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#### **Titel**

Zimbabwe-Projekt "Let the People Speak"

Band

1

Laufzeit

1992 - 1997

#### **Enthält**

u. a. Schriftwechsel betr. Pilotprojekt "Let the People Speak" in Zimbabwe, Entwicklungsprojekt zur Ausbildung (Development Education); Zusammenarbeit mit Brot für die Welt, Zimbabwe Council of Churches (ZCC) u. Gossner Mission, v. a. Friederike Schulze



**Verteiler von Friederike Schulze - (Stand: April 1997)**

Strukturanpassungsprogramm Simbabwe:	17 Personen davon	5 Berliner
Simbabwe-Arbeitskreis:	12 Personen davon	6 Berliner
Soli-Ausschuß:	6 Personen davon	4 Berliner
AG Befreiende Theologie im neuen Südafrika:	14 Personen davon	11 Berliner
Berliner Interessenkreis Südliches Afrika:	82 Personen	
Solikonferenz:	216 Personen davon	109 Berliner
Rundbrief Afrika:	311 Personen davon	37 Berliner

? Simbabwe - Bezieher



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**Development Education  
Let the People Speak - Programme**

**Final Report on the three years pilotproject on  
Development Education in Zimbabwe and Germany**

compiled by  
Langton Kuveya, Development Education Officer, ZCC, Zimbabwe  
Friederike Schulze, Rev., Gossner Mission, Germany  
January 1997

## **1. Introduction and Background**

The project was embarked in Zimbabwe in the middle of 1993 with the appointment of Mr. Langton Kuveya as Development Officer under the Human Resource and Training Centre of the ZCC, in Germany in April 1994, when Gossner Mission - Solidarity Desk took officially over the counterpart task for Development Education in Germany.

Following discussions on causes of impoverishment and marginalisation of masses of people, and on reasons for the failure of projects, Rev. Kuchera of ZCC and Dr. Mai of Bread for the World, Germany agreed to sponsor a joint Educational Programme, following the issue of Bread for the World's Declaration: "Justice for the Poor" (1989/90) where it is i.a. stated, that the poor and marginalised people must design and implement their own economic social and human development. This process must be backed by partners in the North who commit themselves to global justice, define new alternative development patterns and challenge the policy of their governments and the predominant economies in the North.

## **2. Main Goal and objectives**

The main goal of the project was to promote Development Education in Zimbabwe and Germany - a Southern and Northern country, in order to make people aware of how wealth and poverty are interlinked and to empower them to determine and implement their own authentic development.

"The target community is 80% of the estimated population of ten million in Zimbabwe"

and: "The donor partners constituencies are also the target community of the Development Education Programme", the Project Application says, and formulates as main objectives:

1. To create an enabling environment for the marginalized communities to learn through discussing, learning, doing, seeing, feeling, experiencing, exchanging, sharing, comparing, reacting, judging, evaluating, and assessing.
2. To collect data from the marginalised communities pertaining to their needs, priorities and suggestions to solutions.
3. To disseminate the synthesised information to other departments
4. To assist Churches and NGOs to revise their operational strategies
5. To enhance the much needed spirit of partnership through the joint implementation of their development educational programme. To assist people in Zimbabwe and donor countries to appreciate what they can do together as partners rather than as donors and recipients
6. To strengthen the involvement of donor partners as enablers as well as participants and target groups of the Development Education Process
7. To help donor partners to understand in no uncertain terms the needs and priorities of the poor to whom they give donations and a bid to stamp out poverty

The project concept and its pilotphase coincided with a global macroeconomic development that sees a neoliberal market economy emphasising privatisation, economic growth through technological modernisation and redundancies, export orientation and trade liberalisation as only solution for stagnating economies. Zimbabwe has been carrying out her economic reform programme since 1991 with disastrous social effects on the already poor people. In the rich Germany, mainly in her Eastern part, since unification, one can observe a similar process: The once state owned industry has been privatised with the effect that many people lost their jobs, factories had to close, and social standards have been going down and are going to be cut down further in the whole of Germany.

In both Zimbabwe and Germany many people are more or less forced to organise their own projects, in order to survive (in Zimbabwe) or to create jobs for themselves, or simply to do something meaningful for the community and the society. The informal sector (in Zimbabwe), and the local economy (in Germany) are becoming relevant, also in terms of lasting economic and ecological sustainability and self-reliance.

To find out how people tackle that situation, to encourage them to see themselves not as victims of SAP alone but to struggle for social justice their dignity, and to claim their rights has been, too, one of the aims of the project.

It was obvious from the very beginning that this ambitious programme could not be fulfilled in three years time. We made a little start, only. The results are not easy to measure since we worked on human attitudes, changed policies and development patterns and strategies .

### **3. Methodology:**

To find out what the people say, we had to go to them, and to listen to them. We had to create an atmosphere of mutual confidence which was not easy, in particular for the respective other side, since we did not have the language of the people, since we were in the projects for hours, only, and last but not least, we from Germany did not come as a donor which caused inevitably disappointment.

A survey on the impact of ESAP on the economic and social life conditions of people in a rural area (Siachilaba/Binga) was not feasible due to lacking personal and financial resources.

Where to start?

In Zimbabwe three pilotprojects were identified through participants of the Learning for Transformation Programme of the ERTC. They were selected from most remoted rural areas, in Binga, Buhera and Matava.

In Germany we tried to find participants in the programme among congregations and communities in East Germany. The most efficient way to raise interest in Zimbabwe was through visits from and to the projects in Zimbabwe.

#### **4. Development Education in Zimbabwe:**

Development Education in Zimbabwe was to instill the concept of self-reliance and self-help into communities, in order to empower them to run their own projects and to choose their own development.

People should learn to speak out their minds, to find solutions to problems which confronted them, and to utilise their resources.

#### **5. Development Education in Germany:**

The main goal for the German part of Development Education "Let the people speak" was:

To raise awareness on the human social and economic impact of Structural Adjustment Programmes, in order to find alternatives determined to meet the needs of the people.

#### **Objectives** were:

1. to inform German congregations on Zimbabwe and the effects of ESAP
2. to create mutual understanding and solidarity between congregations in Germany and partners in Zimbabwe
3. to understand that Structural Adjustment has similar effects in both Zimbabwe and East Germany
4. to find realistic feasible alternatives to SAP's and their effects, which can be carried out by ordinary people, and to make them known
5. to reflect the present prevailing global economic order from a biblical perspective

#### **Problems** I was facing:

There was no common ground between German congregations and communities and Zimbabwe, neither through secular history and colonialism nor through mission. and church work. Congregations asked: Why should we establish links with Zimbabwe, when we have links with Eastern Europe or Tanzania or South Africa.

The project was not action or fundraising orientated. To raise funds for the pilot projects would have killed the concept of the Zimbabwean part. How and where to engage German congregations and communities?

To establish a common strategy between grassroot communities in both Germany and Zimbabwe requires political awareness among grassroot organisations on both sides. People must discover their power on the spot, empowerment and success are interlinked. They are prepared to a certain extend only to analyse root causes of poverty, injustice and unemployment, many lose their interest if they don't see a change for better. In Germany we say: Jobless people want a job, and not discussions on joblessness. The same applies for the poor and marginalised people.

The "Let the people speak" approach must take in account, at least in Germany, that people don't want to share but to protect what they have. The economic adjustment process in East Germany (and its reverse effects in West-Germany) causes not solidarity but de-solidarity between the people in Germany and those elsewhere in "3rd World countries". To follow the "Let the people speak" motto can be counterproductive. In Germany we called the programme: The power of the ordinary people - Development and Justice in Zimbabwe and East Germany, in a time when many people got frustrated because of their powerlessness.

Communication with the Zimbabwean partner appeared to be a problem due to the distance and the language.

The notion and concept of Development Education has not been congruent between both partners in Zimbabwe and Germany. Development Education in Zimbabwe was described as: Instilling the concept of self-reliance. Providing grassroot project with organisational managerial and technical skills. Development Education in Germany means: Awareness building in political and economic issues, solidarity, changes in lifestyle and consumption patterns, lobbying.

The project was neither a strict development aid nor a conscientisation or lobby or intercultural exchange or partnership project which made identifying partners common interests, a common strategy difficult.

#### **6. What we have done:**

In Germany, we concentrated our efforts on the Eastern part, mainly, since East Germany undergoes a similiar adjustment process as Zimbabwe, after unification.

We briefed congregations and church groups on Zimbabwe and the Let the people speak programme

We run workshops and seminars, mainly in connection with visits from the Zimbabwean partners.

We published information material on Zimbabwe and the impact of ESAP  
We organised exchange visits, in order to raise mutual understanding and the spirit of solidarity.

Our activities are recorded in our reports, therefore we don't see it necessary to list them up again.

#### **7. Results:**

##### **7.1. In Zimbabwe.**

The three pilotprojects are highly motivated to run their own projects. There are aware of the fact, that people in the far away Germany know their efforts, and they know a bit of the problems German people are facing. People have visited one another and learned about the daily live of the other side.

The pilot projects made some progress: The dam in Matava has been finished, the community works now on the canal, it will be interesting to see, how the community runs the irrigation scheme. Some groups used

small donations from German congregations for investments in goats keeping.

The Marume school made a step forward, and may open next year.

The Bansiwa basket making group found a market in Binga, and may find a market in Germany, too, through the Binga Craft Centre.

Apart from these little economic steps forward, the communities and individuals made progress in human development, and political awareness development which is hardly to measure unless a long term scientific study will be undertaken.

The LPS approach has been part of the Learning for Transformation Training, and can be multiplied through LFT participants.

### **7.2. In Germany**

The pilot projects are known in various congregations in Germany. People know about the commitment and hard work of Zimbabwean people who run their projects. That helps to overcome resp. to avoid the superiority complex still spread among many Germans. A number of people got interested to visit communities and churches in Zimbabwe (and Zambia). The "One World Shop" Bernburg and The Baobab-Shop Berlin and others are prepared to sell crafts from the pilotprojects which would generate some income for them. Due to insufficient marketing and transport facilities that international fair trade has not started yet. We plan to negotiate with Binga Craft Centre as trading partner.

The Church circuit of Oranienburg is prepared to take part for at least four years in the exchange programme with Bansiwa and the Church of Christ in Binga, also financially, with assistance of Gossner Mission. Various NGOs and church organisations are ready to lobby for alternatives to the classical structural adjustment programmes as ZCTU proposes them in their Beyond ESAP study. KOSA (Cooperation Southern Africa) will issue a German edition, and the Zimbabwe Network as well as the Werkstatt Ökonomie Heidelberg (Workshop Economics) will popularise the results.

Contacts emanated to Christian Aid and Churches in Scandinavia which discuss, too, the churches' stand on SAPs with special regard to Zimbabwe. Their counterpart in Zimbabwe is the Justice Peace and Reconciliation Department of ZCC.

## **8. Recommendations:**

### **8.1. concerning projects:**

1. Small scale community development projects must start from the spot. Without overestimating and overloading "the people" they must decide what they want and what they are prepared to invest in their own development, in terms of labour, kind, cash, political risk. When people have mastered the concepts of self-reliance and self-sufficiency they need assistance from the government, non-governmental organisations and donors. The assistance should be given to what people have chosen and ownership of the project or programme should remain in the hands of the people. This will lead to sustainable development.

We do not think of development as a self-running process. Development needs incentives, challenge, exchange, skills, review of aims and performance, adequate organisations and structures. It needs people who are willing to learn and to change attitudes.

2. Churches shall enable and be part of community development projects. Since churches have a infrastructure to provide they shall serve the community and insofar fulfill their mission as witnesses for God's love to His world. This approach does not exclude the particular support for special parts of a community, like women, children, youth who are the most needy and marginalised people in a community.

3. Most of the small scale projects have no access to loan facilities, and their activities are not coordinated. This makes it difficult for projects to get self-reliant. To run projects successfully, projectholders must organise themselves as community based organisations (CBOs or small scale NGOs) that can provide facilities, training, access to loans, etc, and coordinate projects activities. CBOs shall be membership organisations with members proving their commitment through contributions (in cash or kind). CBOs shall play a political role, as well, in making their rights known to the people and empowering them to stand for their rights. BIDA (Binga Independent Development Association), although not without problems, gave us a good example on how a CBO can operate.

Churches, and the ZCC shall assist projects to get access to loan facilities. We did not see ECLOF very popular. Why? Is it to difficult to get access? Or are funds exhausted?

4. ERCT, in particular Learning for Transformation shall contact the international Network of Local Economies in order to benefit from their experiences and know-how.

#### **8.2. regarding the Civil Society in Zimbabwe**

We found various organisations and groups in Zimbabwe engaged in ESAP-related issues:

The Economic Justice Programme of the JPR-Department of the ZCC runs workshops to elaborate and popularise specific proposals in cooperation with economists, businesspeople and some politicians on economic and fiscal issues.

The NGO-Lobby and Advocacy Group discussed with the World Bank on the social impact of ESAP. The talks obviously stopped because the Group did not want to be limited to the role of cushioning social hardships, only, instead of discussing reasons for those hardships and substantial changes in the World Bank policy. Apart from that, the Group had also internal problems to define a shared position.

The Zimbabwe Congress of Trade Unions (ZCTU) published a study: Beyond ESAP - Strategy for a long term development.

All those efforts and their results should be made known in Germany.

ZCC/JPR and ESS as well as ZCTU should brief their partners in Germany and Europe regularly.

**8.3. with regard to Gossner Mission:**

Gossner Mission's role shall be to

1. facilitate the exchange between projects, and CBOs in Zambia and Zimbabwe, and South-Africa, she cooperates with
2. facilitate the exchange between Churches and church organisations and other organisations in the South and the North to find shared positions and strategies for a human and just development
3. facilitate the exchange between communities and congregations in Zimbabwe and Germany who play a mission role in their societies.
4. improve the advocacy role in Germany in publishing the efforts and problems of her partners, and through cooperation with other German and European NGOs .

**8.4. With regard to Bread for the World, EZE, and other institutions of the Churches' Services for Development in Germany**

1. Those organisations shall improve their Advocacy Role in Germany and on both the European and Global Level, in cooperation with other donor agencies, and European Churches. Together with their Zimbabwean partners they shall define issues to highlight on, p.e. debt cancelation for social investments,
2. The coming Assembly of the World Council of Churches that will take place in Harare, in 1998, provides the opportunity of a broad awareness building campaign on Zimbabwe in Germany and Europe. They shall use that chance for Development Education in Germany.

Friederike Schulze  
Langton Kuveya  
Berlin, Januar 1997

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13. Februar 1997

Liebe Doris,

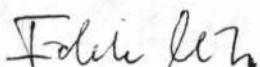
in der Anlage schicke ich Dir den Abschlußbericht, den Langton Kuveya und ich geschrieben haben.

Für die Gossner Mission haben sich eine ganze Menge neue Kontakte und Anregungen sowohl für den Süd-Süd-Austausch als auch für die Projektarbeit in Zambia ergeben.

Ich fahre am Sonntag noch einmal nach Zambia und Zimbabwe, gemeinsam mit unserem neuen Direktor und Afrikareferenten, Gottfried Kraatz, und Alice Strittmatter. Dann wird hoffentlich auch der geplante Workshop mit unseren Partnern in Zambia und Zimbabwe stattfinden, bei dem wir die weitere Zusammenarbeit diskutieren wollen.

Ich vermute, daß Du dann noch nicht in Zimbabwe sein wirst. Schade, es wäre nett gewesen, Dich dort zu treffen.

Herzliche Grüße und viel Spaß bei der Arbeit, auch bzw. jetzt nach der Umstrukturierung von "Brot" in erhöhtem Maß  
Deine



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13. Februar 1997

Lieber Herr Dr. Mai,

in der Anlage schicke ich Ihnen den Abschlußbericht über das "Let the People Speak"-Projekt. Ihr Kommentar würde mich natürlich sehr interessieren. Ich denke, das Gleiche gilt für Langton Kuveya.

Für die Gossner Mission haben sich eine ganze Menge neuer Kontakte und Anregungen sowohl für den Süd-Süd-Austausch als auch für die Projektarbeit in Zambia ergeben. Insofern hat sich das Projekt für uns gelohnt, auch wenn das von Ihnen intendierte Ziel vermutlich nicht erreicht ist.

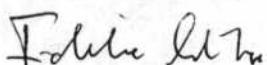
Ich fahre am Sonntag noch einmal nach Zambia und Zimbabwe, gemeinsam mit unserem neuen Direktor und Afrikareferenten, Gottfried Kraatz, und noch einigen anderen Leuten. Dann soll auch der schon für das letzte Jahr geplante Workshop mit unseren Partnern in Zambia und Zimbabwe stattfinden, bei dem wir die weitere Zusammenarbeit diskutieren wollen.

Wie geht es eigentlich mit dem Advocacy Referat bei "Brot" nach der Umstrukturierung weiter?

Ich werde übrigens ab April wieder in meine Landeskirche Berlin-Brandenburg zurückkehren, nachdem mein Vertrag mit der Gossner Mission endgültig ausgelaufen ist. Da es keine Stellen gibt, werde ich in den Wartestand versetzt und mit Gemeindeaufbau in Neubaugebieten im Süden Berlins beauftragt. Ich hoffe sehr, daß es mir gelingt, die Ökumene mit einzubeziehen und daß auch Zeit für den Süden Afrikas bleibt.

Die letzten drei Jahre mit dem "Let the people speak"-Projekt sind zwar in mancherlei Hinsicht anders gelaufen als ich am Anfang gedacht habe. Sie waren in jedem Fall spannend und interessant und - wie ich meine - sinnvoll.

Ich hoffe, daß es mal wieder Möglichkeiten der punktuellen Zusammenarbeit gibt und grüße Sie sehr freundlich  
Ihre



Friederike Schulze



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*Boot f d Welt*

- an Doos Kmitz-Masjaf + Helmut Heß*
- an Dr. Mai*

14. November 1995

Liebe Freunde, liebe Freundinnen,

wie telefonisch vorbesprochen bitte ich Euch/Sie um Mitarbeit bei einer gemeinsamen Aktion, Kampagne o.ä. zur Strukturanpassungspolitik von Weltbank und IWF in Zimbabwe.

Die Gossner Mission arbeitet seit zwei Jahren mit dem ZCC an einem bilateralen entwicklungspolitischen Pilotprojekt: Let the people speak. Ziel des Gesamtprojektes ist sowohl eine bessere Projektarbeit in Zimbabwe (mehr Eigenverantwortung und politische Einflußnahme von der Basis her), als auch eine konkretere Advocacy-Arbeit an der kirchlichen Basis. (s.Faltblatt)

Bei meinem letzten Besuch in Zimbabwe habe ich erfahren, daß sich unter der Federführung des Zimbabwe Council of Churches (Tawanda Mutasa/Abteilung für Frieden, Gerechtigkeit und Versöhnung) und mit Unterstützung von Christian Aid ein Economic Justice Network formiert hat, in dem Kirchen und NGO's zusammenarbeiten. Dieses Netzwerk, jedenfalls die, die ich gesprochen habe, sind an einer Zusammenarbeit mit deutschen Partnern interessiert, die sich für eine Veränderung der Bretton Woods Institutionen und deren Strukturanpassungspolitik einsetzen.

Das Netzwerk ist aus einer Reihe von zentralen und regionalen workshops hervorgegangen, die der ZCC seit Dezember 1994 gehalten hat. Ziel ist eine bessere Lobbyarbeit, aber auch die politische Arbeit an der Basis, damit ESAP II (für 1996 bis 2000 geplant) nicht so über die Köpfe der Menschen hinweggeht wie ESAP I und die Menschen nicht noch stärker in die Armut getrieben werden als das seit der Einführung von ESAP der Fall ist. Eine der zentralen Forderungen des Netzwerkes ist die Schaffung bzw. der Erhalt sozialer Grundrechte wie: Drei Mahlzeiten am Tag für jeden Zimbabwer, jede Zimbabwerin.

Im September fand ein weiterer zentraler Workshop zum Thema: Advocacy statt, bei dem ein Aktionsplan verabredet wurde, u. a. Meetings im Zusammenhang der Weltbanktagung in New York, Gesprächen mit Vertretern des WB-Büros in Harare, der Zusammenarbeit mit ZCTU (Gewerkschaftsverband), NANGO (Dachorganisation der NGO's), Silveira House (katholische Bildungseinrichtung). Für die WB/IWF-Tagung wurde ein Appell verfaßt (s.Anlage).

Einer der Promotoren der Vernetzung und der verschiedenen Aktivitäten ist Jonah Gokova vom Ecumenical Support Services, einer kleinen ökumenischen



Organisation, die im März eine Konferenz mit NGO's über die Auswirkungen von ESAP auf NGO's durchgeführt hat.

Jonah Gokova hat uns erzählt, daß die WB von sich aus Kontakte zu den NGO's sucht. Die regionalen Büros müssen seit neuem regelmäßig über ihre NGO-Gespräche berichten. Die zimbabwischen NGO's lassen sich dabei aber nicht auf das Thema: Armut beschränken, sondern drängen auf eine generelle Änderung der Strukturanpassungsprogramme, angepaßt an die spezifischen Bedürfnisse Zimbabwes und der Armen in Zimbabwe.

Neben dem beim ZCC angesiedelten Netzwerk gibt es ein ESAP Monitoring Project, das im wesentlichen von katholischen Organisationen getragen wird (Silveira House, Catholic Commission for Justice and Peace u.a.), bei dem aber auch UNICEF und OXFAM u.a. mitarbeiten.

Der Gewerkschaftsdachverband ZCTU macht ein Studienprojekt: Beyond ESAP - A Framework for a long Term Development Strategy in Zimbabwe. Bisher wurden zwei Studien publiziert, die für eine veränderte Strukturanpassung plädieren. Wir haben Kontakt zu einem der Mitautoren aufgenommen, Dr. Godfrey Kanyenze, der ebenfalls Interesse an der Zusammenarbeit mit deutschen Partnern hat.

UNICEF Zimbabwe hat z.T. in Zusammenarbeit mit der Regierung verschiedene Studien herausgegeben, die zum einen die Auswirkungen von ESAP analysieren, zum anderen Vorschläge für eine veränderte Strukturanpassungspolitik machen. Verschiedene Institute machen Untersuchungen zu ESAP und versuchen auf die Durchführung von ESAP II einzuwirken.

Kurzum: Es gibt in Zimbabwe eine Reihe von Organisationen, die sich gegen eine Strukturanpassung nach dem WB/IWF-Muster auflehnen und die Regierung zu einer eigenständigeren und offensiveren Politik drängen. Und diese Stimmen brauchen Unterstützung auf unserer Seite. Wir wollen die Zusammenarbeit mit ihnen intensivieren und für unsere entwicklungspolitische Advocacyarbeit bei uns nutzen. Ich brauche sicher nicht zu betonen, daß wir, d.h. die Gossner Mission, allein nicht viel ausrichten können, wenn es darum geht, der Weltbank und dem IWF und den bundesdeutschen Vertretern darin eine veränderte Politik abzuringen und auf Eure/Ihre Mitarbeit angewiesen sind. .

Was wir im einzelnen machen können, weiß ich im Moment auch noch nicht. Vorerst denke ich nur daran, daß wir uns bald einmal treffen sollten. Bitte teilt/teilen Sie mir möglichst umgehend mit, ob Sie/Ihr Interesse an einer Zusammenarbeit mit Zimbabwe und der Gossner Mission habt. Den Zeitpunkt und der Ort für ein mögliches ersten Treffen schlage ich vor, sobald ich weiß, wer mitmachen würde.

Ich hoffe auf ein positives Echo und grüße sehr herzlich  
Eure/Ihre

*Friederike Schulze*

Friederike Schulze  
Anlagen: Faltblatt  
WB-IWF-Appell  
Antwortformular

*+ Ber. v. F. Schulze ü. Zimb-Reise Oct'95*



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*Let the people* →  
Lm

25.8.1994

Liebe Frau Schulze,

Ihr Anruf und der Plan von Langton für Ihren Besuch gaben mir den Anstoß, endlich Ihre Berichte von Kuveya's Besuch in Deutschland zu lesen. Ich fand das Programm, das Sie zusammengestellt hatten, sehr eindrucksvoll und hoffentlich informativ. Langton's Bericht läßt ja leider nur schemenhaft erkennen, welche konkreten Erkenntnisse er gewonnen hat, außer "I gained a lot of useful knowledge". Aus Ihrem Bericht wird jedenfalls deutlich, daß Sie sich große Mühe gegeben haben, Bezüge zwischen Deutschland und Zimbabwe herzustellen. Ich hoffe sehr, daß das schließlich doch mal Früchte tragen wird. Der Plan, den Langton für die kommenden drei Wochen ausgearbeitet hat, verrät darüber wenig. Ich bin gespannt, was Sie erleben werden und ob Sie anschließend von Fortschritten im gegenseitigen Verständnis berichten können.

Am Mittwoch, 31.8. werden Sie u.a. Frau Prisca Munonyara treffen, die die Entwicklungsabteilung leitet. Leider habe ich sie persönlich nie getroffen. Von meinen Kollegen weiß ich aber, daß sie eine besonders kompetente Frau ist. Sie war schon zweimal hier und wird auch im September wieder zu einem Kurs über Standortgerechten Landbau und "Sustainable Development" in Deutschland erwartet. Sie ist sicher eine interessante Gesprächspartnerin.

