' activities, which develop the participatory project measurement (monitoring and evaluation framework) or process. In terms of our understanding of development this must become a tool of the poor' and not just outside development agents.

In thus way it can empower the poor through participatory planning, monitoring and evaluation. It can enable them to claim back their dignity by appreciating what they have first, recognizing and utilizing their available local resources and assets before seeking an outside development assistance.

1.2.4. OUTLINE OF THE ARGUMENT OF THE THESIS

This thesis is an analysis of development work undertaken by the ACT-Diocese of Morogoro over the past decades, and seeks to offer constructive insights to enable the Diocese to overcome the identified weaknesses to do with its theoretical vision and its strategic vision. This first chapter has already outlined the understanding of poverty and development that shapes the research and evaluation, and we will draw on this understanding throughout the thesis. Having done this, we then move to an examination

¹²Myers, B L. *Walking with the Poor*. (Maryknoll: Orbis Books. 1999). p. 174–180

of the Tanzanian context, and particularly the experience of poverty; with an examination of the socio-economic conditions of life in Tanzania and specifically the Morogoro region (chapter two). Thereafter, we focus on the Anglican Church in Tanzania- Diocese of Morogoro, and provide an overview of its development programmes for poverty reduction (chapter three). This provides the basis for an assessment of these programmes on the basis of our earlier definitions of poverty and development; and while a number of strengths are noted, attention is drawn to two key weaknesses, namely, the lack of a theoretical vision and the lack of a strategic vision (chapter four).

The thesis now proceeds to its second key objective which is to offer both a theoretical vision and a strategic vision to enable the Diocese to deal more effectively with poverty. In seeking to overcome the weakness of the theoretical vision, chapter five lays out the theological basis for engagement in development, and then suggests that the Asset Based approach to development – which has great affinity with the Tanzanian experience of *Ujamaa* and *Kujitegemea* - is one that also has an affinity with the Christian faith and so is something that the diocese can build on. Thereafter, to make this theoretical vision a reality we need a strategic vision, and so chapter six turns to this task, and offers the diocese some key ideas that are congruent with the proposed theoretical vision. The final chapter suggests ways in which the proposed theoretical and strategic visions could be shared with the diocese.

CHAPTER TWO: TANZANIAN BACKGROUND AND THE CONTEXT OF POVERTY.

2.0. INTRODUCTION.

This chapter does not discuss the entire historical and social background to Tanzania, and the context of poverty but it concentrates only on those aspects that are concerned with this research. Firstly, it explains briefly the background of Tanzania focusing on the geographical location of Tanzania, colonisation and independence and population. Secondly, it explains briefly the socio-economic conditions and poverty status of Tanzania and the Morogoro region.

2.1. BACKGROUND TO TANZANIA

2.1.1. Geographical location, features and climate.

Tanzania is the biggest of the East Africa countries. It lies between longitude 29 and 41 east of Greenwich and latitude 1 and 12 south of the Equator. At the northern point Bukoba lies at 1 south latitude from the Equator and at the southern point Mtalika lies at 12 south latitude from the Equator and at the western point Kigoma lies at 29 east of Greenwich. Tanzania borders on nine countries as follows: North: Kenya and Uganda; West: Rwanda, Burundi and Democratic Republic of Congo; South: Zambia, Malawi and Mozambique and on the eastern side from north to south we find the Indian Ocean.

A tourist web page describes it as follows:

Tanzania has a total area of 1945,000 sq. km (Mainland 881,000 sq. km; Zanzibar 2,000sq. km. Water 62,000 sq. km. Forest and Woodlands 3,350 sq. km.). It has a spectacular landscape of mainly three physiographic regions namely Islands and coastal plains to the east; the inland saucer-shaped plateau; and the highlands. The Great Rift Valley that runs from the east of Africa through central Tanzania is another landmark that adds to the scenic view of the country.¹³

¹³ <http://www.tanzania.tz.profile>. Ht. P.I September 2003.

Tanzania has a tropical type of climate. In the highlands, temperatures range between 10c and 20c during cold and hot seasons respectively. The rest of the country have temperatures, not falling lower than 20c. The hottest period is between November and February (25c-31c) while the coldest period occurs between May and August (15c-20c).¹⁴ There are two rainfall seasons in Tanzania namely unimodal from December-April and bimodal from October-December and March-May. The above factors determine the socio- economic activities of the people in different regions in Tanzania. This information is important to the study of poverty and development because Tanzania relies on agriculture, which is determined by geographical features and climate conditions.

2.1. 2. Colonisation and Independence.

The historical background of Tanzania goes back to the colonial era in Tanganyika and Zanzibar, which can be divided into two major influences i.e. the Arab influence and the European influence. This era was marked by exploitation and dehumanization from the colonizers, which increased the status of poverty of the inhabitants of the east African coast. The 13th –15th centuries are called the Shiraz Era and trade between the East African coast and the Persian Gulf increased, and included gold, ebony, ivory, and spices and slaves. For a long time The Island of Kilwa, which had 10,000 inhabitants, became one of the 30 City-states in East Africa ruled by the Arab Sultan and it was the center for the gold trade and slave trade.¹⁵

In 1827 the Sultan of Muscat, Seyyid Said captured Mombasa and the East Coast region of Tanzania.¹⁶ He based himself in Zanzibar, where he established clove plantations and Zanzibar became the main market for the slave trade. Cloves became the major export of Zanzibar and slaves were sold and forced to work in clove plantations for the benefit of the Arabs.

¹⁴<http://www.tanzania.tz.profile>. Ht. P.I September 2003.

¹⁵Tanzania, <http://www.islamtz.org/tanza.htm>. 14th August 2004.

¹⁶ <http://www.tanzania.tz.profile>. Ht. P.I September 2003.

From 1884 to 1918 Tanganyika-Tanzania was ruled by Germans who exploited the resources of Tanzania. In 1918, after the First World War, Tanganyika became a British Protectorate and it remained so until 1961. From 1890 to 1963 Zanzibar became a British Protectorate. The British also exploited the resources of the country and used people as objects of their own development in their home country and they denied people their freedom and dignity. During their colonial era, they did little to develop the country compared with what they exploited from the country.¹⁷

Because of the exploitation, oppression, and dehumanization of the colonial masters, the people started demanding their freedom and dignity. Tanganyika became independent on 9th December 1961 and became a Republic on 9th December 1962 and Julius Kambarage Nyerere became first President. The United Republic of Tanzania was formed on 26th April 1964 when Tanganyika united with Zanzibar and Julius Kambarage Nyerere became President. After independence Tanzania was committed to fight against three enemies namely poverty, ignorance and disease. In order to fight these enemies Tanzania established the *Ujamaa and Kujitegemea* policy, which was promoted by the Arusha Declaration on 2nd February 1967, and Tanzania became a staunchly Socialist country. Since 1985, after Nyerere retired, Tanzania has become a Liberal Socialist country¹⁸ and participates in the world economic movement of a free market system. In 1985 Ali Hassan Mwinyi succeeded Julius Kambarage Nyerere. In October 1995 Tanzania held its first Multi-Party elections, which put Benjamin Mkapa as President and the second Multi- Party election was in October 2000, when Benjamin Mkapa won the election and became a President for the second term, which was his last term. The next election is due

¹⁷For more detail on the history of Tanzania, see:

Rugumamu, SM. *Lethal Aid: The Illusion of Socialism and Self-Reliance in Tanzania*. (Asmara: Africa World Press, Inc. 1997)

Havnevic, K. *Tanzania: The Limits to development from above*. (Dar Es Salaam: Mkuki na Nyota Publishers 1993)

Kahama, G, et al. *The Challenge for Tanzania's Economy*. (Dar es Salaam: Tanzania Publishing House. 1996).

O'Neil, N & Mustafa, K. *Capitalism, Socialism and Development crisis in Tanzania*. Aldershot: Avebury, 1990

Nyerere, J K. *Freedom and Development*. (Dar es Salaam: Oxford University Press. 1973).

Yeager, Rodger. *Tanzania an African Experience*. (Colorado: Westview Press. 1982).

¹⁸Liberal Socialist Country means that the government changed some of the principles of Arusha Declaration to allow internal and external private ownerships. It was a term used to differentiate the previous government policy which was called Orthodox Socialism

in October 2005. In all these leadership transitions, poverty and development have been the agenda of the day.

MAP OF TANZANIA SHOWING ADMINISTRATIVE REGIONS.



Tanzania is divided into twenty-six administrative regions as shown in the map above (Tanzania Mainland twenty-one regions and Tanzania Zanzibar five regions).¹⁹ There are various levels of poverty in Tanzania depending on different regions as shown in the map and my main focus is in Morogoro region.

¹⁹ <http://www.Tanzania.go.tz> 9th June 2004.

2.1.3. Population

In the study of poverty and development it is important to know the population because poverty is an issue that affects numbers of people in a certain community or society and has an impact on development. The Tanzanian population has been growing very rapidly compared to the economic growth in the country. In 1967 the population was twelve million, but in 2002 the population was 34,443,603.²⁰ Within a period of thirty-five years there has been an increase of twenty two million people while the country continues to struggle against poverty.

The percentage distribution in broad age groups in Tanzania shows that 44.24% are children less than one year to fourteen years old, 51.85% are people between fifteen years to sixty-four years old, and 3.91 are senior citizens from sixty-five years old and above. These figures help us to know the most vulnerable groups according to gender and age.

Table one: Percentage Distribution in Broad Age Group: Tanzania

Absolute Numbers - Tanzania				Percentages - Tanzania			
Age Group	Both Sexes	Males	Females	Age Group	Both Sexes	Males	Females
0 - 14	15,238,612	7,637,939	7,600,673	0 - 14	44.24	45.38	43.15
15 - 64	17,857,906	8,539,195	9,318,711	15 - 64	51.85	50.74	52.91
65+	1,347,085	652,727	694,358	65+	3.91	3.88	3.94
Total	34,443,603	16,829,861	17,613,742	Total	100.00	100.00	100.00

Source: The United Republic of Tanzania, 2002 Population and Housing Census. The annual growth rates during the inter-censural years were 3.1 percent for Tanzania Zanzibar and 2.9 percent for Tanzania Mainland²¹

²⁰ <http://www.Tanzania.go.tz> 9th June 2004.

²¹ <http://www.Tanzania.go.tz> 9th June 2004.

2.2. SOCIO-ECONOMIC CONDITIONS AND POVERTY STATUS.

2.2.1. The causes of poverty in Tanzania.

There are a number of key causes of poverty in Tanzania.

First, it was colonial exploitation and dehumanisation as we have noted in the historical background of Tanzania. The colonial masters exploited the many natural resources such as diamonds, gold and other minerals to develop their home countries.²²

Second, there are environmental conditions such as drought in 1973/1974 and 1991/1992. The lack of water for irrigation leads to crop failure due to climate unreliability, flood in lowland, and livestock diseases.²³

Third, there are political conditions, which include the war between Uganda and Tanzania when Idi Amin invaded the northern part of Tanzania. For a long time Tanzania was also involved in the liberation movement of Southern Africa which used a lot of the country's resources.²⁴

Fourth, there were unpopular economic policies such as Ujamaa policies that nationalized all main economic sources in the country and did not allow external investors in the country. This policy caused conflict against the west's economic policies that favoured capitalistic policies for development; therefore many external organizations did not give development aid to Tanzania, which made it difficult to develop its economy.²⁵

²²Ndelwa, OL. "Tent-making ministry" as a proposal for mission and ministry in the Evangelical Lutheran Church of Tanzania-Diocese of Iringa (ELCT-IRD), with practical examples from "Muslim tent makers" in Tanzania. (PMB: UNP. 2003). p. 44

²³Lwilla, SN. *The challenge of economic development to the Evangelical Lutheran Church in Makete, Tanzania.* (PMB: UNP. 1999). p. 152-153.

²⁴Peng, L. *Rethinking African development: Towards a framework for social integration and ecological harmony.* (Trenton: Africa World. 1996). p. 29.

²⁵Lwilla, SN. *The challenge of economic development to the Evangelical Lutheran Church in Makete, Tanzania.* (PMB: UNP. 1999). p. 147-148.

Fifth, there was also the internal inadequate approach and implementation of development programmes as well as poor governance and corruption, which included poor extension services at all levels, and in all sectors of production.²⁶

Sixth, there is the demographics of Tanzania. Although the population is growing by 2.9%²⁷ and the country economic growth is 6.2% (2003-2004), this does not help the poor because it is only a reflection of economic centred development; although the growth is high there is no equal distribution of resources, and the rich become richer while the poor become poorer especially in rural areas. Many in vulnerable communities are also reluctant to practice family planning.²⁸

Seventh are personal conditions, which include laziness, social breakdown and fear of and belief in witchcraft. Some communities in the coast and central part of Tanzania can be characterized with laziness because they do not use the land they have for farming to get enough food and to sell the surplus. Because of social breakdown many young people in towns engage themselves in alcohol and drug abuse and continue to live in abject poverty. It is a common phenomenon that some communities or families have fear of and belief in witchcraft that if they involve themselves in development, other people will bewitch and kill them and they will not enjoy the fruit of their work. They decide not to do farming as a business, not to build permanent houses, not to send their children to high schools etc.²⁹

Eighth, there are unfair international economic and development policies, which include IMF, World Bank, and World Trade Organisation.³⁰ For example the introduction of Structural Adjustment Programmes has caused many people to be retrenched and the rate of unemployment has increased.³¹ The poor cannot afford cost sharing of health services

²⁶Lwilla, SN. p.155.

²⁷ <http://www.Tanzania.go.tz> 9th June 2004.

²⁸Lwilla, SN. *The challenge of economic development to the Evangelical Lutheran Church in Makete, Tanzania*. (PMB: UNP. 1999). p. 27.

²⁹Lwilla, SN p. 41-44.

³⁰Lwilla, SN p. 159.

³¹Morogoro Region, *Morogoro Socio-Economic Profile*. (Morogoro: Regional Commissioner's Office. 1996). p. 27-30

and many of the poor may die without being attended by a doctor. Globalisation and the free market have caused the internal industries to be closed because they cannot compete with external markets and as a result many people have lost their jobs.

These are some of the main causes of poverty in Tanzania, which can apply to all twenty-one regions of Tanzania Mainland and the five regions of Tanzania Zanzibar. They all have an impact on Morogoro.

2.2.2. Current socio-economic conditions in Tanzania.

In this section the focus is on the *current* socio-economic conditions and how they relate to the poverty status in the country. Tanzania relies on agriculture and more than 80% of the population depends on subsistence farming in the countryside. The main food crops are maize, millet (sorghum) cassava, and rice. The country's main cash crops are coffee, cotton, cashew nuts, sisal, tobacco, tea, sugarcane, and cloves. Tanzania grows different kinds of fruits such as avocados, apples, bananas, oranges, mangos, passion fruit, pears, pineapples etc. and other crops such as onions, plantain, tomatoes, carrots, red beans, peanuts etc. Many farmers rely on livestock keeping, namely cattle for milk and meat, as well as goats, sheep and chicken. Some people rely on fishing as a means of living especially on the coast side and around lakes, dams and rivers. The country is rich in minerals such as diamonds, gold, tin, coal, tanzanite, gas etc. All of this leads one to ask why Tanzania should be one of the highly indebted countries in Africa.³²

In terms of the state of the Economy, in 2002 the Gross Domestic Product (GDP) grew by 6.2% and the inflation rate declined from 30% in 1995 to 4.5% in June 2003. The agriculture sector grew by 5.0% below its growth of 5.5% in 2001."³³ The mining sector grew by 15%, the tourism and trade sector grew by 7.0%, the economic infrastructure and manufacturing sector grew by 8.0%, the construction sector grew by 11.0%, the communications and transport sector grew by 6.4%.

³²Morogoro Region, *Morogoro Socio-Economic Profile*. Morogoro: Regional Commissioner's Office. 1996. p. 27-30

³³ <http://www.tanzania.go.tz> 9th June 2004

In terms of social services, in 2002 the education sector has improved primary school classrooms and the general enrollment rate to 98.6% while the net enrollment rate was recorded at 80.7%. The total number of students in primary school has increased by 23%. In the Water sector, the rural water supply coverage reached 53%, being an increase of 3% as compared to 2001; urban water supply coverage increased to 73% in 2002 as compared to 70.0% 2001. The Health sector has increased the number covered in the integrated management of children illnesses (IMCI) from 31% to 92% and increased the under-five-immunization coverage from 74% in 2001 to 79% in 2002 etc.

These figures showing the current socio-economic conditions seem quite positive and one may be convinced that Tanzania is improving in poverty reduction, but these figures are based on economic-centred development which aims at a high economic growth rate without equal distribution of resources among the rich and the poor. It targets only on macro economic activities in order to increase per capita income, which is not people-centred development because it does not target directly how to increase per capita income of the poor. The gap between the poor and the rich has been increasing at a high rate with the result of the poor becoming poorer and the rich becoming richer as we shall now note.

2.2.3. Current Poverty status in Tanzania.

Tanzania is one of the poor countries in Africa and in the World; it is one of the highly indebted poor countries. It's per capita income in 2004 is estimated to be at about US\$290 per annum.³⁴ Since independence Tanzania has been fighting against three enemies namely poverty, ignorance and disease. The Tanzanian government has been implementing some policies and measures to fight against poverty, but poverty is still the greatest enemy of Tanzanians in urban and rural areas. The current statistics of 2000/2001 show that: "18.7% of Tanzanians live below the food poverty line and 35.7% live below the basic needs poverty line. Poverty is more severe in rural areas compared to urban areas. Indeed among the total poor population, the urban poor constitute about 13%

³⁴<http://web.worldbank.org/wbsite/external/countries/africaext/tanzaniaext/n/0,,menupk:287345~pagepk:141132~pipk:141107~thesitepk:258799,00.html>

compared to 87% in rural areas.”³⁵ In terms of gender the most vulnerable group is women and in terms of age groups, it is children and elderly people.

2.2.4. Socio-Economic conditions in Morogoro.

The main occupation of the people in Morogoro Region and Kilindi District is agriculture, and 90% of the population are peasants with just a few people who are commercial farmers. The peoples’ socio-economic life is determined by the Agro-Economic Zones. The Agro Economic Zones are differentiated by the type of rainfall, climate, altitude and soil characteristics, which also dictate the type of activities to be undertaken. There are three Agro-ecological zones, namely Highlands, Midlands and Lowlands. The arable land is a total of 6,037,700 acres, which is equivalent to 36% of the total available land and the main economic activity in Morogoro is agriculture and its allied activities. The major activities include small-scale farmers (food and cash crop-production subsistence farming), cattle keeping (mainly beef cattle), plantations and estates (sisal, sugar).³⁶

In the *Highlands*, maize is the staple food and is widely cultivated. Other food crops grown include bananas, beans, wheat, sorghum, sweet potatoes, finger millet etc. Cash crops are coffee, sunflower and a variety of vegetables. Different types of fruits are grown such as oranges, apples, passion fruit and many others. Beef and dairy cattle, goats and sheep are reared in this zone.³⁷

In the *Midlands* in some areas, both hybrid and local types of maize are grown as staple food. Beans and sweet potatoes are other foodstuffs grown, and sunflower and groundnuts are grown as cash crops. As in the highlands zone beef and dairy cattle, sheep, rabbits, pigs and goats are kept in this zone.³⁸

³⁵ Republic of Tanzania, PRS, SPR, 2003:V

³⁶ Morogoro Region, *Morogoro Socio-Economic Profile*. (Morogoro: Regional Commissioner’s Office. 1996), p. 27-30 which describe the Regional Agro-Ecological zones

³⁷ Ibid

³⁸ Ibid

In the *Lowlands* a variety of crops are grown such as maize, cassava, finger millet, sorghum are the staple foods and sweet potatoes, paddy and bananas are other foodstuffs. Groundnuts, coconuts, sugarcane, and cotton are grown as cash crops. The important livestock that is found includes indigenous cattle, sheep, rabbits, pigs and goats³⁹.

Most people in all these agro-economic zones are peasants who do subsistence farming and poverty continues to be the major factor in the social economic conditions, as they do not have financial resources which can help them to do farming as a business. At the same time they do not seem to realise the available assets, knowledge and skills that could help them to fight against poverty.

Although Morogoro is rich in natural resources such as fishing, forestry, bee keeping and minerals people are still suffering from poverty. For example fishing takes place in rivers namely, Kilombero, Ruaha, Ruvu, Wami and dams such as Kidatu and Mindu but people lack modern skills and equipments of fishing and storage and also lack of external market. The area has a total of 75, 917 sq. km. of natural forest; 11,627 are for national parks, 27,301 are for private individual use.⁴⁰ People could make use natural forest for beekeeping but only 830 beekeepers that have a total of 17,760 beehives⁴¹ that produce honey and wax that increase their income and improve their living conditions.

Between 1985 to 1990 Morogoro had 19 large-scale industries and more than 100 small scale industries, with a total labour force of 15,000 workers. From 1990 to date many industries have collapsed due to problems of liquidity and management. Consequently more than 12,000 people have lost employment.⁴² This has increased the rate of urban poverty.

