

**THE CHRISTIAN MISSIONARY MODEL OF
SUSTAINABLE, INTEGRATED
COMMUNITY DEVELOPMENT:**

THE DIOCESE OF ST JOHN'S AS A CASE STUDY.

Presentation by

Peggy Nomfundo Luswazi (Prof)

To Synod, the Diocese of Grahamstown,

East London on 5 May 2016

I have been invited to speak on the subject :

**THE CHRISTIAN MISSIONARY MODEL OF
SUSTAINABLE, INTEGRATED COMMUNITY
DEVELOPMENT:
DIOCESE OF ST JOHN'S AS A CASE STUDY.**

I thank the Leadership of the
Diocese of Grahamstown for the honour.

QUOTATIONS FOR REFLECTION AS A POINT OF DEPARTURE

Then, I said to them, "You see the trouble we are in, Jerusalem lies in ruins, and its gates have been burned with fire. Come let us build the wall of Jerusalem, and we will no longer be a disgrace." (Nehemiah 2: 17)

“Trauma and pain afflict not only the individuals. When they become widespread and ongoing, they affect entire communities and even the country as a whole. The implications are serious for people’s health, the resilience of the country’s social fabric, the success of development schemes and the hope of future generations.”

(Living and Surviving in a Multiple Wounded Country by Martha Cabrera)

QUOTATIONS FOR REFLECTION AS A POINT OF DEPARTURE

“Many efforts are being made in Nicaragua. Anywhere one goes, one finds an abundance of projects. But we have to return to the question of *Why so much effort is failing to bear fruit?* In part, it is because activism abounds while theory is rejected.”

“We’ve discovered that it is very difficult to build democracy when a country still hurts”

SOME BACKGROUND INFORMATION

I am the daughter and youngest child of the late Canon Elliot Mvoweshumi Luswazi, formerly a teacher and Clara Nomvuyo, uMamiya.

I grew up and was nurtured and socialised in missionary stations or settlements of the Anglican Church. My family moved from mission station to mission station at Kokstad, Clysdale, Holy Cross in Pondoland, Redoubt KwamZizi, eNsikeni in Mzimhulu etc. My father is reported to have excelled in founding new churches and establishing new schools in very remote rural areas of the Transkei.

As children, we had no choice but to follow and I must admit, we didn't like some of these remote areas as our own friends at high school and later at university came from smart so called "civilised" places like Grahamstown and East London. I must confess to the Priests and Bishops here today that it is only in advanced adult life and work that I began to reflect and appreciate the sacrifices, the depth of practical and ethical commitment and the creativity

SOME BACKGROUND INFORMATION (cont)

and innovative spirit that underpinned the missionary experience. I went to High School at All Saints, Engcobo, St Matthews College, Healdtown and finally Fort Hare which has been established as a Missionary project that was forcefully taken over and changed to a “tribal” institution for Xhosa’s at the beginning of the 1960’s. The ideas I wish to share with you today are not new but a product of reflections about the relevance of Christian Missionary experience in South Africa for Community Development. This is more so as we today engage in a hard search for alternative models that can respond to and address today’s developmental challenges.

SOME BACKGROUND INFORMATION (cont)

Apart from the contradictions within the missionary endeavour such as the symbiotic relationship with colonialism, racist practices, I wish to suggest that a comprehensive forward looking study of the missionary model will contain some constructive lessons which today can provide Churches with platforms and space for effective practical but critical participation as a partner and agent of change (in its own right) in broad civil society and government programmes.

Having been a member of the Eastern Cape Planning Commission (ECPC) from 2012 to 2014, which was mandated by the EC Government to “Facilitate the development of EC’s Provincial Growth and Development, viz Vision 2030”.

SOME BACKGROUND INFORMATION (cont)

I know that the ECPC identified the Religious Formations as a critical and major stakeholder in the dialogue on Vision 2030 which was meant to be an inclusive process to discuss “strategy, critical path, key programmes and enabling conditions for the EC Province in the context of the National Development Plan (NDP).

In the ECPC, we came to the conclusion that the Missionary Model of Integrated Sustainable Community Development among other developmental models, can give direction to the Churches as they participate in societal transformation programmes.

POINT OF DEPARTURE

If churches were to participate in the implementation of the National Development Plan generally and to the Provincial Development Plan (PDP), what will they (churches) be responding to?

OBJECTIVES

- Introduce the religious leadership of the EC to the ECPC and brief them on the work of the commission
- Seek their input on key diagnostic issues
- Seek their support in mobilizing their congregations, communities and ultimately their constituencies
- Utilize them as a platform to reach rural women and youth.

QUESTIONS FOR THE BREAKAWAY SESSIONS

- What issues or challenges would you like this plan to address in your community?
- What can be done in consultation with this process, to meet and overcome these challenges?
- How can spirituality and the human condition be given recognition as a foundation and get infused into planning and development?
- What is YOUR vision for 2030 in our province?