Ansonsten wird das berühmte ESAP sicherlich eine große Rolle bei Ihren Gesprächen spielen. Ich finde es gut, daß Sie dazu auch ein Seminar in Deutschland vorgesehen haben. In diesem Zusammenhang möchte ich nochmal meine Anregung wiederholen, daß Sie Kontakt mit der Ökumenischen Werkstatt in Frankfurt aufnehmen. Da läuft ein ähnlicher Prozeß zur Schuldenproblematik schon seit einigen Jahren. Klaus Seitz hat Ihnen in seinem Brief vom 18.8. ja auch darüber geschrieben.

Zum Thema ESAP kann ich im übrigen voll Ihre Stosseufzer, die Sie in Ihrem Hintergrundpapier aufgeschrieben haben, unterstützen: Die kapitalistische (bzw. neo-liberale) Wirtschaftsform wird das Problem der Armen nicht lösen können. Innerhalb dieser Wirtschaft macht ESAP Sinn - und das bedeutet, daß wir uns mit dem ganzen Wirtschaftssystem auseinandersetzen müssen und nicht allein mit dem Symptom ESAP. Das macht die Problematik natürlich nicht gerade einfacher....

Ich wünsche Ihnen eine gute Reise.

Ihr

*W. Mai*

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Eingegangen

07. Juli 1994

Erledigt:.....

**Brot  
für die Welt**

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Rev F Schulze  
Gossner Mission  
Fennstraße 31  
12438 B E R L I N

Date  
Fecha  
Data 5-7-94

WGC/sd  
Tel. 0711/21 59-0 Ext. 310

**P 07053 - Development Education, "Let the people speak"**

Dear Rev Schulze,

thank you for your letter of 21st June. The feed-back from our Africa Desk/Advocacy Desk for myself was minimal, but then that cannot be a priority in our situation. I could only skip through your enclosures, but found them extremely helpful for starting to get an understanding of your and Mr Kuveya' efforts in detail, and glimpses of the likely overall direction of this pilot programme.

2. As for the emerging partnerships and other contacts, I guess the time will come for the question, how many of them can effectively be handled at any one time. As for the Economic Structural Adjustment Programme I wish to remind you of the ongoing involvement with the question by the Evangelical Lutheran Church in Tanzania. If required, the contact address is:

The Development Secretary  
ELCT (Dr R Mshana)  
P O Box 3033  
Arusha / Tanzania (Telefax Arusha 8858)

3. Meanwhile you should have received a copy of my letter of 22nd June. With regard to the financial reporting requirements I would like to refer Mr Kuveya back to paragraph 12.
4. The half-yearly narrative reporting had been dealt with once more in paragraph 4. In view of your batch of documents

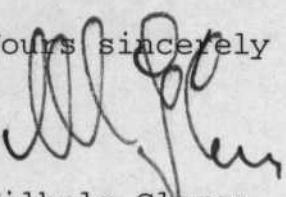
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Cables/Telegr.  
Diakonie Stuttgart  
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I would like to suggest that Mr Kuveya's / your first report be only made up to 31st December 1994. Hopefully that will be acceptable all round.

Yours sincerely



Wilhelm Clasen  
Financial Secretary Africa

Copies for information

- The Development Education Officer, ZCC
- The General Secretary, ZCC
- Mr H Hess
- Dr W Mai



Fennstraße 31  
D-12439 Berlin

Gossner Mission Fennstraße 31 D-12439 Berlin

An  
Brot für die Welt  
- Dr. Wolfgang Mai  
- Helmut Hess  
- Wilhelm Classen  
Stafflenbergstr. 76

70 184 Stuttgart

*je Ax !!!*

Telefon  
030/6317809  
Telefax  
  
030/6361198

21.6.1994

Liebe Kollegen!

Nachdem Langton Kuveya wieder abgereist ist, schicke ich Ihnen  
unsere Berichte und ein Konzeptionspapier von mir.

Der Besuch von Langton war wichtig, für uns beide ist deutlicher  
geworden, was wir miteinander tun wollen.

Für die Gespräche bei "Brot" bedanke ich mich, auch im Auftrag  
von Langton, noch einmal.

Herzliche Grüße!

Ihre

*Friederike Schulze*  
(Friederike Schulze)  
Ref. Solidaritätsdienste



Hel.

Aktennotiz über das Gespräch am 18.09. 1995 in Stuttgart bei  
"Brot für die Welt" zum Projekt "Let the people speak"

TeilnehmerInnen: Bernward Causemann - Zimbabwe-Netzwerk  
Helmut Hess, Doris Knuth-Margraf, Dr. Wolfgang Mai - BfdW  
Friederike Schulze - GM  
Klaus Seitz vom ABP konnte leider nicht teilnehmen

Das Gespräch war auf meine Bitte hin zustandegekommen, weil die Entscheidung darüber ansteht, ob und wie das LPS-Projekt ein drittes Jahr weitergeführt werden bzw. ob die Pilotphase nach zwei Jahren beendet werden soll.

1. Das Projekt läuft nach einigen Vorarbeiten seit April 1994 in Deutschland, seit August 1993 in Zimbabwe. Die GM hat der Übernahme des Projekts im Oktober 1993 zugestimmt und meine Berufung bis zum März 1997 verlängert, weil das Projekt unserem Arbeitsprofil entspricht und eine Zusatzfinanzierung durch den ABP angekündigt war. Damals war noch nicht abzusehen, daß die GM so bald in eine so schwierige Finanzsituation geraten würde und sich neue Arbeitsvorhaben und Experimente eigentlich gar nicht mehr erlaubt konnte.

Jetzt muß neu überlegt werden, ob ich bis zum Ende meiner Berufung im März 1997 bei der GM bleibe oder bereits im März 1996 ausscheide. Die Weiterarbeit ist m.E. nur sinnvoll, wenn es gelingt, die verschiedenen Ziele von LPS so aufzutröseln, daß sie unabhängig voneinander auch nach einem dritten Jahr implementiert werden können und wenn für Teilsäpekte ein Ergebnis innerhalb des nächsten Jahres zu erwarten ist. Außerdem müßte der ABP seinen Personalkosten- und Sachkostenzuschuß für das dritte Jahr verlängern. Andernfalls würde ich zum 1. April 1996 bei der GM aufhören. Die "Solidaritätsarbeit" der GM, d.h. die Zusammenarbeit mit dem ZCC, die Kontakte nach Südafrika und die entsprechende Gemeinde- und Öffentlichkeitsarbeit würden dann zumindestens so lange ruhen, bis unsere Afrika-Arbeit sich neu strukturiert hat und personell neu besetzt ist (etwa 1997/98).

Meine nächste Reise nach Zimbabwe ist für Oktober geplant (11.10. bis 2.11.), in dem Zusammenhang steht die Entscheidung an, wie es mit "Let the people speak" weitergehen soll.

2. Nach meiner Einschätzung haben wir das Projekt mit zu vielen Zielen überlastet, die kurzfristig nicht zu erreichen sind und sich teilweise gegenseitig blockieren:

2.1. Das Projektziel, das der ZCC und Langton Kuveya verfolgen, ist eine verbesserte, auf Partizipation, Eigenständigkeit und Nachhaltigkeit zielende Projektarbeit, die die eigenen Ressourcen mobilisiert und sich nicht von donors abhängig macht. Dem steht nach meinem Eindruck unsere direkte Beteiligung im Wege. Für die Pilotprojekte sind wir als GM, als ZCC-Partner, als Deutsche zunächst potentielle donors, und wir können im Grunde auf Bitten hin nicht ständig "Nein" sagen, wenn wir mit den Basiscommunities zusammenarbeiten wollen.

Bisher haben sich nach meiner Einschätzung keine grundlegend neuen Erkenntnisse für eine verbesserte Projektarbeit ergeben. Das ist in zwei Jahren auch kaum zu erwarten. In den drei Pilotprojekten gibt es eine Reihe sehr beeindruckender Aktivitäten wie Alphabetisierung, Dammbau, Schulbau, Nähen, Gartenbau, Seifenherstellung, Tischlerei. Alle diese Projekte bleiben aber zunächst im gewohnten Rahmen, mit ihnen oder in ihrem Umkreis arbeiten Entwicklungsorganisation: BIDA in Siachilaba/Binga, der LWS in Matava, das

Ministry for National Development in Marume/Buhera. Sie alle haben enorme Schwierigkeiten, weil überall Geld fehlt und ESAP und die Trockenheit jeden kleinen Schritt vorwärts wieder zunichte gemacht haben.

"Development Education" in Zimbabwe kann hier entsprechend seinem eigenen Ziel sinnvoll weiterarbeiten, auch ohne uns.

2.2 Ein zweites Ziel ist die entwicklungspolitische Bildung und Politisierung der Menschen auf der "Grassroot" - Ebene in Zimbabwe und in Deutschland durch die Diskussion von ESAP, globalen Entwicklungen, internationalen Wirtschaftsverflechtungen, politischen Rechten, "Entwicklungsparadigmen". Diesem Ziel dient auch der Besucheraustausch. Die Opfer von Strukturanpassung in Zimbabwe und in Ost-Deutschland sollen ihre Erfahrungen mit SAP austauschen, durch den Austausch ermutigt werden, für ihre Rechte einzutreten, gemeinsame Strategien verabreden.

Der Weg zwischen IWF-Programmen, globaler Wirtschaftsentwicklung und dörflicher Armut und Arbeitslosigkeit ist freilich sehr weit. Bildungsprozesse sind langwierig und nicht mit einem oder auch mehreren workshops getan. Bildung muß handlungsorientiert sein. Die Beteiligten in Zimbabwe und Ostdeutschland müssen ihre gemeinsamen Interessen erst entdecken, erst dann können sie auch gemeinsame Strategien verabreden. Die Frage ist: wieviel Zeit geben wir uns?

Bei uns fragen Kirchenkreise, Gemeinden, Gruppen, warum sie sich ausgerechnet mit Zimbabwe beschäftigen sollen, wo Osteuropa vor der Haustür liegt: Es gibt weder einen historischen noch einen materiellen oder emotionalen Grund. Die einzige Verbindung ist der Besucheraustausch, an dem Gemeinden und Kirchenkreise auch Interesse haben, solange er von uns organisiert wird. Vor längerfristigen Partnerschaften sind Gemeinden und Kirchenkreise aus Angst vor finanziellen Verpflichtungen und wegen Sprachproblemen bisher zurückgeschreckt.

2.3. Ein drittes Ziel ist Lobbyarbeit bei uns. Ich habe bisher eher "Lobbyarbeit von unten" im Sinn von entwicklungspolitischer Bildungsarbeit durch den Besucheraustausch, bei Seminaren, Konferenzen und Gemeindeveranstaltungen gemacht als politische Lobbyarbeit. Für die politische Lobbyarbeit reichen Grassroot - Kontakte nicht aus, sie braucht eine breitere Basis, Partner auf der mittleren Ebene, z.B. ESS oder JPR, müssen einbezogen werden.

2.4. Ein weiteres Ziel ist nirgendwo schriftlich festgehalten, aber mehrere Male von GenSecr. Kuchera genannt worden: Die Spender in D: Gemeinden und einzelne müssen motiviert werden, damit die Spendenfreudigkeit nicht nachläßt. Die meisten Gemeindeglieder, mit denen wir zu tun haben, spenden im üblichen Rahmen, zusätzliche Spenden lassen sich allenfalls für "Langton's Projekte" - konkret und anschaulich - gewinnen.

3. Im Gespräch kommen wir zu folgenden Ergebnissen bzw. Vorschlägen:

3.1. Die Pilotphase sollte wie vorgesehen bis März 1997 weitergehen. Vermutlich stimmt der ABP der Verlängerung um ein Jahr zu, "Brot für die Welt" würde einen entsprechenden Antrag der GM unterstützen. Der Antrag muß die bisherigen Ergebnisse und die Veränderungen ausweisen und perspektivisch aufzeigen, welche Aufgaben und Inhalte nach 1997 von wem weiterbetrieben werden können.

Das Advocacy Desk bei "Brot" und das Zimbabwe-Netzwerk könnten die Lobbyarbeit zu ESAP machen. Allerdings ist auch noch nicht entschieden, ob das Advocacy Desk weiterarbeiten kann. Der Erfahrungsaustausch auf der Grassroot-Ebene würde reduziert oder wegfallen. Nach der bisherigen

Erfahrungen wird er jedenfalls nicht selbständig laufen. W. Mai fragt an, ob GM-Mainz bestimmte Aufgaben übernehmen kann (z.B. Studienarbeit zu ESAP). Dies erscheint mir angesichts der Neuformierung der dortigen Arbeit eher unwahrscheinlich, muß aber geprüft werden.

3.2. Beim nächsten Besuch in Zimbabwe muß ausreichend Zeit für die Zwischenauswertung eingeplant werden. Mit Langton Kuveya muß abgeklärt werden:

- welche Schwerpunkte setzt er in seiner Arbeit? welche setze ich?
- was planen wir für das nächste Jahr? gemeinsam? getrennt?
- was meinen wir mit "Development Educ" in Z, was in D?
- welchen Stellenwert geben wir dem internationalen Austausch? Haben die Besuche irgendetwas für die Communities erbracht?
- Welche Erfahrungen/neuen Erkenntnisse haben sich für LFT ergeben? Wie verzahnt Langton die Arbeit mit den Pilotprojekten mit LFT?
- Was erwarten wir voneinander für unsere Arbeit?
- Was ist in einem Jahr zu leisten?
- Wer kann welche Aufgaben weiterführen?
- Wer sind die relevanten Partner für die Lobbyarbeit zu ESAP? Wie kommt ESAP in den workshops mit den Pilotprojekten vor? wie in LFT?

3.3. Für 1996 soll ein workshop in Zimbabwe geplant und durchgeführt werden (etwa im September), bei dem die Akteure in Sachen ESAP zusammenkommen, für Zimbabwe z.B. ESS, JPR und ZIS (Institute for Social Studies), für Deutschland "Brot", Zimbabwe-Netzwerk, GM, evtl. WEED. Organisator sollte ESS sein.

Eine Auswertungs- bzw. Nacharbeitstagung in Deutschland (mögliche Träger: Afrika-Institut Hamburg, Zimbabwe-Netzwerk, GM) soll über die Umsetzung der Ergebnisse beraten und weitere Schritte beschließen.

4. Die GM hat z.Z. gerade eine Organisationsberatung, deren Ergebnisse in die Konzeption und Neustrukturierung auch der Afrika-Arbeit einfließen. Auch von diesen Ergebnissen wird es abhängen, was in einem dritten Jahr sinnvoll zu leisten ist.

Friederike Schulze  
24. September 1995



Zur Kenntnisnahme des GFK am 3.3.1992

"DOPPEL-BAZ"

In Absprache mit dem Zimbabwe Council of Churches (ZCC) wird vorgeschlagen, zwei miteinander korrespondierende Stellen für Berater auf Zeit (BAZ) zu schaffen, je eine mit Lebensmitte in Deutschland und Zimbabwe. Sie sollen in enger Abstimmung miteinander in den beiden Ländern vorhandene Ansätze zu ökumenischem Lernen (Development Education) und Wahrnehmung öffentlicher Verantwortung (Advocacy) aufgreifen und fördern und so den in der Brot für die Welt-Erklärung DEN ARMEN GERECHTIGKEIT niedergelegten Grundsätzen Nachdruck verleihen.

Ziel dieses Programms soll es also sein, anhand des Modellfalles Zimbabwe unter Einbeziehung verschiedener entwicklungspolitisch engagierter Gruppierungen in Deutschland und in Zimbabwe auszuprobieren, in welcher Weise Brot für die Welt von der Theorie einer ausgewogenen Erklärung zu konkreten Handlungen kommen kann. Dabei soll schwerpunktmäßig die unter Punkt 33 der Erklärung geforderte "Beteiligung der Armen an sozialen Prozessen, bei der Gestaltung und Planung von Programmen und Projekten und an politischen Entscheidungen" angepeilt werden. Wie kann so etwas befördert werden? Wie kann man geeignete Gruppen in Zimbabwe identifizieren, sie motivieren und engagieren? Mit welchen Informationen und Daten soll man sie versorgen? Welche pädagogischen Materialien und Hilfsmittel sind dafür zu entwickeln? In welcher Weise lassen sich sinnvolle und hilfreiche Verbindungen nach Deutschland schlagen? Wie kann an der deutschen Basis das Gefühl für Mitverantwortung an dem, was in Zimbabwe geschieht, geweckt und in politisches Handeln umgesetzt werden?

All das beginnt schon mit der Frage, ob die kirchlichen Strukturen überhaupt die geeigneten Partner für solch eine Zusammenarbeit sind oder ob wir sie nicht - trotz des Engagements, das der Kirchenrat an den Tag legt - überfordern.

Aufgabenbeschreibung für den deutschen BAZ

1. Die Entwicklungsarbeit des Zimbabwe Council of Churches

Der ZCC ist ein "durchschnittlicher" Kirchenrat in Afrika: Er ist (noch ?) nicht von tieferen Krisen geschüttelt, wird von einem aktiven und kreativen Generalsekretär geleitet, bemüht sich eher um Koordinierung und Anstoßgeben als um eigene operationale Programme, und versucht mit einem Erfolg, eigene Akzente in Kirche und Gesellschaft zu setzen. Er zeigt großes Interesse, über die traditionelle Projektarbeit hinauszugehen und Motivations- und Bewußtseinsbildungsarbeiten zu leisten.

Gleichzeitig muß er sich vielen jener Probleme auseinander setzen, die auch andere Kirchenräte bedrücken: Mangelnde Kapazitäten und Qualifikation, um alle die großen Aufgaben zu lösen, die man sich vornimmt; gespannte Beziehungen zu den Mitgliedskirchen, die Unterstützung erwarten, aber sich jede Einmischung verbitten; weitestgehende Abhängigkeit von

ausländischen Geldgebern, die durch ihre Mandate starken Einfluß auf die Gestaltung der Arbeit nehmen; Erwartungsdruck vonseiten der finanziierenden Partner, die Projektprüfungen, Stellungnahmen, Kommunikationshilfen usw. haben wollen; etc.

Angesichts der von uns inzwischen deutlich diagnostizierten Krise der Kirchenräte in Afrika erscheint es sinnvoll, mit einem solchen "durchschnittlichen" Kirchenrat einen intensiveren Dialog aufzunehmen und der Frage nachzugehen, in welcher Weise unsere Zusammenarbeit verändert oder verbessert werden sollte, um den gemeinsamen Zielen besser dienen zu können, ohne die eine oder die andere Seite zu überfordern oder unter unerfüllbaren Erwartungsdruck zu setzen.

Hierbei sind vordringlich zwei Bereiche zu untersuchen:

a. Die Entwicklungs- und Projektarbeit

Welche Aufgaben hat der ZCC sich vorgenommen? Was wird tatsächlich geleistet? Welche Arbeitsinstrumente stehen ihm zu Verfügung (Mitarbeiter, Arbeitsausschüsse, zuarbeitende Gremien)? Mit welchen Gruppen arbeitet er zusammen, und worauf basiert die Auswahl dieser Gruppen? Welchen Zwängen aus seiner Mitgliedschaft unterliegt der ZCC?

Was erwarten wir vom ZCC in Bezug auf Projektprüfungen, Gutachten, Vorgaben? Welchen Zwängen setzen wir ihn aus?

Welche Diskrepanz besteht zwischen Ansprüchen und Realität auf beiden Seiten? Was müßte geändert werden, um diese Diskrepanz zu verringern?

b. Bewußtseinsbildung "Let the People Speak"

Ausgehend von den Anstößen, die in der BfdW-Erklärung DEN ARMEN GERECHTIGKEIT gegeben werden, möchte der ZCC stärker bewußtseinsbildend an der eigenen Basis tätig werden und diese Arbeit mit entsprechenden Aktivitäten von BfdW in Deutschland verbinden. (vgl. dazu ZCC-Papier vom 10.10.91 "DEVELOPMENT EDUCATION - LET THE PEOPLE SPEAK, Collaborative Strategy between Bread for the World and Zimbabwe Council of Churches" <einzusehen bei Referat Afrika I, BfdW>, sowie AÖD-Vorlage "Entwicklungsorientierte Bewußtseinsbildung 1992-1995")

Hier wären die vorgesehenen Ansätze mitzuverfolgen: Wie lassen sich die schriftlich vorgelegten Pläne in konkrete Taten umsetzen? Wie stark ist das Interesse der Menschen an der Basis an solchen entwicklungspolitischen Fragen, und wie können sie motiviert werden?

Welche Möglichkeiten gibt es für uns, sinnvolle Unterstützung zu leisten? In welcher Weise läßt sich die vom ZCC gewünschte Ankoppelung an Gruppenarbeit, Advocacy und Entwicklungserziehung hier in Deutschland realisieren?

## 2. DEN ARMEN GERECHTIGKEIT - Vermittlung zwischen Deutschland und Zimbabwe

Brot für die Welt erhebt den Anspruch, für unsere Partner zu sprechen, wenn es sich in der Erklärung DEN ARMEN GERECHTIGKEIT zum "Anwalt für Arme und Unterdrückte" macht. Diese Betroffenen haben an der Formulierung bekanntlich nicht mitgewirkt. Umso dringlicher erscheint es, zu versuchen, sie bei der Umsetzung wenigstens punktuell zu beteiligen und vor Ort zu testen, wie sie diese Anwaltschaft empfinden und welche Erwartungen und Forderungen sie haben.

Hier muß die Zusammenarbeit mit dem ZCC-Referenten für Entwicklungserziehung (= Partner-BAZ) besonders eng sein. Mit ihm können Seminare geplant und Multiplikatoren angesprochen werden. Der BAZ wird aber auch ausgewählte Basisgruppen in Zimbabwe besuchen und ihnen die Vorstellungen erläutern, die BfdW bei der Formulierung der Erklärung geleitet haben. Er muß dann darauf hören, welche Reaktionen von seinen Gesprächspartnern kommen, welche Relevanz sie dieser Erklärung für ihre eigene Situation beimessen, und ob sie weiterführende Vorschläge machen können.

Gemeinsam mit seinem Partner-BAZ muß er aus den Erkenntnissen dieses Konsultationsprozesses Vorschläge für praktische Konsequenzen für die kirchliche Entwicklungsarbeit in Zimbabwe und bei uns herausdestillieren.

## 3. Vermittlung der Erkenntnisse aus Zimbabwe an die Basis in Deutschland

Das entscheidende Element dieser Arbeit ist die Rückfütterung der Erkenntnisse aus Zimbabwe in die interessierten Organisationen und Gruppen in Deutschland, um auch hier die bislang eher theoretischen Ausführungen der Erklärung DEN ARMEN GERECHTIGKEIT mit Leben zu erfüllen. Dies soll an möglichst vielen Stellen gemeinsam mit dem Partner-BAZ geschehen, in dessen Aufgabenstellung es heißt: "The process should assist our donor partners' constituencies to understand how some policies of their countries are root causes of the people's poverty in Africa and therefore need to be challenged. It should help them to take an active part in influencing their government policies through their social action groups such as churches, women's groups, youth groups, etc."

Die möglichen Arbeitsweisen reichen von Veröffentlichungen und Vorträgen über Seminare und Workshops bis hin zur Vermittlung von Austauschprogrammen für Besucher und Gruppen. Vor allem sind dabei im Visier:

- Brot für die Welt als Verfasser der Erklärung DEN ARMEN GERECHTIGKEIT. Hier geht es primär darum, am Fallbeispiel Zimbabwe exemplarisch den Bezug zu jenen Armen herzustellen, für die die Erklärung spricht und denen sie Gerechtigkeit zuteilwerden lassen will. Daraus sollten sich dann sehr konkrete Handlungsschritte ableiten lassen, die einerseits die Verbindung zur "traditionellen" Projektarbeit

halten, andererseits aber auch neue Aktionsfelder eröffnen. Dabei sind besonders enge Verbindungen zum Grundsatzreferat und zum Bildungsreferat zu erwarten, und selbstverständlich dann auch zu der geplanten Advocacy-Stelle.

- Die kirchliche Öffentlichkeit, soweit sie als Gemeinden oder Dritte Welt-Gruppen, DIMÖ oder KED-Referenten, Ökumenische Werkstätten oder ABP-Fachstellen, etc. besonderes Interesse an Zimbabwe hat. Sicher werden sich dafür einige Gruppen ansprechen lassen. Aufgabe des BAZ wird hier die Vermittlung seiner Erfahrungen aus Zimbabwe sein mit dem Ziel, den Anspruch der Anwaltschaft für die Armen und Unterdrückten, wie ihn die Organisation BfdW jetzt formuliert hat, mit jenen Gruppen an der deutschen Basis abzustimmen, bzw. Interesse dafür zu schaffen. Letztlich sollten daraus dann auch auf dieser Ebene geeignete Aktionen ins Leben gerufen werden.
- Das Zimbabwe Netzwerk als Vereinigung von Gruppen mit existierenden Verbindungen nach Zimbabwe. Hier sind so manche Vorläufe schon erledigt, die in den kirchlichen Gruppen noch absolviert werden müssen. Der BAZ soll sich darum bemühen, Brücken zu schlagen und gemeinsame Schritte zu ermöglichen. Konkrete Arbeitsplanungen und Aktionen werden sich aus der Absprache mit den aktiven Netzwerkgruppen ergeben.

#### Strukturelle Anbindung bei Brot für die Welt:

Es wird vorgeschlagen, den Anker für den Doppel-BAZ in Deutschland bei Brot für die Welt einzusetzen, weil doch die Konkretisierung unserer Erklärung DEN ARMEN GERECHIGKEIT das erklärte Ziel der Arbeit sein wird und das in enger Ausrichtung auf die ja weiterlaufende Projektarbeit geschehen soll.