³⁹Ibid

⁴⁰ Morogoro Region, *Morogoro Socio-Economic Profile*. (Morogoro: Regional Commissioner's Office. 1996), p. 27-30 which describe the Regional Agro-Ecological zones

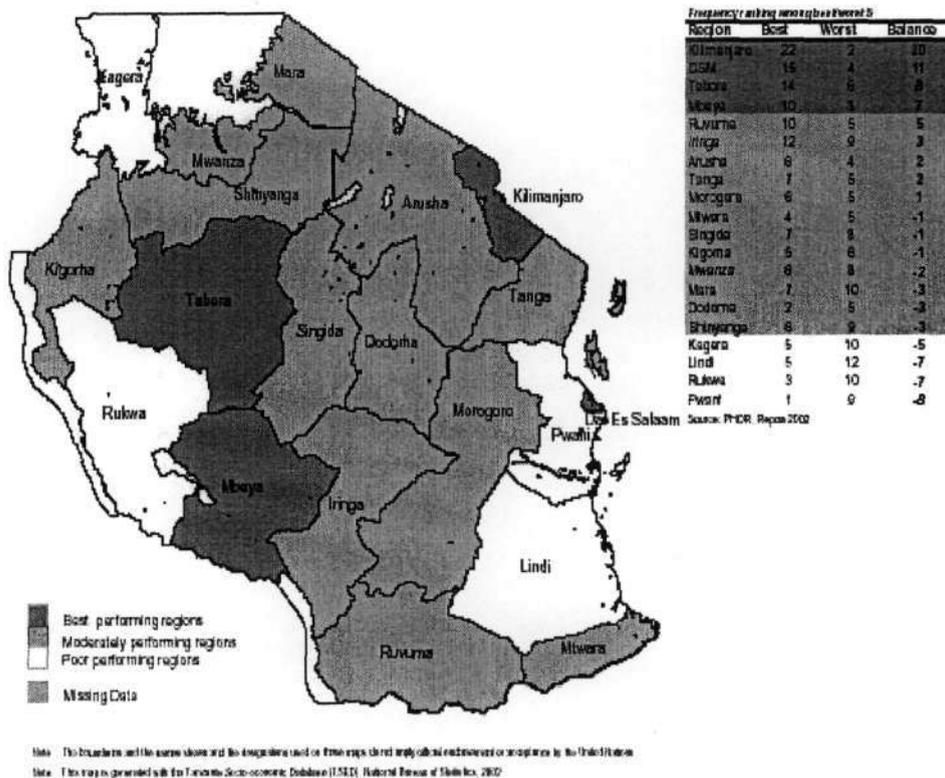
⁴¹Ibid

⁴² Morogoro Region, *Morogoro Socio-Economic Profile*. (Morogoro: Regional Commissioner's Office. 1996), p. 96.

2.2.5. Current Poverty status in Morogoro.

Given the context we have just described, it should not surprise us that Morogoro is one of the poorer regions in Tanzania and people in both urban and rural areas are affected by poverty. Morogoro region per capita income is less than the national per capita income of USD 290 per annum, which is below the poverty line. Morogoro status of poverty by Human Development Index (HDI) and Human Poverty Index (HPI) is shown as follows:

Map 1: Best and worst performers by single (PRSP) indicators



Morogoro is one of the moderate performing regions. By single indicator best performance it ranks number six while worst performance it ranks number five. As a result, Morogoro region ranks positive balance number one. But the issue of poverty is still a big problem especially in rural areas.

Table 2: HDI

Human Development Index		Life expectancy at birth (years) 1989	Adult literacy rate (% age 15 and above) 2000	Primary gross enrolment ratio (%) 2000	Mean monthly consumption expenditure per capita (000 TSh) 2000	Life expectancy Index	Educational Index	Expenditure Index	Human development index (HDI) value
1	Dar-es-Salaam	50	91	98.7	21.9	0.417	0.935	0.649	0.734
2	Kilimanjaro	52	85	101.4	11.2	0.567	0.914	0.327	0.603
3	Mbeya	47	79	99.7	12.6	0.367	0.858	0.395	0.540
4	Arusha	57	78	84.1	10.3	0.533	0.800	0.283	0.538
5	Iringa	45	81	102.5	11.2	0.333	0.881	0.327	0.514
6	Ruvuma	49	84	86.4	9.6	0.400	0.857	0.249	0.502
7	Mtwara	46	68	83.3	12.4	0.360	0.730	0.305	0.488
8	Tabora	53	85	81.3	10.4	0.467	0.704	0.298	0.488
9	Singida	55	71	94.5	6.9	0.500	0.789	0.117	0.468
10	Morogoro	46	72	87.2	10.0	0.350	0.770	0.268	0.463
11	Pwani	46	61	79.7	10.6	0.363	0.872	0.293	0.449
12	Tanga	49	97	78.4	9.3	0.400	0.707	0.234	0.447
13	Mara	47	76	88.7	8.0	0.367	0.802	0.171	0.447
14	Dodoma	48	68	88.9	8.5	0.380	0.729	0.195	0.425
15	Kigoma	48	71	80.1	7.3	0.383	0.740	0.137	0.420
16	Kagera	45	84	80.5	9.0	0.333	0.694	0.220	0.416
17	Mwanza	48	85	75.1	8.1	0.383	0.883	0.178	0.414
18	Lindi	47	58	87.8	9.5	0.367	0.811	0.244	0.407
19	Shinyanga	50	55	68.0	8.0	0.417	0.693	0.171	0.394
20	Rukwa	45	68	81.2	6.7	0.333	0.730	0.107	0.390
TANZANIA		50	71	84.9	10.1	0.417	0.756	0.273	0.462

Morogoro Region in Human Development Index among the twenty regions included in the research ranks number ten, indicating that poverty is still a problem that needs to be addressed.⁴³

Table 3: Human Poverty Index⁵

Human Poverty Index		Probability at birth of not surviving to age 40 1988	Adult illiteracy rate (% age 15 and above) 2000	Population without access to safe water 2000	Underweight children under age 5 (%) 1996	HPI value
1	Dar-es-Salaam	0.41	9.0	6.4	22.2	21.4
2	Kilimanjaro	0.31	15.0	22.7	21.0	22.6
3	Mbeya	0.42	21.0	25.1	20.8	28.7
4	Arusha	0.29	22.0	41.0	35.1	29.7
5	Singida	0.27	30.0	39.1	28.4	30.3
6	Ruvuma	0.37	16.0	46.9	29.4	30.4
7	Morogoro	0.46	29.0	29.6	25.5	34.2
8	Kigoma	0.47	29.0	24.2	43.1	36.6
9	Mtwara	0.36	33.0	47.0	35.6	36.8
10	Iringa	0.46	19.0	46.2	48.2	37.4
11	Tabora	0.33	35.0	75.4	14.2	37.6
12	Dodoma	0.46	34.0	34.5	34.2	38.1
13	Rukwa	0.48	32.0	45.5	30.5	39.3
14	Mwanza	0.46	35.0	46.9	27.0	39.3
15	Mara	0.58	24.0	59.4	18.9	40.4
16	Tanga	0.44	33.0	54.0	36.2	40.7
17	Shinyanga	0.38	45.0	60.1	27.8	42.3
18	Pwani	0.46	39.0	65.2	34.3	44.9
19	Lindi	0.39	42.0	80.0	41.4	47.2
20	Kagera	0.65	36.0	67.2	36.0	50.9
Tanzania Mainland		0.43	29.0	44.3	29.4	36.3

Morogoro Region in Human Poverty Index among the twenty regions included in the research ranks number seven, indicating that poverty is still a problem that needs to be addressed.⁴⁴

⁴³ Tanzania government-RAPOA, 2003:11

⁴⁴ Tanzania government-RAPOA, 2003:11

This information is from Tanzania government-RAPOA.⁴⁵ These figures seem to be quite high compared with other regions in Tanzania, but the fact remains that many people in rural areas are very poor and the gap between the rich and the poor is increasing at a high rate during this era of globalisation and the free market. Because of the poverty status in Morogoro region, the Diocese of Morogoro decided not to remain silent but to be involved in development programmes for poverty reduction, as we shall see in chapter four.

2.3. CONCLUSION

In the historical background of Tanzania, firstly we have seen briefly the background of Tanzania focusing on its geographical location and the history of colonisation and independence. Secondly, we have seen the socio-economic conditions and poverty, focusing on the causes of poverty in Tanzania, socio-economic conditions and poverty status of Tanzania and socio-economic conditions and poverty status in Morogoro. The above factors challenge the Church to see how it can be involved in community development programmes for poverty reduction in Morogoro. The next chapter deals with the church and poverty reduction in Morogoro. It lays a foundation, first by describing the background of the ACT-Diocese of Morogoro and the church's vision of development before discussing the development programmes for poverty reduction.

⁴⁵Tanzania government-RAPOA, 2003:11

CHAPTER THREE: THE CHURCH AND POVERTY REDUCTION

3.0. INTRODUCTION

This chapter analyses the Church's response to poverty reduction. It explains briefly the background of the Diocese of Morogoro focusing on its geographical location, population and profile, and Church vision of development. In depth it analyses the Church's development programmes for poverty reduction in Morogoro focusing on agricultural projects at Maguha, Chitemo and Kiegeya villages, dairy goat projects at Kiegeya and Magubike, Towelo dairy goats project, Vidunda dairy goats project, Turiani dairy cattle project, Reafforestation project in Gairo, Women sewing and training development programme-Morogoro, Berega Patmos Orphanage Centre and Berega Hospital and Tunguli Health centre. It categorizes these projects into two development eras.

3.1. BACKGROUND OF THE DIOCESE OF MOROGORO

3. 1.1. Geographical location.

The Anglican Church of Tanzania Diocese of Morogoro is located in the eastern part of Tanzania. The Diocese covers the whole administrative Region of Morogoro and the Western part of Kilindi district of Tanga region. The total area covered by the Diocese is over 80,000 square kilometers. This area extends between latitudes 30 to 35 south of Equator and longitudes 5 to 8 east of Greenwich. The A.C.T. Diocese of Morogoro on the West borders the Diocese of Mpwapwa and on the North by the A.C.T. Diocese of Mount Kilimanjaro. On the North East by the A.C.T Diocese of Tanga, On the East by the A.C.T. Diocese of Dar-es-Salaam. On the South West by the A.C.T. Diocese of Ruvuma and Diocese of South Western Tanganyika.

3.1.2. Population.

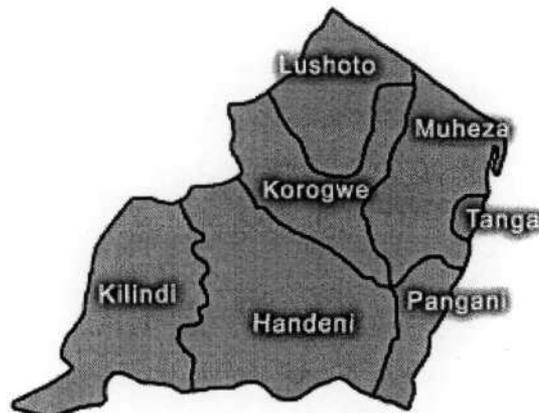
Table 3A: Percentage Distribution in Broad Age Group: Morogoro Region in Tanzania

Absolute Numbers -Morogoro				Percentages -Morogoro			
Age Group	Both Sexes	Males	Females	Age Group	Both Sexes	Males	Females
0 - 14	729,786	366,849	362,937	0 - 14	41.62	42.01	41.24
15 - 64	951,405	470,101	481,304	15 - 64	54.26	53.83	54.69
65+	72,171	36,295	35,876	65+	4.12	4.16	4.08
Total	1,753,362	873,245	880,117	Total	100.00	100.00	100.00

Source: The United Republic of Tanzania, 2002 Population and Housing Census⁴⁶



The Diocese of Morogoro covers the whole administrative area of Morogoro Region and Kilindi District in Tanga Region.⁴⁷



Tanga region showing Kilindi district which, is part of the diocese of Morogoro⁴⁸

⁴⁶ <http://www.Tanzania.go.tz> 9th June 2004.

⁴⁷ Ibid

⁴⁸ Ibid

Socially the people in the Diocesan area are organised in extended family cycles, which are patrilineal in nature, and as such traditional customs, which emphasise domination by the male gender are still practiced, although the Luguru are matrilineal in nature and the Kaguru are both patrilineal and matrilineal in nature. The understanding of social dynamics in different communities is very important for development participation and empowerment for poverty reduction.

The main ethnic groups are Kaguru, Luguru, Pogoro, Ndamba, Sagara, Kwele, and Zigula /Nguu. The Kaguru is the dominant people group in Kilosa District and they account for 70% of the entire district population and the other 30% include the Sagara and other migrants.⁴⁹ The Luguru people are the dominant group in Morogoro Rural and Mvomero districts as they account for 65% of the entire district population and other the 35% includes the Kwele, Zigula/Nguu and other migrants. The Ndamba are the dominant group in Kilombero District as they account 60 % of the entire population in the District and the other 40% includes the Pogoro, Bena and other migrants. The Pogoro are the dominant group in Ulanga District as they are account for 76% of the entire district population and the other 24% includes Ndamba, Bena and other migrants.

The Nguu and Zigula are the dominant group in Kilindi district in Tanga Region as they account of 80% of the entire district population and the other 20% includes the Masai and other migrants. The total population of the area covered by the Diocese of Morogoro is 1,904,023 in (2002)⁵⁰ this includes the population of the Morogoro region and the Kilindi district in the Tanga region that make the administrative area of the Diocese of Morogoro.

Apart from the Anglican Church of Tanzania, Diocese of Morogoro, there are other churches/denominations such as Roman Catholic Church, Evangelical Lutheran Church of Tanzania, Moravian Church of Southwestern Tanzania, Presbyterian Church of East

⁴⁹Diocese of Morogoro, *Diocesan Five Years Development programme from 2001-2005*. Morogoro: Diocese of Morogoro. 2000. p.

⁵⁰United Republic of Tanzania, *Population and Housing Census*. <http://www.tanzania.go.tz>. 9th June 2004.

Africa, and Baptist Church of Tanzania Convention, Africa Inland Church-Tanzania, and Pentecostal Churches. All these Churches form approximately 55% of the whole population⁵¹ and Muslims (including Suni, Seveners, Twelvers and Ahmadiya) form 30%, African tradition beliefs forms 14% and others faiths such as Hindus and Bahai faith form 1% of the population in the area.

3.1.3. Diocesan profile.

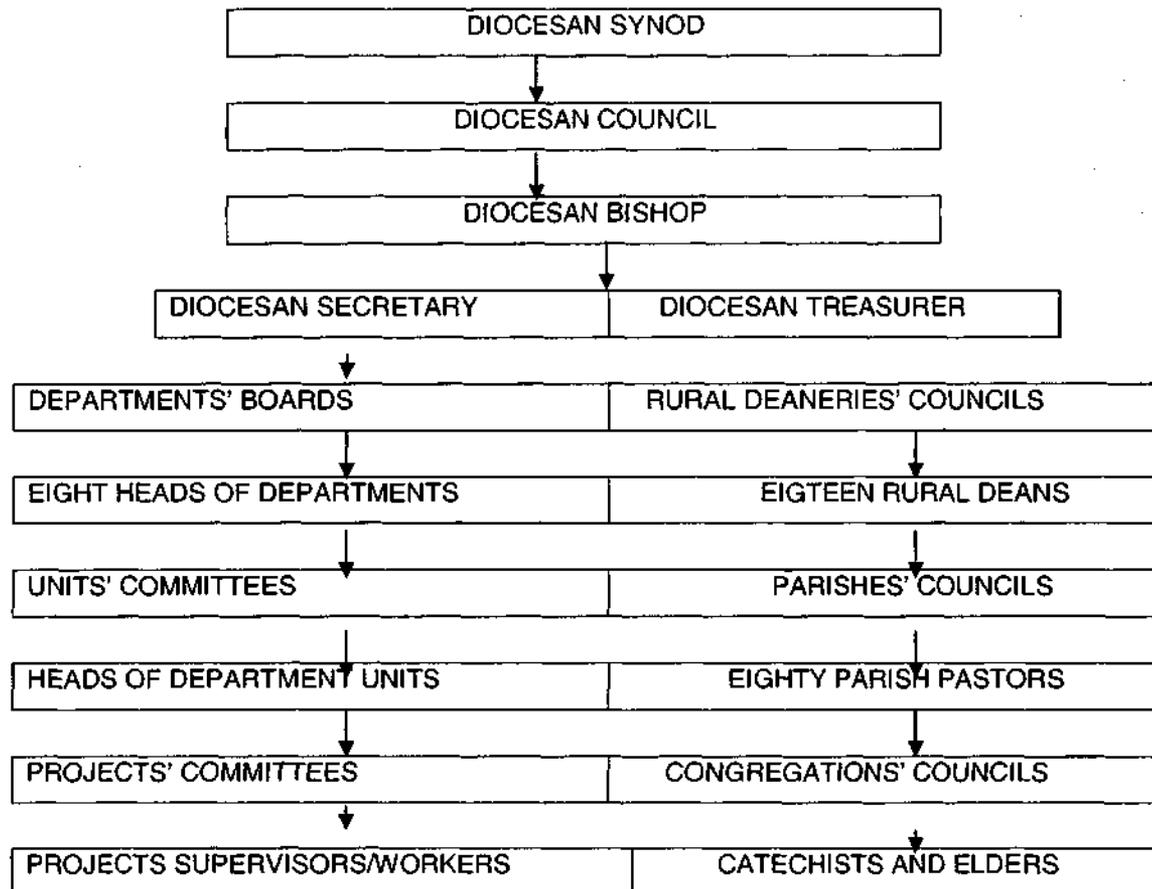
The Diocese of Morogoro is part of 19 dioceses of the Anglican Church of Tanzania. Its history goes back to 1876 when the first CMS Missionaries established their first mission station at Mpwapwa. Later in 1879 they continued to advance through Mamboya, Berega and Morogoro. By 1927 Morogoro was part of the newly inaugurated Diocese of Central Tanganyika, and on 30th Nov, 1965 Morogoro Diocese was inaugurated and the first Bishop the Rt. Rev. Gresford Chitemo was consecrated.⁵² He was followed by the current Bishop The Rt. Rev. Dudley C. Mageni who was consecrated on 30th Nov, 1987. The Diocese has 82 Parishes in 18 deaneries with 120 Priests, 510 Congregations and 515 Evangelists. The Anglican Membership in the Diocese is more than 102,000.⁵³ The head of the diocese is the diocesan bishop who is assisted by the diocesan secretary and the diocesan treasurer in the head office. The diocesan director of development services is the consultant for development issues in the diocese and links with other departments in the diocese. The director is the link person with government institutions and other organizations in the country and outside the country. In pastoral issues eighteen rural deans assist the bishop because the diocese is divided into eighteen rural deaneries within eighty parishes.

⁵¹Diocese of Morogoro, *Diocesan Five Years Development programme from 2001-2005*. (Morogoro: Diocese of Morogoro. 2000), p. 1.

⁵²Chinyong'ole, J J. *New life in Christ Outreach ministry: Programme for Mission and Evangelism from 1994 to 2005*. (Morogoro: Department of Mission and Evangelism. 1994), p. 1.

⁵³The number of Christians is based on the available Church statistics up December 2002, which has been increasing annually.

DIOCESAN ADMINISTRATION AND DECISION MAKING STRUCTURE



This structure helps the smooth running of the diocesan development activities. The Diocese extends her Mission work by using eight departments namely MELD (Mission, Evangelism and Literature Department), Department of Development Services (DDS), Health Department, Christian Education Department, Mothers Union Department, Youth Department (TAYO), CHUMO Department (Training) and Berega Patmos Orphanage Centre. The Diocese uses the Department of Development Services to reach different poor communities by establishing community development programmes for poverty reduction. The Diocese through DDS has been rendering development programmes for poverty reduction to communities irrespective of religious boundaries or denomination beliefs. Development Programmes such as Agriculture, Livestock, Education, Health and Environment have been the major concern for development in the diocese. The

agricultural programme is mainly supported by EZE/EED Germany, which includes the training of small-scale farmers, and provision of farm inputs to trained identified farmers. Heifer Project International (HPI) supports the livestock programme. The Environment programme receives support from TEAR Australia. The health programme is supported by various donors such as CMS Australia and UK, Crosslinks UK, ORAF Australia, CSSC, Government of Tanzania etc. The Patmos Orphanage programme is supported by VDM and the education programme is supported by local donors i.e. KILEF together with FAWE.

3.1.4. Church vision of development.

The Church is called to have a clear vision of what she wants to achieve because "Without vision, the people are lost" (Proverbs 29:18). The issue of vision in human development is biblically supported and Jesus Christ is our model of vision of development because he ministered to people's social, mental and physical as well as spiritual well-being. He embodied the approach to which we now refer as holistic development. The Church needs to focus her vision on Jesus' vision of development.

The Anglican Church of Tanzania emphasizes the importance of vision for development by saying:

In view of the ever-increasing challenges in our society, the Church is called upon to be visionary, creative, and pro-active in dealing with the issues that affect the people, many of whom are members of our congregations. Therefore, the Church must be in the forefront of learning and understanding the issues so as to educate its congregations and community members. This can only be done if the Church keeps pace with development in society and has qualified and competent staff to undertake its mission.⁵⁴

The Anglican Church of Tanzania has articulated her *Vision in development* in this vision statement which says "A Province realizing holistic development that proclaims the Kingdom of Christ and empowers communities to experience the fullness of life

⁵⁴Anglican Church of Tanzania. ACT Development Vision. <http://www.Anglican.or.tz>. 16/07/2004.

characterized by a culture of service, justice, love, freedom, hope and diversity”⁵⁵. In order to realise the above development vision the ACT has articulated also her *Mission in development* in this mission statement, which says that the mission of the church is “To facilitate and promote holistic and sustainable development that empowers and enables communities in their environment to realize their potentials and build the capacity for transformation and advocacy.”⁵⁶

The Diocese of Morogoro supports and promotes the above vision and mission statements of development by formulating clearly her *vision statement*, which says the overall goal to have “A Diocese where people know Jesus Christ as their Lord and Saviour and are committed to serve Him and the community.”⁵⁷ In order to achieve the above vision the diocese also affirms her *mission statement* in a holistic approach which says “Our main task is to respond to the Great Commission by proclaiming the Gospel of Jesus Christ by Word and Deed to all people so that they may accept him as their Lord and Saviour and enjoy abundant life” (Mt 28: 18-20 and John 10:10).⁵⁸

This emphasizes the importance of serving people holistically. The diocese has a holistic approach to her mission in order to achieve her vision. The church seeks to address the problems of poverty, injustice, ignorance and social evils for improving people’s spiritual, social and economic living conditions.