**Main Question for Religious Leadership for ECPC
Consultative Consideration?**

**How can Spirituality and the Human
Condition be given recognition as a
foundation and get infused into
Planning and Development?**

Presenting

**“ The Missionary Model of
Integrated Sustainable Rural
Development”**

The Missionary Model

Question: Apart from the goal of civilizing the heathen and from racist practices of missionaries the question arises:

To what extent did the missionary philanthropic model comply to requirements of integrated sustainable rural development?

My thesis is that it did comply and there are lessons which should be studied, and when implemented would amount to what Paulo Freire calls “Practical Action for Freedom”

Features of a Mission Station:

Healdtown, Lovedale

Spiritual Security - A Church

Educational Security – A School or Schools

Health Security – A Hospital with training facilities for nurses and other personnel

The Missionary Model (cont)

- Skills Development
Security and Employment opportunities:
Skills Development Schools e.g. Carpentry,
Handwork, Creative Industries.
- Communication Security : A post Office
- Infrastructure: A good road or roads to link mission settlement to trading/ market Centres.
- Local Economic Development and Promotion and security for small business development: A regular weekly market.(EMARIKENI) where citizens can buy and sell their locally made products

The Missionary Model (cont)

- Food Security: A multipurpose farm that services population of mission station and surrounding rural communities. Farming has livestock, a dairy farm with daily milk delivery, amasi and in some cases cheese processing. Meat supply fruit gardens that promote home industries by women (canning, jam making etc.)
- Well being and Sport: A Tennis Court, Football, Cricket Softball. Regular athletics for youth and children

The Missionary Model (cont)

Apart from the goal of civilising the heathen and from racist discriminatory practices of missionaries, the question which points out a societal contradiction arises:

To what extent did the missionary philanthropic model comply to requirements of Integrated Sustainable Rural Development?

My thesis is that it did comply and there are lessons which be studied and when implemented would amount to what Paulo Freire calls:

“Practical Action for Freedom”

Examples of Anglican and other Missionary Stations in the EC Region

- **Anglican**

1. Holly Cross Mission, Flagstaff
2. St John's, Mthatha
3. All Saint's, Engcobo
4. St Matthews, Keiskammahoek etc

- **Methodist**

1. Palmerton, Lusikisiki
2. Emfundisweni, Flagstaff
3. Shawbury, Qumbu
4. Clarkebury, Engcobo (Mandela's School)
5. Healdtown, Fort Beaufort
6. Lovedale, Alice (Presbyterian??)

Examples of Anglican and other Missionary Stations in the EC Region

- **Catholic**

1. Mariazell
2. Marianhill
3. Nkamane (Natal)

This list is not exhaustive !!!

Features of Sustainable Rural Development

- Spiritual Security – a church with appropriately trained clergy
- Educational Security – a school or schools up to higher education
- Health Security – a hospital with training facilities for nurse and other professionals, Smaller Mission Stations with health clinic
- Skills Development for small business and self employment opportunities e.g. Carpentry, home science, fashion and design, a wide variety of Artisan skills

Features of Sustainable Rural Development

- Communication Security – a post office
- Infrastructure, Electricity, Running Water – always a good road to link the mission settlement to trading/market centres
- Local Economic Development, Promotion of Security for small business development. Holy Cross had a regular weekly market (EMARIKENI) where community could buy and sell locally made products

Features of Sustainable Rural Development

- Creative Industries, Music, Sport and Recreation
 - Choir Music with regular concerts
 - Youth coaching e.g. Piano, organ etc
 - Sport until early all mission stations had sporting facilities – cricket, rugby, netball, tennis etc

Above all, FOOD SECURITY

Food Security

- Churches owned and still own land.
- A multi purpose farm that services population of mission station and surrounding rural communities. Farming has livestock, a dairy farm with daily milk deliveries, amasi and in some cases cheese processing.
- Meat supply, fruit gardens that promote Home Industries – canning, jam making etc

Questions for Discussion

- What issues or challenges would you like this plan to address in your community?
- What can be done in consultation with this process, to meet and overcome these challenges?
- How can spirituality and the human condition be given recognition as a foundation and get infused into planning and development?

Some Recommendations

- First identify Leaders with Passion as a precondition for success
- Identify possible old Mission Stations as Research Centres
- Develop partnerships with Government, Private Sector, Higher Education for Knowledge Generation, Community Formations/Civil Society Organisations

Some Recommendations

- Set up a small team to develop a New Framework for moving the Church from Maintenance, Welfare to active Mission – “Practical Action for Freedom”
- Identify anchor projects and Champions e.g. a Women’s Training Centre – ooNomakhaya such as was Mbutho in Tsolo etc
- Workout long and short term strategic plan with do-able action plan.

Thank You