Ob auch der Dienstsitz in unserem Hause sein soll, wäre noch zu überdenken. Es ist gut vorstellbar, daß man hierzu die Evangelische Akademie Bad Boll um Amtshilfe bittet. Nicht nur, weil es bei uns an Raum mangelt, sondern viel mehr weil dort die Atmosphäre von Erwachsenenbildung einfach lebendig ist und zudem die Infrastruktur für Gruppentreffen hervorragend gegeben ist. Zudem gibt es dort mit dem Ökumenreferat und zwei ABP-Fachstellen auch bereits gute inhaltliche Anknüpfungspunkte. Die räumliche Distanz zu Stuttgart läßt sich ohne allzugroße Probleme zu überwinden. Und schließlich könnte sich für den afrikanischen BAZ bei seinen Besuchen in Deutschland in Boll vielleicht schneller so etwas wie ein zu-Hause-Gefühl entwickeln als in einer Großstadt wie Stuttgart.

---

Dieser Entwurf ist das Ergebnis einer Reihe von Diskussionen im Hause und außerhalb. An dem letzten Gespräch am 3.2.92 nahmen neben Laaser, Lindau und Höhne auch Rudersdorf (ZEB) und Causemann (Zimbabwe-Netzwerk) teil. Kunz (ABP) wurde wiederholt schriftlich eingeschaltet.

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P.O. Box H 133  
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Harare  
Zimbabwe

2 d. 11.  
Date 4.1.1995  
Fecha  
Data

Tel. 0711/ 21 59 - 0  
Ext.  
- 519

Dear Mr Kuveya,

Re: Development Education Half Year Report

From Stuttgart, which is covered with snow, I send you my greetings and the best wishes for an active and satisfactory year 1995!

Just before Christmas I received your half year report, covering the time from January to June 1994. Thank you very much for sharing this document with me. Reading it, I was reminded that so far I have not heard from you following my letter of 25. October 1994.

In addition to my questions raised in that said letter I would like to remind you that in some of the discussions we had leading up to the establishment of your project, the search for and analysis of root causes of poverty played an important role. Not much can be seen of this element in your half year report. The only sentence that alludes to it is the very last one on page 10, where the fifth item under MURAMBINDA\*- BUHERA runs: "Identify causes of unemployment and highlight possible solutions". Could you in future reports, apart from giving us this headline and wetting our appetites, also tell a little more of what you found and in which directions the people saw "possible solutions".

... /

Once again I wish you all the best with your work during this coming year and look forward to receiving your communication.

Kind regards!

Yours Sincerely,



Wolfgang Mai

cc.: The General Secretary, ZCC  
Rev. Friederike Schulze, Berlin  
Helmut Hess, Afrika I

# Brot für die Welt

Bread for the World  
Pain pour le Monde  
Pan para el Mundo  
Pão para o Mundo  
Federal Republic of Germany  
République Fédérale d'Allemagne  
República Federal de Alemania  
República Federal da Alemanha

AC

BROT FÜR DIE WELT • P.O. Box 10 11 42 • D-70010 Stuttgart

Mr Langton Kuveya  
Zimbabwe Christian Council  
P.O. Box H 133  
Hatfield  
Harare  
Zimbabwe

Date  
Fecha  
Data 25.10.1994

Tel. 0711/21 59 - 0  
Ext. - 519

Dear Mr Kuveya,

Re: "Let the People Speak"

Having received both verbal and written reports on her recent visit to Zimbabwe from Rev. Friederike Schulze, I would like to give you a brief reaction to some of the points that struck me while hearing and reading about your work.

First of all I am very happy to note that the relationship between Zimbabwe and Germany is becoming very lively and the exchange is carried on very actively both on paper and through visits in both directions. This is of course what we had anticipated and hoped for.

I also gather that you have managed to establish very good working contacts with some groups in Zimbabwe who are on the way of formulating not only their own needs but also their plans of attacking the problems with their own means and abilities. This, again, is very important, and I wish you many creative ideas, lots of strength and much endurance in this work.

There is just one item in this whole structure that I still search for in vain: the relationship between Zimbabwe and Germany seems to be more on the level of professionals in the offices than at grass-root level in both countries. The original idea was that problems such as ESAP should not be simply referred to those "experts" in ZCC units such as JPR, or at Advocacy Desks of European donor agencies. Of course this level should not be left out. But the idea with this particular project was that people in villages in Zimbabwe who are suffering from ESAP, and people perhaps in factories in Germany would get in touch with each other and share their respective problems with each other. It would then turn out that structural adjustment is at work also in Germany and affecting many people at grass-root level. Hopefully, such recognition could lead to the formulation of joint strategies for the groups from the South and the North. Such joint strategies could start with the

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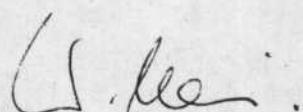
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question of why the existing economic system (i.e. capitalism and liberalism) seems to benefit those that already have a lot and take away from those that are poor anyway. It might then become clear that governments and international bodies such as the World Bank and the IMF are bent on upholding this unjust system rather than changing it and that, consequently, there is little chance to get assistance from them in fighting ESAP! This recognition, in turn, ought generate deliberations of the grassroot people that eventually lead them to more political strategies rather than general complaints about ESAP consequences.

Of course I know that this is a very long and difficult process, and we cannot be sure of any visible success. Yet it was the idea of this particular project to make an attempt to not always delegate such political development thinking to professionals and theoreticians but to involve those that are directly affected. I hope it will be possible to make a start in that direction.

With all best wishes for your work I send you kind greetings from Stuttgart.

Yours Sincerely



Wolfgang Mai

cc: The General Secretary ZCC  
Rev. Friederike Schulze, Gossner Mission  
Helmut Hess, Africa I

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The Development  
Education Officer  
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H A T F I E L D  
Zimbabwe



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## P 07053 - Development Education

Dear Mr Kuveya,

it is a pity that I have taken so long, but I would like to revert to the brief meeting we had at Stuttgart on Tuesday, 25th May, together with Rev Schulze.

2. You may remember that the main purpose was to talk about the administrative arrangements for our cooperation, whereas the actual P 07053 programme work at both ends was discussed by the two of you with the new Africa Secretary for Zimbabwe, Mr H Hess, and Dr Mai of our Advocacy Desk. I owe you all an apology, because, in the rush of things I had not been aware that the following reports had been received (on 25th April) alright.

8th - 15th January - Matabeleland  
22nd - 19th January - Manicaland  
5th - 12th February - Midlands  
19th - 26th February - Masvingo

Even if you must have discussed some of the content with Rev Schulze, Mr Hess and Dr Mai, I am still sharing the reports with the last two now.

3. No doubt the recent visit to Germany, and our offices allowed you to get a much better feel for what is expected, and what needs to be done. Whatever the discussions, there must have been several suggestions. The idea was, that they help you. As I believe the General Secretary already told you, developing the concepts for the programme at your end, setting the priorities, and then getting on with it, is very much a matter for you. Of course it would still be good for you to keep in touch in broad terms, over policy matters etc with

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- the Programme Director, Ecumencial Resource and Training Centre
- the ZCC General Secretary,
- and the Convenor, Church and Development Department.

4. In any case, the programme can only really fully function properly, as far as your external relationships are concerned, if the ZCC ensures that there is an adequate administrative framework, that you get the necessary back-up and support including what is needed from the ZCC's Finance Officer and Finance Committee. There is every intention to keep the correspondence much shorter in future, and to be supportive in relation to your efforts, but I thought that you were rather inadequately prepared for the recent visit, at least the parts we needed to discuss, particularly also after I had made a special effort to help lay good foundations for our cooperation in the future with my letter of 24th November 1993. The intention was that the actual modalities should be sorted out by the people referred to in paragraph 3 above, and yourself after that.
5. With regard to the finances, we still need your Council's acknowledgement of receipt for our DM 98 135 second instalment, including the proceeds in your currency.
6. The timing for our grant had been referred to in paragraph 8 of my letter of 24th November. Just as a reminder for yourself and the Finance Officer, no further instalments will be released, unless required for the agreed implementation, and called off each time in writing, as mentioned in the P 07053 administrative procedures form.
7. Next, let me come to the budgetting, as a follow-up to paragraph 9 of my letter of 24th November. I must say, I thought the information/reactions from you with regard to 1994 rather weak. But then the budget had not been the main purpose of your visit. To all the recipients of this letter I am sending a copy of the P 07053 one Dr Mai had addressed to the General Secretary on 29th June 1992, with special reference to page 2. The letter confirmed that our grant had been approved in German Marks, to help deal with the question of inflation in a practical way.
8. ZWD 121 000 had been included at the time for a new vehicle. Also, for the benefit of the Finance Officer let me restate that Dr Mai had added the following for travelling:

	1993/94	1994/95	1995/96
	ZWD	ZWD	ZWD
Local	17 800	18 700	21 000
Overseas	<u>45 000</u>	<u>49 500</u>	<u>54 000</u>
	<u>62 800</u>	<u>68 200</u>	<u>75 000</u>
9. Under the circumstances I would still like to have a revised P 07053 budget for 1994, agreed with the Finance Officer, and approved in line with the laid-down ZCC procedures for such matters.

10. I know your intention had been good, the information prepared for other purposes in the first instance. Even if I hardly have the time for such incomplete detail, let me confirm that I looked at your budget for development education visits December 1993-December 1994 this week. From our point of view it is best to follow the financial year in future, and the ZCC's previous budget heads, used in Dr Mai's letter of 29th June 1992. I am not sure what vehicle you would have used meanwhile, how you would have arrived at ZWD 1.00 per km, whether it had been adequate. Basically it should cover the licensing and insurance, the cost of maintenance and fuel. A further element for depreciation would be unacceptable, if we have funded the purchase of the vehicle already.
11. I don't know whose fault it was at your end, and I should sympathize with others elsewhere who have problems getting through all the work. But with reference to paragraph 11 of my letter of 24th November 1993 I could hardly hide my irritation during your visit, that a suitable vehicle had still not been purchased for your use yet. At the same time there was that quite unacceptable ZWD 400 000 figure for a 4WD vehicle in the budget you had handed to me. It was all a bit of a rush, but I believe I told you the aim should be to purchase something suitable duty-free from South Africa, or from Japan, with the help of WEM, Hamburg if necessary. To all recipients of this letter I am sending a copy of an offer WEM recently made us for a Toyota Hi-Lux 4WD double cabin Diesel pickup, CIF Dar-es-Salaam. Using the exchange rates of 17th June the equivalent would be roughly ZWD 144 900
12. Next, let me come once more to the P 07053 financial reporting. In paragraph 7 of my letter of 24th November 1993 I had suggested that the first lot be made up to 31st December 1993, and then annually thereafter. I didn't say this before, but we do not want to wait until the audited ZCC financial statements for a year are ready, although it is important that the totals for the project reporting are in agreement with the relevant figures in the audited ZCC financial statements. By implication, the P 07053 financial reporting does not have to be audited separately.
13. In paragraph 4 I had referred to the need for half-yearly narrative reporting from yourselves, starting from 31st December 1993. The way we are staffed, that reporting should be of limited length, but be in addition to the sort of detailed reporting, such as was referred to in paragraph 2 above, which you may have decided to send us in addition. With reference to paragraph 3 it is important, that you retain the overall perspective for the programme, the framework for, and the purpose of it all, and for this to come through in the half-yearly narrative reporting. Under the circumstances a separate narrative report at 31st December 1993 can be dispensed with now, please start from 30th June 1994.
14. That would be the first date also for the brief report from Rev Schulze, referred to in paragraph 12 of my letter of 27th April 1994.

15. I keep on saying that we don't want too much detail, it could be impossible to cope the way we are staffed. But then there are the needs of the relevant Africa Desk and the Advocacy Desk, which I have tried to allow for within the framework of the suggested reporting procedures etc also. The way we agreed it, at the suggestion of Rev Schulze, when you left my office was, that we would be copying each other with all the correspondence. Unless there are special reasons I would exclude the ZCC General Secretary, and the Convenor, Church and Development Department, if not your Director also, after this. Mainly, it would be for practical reasons.

Yours sincerely



Wilhelm Clasen

Financial Secretary Africa

PS

15. With reference to paragraph 5 I would like to confirm that the necessary information arrived alright since I had drafted this letter.

Copies for information

- Rev F Schulze
- The General Secretary, ZCC
- The Programme Director,  
Ecumenical Resource and Training Centre
- The Finance Officer, ZCC
- The Convenor, Church and Development Department
- Mr Hess, Africa Secretary
- Dr W Mai

# **Justice for the poor**

A statement by  
BREAD FOR THE WORLD

**Brot**  
für die Welt

## Preamble

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1. Over the past three decades, development aid organisations and institutions have been making considerable efforts to combat poverty in the countries of the South, in the so-called Third World. There have, however, been few instances of success. In fact it appears to be the case that a minority of people have simply become richer whereas the majority of people have become poorer and poorer.

In spite of this, though, our Christian faith does not allow us to become disheartened as we seek ways of trying to help people more effectively. Moreover, Christians are not unaware of the causes of poverty and of their share in the blame for it. They are prepared to assume co-responsibility.

As long ago as 1973 the memorandum of the EKD entitled "The Churches' Development Services – A Contribution towards Peace and Justice" made it clear that Christians are meant to be advocates for justice in the world. And in 1976 the BREAD FOR THE WORLD study paper entitled "World Food Crisis or Crisis in Development?" initiated a debate about the links between hunger and affluence, as a way of raising awareness about our own responsibility.

2. This present statement by BREAD FOR THE WORLD, "Justice for the Poor", is a continuation of those ideas. It deals with experiences gained over recent years not only in the countries of Africa, Asia and Latin America, but also in Europe. It is an attempt to

form connections between those practical experiences and the current theoretical debate about development, as well as to explore their meaning in the light of the expectations which the Gospel places upon us as Christians.

The intention of this statement "Justice for the Poor" is to help the Committee for Ecumenical Mission and Service (AÖD) as well as the staff at BREAD FOR THE WORLD by offering them certain criteria for dealing with projects, including the assessment of project funding applications. It is also addressed to a wider audience of people concerned with the issue of development. It seeks to establish a shared understanding of exactly what kind of development is taking place today in the countries of the Third World and with what social, economic and political consequences. Finally, it also seeks to promote a more sympathetic understanding of the particular motivations that lie behind the development service of the Protestant churches.

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## More Losers Than Winners

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3. The situation outlined in Part I is based on the observation that development in the conventional sense (economic growth and industrialisation) is linked to a process of polarisation. Societies are becoming increasingly divided into rich and poor, winners and losers. Growing impoverishment in

many countries has meant that the majority of the populations has simply lost out. At the same time it is becoming clear that the causes of poverty and injustice are also to be found in certain political factors which we cannot simply accept as given. In the face of a situation such as this Christians are bound to listen to the words of judgement, repentance and promise found in both the Old and the New Testaments.

4. Part II is a call to acknowledge and to take on a share of the responsibility for poverty and injustice in the Third World. It is possible to identify certain structural factors — not only historical ones but also current factors — which indicate clear links between our affluence in the North and poverty in the South.

5. Part III develops the central insights and expectations contained in the statement "Justice for the Poor", working from a biblical-theological perspective. It then goes on from this

to formulate important proposals for the future work of BREAD FOR THE WORLD. Christ's message about the coming of God's Kingdom is clearly related to His active concern for those in need, and so following Christ means drawing concrete conclusions from the insights we have gained.

6. Part IV poses the question how BREAD FOR THE WORLD, as an instrument of the churches' ecumenical mission and service, might respond appropriately to the challenge of increasing poverty in the world. This leads to certain conclusions which affect not only project and programme support overseas but also the ecumenical learning process, consciousness-raising and the issue of publicly taking on responsibility in our own country. Christians do not think they can create paradise on earth through their own strength. But through Christ they are called to be co-workers with the Creator, to tend and protect His creation. BREAD FOR THE WORLD has a part to play in this, too.

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## Part I: Outline of the Situation

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7. Poverty, famine disasters, the debt crisis, declining per capita income, human rights abuse, ecological destruction — these are just some of the key words which deserve mentioning in any description of the current social, economic and political situation facing Third World countries. However, we can also observe certain phenomena which would appear to contradict these characterisations: economic

growth, success in the spheres of industrialisation and exports, the creation of jobs in industry, increases in food production and real income.

8. Although these observations appear to be at variance with one another, they do not in fact present a contradiction. Rather, they are evidence of a form of countervailing development which is characteristic of

the social and economic situations of Third World countries today. On the one hand a considerable degree of economic growth has taken place in some countries during the last two decades, linked with an ongoing process of industrialisation. These countries have come to be known in the development debate, as also in the strategy and practice of state development aid as "threshold countries"; this distinguishes them in name from the poorest, least developed countries, the LDCs.

Nonetheless poverty and hunger are also widespread in these comparatively "successful" countries, since many people have no part in the process of growth, especially those living in rural areas. They cannot even find paid work in the urban industrial areas of concentration in the "threshold countries" and thus find themselves driven to the margins of society, into the slums. Their income is insufficient to buy enough food, even where food is available. The development of Latin American countries, Brazil in particular, provides forceful examples of this.

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## Hunger and Affluence

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9. On the other hand a great many countries have fallen behind in their economic development. Their per capita income levels have dropped and food production is often not even sufficient for feeding their own population. Considering the depth of the crisis in agricultural development, the fact that there is a continuing high growth in population in many of these countries gives cause for considerable alarm.

Many countries, particularly in Africa, are finding it harder and harder to provide food for their growing populations.

The famine disaster of 1984/1985 in Africa made the seriousness of the situation alarmingly clear — that long period of drought could never have caused such a terrible famine without the deep economic and social crises which already existed.

While people in some countries are starving, in others, including those of the European Community and the USA, huge amounts of surplus food are being produced. Exports of these surpluses to Third World countries, usually at dumping prices or in the form of EC food aid, have proved to be very disruptive of the poorest countries' efforts to secure their own food production.

Each of the countries concerned presents overall a very diverse picture in terms of social and economic structures and the conditions in which their people live. This can be seen for example when one compares the countries of sub-Saharan Africa with the so-called threshold countries of Latin America (Brazil, Mexico) and East Asia (South Korea, Taiwan). While the African states comprise mostly rural agricultural societies, South Korea, Brazil and Mexico already have highly developed industrial and social structures and a correspondingly large number of industry workers.

Here, the struggle to overcome poverty and hunger is no longer the sole criterion for achieving a life in human dignity. The issue becomes that of securing basic rights, such as the freedom

to organise in trade unions, in short, the rights which are laid down in the conventions of the International Labour Organisation (ILO).

10. The terms "development" and "underdevelopment" have thus taken on a variety of meanings. The term "underdevelopment" has become ambiguous because the processes of social and economic change in Africa, Asia and Latin America have not been uniform and thus no longer bear any real comparison.

The term "development" has also taken on several meanings. Nowadays it merely describes a process of social or economic change, without defining exactly what this entails in terms of social progress or an improvement in people's living conditions (e.g. the satisfaction of basic needs). It can mean progress, stagnation or decline. Certainly, the most striking aspect of social and economic development over the past few decades has been an ever widening gap between rich and poor — and this not only between the countries of the North and the South. It is within the countries of the Third World themselves that social injustice has increased as well. It is by no means only on the purely economic level that polarisation within societies is taking place but also on the political level.

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### One common factor: social polarisation

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Amongst Third World countries a process of considerable differentiation has taken place. However, although Third World countries are very differ-

ent in terms of their individual characteristics — size, natural resources, political systems, strategies for achieving economic growth and modernisation and their effects — they still all have one thing in common (albeit to varying degrees): development today always runs parallel to a process of social polarisation.

11. Societies are split into those who profit from growth (the minority) and those who not only have no share in it but who also usually have to bear the burdens and costs of generating it (the majority). Under the existing structural conditions which in turn are mirrored by structures of power and domination, poverty appears as an unmistakeable sign of the ambiguous kind of development we have described above. This is true not only of the social and economic situation in individual countries but also of the world economic system as a whole, which puts the countries of the Third World in a situation of extreme disadvantage. A blatant example of inequalities in individual Third World countries — and likewise in our own country — is the way in which members of ethnic, cultural and religious minorities and likewise foreigners suffer exclusion and discrimination within society.

In recent years the number of people living in conditions of absolute poverty and lacking human dignity has risen constantly: people suffering from hunger, malnutrition, people who are unemployed, who have no access to education or health care, who suffer as a result of environmental degradation. Not even the combined efforts of all the state and non-governmental development organisations over the last three decades have been able to arrest

the ongoing process of impoverishment affecting large parts of Third World populations.

12. Publications by Gunnar Myrdal and Lord Bauer, amongst others, and not least the provoking book by Brigitte Erler entitled "Deadly Aid" (Freiburg, 1985) have sparked off an intense controversy concerning the sense or nonsense of development aid in general. In subsequent stages of the discussion, the question was also raised as to the relative effectiveness of development aid given by state institutions on the one hand and non-governmental organisations (NGOs) on the other, in terms of their capacity to combat poverty. At least all parties are agreed that the development work of NGOs — of which the Churches' Development Services are one — stands out more favourably than state development activities. This is also the case with regard to the development guidelines set out by the Federal Ministry for Economic Cooperation which in our view fail to give adequate attention to the issue of equal partnership.

Studies carried out by international development aid organisations such as the World Bank and The United Nations International Children's Emergency Fund (UNICEF) show clearly that poverty is on the increase. Growing impoverishment is in part directly attributable to the debt crisis and the methods of debt management practised by the International Monetary Fund (IMF) which involve stringent conditions for loans. Generally speaking, the major reasons why many countries are unable to provide adequate services in the sectors of education and health care are their economic weakness and

their limited negotiating power in financial affairs, a weakness exacerbated by the debt crisis. This is also where we see the rural poor coming off far worse than urban dwellers.

13. Those who are most disadvantaged in the countries of the Third World are women. Lack of paid work and poor working conditions are additional burdens for them, on top of bearing the main responsibility for their family's and children's survival. Hence they suffer even more as a result of the poor supply of food. Women are also forced to cope with the devastating effects of military conflicts.

In addition, women are often put at a disadvantage by agricultural modernisation programmes which displace them from their traditional roles. Young women in particular are often put to work in the industry in so-called "low-wage countries" and have to endure appalling working conditions and inadequate legal protection. These women have as good as no access at all to educational facilities, let alone the opportunity to take part in planning and decision-making processes.

14. The results of poverty and social deprivation are the main determining factors which affect the future of children and young people in countries experiencing a high rate of population growth. Malnutrition in all its forms has an adverse effect on the physical and mental development of children. In some countries the child mortality rate has increased on account of deteriorating living conditions. In many countries educational opportunities are quite inadequate, and usually only very few get a chance to make use of what

opportunities there are. The experience of many countries has been that the qualifications which young people are able to gain through formal education often simply do not correspond to their needs and requirements. They enter adult life without any prospects for the future because there are no suitable employment opportunities for them.

#### 4 Environmental destruction: both a cause and a result of poverty

15. The connections between grinding poverty and environmental destruction are being recognised more and more clearly nowadays. It is usually the poorest people who are most affected by increasing environmental devastation or who first fall victim to floods and earthquakes. The number of "environmental refugees" around the world is rising constantly. At the same time poor people are least able to pay the necessary attention to environmental protection in their struggle for survival, as for example when they go to collect firewood to prepare their meals.

16. There is often a direct connection between economic and social problems and political oppression: "Unjust structures are often founded upon an unjust distribution of power. A corresponding shift in the existing power relations can thus bring about the possibility of greater justice." (Memorandum of the EKD, 1973, Section 29, p. 27)

One major reason for the existence of poverty and hunger in the Third World is that people are denied both political power and rights. This can be seen for example in situations of conflict between poor people and wealthy landowners, middlemen or (transnational) corporations. Far from lending its protection to the poor in such conflicts, the state is much more likely to uphold the interests of the powerful. So it is no coincidence that in countries where human rights violations are rampant there is also an extreme imbalance in the distribution of income and of property (especially land), accompanied by a great deal of poverty and social deprivation.

#### Abuse of power brings abuse of human rights

Thus poor people must organize themselves both to assert their interests and to demand the rights that are due to them – and also to protect themselves from the violence and attacks issuing from state institutions. Only when poor people who share the same interests can get together as a group will they gain more bargaining power and be in a better position to assert their rights.

17. Dictatorships, supported by the violence of the military and the police, will ruthlessly attempt to ensure that unequal conditions of (land) ownership and unjust economic structures which favour the powerful few remain in place or worse, are extended further. Meanwhile, large parts of the population become poorer and poorer. State violence is used to maintain conditions

of social injustice and a scandalously unjust distribution of income and economic power. Whoever stands up for their legitimate rights suffers political suppression and is threatened with violence by the regime. Partners of BREAD FOR THE WORLD in many countries are witnesses to and often themselves victims of random arrests, torture and assassination attempts.

18. Those who live in the industrialised countries should always be aware of the fact that many of the "cheap products" we buy from "low-wage countries" have been produced in the context of police state intimidation and inhuman working conditions. South Korea, which has been praised for being especially successful, is an example of this. Here, in addition to many other human rights violations, there is still a complete disregard for internationally recognised employment safety regulations and union labour rights. In many cases conflicts between workers and management — often including those that occurred in factories owned by transnational corporations — have been ended violently by the police. Many workers have been injured during these actions, some have been killed, and a great many trade unionists are counted among the country's political prisoners.

In countries such as this, people's rights to basic liberties are not being respected. There is no really independent press or judiciary. In some countries even church groups which draw attention to such abuses of power are judged to be "subversive" and are persecuted as a result.