The Diocese of Morogoro as an organisation has as its goal to ensure the spiritual, social, economic and political growth of the people so as to improve their spiritual life, income for individuals and the church, health and nutrition status among participating men, women and households. It has many responsibilities such as addressing the problem of poverty, ignorance and social evils as it deals with spiritual, social, and economic activities. In order to accomplish these components of holistic human development, the church has established various departments to enable the smooth running of activities in

⁵⁵ Anglican Church of Tanzania. ACT Development Vision. <http://www.Anglican.or.tz>. 16/07/2004.

⁵⁶ Ibid.

⁵⁷ Diocese of Morogoro, *Diocesan Five Years Development programme from 2001-2005*. (Morogoro: Diocese of Morogoro. 2000), p. II

⁵⁸ Diocese of Morogoro, p. II

the church. The Department of Development Services is one of the departments in the church that deals mostly with the social, economic and political development of people. Because of the low standard of living brought about by the prevailing poverty situation in the community, the church aims to improve the living standard of poor people and to raise their social and economic welfare regardless of their religious beliefs.

There are several development programmes for poverty reduction in different sectors such as agriculture, livestock, education, health, environment and skills training. It is true that "A church which serves the spirit without also promoting a socially and materially healthy community is now seen to be an incomplete ministry."⁵⁹ The diocese believes that to fight against poverty is about making sure people have:

- *Material well being*, which includes having enough food, clean water, shelter, tools to make a living, etc.
- *Bodily well being*, which includes health and energy
- *Social wellbeing*, which includes having a family, friends, peace and understanding at household and community levels, self-respect, etc.
- *Security*, which includes physical safety and a sense of confidence in future well being
- *Freedom of choice and action*, which includes having good/relevant education, adequate livelihood skills and participating in the decisions that affect one's life.⁶⁰

The theological assumptions that underlie the work of the department of development services is based on the stewardship and sustainability of the creation of God. God created this world and it belongs to Him. So, as people of God we need to take care for and respect the integrity of the environment as God's stewards. If we care for life, we must care for the environment. All of life needs the environment- earth, air, sunshine, wind, and seasons- to live. If the environment fails then so does life. We participate in the earth community. We share the same substance of life with the earth and environment. If we care for the life of people, we are bound to care for the life of other living things. Our humanity depends upon the environment. We need the beauty of the world around us, the

⁵⁹ Anglican Church of Tanzania. ACT Development Vision. <http://www.Anglican.or.tz>. 16/07/2004.

⁶⁰ Tanzania, Executive Summary of the 2002/3 TzPPA Main Report, Vulnerability and resilience to poverty in Tanzania: causes, consequences and policy implications

air, mountains, rivers, birds, animals to experience the fullness of the life God has created. Our survival depends on the environment and when we denigrate the environment we denigrate ourselves. We are called to serve human beings and to take care of the entire God's creation. The diocese therefore takes the work of environment conservation very seriously in local communities.

The Missiological assumptions that lead the department of development services is to serve people holistically by improving their lives as follows:

- Spiritual development by making and teaching more disciples as our Lord Jesus commanded us Mt 28:19-20.
- Physical development by focusing on people as individuals and community, so that they may realise their full potential, skills and talents in shaping their society and in serving others.
- Social development involved in providing a range of social amenities and services (i.e. health education, welfare, environment conservation etc), which care for the non-productive need of the community/society.
- Economic development that includes the development of the productive base of the community, which produces materials required for human life.⁶¹

The development activities of the diocese can be categorised into two eras, namely (1) those prior to 1996 (e.g. Berega hospital and Tunguli health centre and Berega Patmos orphanage centre); and (2) those since 1996, which includes many projects which I will describe in the next section of development programmes for poverty reduction in Morogoro.

3.2.0. ANALYSIS OF CHURCH DEVELOPMENT PROGRAMMES FOR POVERTY REDUCTION.

The Diocese of Morogoro, through the Department of Development Services (DDS), decided to be involved in different development programmes for poverty reduction in the communities. When the diocese started to be involved in community development in the 1970s, 1980s and early 1990s it was using the "top-down" approach to community development programmes for poverty reduction. (See the definition in 1.2.2) This

⁶¹Mwegoha, R D. *Project Proposal: Ukaguru Mountains Environment Conservation Project July 2002-June 2003*. (Morogoro: Department of Development Services. 2002), p. 3.

approach which I have called the first era, created a dependency syndrome for the poor because they kept waiting for external assistance for their development. Many projects did not help the poor in poverty reduction. The diocese learnt a lesson and the second phase of development programmes for poverty reduction started in 1996, in which the diocese decided to use "bottom up" planning for new development programmes in order to enable the poor to participate in the project cycles, and to be fully involved in their own development. (See 1.2.2). However, for number of reasons, but many communities still exhibit a dependency syndrome. This I have called the second era. It should be borne in mind that while the use of the terms 'first era' and 'second era' have affinity to the terms first generation and second generation used by David Korten,⁶² no direct relationship is intended. It serves as a way of dividing the development work of the diocese between the top-down approach prior to 1996, and the bottom-up approach since 1996.

As we saw in 1.2.2, *Bottom-Up* planning puts emphasis on mobilising and utilising peoples' available resources first and external assistance is only requested on the basis of the available local resources. This promotes the spirit of self-reliance in the local communities. The diocese also continues to run other development programmes that were started before 1996, which used the top-down approach however it is taking a longer time for these programmes to reach sustainability because of the dependency syndrome.

3.2.1. First era development programmes for poverty reduction.

The following selected development programmes which started prior to 1996, show how the church first became involved in development programmes for poverty reduction in poor communities.

3.2.1.1. Berega hospital and Tunguli health centre.

Berega Hospital was started in 1929 by the English Missionaries of the Church Missionary Society and has persisted with the objective of serving the community in

⁶²Korten, David. *Getting the 21st Century: Voluntary Action and the Global Agenda*. West Hartford, Conn.: Kumarian Press. 1990.

health issues so as to improve their health status and hence the realization of a better spiritual life. The Hospital runs the Tuguli Health centre which was started late in the 1980s and which is about 50 km from Berega. Berega Hospital has 150 beds and 15 beds for Tuguli Health Centre. During 1970s through 1980s, the Hospital was the most popular one among the majority of Kilosa and West Handeni people due to good services it had offered during the period. Since then services have been rendered by the hospital to the community: Curative services, Prevention Health education and Environment sanitation, Maternal and Child Health care and General Immunization.

There are 66 workers in the Hospital, which comprises 3 Doctors, 5 Clinical officers, 20 Nurses and 32 Health attendants.⁶³ Villagers who surround the Hospital and Tuguli Health Centre have benefited from the community Health Services offered by the same facilities. Environmental sanitation, by observation, seems to be good and this is one of the impacts of the health facilities.

Over a period of eight years, there have been changes and improvement in the hospital. There has been a renovation of 2 wards, a medical store and the OPD building, painting of the hospital complex and construction and completion of two doctors houses. Creation of confidence and credibility to the donor community has resulted in traditional supporters/ partners of the hospital continuing to assist in terms of medical equipments, specialist doctors and nurses. Reliable availability of all essential medicine through the created Revolving Drug Fund, which has been supported by the Christian Social Service Commission of Tanzania (CSSC). The CSSC also is supporting the construction of two doctors' houses. Patient turnover has improved for example from 2,700 outpatients and 580 inpatients in 1997 to 9,839 outpatients and 4,005 in-patients in 2001.⁶⁴ Deaths at the Hospital have declined for example from 320 in 1997 to 183 in 1999 per annum for those who were admitted there.⁶⁵ Villagers that surround the Hospital and Tuguli Health

⁶³Mwegoha, R D. *Organisational Profile-Diocese of Morogoro*. (Morogoro: Diocese of Morogoro. 2001), p. 2.

⁶⁴Berega Hospital report to the Diocesan Synod 9-11 December 2002.

⁶⁵Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning. 2000), p. 13.

Centre have benefited from the community Health Services offered by the same facilities and environmental sanitation is good due to the impact of the health facilities.

3.2.1.2. Berega Patmos orphanage centre.

Popularly known as Patmos, the Berega Orphanage was established in 1965 the Samaritan Missionaries and it takes care of orphan children from within and outside the Diocese. It receives newborn babies up to 6 months, children whose mothers are dead, and whose fathers or relatives decide to take the child to the centre. The centre is receiving assistance from V.D.M. Germany, the organisation that has posted a worker who is also the head of the centre. There are 22 workers at the centre and their salaries normally come from donors. The centre has a capacity of 27 children.⁶⁶ It has saved many lives of little children who would have died because of lack of infant care. Many people in the Diocese and outside the Diocese know the Centre and its activities and others have been contributing to it. It fulfills the biblical mandate of taking care of the needy and the orphans.

3.2.1.3. Dairy goats project at Magubike and Kiegeya villages.

This project was established as a breeding centre for goats and cattle in the late 1980s. The objectives of this project are to offer training for registered grassroots farmers on dairy goat farming, to establish a goat-breeding centre in order to provide exotic goats to trained farmers for upgrading local goats in the area and to raise the income of the project beneficiaries. It had to establish strategies for project sustainability after five years of project implementation and to improve the nutritional status of people in the two villages especially direct beneficiaries by getting access to meat and milk which could be affordable even to indirect beneficiaries.

⁶⁶Dayosisi ya Morogoro, *Mkutano wa kumi wa sinodi ya Dayosisi Agenda Ratiba na Taarifa mbalimbali Morogoro 9-11/12/2002*. (Morogoro: Dayosisi ya Morogoro. 2002), p. 41.

In order to achieve its objectives the project has been implementing various activities such as the construction of a dairy goat hut for a breeding centre, the purchase of male dairy goats and local goats for cross breeding. It has also been mobilising, educating and selecting grassroot small scale farmers in the project village, establishing and planting pasture plots for zero grazing, distributing exotic goats to trained registered small scale farmers, providing vaccination, treatment, and dipping services to the breeding centre and project beneficiaries and done project monitoring, reporting and evaluation by a project supervisor.

The implementation of the project is being done by the project supervisor through supervision at the breeding centre and supervision to the beneficiaries by training, visitation, and advice offered to small-scale farmers. Also vaccination, treatment and dipping services have been offered at the centre and to individual project farmers. There has always been more demand than supply in this project. The project has benefited small-scale farmers who possess more than 120 goats in the communities.⁶⁷ There are challenges such as more funds for mobilisation and education, new project beneficiaries in other villages, more provision of pure dairy and exotic goats and expansion of the project to other villages.

This project has raised the participants' income by selling milk and goats, farmers' own nutrition is being improved by using milk, meat, and vegetables from their gardens, control of soil erosion on their farms and improved gardening and farm production by using goats' dung and compost manures.

3.2.1.4. Gairo Reafforestation project.

Trees are a precious resource in Africa. Trees provide fruit to eat, firewood to cook food, and building material for housing. Unfortunately, without cheap alternative sources of

⁶⁷Diocese of Morogoro, *Diocesan Five Years Development programme from 2001-2005*. (Morogoro: Diocese of Morogoro. 2000), p. 8.

energy, trees are harvested too rapidly for regrowth to occur. Branch by branch, wood is removed until only a trunk remains and as time goes by even trunks are dug out.

The environmental impact is devastating. Soils lie vulnerable to erosion and subtle climatic effects are produced such as heat build-up and decreasing atmospheric moisture. People have little choice but to chop trees for wood and make charcoal that provides over 90% of total national energy consumption, and also as poles for building material for housing. Shifting agriculture has caused deforestation in many places. All of these have caused devastation of the environment in Gairo area in Morogoro Tanzania. Therefore the people and the diocese realized the need of greening the land by formulating the Gairo Reafforestation project in 1989 covering ten villages.⁶⁸ Tear Australia has supported this project since then.

The general objective is to educate and train people in rural communities on the importance of environment conservation, appropriate techniques of reafforestation, agro forestry, land use, water catchment sources and forming of community bylaws to address the problems of shifting agriculture, overgrazing, tree cutting, bush burning and destruction of water catchment's sources.

The operational project objectives are to protect soil erosion by planting trees in gullies and hillsides, to increase soil fertility, crop production and productivity by applying agro forestry i.e. planting leguminous trees such as *laucaena*, *leucosephala* on the same land with cash or food crops and to increase families' income after seven to ten years by selling timber and poles for construction materials and firewood. Another objective is to reduce or eliminate the problem of firewood mostly faced by women who spend many hours on the exhausting task of fetching firewood from far away.

Although this project is one of the first era projects, from 1996 it has been contributing notable changes in the ten villages because the Department of Development Services conducted a project appraisal with full participation with the poor, which made to realise

⁶⁸Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning, 2000), p. 22.

the role for poverty reduction in their lives. The project from 1996, aimed to empower, to dignify the poor, and to identify their assets as well as utilizing them in order to enhance the spirit of self-reliance. The local people have been involved at every stage. It became their project, not something that was the product of well-meaning outsiders. The progress has been immediate and impressive. Parish Development Committees now plan the calendar of work and assessment and evaluation. Beneficiaries prepare their own blocks for seedlings and food crops are grown in between the trees. The new method involved far less work and travel between gardens and attracted more farmers to participate. A major benefit is that farmers see the trees as being for their own future use. They are given a loan, in the form seedlings and other inputs needed for successful nurture to be repaid, with interest (in kind) from the crops they raise. More than 800,000 seedlings have been planted. Care for trees by project farmers is excellent. The worst-case report is of 10% losses due to lack of water. Most farmers' report losses of less than 1%.⁶⁹

These are some of the positive impacts, which can be noted in the villages. Tree planting undoubtedly has made the 10 participating villages far more pleasant places to live in. From bare wastelands, they have been transformed into green, shady and quite beautiful places. The easing of burden on women in fuel collection, the ready and free availability of posts for building construction and many farmers are planting tree fences or borders around their farm lands and this is easing disputes over land demarcation.

The high plateau region is windswept and the function of tree lines as a windbreak is helpful now and many gullies and hillsides have been planted out to slow soil erosion. Natural forests are being regenerated, as people become more aware and protective of the environment and increased soil fertility through interplanting and intercropping is occurring. There is an increased families' income by selling timber tree poles and firewood and increased families' income by selling honey harvested from the beehives in their farm forests.⁷⁰ There is an increased church income in local congregations from the contributions of economically empowered church members and since 2002 forty families

⁶⁹Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning, 2000), p. 23.

⁷⁰Ibid.

in Ibuti and Ngiloli villages were provided dairy cattle by the diocese in partnership with Heifer project international⁷¹ because they have enough pastures and are able to construct cattle huts at their own cost.

3.2.1.5. Dairy cattle project in Turiani division.

This project started in 1992 in Turiani area with other nearby villages.⁷² The objectives of the project are to raise the income of project beneficiaries by providing calves to registered farmers, to impart environmental conservation education and agricultural techniques, and to establish strategies for project sustainability. Also, to form dairy cattle cooperative societies and to improve their nutritional status as well as that of other people in their villages.

In order for the project to achieve its objectives, various activities were implemented such as mobilisation, training and selecting project farmers, formation of a project committee, registered farmers constructed cattle huts in advance and heifers were provided to project farmers. Other activities are establishing/ planting feeding pasture plots for zero grazing, conducting seminars for project farmers and study tours, treatment, vaccination, and dipping of cattle as well as follow up, monitoring and participatory evaluation.

At present, the project has 120 contract farmers and 45 farmers have phased out their contract.⁷³ Although this project started during the first era, in 1996 the Department of Development Services conducted a project appraisal, which included all project beneficiaries in order to help them to take ownership of their project. From 1996, this project has been targeting to empower the poor by enabling them to realise and utilize their assets, which could give them more dignity, and to utilise their vocations to enhance the spirit of self-reliance. They have raised their income per month by selling cow's milk.

⁷¹Dayosisi ya Morogoro, *Mkutano wa kumi wa sinodi ya Dayosisi Agenda Ratiba na Taarifa mbalimbali Morogoro 9-11/12/2002*. (Morogoro: Dayosisi ya Morogoro. 2002), p. 38.

⁷²Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning. 2000), p. 24.

⁷³Dayosisi ya Morogoro, *Mkutano wa kumi wa sinodi ya Dayosisi Agenda Ratiba na Taarifa mbalimbali Morogoro 9-11/12/2002*. (Morogoro: Dayosisi ya Morogoro. 2002), p. 37.

More than 50% of families have constructed good permanent and modern houses, they have acquired a basic means of access and communication beyond their own villages such things as bicycles, wheelbarrows, radio etc. and they are able to pay for children's school fees.⁷⁴ They have been improving their modern agricultural techniques and environment conservation, and their nutritional status in their villages and the project is self-sustaining.

3.2.1.6. Women sewing and tailoring training programme.

The Women sewing and tailoring training programme is under the department of Mothers' Union. The Department of Mothers Union was established at the inception of the diocese in 1965. The aim is to train Pastors wives, Evangelists' wives and all women in the church.⁷⁵ It struggles to ensure spiritual, social and economic growth so as to improve life, income, livelihoods and the health of women, men and households in the diocese. A sewing teaching programme (Anglican Development Teaching College) started in 1992. The aim is to train unemployed women from urban and rural areas in sewing so that they can be self-employed after finishing their training.

The objectives of this project are to provide training to unemployed women and young women, to provide sewing material to trained women at cheap and affordable prices, and to generate income for project sustainability.

In order to achieve the above objectives the project has implemented various activities such as beginners, intermediate and advanced courses that have been offered to various women since the project started. There is a selling of ready-made materials for project income generating, selling of sewing materials to trained women at cheap affordable prices for self-employment and coordination and daily supervision of the project.

⁷⁴ Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. p. 24

⁷⁵ Diocese of Morogoro, *Diocesan Five Years Development programme from 2001-2005*. (Morogoro: Diocese of Morogoro. 2000), p. 118.

There are notable changes as a result of this project because it has empowered women in various ways. Tailoring and sewing facilities have been provided to women completing the courses at cheap and affordable prices and a number of women have been trained and they are self-employed. Many women have acquired skills in sewing and tailoring even in rural villages and they are carrying out the activity and their income is improving⁷⁶.

3.2.2. Second era development programmes for poverty reduction.

Since 1996, there have been some new programmes initiated, which have sought to approach development from the bottom up.

3.2.2.1. Support of Development Activities with Farmers credit scheme at Maguha, Chitemo and Kiegeya villages.

The Diocese started agricultural projects on a small scale in 1996 at the Maguha, Chitemo and Kiegeya Villages under the project of Support for Development Activities, which was written and approved for funding by EZE in 1991, which used the top-down approach, but due to existing administrative problems in the Department of Development Services EZE did not release funds. When the Department got new leadership which fulfilled all the demands, EZE released the funds in 1996 and these had to be used for one and half years to implement the planned activities in those villages. In the first phase of these projects, each village had twenty farmers who were given farm inputs and training on modern organic farming and management. In 1998 a new proposal for Support for Development Activities was approved for funding by EZE for three years in order to improve department capacity and a development programme for poverty reduction in the selected villages. Aims for the Support for Development Activities are described as follows:

⁷⁶ Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning. 2000), p. 12.

- To strengthen the department of development services with a view to raise its capacity and capability to initiate, identify, plan and supervise development interventions in the diocese.
- To train DDS staff and programme staff in participatory extension and introduce the development programmes to the communities
- To identify the needs of the community by participatory Rural Appraisal/Participatory Learning and Action.
- To establish a credit source near the grassroots farmers to enable the diocese to start a loaning system where registered farmers are given farm inputs in kind not cash and repay the loan in kind with some interest during harvest period.
- The aim of the scheme, which is a non-profit making enterprise, is also basically on farm management training and timely delivery of farm inputs.⁷⁷

The first section of operational objectives deal with capacity building of DDS personnel in order to improve the diocesan capacity to design and implement development activities with follow up and monitoring systems in order to empower the poor in their communities.

The second section of operational objectives focus on the realisation and utilisation of the community's assets, which can be used for poverty reduction in targeted villages, by raising food crop production such as maize, beans etc. in order to improve the living standards of the poor.

The role of the farmers' credit scheme has been to train grassroot farmers to manage their available resources better, to maximise return per land unit, and to create interactions between individual farmers and the community through the services rendered by the scheme. It has to create a forum for government institutions of higher learning and research institutions to interact with farmers directly through seminars, workshop farm visits and field days organised by the scheme and to request consultants from successful similar schemes to give technical assistance to the programme.

⁷⁷Chinyong'ole, J J, *Project Proposal support of Development Activities 1998-2001*. (Morogoro: Department of Development Services 1998), p. 2.

The operation of the farmers' credit scheme deals with small scale farmers who are interested to take up farming as a business to raise food production and realise food surpluses for economic gain. The scheme offers training to farmers for four to six days and it provides farm inputs to registered farmers who also function as a training model on credit management and modern farming to other farmers who benefit the service of programme indirectly. It raises food production per acre by using higher yielding maize and beans varieties, appropriate utilization of required farm inputs and the introduction of improved and new agricultural technologies through proper utilization of agriculturally skilled and experienced field workers.

In this scheme the poor participate in all levels of decision-making concerning their project. There is a committee in each village, which runs the project. Although the scheme is organised by the Anglican Church, it serves all sorts of small-scale families regardless of the ethnic groups and religious belief. "The farmers' selection committee comprises the parish pastor as a caretaker, an agricultural field worker as an advisor, five women group leaders at parish level (village), three church elders at Parish level and two members from youth groups."⁷⁸

Credit is given to the farmers in terms of inputs (not cash loans). Farmers are requested to repay in kind from their harvest equivalent to the input loans with 20% interest added to the loans. The farmer repays his /her inputs loan by two equal installments. This means that he/she repays the loan over two years. Credit loan repayments from the farmer starts a new cycle in the third year. To avoid defaulters, selected farmers must sign an agreement form bearing the signatures of two referees as a means of monitoring closely the farmers' activities all through the process of growing the crops. An extension for repaying loan installments may be allowed in special cases, such as droughts and floods, by the approval of the committee.

⁷⁸Chinyong'ole, J J, *Project Proposal support of Development Activities 1998-2001*. (Morogoro: Department of Development Services. 1998), p. 4.

Training for grassroots subsistence farmers is based on group formations and development including group leadership, catching and sharing vision, promoting solidarity and decision-making. Group management including book keeping, money management, use of banking facilities, use of post office communication skills, information gathering and use of government and NGO's services, agricultural technologies and techniques, farm management (credit management and farm records), horticulture (each family house should have few fruit trees), and animal husbandry (some farmers are interested in dairy cattle and goats.⁷⁹ Workshops for church leaders are conducted during the first and third years of project implementation and two seminars for farmers' credit scheme are for every year starting from the onset of the scheme implementation.

Farmers' credit scheme personnel include one agricultural field officer and three agricultural field instructors; each of them is stationed at one project village. They have to work with farmers theoretically and practically. These are workers who work with the poor, and act as facilitators to realise the assets they have in their areas as well as noting their needs and priorities. They are the marketing officers when buying food surpluses from the farmers using the revolving fund, and they write monthly reports to the Diocesan development officer responsible for agriculture and livestock.

There are many achievements of the farmers' credit scheme 1998-2003, which are regarded as strengths of this programme. These achievements are divided into three levels namely output means short-term results, outcome means medium results and impact means long-term results.

The programme's output can be clearly seen in the above-mentioned period of six years. Three hundred and five youth, women and development leaders have been trained in seminars, four development officers in DDS office and four agricultural field officers have been recruited to work for the support of development activities in the diocese, and

⁷⁹Information abstracted from Chinyong'ole, J J, *Project Proposal support of Development Activities 1998 2001*. (Morogoro. Department of Development Services. 1998), p. 6.

a total of 280 small-scale farmers in three project villages have been trained. It is noted that three hundred families in the three-project villages have been given farm inputs, and more than 300 small-scale farmers' have new knowledge and skills on agricultural technology and techniques of farmers.⁸⁰

The programme has achieved a notable outcome. There are three hundred small-scale farmers who are practicing newly acquired knowledge and skills in farm preparation, planning, weeding, harvesting, and storage and an increased production per acre from 300 kgs to 2,000 kgs of maize and 300 kgs of beans to 800 kgs per acre⁸¹. There are youth groups and women's groups applying the new knowledge and skill of farming in their parishes and personal lives for farming and many Church leaders have become development focused and have started sensitising and mobilising people of development activities in parishes.

The programme achieved a great impact in that period of six years. The poor have been empowered by being able to attain food security and sovereignty in project villages and other villages have been learning and practising the new knowledge and skill from these three villages and their living standards have been improved. For instance some have constructed good houses; health status has improved and income per family has increased.⁸² It has also increased their support of church ministry.

3.2.2.2. Dairy goats at Towelo village.

This project was established in August 1996 in the village of Towelo by the provision of dairy goats from Heifer Project International. The village is located in the Mountain of Uluguru in the location of Mji Mpya in Morogoro Municipality. The beneficiaries of this project are small-scale farmers. The project started with twenty-two goats (20 females

⁸⁰Information abstracted from Mwegoha, R D. *Progress Report from 1999 to June 2001*. (Morogoro: Department of Development Services. 200. p. 2. and *Progress Report from July 2001 to June 2003*. Morogoro: Department of Development Services. 2003), p. 3.

⁸¹Mwegoha R D. *Progress Report from July 2001 to June 2003*. (Morogoro: Department of Development Services. 2003), p. 3.

⁸²Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning. 2000), p. 20-21.

and 2 males).⁸³ The project's objectives are to raise the income of project beneficiaries, to impart modern environment conservation education and agricultural techniques, to establish strategies for project sustainability after five years. Further objectives are the forming of small-scale farmers' cooperative societies and to improve the nutritional status of the community.

In order for the project to achieve its objectives, various activities are being implemented such as mobilising, educating and selecting farmers in the project, constructing by farmers of dairy goats' huts, providing dairy goats to farmers, establishing and planting pasture plots for zero grazing, organising and conducting seminars and study tours for project farmers. Also providing vaccination, treatment and dipping of goats at the breeding centre and at the project villages as well as project participatory monitoring and evaluation.

This project has helped the poor to realise their assets and utilise them for their development. They have raised their income by selling milk and goats and their nutrition is being improved by using milk, meat, and vegetables from their gardens.⁸⁴ They are controlling soil erosion on their farms on the slopes of mountains of Uluguru and they have improved gardening and farm production by using goats' dung and compost manures.

3.2.2.3. Dairy goats project at Vidunda village.

This project started in May 1999 with 28 female goats and 2 male goats⁸⁵. The objectives are to raise the income of project beneficiaries by imparting modern environment conservation education and agricultural techniques, to establish strategies for project

⁸³Chinyong'ole, J J. *Progress report of Development activities from August 1998 to December 1999*, (Morogoro. Department of development services 1999), p. 3.

⁸⁴Mwegoha R D. *Progress Report from July 2001 to June 2003*. (Morogoro: Department of Development Services. 2003), p. 3.

⁸⁵Chinyong'ole, J J. *Progress report of Development activities from August 1998 to December 1999*, (Morogoro. Department of development services 1999), p. 3.

sustainability and forming small-scale farmers' cooperative societies as well as improving the nutritional status of the community. The project has been implementing similar activities as seen in the above project.

This project has helped the poor to raise their income by selling milk and goats and improving their nutritional status by using milk, meat, and vegetables from their gardens. They have been controlling soil erosion on their farms on the slopes of the Vidunda Mountains and improving gardening and farm production by using goats' dung and compost manures.

3.3. CONCLUSION

We have seen that the church has a vision of development and is involved in development programmes for poverty reduction in poor communities. It seeks to minister to people with a holistic approach, which mobilises people to utilise their assets for their own development. The church has been implementing different development programmes for poverty reduction as we have seen above. These programmes have sought to empower the poor, offering dignity and enabling them to realise their God-given vocations in their communities. The aim of these programmes is to improve the living standard of poor people and to raise their social and economic welfare regardless of their religious beliefs. The next chapter deals with the assessment of the strengths and weaknesses of the development programmes discussed in this chapter.

CHAPTER FOUR: ASSESSMENT OF DEVELOPMENT PROGRAMMES FOR POVERTY REDUCTION

4.0. INTRODUCTION

We have noted that the diocese started to be involved in community development from the 1970s to early 1990s by using a top-down approach to community development programmes for poverty reduction. This approach perceives the poor as clients, recipients, and objects. The Diocese saw itself doing development for the poor and the poor perceived themselves as having nothing to do for their own development. This created a dependency syndrome, which has been affecting many local poor communities that kept waiting for external assistance for their development and they never owned their development. Many projects have not helped the poor in reducing poverty.

This chapter provides an analysis of the strengths and weaknesses of the development programmes for poverty reduction in poor communities described in chapter three. We have noted that poverty is *a lack of access to resources together with a lack of power, dignity and vocation*. The poor lack access to resources and the ability as well as the knowledge to influence the life around them and the social systems in which they live. So often they are not given an opportunity to participate in decision-making concerning poverty and development issues that affect their lives and they are perceived as objects, clients and recipients who cannot change their poverty status. Therefore, in this chapter we need to examine how the poor are being empowered in order to use their local available resources, to claim back their dignity and utilize their vocation for their own development.

4.1. STRENGTHS OF DEVELOPMENT PROGRAMMES FOR POVERTY REDUCTION

The ACT-Diocese of Morogoro has from the beginning of the second half of the 1990's, reorganised itself for serving all people living in the diocesan area. All departments and

sections have almost been filled with qualified, experienced and committed personnel. The external evaluation report noted one of the strengths of the diocese as follows:

The Bishop and the Diocesan Council are now firm and committed to reviving several development activities which failed and stopped in the 1980s and early 1990s due to lack of competent and committed staff to run various development projects and activities. The changes, which have gone through the Department of Development Services from 1996, by equipping it with qualified and committed staff is highly commendable. It is through this department that other departments' plans are screened for funding and implementation.⁸⁶

All these are indications that the Diocese is now in a good position to co-operate with donor partners and the poor although the spirit of dependence created by the top-down approach still exists among the poor who are beneficiaries of certain development programmes that started before 1996, and some which started thereafter. We will now note some of the strengths.

In order to empower the poor the Diocese needs a strong management team which would facilitate the empowerment process in poor communities. The DDS management staff is one of the strengths of this development process. The DDS has improved the working procedures and supervision on accountability, transparency and responsibility which are empowering the poor to recognise their assets, dignity and vocations so that they continue to play an active role of participation in their own development. It has reliable transport facilities for mobilisation, sensitization and supervision of development programmes. It has improved working relations with external supporting partners and recognizes other development stakeholders in the communities as its strength such as the central government of Tanzania, local government, other NGOs etc. The diocese has improved its financial accounting system to enhance transparency and accountability.

There is no development without the participation of the poor themselves as agents of their own development. From 1996 the diocese has recognised that development, which

⁸⁶Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. Dodoma: Institute of Rural Development Planning, 2000. p. 28.

is sustainable, occurs only when the poor are given the opportunity to participate in all stages of development processes in their communities. There are resources in poor communities such as lands, trees for charcoal and construction of houses, rivers for irrigations, sands, concrete stones for building, clay soil for bricks making, the skills and talents etc., which are the strengths on the side of the poor, which contribute to the achievements of development programmes for poverty reduction in their poor communities.

The poor are being empowered by increased sources of income. They have the power to purchase clothes for their families, to pay their children's school fees, buy school uniforms, bicycles for transport, house equipment etc⁸⁷.

A good house is one of the things in development that gives a poor person dignity. Some of the project beneficiaries have built permanent houses with toilets and kitchens because their source of income has increased.⁸⁸ True development should be measured by the health of the participating poor people in the community. The poor have improved their nutritional status and health in general because they have access to milk, meat and household food security and sovereignty.⁸⁹

The spirit of community among the participating poor people has been enhanced in certain development programmes for poverty reduction because the poor are working together, supporting each other and making their development programmes self-sustaining.⁹⁰

There is an improvement in agricultural production, livestock production and environment conservation, care and rehabilitation among the participating poor people in communities⁹¹.

⁸⁷Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning. 2000), p. 24-25.

⁸⁸Sebyiga, B D. p. 20-25

⁸⁹Sebyiga, B D. p. 20-25

⁹⁰Sebyiga, B D. *Evaluation Report for ACT-Diocese of Morogoro Activities*. (Dodoma: Institute of Rural Development Planning. 2000), p. 20-25.

⁹¹Sebyiga, B D. p. 20-25.

To a large extent the poor are recognising their power, dignity and vocation as God-given potential resources for their own development. After being challenged they are beginning to stand tall and to accept responsibility for their own well being now and in the future. They are encouraged to participate fully in their own development through realization and identification of their available local assets/resources that can be tapped and used for development as their strengths, in planning, mobilization of internal and external resources, implementation, monitoring, evaluation and participating in all levels of decision-making concerning their development projects.

The church seeks to play the role of a facilitator and enabler in development initiatives for the poor by providing support through seminars and workshops for development sensitization and awareness creation in poor communities so that the poor can realize and identify their local available resources and analyse their weaknesses, threats and opportunities. The church also as facilitator and enabler works with the poor on how to get external financial support and other resources to help in the implementation of development programmes for poverty reduction.

4.2. WEAKNESSES OF DEVELOPMENT PROGRAMMES FOR POVERTY REDUCTION

We have discussed the strengths of development programmes for poverty reduction, but also we need to see the weaknesses because often where there is strength there is also weakness. It has been noted that in the first era the diocese was using the top-down approach to development planning and implementation. This approach perceives the poor as clients, recipients, and objects. The Diocese saw itself doing development for the poor and the poor perceived themselves as having nothing to do for their own development. This created a dependency syndrome, which has been affecting many local poor communities. In the second era many of these matters have been addressed, but not with a strong theoretical framework that could provide guidance to all involved.

We noted that poverty is *a lack of access to resources together with a lack of power, dignity and vocation*. Therefore true development should enable the poor to acquire the ability and the knowledge to influence the life around them and the social systems in which they live, and to give them an opportunity to participate in decision-making concerning poverty and development issues that affect their lives. It should realise and utilise resources, and affirm the vocation of the poor not as objects, clients and recipients who cannot change their poverty status but as subjects of their own history who can change their poverty status in their communities.

We have seen the strengths of development programmes for poverty reduction, but we need now to examine the weaknesses of the same programmes in the light of our definition of poverty. In the assessment of these development programmes for poverty reduction there are two main weaknesses which hold the diocese back from a truly effective response to poverty.

4.2.1. Lack of theoretical vision for development programmes for poverty reduction.

Although the diocese has been involved in development programmes for poverty reduction, there is no clear theoretical definition of development and community development, such as we will provide in chapter five. The diocese also does not have a clearly formulated theology of development that could give the mandate to the diocese to see the reasons why it should be involved in development programmes for poverty reduction in poor communities, and generate more enthusiasm for her involvement into development programmes for the empowerment of the poor in the communities. A clearly formulated theology of development will help church leaders and Christians to know that development programmes for poverty reduction are part of the mission of God and will make them to participate more in development programmes.

The diocese also lacks an appropriate theoretical approach to community development for poverty reduction, which causes other weaknesses to occur in development programmes in the diocese because many of development programmes were initiated by

using the top down approach, which perceive the poor as clients, and recipients who have nothing to contribute to their own development. This has increased the dependency syndrome among poor communities because the way they have been perceived by outsiders has created a marred image in them. In order to empower the poor the diocese needs a well-formulated theoretical approach to community development for poverty reduction.

It should be clear that the shift after 1996 into the second era has sought to bring more attention to issues of participation of the poor, and to encourage a bottom-up approach to community development programmes for poverty reduction. However, this has never been articulated in a clear theoretical vision with theological support. This contributes to a number of problems.

The lack of theoretical vision, particularly the lack of appropriate theoretical approach to community development, has caused a low profile of development programme sustainability. Because of the top-down approach, the poor have not played an active role in participation for their own development. For example, some project farmers have been reluctant in fulfilling the contract of the "pass on"⁹² agreement and the second agreement for project sustainability. Gairo Reafforestation sustainability has been moving at a slow pace. At the very least, this involves making the tree nurseries pay their own way through farmers purchasing seedlings for cost sharing. This has proved difficult. It has been hard to begin to charge for things previously given free.

Because of a lack of theoretical vision, particularly how to mobilise the available local resources the Diocese depends mostly on foreign financial assistance. For instance Berega Orphanage Centre, which encounters also a certain degree of weaknesses such as failure by relatives to contribute monthly fees of Tshs. 1,000/= for their children. During the time of July 2001 to June 2003 it was reported that only 12 relatives out of 21 had

⁹²Pass on agreement means that a farmer is given a dairy goat free but the first female kid has to be given to another farmer who signs the same contract. The second born female or male has to be sold and 90% is kept in the project account for project sustainability because the project time span phases out after five years in normal cases unless there is a new contract for project expansion in the same area.

done so, which is 57%.⁹³ Moreover, this amount seems not to meet the needs. It was revealed that even if it were to be contributed effectively, it would meet only a quarter of the costs. There are already plans to increase the fee to Tshs. 3,000 monthly. At present, the centre is 95% dependant on donor funds from abroad. Some relatives do not take their children when they are two and a half years onwards. They delay up to 7 years and few others leaving the children completely. This increases the running cost of the centre.

Because of lack of the theoretical vision, in some development programmes the poor still perceive themselves as powerless who cannot do anything for themselves. This has increased the dependency syndrome. The Diocese should encourage the poor to realise and utilise their power as people who have full human potential to make things happen in their own development. The diocese can do this by formulating a clear theoretical vision of development programmes, as we shall see in chapter five. It is important for the diocese to organize workshops and seminars for the poor in various communities for development sensitization and awareness creation. These will help the poor to realize their poverty status, identify their local available assets/resources, begin to mobilise them, plan for their own development and analyse what external support they need after realizing what they have from their own communities. This will make them to actively participate in their development and have ownership of their development programmes and enhance development sustainability.

The lack of a theoretical vision also has made some of the poor people in participating poor communities to feel that they have no dignity because they are not allowed to participate in any decision-making. Sometimes even those who are given a chance feel that they have nothing to contribute in decision-making. They should to be encouraged to see that they also have the ability to participate. It is important even when the diocese is involved in social welfare in poor communities, such as health services programmes, that the poor should be given an opportunity to participate through different activities so that

⁹³Mwegoha, R D. *Progress Report from July 2001 to June 2003*. (Morogoro: Department of Development Services. 2001), p. 3

they may feel the sense of ownership of the programmes as partners in development, because they have assets that can be utilized for community development.

Because of a lack of theoretical vision, some poor people in certain projects started before 1996 feel that they do not have anything that they can contribute to their own development because of the way they have been treated by developers from outside and other people in their communities. They need to be sensitized that they have God's given gifts and talents or assets that they can use for their own development to change their poverty status.

Because of the lack of theoretical vision in the diocese as we have seen above, there is a *need for the consolidation of the theoretical and theological vision for development for the diocese*. I will seek to undertake this task in chapter five.

4.2.2. Lack of strategic vision for development programmes for poverty reduction.

Although the diocese as an organisation has been involved in development programmes for poverty reduction, it is my analysis that beyond a lack of theoretical vision, the diocese lacks clearly formulated appropriate approaches to community development programmes that could empower the poor to participate actively in their own development. This I identify as a lack of strategic vision which includes the lack of an Asset Based Community Development approach, lack of Participatory Rural Appraisal/Participatory Learning and Action as a tool of mobilising and utilizing peoples' local resources and external resources, lack of Area Development Programmes as an approach, lack of Result Based Management, Participatory Monitoring and Evaluation and *Progress and Financial reports* as tools for planning and implementing development programmes for poverty reduction. All these function as a key to the effectiveness and efficiency of development programmes in poor communities.

The lack of strategic vision means that there is an inadequate number of working staff in different departments in the diocese. For example, many areas of poor communities need

the facilitation of development workers from of the Department of Development Services but the working staff is insufficient to meet all the demands of working with the poor. The strategic vision would help in the organizational planning and community development action plan for community development programmes.

The lack of strategic vision is seen also in terms of donor trends. There is an inconsistency in the flow of external funds to support development programmes for the poor because of the lack of financial and progress reports sent to funding partners. This has resulted in some cases inadequate financial resources to support the efforts of the poor. For instance, there is high demand for dairy goats and low supply at the project villages and other villages.

The lack of strategic vision has meant that the diocese and the poor have not been able to establish the risks of unpredictable weather conditions in some areas especially in agricultural projects and also other projects' assumptions. For goats and cattle there have been a high demand and low supply at the project village and other villages. A few farmers violate some project condition e.g. overlooking the dipping task for more than a week causes disease in goats and cattle. There is an inadequate market for milk production and processing facilities because of higher production.

The lack of strategic vision is evident also in the diocesan Project management system, which is a project type approach where single sectors are dealt with. For example, most the development programmes deal with one sector such agricultural projects, livestock projects; reforestation projects etc. These cannot address other issues of the poor. This system seems to be outdated and it is not actually promoting the idea of being self-sustaining in the future. Areas where a project such as the Reafforestation Project is being implemented have many problems related to development but it is difficult for the donor to address the problems other than those of tree planting to reforest the area. The Diocese should have an integrated development programme using the approach of Area Development Programmes (ADPs) for poverty reduction, which could empower the poor in all aspects of human life. I will discuss this in depth in chapter six.

The lack of strategic vision is seen in the top-down approach to development programmes in poor communities before 1996 which has created a dependency syndrome and has killed the spirit of Self-reliance (*Kujitegemea*) because the poor rely on outside assistance instead of realising and utilizing first the local organizational resources such as Participatory Rural Appraisal (PRA) and Participatory Learning and Action (PLA) have received little attention.

The lack of strategic vision has meant that there is inadequate participatory monitoring and evaluation (PME) among poor communities especially development programmes started before 1996 for poverty reduction. The poor who are the beneficiaries of development programmes, were not fully involved in the PME process, which is very important for the poor to participate in monitoring and evaluating the progress of their own development. This process empowers the poor and gives them the sense of development ownership in their communities.

Furthermore, the lack of a strategic vision means that there is also inadequate timely progress and financial reports among the poor who are beneficiaries of development programmes and it makes it hard for them and development facilitators to evaluate the outcome and impact of the development programmes in their local communities. They need to keep records of their development activities, which help in the evaluation of development progress in their communities and planning for future development interventions.

4.3. CONCLUSION

We have noted the strengths and weaknesses of the diocese and development programmes for poverty reduction in poor communities in Morogoro. We have identified the two weaknesses as (1) a lack of a theoretical vision, and (2) a lack of strategic vision. In the rest of this thesis I want to take up the challenge to offer both a theoretical vision and strategic vision. Accordingly, the next chapter deals with consolidating a theoretical vision for development programmes in the diocese focusing the definition of development and community development, theology of development, and Asset Based

Community Development as an approach to community development in connections with *Ujamaa*, and particularly *Kujitegemea*. Chapter six will then take up the challenge of the strategic vision.

CHAPTER FIVE: CONSOLIDATING A THEORETICAL VISION FOR DEVELOPMENT PROGRAMMES.

5.0. INTRODUCTION

The previous chapter has discussed the strengths and weaknesses of development programmes for poverty reduction in poor communities in Morogoro. We noted that one key weakness is the lack of a theoretical vision. This chapter therefore deals with consolidating a theoretical vision for development programmes. It examines the theology of development and then explains Asset Based Community Development, *Ujamaa* and *Kujitegemea* as approaches to community development. It analyses ABCD and *Ujamaa* in connection with the Christian faith.

5.1. THEOLOGY OF DEVELOPMENT

We need to have theological motivation for development as Christians. The Bible is the foundation of our theological motivations that form the theology of development. The motivations provide reasons for Christians' involvement in development, the methods of involvement and the goal of involvement from a Christian and Biblical perspective. Our Christian motivation in development is based on our world view and our theology and the view of God's purpose of full potential life he has made for us and our role to God's activity in this world. The starting point is God from whom and to whom all things belong. God creates and relates to the whole world. The breath of life that animates the whole creation is God's spirit; all creatures, human and non-human are called to live out their unique character in joyful obedience to the Creator of all things.