Sometimes regimes try to "justify" human rights violations by saying that

subversive groups pose a threat to national security. This has most often affected social action groups — formed by poor people for poor people — as well as church groups.

In conflicts involving small farmers, tenants and wealthy landowners over land rights, for example, authorities and governments will rarely support the interests and legal claims of the poor. Indeed poor people usually find themselves confronted by a powerful alliance of state, national and international economic interests. The interests of the powerful are usually then asserted with violence even if this means going against recognised laws. Members of ethnic minority groups are most vulnerable: they generally have no registered land title deeds, tending their land according to traditional property and land disposal rights.

"All in all our communities (in Brazil) are visibly becoming poorer, and there is a huge migration movement which makes it impossible for people to take up steady and meaningful employment. Many gradually move away from the Church. What is responsible for causing all this is a policy that favours large-scale land ownership and the mechanisation of agriculture rather than the small farmer and his subsistence economy. In recent years there has been an ever increasing concentration of land ownership in the hands of fewer and fewer property owners. (...) The so-called "landless farmers" now number several millions. They come together in large camps, posing a major social problem." (Gottfried Brakemeier, Development Service as Challenge and Opportunity, seen from the perspective of the Protestant

19. The internal factors described here as being some of the major causes of poverty and extreme deprivation (unjust social structures and oppressive political systems) cannot be seen in isolation from other factors: they are inextricably linked to world economic issues. The burdening legacy of past colonialism as well as the effects of the current world economic crisis and mounting debt are just some of the external factors which are decisive in determining the social and economic development of Third World countries today. These factors limit and define "developing countries" options in a situation where their economies are highly dependent on changes in the world market, and on the trade and currency policies of industrialised countries in particular.

This is not only true for countries which produce only agricultural products and raw materials, but also for the "threshold countries". In addition to having to cope with a sudden collapse in world market prices of raw materials and the worsening terms of trade which go with it, Third World countries also have to deal with protectionist measures on a massive scale which greatly curtail their export potential to industrialised countries. In addition they face competition from state subsidised exports (of agricultural products in particular) "dumped" in their countries by the EC and the USA.

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## Victims of debt: The urban and rural poor

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The current development dilemma facing the poor countries is that on the one hand their foreign debt has risen dramatically whereas on the other their export potential is manifestly being severely limited, meaning they are unable to gain the foreign currency needed to repay their original debts in the first place. The plain fact is that there is currently a net transfer of resources from South to North. Tragically, this is especially true in the case of African countries.

20. Past experience has shown that Third World governments' economic and development policies have often brought considerable suffering in their wake, primarily aimed as they were at achieving economic growth, industrialisation and the modernisation of agriculture. While the urban middle classes and land-owning farmers were on the winning end of these state policies, the urban and rural poor were the losers. They are the ones who have to bear the brunt of these policies:

- where governments implement economic adjustment measures aimed at reducing their foreign debt; these usually include social cuts in education and health, as well as withdrawal of subsidies on basic foods which previously favoured the poor;
- where falling prices for raw materials (such as tea, coffee, sugar, tin), worsening terms of trade and currency depreciation cause a drop in real income for farmers, land

- workers and miners (e.g. in the tin mines of Bolivia);
- where governments neglect the rural sector in favour of developing the urban-industrial sector. This happens when state development funds are invested not in agriculture but in industry, and when farmers are not being paid reasonably for their produce as a way of keeping down the cost of living for urban dwellers.
- where women farmers in Africa lose their autonomy as a result of modernisation programmes. This makes it harder for them to provide food for their families, i.e. to ensure their survival;
- where a hydro-electric dam is built with the aim of providing the country's industry with electricity — but only after hundreds of families of local farmers have been forced off the land without receiving adequate compensation;
- where tropical rain forests are cut down by national or foreign-owned companies in order to export valuable tropical woods, thus destroying the environment of the people living there (Indian populations, ethnic minorities). People become socially uprooted, robbed of their cultural identity;
- where damage to the environment (soil erosion, salination, deforestation, etc.) systematically destroys the natural resources upon which many people depend for their survival who are thus made homeless refugees in their own country;
- where urban slum dwellers have to give way to bulldozers so that housing areas can be redeveloped or new houses built for members of the middle class, where the rents are far too high for the former occupants to afford;
- where chemicals and industrial wastes poison the rivers and lakes so that the water is made unfit for drinking, and fish no longer provide a source of income and food;
- where with the state's help, transnational corporations buy up land, from farmers who only own traditional title deeds, not officially registered ones;
- where farming tenants are driven off the land by property owners, and are thus forced to live the rest of their lives as landless peasants;
- where the use of chemical products such as particular drugs and pesticides, which are mainly imported from abroad, leads to serious health problems;
- where tourism involves the exploitation and degradation of women as sex objects; for their part, these women have few other chances to escape poverty in their society;

All these examples come from a vast array of problem and conflict areas in which BREAD FOR THE WORLD's partners are working to uphold the rights of the poor through their projects and programmes.

## Part II: Our part of the responsibility for poverty and social injustice

21 Our outline of the current situation reflects the plain facts as seen by Christians. The Bible reveals God as Creator of the world. He invites all people to be responsible stewards of His creation on this His created earth.

With the coming of Jesus Christ our burden of guilt has been taken from us, for He suffered and died for us. He calls all people into a new community relationship with God and with our neighbours. The Church is enabled to experience the true presence of Christ through the Holy Spirit. The fellowship experienced in holy communion and baptism creates great thankfulness and joy, and these in turn evoke love which seeks some concrete expression. Thus we enter into the service of Christ, committed to help overcome the physical and spiritual sufferings of all people. Wherever people allow themselves to be renewed by Christ, fundamental changes can occur in conditions within our world. As a part of this holistic service to which the Church is committed, BREAD FOR THE WORLD is offering help to safeguard people's external living conditions. God's call encourages us to live a life of mutual sharing. This call is addressed to all people, including those who do not believe in Christ (Galatians 6:9). This will result in a new lifestyle expressing values opposed to those of selfishness and material affluence, and lived in opposition to dehumanising structures. This is how God is at work today. He is at work in all spheres of our life: in our personal

*2020  
friday*

lives just as much as in our responsibility for the Creation.

However, people cannot expect to bring about God's Kingdom in this way. Through faith in Christ and in His resurrection, Christians look forward to the final victory over the powers of evil and destruction. Nonetheless, this faith does give rise to hope, courage and strength, and encourages us to engage humbly and steadfastly in service to the world, through our obedience to the Creator. We do this in expectation of the fulfilment of His promise of "a new heaven and a new earth, where righteousness will be at home" (2 Peter 3:13).

22. The task of identifying and assessing the root causes of poverty and underdevelopment has always been a point of controversy in both academic debate about development politics and in the political arena. The main point of discussion concerns the different degrees of significance accorded to internal factors on the one hand and external (i.e. world economic) factors on the other — which play a more significant role in causing poverty and underdevelopment in Third World countries?

In the early days of development aid the most common view held by the industrialised countries was that the African, Asian and Latin American peoples were backward and not "developed". The measuring rod used to establish this was represented by the Northern

industrialised societies. Accordingly, the goal of development was to modernise with the help of technology and capital transferred to those countries either through private firms or by means of state development aid. It was mistakenly assumed that growth and modernisation would gradually reach through to the poor masses of the population. But as early as 1973 the then President of the World Bank, Robert McNamara, was forced to concede that this one-sided approach had failed. His conclusion at that time was that poverty could only be tackled effectively if economic growth were accompanied by a distribution of wealth.

Latin American social scientists had already expressed considerable doubts in the mid-Sixties both with regard to the strategy of modernisation and to the one-sided causal analysis upon which it was based, concentrating as this analysis did on internal factors alone. Only after a period of several years, in the early Seventies, did their "dependency theory" find its way into our development debate.

## Failed Development Strategies

Their studies showed that it was not only the social, economic and political factors within each of the Third World countries that were to blame, but that poverty was also created to a large extent by external economic dependencies. Furthermore, underdevelopment came to be seen as a structural problem that could not be solved by a process of dynamic economic growth alone. Criticisms levelled at the far too one-sided export orientation of many Third World countries — particularly

in agriculture — are based upon this theory. The same is true for criticisms levelled at the somewhat dubious activities of transnational corporations in these countries.

The way ~~to~~ to deal with this, therefore, would be to reduce Third World countries' dependency on external economic factors and to encourage greater confidence in their own strength. According to this approach the proposed development concept would have to be described as an attempt to base all development efforts ~~on~~ on a country's own strengths as opposed to remaining in total dependency upon the world market. This is the background against which the demand for a new international economic order (NIEO) must be seen, raised by the nation states of the Third World within the United Nations Organisation. However, in light of the process of differentiation described above and the fact that the "development successes" seen in the threshold countries of South-East Asia have been achieved by virtue of greater export orientation, some essential tenets of the dependency theory have become open to doubt. So today the development debate is characterised by uncertainty and plagued by a lack of clear and consistent analyses. This said, the representatives of once irreconcilable positions do seem to be moving more toward each other — the debate is carried on in a much more objective and differentiated way than before.

23. Women's contributions are proving to be an increasingly important factor within this debate. It is women — in particular women from Third World countries themselves — who are demanding that development objec-

tives be fundamentally reconsidered and adjusted accordingly. They are saying that it is not enough to offer more help to women within current development and modernisation processes. Both in their rejection of existing concepts and strategies as well as in their initial formulations of new development concepts, it is the living conditions of particular groups and societies which play a central role. The importance of meaningful employment, self-determination, the peaceful and equal co-existence between the sexes and between different ethnic groups, such are the essential elements which these women authors believe would lead to a positive change in the position of women in all areas of life.

24. The famine disaster in Africa and the global debt crisis clearly show that no single factor on its own can be made responsible for poverty and social deprivation. The causes are to be found both within and outside the countries concerned. These include the afore mentioned collapse in prices of raw materials just as much as inappropriate economic and agricultural policies in Africa itself. This is where the political elites in Africa have failed. But apportioning blame in a one-sided manner does not help matters at all, for in this way one can easily deny any share in the responsibility, and the task of solving the problems is eventually passed on to the victims. It is necessary at any rate to include also the foreign trade policies of the rich countries of the North in the discussion.

Furthermore, development concepts have to take into account the fact that for each Third World country a different answer has to be found to address poverty; this is because domestic and

external economic factors have to be assessed differently in each case. The rich countries must always take into consideration the difficulties faced by the poor countries in seeking to establish their own demands and priorities.

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## Sharing the blame means sharing the responsibility

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25. BREAD FOR THE WORLD's many years of experience in development work have led to the understanding that there is a basic causal connection between affluence in the industrialised countries of the North and poverty in the South. This realisation means that Christians have a share in the blame for this situation. It follows from this that they also have a share in the responsibility for those who find themselves in a weaker position.

BREAD FOR THE WORLD recognises that there is a definite interconnection between the actions of the industrialised countries in pursuing their own political and economic interests and any potentially successful development policy aimed at gradually overcoming hunger and poverty in Third World countries. Christians have a responsibility in all this depending upon where they happen to be. They will show this responsibility by naming harmful structures and by condemning the selfish use of money. These are some of the insights which BREAD FOR THE WORLD has gathered over the years and which it wishes to make known.

*above-  
written*

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## Part III: BREAD FOR THE WORLD – as Christ commanded

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26. BREAD FOR THE WORLD has become a household name in Germany over the last thirty years. It is used in a variety of ways: not only as an appeal to people's consciences, but also in the context of criticism and even satire. Amidst all the slogans and advertising that surround us every day in the media, it obviously still has the capacity to convey a message people consider important and worthy of response. This is a great opportunity. We must use it carefully and effectively.

Over the years, many people from all around the world have shared their spiritual and political experiences with the staff members of BREAD FOR THE WORLD as partners in the struggle for bread and justice for the poor. In our own country the work done by BREAD FOR THE WORLD has enabled numerous paid and unpaid workers in parishes and groups as well as many people who donate money to gain a deeper understanding of the lives of people affected by mass poverty, oppression and exploitation. They themselves have experienced personal development and change as a result, processes they also found to be of spiritual significance to them.

We hope, therefore, that as Christians in our one world we might see things more clearly, stand more firmly and give plainer witness to the tasks entrusted to us, including our role as advocates of the poor. We are called to reveal the challenges posed to us in following the One who gives himself –

the bread of life – for His friends and for the whole world.

27. The number of people affected by poverty and its consequences has risen to an alarming extent over the last thirty years. This leads many who have received support from BREAD FOR THE WORLD to ask what that point is of trying to help people to help themselves. What they often see more of are the destructive effects of negative forces around them, even though governments and organisations around the world are engaged in efforts to secure justice, peace and the integrity of God's Creation.

BREAD FOR THE WORLD acknowledges all of this with great sadness, but refuses to give up in the face of the bare facts. BREAD FOR THE WORLD knows that not even all the Christian aid agencies and smaller development initiatives put together can rescue God's Creation from the threatening dangers confronting it. In the end, however, the world remains in God's hands. "His will be done on earth as it is in heaven", that is part of the Christians' prayer. Through the announcement of His Kingdom, Jesus Christ has proclaimed judgement and redemption for our world (cf. Matt. 6:33 and 7:21 ff).

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## A new world community . . .

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Since we believe that the whole world is in God's hands, BREAD FOR THE WORLD sees one of its tasks within this sin-ridden world in drawing attention to the gross imbalance between the amount of material resources at our disposal for helping people on the one hand, and the huge destructive forces kept in place by political and world economic systems on the other.

Everything that Christians do together is inspired by Jesus' message of the coming Kingdom in which all the world will come together to form a new world community. In his Kingdom he is actively concerned with the welfare of the poor and of those living in deprivation, tending to both their spiritual and their physical needs. As Lord over all the world who died and was raised for us, Christ sends out into the world all those who live in and with Him, so that they might act as messengers of His love and justice here. He himself enables them to serve "in the new way of the Spirit" (Rom. 7:6) and gives them the necessary wisdom, strength, patience and endurance to do such good works (cf. Col. 1:10-4).

28. The coming Kingdom of Christ encounters much opposition, and the love and justice on which it is based are still far from being secured in law whether in regard to dealings between nations, in personal relationships or in conflicts involving different powerful interest groups. The reasons why God's reign of love in the world is so often suppressed by governments have to do partly with enslavement to par-

ticular ideologies and the human lust for profit. But they are also a sign of humanity's alienation from God, an expression of sin and guilt.

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## Bearing witness to God's love and justice

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When a person experiences Christ's forgiveness, s/he recognises an obligation to work with other people of goodwill to improve social conditions both on a local and on a global level, which is what God expects of us.

So far, every attempt in history to establish politically the Kingdom of God shown in Jesus by means of worldly violence has failed. And that is not the way of Jesus. Christ sends all believers into the world to proclaim the Kingdom of God. All the work done by BREAD FOR THE WORLD and its partners is intended to be just such a messenger service, bearing witness to the love and justice intended for all people in God's Kingdom. Thus, through the work of BREAD FOR THE WORLD, Christians are called to love and prayer, kindness, vigilance, truth and sacrifice wherever necessary. Although they may seem to be totally defenceless and vulnerable in this, they nonetheless know that they are guided and protected by the Spirit of Christ. It is He who helps us, for without Him we can do nothing (John 15:5).

29. Christ does not tolerate silence from Christians and churches, nor does He tolerate any hesitant neutrality or, worse, inactivity when people are being oppressed in His world. He suffers with those who are being

exploited. We are therefore called to the task of reconciliation (2 Cor. 5:17-21) which aims to bring about God's justice and to convey God's love through proclamation and practical help.

This includes tending to people's basic needs — for food, drink, clothing — especially when those people's rights would otherwise be completely ignored. God still intends that all people should live from His open and bountiful hand (cf. Ps. 145:15-16). He intends that His justice should be reflected in systems where political power is exercised justly. The Christian's role in this should be as it says in 2 Timothy 2:12: If we continue to endure, we shall also rule with Him.

In practical terms, this also means that the wealthy in the rich countries of the North are called to give away a part of their wealth. For the double commandment to love God and to love our neighbour as ourself acknowledges no limits. Those who have economic or political influence, be they in the rich or in the poor countries, are called upon by the Gospel to orientate all that they do, according to their conscience, towards whether or not it really helps those living in extreme deprivation.

30. The aim of all efforts to eradicate hunger and poverty in the Third World should be to achieve social and economic justice and to encourage all people to share political responsibility. Human rights must be respected unconditionally in every country so that people may be allowed to live in dignity.

Wherever human rights are disregarded or repeatedly violated, wherever

political and social injustice form the backdrop to people's daily lives, hunger, poverty and social deprivation will also be found. Here there will be a wide gap between rich and poor within the country's population.

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## Poverty—establishing criteria

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Who are the poor? If we view the struggle against poverty in the Third World as part of a broader movement towards justice, peace and the integrity of creation, then we must be careful not to define "the poor", who are the ones our ecumenical missions and service are most concerned about, in too narrow terms. The poor are those who are nameless, ignored by many as being insignificant. They do not have the means to satisfy their own basic material, intellectual, cultural or religious needs in order to live a life in human dignity. This is why any assistance given to help people fulfil such needs as food, health, housing, education, clothing, paid work, freedom of expression and freedom of religion must also take into account the existing social conditions: do these allow for a life lived in dignity and self-determination? A situation in which people are free to shape and develop their own way of living, at however low a level on the economic scale this may occur, can often encourage greater common efforts among people to improve their living conditions. Such efforts should be supported. The process of overcoming poverty should not be geared towards criteria arising out of the Western prosperity-fixated mind.

*Additional  
material*

31. In the context of the tasks entrusted to it, BREAD FOR THE WORLD pays particular attention to the needs of the poor — the hungry and those living under unjust conditions. It is these people to whom we want to offer every kind of help possible. It is BREAD FOR THE WORLD's task to point out to the wealthy North in no uncertain terms just what the effects of its actions on the Third World are, and to ask whether the justice that God demands for the poor is actually being done. Wherever this affects human rights, it is BREAD FOR THE WORLD's task to stress that these should be upheld, and to offer whatever support is possible to those groups struggling for this goal. The term "human rights" is used here in the sense in which the international community within the United Nations has developed and defined it in several agreements over the past few decades. Nowadays the term is no longer limited to its original meaning of the simple right to defend one's way of life. It now denotes the comprehensive goal of securing not only social and economic but also political rights. According to this interpretation human rights today are not only being violated by nation states alone but also, for ex-

ample, through the unjust structures of the present world economic system.

Christian love is not meant solely for people in need; it shows mercy not only in acute emergencies demanding immediate caring action. It is also concerned with getting rid of the root causes of human need and injustice; it is motivated by God's desire for peace and justice. Christian action thus has political consequences, too. Human rights which deserve protection in the Third World as indeed anywhere else include the satisfaction of basic needs, protection of the environment against destructive practices threatening people's very survival, protection of social and political rights. Examples of the latter might be the securing of land rights guarantees, the formation of coalitions aimed at furthering different groups' interests, of women's organisations, human rights groups, environmental pressure groups or trade union initiatives. One important criterion, therefore, for the work carried out in the context of ecumenical mission and service on behalf of our overseas partners has to be the upholding of these rights.

## Part IV: Conclusions to be drawn for ecumenical mission and service

32. BREAD FOR THE WORLD has been giving emergency aid as well as aid aimed at overcoming hunger, poverty and social deprivation all over the world for the last thirty years. This has been done in cooperation with nu-

merous partner organisations overseas which have long started to develop programmes and projects themselves, orientated towards the needs of the disadvantaged and the poor in their populations. So BREAD FOR THE

WORLD also gives aid in support of its partner churches, thus enabling them to tackle their own tasks of mission and services more effectively.

The objectives, content, overall concept and organisation of these programmes and projects have been developed further over the years. A comparison between different regions of the world reveals certain clear distinctions, and this is why no single concept can possibly be applied in all cases. According to the various kinds of development that have taken place socially, economically and politically in the different countries, different problems and crises have arisen requiring appropriate responses.

33. It is to be stressed that in future, in addition to an intensification of our project work both in respect of disaster situations and of helping the poor to help themselves, the following spheres and problem areas will require greater attention:

- human rights: This includes the protection of social, economic, cultural, religious and political rights;
- participation of the poor in social processes, in planning and organisation of programmes and projects, and in political decision-making;
- the particular burdens placed on women, and the fact that their own objectives and interests are not being sufficiently taken into account;
- protection of the environment and of all the natural resources upon which life depends.

34. The commitment to work for justice and human rights requires from the agencies of the Committee for Ecumenical Mission and Service — in close cooperation with the Association of the Churches' Development Services — that they bring the call for a juster world economic order to the forefront in our churches and in society. This will mean making greater efforts in the following areas:

- ecumenical learning as a means of raising awareness and development education;
- active responsibility in society, i.e. advocacy.

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### "Strengthening the power of the poor"

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35. There has been a growing realisation over the past few years that "ecumenical learning" has a much greater significance than was at first assumed. It is now recognised that the people we want to help can no longer simply be seen as objects of our concern but must instead become the subjects of their own action. Therefore, educational and vocational training programmes in the Third World (taking considerable regional differences into account) should aim at "strengthening the power of the poor" more than they have done up until now.

This does not mean that the responsibility for bringing about structural change is pushed solely onto the victims of injustice. It is equally necessary for us in the rich North to draw conse-

quences from the insights we have gained concerning our own complicity in the factors that cause poverty; and on the basis of these insights we must establish ways of achieving greater justice and improving people's chances of survival in the Third World. We must examine the political and economic decisions made in our own country in the light of whether they may — perhaps unintentionally — cause greater poverty in the countries of the South. BREAD FOR THE WORLD intends to continue drawing the attention of both those who donate money and the German public in general to these kinds of inter-connections.

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## Advocate of the poor and oppressed

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36. "If one part of the body suffers, all the other parts suffer with it" (1. Cor. 12:26) says the Apostle Paul. For BREAD FOR THE WORLD this means suffering alongside others, praying for them, making the needs of our partners known and standing up for them in the world community.

In doing this BREAD FOR THE WORLD assumes the role of an advocate of our overseas partners to an even greater extent, serving as their mouthpiece in our society. It is our task to convey the legitimate expectations and demands of the poor and oppressed to our churches and the wider public in a way that can be understood. We have also to offer our cooperation more readily when there is a need for developing methods aimed at protecting human dignity and human rights in the Third World and at creating juster

structures. We want to contribute to improving the external conditions which surround all efforts to combat poverty.

In this regard we also carry public responsibility for identifying the factors issuing from our own society which often have lasting negative effects on the Third World. The following deserve to be named in particular: weapons exports, the agricultural policy of the European Community, world trade structures, inadequate efforts at working constructively towards solving the debt crisis, and not least, racism in its many guises — including the direct and indirect support given here to the South African apartheid regime.

37. Both in the work being done by the staff at BREAD FOR THE WORLD in the headquarters of the "Diakonisches Werk" of the EKD and in the analysis set out above, the Committee for Ecumenical Mission and Service recognises a central part of its mandate towards the world's poor. The Committee sees its obligation towards those who donate money, the Protestant churches and the wider general public in terms of helping, through the decisions it makes, to create "JUSTICE FOR THE POOR".

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H A T F I E L D  
Zimbabwe

Date  
Fecha  
Data 27-4-94

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**P 07053 - Development Education**

Dear Mr Kuveya,

thank you for your letter of 14th January, as well as the Development Proposals compiled by you in October 1993, and the first programme report for July-December 1993. The batch reached me on 23rd February.

2. I had already drafted a reply towards the end of February, but then found that Dr Mai had reacted briefly on 22nd February, in addition to some comments he had made to Rev Schulze for her guidance.
3. I believe we are all in a process together, before the programme runs at full steam as originally envisaged, if one can in fact talk like that. With reference to the second paragraph of my letter of 24th November 1993, because of the special nature of the programme, our Africa Secretary should continue to be more involved than usual. A feature at this end unfortunately is, that we continue to be badly under-staffed for what needs to be done, that there will always be definite limits to the dialogue and detail etc, particularly also as far as I am concerned.
4. But then there is, of course, also the role the Gossner Mission is supposed to be playing. The whole issue is further affected also by the change in the position of the relevant Africa Secretary, as from 1st March 1994, Dr Wolfgang Mai taking up a new post within our organization to build up its advocacy efforts within Germany, and Mr Helmut Hess coming in his place as Africa Secretary for Zimbabwe.
5. I believe you did well, the way you distributed the first progress report. Apart from Dr Mai's comments, my own overall impression was that one needed to have respect for the per-

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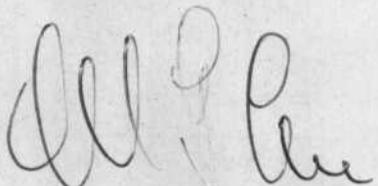
spective coming through in the proposals and your first report, even if parts sounded a bit theoretical. In a way it is pioneering work, so one has to sympathize with the individual's efforts within the changing context also of the situation at his end.