The theology of creation gives us the mandate to be involved in development programmes for poverty reduction in our society. The following words strengthen this point:

We are God's people in God's world; the creation theology is foundational for a biblical worldview because it identifies the creation

as a gift from God and human as special creatures made in God's image with a calling to steward the creation. The creation is bursting with the potential to grow develop and flourish under God's image bearers, humankind is commissioned to preside over the creation in ways that will yield shalom, the rich biblical word for wellness, for all creatures according to God's gracious intentions. Furthermore God has created the world in such a way that it can obey or disobey God's intentions for it. Not only individual human beings, but also the cultural and social institutions that they form can live according to or in rebellion against the creational norms of life.⁹⁴

We belong to God's one community of creation and we are called to take the responsibility of stewardship of God's creation because we are created in the image of God. In the Bible, we see God's concern for the poor and when the poor are oppressed. He is always on the side of the poor to liberate them. The story of Exodus illustrates how God is concerned with the poor and various books of the Bible in the Old Testament are full of instructions on how the people of God should treat the poor among them fairly- for example the Jubilee and prophets such as Isaiah, Jeremiah, Amos and Micah. From the Old Testament we see that to be involved in development is a divine mandate or commission.

Ronald Sider in his article "God and the Poor: Toward a Theology of Development" in the section of Development as Conscientization argues that the biblical teaching shows that when the poor are oppressed God is on the side of the poor. He develops three points, which are very basic for the theology of development saying:

1. At the pivotal points of revelation history, God acted in history to liberate the poor and oppressed.
2. God acts in history to exalt the poor and cast down the rich.
3. God's people, if they are truly God's people, are also on the side of the poor.⁹⁵

In the Exodus, God heard the cry of his people and He took side with the poor by liberating them from the economic oppression and brought freedom. This shows us that our God who is the God of the Bible takes action in history to liberate the oppressed.

⁹⁴ <http://www.ccc.org/rd/resources> 8th August 2003.

⁹⁵ Hancock, R. L. *The ministry of development in evangelical perspective*. (Pasadena: William Carey Library. 1979), p. 45.

In the New Testament, the theology of the Incarnation gives us a very powerful mandate for the reason why we should be involved in development. In his time our Lord Jesus Christ was concerned with holistic development. He preached to the poor and taught in the synagogues and in the temples, he fed the hungry, he healed the sick, delivered people from demonic powers, cleansed the outcasts and accepted the neglected ones in the society. He also rebuked the injustice in the society and he spent most of his life among the poor. This is the mission we need to respond to the divine commission for development to go out to the lost and lonely world (as Jesus did) in order to give love, to witness and serve, like him and for him. We are called to have a special concern for the poor in society following the model of our Lord Jesus Christ.

Samuel and Sugden argue, "All Christians agree that Christians involvement in development flows out of Christ command to love our neighbour. In loving our neighbour we are linking, ourselves with God's own work in human society on this there is agreement."⁹⁶

Christians are challenged to be involved in development in order to bring social and economic change in society as agents of God's mission in the world. The Lausanne covenant gives succinct expression to this theology.

We affirm that God is both the Creator and Judge of all men (sic). We therefore should share his concern for justice and reconciliation throughout human society and for liberation of men (sic) from all kinds of oppression. Because man (sic) is made in the image of God, every person has an intrinsic dignity, because of which he should be respected and served not exploited.⁹⁷

It is clear then that Christian understanding of development is based on biblical, practical principles of living, walking and working among the poor. It is the work of the church to facilitate the poor in order to realise their local assets for community development. We are called to affirm the dignity of people, motivate them to take responsibility for their

⁹⁶Samuel and Sugden. *Theology and Development: A Guide to the Debate in Sider, Ronald (ed). Evangelicals and Development: Towards a theology of social change.* (Exeter: The Paternoster Press. 1981), p.19

⁹⁷Samuel and Sugden. *Theology and Development: A Guide to the Debate in Sider, Ronald (ed).* p. 50.

own lives by beginning with their assets, and to establish a relationship and trust, which then enable us to move to deeper issues of community development. This idea of beginning with people's assets is what is called asset based community development.

We are living a fallen world and we have to take sin seriously as one of the causes of poverty in our society. Because of the greed and selfishness of human nature, we realise that:

The failure of humankind to live in trusting obedience to God has enormous and tragic consequences in many directions: The creation itself groans weary (Romans 8:18-21) because of the misuse of resources and plundering its treasures; instead of enjoying and sharing in the resources of the earth, billions of human beings live in poverty of body and soul, experiencing oppression, hunger, abuse, and despair because of greed, mismanagement, violence, injustice or the ravages of nature. God's image bearers fail to live in the joy of their God-given vocation to develop the creation they are denied opportunity to live out their calling. Destructive patterns of sin and exploitation, originating in human hearts, are embedded in socio-economic structures; political ideologies, whole cultural thought patterns, paradigms and views. These 'powers' contradict the reign of God and interfere with God's redemptive and restorative purposes.⁹⁸

In articulating for the theology of development, the most powerful biblical mandate which I see in the New Testament is Luke 4: 16-19 when Jesus declared the mandate of his Mission. Our Lord Jesus Christ in his sermon in Nazareth defines his mission when he said:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Luke 4:18-19).

This forms powerful theology of development because Jesus commands us that our Mission has to be holistic including physical, spiritual, economic and social development. Jean- Paul Heldt develops models based on this text which I want to use for a better understanding of the theology of development which is based on holistic mission and development.

⁹⁸ <http://www.ccc.org/resources> 8th August 2003.

Holistic Mission SO-CALLED SOCIAL GOSPEL EVANGELISM				
	PHYSICAL	MENTAL	SOCIAL	SPIRITUAL
ETIOLOGY What is the cause?	Lust. Aging and decay. Unhealthy lifestyle.	Sin. Greed. Exploitation.	Alienation. Separation. Conflict. Anger.	The fall. Rebellion. Disobedience. Shame, guilt.
DIAGNOSIS What is the problem?	Disease. Blindness. Pollution. Accidents.	Poverty. Destitution. Exploitation. Depression. Mental illness.	Local injustice. Land distribution. Taxation. Income. Employment.	Oppression. Agnosticism. Unbelief.
THERAPEUTICS What is the solution?	Healing. Restoration of physical health. Rehabilitation. Preservation of physical environment (ecology).	Debt remission. Development. Forgiveness. Transformation.	Deliverance. Emancipation. Equality. Liberation. Reconciliation. Redemption. Release. Restoration. Social justice. Transformation.	Conversion. Deliverance. Forgiveness. Justification. Reconciliation. Redemption. Restoration. Sanctification.
EVOLUTION What is the outcome?	Eyesight (restoration vision). Physical health and well-being. Environment health.	Good news to the poor. Prosperity. Mental health.	Brotherhood. Democracy. Justice, peace. Release to the captives.	Freedom. Harmony. Liberty for the oppressed. Peace. Righteousness.

A Holistic Understanding of Human Beings in Community⁹⁹.

This model gives us clear understanding that Jesus' ministry was holistic focusing on the physical, mental, social and spiritual needs of human beings in the community. Because of this, the mission of church has to be holistic following the Nazareth Manifesto and the Great Commission of our Lord Jesus Christ. This forms a well-balanced theology of development, which does not promote the dichotomous understanding of human beings, which divides the body and soul, but to the person as a whole who has different needs, which the church has to meet holistically.

Based on the model of a holistic understanding of Human beings in community, Heldt proposes a Biblical definition of Mission which makes clear the theology of development, it answers why the church should be involved in development by saying,

Mission is the personal purpose and corporate endeavor of proclaiming the good news of the coming kingdom of Jesus Christ, through (1) the healing, prevention of, and rehabilitation from biological diseases (epitomized by 'sight to the blind') and the preservation of our physical environment (ecology and biosphere), (2) economic household and community development through self reliance and community participation (exemplified by Jesus' 'good news to the poor'), (3) the restoration of political peace and social justice (illustrated by the 'release to the captives'), and (4) the reconciliation of human beings with their Creator God through faith in Jesus Christ, announced in Luke 4 by the 'liberty [for] the oppressed.'¹⁰⁰

God's mission to human beings has always been an holistic approach as we have seen in the above discussion and this should be the foundation of our theology of development. We have this challenge today as the Church of Christ that our involvement in development should be in holistic approach in order to liberate the whole person.

5.2. DEFINITION OF DEVELOPMENT AND COMMUNITY DEVELOPMENT.

We provided a brief definition of development in chapter one. In this section, I will define the concepts of development and community development in detail. Development has many definitions all of which highlight particular aspects of its nature and purpose. Amartya Sen defines development as freedom that is concerned with enhancing the lives we lead and the freedoms we enjoy. The opposite of freedom is unfreedom and there are many factors that cause different forms of unfreedom in underdeveloped countries. Disadvantaged people in developed countries face such things as famines, lack of nutrition, little access to health care, sanitary arrangements, and clean water, fighting unnecessary morbidity and succumbing to premature mortality, lack of functional education, gainful employment, economic social security and all inequality between men and women. Development as freedom involves "both the processes that allow freedom of actions and decisions, and the actual opportunities that people have, given their personal and social circumstances... Both processes and opportunities have importance of their own and each aspect relates to seeing development as freedom"¹⁰¹.

⁹⁹Heldt, Jean- Paul. *Missiology: An International Review*, Volume xxxii, Number two, (April 2004), p. 163

¹⁰⁰Heldt, Jean- Paul. *Missiology: An International Review*, Volume xxxii, Number two, (April 2004), p. 163.

¹⁰¹ Sen, Amartya. *Development as Freedom*. (New York: Anchor Books, 1999). p. 17

One understanding of development is captured in the following definition:

Development is a process by which persons and societies come to realize their full potential of human life in a context of social justice- a people's struggle in which the poor and oppressed are active participants and beneficiaries. Development is the improvement of people's well being. Development is the utilization of resources in a sustainable way for long lasting benefits. True development is helping someone to help himself or herself, so that he/she can become self-reliant...Development is freeing people from their limitations. It is the process by which people gain greater control over themselves, their environment, and their future, in order to realize the full potential of human life that God has made possible. Development is a process towards a goal.¹⁰²

Our understanding of development is very important because it determines our interventions for working with the poor. True development is a progress, process and growth; it is people-centred, aiming to realize the full potential of human life. It is the utilisation of resources, improvement of well being, freeing people from their limitations, and enabling people to gain control over their situations and becoming self-reliant. Because poverty is a lack of resources and capacities, a lack of power, a lack of dignity and a lack of vocation, development should enable the poor to gain their power, to reclaim back their dignity and to realize their vocation and utilize resources.

Development that is people-centred serves the community. This is what we call community development. Rowland says, "Community development is the process of helping to strengthen a community and its leadership so that it can resolve, through its own initiative the problems which face it."¹⁰³ Mwalimu Nyerere in the sexist language of his time puts great emphasis on community development. He stressed the need to build a society whose political structures promote community responsibility and participation. Rowland quotes Nyerere saying, "people cannot be developed. They can only develop themselves. A man develops himself by what he does, by making his own decisions, by increasing his own understanding of what he is doing and why, by increasing his own

¹⁰²Rowland, S. *Multiplying light and Truth through, Community Health Evangelism*. Nairobi: Evangel Publishing House. 1990. p. 45

¹⁰³ Rowland, S. *Multiplying light and Truth*. p. 48

knowledge and ability, and by his own full participation as an equal in life of the community in which he lives.”¹⁰⁴

Community development “assists people in understanding and articulating their own needs. It assumes that people have the innate skills and abilities to take charge of their lives while at the same time acknowledging the need for facilitators to provide examples, instruction, and access to needed resources. Development brings them together and keeps them working together.”¹⁰⁵ True development is concerned with an improvement of people’s way of life on a long-term basis. Its objective is to see a change in life-style. There is a need to start where the people are and then build and expand from that point. The people must share responsibility in the development process and must be willing to give time, effort, materials and finances for the development. There is no development without active participation at all levels. Development is a process concerned with all aspects of social life and requires the participation of every member of the society.

Finally I can say that community development lays emphasis on people’s development whereby people are at the same time actors and beneficiaries of development. They identify their own assets and needs, mobilise their local resources to achieve the goals set and evaluate the result. The fundamental component of community development is active community participation. Community participation means not only community in cash or in kind as is sometimes implied, but also participation in the decision making regarding the targets and techniques of development activities. In other words, it is a process of bottom up development, based on three principles, as Rowland says:

- It must meet the basic needs of the people, particularly the poorest people, before attending to the wants of the rich.
- It must encourage self-reliance and a degree of self-sufficiency in the production of primary needs, based on the knowledge, traditions and skills of the people concerned.
- It must be based on a symbiosis between people and nature to maintain diversity in a social world. Through this it can help to guarantee the sustainability of all essential activities. Therefore community development, in order to generate active community participation,

¹⁰⁴ Nyerere in Rowland, S. *Multiplying light and Truth*. p. 52

¹⁰⁵ Rowland, S. *Multiplying light and Truth*. p. 49

needs to be backed by an appropriate on-going training programme for the community.¹⁰⁶

Christian involvement in community development is based on practical principles of living and working with the poor. How do we affirm the dignity of people, motivate them and help them to take responsibility for their own lives? By beginning with the people's assets we establish a relationship and trust, which then enables us to move to deeper issues of development. This idea of beginning with people's assets is what is called asset based community development. It is summed up in a Chinese poem:

Go to the people.
 Live among them.
 Learn from them.
 Love them.
 Start with what they know.
 Build on what they have.
 But of the best leaders,
 When their task is done.
 The people will remark.
 We have done it ourselves.¹⁰⁷

The Christian understanding of development is therefore based on biblical, practical principles of living, walking and working among the poor. In working with the poor, we facilitate and enable them to realize, to identify and to utilize their assets for their own community development in order to improve their poor living conditions. We affirm the dignity of people; motivate them to take responsibility for their own lives by beginning with their assets, to establish a relationship and trust, which then enables us to move to deeper issues of community development. This understanding of development and community development helps the church to be an agent of transformation in poor communities. This also raises the question of which approach is most appropriate and

¹⁰⁶Rowland, S. *Multiplying light and Truth*. p. 49

¹⁰⁷ <http://www.mts.net.p.1> 8th August 2003

effective in development programmes the church should use. The next section deals with asset based community development as an approach of development programmes.

5.3. EXPLANATION OF ASSET BASED COMMUNITY DEVELOPMENT

Asset Based Community Development (ABCD) puts people first in community development programmes for poverty reduction in poor communities. Kretzman and McKnight¹⁰⁸ build a foundation for successful community development that is based on peoples' realisation of their assets in the community. They argue that in any community there are *individual assets*, which include skills, gifts, and financial resources; *associational assets* represented by churches, clubs, and local organisations and many others; and *institutional assets* such as libraries, schools, police stations etc. They argue that we cannot build a community on what people do not have and therefore must start with their assets.

ABCD is an alternative community development path that focuses on the asset based-available local resources, it is internally focused because it concentrates first on the capacities of the local assets, and it is relationship driven because it builds and rebuilds the relationships between and among the different available assets in the community. In community development we need to challenge communities to stand tall as subjects, and to accept responsibility for their own well being now and in the future. Christians are called to recognize the God-given potential and vocation of each person in any community in the approach of assets based community development. "Successful community development grows out of policies and activities based on the capacities, skills and assets of lower income people and their neighbourhoods."¹⁰⁹ After the local people have invested and mobilised their own resources, they can set the agenda for additional resources as help from outside, on the basis of their capacities rather than their deficit. John McKnight in his ABCD keynote address in 2003 says,

¹⁰⁸Kretzman J L and McKnight J P, *Building communities from inside out: a path toward finding and mobilizing a community's assets*: (Chicago: ACTA Publications, 1993), p. 5-11.

Community development is about knowing the assets and connecting them. There are two kinds of people involved in community change: People who fix people like doctors, teachers, and lawyers. I never saw a neighborhood turn around due to the presence of fixers. People who are connectors. Connectors change neighborhoods. Developers depend on connectors.¹¹⁰

According to McKnight we need to distinguish between associations and institutions. The most important gift in ABCD is people who both make things and buy them. It is people who create the associations and connect them as buyers and the sellers. Churches can play a great role in bringing associations together to form a communal vision and call individuals into action to transform communities. It is through recognizing people's vocation that the poor can realise their assets in the community.

In a similar way, the Sustainable Livelihoods approach recognises poor and vulnerable people as agents in their development. It starts working with what people already have in their community or household level. It focuses on five key livelihood assets that people may or may not have access or entitlement to. These are:

- *Human Capital* meaning the skills, knowledge, good health, and ability to labour;
- *Social Capital*, the social resources upon which people draw in pursuit of their livelihood objectives;
- *Natural Capital*, the natural resources that are available to households and communities in pursuit of their livelihoods;
- *Physical Capital*, the infrastructure and producer goods that are required to support livelihoods; and
- *Financial Capital*, the money that is available to the household, in a range of forms such as cash, livestock, jewelry, or the regular inflows of money.¹¹¹

Like ABCD the sustainable livelihoods approach also recognises that the assets of poor and vulnerable people are very important in pursuing their livelihood strategies, which

¹⁰⁹de Gruchy, Steve. "Of Agency, Assets and Appreciation: Seeking some commonalities between Theology and Development" in the *Journal of Theology for Southern Africa* 117, November 2003. p. 61

¹¹⁰McKnight, John. Asset Based Community Development, Keynote, 2003.

http://www.crwrc.org/?action=d7_article_index_display&open_all=1 12/10/2004

¹¹¹De Gruchy, S. School of Theology, University of Natal, Pietermaritzburg. Theology and development programme. <http://www.hs.unp.ac.za/theology/article.htm> 23/2/2004

seek an increased income, well being, reduced vulnerability, improved food security and sustainable use of the natural resources.

The opposite of the asset-based approach is the traditional deficit based approach used by most organisations in community development. We need now to compare and contrast the deficit-based approach and asset based approach to community development in order to realise the most applicable approach to community development. I have analysed this from the argument of Kretzman and McKnight.¹¹²

The deficit based approach (DBA) focuses on a community need, deficiencies and problems, whereas the asset based approach (ABA), focuses on a community's capacities, skills and assets.¹¹³

The DBA understands problems in the community as problems to be solved by professionals who know best, and therefore the approach is to teach people about the nature and extent of their problems. Against this, the ABA sees problems as a symptom of a breakdown of a community's own problem-solving capacities, and therefore its approach is to strengthen the community by building on the capacities of individuals, associations and institutions in the community.¹¹⁴

Thus, for the DBA, people believe their well being depends upon being a client of services provided by outsiders, whereas for the ABA, people believe their well-being depends upon building the capacities of the individuals, associations and institutions in the community.¹¹⁵

In the DBA, the poor are seen as consumers, clients, and patients of service providers, and these organisations (NGOs, University research facilities, Charity organizations, Government) are seen as the main actors in development. This also has the effect that

¹¹²Kretzman J L and McKnight J P, *Building communities from inside out: a path toward finding and mobilizing a community's assets*: Chicago: ACTA Publications, 1993.p. 5-11.

¹¹³Kretzman and McKnight *Building communities*

¹¹⁴ Kretzman and McKnight *Building communities*

¹¹⁵Kretzman and McKnight *Building communities*

most of the funding for development goes to people who live outside the community. On the other hand, the ABA sees poor people as producers, actors, and agents of their own development, and it is them, their movements, associations and organisations that are the main actors.¹¹⁶

ABA sees outside funding as not necessary, but when it does come it goes into the community and not outside of it. Whereas the DBA is dependent upon outsiders, the ABA can make use of outsiders on its own terms.¹¹⁷

In the DBA, leaders denigrate their own community, as they must show how needy and problematic the community is, in order to attract services and funds. In the ABA, however, a leader must challenge the community to stand tall and accept responsibility for its own future.¹¹⁸

In implementing community development programmes for poverty reduction we need to use the asset based approach because it enables poor people to be subjects of their own development in their communities. We have noted that poverty is lack of access to resources together with lack of power, lack of dignity and lack of vocation, therefore by using the ABCD approach the poor are able to gain back their power, dignity and vocation.

In asset based community development, there are four steps, which can be taken to release individual capacities as Kretzman and McKnight.¹¹⁹

First, one needs to make a thorough "capacity inventory" outlining all the assets and skills of the individuals you are working with. This is not just 'valuable people', but includes youth, the elderly, disabled people, artists, and people on welfare.

¹¹⁶Kretzman and McKnight *Building communities*

¹¹⁷Kretzman and McKnight *Building communities*

¹¹⁸Kretzman and McKnight *Building communities*

¹¹⁹Kretzman and McKnight, *Building communities*. p. 16-28.

Second, one needs to compile an inventory of key assets and resources of the community, namely citizens' organizations and NGOs, public institutions, private sector institutions; and local residents and special interest groups.

Third, one needs to use the information to build strong partnerships between the individuals and others noted in the inventory of key assets and resources of the community. Community development is the process whereby local capacities are not only identified, but also mobilized.

Fourth, one needs also on the basis of these partnerships, to build new relationships with resources that exist outside the immediate community.

The Asset Based Community Development is an applicable and effective approach to community development programmes for poverty reduction in poor communities because it builds from the resources that are available in the communities and outside support only strengthens the existing capabilities of the local communities. This approach enables community development to be sustainable and the local people become self-reliant. ABCD has emerged from research amongst urban communities in the USA. In order to promote it in the Tanzanian situation, it is helpful to see the connections it has with the policy of *Ujamaa* and *Kujitegemea*. We turn to this now.

4.4. UJAMAA AND KUJITEGEMEA AS AN APPROACH TO COMMUNITY DEVELOPMENT.

5.4.1. Principles of *Ujamaa*

The *Ujamaa* policy is a very wide topic to cover comprehensively in this section, but the aim is to draw out the importance of it and particularly *Kujitegemea* (Swahili for "self-reliance") as an approach to community development programmes for poverty reduction in poor communities. As we will see, this shares many concerns with ABCD while at the

same time giving it a Tanzanian flavour. This helps consolidate the theoretical vision for development in the diocese. It is not my aim to assess the strengths and weaknesses of *Ujamaa* and *Kujitegemea* policies in Tanzania.¹²⁰ In a nutshell, Mwalimu Julius Kambarage Nyerere was born on April 13, 1922 in Butiama, on the eastern shore of Lake Victoria in northwest Tanganyika and he died on October 14th 1999. His father was the chief of the small Zanaki tribe. He had intelligence, and his gifts were noted from early stage of his education and leadership.

He was 12 before he started school (he had to walk 26 miles to Musoma to do so). Later, he transferred for his secondary education to the Tabora Government Secondary School. His intelligence was quickly recognized by the by the Roman Catholic fathers who taught him. He went on, with their help, to train as a teacher at Makerere University in Kampala (Uganda). On gaining his Certificate, he taught for three years and then went on a government scholarship to study history and political economy for his Master of Arts at the University of Edinburgh (he was the first Tanzanian to study at a British university and only the second to gain a university degree outside Africa. In Edinburgh, partly through his encounter with Fabian thinking, Nyerere began to develop his particular vision of connecting socialism with African communal living.¹²¹

¹²⁰For more information on *Ujamaa* and *Kujitegemea* policies and Mwalimu Julius Kambarage Nyerere, one needs to read the indicated books in this footnotes.¹²⁰ Books by Julius Nyerere:

Freedom and Socialism. A Selection from Writings & Speeches, 1965-1967, Dar es Salaam: Oxford University Press. 1968. This book includes The Arusha Declaration; Education for self-reliance; The varied paths to socialism; The purpose is man; and socialism and development.

Freedom & Development, Uhuru Na Maendeleo, Dar es Salaam: Oxford University Press. 1974. Includes essays on adult education; freedom and development; relevance; and ten years after independence.

Ujamaa-Essays on Socialism, London: Oxford University Press. 1977.

Crusade for Liberation, Dar es Salaam: Oxford University Press. 1979.

Development is for Man, by Man, and of Man": The Declaration of Dar es Salaam' in B. Hall and J. R. Kidd (eds.) *Adult Learning: A design for action*, Oxford: Pergamon Press. 1978.

Other books:

Assensoh, A. B. *African Political Leadership: Jomo Kenyatta, Kwame Nkrumah, and Julius K. Nyerere*, New York: Krieger Publishing Co. 1998.

Kassam, Y. 'Julius Nyerere' in Z. Morsy (ed.) *Thinkers on Education*, Paris: UNESCO Publishing.

Legum, C. and Mmari, G. (ed.) (1995) *Mwalimu: The Influence of Nyerere*, London: Africa World Press. 1995.

Samoff, J. "Modernizing" a socialist vision: education in Tanzania', in M. Carnoy and J. Samoff (eds.) *Education and Social Transition in the Third World*, Princeton NJ: Princeton University Press. 1990.

Hinzen, H. and Hundsdorfer, V. H. (eds.) *The Tanzanian Experience. Education for liberation and development*, Hamburg: UNESCO Institute for Education. 1979.

Kassam, Y. *The Adult Education Revolution in Tanzania*, Nairobi: Shungwaya Publishers. 1978.

Mushi, P. A. K. and Bwatwa, Y. D. M. 'Tanzania' in J. Draper (ed.) *Africa Adult Education. Chronologies in Commonwealth cultures*, Leicester: NIACE. 1998.

¹²¹ Nyerere, J. lifelong learning and informal education <http://www.hartford-hwp.com/archives/30/078.html> 27/09/20

He is one of Africa's most respected figures, who was a politician of principle and intelligence. Known as Mwalimu or teacher he had a vision of fighting against poverty ignorance and disease by introducing *Ujamaa* and *Kujitegemea* policies.

Nyerere became involved in political activities officially when he formed TANU (the Tanganyika African National Union) on July 7th 1954 and he became the chairman of the party, which led Tanganyika into independence. He entered the Legislative Council in 1958 and became chief minister in 1960. A year later Tanganyika was granted internal self-government and Nyerere became prime minister. Full independence came in December 1961 and he was elected President in 1962.

Nyerere's integrity, ability as a political orator and organizer, and readiness to work with different groupings was a significant factor in independence being achieved without bloodshed. In this he was helped by the co-operative attitude of the last British governor-Sir Richard Turnbull. In 1964, following a coup in Zanzibar (and an attempted coup in Tanganyika itself) Nyerere negotiated with the new leaders in Zanzibar and agreed to absorb them into the union government. The result was the creation of the United Republic of Tanzania.

When Tanganyika became independent, Mwalimu Julius K. Nyerere declared war against three national enemies, namely Ignorance, Disease and Poverty. In order to fight the above enemies Tanzania formed a Political and Economic system of African Socialism (Siasa ya Ujamaa which means "family-hood") that was marked by the Arusha Declaration in 1967 on politics of Socialism and Self-Reliance (Siasa ya Ujamaa na Kujitegemea). Nyerere as a President had to steer a difficult course. By the late 1960s Tanzania was one of the world's poorest countries. Like many others it was suffering from a severe foreign debt burden, a decrease in foreign aid, and a fall in the price of commodities. The vision was set out in the *Arusha Declaration* of 1967 which resolved to nationalise all the main economic resources, especially land, for the benefit of all people, in order for all people to have free access to land because it is the main resource for poverty reduction. President Nyerere said:

The objective of Ujamaa in the United Republic of Tanzania was to build a society in which all members have equal rights and equal opportunities; in which all can live in peace with their neighbours without suffering or imposing injustice, being exploited, or exploiting; and in which all have a gradually increasing basic level of material welfare before any individual lives in luxury.¹²²

The *Ujamaa* policy focused on rural development because of the nature of Tanzanian society. In order for people to get government development services they were encouraged to live and work on a co-operative basis in organized *Ujamaa* villages and when some people were reluctant to relocate themselves the government passed a law that every person was supposed to be in a *Ujamaa* village before the end of 1976. *Ujamaa* was characterised by three values of life, which were based on traditional values, and responsibilities. These were socio-economic aspects of the family, communal life ownership of production and equal distribution of production.

Ujamaa believed in "people-centred" development, that societies become better places through the development of people, rather than the growth centred development, which emphasises economic production.

Tanzania is one of the few African countries, which attempted to find its own route to development, instead of borrowing the ideologies of the West. Nyerere promoted a Tanzanian local-based socialism (*Ujamaa*) and *Kujitegemea* organized around co-operative villages.

Nyerere sought to unite Tanzania, placing particular emphasis on communal living in *Ujamaa* villages. The pursuit of such a strategy was justified by Tanzania's rural population, which the government sought to reach and encourage in co-operative production villages. For Nyerere, these villages were essential entities, which would promote equality and prevent the emergence of rich farmers. *Ujamaa* also sought to strengthen national identity. Nyerere in his speech said:

¹²²Nyerere, J. K. *Freedom and Socialism. A Selection from Writings & Speeches, 1965-1967*, Dar es Salaam: Oxford University Press. 1968. p. 340.

We in Tanzania should move from being a nation of individual peasant producers who are gradually adopting the incentives and the ethics of the capitalist system. Instead we should gradually become a nation of *Ujamaa* villages where the people cooperate directly in small groups and where these small groups cooperate together for joint enterprise.¹²³

The aim of *Ujamaa* was to make the people and the country self-reliant (*Kujitegemea*). *Ujamaa* tried to establish a more egalitarian society by placing emphasis on self-reliance, and discouraged dependence upon foreign loans. The idea was made possible when the Arusha Declaration was initiated, as we will see, on the principle of *Kujitegemea* (self-reliance).

5.4.2 Principles of *Kujitegemea*.

The Arusha declaration on 5th February 1967 is the foundation of the principles of self-reliance. It stated clearly:

“We are at War.” TANU is involved in a war against poverty and oppression in our country; the struggle is aimed at moving the people of Tanzania (and the people of Africa as a whole) from a state of poverty to a state of prosperity. We have been oppressed a great deal, we have been exploited a great deal and we have been disregarded a great deal. It is our weakness that has led to our being oppressed, exploited and disregarded. Now we want a revolution, a revolution, which brings an end to our weakness, so that we are never again exploited, oppressed, or humiliated.¹²⁴

In the *Arusha Declaration*, leaders stated that they had chosen the wrong weapon for economic struggle thinking that money is the basis of development and without money there can be no development. But a poor person does not use money as a weapon. The government has no money because its people are poor and they pay taxes from the little they have, while people expect the government to have money for development, and some people and leaders expect the government to get money from outside for development, this cannot bring development. The government can only expect to receive

¹²³Nyerere, J K. *Freedom and Socialism* p.4

external aid in the form of gifts, loans and private investments and then it is in debt. People should not depend upon money as a major instrument of development, when the country is poor. For these reasons the Declaration said it was impossible for Tanzania to obtain enough money from overseas to develop the economy of the country. At the same time, they saw that the gifts and loans would endanger the independence of the country.

How can we depend upon gifts, loans, and investments from foreign countries and foreign companies without endangering our independence? The English people have a proverb, which says, 'He who pays the piper calls the tune'. How can we depend upon foreign governments and companies for the major part of our development without giving to those governments and countries a great part of our freedom to act as we please? The truth is that we cannot.

Let us repeat. We made a mistake in choosing money—something we do not have—to be the big instrument of our development. We are making a mistake to think that we shall get the money from other countries; first, because in fact we shall not be able to get sufficient money for our economic development; and secondly, because even if we could get all that we need, such dependence upon others would endanger our independence and our ability to choose our own political policies¹²⁵.

They acknowledged that they had made another big mistake by putting too much emphasis on industries as the basis of development believing that without industries there is no development.

Development would have us to have industries. The mistake we are making is to think that development begins with industries. It is a mistake because we do not have the means to establish many modern industries in our country. We do not have either the necessary finances or the technical know-how. It is not enough to say that we shall borrow the finances and the technicians from other countries to come and start the industries. The answer to this is the same one we gave earlier, that we cannot get enough money and borrow enough technicians to start all the industries we need. And even if we could get the necessary assistance, dependence on it could interfere with our policy on socialism. The policy of inviting a chain of capitalists to come and establish industries in our country might succeed in giving us all the industries we need but it would also succeed in

¹²⁴The Arusha Declaration, Tanzania, 5 February 1967 The Arusha declaration and TANU'S policy on socialism and self-reliance. http://www.allwomenscount.net/arusha_declaration.htm 27/09/2004

¹²⁵Ibid

preventing the establishment of socialism unless we believe that without first building capitalism, we cannot build socialism.¹²⁶

The Declaration acknowledged that development should rather target also the peasants in villages because they are the producers of foreign currency for paying loans in the country.¹²⁷

The Arusha declaration resolved that people should not bring about the development of a country by money. Money, and the wealth it represents, is the result and not the basis of development. The Arusha declaration declared that the principles of self-reliance have to be based on the available resources. These are the four prerequisites of development namely: People; Land; Good Policies and Good Leadership. In order for development to take place in society these principles of self-reliance must be practiced. They affirmed that agriculture is the basis of development in Tanzania and that the country could produce various crops for home consumption and for export.¹²⁸

The conditions of development are hard work and intelligence. Hard work means that men and women (i.e. workers and farmers in urban and rural areas) should work for long hours as the biggest requirement for development. The second requirement for development is intelligence:

The second condition of development is the use of intelligence. Unintelligent hard work would not bring the same good results as the two combined. Using a big hoe instead of a small one; using a plow pulled by oxen instead of an ordinary hoe; the use of fertilizers; the use of insecticides; knowing the right crop for a particular season or soil; choosing good seeds for planting; knowing the right time for planting, weeding, etc.; all these things show the use of knowledge and intelligence. And all of them combine with hard work to produce more and better results.¹²⁹

¹²⁶See the appendix one on the Arusha Declaration, 5 February 1967

¹²⁷See the appendix one on the Arusha Declaration, 5 February 1967.

¹²⁸We can read more on these principles of self-reliance in the appendix one on the Arusha Declaration, 5 February 1967.

¹²⁹See the appendix one on the Arusha Declaration, 5 February 1967.

Hard work is the root of development. Between money and people, it is obvious that the people and their hard work are the foundation of development, and money is one of the fruits of that hard work.

They resolved saying, "from now on we shall stand upright and walk forward on our feet rather than look at this problem upside down. Industries will come and money will come but their foundation is the people and their hard work, especially in agriculture. This is the meaning of self-reliance. Our emphasis should therefore be on: the Land and Agriculture, the People, the Policy of *Ujamaa* and *Kujitegemea*, and Good Leadership."¹³⁰

The *Arusha declaration* formulated in Arusha town was based on *Ujamaa* and *Kujitegemea*. The aim of the declaration was to transform Tanzania into a self-supporting society, through the principles of self-reliance. It aimed to bring development to all and not leave some behind; and the introduction of *Ujamaa* villages was based on the principle of working together for the good of all people. It gave the government a mandate to undertake all sorts of nationalization of resources in order to ensure regional and social equality in the distribution of social services. It affirmed the commitment of the government of Tanzania to continue fighting against the three national enemies namely disease, poverty and ignorance. In the fight against poverty that is lack of resources and capacities, lack of power, lack of dignity and lack of vocation, *Ujamaa* and *Kujitegemea* sought to enable the poor to be empowered, to gain back their dignity and to realise their resources and vocations by participating in all stages of their own development.

Ujamaa and *Kujitegemea* had its strengths and weaknesses, during the implementation of its political and economic policies. There were many critics, for example, the Marxist left wing criticized *Ujamaa* and *Kujitegemea* as

¹³⁰See the appendix one on the Arusha Declaration, 5 February 1967

Insufficiently socialist and hopelessly naive, arguing it lacked class warfare and elimination of the "kulak" class of well-off farmers who would be likely to subvert it, did not put into hands of government the means of production and so was really a form of capitalism, was based on fuzzy-minded understanding of "socialism" and gave rise to a "bureaucratic bourgeoisie" -- bureaucrats who got wealthy because of their position.¹³¹

Right-wing critics criticized *Ujamaa* and *Kujitegemea* "for being too socialist, too government dominated, too unfriendly to private enterprise saw socialism and strong government role in economy as highly inefficient, causing poverty, pointed out the plethora of highly inefficient parastatals, criticized coercive nature of villagization program, argued Tanzania needed to downsize government, privatize everything possible."¹³² This idea of privatization was carried on during the second era of President Mwinyi and the third era of President Mkapa implementing the policies of IMF and World Bank.

Both external and internal factors caused the failure of *Ujamaa* and *Kujitegemea* such as capitalistic countries which did not want the policies of *Ujamaa* and *Kujitegemea* to succeed, the oil crisis in 1973 and the lack of commitment of government leaders to build a society based on *Ujamaa* and *Kujitegemea*, Tanzania's involvement in liberation in Southern Africa, the famine in 1973-1975 and 1978/1979 war with neighbouring Uganda, under dictator Idi Amin Dada.¹³³ For all its practical failures, however, its values and principles on human rights, dignity, equality, respect and the principles of *Kujitegemea* (Self reliance) are still very helpful to the nation for community development programmes.

¹³¹Tanzania: one hundred years of political history in a flash <http://www.lclark.edu/~peck/eaf-orient/tanzania/t-ujamaa.htm> 13/09/2004.

¹³²Ibid

¹³³Efforts in state formation – the case of Tanzania Jukka Huusko Azimio Magehema <http://www.mv.helsinki.fi/home/jhuusko/texts/tanzania.htm>

5.5. THEOLOGICAL REFLECTION OF ABCD, UJAMAA, AND KIJITEGEMEA.

The Asset Based Approach is not promoted by Kretzmann and McKnight as a Christian approach to community development, but its basic orientation is in harmony with the Christian faith. Likewise, *Ujamaa* and *Kujitegemea* policy is not promoted as a Christian approach, but it shows clearly that its basic principles are in harmony with the Christian faith. Christian faith, ABCD and *Ujamaa* and *Kujitegemea* have the following in common in theological reflection:

Both approaches and Christian faith value and recognize that all people have an innate value, equal because they are created in the image of God and they are the basis of development not money.

Both approaches and Christian faith have the same goal of leading to a life of dignity for the people in relation to the overall context of their community and the environment.

Both approaches and Christian faith promote the God-given dignity of each person in the community, their vocation, gifts and talents; there is no discrimination on the basis of race, colour, sex, language or religion.

Both approaches and Christian faith seek to enhance the dignity of the whole community. Central to this understanding is the fundamental theological affirmation that all persons are made in the image of God. Neither approach admits any traces of superior and inferior races; all people are equal before God and each other.

Both approaches and Christian faith promote people-centered development, which is concerned with the lives and well being of people in their communities. It is evident that these approaches to community development are holistic because they touch all aspects of peoples' life in their communities.

Both approaches and Christian faith acknowledge that God mandated the first human kind to till the land and manage or be in charge of what He had created; therefore, people have to be involved actively in work, which makes us human, and use God-given assets for our development. They should aim to equip people to assume responsibility for their own future and the well being of the community and nation.

Both approaches and Christian faith affirm the need to fight against exploitation oppression, social injustices, corruption, racism and discrimination in societies.

Both approaches and Christian faith promote peoples' liberation by putting people first as the means and ends of development so that people become subjects of their history.

Both approaches and Christian faith have special concern with the poor and urge those with more, to share it with the poor and not to oppress them. They should take the role of helping the poor to take initiative for their own development.

Both approaches and Christian faith are in solidarity. They have a sense of community belonging and taking communal action for community development. They affirm that it is only a transformed person that can be an agent of transformation in the community.

5. 6. CONCLUSION.

We have seen that Asset Based Community Development as an approach to development programmes for poverty reduction puts people first and that in any community there are *individual assets*, which include skills, gifts, and financial resources that people have; *associational assets* represented by churches, clubs, and local organisations and many others; and *institutional assets* such as libraries, schools, police stations etc. It is through these assets that communities can stand tall as subjects and accept responsibility for their own well being now and in the future, as they exercise their freedom of participation-where individuals are able to participate in decision-making. There is a connection between ABCD and *Ujamaa* and *Kujitegemea* as an approach to community development programmes for poverty reduction. *Ujamaa* puts great emphasis on people-centred

development, especially focusing on peasants and agriculture, rather than growth-centred development; and it acknowledges that hard work and intelligence are the conditions of development. It believes that the assets of development in any community in Tanzania are the people themselves, the land, good policies and good leadership. These are the principles of Self-reliance, which are the moral heart of *Ujamaa* and *Kujitegemea* in Tanzania.

The ABCD approach has parallels with Kujitegemea principles of starting with the assets of people. *Ujamaa* principles of community development are in line with the biblical principles of development, which emphasise the sharing of resources. These approaches see that Community Development is not confined exclusively to increasing economic production and productivity, but it includes peoples' well being in terms of their education, health, nutrition, housing, child care and many other factors. Both approaches acknowledge that development must be people-centered development and they stress the importance of people's active participation in, and control of their own development. The diocese must consolidate her theoretical vision on the basis of these approaches in order to empower the poor and to enable them to claim back their dignity and utilise their God-given vocation.

It is my belief that this understanding of the theology of development, together with, asset based community development connected to the Tanzanian traditions of *Ujamaa* and *Kujitegemea* (family hood and self-reliance) can provide a coherent consolidated theoretical vision for the diocese in her involvement in development programmes for poverty reduction in poor communities. Building on this theoretical vision, the next chapter deals with consolidating a strategic vision as an appropriate approach to community development programmes for poverty reduction by the ACT diocese of Morogoro.

CHAPTER SIX: CONSOLIDATING STRATEGIC VISION FOR DEVELOPMENT PROGRAMMES.

6.0. INTRODUCTION

In chapter four we identified two key weaknesses of the diocese's approach to development, namely a lack of a theoretical vision, and the lack of a strategic vision. In chapter five we have sought to provide a theoretical vision that is theologically appropriate, one that focuses on the assets of the poor, and promotes *Kujitegemea* (self-reliance).

Now we need to return to the second weakness, and seek to consolidate the strategic vision of the diocese's development work. Building on the theoretical vision articulated in chapter five, this chapter suggests some key strategic approaches, and some appropriate tools for the diocese.

6.1. RECOMMENDED APPROACHES FOR COMMUNITY DEVELOPMENT PROGRAMMES.

6.1.1. Asset Based Community Development

Given the discussion in chapter five it is appropriate that I recommend the Asset Based Community Development as an appropriate approach to development programmes for poverty reduction in the Diocese of Morogoro. The church is one of the community assets because it has resources that include human resources, physical resources and financial resources. The church has to mobilise and utilise these resources for poverty reduction programmes in the diocese.

In terms of human resources, each community has skilled and gifted members with different talents and gifts such as farmers, builders, teachers, doctors, nurses, lawyers, educationalists, agriculturists, environmentalists, development workers, government

officials and many more. In training programmes, the church can involve and integrate people to use their capabilities and skills in various workshops, seminars and meetings as their contribution toward poverty reduction programmes. This can reduce financial costs and at the same time impart new knowledge and skills to the poor.

The church also as one of the community assets has physical resources in different places in the Diocese such as church buildings, the Gairo Reforestation project centre, Magubike bee keeping and dairy goats and cattle breeding centre, Berega Lay Training Centre, women's training development centre Bible College and many more that can be used by the poor for workshops, Seminars and meetings. The church should make sure that these resources are being used properly for the benefit of the poor.

The church also has financial resources, although it is not self sufficient, but people can contribute for development programmes for poverty reduction because it will encourage them to own their development and to be subjects of their history not objects. For instance Christians contribute for Patmos Orphanage running costs, support of local development programmes such as Heifer Project International running costs etc. The church needs to make more of an effort so that the assets of people in poor communities can be fully mobilised and utilised for poverty reduction in Morogoro. This will enhance the spirit of self-reliance knowing that true development is a development of the people by the people for the people, which is sustainable.