6. If amongst the aspects to be covered under the proposals you included
  - biblical basis for transformation development theory and practice
  - Christian commitment to social transformation
  - principles of human resource development
  - problem solvingthey should be particularly welcome, from my point of view, even if they do not touch the key elements of my own job. More important would be the direct relevance to the aims for the programme. I take it that you would be checking on yourself most the time, that it is important that your thinking is not unnecessarily diverted by what we "require", or might say. My own correspondence will have to be quite short in future.
7. Next, let me say that I received the following P 07053 letters some time back:
  - 8th December 1993: Convenor, Church and Development Department
  - 18th January 1994: The Programme Director, Ecumenical Resource and Training Centre.Both of them were helpful.
8. I don't think the document referred to by Mr Hlatshwayo on page 3 had been attached. Primarily I deal with open/ongoing grants, so the structuring of the Church and Development Department would have been matters for Dr Mai, or Mr Hess. I didn't check, whether they had been able to let the ZCC have some comments on the question of the structures yet. In any case the issue doesn't concern the P 07053 programme directly, however much we might appreciate Mr Hlatshwayo's efforts.
9. Now let me briefly react to Mrs Tanyongana's letter also. If she said that you would be operating under the administration of the centre, with a separate office and budget, I had wondered whether there would be a need for using another bank account, when we next come to make a remittance. Going back to paragraph 9 of my letter of 24th November 1993 I wish to remind both of you that I still need a revised budget for 1994, please. It looks as if this cannot be done without the help of the Finance Officer, and the question should be linked, somehow, also to the first financial report, made up to 31st December 1993, referred to in paragraph 7 of that letter.
10. Another point Mrs Tanyongana had made was whether we could clarify, how the communication between BftW, the Gossner Mission and the ZCC is to be effected. I haven't heard from the Gossner Mission myself so far, but take it that some correspondence would have developed between yourselves and Rev Schulze meanwhile. I intend to keep the Gossner Mission

copied with the more important correspondence etc., and then leave it to our Africa Secretary, and/or Dr Mai in his new function, should revised methods of communication have to be introduced. Otherwise let me remind you of the need for half-yearly P 07053 narrative reporting. On the one hand the programme is considered important, on the other there is no need for your reporting to be too detailed.

11. As I said in paragraph 14 of my letter of 14th November, I don't know how the ZCC felt about Rev Schulze's proposals, the ones contained in her letter dated 27th May 1993. I noted her comments that "we think it would be possible to organize contacts between relevant and representative organizations in Zimbabwe and Germany". "Of course, we still have to find out where the finances for such a programme come from, as far as the German part is concerned."
12. If you met up with Rev Schulze from 25th-27th November 1993 it seemed understandable that you mainly talked about the ZCC programme and the whole question of Development Education, rather than sharing ideas on what Development Education means in Zimbabwe and in Germany, and understanding the situation in each other's country. If our support for the three years would be DM 471 300, that is quite an amount. As things develop, I would like to ask Rev Schulze for a brief half-yearly report, made up to 30th June and 31st December as well, in addition to whatever letters or P 07053 contacts there might be, involving our Africa Desk, or Dr Mai in his new job.
13. Next let me revert to paragraph 10 above, and paragraphs 8 and 12 of my letter of 24th November 1993. Particularly also if Mrs Tanyongona had commented that "arrangements are in progress to secure a vehicle", let me arrange for a cable remittance of DM 98 135, the balance approved for the first year.
14. Please excuse the length of this further letter. I tried to give you a better feel for our position with regard to some items, and come out with a reminder of some loose ends needing to be tied up at this point in time. Otherwise, let me simply wish you well for all your efforts, now.

Yours sincerely



Wilhelm Clasen  
Financial Secretary Africa

Copies for information

- The General Secretary, ZCC
- The Programme Director, Ecumenical Resource and Training Centre
- Rev F Schulze, Fennstraße 31, 12439 BERLIN
- The Convenor, Church and Development Department, ZCC
- Dr W Mai
- Mr H Hess, Africa Secretary
- File KED 1513 (para 8)



PROVISIONAL, as  
supplied to Finance Office  
DEVELOPMENT EDUCATION UNIT BUDGET

Copy taken 26.5.1994  
for - P07053 file.  
- Mr Less  
- Dr Alai

Mr G Clef.  
also for Rev Schulze

DEVELOPMENT EDUCATION VISITS

DECEMBER 1993 TO DECEMBER 1994

MATEBELELAND NORTH (11-17 DECEMBER 1994) 7 DAYS

Harare - Binga - 2160 km Return	\$
Intra - provincial travel 1040 km	= 3200.00
Total distance in km is 3200 km	= 1820.00
Accommodation at \$260 per night	= 1050.00
Food (Lunch and dinner) \$75 per meal	<u>6070.00</u>
<b>TOTAL</b>	
X2 Visits	= <u>12140.00</u>

MATEBELELAND CENTRAL AND SOUTH (10-15 JANUARY 1994) 6 DAYS

Harare - Bulawayo - 1080 km Return	\$
Intra - provincial travel - 1920 km	= 3000.00
Total distance in km is 3000 km	= 1680.00
Accommodation at \$280 per night	= 1080.00
Food (Lunch and Dinner) \$90 per meal	<u>5760.00</u>
<b>TOTAL</b>	
X2 VISITS	= <u>11520.00</u>

MANICALAND 24-29 JANUARY 1994 (6 DAYS)

Harare - Mutare - 550 km Return	\$
Intra - provincial travel - 3450	= 4000.00
Total distance in km is 4000 km	= 1680.00
Accommodation at \$280 per night	= 960.00
Food (Lunch and dinner) at \$80 per meal	<u>6640.00</u>
<b>TOTAL</b>	
X2 VISITS	<u>13280.00</u>

MIDLANDS 7 to 12 FEBRUARY 1994 (6 DAYS)

Harare - Mberengwa - 1240 km Return	\$
Intra - provincial - 3940 km	= 5180.00
Total distance in km is 4180 km	= 1680.00
Accommodation at \$280.00 per night	= 960.00
Food (Lunch and dinner) at \$80 per meal	<u>6820.00</u>
<b>TOTAL</b>	
X2 VISITS	<u>14640.00</u>



MASVINGO 21-26 FEBRUARY 1994 (6 DAYS)

Harare - Beitbridge - 1560 km return	\$
Intra - provincial travel - 3860 km	= 5420.00
Total distance in km is 5420 km	= 1680.00
Accommodation at \$280 per night	= 960.00
Food (Lunch and dinner \$80 per meal	= 8060.00
Total	= <u>16 120.00</u>
x2 Visits	

MATEBELELAND NORTH SIACHILABA - BINGA DISTRICT PILOT PROJECT  
(12-19 MARCH 1994) 8 DAYS

Harare - Siachilaba - 1248 km Return	\$
Intra - provincial travel - 375 km	= 5002.00
Total distance in km is 5002 km	= 2240.00
Accommodation at \$280 per night	= 1440.00
Food (Lunch and dinner at \$90 per meal	= 8682.00
Total	= <u>17 364.00</u>
x2 Visits	

MANICALAND BUHERA (21-28 MARCH 1994) 8 DAYS

Harare - Murambinda - 860 km Return	\$
Intra - provincial travel - 2864 km	= 3724.00
Total distance in km is 3724	= 2320.00
Accommodation at \$290 per night	= 1200.00
Food (Lunch and dinner) at \$75 per meal	= 7244.00
Total	= <u>14 488.00</u>
x2 Visits	

MATEBELELAND SOUTH - GWANDA (11-15 APRIL 1994) 5 DAYS  
CONSULTATION MEETING ON DEVELOPMENT EDUCATION

Harare - Gwanda - 1128 km Return	\$
Intra - provincial travel - 868 km	= 1996.00
Total distance in km is 1996	= 12500.00
Accommodation at \$50 per night x 50 people for five days	= 1500.00
Food (Lunch and dinner) at \$30 per meal for 50 people for five days	= <u>15 996.00</u>
Total	



MATEBELELAND NORTH - SIACHILABA (25-30 APRIL 1994) 6 DAYS

Harare - Siachilaba - 1248 km Return	\$
Intra - provincial travel - 3754 km	
Total distance in km is 5002	= 5002.00
Accommodation at \$280 per night for 2	= 3360.00
Food (Lunch) at \$30 per meal for 40 people	= 7200.00
Total	= <u>15 562.00</u>

MASVINGO (9-14 MARCH 1994) 6 DAYS

Harare - Masvingo - 760 km Return	= \$
Intra-provincial travel - 2250 km	=
Total distance in km is 6020 km	= 6020.00
Accommodation at \$280 per night for 2	= 3360.00
Food (B/fast, lunch and dinner at \$60 per person per day for 30 people	= .10800.00
Total	= <u>20 180.00</u>

MIDLANDS (23-28 MAY 1994) 6 DAYS

Harare - Zvishavane - 840 km Return	\$
Intra - provincial travel - 2630 km	
Total distance in km is 3470 km	= 3470.00
Accommodation at \$270 per night for 2	= 3240.00
Accommodation at \$40 per night per person for 40 people	= 9600.00
Food (B/fast, lunch and dinner) at \$80 per person per day for 40 people	= 19200.00
Total	= <u>35 510.00</u>

MANICALAND JUNE 6 DAYS

Harare-Murambinda - 860 km Return	\$
Intra - provincial travel 2864 km	=
Total distance in km 3724	= 3724.00
Accommodation at \$290 per night	= 2320.00
Food (Lunch and dinner) at \$75 per meal	= 1200.00
Total	= <u>7244.00</u>
x2 Visits	= <u>14 488.00</u>

MATEBELELAND NORTH SICHALARA - BINGA DISTRICT 6 DAYS JULY 1994

Harare - Siachilaba - 1248 km Return	\$
Intra - provincial travel - 3754 km	
Total distance in km is 5002 km	= 5002.00
Accommodation at \$280 per night for 2	= 3360.00
Food (Lunch) at \$30 per meal for 40 people	= 7200.00
Total	= <u>15 562.00</u>
x2 visits	= <u>31 124.00</u>



MASVINGO AUGUST 6 DAYS

Harare - Mwenezi - 1020 km Return	\$
Intra - provincial travel - 3420 km	
Total distance in km is 4440 km	= 4440.00
Accommodation at \$250 per night for 2	= 3000.00
Foof (B/fast, lunch and dinner) at \$80 per person for 50 people	= 24000.00
Total	= <u>31 440.00</u>

MATEBELELAND NORTH - SIABUWA BINGA SEPTEMBER 6 DAYS

Harare - Siabuwa Binga District - 1300 km	
Return	\$
Intra - provincial travel - 3940	
Total distamve in km is - 5180 km	= 5180.00
Accommodation at \$280 per night for 2	= 3360.00
Food (lunch and dinner) at \$80 per meal for 2	= 960.00
Total	= <u>9500.00</u>
x2 visits	= <u>19 000.00</u>

MIDLANDS MBERENGWA OCTOBER 6 DAYS

Harare - Mberengwa 1240 km Return	\$
Intra - provincial travel - 3940	
Total distance in km is 5180	= 5180.00
Accommodation at \$280 per night for 2	= 3360.00
Food (Lunch and dinner) at \$80 per meal for 2	= 960.00
Total	= <u>9500.00</u>
x2 visits	= <u>19 000.00</u>

MATEBELELAND SOUTH BEITBRIDGE NOVEMBER 6 DAYS

Harare - Beitbridge - 1260 km Return	\$
intra - provincial travel 3200 km	
Total distance in km is 4460	= 4460.00
Accommodation at \$290 per night for 2	= 3480.00
Food (B/fast, lunch and dinner) at \$60 per person for 50 people	= 18000.00
Total	= <u>25 940.00</u>

PROGRAMME COST \$327 432.00

The above figure excludes:

1. Stationery
2. Administration
3. Vehicle services
4. Contingencies
5. Personal expenditure

Vehicle Purchase

Four wheel-drive vehicle costs \$400 000.00



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BROT FÜR DIE WELT • P.O. Box 10 11 42 • D-70010 Stuttgart

Frau Friederike Schulze  
Gossner Mission

Fennstr. 31  
12439 BERLIN

Date 22.2.1994  
Fecha  
Data

Tel. 0711/21 59 - 0  
Ext.

- 312

/ 519

Eingegangen

25. Feo. 1994

Erledigt:.....

Betr.: "Doppel-BAZ"

Liebe Frau Schulze,

Haben Sie herzlichen Dank für die Zusendung der verschiedenen Berichte sowie Ihrer Korrespondenz mit ABP. Ich hoffe sehr, daß es gelingt, bei ABP genügend Geld lockerzumachen, damit die vorgesehene Arbeit auf drei Jahre abgesichert werden kann.

Gerade bekam ich von Langton Kuveya seinen Halbjahresbericht an Herrn Clasen (vom 14.1.1994) sowie sein "Development Education Programme Proposal" vom Oktober 1993. In beiden Papieren sehe ich interessante Ansätze, mehr aber noch Bereiche, in denen ich Ergänzungen und Anregungen von uns her für recht wünschenwert halte und deshalb besonders scharf darauf bin, daß das mit dem Engagement der Gossner Mission und speziell Ihrer Person wirklich klappt.

Ich habe mir überlegt, ob ich meine kritischen Anfragen an Langtons Papiere direkt an ihn schicke, kam aber zu dem Schluß, daß es sinnvoller und übersichtlicher ist, wenn Sie die Hauptansprechpartnerin bleiben und der arme Mann sich nicht auch noch mit Querschlägern von mir befassen muß. Deshalb schicke ich ihm nur kurze Bestätigung mit Dank, teile aber Ihnen die Punkte mit, wo ich noch Ergänzungs- oder Änderungsbedarf sehe. Ich überlasse es dann Ihnen, wie Sie im Dialog mit ihm weiterkommen. Natürlich können Sie mir auch den einen oder anderen Ball wieder zuspielen, wenn es Ihnen lieber ist, daß ich ihn direkt von hier aus nach Harare schlage. Ich hoffe, Sie sind mit diesem Verfahren einverstanden.

Noch ein Stück Vorrede: Ich höre ja mit dem 1.3.94 als Afrika-Referant erst mal auf und widme mich dem Thema "Advocacy" (für das ich noch eine hübschere deutsche Bezeichnung zu finden hoffe). Mein Nachfolger, Helmut Hess, wird sich sicher ebenso für das Projekt interessieren, aber natürlich hat er dessen

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Staffenbergstraße 76  
D - 70184 Stuttgart

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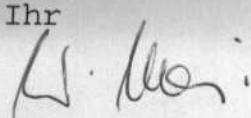
Werden nicht so miterlebt wie ich und ist deshalb nicht ganz so nah dran. Aber ich denke, daß ich auch auf meiner neuen Stelle mit dem "Doppel-BAZ"-Projekt in Verbindung bleiben werde, denn die Frage, wo die weltweiten Strukturen die Graswurzeln hier wie dort marginalisieren und benachteiligen, ist dann ein zentrales Thema für meine Arbeit.

Und damit bin ich endlich bei meinem Kommentar zu Langtons Berichten:

1. Ein wesentliches Element in meiner Konzeption "Doppel-BAZ" war ja der Versuch, die Frage nach den "root causes" von den Theorie-Gurus weg an die Graswurzeln zu bringen, und dazu einen Austauschprozess in Gang zu setzen. Von dem Austausch mit deutschen Gruppen kommt aber in Langtons Schriften bislang gar nichts vor, außer eben Ihr Besuch dort. Ich will da natürlich um Gottes willen nichts übers Knie brechen, aber ich hoffe doch, daß es Ihnen gelingt, diese Seite behutsam einzuführen. Na ja, und dann kommt's ja vielleicht doch wieder zu Arbeitskontakte mit mir auf der neuen Stelle.
2. Insgesamt positiv finde ich die Definition von Development Education wie sie von Langton gegeben wird - ganz besonders in dem Vermerk über sein Gespräch mit Ihnen!
3. Ich habe allerdings den Eindruck, daß er das alles noch sehr theoretisch sieht. Obwohl es um die Beteiligung der Menschen an den Graswurzeln geht, wird ihnen das ganze Thema von oben aufgestülpt. Diesen Eindruck kriege ich besonders aus seinem Bericht über den Besuch in Binga, wo die "Proposals" auf S.3 so gut wie gar nichts mit den von den Leuten zunächst gewünschten "Solutions" zu tun haben. Es wird jedenfalls überhaupt nicht klar, woher plötzlich die Begeisterung für Development Education kommt.
4. Sein Auswahlprinzip, sich erst mal um die Leute zu kümmern, die durch den "Learning for Transformation"-Prozeß gegangen sind, finde ich ganz vernünftig. Selbst das werden auf die Dauer wohl zu viele Gruppen werden, wenn er zu etwas intensiverer Zusammenarbeit kommen will. Er müßte sich m.E. noch ein paar klarere Auswahlkriterien ausdenken, um einen überschaubaren Kreis von Gruppen herauszumendeln, mit denen praktische Aufgaben angepackt werden können. Sonst hängen seine hehren Absichten zu sehr im luftleeren Theorieraum.

Ich wünsche Ihnen viel Spaß und Erfolg bei dieser Arbeit!

Herzliche Grüße,  
Ihr



Wolfgang Mai  
Afrika-Referat



BROT FÜR DIE WELT • P.O. Box 10 11 42 • D-70010 Stuttgart

The Development Educator  
Zimbabwe Council of Churches  
Ecumenical Resource & Training Centre

Date 22.2.1994  
Fecha  
Data

P.O. Box H 133  
HATFIELD HARARE  
ZIMBABWE

Tel. 0711/21 59 - 0  
Ext.  
- 312

Dear Mr Kuveya,

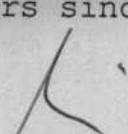
Re.: Development Education Half-Year Report

Thank you very much for sharing a copy of your Half-year Report July - December 1993 as well as your Development Education Programme Proposal (October 1993) with me. I was very happy to see that this programme has at last got off the ground. It seems to have started very well.

I was particularly happy to note that a good personal contact has been established with Rev. Friederike Schulze, and I hope that this will develop into close cooperation between grassroot groups both in Zimbabwe and in Germany.

I look forward to learning more of your progress. Even though I am leaving the Africa Desk of Bread for the World I shall remain with the organisation, and even in my new capacity as secretary for Advocacy I shall follow your programme with interest.

Kind greetings,  
Yours sincerely

  
Wolfgang Mai  
Africa Desk

cc.: The General Secretary, ZCC  
Rev. Friederike Schulze, Gossner Mission

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Oficina/Escritório  
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D - 70184 Stuttgart

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TELEX 723 557 ddws-d  
FAX 0711/21 59 - 288



Akte

25.5.94. - copied for

- Rev Kuvvey-
- Rev F.Schulze
- Ms Ihssen

# Brot

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The General Secretary  
 Zimbabwe Council of Churches  
 P.O.Box 35 66  
 Harare  
 Zimbabwe

M. G. Chayzer

Date 24.11.93  
 Fecha WGC/SK  
 Data

Tel.0711/2159-0  
 Ext. -227

## P 07053 - Development Education

Dear Rev Kuchera,

as you know, it had been virtually impossible to get myself adequately prepared for the visit you paid to our offices on 9th and 10th November, particularly also in regard to the above project. Looking at the notes made at the time, our coverage of the project was clearly minimal.

2. I don't normally go back too far, after the relevant Africa Desk has processed some proposals leading up to the approval of an actual grant. In this particular case I noted that the negotiations started late in 1989 and that the main contributors were yourself, the Coordinator of the Ecumenical Resource Training Centre Mr Hlatshwayo, and Dr Mai from this end, up to that stage.
3. I don't know whether that was the final version, but if I looked at the job description for the Development Education Facilitator attached to your letter of 28th January 1992, then I noted that one of the responsibilities was to ensure and maintain mutual accountability between the jobholder and the counterpart within Bread for the World.
4. Even if the ideas have changed somewhat, and the Gossner Mission are to be the German counterpart for dialogue purposes etc, my expectation is, that the Council would still be dealing with us over the financial and the narrative reporting provided for in the two agreements forms for the P 07053 grant. I like to suggest that we keep to half yearly narrative reporting, the first such report to be made up to 31st December 1993.
5. Next, let me come to your letter of 13th July: You have my apologies for not dealing with it before now, or sharing the news of the appointment of Mr Langton Kuvveya with our Africa Desk at the time. I noted your comment that he would "be working under the direct administration of the Training Centre".

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6. Even if he is not the only one responsible, it is recommended that you allow Mr Kuveya to make himself conversant with the following documents:

- Dr Mai's letter of 29th June 1992
- The two agreement forms
- The Development Education project proposals (collaborative strategy) attached to your letter of 17th September 1991.

7. The timing for the grant was not quite clear from the official letter of approval, when it mentioned 1992 - 1995. If Dr Mai took the starting date as 1st July 1992, and Mr Kuveya was appointed a year later, then we could take it to have been 1st July 1993. Should there have been some expenditure before that, OK. My suggestion for the financial reporting is that the first lot be made up to 31st December 1993, and annually thereafter.

8. From Dr Mai's letter of 29th June I noted that the make-up of our grant would then be as follows:

	ZWD	DM
1993/94	534 407	178 135
1994/95	423 694	141 231
1995/96	455 692	151 934
1	<u>413 793</u>	<u>471 300</u>

If the exchange rate per DM taken at the time was ZWD 3.00 and is roughly ZWD 4.00 now, then I take it that any additional inflation would be adequately covered, and that the funds might well last up to 31st December 1996.

9. Just for record purposes, looking at the budget pages of the booklet DIAKONIA 2000, I noted that it reflected the following figures

	Total expenditure	BfdW pledge
	ZWD	ZWD
1994	423 695	423 695
1995	455 693	455 693
1996	540 231	-

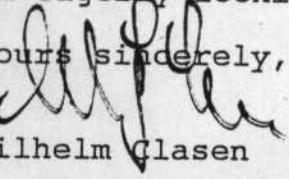
I am not sure what the ZCC's practice with regard to the preparation and approval of budgets is, and how the arrangements fit in with the three year cycle practised by you for Round Table purposes. Here and there I came across references, that the provisions under the budget, the total, had been quite generous. Also the circumstances may have changed, and allowance has to be made for the time lag, and the resulting inflation. So it looks as if Mr Kuveya should have been working on a revised budget for 1994 in the first instance. Major modifications require prior clearance from ourselves. Otherwise, we expect that the revised needs would be accommodated within the existing grant up to 31st December 1996, if possible. Largely, the same arguments can probably also be applied to the P 07172 ECLOF Zimbabwe grant.

x 15.5.94, if the grant runs from  
1.7.1993 then this date  
should have been 30.6.1996.



10. If the remarks made up to now are preliminary, they are still also very important. The intention is to lay good foundations for our cooperation with regard to Development Education in the future, it is my contribution. At the same time I am trying to tie up some loose ends.
11. Next, a practical point, the remittance of a first instalment. I don't know whether local duty-free purchase is possible, and whether any initial steps would have been taken already, but I noted that the P 07053 budget covered a vehicle to be purchased in the first year. So the intention is to arrange for the immediate remittance of DM 80 000 by cable. When the ZCC acknowledges receipt we would like to know the proceeds also.
12. As you know, the tendency is to become more formal, to insist on a written request for each instalment, as provided for in the agreement forms. From a volume point of view it is the only way we can hope to cope with our work. But then the request could also be seen as an encouragement that you improve your cash flow planning. It would be poor financial management, if funds in excess of what is needed for project implementation were left lying around idle for too long. If my assessment led me to DM 80 000 as a first instalment, then with a second instalment my hope is, that you would have reached a stage where a financial statement made up to 31st December 1993 is ready, as well as an updated budget for 1994 please.
13. Next, let me revert to paragraph 4, the Gossner Mission involvement. I don't have too much personal experience of the organisation myself, the P 07053 negotiations to date were all handled by Dr Mai. But I noted your comment that there is a modest Gossner Mission presence in Zimbabwe by now, after their involvement in Zambia over the years. My understanding is, that the budget covers the ZCC part of the programme only. Dr Mai is out of the country for the time being. So I cannot ask him for a copy of Rev Schulze's letter of 24th May, which he had mentioned to you on 27th August 1993. In fact there is no documentation on the P 07053 file yet, how we expect the Gossner Missions involvement at the German end to look like for practical purposes.
14. Just for record purposes, I haven't seen any reply from any of you yet to Dr Mai's letter of 27th August 1993, how you feel about Rev. Schulze's proposals. Nor does there seem to have been a reply from you to Dr Mai's letter of 17th March 1992, which had dealt with some points of principle, and ended with the following closing remarks: "I am eagerly looking forward to your early reply".

Yours sincerely,

  
Wilhelm Clasen

Financial Secretary, Africa

Copies for information:

Mr L Kuveya, ZCC  
Mr G M A Hlatshwayo, ZCC  
Dr W Mai  
Gossner Mission, Fennstraße 31, 12439 Berlin



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The General Secretary  
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P.O.Box 35 66  
Harare  
Zimbabwe



Date 24.11.93  
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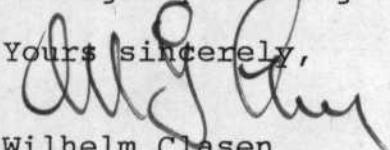
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Yours sincerely,



Wilhelm Clasen

Financial Secretary, Africa

Copies for information:

Mr L Kuveya, ZCC

Mr G M A Hlatshwayo, ZCC

Dr W Mai

Gossner Mission, Fennstraße 31, 12439 Berlin



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República Federal de Alemania  
República Federal da Alemanha

BROT FÜR DIE WELT · P.O.Box 10 11 42 · D-70010 Stuttgart

The General Secretary  
Zimbabwe Council of Churches  
P.O.Box 3566  
HARARE  
ZIMBABWE

Date 27.8.1993  
Fecha  
Data

Tel.0711/2159-0  
Ext. - 312

Dear Rev. Kuchera,

Re.: "LET THE PEOPLE SPEAK" (P 07053 / ZWE-9206-003)

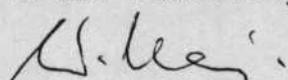
Kind greetings from Stuttgart! We are fine here, though work is piling up higher day by day. This seems to be the same with you, and consequently communication has become a bit scarce between us of late, which I regret.