6.1.2. Area Development Programmes.

The Department of Development Services has been using a project management system, which focuses on starting projects that deal with single sectors such as agricultural projects, diary cattle and goats' projects etc. These projects address only one sectoral problem in the community and leave others. For example, the Reafforestation Project, which is being implemented, has many problems related to development because it deals with one sector and it is difficult for the donor and the community to address the other problems but only those of tree planting to re-forest the area. This system seems to be

outdated and it is not actually promoting beneficiaries' attitude of mind for self-sustaining in the future.

On this issue, it is advised that DDS should adopt the Area Development Programme System where integrated development is addressed effectively and beneficiaries participate fully in the planning and implementation of their projects. Then the system has a chance of leading to Area Development Sustainability in the long run through the creation of Community Based Organisations in the ADPs. We noted that poverty is *a lack of resources, together with a lack of power, dignity and vocation*. The ADPs approach enables the poor to gain their power by exercising their ability and knowledge to influence the life around them and the social systems in which they live, and to have an opportunity to participate in decision-making concerning poverty and development issues that affect their lives as well as utilizing their God-given vocation to change their poverty status as they participate actively in their own development.¹³⁴

There are three reasons to co-ordinate a development programme at Area (Divisions) level as follows:

- Firstly, it decentralises the decision making structure in the Department of Development services in the Diocese of Morogoro. The aim of a decentralization policy is to ensure that the people who have the relevant information of decision-making make the decisions.
- Secondly, it builds more knowledge and insight concerning local circumstances by working in one particular area over a number of years. Also the programme will strengthen the development process of the people in the villages by facilitating and enabling them to realise their assets and initiatives. This will help people to participate fully in the whole programme.
- Thirdly, it will facilitate long term planning as this is hardly done in the programme under supervision of DDS.

¹³⁴Myers, B L. *Working with the Poor*. Monrovia: World Vision. 1999. p. 112-138

This approach facilitates the empowerment process among the poor communities because the development coordinators work with the poor and the poor are involved in all stages of their development programmes. It is a bottom-up approach to development and it uses ABCD and PRA/PLA in order to realise and utilise the available local resources before seeking any outside development assistance.

6.1.3. Participatory Rural Appraisal/Participatory Learning and Action.

The diocese started some of its projects without conducting Participatory Rural Appraisal/Participatory Learning and Action (PRA/PLA) and it has been very difficult for people to own those projects because they were not involved from the initial stages of planning. It is high time for the diocese to use this approach as a tool of planning of development programmes for poverty reduction in an Area Development Programme. This is an approach of “bottom up” planning, which means going where people are and listening to them. The church should use this approach, which is suitable in planning different development programmes in the diocese following the approach of ADPs. We noted that poverty is a lack of power, dignity and vocation. The PRA/PLA approach enables the poor to gain their power by exercising their ability and gaining the knowledge to realise the assets in their community, to influence the life around them and the social systems in which they live.¹³⁵ It enables them to have an opportunity to participate in decision-making concerning poverty and development issues that affect their lives. It enables them to participate fully in their own development by utilizing their God-given vocation to change their poverty status.

Although there are some limitations of this tool such as time consuming and cost, it is the best way of helping the poor to be active participants in their development programmes for poverty reduction. In development planning, the church should use the PRA (PLA) tools for the benefit of the community members and not the outsiders because the aim in this process is to build the capacity of the information of the community members by helping them gather and analyse for their own development. According to Chambers,

¹³⁵Myers, B L. *Walking with the Poor*. Maryknoll: Orbis Books. 1999. p. 173-174

PRA is about start, stumble, self-correct, share, this means to encourage and enable the marginalised to have a go. This includes critical self-awareness and embracing error, sitting down and listening and learning, not lecturing but, handing over the stick to villagers, who become the main teachers and analysts, having confidence that they can do it, and an open ended discovery.¹³⁶

In participatory development, the community members are involved in the entire project cycle. The role of the church is to facilitate this process. The church helps them to gather their own information, analyse it and plan around it. This ensures that the community members plan for development programmes for poverty reduction that are within their means, which they can sustain and can implement at their own pace rather than have big programmes which they do not own and hence do not care much about. This helps community development programmes to become sustainable, because the community members identify with them and own them. Outside financial help may be requested after knowing the community has available resources. This approach enhances sustainable development and livelihoods in poor communities so that they can attain self-reliance.

The three approaches of development work together for community development programmes. ABCD approach helps development facilitators to change their attitude to the way they perceive the poor, and how the poor perceive themselves so that we see them as people who have assets in the community. The ADPs approach helps the development facilitator to plan for integrated development programmes in specific geographical areas with specific administration borders, and the poor to realize their assets and needs in their area. The PRA/PLA approach helps the development facilitators and the poor to work together in realising the local available assets, which are the community capacities and analyse them for community action plan including what they need as external resources for their Area Development Programme. These should not be seen as different development frameworks because in Area Development Programmes, the ABCD and PRA/PLA can be used synonymously.

¹³⁶Chamber, R (unpublished), *Relaxed and Participatory Rural Appraisal: Notes on Practical Approaches and Methods*. (Bulwer: Natal. 1993), p. 2

6.2. RECOMMENDED TOOLS FOR PARTICIPATORY DEVELOPMENT PROGRAMME PLANNING AND IMPLEMENTATION.

Participatory Development Planning and Implementation is very important in the approaches of ADPs, ABCD and in the use of PRA/PLA for the local people to participate in their own development. In this section I recommend that the church should use Result Based Management, Participatory Monitoring and Evaluation and the need for timely progress and financial reports to enhance the effectiveness and efficiency of development programmes for poverty reduction in poor communities. While these tools may seem too technical for the poor, rural people, it is clear that in the absence of clear tools for development that clarify the power relations between development agents and the poor, the agents quickly fall back on the top-down approach.

6.2.1. Result Based Management.

It is suggested that the Diocese and poor communities who are beneficiaries of development programmes use Result Based Management (RBM) as a planning and implementation tool which empowers the poor to participate in all stages of their development in their communities. This tool is promoted by many organisations especially CIDA and World Vision International. RBM uses the framework of Appreciative Inquiry to build communities, focusing on stages of the four Ds model, namely, discovery, dream, design and delivery.¹³⁷ It emphasise the importance of the programmes' objectives to follow the SMART methods. The objectives have to be Specific, Measurable, Achievable, Realistic and Time-bound. It will be useful for the diocese to adopt this tool for planning and implementation of development programmes because it empowers the poor, enables them to claim back their dignity by appreciating what they have first, recognizing and utilizing their available local assets before seeking an outside development assistance. Because the diocese did not use RBM in planning and implementation of development programmes, it has been difficult to get the real outcome and impact of development programmes for poverty reduction. In order to avoid the

¹³⁷Myers, B L. *Walking with the Poor*. Maryknoll: Orbis Books. 1999. p. 174--180

previous weaknesses I recommend this tool because it is very helpful in planning, after doing PRA/PLA in targeted areas for development interventions because it enhances effectiveness and efficiency in development programme management.

6.2.2. Participatory Monitoring and Evaluation.

In order to empower the poor, to enable them to claim back their dignity and to realise and utilise their God-given vocation, the Diocese needs to use the Participatory Monitoring and Evaluation tool in the implementation of development programmes for poverty reduction which is very essential for achieving the planned results.¹³⁸ Most the previous projects could not bring a sense of ownership because of the lack of participatory monitoring and evaluation. When evaluation was conducted, it was done by using external evaluators who could not understand the real results. It is called participatory because it involves the poor in the planning and implementation process. The poor and development facilitators decide on the criteria that they are going to use in the monitoring and evaluation process. The Result Based Management provides a good tool for PME process, which is called performance measurement framework

6.2.3. Progress and financial reports.

For the Diocese and the poor to evaluate the outcome and impact of development programmes there should be well kept records and timely progress and financial reports. These are very essential in the implementation of development programmes for poverty reduction. In the previous development programmes, the DDS staff and other projects officers were not keen to prepare progress and financial reports according to the agreed terms of contracts. There were no transparency and accountability which led most the supporting partners to terminate their working contracts in early 1990s. It was difficult to restore again the credibility to funding partners from 1996. This is a requirement that makes people responsible, accountable and transparent to each other in the communities and to donor communities. It also helps in the PME process and it empowers the poor, it

¹³⁸Myers, B L. *Walking with the Poor*. Maryknoll: Orbis Books. 1999. p. 179-188

enables them to have their dignity when they see the progress they make in their development programmes for poverty reduction and they are able to utilise their God-given gifts and talents for their own development. Therefore, it is important always to prepare and keep progress and financial reports, on a monthly, quarterly, fortnight and annually basis according to the logical framework analysis.

6.3. CONCLUSION

In chapter four we identified two key weaknesses in the development work of the Diocese of Morogoro, namely the lack of theoretical vision and lack of strategic vision. Chapter five responded to the first. This chapter has responded to the second, and by focusing on both approaches and tools has sought to provide a strategic vision for the diocese to take forward the theoretical vision of ABCD and *Kujitegemea*. Many of these suggestions are organizational, practical and strategic and are offered as proposals to the diocese. Clearly the first step is to consolidate the theoretical vision. However theory without strategy is meaningless and so I have sought to make the theory concrete through proposing this strategic vision.

CHAPTER SEVEN: CONCLUSION.

7.1. SUMMARY

We have seen that this thesis is an analysis of development work undertaken by the Anglican Church Tanzania-Diocese of Morogoro over the past decades, and has sought to offer constructive insights to enable the Diocese to overcome the identified weaknesses to do with its theoretical vision and its strategic vision. The first chapter has outlined the overview of the research and the overview of the thesis, especially the understanding of poverty and development concepts that shaped the research and analysis. In this chapter poverty was defined as *a lack of access to resources together with a lack of power, dignity and vocation.*

In chapter two, we examined the Tanzanian context, and particularly the experience of poverty, with an examination of the socio-economic conditions of life in Tanzania, and specifically the Morogoro region. The poverty situation justified the need for the Church to be involved in community development programmes for poverty reduction.

In chapter three, we have seen that the Diocese of Morogoro has been involved in different development programmes for poverty reduction in poor communities. In the 1970s, 1980s and early 1990s the diocese was using the top-down approach to community development programmes. This first era approach created a dependency syndrome for the poor because they kept waiting for external assistance for their development, and many projects did not empower instead continued as recipients and clients. Then the diocese learned from these weaknesses and during the second era in 1996, the diocese started using bottom up planning for new development programmes in order to enable the poor to participate in the project cycles, and to be fully involved in their own development although some communities still have the dependency syndrome.

activities in the Diocese of Morogoro for five years as a Director for Development Services between the period of 1995 to 2000, which has made me to see clearly the plight of the poor in Morogoro. Second, the Diocese released me to do further studies in theology and development and this thesis is not just an academic project, but there is a hope and expectation that I will report back on my research findings. I am not expecting every pastor or every head of department to read my Master's thesis but I hope many church leaders would be interested to know my findings because of my working experience in development programmes.

Therefore, I would like to recommend that the leadership of the diocese could create forums which will give me an opportunity, as a researcher, to present my findings especially from chapters four, five and six. These forums could include:

- First, a forum of all members of the diocesan council, which is the main board for policy making for the diocese during its normal meetings.
- Second, a forum of all members of the board of planning and development who are involved in overseeing of the implementation of development programmes for poverty reduction in the diocese during its normal meetings.
- Third, a forum of all heads of departments, projects coordinators and projects beneficiaries' representatives.

The presentation of the findings to these forums will open a door for many church leaders to think how the diocese can consolidate her theoretical vision and strategic vision for development programmes for poverty reduction in Morogoro. It will also create a desire in church leaders to read the thesis in order to know more of the findings and to think about the best way of adopting the findings as working policies in diocese.

It is my recommendation that after sharing with all these forums, the board of planning and development in its normal scheduled meetings would recommend how the diocese could consolidate her theoretical vision and strategic vision by using the findings and along with other findings that the board would see to be helpful. These recommendations

could be sent the diocesan council which is the decision making policy board in the diocese.

7.3. CONCLUSION.

In this thesis I have recommended an approach that can be used by the church to initiate development programmes for poverty reduction in Morogoro in this thesis. I believe that the diocese of Morogoro has the capacity and capabilities to work and walk with the poor in the process of poverty reduction. I am convinced that the diocese and her people can achieve more if the above recommended approaches and strategies are practiced in all areas of development interventions. Because it is through mobilising, realising and utilizing peoples' available local assets in the communities, before requesting any external assistance, that makes development sustainable and by which peoples' spirit of self-reliance is enhanced. The diocese should articulate her vision and mission based on the holistic understanding of the ministry and mission of our Lord Jesus Christ, which has no dichotomy understanding of human beings but wholeness understanding of human beings. Development is part of the Great Commission of Jesus Christ to his Church here on earth and the Church has to follow his holistic model of ministry found in the four Gospels. By doing all these, the diocese will continue to be the salt of the earth and the light of world and remain a faithful Servant of Christ and the Community knowing that vision for evangelistic work and social action are the two hands of Jesus Christ.

APPENDIX**THE ARUSHA DECLARATION, TANZANIA, 5 FEBRUARY
1967**

http://www.allwomenscount.net/arusha_declaration.htm 27/09/2004

The Declaration was discussed and then published in Swahili. This revised English Translation clarifies ambiguities, which existed in the translation originally issued.

**THE ARUSHA DECLARATION AND TANU'S POLICY ON SOCIALISM AND
SELF-RELIANCE****PART ONE****The TANU Creed**

The policy of TANU is to build a socialist state. The principles of socialism are laid down in the TANU Constitution and they are as follows:

WHEREAS TANU believes:

- (a) That all human beings are equal;
- (b) That every individual has a right to dignity and respect;
- (c) That every citizen is an integral part of the nation and has the right to take an equal part in Government at local, regional and national level;
- (d) That every citizen has the right to freedom of expression, of movement, of religious belief and of association within the context of the law;
- (e) That every individual has the right to receive from society protection of his life and of property held according to law;
- (f) That every individual has the right to receive a just return for his labour;

(g) That all citizens together possess all the natural resources of the country in trust for their descendants;

(h) That in order to ensure economic justice the state must have effective control over the principal means of production; and

(i) That it is the responsibility of the state to intervene actively in the economic life of the nation so as to ensure the well-being of all citizens, and so as to prevent the exploitation of one person by another or one group by another, and so as to prevent the accumulation of wealth to an extent which is inconsistent with the existence of a classless society.

NOW, THEREFORE, the principal aims and objects of TANU shall be as follows:

(a) To consolidate and maintain the independence of this country and the freedom of its people;

(b) To safeguard the inherent dignity of the individual in accordance with the Universal Declaration of Human Rights;

(c) To ensure that this country shall be governed by a democratic socialist government of the people;

(d) To co-operate with all political parties in Africa engaged in the liberation of all Africa;

(e) To see that the Government mobilizes all the resources of this country towards the elimination of poverty, ignorance and disease;

(f) To see that the Government actively assists in the formation and maintenance of co-operative organizations;

(g) to see that wherever possible the Government itself directly participates in the economic development of this country;

(h) To see that the Government gives equal opportunity to all men and women irrespective of race, religion or status;

(i) To see that the Government eradicates all types of exploitation, intimidation, discrimination, bribery and corruption;

(j) To see that the Government exercises effective control over the principal means of production and pursues policies which facilitate the way to collective ownership of the resources of this country;

(k) To see that the Government co-operates with other states in Africa in bringing about African unity;

(l) To see that Government works tirelessly towards world peace and security through the United Nations Organization.

PART TWO

The Policy of Socialism

(a) Absence of Exploitation

A truly socialist state is one in which all people are workers and in which neither capitalism nor feudalism exists. It does not have two classes of people, a lower class composed of people who work for their living, and an upper class of people who live on the work of others. In a really socialist country, no person exploits another; everyone who is physically able to work does so; every worker obtains a just return for the labour he performs; and the incomes derived from different types of work are not grossly divergent. In a socialist country, the only people who live on the work of others, and who have the right to be dependent upon their fellows, are small children, people who are too old to support themselves, the crippled, and those whom the state at any one time cannot provide with an opportunity to work for their living. Tanzania is a nation of peasants but is not yet a socialist society. It still contains elements of feudalism and capitalism--with their temptations. These feudalistic and capitalistic features of our society could spread and entrench themselves.

(b) The Major Means of Production and Exchange are under the Control of the Peasants and Workers.

To Build and maintain socialism it is essential that all the major means of production and exchange in the nation are controlled and owned by the peasants through the machinery of their Government and their co-operatives. Further, it is essential that the ruling Party should be a Party of peasants and workers. The major means of production and exchange are such things as: land; forests; minerals; water; oil and electricity; news media; communications; banks, insurance, import; and export trade, wholesale trade; iron and steel, machine tool, arms, motor-car, cement, fertilizer, and textile industries; and any big factory on which a large section of the people depend for their living, or which provides essential components of other industries; large plantations, and especially those which provide raw materials essential to important industries. Some of the instruments of production and exchange, which have been listed here, are already owned or controlled by the people's Government of Tanzania.

(c) The Existence of Democracy

A state is not socialist simply because its means of production and exchange are controlled or owned by the government, either wholly or in large part. If a country to be socialist, it is essential that its government is chosen and led by the peasants and workers themselves. If the minority governments of Rhodesia or South Africa controlled or owned the entire economies of these respective countries, the result would be a strengthening of oppression, not the building of socialism. True socialism cannot exist without democracy also existing in the society.

(d) Socialism is a Belief

Socialism is a way of life, and a socialist society cannot simply come into existence. A socialist society can only be built by those who believe in, and who themselves practice, the principles of socialism. A committed member of TANU will be a socialist, and his fellow socialist—that is, his fellow believers in this political and economic system—are all those in Africa or elsewhere in the world who fight for the rights of peasants and workers. The first duty of a TANU member, and especially of a TANU leader, is to accept these socialist principles, and to live his own life in accordance with them. In particular, a genuine TANU leader will not live off the sweat of another man, nor commit any feudalistic or capitalistic actions. The successful implementation of socialist

objectives depends very much up the leaders, because socialism is a belief in a particular system of living, and it is difficult for leaders to promote its growth if they do not themselves accept it.

PART THREE

The Policy of Self-Reliance

We are at War

TANU is involved in a war against poverty and oppression in our country; the struggle is aimed at moving the people of Tanzania (and the people of Africa as a whole) from a state of poverty to a State of prosperity. We have been oppressed a great deal, we have been exploited a great deal and we have been disregarded a great deal. It is our weakness that has led to our being oppressed, exploited and disregarded. Now we want a revolution— a revolution, which brings an end to, our weakness, so that we are never again exploited, oppressed, or humiliated.

A Poor Man does not use Money as a Weapon

But it is obvious that in the past we have chosen the wrong weapon for our struggle, because we chose money as our weapon. We are trying to overcome our economic weakness by using the weapons of the economically strong— weapons which in fact we do not possess. By our thoughts, words and actions it appears as if we have come to the conclusion that without money we cannot bring about the revolution we are aiming at. It is as if we have said, 'Money is the basis of development. Without money there can be no development.'

That is what we believe at present. TANU leaders, and Government leaders and officials, all put great emphasis and dependence on money. The people's leaders, and the people themselves, in TANU, NUTA, Parliament, UWT, the co-operatives, TAPA, and in other national institutions think, hope and pray for MONEY. It is as if we had all agreed to speak with one voice, saying, 'If we get money we shall develop, without money we cannot develop.'

In brief, our Five-Year Development Plan aims at more food, more education, and better health; but the weapon we have put emphasis upon is money. It is as if we said, 'In the next five years we want to have more food, more education, and better health, and in order to achieve these things we shall spend £250,000,000'. We think and speak as if the most important thing to depend upon is MONEY and anything else we intend to use in our struggle is of minor importance.

When a member of Parliament says that there is a shortage of water in his constituency; and he asks the Government how it intends to deal with the problem, he expects the Government to reply that it is planning to remove the shortage of water in his constituency--with MONEY.

When another Member of Parliament asks what the Government is doing about the shortage of roads, schools or hospitals in his constituency, he also expects the Government to tell him that it has specific plans to build roads, schools and hospitals in his constituency—With MONEY.

When a NUTA official asks the Government about its plans to deal with the low wages and poor housing of the workers, he expects the Government to inform him that the minimum wage will be increased and that better houses will be provided for the workers—WITH MONEY.

When a TAPA official asks the Government what plans it has to give assistance to the many TAPA schools which do not get Government aid, he expects the Government to state that it is ready the following morning to give the required assistance—WITH MONEY.

When an official of the co-operative movement mentions any problem facing the farmer, he expects to hear that the Government will solve the farmer's problems—WITH MONEY in short, for every problem facing our nation, the solution that is in everybody's mind is MONEY.

Each year, each Ministry of Government makes its estimates of expenditure, i.e. the amount of money it will require in the coming year to meet recurrent and development

expenses. Only one Minister and his Ministry make estimates of revenue. This is the Minister for Finance.

Every Ministry puts forward very good development plans. When the Ministry presents its estimates, it believes that the money is there for the asking but that the Minister for Finance is being obstructive. And regularly each year the Minister of Finance has to tell his fellow Ministers that there is no money. And each year the Ministers complain about the Ministry of Finance when it trims down their estimates.

Similarly, when Members of Parliament and other leaders demand that the Government should carry out a certain development, they believe that there is a lot of money to spend on such projects, but that the Government is the stumbling block. Yet, such belief on the part of Ministries, Members of Parliament and other leaders does not alter the stark truth, which is that Government has no money.

When it is said that Government has no money, what does this mean? It means that the people of Tanzania have insufficient money. The people pay taxes out of the very little wealth they have; it is from these taxes that the Government meets its recurrent and development expenditure. When we call on the Government to spend more money on development projects, we are asking the Government to use more money. and if the Government does not have any more, the only way it can do this is to increase its revenue through extra taxation.