It is over a year now since funds were granted for the a.m. project of the ZCC. Since then we have not heard anything from you on this topic. Beate thought that she heard that a person has now been employed, but she could give me no details. Can I ask you to let me know what is happening, please.

You will know from Rev F.Schulze's letter of 24.5.1993 that the Gossner Mission in Berlin are considering an involvement in this project on the German side. I would personally be very happy if this could come about since I consider the Gossner people to be most suitable for and experienced in this type of awareness building work. I believe that you, too, would find them very cooperative and committed to the issues at stake.

Please let us know how things are at your end and what you feel about Ms Schulze's proposal.

Looking forward to hearing from you,  
Yours sincerely,



Wolfgang Mai  
Africa Desk

cc.: Rev F.Schulze, Gossner Mission

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BROT FÜR DIE WELT · P.O.Box 10 11 42 · D-70010 Stuttgart

An die Gossner Mission  
z.Hd. Direktor D. Häcker

Fennstr. 31  
12439 BERLIN

Date 25.8.1993  
Fecha  
Data

Tel.0711/2159-0  
Ext. - 312

Betr.: Entwicklungspolitische Bildungsarbeit am Beispiel  
Zimbabwe ("Doppel-BAZ")

Lieber Herr Häcker,

Heute möchte ich Bezug nehmen auf unser Gespräch anlässlich Ihres Besuchs in meinem Büro am 14. Mai dieses Jahres sowie auf verschiedene Telefonate mit Frau Friederike Schulze und offiziell anfragen, ob die Gossner Mission bereit ist, die mit dem im Betreff genannten Projekt zusammenhängenden Aufgaben in Deutschland zu übernehmen.

Wie Sie wissen, handelt es sich dabei um eine Idee, die zwischen dem Generalsekretär des Kirchenrats von Zimbabwe (ZCC), Reverend Kuchera, und mir entwickelt wurde. Brot für die Welt hat bereits Mitte vergangenen Jahres die Mittel bewilligt, die es dem ZCC ermöglichen, eine geeignete Person für das Programm anzustellen und mit laufenden Kosten auszustatten. Wir selbst können aber nicht das Gleiche für die Gegenfigur in Deutschland tun sondern können nur als werbende Vermittler tätig werden. Ich bin dankbar, daß von der Gossner Mission positive Signale gekommen sind und hoffe sehr, daß diesen nun auch konkrete Taten folgen werden.

Um noch einmal knapp zu skizzieren, worum es geht, zitiere ich im folgenden die wesentlichen Passagen aus der Vorlage, die dem Ausschuß für Ökumenische Diakonie zur Beschußfassung diente:

"Der ZCC möchte ein neues Referat (1 Referent<in> und 1 Assistent<in>) einrichten, das sich ganz gezielt der entwicklungsorientierten Bewußtseinsbildung widmet. Es soll dabei in erster Linie in die Öffentlichkeit in Zimbabwe hineinwirken und engagierte Gruppen ansprechen, bzw. die Heranbildung neuer Gruppen fördern. Zum anderen soll eine möglichst enge Arbeitsbeziehung mit ähnlich gerichteten Aktivitäten in Deutschland hergestellt werden.

Das Projekt soll den Namen LET THE PEOPLE SPEAK tragen und zunächst einmal den Menschen an der Basis aufmerksam und mit Sympathie zuhören, und zwar sowohl in den Kirchen als auch in den Gemeinschaften, in denen die Kirchen etabliert sind. Es will diesen Gruppen die Möglichkeit geben, ihre Erfahrungen mit der Welt, ihr Verständnis von den Ursachen für Ungerechtigkeit und Marginalisierung und ihre Vorstellungen, wie Armut überwunden werden kann, zu artikulieren. Daraus folgernd will das Projekt zum Anwalt von "Was die Leute sagen" werden und Möglichkeiten zu demokratischer Partizipation schaffen. Vor allem soll eine Atmosphäre geschaffen werden, in der die Menschen ein Gefühl für ihre eigenen Fähigkeiten und Rechte bekommen und sie diese aktiv in die Entwicklung ihres Landes einbringen können. Bei der Analyse der Ursachen werden ganz automatisch die Länder des Nordens in den Blick kommen, und das Projekt soll dazu ganz bewußt auch Verbindungen an der Basis lebendig werden lassen. Daraus erhofft man sich dann Impulse bei den Partnern und deren Basis, die dort das Verständnis für die Auswirkungen von Politik und Wirtschaft auf die Entwicklung in Zimbabwe wachsen lassen und zu Anstoßen in Richtung auf mehr Gerechtigkeit für die Armen führen sollen.

In der Aufgabenbeschreibung für den Referenten heißt es u.a.:

- Unterstützung beim Aufbau von Gruppen und Gemeinschaften Armer und Marginalisierter mit dem Ziel, ihre Nöte und Schwierigkeiten, ihre Hoffnungen und Zukunftspläne zu artikulieren;
- Zusammenbringen solcher Gruppierungen zum Austausch ihrer Erfahrungen und zur Erarbeitung gemeinsamer Strategien für nachhaltige Entwicklung;
- Organisierung von Seminaren, Informationstreffen und anderer Möglichkeiten, wo solches gegenseitiges Mitteilen und gemeinsames Planen angestoßen werden kann;
- Sammeln von relevanten Informationen und Daten und geeignete Verbreitung (Dokumentationen, audiovisuelle Materialien, Vorträge);
- Stärkung der Zusammenarbeit zwischen Nord und Süd mit dem Ziel, für die marginalisierten Gemeinschaften des Südens und des Nordens verbesserte Konzepte für ihre Teilnahme am Entwicklungsprozeß zu schaffen.

Für das Element der Süd-Nord-Beziehungen ist daran gedacht, in Deutschland eine Stelle zu schaffen, auf der eine Person mit korrespondierenden Aufgaben betraut werden und als unmittelbarer Ansprechpartner für den/ die zimbawischen Referenten/in fungieren soll (Arbeitstitel: "DoppelBAZ"). Gemeinsam sollen diese beiden am Beispiel Zimbabwe versuchen, in die Tat umzusetzen, was in Teil IV der Erklärung DEN ARMEN GERECHTIGKEIT als "Folgerungen für die ökumenische Diakonie" in allgemeiner Form zum Vorsatz erhoben wird. Dort heißt es u.a.: "Grundsätzlich ist festzuhalten, daß neben der Verstärkung der sachgerechten Projektarbeit ... künftig folgende Bereiche und Problemfelder größere Aufmerksamkeit verlangen:

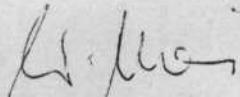
- Beteiligung der Armen an sozialen Prozessen, bei der Gestaltung und Planung von Programmen und Projekten und an politischen Entscheidungen;
- verstärktes Eintreten in den eigenen Kirchen und in der eigenen Gesellschaft für eine gerechtere Weltwirtschaftsordnung ....
- ökumenisches Lernen als Bewußtseinsbildung und Entwicklungserziehung (Development Education) und
- Wahrnehmung öffentlicher Verantwortung (Advocacy) .... "

Ein solcher "Counterpart" sollte an irgendeiner Stelle im Netzwerk der entwicklungspolitischen Bildungsarbeit angesiedelt werden. Damit ergäbe sich ein interessanter neuer Konkretisierungstyp, der von vorerherrin darauf ausgerichtet ist, in einen lebendigen Partneraustausch zu treten, und bei dem auch vom Partner erwartet wird, daß er sich an Bewußtseinsbildungarbeit bei uns beteiligt.

Soweit der Text der AöD-Vorlage. Es läge nun an der Gossner Mission, den deutschen Teil dieses Doppelprojekts mit Leben zu füllen. Ich würde mich außerordentlich freuen, wenn das bald geschehen könnte.

Mit freundlichen Grüßen

Ihr



Wolfgang Mai  
Afrika-Referat

cc.: Friederike Schulze  
Joachim Lindau



BROT FÜR DIE WELT · P.O.Box 10 11 42 · D-7000 Stuttgart 10

Diakonisches Werk  
in Schleswig-Holstein  
z.Hd. Pastor Szepan

Postfach 825  
2370 RENDSBURG

Date 30.3.1992  
Fecha  
Data

Tel.0711/2159-0  
Ext. - 312

Betr.: Projektkonkretisierung Zimbabwe

Sehr geehrter Herr Szepan,

Ich nehme Bezug auf Ihren Brief vom 9.3.92 an Dr Hahn sowie auf die Gespräche, die wir hier am Rande der Sitzung des Ausschusses für Ökumenische Diakonie mit Frau Engel geführt haben. Diese Korrespondenz über Projekte zur Konkretisierung gehört eigentlich in das Mandat meines Kollegen Hammelhle. Wir hatten am letzten Freitag eine Besprechung über diese Thematik und sind dabei übereingekommen, daß ich Ihnen unseren Vorschlag, den wir mit Frau Engel schon angesprochen haben, erläutere, weil er auf meine Anregung zurückgeht und ich mit dem inzwischen schon recht langen Vorlauf gut vertraut bin. Ich bin Afrika-Referent und für die Bearbeitung von Projekten aus dem östlichen Afrika zuständig.

In den Unterlagen für die letzte AÖD-Sitzung gab es eine Vorlage aus Zimbabwe mit der Projektbezeichnung "Entwicklungsorientierte Bewußtseinsbildung 1992-1995". Über diese Vorlage wurde nicht beraten, da sie auf Empfehlung des Geschäftsführerkollegiums der AG KED (GFK) zurückgestellt worden war. Sie wird aber voraussichtlich im Juni wieder vorgelegt und vermutlich dann auch bewilligt werden (mehrere Ausschußmitglieder haben sich schon diesmal sehr positiv dazu geäußert). Zu Ihrer Kenntnisnahme lege ich eine Kopie dieser Vorlage bei. Mein Vorschlag ist, daß das Diakonische Werk in Schleswig-Holstein dieses Projekt für seine Bildungs- und Werbearbeit für BfdW aufnimmt.

Dies ist kein konventionelles "Konkretisierungsprojekt". Welche Gründe bewegen mich dennoch zu diesem Vorschlag?

Zunächst einmal scheint es mir das einzige zu sein, das wir in unserem ganzen "Vorrat" finden können, das einen sehr großen Teil der von Ihnen aufgestellten Kriterien abdeckt. Und wo sie noch nicht vorhanden sind, lassen sie sich in der Zusammenarbeit hier und da sicher ergänzen.

Sodann gehört zu der Besonderheit dieses Projekts, daß es eng mit einem deutschen "Counterpart" zusammengebunden werden soll. Und da es Ihnen in Nordelbien ja nicht nur um eine Geldsammelaktion geht sondern Sie sich auch unmittelbar in Kontakt mit dem Partner begeben möchten und "Delegation im Gegenverkehr" beabsichtigen, könnten wir hier gleich mehrere Fliegen mit einer Klappe schlagen:

- Normalerweise ist Besuchsverkehr in den von uns unterstützten Projekten gar nicht einfach zu organisieren. In diesem Projekt aber ist er Teil des von beiden Seiten gewünschten Konzepts.
- Die von mir vorgeschlagene Benutzung des BAZ-Programms (Berater auf Zeit) hat sich aus Mandatsgründen als unrealisierbar erwiesen (dies ist übrigens der Grund für die Zurückstellung), und wir müssen nach neuen Lösungen suchen. Das Diakonische Werk in Schleswig Holstein könnte sie anbieten!
- Sie hätten dann ein Projekt, das nicht nur "an der langen Leine" begleitet und gelegentlich besucht werden kann, sondern das lebendige Verbindung in Ihre eigene Basis (und hoffentlich auch noch weiter nach Deutschland hinein) aufbauen und alle Beteiligten in einen gemeinsamen Entwicklungsprozeß miteinbeziehen kann.

Damit Sie sich eine bessere Vorstellung von dem ganzen vorgesehenen Komplex machen können, schicke ich Ihnen einige Unterlagen zu, die einerseits von unserem Partner in Zimbabwe, dem Zimbabwe Council of Churches, stammen und dort das Ergebnis mehrerer Seminare und Treffen sind, und andererseits für unser eigenes Umfeld von mir erarbeitet wurden. Ich denke, sie sprechen weitgehend für sich:

- ✓ 1. "DEVELOPMENT EDUCATION - LET THE PEOPLE SPEAK" ist im wesentlichen die Zusammenfassung dessen, was man sich in Zimbabwe von diesem Projekt erhofft. Ich habe Ihnen auf den Seiten 3 und 4 die Stellen gelb markiert, die besonders die von Ihnen angestrebten Kriterien treffen.
- ✓ 2. Zur Erläuterung auch noch die "JOB DESCRIPTION" für den "Development Education Facilitator".
- ✓ 3. "DOPPEL-BAZ", eine Diskussionsvorlage, die ich für das GFK zu dessen Sitzung am 3.3.92 gemacht habe. Hier wird die letzte Seite wohl sehr stark umgeschrieben werden müssen. Wäre es denkbar, daß das Diakonische Werk in Schleswig-Holstein entweder als Gemeinschaft den Counterpart für die Person in Zimbabwe abgibt, oder eine geeignete Person dafür einstellt (dafür wäre sicher auch ein Zuschuß vom ABP zu erreichen)?
- ✗ 4. DEN ARMEN GERECHTIGKEIT. Diese Erklärung von Brot für die Welt aus dem Jahre 1989 ist Ihnen zwar sicher bekannt. Ich füge sie bei, weil der hier gemachte Vorschlag eine Konkretisierung der wichtigsten Schlußfolgerungen dieser Erklärung versucht.

Sicher wird man auf beiden Seiten noch viel zu tun haben, um die in den Papieren umschriebenen Vorhaben realisieren zu können. In Zimbabwe wird es darum gehen, überhaupt erst einmal Gruppen zu identifizieren, die sich für solche Arbeit interessieren und engagieren lassen. Bislang denken unsere Freunde dort, glaube ich, noch sehr in Bahnen von akademischen Seminaren, zu denen man handverlesene Teilnehmer zusammenlädt. Das Auffinden von aktiven Gruppen wird vermutlich gar nicht so leicht sein. Ein erfahrener Erwachsenenbildner von hier, der Erfahrung in Gruppenarbeit hat, kann da sicher viel Hilfestellung leisten. Auf jeden Fall geht es den Freunden in Zimbabwe darum, an der Basis partizipatorische Aktivitäten einzuführen.

Bei uns müssen die Inhalte der Arbeit noch genauer definiert werden. Vor allem werden Fragen des Welthandels, des EG-Binnenmarkts, der GATT-Runde aufgenommen werden müssen: Wie sind wir darin verwickelt, und wie wirken wir damit auf die Lebensverhältnisse unserer Partner ein? Wie läßt sich das an unserer Basis über den Umweg über die Betroffenen und mit ihrer Hilfe vermitteln? Wie kann der Weg aussehen, der DEN ARMEN GERECHTIGKEIT verschafft, wie Brot für die Welt dies in seiner Erklärung anstrebt? In welcher Weisen können Gemeinden und Gruppen auf diesen Weg gebracht werden?.....

Mir ist deutlich, daß in diesem Vorschlag noch viele Unklarheiten verborgen sind und daß er erhebliche Ansprüche an Sie stellen wird. Vielleicht ist aber gerade die Möglichkeit zu aktiver Mitgestaltung ein Anreiz für Sie und Ihre Mitstreiter?

Ich würde mich jedenfalls freuen, von Ihnen zu hören, ob Sie sich für eine Aufnahme des Projekts "Entwicklungsorientierte Bewußtseinsbildung 1992-1995" in die nordelbische Bildungs- und Werbearbeit für BfdW erwärmen können. Ein baldiger Zwischenbescheid wäre für mich deshalb wichtig, weil ich Ihr Interesse bei einer Wiedervorlage für den AÖD gerne mit erwähnen würde. Und diese Wiedervorlage müßte eigentlich noch vor Ostern bearbeitet werden, da ich anschließend sehr lange auf Dienstreise abwesend sein werde.

Es wäre natürlich sehr schön, wenn Sie auch zu der Frage der anderen Hälfte des "Doppel-BAZ" schon eine (hoffentlich positive) Tendenz ankündigen könnten. Aber auch wenn das Gesamtpaket jetzt noch nicht endgültig geschnürt werden kann, muß über den Antrag aus Zimbabwe entschieden werden.

Mit freundlichen Grüßen,

Wolfgang Mai  
Afrika-Referat

cc.: J. Hammelehle

Was brother here before?

Was not - Zimbabwe?

What's that?

# Brot für die Welt

Bread for the World  
Pain pour le Monde  
Pan para el Mundo  
Pão para o Mundo  
Federal Republic of Germany  
République Fédérale d'Allemagne  
República Federal de Alemania  
República Federal da Alemanha

BROT FÜR DIE WELT · P.O.Box 10 11 42 · D-7000 Stuttgart 10

The General Secretary  
Zimbabwe Council of Churches

P.O.Box 3566  
HARARE  
ZIMBABWE

Date 29.6.1992  
Fecha  
Data

Tel.0711/2159-0  
Ext. - 312

*lue  
23.6.92*  
Few ~~the~~ copies  
sent to ZCC *Fv. F. Schulte*  
22.6.1992 *lllg Clau.*

Dear Rev. Kuchera,

Re.: P 07053 - Development Education "LET THE PEOPLE SPEAK"

At last! Our Board has spoken, and the verdict is: Approved. I am very happy to be able to send you the enclosed official documentation which I ask you to share with the staff colleagues concerned, fill in the relevant lines, and return the signed copies to us.

You can imagine that I indulged in a great sigh of relief when the final vote was taken last week. In fact, there was no opposition at all to the idea as such. But there were many questions as to the details of operation since this is quite a new type of project. You can now go ahead at your end and take the next steps.

On our side, have to continue constructing a solid base for the counterpart structure in Germany. There was quite an enthusiastic offer from a Board member from the former East Germany to find a group there who would be willing to become the operational partner in this endeavour. I am now waiting to hear from her, and we shall keep you informed on any new development. To me it makes a lot of sense to have people from East Germany involved since they themselves are experiencing something like a neo-colonialist domination by the overpowering West with many aspects of ESAP! So they may very well be sensitive and understanding partners for you. At the same time they should establish close relationships with some groups here at our truly capitalist side, and I have already approached two groups who have shown great interest in such kind of cooperation.

With all this I hope that things can now get into full swing and we can jointly develop a new and interesting type of development education programme. I am quite excited!

Office/Bureau/  
Oficina/Escritório  
Diakonisches Werk der EKD  
Brot für die Welt  
Staffenbergstraße 76  
D-7000 Stuttgart 1

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TELEX 723 557 ddws-d  
FAX 0711/21 59-288

The figure that has finally be approved is calculated mostly on the budget contained in your document of 10.10.1991, and the discussion we had in Harare at that time. However, I had to make some small adjustments, which I will explain and then give you the total table:

1. In order to be safe against further devaluation steps, our Board agreed to an approval in German Marks (DEM) rather than local currency. The exchange rate: DEM 1,-- = ZWD 3,-- which was the figure at the time of our meeting in October, 1991.
2. Your annual increases were bigger than what we could agree to. We have allowed the following increases from year to year: 12% for personnel costs, 10% for all other items.
3. You had not included travel costs for international journeys, and I have added these according to the following basic formula for the first year:  
- national and regional Z\$ 17.880,-- (as per your budget)  
- international 44.120,--  
62.000,--  
=====

This then is the complete table that is the basis of our approval. Please consider this as earmarking and let us know if you wish to change certain items:

(figures in Z\$)	<u>1992/93</u>	<u>1993/94</u>	<u>1994/95</u>
Personnel costs	93.500,--	104.720,--	117.286,--
Administr. (incl.audit)	23.000,--	25.300,--	27.830,--
Printing + stationary	23.000,--	25.300,--	27.830,--
Vehicle purchase	121.000,--	--	--
Equipment	30.000,--	15.000,--	5.000,--
Vehicle expenses	6.200,--	6.820,--	7.500,--
Programme costs	127.125,--	139.837,--	153.820,--
Travel costs	62.000,--	68.200,--	75.000,--
Contingencies 10%	48.582,--	38.517,--	41.426,--
	534.407,--	423.694,--	455.692,--

Total 1992 - 1995: Z\$ 1.413.793,--  
DEM 471.300,-- (exch. DEM 1,-- = ZWD 3,--)

I now hope that you will find a suitable person to start the programme and am looking forward to continuing good cooperation.

Best wishes and cordial greetings,  
Yours sincerely,

  
Wolfgang Mai  
Africa Desk

# Brot für die Welt

Bread for the World  
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Pan para el Mundo  
Pão para o Mundo  
Federal Republic of Germany  
République Fédérale d'Allemagne  
República Federal de Alemania  
República Federal da Alemanha

BROT FÜR DIE WELT · P.O.Box 10 11 42 · D-7000 Stuttgart 10

18 JAN 1990

The General Secretary  
Zimbabwe Christian Council

Date 6.1.1990  
Fecha  
Data

P.O.Box 3566  
HARARE ZIMBABWE

Tel.0711/2159-0  
Ext. - 312

Dear Rev.Kuchera,

Re.: Proposal for Development Education

As this is my first communication with you in the new year and the new decade, let me begin by expressing my best wishes for all your work and my hope for continued good cooperation. From my side I promise to do what is possible, knowing that that can never be as much as we would all wish. We ask God to bless it all.

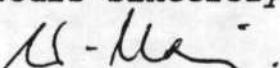
Please find enclosed a draft proposal for a concrete step towards starting a joint development education programme. We discussed this when I travelled through Zimbabwe in early November, and I promised to draw up something. Here it is.

The proposal will need a lot of discussion at both ends. Many people here have reacted basically positively and agreed that we "must start somewhere". But many details are still to be worked out, for one thing the exact position in the lines of command for this person. ~~He/she will obviously not be part of the Projects Department.~~

At your end some more thought will have to go into the details of the job description. I left that a little vague on purpose in order not to prejudice anything.

I very much hope that in spite of so many other commitments you will be able to give this paper some attention and let me have your reaction before too long so that the next steps can be taken.

Greetings all around,  
Yours sincerely,

  
Wolfgang Mai  
Africa Desk

cc.: G.Hlatshwayo

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DRAFT

DEVELOPMENT EDUCATION - A South-North Programme

This proposal is written following several discussions with the executive of the Zimbabwe Christian Council and aims at summarising what has evolved over the last two or three years. It is based on the assumption that development is a process of liberation from injustice and that this issue concerns the people in the North as much as those in the South. It has become patently clear that the transfer of a few material and human resources from the North to the South (usually justified with a number of humanitarian and often paternalistic reasons) has not been able to stop the rapid polarisation between the growing number of the poor, who are getting poorer, and the rich who are ever getting richer.

The proposal further assumes that it is the people themselves who need to fight for their own liberation and for the achievement of justice. In order to do that they do not need water pumps or health clinics or improved seeds as much as they need a new appreciation of their own power and their own potential and resources.

The Zimbabwe Council of Churches has for some time now run an important programme called TRAINING FOR TRANSFORMATION, and this is described by its Coordinator, Godwin Hlatshwayo, as a process that aims at "critical thinking and questioning, transparency, delegation, risk taking, and mutual correction of mistakes made". And he continues to say that in order to achieve the required transformation "we need Development Education that is people oriented. A process that people are involved as their own liberators". (Quoted from his paper given to Heads of Denominations Summit, October 29 to November 3, 1989)

Seen in this perspective, Development Education appears not as a new type of technical training but clearly as a force that helps people to discover the root causes of injustice and underdevelopment and to become aware of their own strength and political power. "It is the empowerment of people out of their own resources which constitutes the fundamental value of community-based development planning and is the basis of development in its deepest sense" (Bishop Henry Okullu, CHURCH AND STATE, Nairobi 1984, p.109).

Development Education is however equally important for those who are part of the Northern structures and who are helping to stabilise the unjust system and even benefitting from it. They will have to be made aware of their oppressive and exploitative role in the global power game, and they must learn that giving a few morsels from their wealth is certainly not enough but that they, too, must be transformed if they wish to support genuine development and not a retention of the status quo. It therefore follows: Development Education is a global task that must aim at both the poor and the rich.

This concept has been discussed in numerous seminars, workshops and conferences, and it appears in many theoretical documents. We believe that it is now high time to take some practical steps in order to do something rather than talk about the issue. All the

more so since Bread for the World has in its latest statement "Justice for the Poor" in March 1989 made it very clear that it sees it as part of its mandate to "bring the call for a more just world economic order to the forefront in our churches and in society".

#### TEAM OF DEVELOPMENT EDUCATORS

*E: Lewis  
G: down  
& N*

The proposal is made that as a beginning two persons - a Southerner and a Northerner - should be teamed together and experiment with some very practical components of what a wider Development Education Programme might one day become. Each of them will be based in their own home region, i.e. Zimbabwe and Germany respectively, but they should be given a liberal travel fund that would allow them to visit each other's regions frequently and to work together on the topics and approaches that appear relevant and feasible in their respective areas.

The most important aspect to be kept in mind will be the inter-relationship between North and South and how they affect each other. In this particular case we are not suggesting any academic research or studies on political, economic or social issues but a very pragmatic approach based on a broad involvement of many people. The two Development Educators ("DEs") shall act as interpreters of the people of their own region to those of the other and try to bring about deeper understanding of the problems and broader participation in the whole struggle for development. In other words, Development Education in Germany shall receive much more direct inputs from Africa, both in terms of more information on African problems and of African perception of Northern involvement on that Continent; and Development Education in East Africa will similarly be influenced by a better understanding of the prevailing conditions and forces in Europe. In particular, we can expect important contributions to the whole concept of **ADVOCACY** which so easily can become a very paternalistic exercise unless it is related very closely to our partners and carefully liaised with them.

The terms of reference and job descriptions for the two DEs are suggested as follows:

#### The German Development Educator

**The general aim in Germany:** Bring relevant African topics into the Development Education work in this country and make it generally more lively and effective.

This could mean in particular:

- Building up of a network of existing development organisations and groups that pursue conscientisation and awareness building - i.e. Development Education;
- Qualifying the information and education work in Germany by improving the flow of relevant information from Africa; special attention should be given to projects and programmes supported by Bread for the World;
- Organisational assistance for the visits and information trips of the African DE to Germany;

- Support of visits of other African guests to congregations, action groups, etc. in Germany, where they will contribute towards a process of Development Education;
- Participation in the evolution of new contents and methods of Development Education;
- Clarification of the precise nature of the "political mandate" of Bread for the World, e.g. through qualifying the contents of "advocacy";
- Working out of criteria for the assessment of project proposals that are likely to enhance Development Education;
- Liaising continuously with the project desks of Bread for the World in order to ensure close linkage between Development Education and project support.

General aims in Africa: Enliven the dialogue with our partners about all questions of Development Education in order to contribute to a mutually acceptable and meaningful concept.

This could mean in particular:

- Collection of information which is relevant to Development Education in Germany;
- Participation in discussions aiming at working out relevant methods and contents of Development Education in Africa by contributing information from Germany;
- Support of and participation in Development Education seminars;
- Support of the South-South exchange on this issue;
- Assistance and advice in the working out of project applications that will enhance Development Education.

#### The African Development Educator:

Generally speaking, this person will follow more or less the same activities as the German DE - only the other way round and certainly with different perspectives, yet finally with the same goals. That means:

In Africa: Bring relevant information from the North in order to make Development Education work in Africa more relevant and specific, and coordinate the various efforts in the region in order to make them more effective.

In Germany: Contribute African topics to Development Education and help qualify the concept and contents of Development Education and Advocacy.

More specific items of the job description should be worked out at the African end in line with those of the German counterpart.

#### INTERRELATIONS BETWEEN NORTH AND SOUTH:

The question may be asked: Why such a twinning programme? What is Development Education in Africa, where the issue is to encourage the poorest of the poor to responsible participation in community oriented activities, to do with Development Education in Europe, where primarily the awareness of our own power and its misuse has to be created? Are these not two completely different approaches? No, they are the two sides of the same coin!

It is quite obvious that we must learn on both sides to listen more closely to one another. This, too, is an important aspect of Development Education, since there can be no doubt that one cause for "underdevelopment" is the fact that too many groups are talking at cross purposes, that all sides are cultivating their own prejudices and that no readiness exists to question one's own standards. Correspondingly, there would be little sense in aiming at changes through Development Education in the North, the results of which would affect our partners, but not to have consulted these partners beforehand.

Obviously, two persons will not be able to cover the whole field. But they can make a start by identifying what is already done here and there, encouraging and coordinating related efforts, and hopefully jointly become the nucleus of a growing network.

#### PRACTICAL ORGANISATION:

GM.   
Berlin It is proposed that the Northerner will be an employee of Bread for the World and stationed in Stuttgart, whereas the Southerner shall be linked to the Personnel Planning & Human Resource Development Centre of the Zimbabwe Christian Council.

Bread for the World will ask its Board for the necessary funds to finance the whole programme for a period of three years. Should an evaluation of the work then recommend a continuation, African contributions towards the financing will have to be considered.

Stuttgart, 11.12.1989

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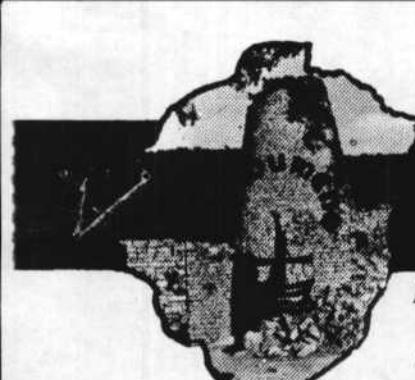
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1654 mit Ösen  
Made in Germany







# ZIMBABWE COUNCIL OF CHURCHES

## PERSONNEL PLANNING AND HUMAN RESOURCES DEVELOPMENT PROGRAMME

**2** HRE: 52122/53073

GRAMS: OIKOUMENE

TELEX: 26243 OIK ZW

PROGRAMME CO-ORDINATOR

FAX: 573073

ECUMENICAL RESOURCE AND  
TRAINING CENTRE  
27 ST PATRICKS RD.  
PO BOX H 133  
HATFIELD  
HARARE

### EMBER DENOMINATIONS

AFRICAN METHODIST CHURCH

AFRICAN METHODIST EPISCOPAL

ANGLICAN DIOCESE OF HARARE

ANGLICAN DIOCESE OF LUNDI

ANGLICAN DIOCESE OF MATABARELAND

ANGLICAN DIOCESE OF MANICALAND

CHRISTIAN MARCHING CHURCH

CHURCH OF CHRIST IN ZIMBABWE

EVANGELICAL LUTHERAN CHURCH

INDEPENDENT AFRICAN CHURCH

METHODIST CHURCH IN ZIMBABWE

THE CHURCH OF CHRIST IN ZIMBABWE

REFORMED CHURCH IN ZIMBABWE

PROTESTANT CHURCH

UNITED CONGREGATIONAL CHURCH (SA)

UNITED METHODIST CHURCH

ZIMBABWE ASSEMBLIES OF GOD AFRICA

ZIWEZANO CHURCH

DUTCH REFORMED CHURCH

C.C.A.P.

SALVATION ARMY

### ASSOCIATE MEMBERS

BIBLE SOCIETY IN ZIMBABWE

ZIMBABWE YAMAKEREKE AVATEMA

STUDENT CHRISTIAN MOVEMENT

Y.M.C.A.

Y.W.C.A.

ZIMBABWE WOMENS BUREAU

ECUMENICAL ARTS ASSOCIATION

UNITED THEOLOGICAL COLLEGE

LIVELINE INTERNATIONAL

### OTHER DEPARTMENTS

GENERAL SECRETARIAT

WOMAN'S TRAINING AND

DEVELOPMENT PROGRAMME

PROJECT DEVELOPMENT AND RESEARCH

CO-ORDINATION

YOUTH AND EDUCATION DEPARTMENT

ECUMENICAL UNIVERSITY CHAPLAINCY

URBAN AND RURAL MISSION

YOUTH SECRETARIAT

COMMUNICATIONS DEPARTMENT

Wilhen Clasen  
Bread For The World  
P O Box 101142  
D-700 10 Stuttgart  
GERMANY

Dear Wilhen Clasen

RE: A THREE WEEK PROGRAMME REPORT ON DEVELOPMENT  
EDUCATION (LET THE PEOPLE SPEAK)

I write to inform you that Friederike Schulze  
Mrs R De Haas and Dr J Kunze visited Zimbabwe  
as from 29th August to 19th September 1994.

The purpose of their visit was to see the Pilot  
Projects on Development Education. Their trip  
was quite educative and fruitfull on both sides.

Sincere greetings.

*Langton Kuveya*  
Langton Kuveya  
DEVELOPMENT EDUCATION OFFICER

CC. The General Secretary, ZCC  
The Director ZCC Training Centre  
Rev Friederike Schulze, Gossner Mission  
Mr H Hess  
Dr Mai

HEADQUARTERS: 128 MBUYA NEHANDA STREET  
PO BOX 3566  
HARARE

**2** 791208/790100  
TELEX: 26243 OIK ZW

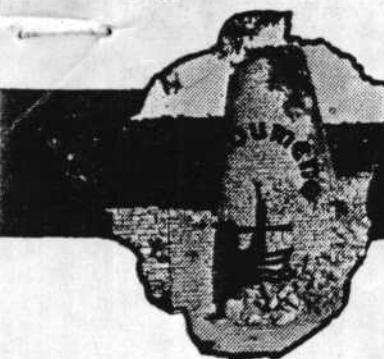
General Secretary

Assistant General Secretary

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# ZIMBABWE COUNCIL OF CHURCHES

## PERSONNEL PLANNING AND HUMAN RESOURCES DEVELOPMENT PROGRAMME



HRE: 52122/53073  
GRAMS: OIKOUMENE  
TELEX: 26243 OIK ZW

### PROGRAMME CO-ORDINATOR

ECUMENICAL RESOURCE AND  
TRAINING CENTRE  
27 ST PATRICKS RD.  
PO BOX H 133  
HATFIELD  
HARARE

14 January 1994

Ref: LK/94/jm

Wilhelm Clasen  
Financial Secretary, Africa  
Bread For The World  
Staffenbergstrasse 76  
D 70184  
STUTTGART

Dear Mr Clasen

RE: DEVELOPMENT EDUCATION HALF-YEAR REPORT JULY-DECEMBER 1993

### DEVELOPMENT EDUCATOR - KUVEYA LANGTON - ZIMBABWE

I am very pleased to inform you that I was appointed Development Educator - Zimbabwe By Zimbabwe Council of Churches. I believe God is going to enable me implement Development Education Programmes effectively and efficiently.

...Enclosed is a half - year report on Development Education which covers a period from the beginning of July to end of December 1993.

### OTHER DEPARTMENTS

GENERAL SECRETARIAT  
WOMAN'S TRAINING AND DEVELOPMENT PROGRAMME  
PROJECT DEVELOPMENT AND RESEARCH  
CO-ORDINATION  
YOUTH AND EDUCATION DEPARTMENT  
ECUMENICAL UNIVERSITY CHAPLAINCY  
URBAN AND RURAL MISSION  
YOUTH SECRETARIAT  
COMMUNICATIONS DEPARTMENT

HEADQUARTERS: 128 MBUYA NEHANDA STREET  
PO BOX 3566  
HARARE



791208/790100  
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## DEVELOPMENT EDUCATION REPORT FOR JULY TO DECEMBER 1993

### INTRODUCTION

#### APPOINTMENT

I was appointed by the Zimbabwe Council of Churches as Development Educator to help establish, maintain and facilitate a Development Education office within The Zimbabwe Council of Churches - Personnel Planning and Human Resources Department Programme.

The main purpose of the above mentioned office is to strengthen awareness building initiatives of grassroot communities in Zimbabwe within the framework of the co-operation between Zimbabwe Council of Churches and Bread For The World.

#### ORIENTATION

Immediately after my appointment, I was attached to Ecumenical Human Resources Training Department. The Ecumenical Resource and Training Centre believes in wholistic development strategies that recognize the potential in the grassroot people who must be empowered to be their own liberators. This was a very helpful starting point for me because in Development Education we are trying to assist marginalised communities become architects of their own development philosophies and strategies.

#### LEARNING FOR TRANSFORMATION COURSE

During this orientation period I also went through Learning For Transformation Course. This course is a basic for Development Education. Learning For Transformation is a process that aims at critical thinking and questioning, planning and implementing own programmes. Through this course I learnt that the best Development Education Programme should be that which fosters self-discovery, self-animation and self-actualisation.

During the Learning For Transformation course I had an opportunity to visit some projects throughout Zimbabwe. The projects visits experience gave me the idea of how people should plan, manage and evaluate their projects.

#### FACILITATOR

Still during the orientation period I became one of the facilitators. I facilitated during Project Planning, Management and Evaluation Course. I learnt quite a lot about methods, approaches and techniques of facilitation.

This period of facilitation was quite helpful to me as Development Educator because the course on Project Planning, Management and Evaluation seeks to enable people to:-

- (a) identify and articulate community problems as the community perceives them.
- (b) perform feasibility studies, appreciate and finally select projects in relation to needs and available resources taking into account the community's ability and limitations.



- (c) prepare and formulate projects and programmes.
- (d) implement, monitor and evaluate projects and programmes.

The facilitation of this course gave me broad background of Development Education because in Development Education we encourage community members to identify and solve their problems as it is done in Project Planning, Management and Evaluation Course.

#### AFTER ORIENTATION

After going through this intensive and comprehensive orientation I felt very armed to start Development Education Programme.

#### MEETING WITH FRIEDERIKE SCHULZE

Fortunately, before I even started Development Education Programme, Friederike Schulze from Gossner Mission visited us. I was with her as from 25 to 27 November 1993.

Friederike and I had very fruitful and educative discussions on Development Education.

Highlights of what we discussed is shown on Annex I which is attached to this report.

#### DEVELOPMENT

Before I started Development Education Programme I tried to find out more about the aspects of Development which are applicable to Zimbabwean communities.

I started with what Development is in the context of Zimbabwe and some observations which I made on Development in general.

The concept of development is not a very easy one to define. This is because it can be seen from very different perspectives and angle, depending on who is looking at it.

The economic planner, the sociologist, the political scientist, the psychologist or the theologian each tends to see development from the angle of his/her particular discipline.

This means that development is a multi-faceted concept which should be inspired by a common denominator, and this in the final analysis is the beneficiary of development namely the human person.

#### WHY DO MARGINALISED COMMUNITIES NEED DEVELOPMENT?

If things go wrong on the political front, the picture is no better on socio-economic front.

As a result of inappropriate or not well thought out development plans, poor planning, mismanagement, structural weaknesses, corruptions and other factors both internal and external, the economy stagnating or regressing and glaring inqualities begin to be perceived between the educated, well-fed and previledged minority elite living in the urban areas on the one hand and



the illiterate, malnourished majority living in the rural areas on the other.

Such a situation may arise because people are deprived of their right to contribute to discussions concerning their well-being. Those in authority take it upon themselves to think and plan for the people instead with them. The result can be that development objectives are set and plans carried out without the participation of those who were the expected beneficiaries. These objectives remain largely unrealised.

Development Education is now called for to change the situation.

#### BASIC NEEDS APPROACH MODEL TO DEVELOPMENT EDUCATION

I shall use the 'BASIC NEEDS' MODEL when introducing Development Education in order to redress social imbalances in favour of the more deprived sections of the society especially in the rural areas and marginalised sections of urban areas.

This means both a fairer distribution of welfare and other social amenities and the setting up of social and political structures that can enable the people to participate actively and meaningfully in the planning of development projects and the taking of decisions that affect their well-being.

This 'basic needs' approach to development shall be erected on three pillars namely; basic needs, self-reliance and participation.

#### HOW I SHALL ESTABLISH THE DEVELOPMENT PROCESS

The development process is easy to establish when we try to delineate the various aspects and stages of development and to answer certain basics such as:-

- (a) What will be the nature of development?
- (b) Who should be the beneficiary of development?
- (c) And what social and cultural cost are people prepared to pay for development?

One thing I know for sure is that, people cannot be developed, they only develop themselves. People develop themselves by:-

- (1) What they do
- (2) Making their full participation - as equals in the life of the community they live in.
- (3) Participating in the subsequent decision.
- (4) Joining in free discussion on a new venture.

People cannot develop if they are herded like animals into a new venture.

Development of people can only be effected by the people themselves.



I shall make sure that there is active involvement and participation by the people at all stages of the development education programmes. I shall be encouraging popular participation because it is a fundamental right of the people to fully and actively participate in the determination of the decisions which affect their lives at all levels and at all times.

#### DRAFT PLAN AND PLAN OF ACTION

I drew a draft plan and a plan of action which I think are relevant and applicable to marginalised and communities in Zimbabwe.

The draft plan and plan of action are shown on Annex 2 which is attached to this report.

#### BENEFICIARIES' PARTICIPATION

I think this plan is going to work out well because there shall be room for beneficiaries' participation in Development Education programmes.

Participation in decision making particularly these days is seen as an indispensable element of all genuine approaches to integral human development.

This plan is going to work out well because I shall be guided by some questions such as:-

- (1) What kind of development?
- (2) Who should be the true beneficiaries of development?
- (3) Development at what social and human cost?

I am sure that this plan is going to work out well because the first stage is to make a follow up of Learning For Transformation graduates to see how they are working with the community members. At the same time I shall also interact with community members in their groups or as individuals, listening to their problems.

#### COMMUNITY PROFILE

Community profile is information about the community and its members.

I shall get this information by visiting people in their communities.

This information will help me as a Development Educator to know how to use necessary and acceptable approaches when introducing Development Education Programmes to communities.

#### PLAN OF ACTION

I started to implement my plan by visiting Learning For Transformation graduates and communities in Binga District as from 11th to 17th December 1993.



A full report of this visit is shown on Annex 3 which is attached to this report.

VEHICLE

At present I am using the vehicle which belongs to the Training Department but the Director of the Training Department is in the process of acquiring a vehicle specifically for Development Education Programme. I am hoping that the vehicle is going to be available very soon.

CONCLUSION

Development Education could be a very important and useful tool to people's lives if it is introduced in a way that it could be understood and accepted.

In order to have successful Development Education Programmes, a conducive environment must be created and structures put in place that will enable the people to become masters of their own destiny by taking an active part in their own development.

In order to achieve the required transformation we need Development Education which is people-centred, a process that people are involved as their own liberators.

It is the empowerment of people out of their own resources which constitutes the fundamental value of community based development and is the best development in its deepest sense.

Development Education should be intended to help people think through their ideas and how they can put them to practice themselves without outside force.

I believe God shall be my guide throughout my work.

Yours faithfully

Kuveya Langton  
DEVELOPMENT EDUCATOR - ZIMBABWE

Copies for information

Rev M C Kuchera  
Mrs B Tanyongana  
Dr W Mai  
Frederike Schelze - Gossner Mission



ANNEX I

DEVELOPMENT EDUCATION DISCUSSION/MEETING

25, 26 AND 27 NOVEMBER 1993

VENUE: HARARE - ZIMBABWE

PRESENT

1. Development Educator - Friederike Schulze - GERMANY
2. Development Educator - Langton Kuveya - ZIMBABWE

THE PURPOSE OF THE MEETING

- (a) Sharing ideas on what Development Education means, in Zimbabwe and in Germany.
- (b) How to go about Development Education Programmes.

GUIDELINES

The following were discussed and agreed as guidelines to Development Education:

1. Development Education is a process which liberates people from injustice and underdevelopment and is also a continuous process which shifts to answer the current needs of the community members as they spell them out.
2. Development Education must begin with people's attitudes towards "development" and their aspirations for "improvement".
3. People should liberate themselves from problems which confront them.
4. Development Education should help people to:
  - (a) Discover root causes of their problems.
  - (b) Have means to solve these problems.
5. Zimbabwe Council of Churches and Bread for the World seek to facilitate the implementation of practicable and realistic development strategies determined and implemented by the people themselves in their own capacities.
6. Development Education is not intended as a fund or project raising instrument. But is intended to help people think through their ideas and how they can put them into practice themselves without outside help.
7. Development Education appears not as a new type of technical training but clearly as a force that helps people to discover the root causes of injustice and underdevelopment and become aware of their own strength and potential power.



8. Development Education must be based on needs - based programmes.
9. Development Education should be that which fosters self-discovery, self-animation and self actualisation.
10. It is the empowerment of people out of their own resources which constitutes the fundamental value of development Education and is the basic for development.
11. Participation in decision-making particularly today is seen as an indispensable element of all genuine approaches to integral human development.

To assist us as Development Educators the following questions were drawn as a way of trying to achieve the objectives of the above mentioned guidelines.

1. What are the former Learning for Transformation participants doing in the communities?
2. What are the problems which are faced by community members?
3. Do the community members know the root causes of their problems?
4. How are the community members solving their problems?
5. What are they lacking in solving their problems?
6. How are the community members organised?
7. What are the attitudes and reactions of the community members towards their problems?
8. Which resources are available in the community members' localities?
9. What are their future plans in order to solve their problems?
10. Which Development Education projects are suitable for the community members to become self-reliant?

#### CONCLUSION

Development Educator - Zimbabwe was requested to structure a draft plan which shows how and when Development Education is going to take off the ground and send periodical reports through the Director of the Department to Development Educator Germany.

Compiled by  
Langton Kuveya  
DEVELOPMENT EDUCATOR - ZIMBABWE



Z I M B A B W E      C O U N C I L      O F      C H U R C H E S

Ecumenical Human Resources And  
Leadership Development Programme  
P O Box H 133  
Hatfield  
HARARE

TEL: 52122/53073

REF: LK/93/jm

DEVELOPMENT EDUCATION

DEVELOPMENT EDUCATOR - KUVEYA L

Development Education is a continuous process, shifting to answer the current needs of the community members as they spell them out. The Development Educator should introduce needs-based development education programmes in the communities.

One of the main objectives is to create an enabling environment for the marginalised communities to learn through discussing, doing, seeing, experiencing, exchanging, sharing, comparing, reacting, judging, evaluating and assessing.

Firstly it is very important to have adequate community profile before Development Education takes place. This information will help me as Development Educator to provide a fruitful development education.

The first people to involve in Development Education are the former Learning for Transformation participants, local leaders and decision makers.

It is very important that the local leaders approve the idea of Development Education and that they are involved in planning and setting up the programmes.

I shall need the local leaders' approval:-

- a) To ensure Development Education will succeed.
- b) To give support to me as Development Educator.
- c) To motivate community members to be involved in Development Education.

If local leaders are not involved from the beginning, they will not give their support nor help to solve problems when they arise.

The success of Development Education depends mainly on the support and participation of community members using their skills and knowledge.

PLAN OF ACTION

Visiting former Learning For Transformation participants, local leaders and some groups in the area.

During my study I shall be guided by the following questions:-



1. What are the former Learning For Transformation participants doing in the communities?
2. What are the problems which are faced by community members?
3. Do the community members know the root causes of their problems?
4. How are the community members solving their problems?
5. What are they lacking in solving their problems?
6. How are the community members organised?
7. What are the attitudes and reactions of the community members towards their problems?
8. Which resources are available in community members' localities?
9. What are their future plans in order to solve their problems?
10. Which Development Education projects are suitable for the community members to become self-reliant?

DRAFT PLAN

<u>DATE</u>	<u>AREA</u>
11 - 17 Dec 1993	BINGA (MATEBELELAND NORTH)
10 - 15 Jan 1994	MATEBELELAND SOUTH
24 - 29 Jan 1994	MANICALAND
07 - 12 Feb 1994	MIDLANDS
21 - 26 Feb 1994	MASVINGO

<u>DATE</u>	<u>ACTIVITIES</u>
<u>MARCH 1994</u>	<u>PILOT PROJECT</u>
7 - 12	<ol style="list-style-type: none"><li>1. Pilot project on self-reliance</li><li>2. Feasibility studies</li><li>3. Analysing people's needs</li><li>4. Discussing local problems and their root causes.</li></ol>
21 - 28	<ol style="list-style-type: none"><li>1. Possible and acceptable project on problem solving begins.</li><li>2. Needs - based Development Education begins starting with leaders and then with all those involved.</li></ol>



<u>DATE</u>	<u>ACTIVITIES</u>
<u>APRIL 1994</u>	<u>FIRST FOLLOW UP - PROJECT 1</u>
12 - 16	1. Formative Evaluation 2. Analysis of problems which project holders meet.
25 - 30	1. Retraining of project holders as a corrective measure. 2. Leave project 1 for a while to give project holder's chance to develop on their own.
<u>MAY 1994</u>	<u>PILOT PROJECT 2</u>
9 - 14	1. Feasibility studies 2. Brain storming on people's needs 3. Prioritisation of needs 4. Identifying possible and acceptable project.
23 - 28	1. Needs - based development education programmes begin starting with leaders and then with those involved in project making.
<u>JUNE 1994</u>	<u>FIRST FOLLOW-UP PROJECT 2</u>
6 - 11	1. Formative evaluation 2. Analysing problems which project holders meet.
20 - 25	1. Retraining of project holders as a corrective measure to solve present problems.
<u>JULY 1994</u>	<u>SECOND FOLLOW-UP PROJECT 1</u>
11 - 16	1. Further formative evaluation 2. Discussing failures and successes of the project.
25 - 30	1. Further training 2. Projects visits - seeing how other nearby projects are doing. 3. Discussing problems experienced by project holders.
<u>AUGUST 1994</u>	<u>SECOND FOLLOW-UP PROJECT 2</u>
8 - 13	1. Further formative evaluation 2. Discussing failures and successes of the project.
22 - 27	1. Further training 2. Projects visits to projects which are in the locality.



<u>DATE</u>	<u>ACTIVITIES</u>
<u>SEPTEMBER 1994</u>	<u>PROJECT 3</u>
12 - 17	1. If project 1 and 2 are making progress, then project 3 could be started. 2. Feasibility studies. 3. Identifying people's needs. 4. Prioritising people's needs.
26 - 30	1. Needs - based Development Education programmes begin, starting with leaders then with everybody else.
<u>OCTOBER 1994</u>	<u>THIRD FOLLOW-UP PROJECT 1</u>
10 - 15	1. Summative evaluation 2. Suggestions from project holders 3. Suggestions from Development Educator.
24 - 29	<u>THIRD FOLLOW-UP PROJECT 2</u> 1. Formative Evaluation 2. Training project holders as corrective measures.
<u>NOVEMBER/DECEMBER 1994</u>	
1. Writing annual reports 2. Proposals to the Director 3. Summative general evaluation 4. Draft plan for 1995 5. Visiting some projects.	



ZIMBABWE COUNCIL OF CHURCHES

ECUMENICAL HUMAN RESOURCES AND LEADERSHIP DEVELOPMENT PROGRAMME

REPORT ON DEVELOPMENT EDUCATION VISIT

TO BINGA DISTRICT

FROM 11 - 17 DECEMBER 1993

COMPILED BY

L KUVEYA



## INTRODUCTION

Binga is one of the least developed and most remote districts in the northwest of the country. The nearest city from Binga is Bulawayo which is about 500km away.