If one calls on the Government to spend more, one is in effect calling on the government to increase taxes. Calling on the Government to spend more without raising taxes is like demanding that the Government should perform miracles; it is equivalent to asking for more milk from a cow while insisting that the cow should not be milked again. But our refusal to admit the calling on the Government to spend more is the same as calling on the Government to raise taxes shows that we fully realize the difficulties of increasing taxes. We realize that the cow has no more milk— that is, that the people find it difficult to pay more taxes. We know that the cow would like to have more milk herself, so that her calves could drink it, or that she would like more milk, which could be sold to provide more comfort for herself or her calves. But knowing all the things, which could be done with more milk, does not alter the fact that the cow has no more milk!

WHAT OF EXTERNAL AID?

One method we use to try to avoid recognition of the need to increase taxes if we want to have more money for development is to think in terms of getting the extra money from outside Tanzania. Such external finance falls into three main categories.

(a) Gifts: This means that another government gives our Government a sum of money as a free gift for a particular development scheme. Sometimes it may be that an institution in another country gives our Government or an institution in our country, financial help for development programmes.

(b) Loans: The greater portion of financial help we expect to get from outside is not in the form of gifts or charity, but in the form of loans. A foreign government or a foreign institution, such as a bank, lends our Government money for the purposes of development. Such a loan has repayment conditions attached to it, covering such factors as the time period for which it is available and the rate of interest.

(c) Private Investment: The third category of financial help is also greater than the first. This takes the form of investment in our country by individuals or companies from outside. The important condition which such private investors have in mind is that the enterprise into which they put their money should bring them profit and that our Government should permit them to repatriate these profits. They also prefer to invest in a country whose policies they agree with and which will safeguard their economic interests.

These three are the main categories of external finance. And there is in Tanzania a fantastic amount of talk about getting money from outside. Our Government, and different groups of our leaders, never stop thinking about methods of getting finance from abroad. And if we get some money or even if we just get a promise of it, our newspapers, our radio, and our leaders, all advertise the fact in order that every person shall know that salvation is coming, or is on the way. If we receive a gift we announce it, if we receive a loan we announce it, if we get a new factory we announce it—and always loudly. In the same way, when we get a promise of a gift, a loan, or a new industry, we make an announcement of the promise. Even when we have merely started discussions with a

foreign government or institution for a gift, a loan, or a new industry, we make an announcement—even though we do not know the outcome of the discussions. Why do we do all this? Because we want people to know that, we have started discussions, which will bring prosperity.

DO NOT LET US DEPEND UPON MONEY FOR DEVELOPMENT

It is stupid to rely on money as the major instrument of development when we know only too well that our country is poor. It is equally stupid, indeed, it is even more stupid, for us to imagine that we shall rid ourselves of our poverty through foreign financial assistance rather than our own financial resources. It is stupid for two reasons.

Firstly, we shall not get the money. It is true that there are countries which can, and which would like to, help us. But there is no country in the world, which is prepared to give us gifts or loans, or establish industries, to the extent that we would be able to achieve all our development targets. There are many needy countries in the world. And even if all the prosperous nations were willing to help the needy countries, the assistance would still not suffice. But in any case, the prosperous nations have not accepted a responsibility to fight world poverty. Even within their own borders, poverty still exists, and the rich individuals do not willingly give money to the government to help their poor fellow citizens.

It is only through taxation, which people have to pay whether they want to or not, that money can be extracted from the rich in order to help the masses. Even then, there would not be enough money. However heavily we taxed the citizens of Tanzania and the aliens living here, the resulting revenue would not be enough to meet the costs of the development we want. And there is no World Government, which can tax the prosperous nations in order to help the poor nations; nor if one did exist, could it raise enough revenue to do all that is needed in the world. But in fact, such a World Government does not exist. Such money as the rich nations offer to the poor nations is given voluntarily, either through their own goodness, or for their own benefit. All this means that it is impossible for Tanzania to obtain from overseas enough money to develop our economy.

GIFTS AND LOANS WILL ENDANGER OUR INDEPENDENCE

Secondly, even if it were possible for us to get enough money for our needs from external sources, is this what we really want? Independence means self-reliance. Independence cannot be real if a nation depends upon gifts and loans from another for its development. Even if there were a nation, or nations, prepared to give us all the money we need for our development, it would be improper for us to accept such assistance without asking ourselves how this would affect our independence and our very survival as a nation. Gifts, which increase, or act as a catalyst, to our own efforts, are valuable. Gifts, which could have the effect of weakening or distorting our own efforts, should not be accepted until we have asked ourselves a number of questions.

The same applies to loans. It is true that loans are better than 'free gifts. A loan is intended to increase our efforts or make those fruitful. One condition of a loan is that you show how you are going to repay it. This means you have to show that you intend to use the loan profitably and will therefore be able to repay it.

But even loans have their limitations. You have to give consideration to the ability to repay. When we borrow money from other countries, it is the Tanzanian who pays it back. And as we have already stated, Tanzania's are poor people. To burden the people with big loans, the repayment of which will be beyond their means, is not to help them but to make them suffer. It is even worse when the loans they are asked to repay have not benefited the majority of the people but have only benefited a small minority.

How about the enterprises of foreign investors ? It is true we need these enterprises. We have even passed an Act of Parliament protecting foreign investments in this country. Our aim is to make foreign investors feel that Tanzania is a good place in which to invest because investments would be safe and profitable, and the profits can be taken out of the country without difficulty. We expect to get money through this method. But we cannot get enough. And even if we were able to convince foreign investors and foreign firms to undertake all the projects and programmes of economic development that we need, is that what we actually want to happen?

Had we been able to attract investors from America and Europe to come and start all the industries and all the projects of economic development that we need in this country, could we do so without questioning ourselves?

Could we agree to leave the economy of our country in the hands of foreigners who would take the profits back to their countries? On the other hand, supposing they did not insist upon taking their profits away, but decided to reinvest them in Tanzania; could we really accept this situation without asking ourselves what disadvantages our nation would suffer? Would this allow the socialism we have said it is our objective to build?

How can we depend upon gifts, loans, and investments from foreign countries and foreign companies without endangering our independence? The English people have a proverb, which says, 'He who pays the piper calls the tune'. How can we depend upon foreign governments and companies for the major part of our development without giving to those governments and countries a great part of our freedom to act as we please? The truth is that we cannot.

Let us repeat. We made a mistake in choosing money— something we do not have—to be the big instrument of our development. We are making a mistake to think that we shall get the money from other countries; first, because in fact we shall not be able to get sufficient money for our economic development; and secondly, because even if we could get all that we need, such dependence upon others would endanger our independence and our ability to choose our own political policies.

WE HAVE PUT TOO MUCH EMPHASIS ON INDUSTRIES

Because of our emphasis on money, we have made another big mistake. We have put too much emphasis on industries. Just as we have said, 'Without money there can be no development', we also seem to say, 'Industries are the basis of development, without industries there is no development'. This is true the day when we have lots of money; we shall be able to say we are a developed country. We shall be able to say; when we began our development plans, we did not have enough money and this situation made it difficult for us to develop as fast as we wanted. Today we are developed and we have enough money. That is to say, our money has been brought by development. Similarly, the day we become industrialized we shall be able to say we are developed.

Development would have us to have industries. The mistake we are making is to think that development begins with industries. It is a mistake because we do not have the

means to establish many modern industries in our country. We do not have either the necessary finances or the technical expertise. It is not enough to say that we shall borrow the finances and the technicians from other countries to come and start the industries. The answer to this is the same one I gave earlier, that we cannot get enough money and borrow enough technicians to start all the industries we need. And even if we could get the necessary assistance, dependence on it could interfere with our policy on socialism. The policy of inviting a chain of capitalists to come and establish industries in our country might succeed in giving us all the industries we need but it would also succeed in preventing the establishment of socialism unless we believe that without first building capitalism, we cannot build socialism.

LET US PRAY AND HEED TO THE PEASANT

Our emphasis on money and industries has made us concentrate on urban development. We recognize that we do not have enough money to bring the kind of development to each village, which would benefit everybody. We also know that we cannot establish an industry in each village and through this; means erect a rise in the real incomes of the people. For these reasons we spend most of our money in the urban areas and our industries are established in the towns.

Yet, the greater part of this money that we spend in the towns comes from loans. Whether it is use it to build schools, hospitals, houses or factories, etc., it still has to be repaid. But it is obvious that it cannot be repaid just out of money obtained from urban and industrial development. To repay the loans we have to use foreign currency, which is obtained from the sale of our exports. But we do not now sell our industrial products in foreign markets, and indeed, it is likely to be a long time before our industries produce for export. The main aim of our new industries is 'import substitution'—that is, to produce things, which up to now we have had to import from foreign countries.

It is therefore obvious that the foreign currency we shall use to pay back the loans used in the development or the urban areas will not come from the towns or the industries. Where, then, shall we get it from? We shall get it from the villages and from agriculture. What does this mean? It means that the people who benefit directly from development, which is brought about by borrowed money, are not the ones who will repay the loans.

The largest proportion of the loans will be spent in, or for, the urban areas, but the largest proportion of the repayment will be made through the efforts of the farmers.

This fact should always be borne in mind, for there are various forms of exploitation. We must not forget that people who live in towns can possibly become the exploiters of those who live in the rural areas. All our big hospitals are in towns and they benefit only a small section of the people of Tanzania. Yet, if we had built them with loans from outside Tanzania, it is the overseas sale of the peasants' produce, which provides the foreign exchanges for repayment. Those who do not get the benefit of the hospital thus carry the major responsibility for paying for them. Tarmac roads, too, are mostly found in towns and are of especial value to the motorcar owners. Yet, if we have built those roads with loans, it is again the farmer who produces the goods, which will pay for them. What is more, the foreign exchange with which the car was bought also came from the sale of the farmers' produce. Again, electric lights, water pipes, hotels and other aspects of modern development are mostly found in towns. Most of them have been built with loans, and most of them do not benefit the farmer directly, although they will be paid for by the foreign exchange earned by the sale of his produce. We should always bear this in mind.

Although when we talk of exploitation, we usually think of capitalists, we should not forget that there are many fish in the sea. They eat each other. The large ones eat the small ones, and small ones eat those who are even smaller. There are two possible ways of dividing the people in our country. We can put the capitalists and feudalists on one side, and the farmers and workers on the other. But we can also divide the people into urban dwellers on one side and those who live in the rural areas on the other. If we are not careful, we might get to the position where the real exploitation in Tanzania is that of the town dwellers exploiting the peasants.

THE PEOPLE AND AGRICULTURE

The development of a country is brought about by people, not by money. Money, and the wealth it represents, is the result and not the basis of development. The four prerequisites of development are different; they are (i) People; (ii) Land; (iii) Good Policies; (iv) Good Leadership. Our country has more than ten million people and is more than 362,000 square miles.

AGRICULTURE IS THE BASIS OF DEVELOPMENT

A great part of Tanzania's land is fertile and gets sufficient rain. Our country can produce various crops for home consumption and for export.

We can produce food crops (which can be exported if we produce in large quantities) such as maize, rice, wheat, beans, groundnuts, etc. And we can produce such cash crops as sisal, cotton, coffee, tobacco, pyrethrum, tea, etc. Our land is also good for grazing cattle, goats, sheep, and for raising chickens, etc.; we can get plenty of fish from our rivers, lakes, and from the sea. All of our farmers are in areas, which can produce two, or three or even more of the food and cash crops enumerated above, and each farmer could increase his production so as to get more food or more money. And because the main aim of development is to get more food and more money for our other needs, our purpose must be to increase production of these agricultural crops. This is in fact the only road through which we can develop our country—in other words; only by increasing our production of these things can we get more food and more money for every Tanzanian.

THE CONDITIONS OF DEVELOPMENT

(a) Hard Work

Everybody wants development; but not everybody understands and accepts the basic requirements for development. The biggest requirement is hard work. Let us go to the villages, talk to our people, and see whether or not it is possible for them to work harder.

In towns, for example, wage-earners normally work for seven and a half or eight hours a day, and for six or six and a half days a week. This is about 45 hours a week for the whole year, except for two or three weeks leave. In other words, a wage earner works for 45 hours a week for 48 or 50 weeks of the year.

In or a country like ours these are really quite short working hours. In other countries, even those, which are more developed than we are, people work for more than 45 hours a week. It is not normal for a young country to start with such a short working week. The normal thing is to begin with long working hours and decrease them as the country becomes more and more prosperous. By starting with such short working hours and

asking for even shorter hours, we are in fact imitating the more developed countries. And we shall regret this imitation. Nevertheless, wage earners do work for 45 hours per week and their annual vacation does not exceed four weeks.

It would be appropriate to ask our farmers, especially the men, how many hours a week and how many weeks a year they work. Many do not even work for half as many hours as the wage earner does. The truth is that in the villages the women work very hard. At times, they work for 12 or 14 hours a day. They even work on Sundays and public holidays. Women who live in the villages work harder than anybody else in Tanzania does. But the men who live in villages (and some of the women in towns) are on leave for half of their life. The energies of the millions of men in the villages and thousands of women in the towns which are at present wasted in gossip, dancing and drinking, are a great treasure which could contribute more towards the development of our country than anything we could get from rich nations.

We would be doing something very beneficial to our country if we went to the villages and told our people that they hold this treasure and that it is up to them to use it for their own benefit and the benefit of our whole nation.

(b) Intelligence

The second condition of development is the use of intelligence. Unintelligent hard work would not bring the same good results as the two combined. Using a big hoe instead of a small one; using a plough pulled by oxen instead of an ordinary hoe; the use of fertilizers; the use of insecticides; knowing the right crop for a particular season or soil; choosing good seeds for planting; knowing the right time for planting, weeding, etc.; all these things show the use of knowledge and intelligence. And all of them combine with hard work to produce more and better results.

The money and time we spend on passing this knowledge to the peasants are better spent and bring more benefits to our country than the money and great amount of time we spend on other things, which we call development.

These facts are well known to all of us. The parts of our Five-Year Development Plan which are on target, or where the target has been exceeded, are those parts which depend

solely upon the people's own hard work. The production of cotton, coffee, cashew nuts, tobacco and pyrethrum has increased enormously for the past three years. But these are things, which are produced by hard work and the good leadership of the people, not by the use of great amounts of money.

Furthermore, the people, through their own hard work and with a little help and leadership, have finished many development projects in the villages. They have built schools, dispensaries, community centres, and roads; they have dug wells, water channels, animal dips, small dams, and completed various other development projects. Had they waited for money, they would not now have the use of these things.

HARD WORK IS THE ROOT OF DEVELOPMENT

Some Plan projects, which depend on money, are going on well, but there are many, which have stopped, and others, which might never be fulfilled because of lack of money. Yet still, we talk about money and our search for money increases and takes nearly all our energies. We should not lessen our efforts to get the money we really need, but it would be more appropriate for us to spend time in the villages showing the people how to bring about development through their own efforts rather than going on so many long and expensive journeys abroad in search of development money. This is the real way to bring development to everybody in the country.

None of this means that from now on we will not need money or that we will not start industries or embark upon development projects, which require money. Furthermore, we are not saying that we will not accept, or even that we shall not look for, money from other countries for our development. This is not what we are saying. We will continue to use money; and each year we will use more money for the various development projects than we used the previous year because this will be one of the signs of our development.

What we are saying, however, is that from now on we shall know what is the foundation and what is the fruit of development. Between money and people, it is obvious that the people and their hard work are the foundation of development, and money is one of the fruits of that hard work.

From now on, we shall stand upright and walk forward on our feet rather than look at this problem upside down. Industries will come and money will come but their foundation is the people and their hard work, especially in AGRICULTURE. This is the meaning of self-reliance.

Our emphasis should therefore be on:

- (a) The Land and Agriculture
- (b) The People
- (c) The Policy of Socialism and Self-Reliance, and
- (d) Good Leadership.
- (e) The Land

Because the economy of Tanzania depends and will continue to depend on agriculture and animal husbandry, Tanzanians can live well without depending on help from outside if they use their land properly. Land is the basis of human life and all Tanzanians should use it as a valuable investment for future development. Because the land belongs to the nation, the Government has to see to it that it is being used for the benefit of the whole nation and not for the benefit of one individual or just a few people.

It is the responsibility of TANU to see that the country produces enough food and enough cash crops for export. It is the responsibility of the Government and the co-operative societies to see to it that our people get the necessary tools, training and leadership in modern methods of agriculture.

(b) The People

In order properly to implement the policy of self-reliance, the people have to be taught the meaning of self-reliance and its practice. They must become self-sufficient in food, serviceable clothes and good housing.

In our country, work should be something to be proud of, and laziness, drunkenness and idleness should be things to be ashamed of. And for the defence of our nation, it is

necessary for us to be on guard against internal stooges who could be used by external enemies who aim to destroy us. The people should always be ready to defend their nation when they are called upon to do so.

(c) Good Policies

The principles of our policy of self-reliance go hand in hand with our policy of socialism. In order to prevent exploitation it is necessary for everybody to work and to live on his own labour. And in order to distribute the national wealth fairly, it is necessary for everybody to work to the maximum of his ability. Nobody should go and stay for a long time with his relative, doing no work, because in doing so he will be exploiting his relative. Likewise, nobody should be allowed to loiter in towns or villages without doing work, which would enable him to be self-reliant without exploiting his relatives.

TANU believes that everybody who loves his nation has a duty to serve it by co-operating with his fellows in building the country for the benefit of all the people of Tanzania. In order to maintain our independence and our people's freedom we ought to be self-reliant in every possible way and avoid depending upon other countries for assistance. If every individual is self-reliant, ten-house cell will be self-reliant; if all the cells are self-reliant, the whole ward will be self-reliant; and if the wards are self-reliant, the District will be self-reliant. If the Districts are self-reliant, then the Region is self-reliant, and if the Regions are self-reliant, then the whole nation is self-reliant and this aim.

(d) Good Leadership

TANU recognizes the urgency and importance of good leadership. But we have not yet produced systematic training for our leaders; it is necessary that TANU Headquarters should now prepare a programme of training for all leaders—from the national level to the ten-house cell level—so that every one of them understands our political and economic policies. Leaders must set a good example to the rest of the people in their lives and in all their activities.

PART FOUR

TANU Membership

Since the Party was founded, we have put great emphasis on getting as many members as possible. This was the right policy during the independence struggle. But now the National Executive feels that the time has come when we should put more emphasis on the beliefs of our Party and its policies of socialism.

That part of the TANU Constitution, which relates to the admission of a member should be adhered to, and if it is discovered that a man does not appear to accept the faith, the objects, and the rules and regulations of the Party, then he should not be accepted as a member. In particular, it should not be forgotten that TANU is a party of peasants and workers.

PART FIVE

The Arusha Resolution

Therefore, the National Executive Committee, meeting in the Community Centre at Arusha from 26.1.67 to 29.1.67 resolves:

(a) The Leadership

1. Every TANU and Government leader must be either a peasant or a worker, and should in no way be associated with the practices of capitalism or feudalism.
2. No TANU or Government leader should hold shares in any company.
3. No TANU or Government leader should hold directorships in any privately owned enterprise.
4. No TANU or Government leader should receive two or more salaries.
5. No TANU or Government leader should own houses, which he rents to others.
6. For the purposes of this Resolution the term 'leader' should comprise the following:

Members of the TANU National Executive Committee; Ministers; Members of Parliament; senior officials of organizations affiliated to TANU; senior officers of

parastatal organizations; all those appointed or elected under any clause of the TANU Constitution; councillors; and civil servants in the high and middle cadres. (In this context 'leader' means a man, or a man and his wife; a woman, or a woman and her husband.)

(b) The Government and other Institutions

1. Congratulates the Government for the steps it has taken so far in the implementation of the policy of socialism
2. Calls upon the Government to take further steps in the implementation of our policy of socialism as described in Part Two of this document without waiting for a Commission on Socialism.
3. Calls upon the Government to put emphasis, when preparing its development plans, on the ability of this country to implement the plans rather than depending on foreign loans and grants as has been done in the current Five-Year Development Plan. The National Executive Committee also resolves that the Plan should be amended so, as to make it fit in with the policy of self-reliance.
4. Calls upon the Government to take action designed to ensure that the incomes of workers in the private sector are not very different from the incomes of workers in the public sector.
5. Calls upon the Government to put great emphasis on actions, which will raise the standard of living of the peasants, and the rural community.

Calls upon NUTA, the co-operatives, TAPA, UWT, TYL, and other Government institutions to take steps to implement the policy of socialism and self-reliance.

(c) Membership

Members should get thorough teaching on Party ideology so that they may understand it, and they should always be reminded of the importance of living up to its principles. In 1967 Census showed 12.3 million people.

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In chapter four, we have dealt with the assessment of the strengths and weaknesses of development programmes for poverty reduction in Morogoro. We have seen that the participation of the poor in their own development and realization and utilization of their local available assets are the main strengths. We have seen that lack of theoretical vision and lack of strategic vision for development programmes for poverty reduction are the root cause of other weaknesses.

In chapter five, we have seen that the thesis has offered its second key objective, which is a theoretical vision to enable the Diocese to deal more effectively with poverty. In seeking to overcome the weakness of the theoretical vision, this chapter has laid out the theological basis for engagement in development, and then suggests that the Asset Based approach to development - which has great affinity with the Tanzanian experience of *Ujamaa* and *Kujitegemea* - is one that also has affinity with the Christian faith and so is something that the diocese can build on.

In chapter six, we have seen that to make this theoretical vision a reality we need a strategic vision, and so this chapter has offered the diocese some key ideas that are congruent with the proposed theoretical vision. This chapter has laid out Asset Based Community Development, Area Development Programmes as an approach to community development in poor communities and Participatory Rural Appraisal/Participatory Learning and Action as a tool of mobilising and utilizing peoples' local resources as well as external resources, which people may request only after realising the available local resources in order to enhance the spirit of self-reliance in local communities. It has also laid out tools for planning and implementation, namely Result Based Management, Participatory Monitoring and Evaluation and Progress and Financial reports as a key to development programmes' effectiveness and efficiency.

7.2. PROPOSALS TO THE DIOCESE FOR THE WAY FORWARD.

In suggesting a way forward for development programmes for poverty reduction in the diocese of Morogoro, first it should be noted that I have been involved in development