The purpose of this visit was to find out how Development Education could be introduced in Binga District.

One of the main reasons or objectives of the visit to Binga District was to create an enabling environment for the marginalised communities to learn through discussing, doing, seeing, sharing, experiencing, exchanging, comparing, reacting, judging, evaluating and assessing.

Another reason of this visit was to find out how former Learning For Transformation participants are working with the community members.

People who were involved in Development Education during this visit were as follows:-

Former Learning For Transformation participants drawn from:

- a) Binga Development Association (BIDA)
- b) Zimbabwe Farmers Union (ZFU)
- c) Kulima Mbubumi Training Centre (KMTC)
- d) And local leaders

## THE PROCEDURE OF THE VISIT

This visit went as follows:

### A. MEETING

A meeting with former LFT Participants was held.

During this meeting I tried to explain and spell out the meaning of Development Education to these participants. I wanted these community officer to understand what Development Education means before we introduce it to community members.

The following were some of the Key points which were highlighted and emphasised during this meeting:-

- a) That Development Education must begin with people's attitudes towards "development" and their aspirations for "improvement"



- b) That people should liberate themselves from problems which confront them.
- c) That Development Education should help people to:-
  - i) Discover root causes of their problems
  - ii) Have means to solve these problems.
- d) That Development Education appears not as a new type of technical training but clearly as a force that helps people to discover the root causes of injustice and underdevelopment and become aware of their own strengths and potential power.
- e) The Development Education is not intended as a fund raising instrument. But is intended to help people think through their ideas and how they can put them into practice themselves without outside help.
- f) That Development Education should be that which fosters self-discovery, self-animation and self-actualisation.

After discussing Development Education theoretically we then went out into communities to see how Development Education could be discussed practically.

#### SECOND STAGE

#### B. VISITS

We went out into the communities visiting project holders and non-project holders. Project holders and non-project holders were given an opportunity to say out the causes of their problems and how they were solving them.

#### PROBLEMS GIVEN BY PROJECT HOLDERS

- 1. Lack of reliable transport
- 2. Lack of finance
- 3. Lack of knowledge in project planning, project management and project evaluation.
- 4. Lack of cooperation
- 5. Lack of knowledgeable leaders
- 6. Lack of viable markets
- 7. Lack of communication eg far away from post offices, and far away from telephones.
- 8. No one is giving us necessary training.

#### SOLUTIONS

- 1. Seeking for training on planning, management and evaluating skills.
- 2. Writing to donors requesting for assistance
- 3. Paying our own contributions.
- 4. Seeking markets before the start of the projects .
- 5. Discussing causes of the problems.
- 6. Discussing ways of solving the problems.
- 7. Requesting for more buses and lorries to carry project holders' products.



### PROBLEMS OF NON PROJECT HOLDERS

1. Unemployment
2. Shortage of grazing area
3. Lack of clean water
4. Lack of adequate transport - there are very few buses in the area.
5. Poor communication - very few buses, no telephones, far away from post offices.
  
6. Problem of health centres - clinics and hospitals are very far.
7. Problems of wild animals - wild animals are destroying people's crops, killing their animals and people.
8. Problem of illiteracy - Many people in Binga District can not read nor write.
9. Tilling land with hoes - many people do not have cattle and there are no tractors in the area.

### SOLUTIONS

1. Creating income generating projects in order to solve unemployment problem
2. Resettle people in new areas so that they can have enough grazing area.
3. Sink deep wells in order to have clean water.
4. Requesting bus operators for more buses in the area
5. Requesting for clinics in the area
6. Kill wild animals near the communities
7. Introduce Adult Education to reduce illiteracy in the area.

### PROPOSALS

At the end of the visit, the group met and made the following proposals:-

- a) That Development Education should be introduced in communities
- b) That project holders and non-project holders should understand the concept of Development Education and be involved in planning and setting up the programmes
- c) That local leaders and decision - makers be involved in Development Education so that they can influence the community members
- d) That Development Education must be based on people's needs.
- e) That community members be encouraged to use local available resources.



#### LEARNING FOR TRANSFORMATION GRADUATES

The Learning For Transformation graduates expressed that they gained quite a lot from the Learning For Transformation Course.

#### BEFORE LEARNING FOR TRANSFORMATION COURSE

The graduates expressed that before they went through the Learning For Transformation course they used to think that they had all the answers for the people and could plan for the people on how to solve their problems. The graduates thought that they were developing the community members.

#### AFTER LEARNING FOR TRANSFORMATION COURSE

It was pleasing to note that graduates are now having different views on how to deal with community members from what they used to do before going through Learning For Transformation Course.

Now they do not tell or teach community members about the problems but facilitate where they can. Now they let people identify their needs and find ways of solving their problems.

Most of the graduates now believe that it is the people themselves who need to fight for their liberation and for the achievement of their goals.

#### CONCLUSION

This visit was a fruitful one. There were some indications that Development Education Programme can take off the ground positively.

The community officers clearly understood the concept of Development Education and were very willing to introduce it to community members.

I shall be working hand in hand with community officers in introducing Development Education in the communities.

#### ANNEX 3

The graduates who participated during this visit, their names, positions and the time they did the Learning For Transformation Course are shown on Annex 3.



ANNEX 3

BINGA FORMER LFT PARTICIPANTS WHO TOOK PART DURING THIS VISIT

<u>NAME</u>	<u>OCCUPATION</u>	<u>YEAR TRAINED LFT</u>
1. Josia Muleya	Community Development Mobiliser	June/July 1991
2. Patricia M Muzamba	Sewing Trainer	June/Aug/Sept 1992
3. Naison Mpendi	Community Development Mobiliser	June/July 1991
4. B Mucimba	Trainer Zimbabwe Farmers' Union	June/JULY 1991
5. Nomia Mutale	Community Development Mobiliser	Jan/Feb 1993
6. Chipo Ndlovu	Member: BIDA	Sept/Oct 1993
7. A Sibanda	Trainer	June/July 1991
8. Febie Dube	Community Development Mobiliser	Jan/Feb 1993
9. Jane Munsaka	Community Development Mobiliser	Jan/Feb 1993
10. Martha Mudenda	Trainer	Jan/Feb 1993
11. Black Munsaka	Acting Financial Administrator	Jan/Feb 1993
12. Fannuel Chimanzala	Co-ordinator BIDA	

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# ZIMBABWE COUNCIL OF CHURCHES

## PERSONNEL PLANNING AND HUMAN RESOURCES DEVELOPMENT PROGRAMME

 HRE: 52122/53073  
GRAMS: OIKOUMENE  
TELEX: 26243 OIK ZW

### PROGRAMME CO-ORDINATOR

ECUMENICAL RESOURCE AND  
TRAINING CENTRE  
27 ST PATRICKS RD.  
PO BOX H 133  
HATFIELD  
HARARE

14 January 1994

Ref: LK/94/jm

Wilhelm Clasen  
Financial Secretary, Africa  
Bread For The World  
Staffenbergstrasse 76  
D 70184  
STUTTGART

21 Feb. 1994

Dear Mr Clasen

RE: DEVELOPMENT EDUCATION HALF-YEAR REPORT JULY-DECEMBER 1993

### DEVELOPMENT EDUCATOR - KUVEYA LANGTON - ZIMBABWE

I am very pleased to inform you that I was appointed Development Educator - Zimbabwe By Zimbabwe Council of Churches. I believe God is going to enable me implement Development Education Programmes effectively and efficiently.

...Enclosed is a half - year report on Development Education which covers a period from the beginning of July to end of December 1993.

#### OTHER DEPARTMENTS

GENERAL SECRETARIAT  
WOMAN'S TRAINING AND DEVELOPMENT PROGRAMME  
PROJECT DEVELOPMENT AND RESEARCH  
CO-ORDINATION  
YOUTH AND EDUCATION DEPARTMENT  
ECUMENICAL UNIVERSITY CHAPLAINCY  
URBAN AND RURAL MISSION  
YOUTH SECRETARIAT  
COMMUNICATIONS DEPARTMENT

HEADQUARTERS: 128 MBUYA NEHANDA STREET  
PO BOX 3566  
HARARE

 791208/790100  
TELEX: 26243 OIK ZW

## DEVELOPMENT EDUCATION REPORT FOR JULY TO DECEMBER 1993

### INTRODUCTION

### APPOINTMENT

I was appointed by the Zimbabwe Council of Churches as Development Educator to help establish, maintain and facilitate a Development Education office within The Zimbabwe Council of Churches - Personnel Planning and Human Resources Department Programme.

The main purpose of the above mentioned office is to strengthen awareness building initiatives of grassroot communities in Zimbabwe within the framework of the co-operation between Zimbabwe Council of Churches and Bread For The World.

### ORIENTATION

Immediately after my appointment, I was attached to Ecumenical Human Resources Training Department. The Ecumenical Resource and Training Centre believes in wholistic development strategies that recognize the potential in the grassroot people who must be empowered to be their own liberators. This was a very helpful starting point for me because in Development Education we are trying to assist marginalised communities become architects of their own development philosophies and strategies.

### LEARNING FOR TRANSFORMATION COURSE

During this orientation period I also went through Learning For Transformation Course. This course is a basic for Development Education. Learning For Transformation is a process that aims at critical thinking and questioning, planning and implementing own programmes. Through this course I learnt that the best Development Education Programme should be that which fosters self-discovery, self-animation and self-actualisation.

During the Learning For Transformation course I had an opportunity to visit some projects throughout Zimbabwe. The projects visits experience gave me the idea of how people should plan, manage and evaluate their projects.

### FACILITATOR

Still during the orientation period I became one of the facilitators. I facilitated during Project Planning, Management and Evaluation Course. I learnt quite a lot about methods, approaches and techniques of facilitation.

This period of facilitation was quite helpful to me as Development Educator because the course on Project Planning, Management and Evaluation seeks to enable people to:-

- (a) identify and articulate community problems as the community perceives them.
- (b) perform feasibility studies, appreciate and finally select projects in relation to needs and available resources taking into account the community's ability and limitations.

- (c) prepare and formulate projects and programmes.
- (d) implement, monitor and evaluate projects and programmes.

The facilitation of this course gave me broad background of Development Education because in Development Education we encourage community members to identify and solve their problems as it is done in Project Planning, Management and Evaluation Course.

#### AFTER ORIENTATION

After going through this intensive and comprehensive orientation I felt very armed to start Development Education Programme.

#### MEETING WITH FRIEDERIKE SCHULZE

Fortunately, before I even started Development Education Programme, Friederike Schulze from Gossner Mission visited us. I was with her as from 25 to 27 November 1993.

Friederike and I had very fruitful and educative discussions on Development Education.

Highlights of what we discussed is shown on Annex I which is attached to this report.

#### DEVELOPMENT

Before I started Development Education Programme I tried to find out more about the aspects of Development which are applicable to Zimbabwean communities.

I started with what Development is in the context of Zimbabwe and some observations which I made on Development in general.

The concept of development is not a very easy one to define. This is because it can be seen from very different perspectives and angle, depending on who is looking at it.

The economic planner, the sociologist, the political scientist, the psychologist or the theologian each tends to see development from the angle of his/her particular discipline.

This means that development is a multi-faceted concept which should be inspired by a common denominator, and this in the final analysis is the beneficiary of development namely the human person.

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#### WHY DO MARGINALISED COMMUNITIES NEED DEVELOPMENT?

If things go wrong on the political front, the picture is no better on socio-economic front.

As a result of inappropriate or not well thought out development plans, poor planning, mismanagement, structural weaknesses, corruptions and other factors both internal and external, the economy stagnating or regressing and glaring inqualities begin to be perceived between the educated, well-fed and previledged minority elite living in the urban areas on the one hand and

the illiterate, malnourished majority living in the rural areas on the other.

Such a situation may arise because people are deprived of their right to contribute to discussions concerning their well-being. Those in authority take it upon themselves to think and plan for the people instead with them. The result can be that development objectives are set and plans carried out without the participation of those who were the expected beneficiaries. These objectives remain largely unrealised.

Development Education is now called for to change the situation.

#### BASIC NEEDS APPROACH MODEL TO DEVELOPMENT EDUCATION

I shall use the 'BASIC NEEDS' MODEL when introducing Development Education in order to redress social imbalances in favour of the more deprived sections of the society especially in the rural areas and marginalised sections of urban areas.

This means both a fairer distribution of welfare and other social amenities and the setting up of social and political structures that can enable the people to participate actively and meaningfully in the planning of development projects and the taking of decisions that affect their well-being.

This 'basic needs' approach to development shall be erected on three pillars namely; basic needs, self-reliance and participation.

#### HOW I SHALL ESTABLISH THE DEVELOPMENT PROCESS

The development process is easy to establish when we try to delineate the various aspects and stages of development and to answer certain basics such as:-

- (a) What will be the nature of development?
- (b) Who should be the beneficiary of development?
- (c) And what social and cultural cost are people prepared to pay for development?

One thing I know for sure is that, people cannot be developed, they only develop themselves. People develop themselves by:-

- (1) What they do
- (2) Making their full participation - as equals in the life of the community they live in.
- (3) Participating in the subsequent decision.
- (4) Joining in free discussion on a new venture.

People cannot develop if they are herded like animals into a new venture.

Development of people can only be effected by the people themselves.

I shall make sure that there is active involvement and participation by the people at all stages of the development education programmes. I shall be encouraging popular participation because it is a fundamental right of the people to fully and actively participate in the determination of the decisions which affect their lives at all levels and at all times.

#### DRAFT PLAN AND PLAN OF ACTION

I drew a draft plan and a plan of action which I think are relevant and applicable to marginalised and communities in Zimbabwe.

The draft plan and plan of action are shown on Annex 2 which is attached to this report.

#### BENEFICIARIES' PARTICIPATION

I think this plan is going to work out well because there shall be room for beneficiaries' participation in Development Education programmes.

Participation in decision making particularly these days is seen as an indispensable element of all genuine approaches to integral human development.

This plan is going to work out well because I shall be guided by some questions such as:-

- (1) What kind of development?
- (2) Who should be the true beneficiaries of development?
- (3) Development at what social and human cost?

I am sure that this plan is going to work out well because the first stage is to make a follow up of Learning For Transformation graduates to see how they are working with the community members. At the same time I shall also interact with community members in their groups or as individuals, listening to their problems.

#### COMMUNITY PROFILE

Community profile is information about the community and its members.

I shall get this information by visiting people in their communities.

This information will help me as a Development Educator to know how to use necessary and acceptable approaches when introducing Development Education Programmes to communities.

#### PLAN OF ACTION

I started to implement my plan by visiting Learning For Transformation graduates and communities in Binga District as from 11th to 17th December 1993.

.../5

A full report of this visit is shown on Annex 3 which is attached to this report.

VEHICLE

At present I am using the vehicle which belongs to the Training Department but the Director of the Training Department is in the process of acquiring a vehicle specifically for Development Education Programme. I am hoping that the vehicle is going to be available very soon.

CONCLUSION

Development Education could be a very important and useful tool to people's lives if it is introduced in a way that it could be understood and accepted.

In order to have successful Development Education Programmes, a conducive environment must be created and structures put in place that will enable the people to become masters of their own destiny by taking an active part in their own development.

In order to achieve the required transformation we need Development Education which is people-centred, a process that people are involved as their own liberators.

It is the empowerment of people out of their own resources which constitutes the fundamental value of community based development and is the best development in its deepest sense.

Development Education should be intended to help people think through their ideas and how they can put them to practice themselves without outside force.

I believe God shall be my guide throughout my work.

Yours faithfully

Das von uns beabsichtigte  
Element des Austauschs  
mit verschiedenen Gruppen  
ist ihm offenbar völlig  
unverständlich geworden!

Kuveya Langton  
DEVELOPMENT EDUCATOR - ZIMBABWE

Copies for information

Rev M C Kuchera  
Mrs B Tanyongana  
Dr W Mai  
Frederike Schelze - Gossner Mission

ANNEX I

DEVELOPMENT EDUCATION DISCUSSION/MEETING

25, 26 AND 27 NOVEMBER 1993

VENUE: HARARE - ZIMBABWE

PRESENT

1. Development Educator - Friederike Schulze - GERMANY
2. Development Educator - Langton Kuveya - ZIMBABWE

THE PURPOSE OF THE MEETING

- (a) Sharing ideas on what Development Education means, in Zimbabwe and in Germany.
- (b) How to go about Development Education Programmes.

GUIDELINES

The following were discussed and agreed as guidelines to Development Education:

1. Development Education is a process which liberates people from injustice and underdevelopment and is also a continuous process which shifts to answer the current needs of the community members as they spell them out.
2. Development Education must begin with people's attitudes towards "development" and their aspirations for "improvement".
3. People should liberate themselves from problems which confront them.
4. Development Education should help people to:
  - (a) Discover root causes of their problems.
  - (b) Have means to solve these problems.
5. Zimbabwe Council of Churches and Bread for the World seek to facilitate the implementation of practicable and realistic development strategies determined and implemented by the people themselves in their own capacities.
6. Development Education is not intended as a fund or project raising instrument. But is intended to help people think through their ideas and how they can put them into practice themselves without outside help.
7. Development Education appears not as a new type of technical training but clearly as a force that helps people to discover the root causes of injustice and underdevelopment and become aware of their own strength and potential power.

8. Development Education must be based on needs - based programmes.
9. Development Education should be that which fosters self-discovery, self-animation and self actualisation.
10. It is the empowerment of people out of their own resources which constitutes the fundamental value of development Education and is the basic for development.
11. Participation in decision-making particularly today is seen as an indispensable element of all genuine approaches to integral human development.

To assist us as Development Educators the following questions were drawn as a way of trying to achieve the objectives of the above mentioned guidelines.

1. What are the former Learning for Transformation participants doing in the communities?
2. What are the problems which are faced by community members?
3. Do the community members know the root causes of their problems?
4. How are the community members solving their problems?
5. What are they lacking in solving their problems?
6. How are the community members organised?
7. What are the attitudes and reactions of the community members towards their problems?
8. Which resources are available in the community members' localities?
9. What are their future plans in order to solve their problems?
10. Which Development Education projects are suitable for the community members to become self-reliant?

#### CONCLUSION

Development Educator - Zimbabwe was requested to structure a draft plan which shows how and when Development Education is going to take off the ground and send periodical reports through the Director of the Department to Development Educator Germany.

Compiled by  
Langton Kuveya  
DEVELOPMENT EDUCATOR - ZIMBABWE

Z I M B A B W E   C O U N C I L   O F   C H U R C H E S

Ecumenical Human Resources And  
Leadership Development Programme  
P O Box H 133  
Hatfield  
HARARE

TEL: 52122/53073

REF: LK/93/jm

DEVELOPMENT EDUCATION

DEVELOPMENT EDUCATOR - KUVEYA L

Development Education is a continuous process, shifting to answer the current needs of the community members as they spell them out. The Development Educator should introduce needs-based development education programmes in the communities.

One of the main objectives is to create an enabling environment for the marginalised communities to learn through discussing, doing, seeing, experiencing, exchanging, sharing, comparing, reacting, judging, evaluating and assessing.

Firstly it is very important to have adequate community profile before Development Education takes place. This information will help me as Development Educator to provide a fruitful development education.

The first people to involve in Development Education are the former Learning for Transformation participants, local leaders and decision makers.

It is very important that the local leaders approve the idea of Development Education and that they are involved in planning and setting up the programmes.

I shall need the local leaders' approval:-

- a) To ensure Development Education will succeed.
- b) To give support to me as Development Educator.
- c) To motivate community members to be involved in Development Education.

If local leaders are not involved from the beginning, they will not give their support nor help to solve problems when they arise.

The success of Development Education depends mainly on the support and participation of community members using their skills and knowledge.

PLAN OF ACTION

Visiting former Learning For Transformation participants, local leaders and some groups in the area.

During my study I shall be guided by the following questions:-

*Useful in starting the  
process of transformation for the  
poor.*

1. What are the former Learning For Transformation participants doing in the communities?
2. What are the problems which are faced by community members?
3. Do the community members know the root causes of their problems?
4. How are the community members solving their problems?
5. What are they lacking in solving their problems?
6. How are the community members organised?
7. What are the attitudes and reactions of the community members towards their problems?
8. Which resources are available in community members' localities?
9. What are their future plans in order to solve their problems?
10. Which Development Education projects are suitable for the community members to become self-reliant?

DRAFT PLAN

<u>DATE</u>	<u>AREA</u>
11 - 17 Dec 1993	BINGA (MATEBELELAND NORTH)
10 - 15 Jan 1994	MATEBELELAND SOUTH
24 - 29 Jan 1994	MANICALAND
07 - 12 Feb 1994	MIDLANDS
21 - 26 Feb 1994	MASVINGO

<u>DATE</u>	<u>ACTIVITIES</u>
<u>MARCH 1994</u>	<u>PILOT PROJECT</u> - where? when?
7 - 12	<ol style="list-style-type: none"><li>1. Pilot project on self-reliance</li><li>2. Feasibility studies</li><li>3. Analysing people's needs</li><li>4. Discussing local problems and their root causes.</li></ol>
21 - 28	<ol style="list-style-type: none"><li>1. Possible and acceptable project on problem solving begins.</li><li>2. Needs - based Development Education begins starting with leaders and then with all those involved.</li></ol>

.../3

<u>DATE</u>	<u>ACTIVITIES</u>
<u>APRIL 1994</u>	<u>FIRST FOLLOW UP - PROJECT 1</u>
12 - 16	1. Formative Evaluation 2. Analysis of problems which project holders meet.
25 - 30	1. Retraining of project holders as a corrective measure. 2. Leave project 1 for a while to give project holders chance to develop on their own.
<u>MAY 1994</u>	<u>PILOT PROJECT 2</u>
9 - 14	1. Feasibility studies 2. Brain storming on people's needs 3. Prioritisation of needs 4. Identifying possible and acceptable project.
23 - 28	1. Needs - based development education programmes begin starting with leaders and then with those involved in project making.
<u>JUNE 1994</u>	<u>FIRST FOLLOW-UP PROJECT 2</u>
6 - 11	1. Formative evaluation 2. Analysing problems which project holders meet.
20 - 25	1. Retraining of project holders as a corrective measure to solve present problems.
<u>JULY 1994</u>	<u>SECOND FOLLOW-UP PROJECT 1</u>
11 - 16	1. Further formative evaluation 2. Discussing failures and successes of the project.
25 - 30	1. Further training 2. Projects visits - seeing how other nearby projects are doing. 3. Discussing problems experienced by project holders.
<u>AUGUST 1994</u>	<u>SECOND FOLLOW-UP PROJECT 2</u>
8 - 13	1. Further formative evaluation 2. Discussing failures and successes of the project.
22 - 27	1. Further training 2. Projects visits to projects which are in the locality.

DATE

SEPTEMBER 1994

12 - 17

ACTIVITIES

PROJECT 3

1. If project 1 and 2 are making progress, then project 3 could be started.
2. Feasibility studies.
3. Identifying people's needs.
4. Prioritising people's needs.

26 - 30

1. Needs - based Development Education programmes begin, starting with leaders then with everybody else.

OCTOBER 1994

10 - 15

THIRD FOLLOW-UP PROJECT 1

1. Summative evaluation
2. Suggestions from project holders
3. Suggestions from Development Educator.

24 - 29

THIRD FOLLOW-UP PROJECT 2

1. Formative Evaluation
2. Training project holders as corrective measures.

NOVEMBER/DECEMBER 1994

1. Writing annual reports
2. Proposals to the Director
3. Summative general evaluation
4. Draft plan for 1995
5. Visiting some projects.

ZIMBABWE COUNCIL OF CHURCHES

ECUMENICAL HUMAN RESOURCES AND LEADERSHIP DEVELOPMENT PROGRAMME

REPORT ON DEVELOPMENT EDUCATION VISIT

TO BINGA DISTRICT

FROM 11 - 17 DECEMBER 1993

COMPILED BY

L KUVEYA



## INTRODUCTION

Binga is one of the least developed and most remote districts in the northwest of the country. The nearest city from Binga is Bulawayo which is about 500km away.

The purpose of this visit was to find out how Development Education could be introduced in Binga District.

One of the main reasons or objectives of the visit to Binga District was to create an enabling environment for the marginalised communities to learn through discussing, doing, seeing, sharing, experiencing, exchanging, comparing, reacting, judging, evaluating and assessing.

Another reason of this visit was to find out how former Learning For Transformation participants are working with the community members.

People who were involved in Development Education during this visit were as follows:-

Former Learning For Transformation participants drawn from:

- a) Binga Development Association (BIDA)
- b) Zimbabwe Farmers Union (ZFU)
- c) Kulima Mbubumi Training Centre (KMTC)
- d) And local leaders

## THE PROCEDURE OF THE VISIT

This visit went as follows:

### A. MEETING

A meeting with former LFT Participants was held.

During this meeting I tried to explain and spell out the meaning of Development Education to these participants. I wanted these community officer to understand what Development Education means before we introduce it to community members.

The following were some of the Key points which were highlighted and emphasised during this meeting:-

- a) That Development Education must begin with people's attitudes towards "development" and their aspirations for "improvement"

- b) That people should liberate themselves from problems which confront them.
- c) That Development Education should help people to:-
  - i) Discover root causes of their problems
  - ii) Have means to solve these problems.
- d) That Development Education appears not as a new type of technical training but clearly as a force that helps people to discover the root causes of injustice and underdevelopment and become aware of their own strengths and potential power.
- e) The Development Education is not intended as a fund raising instrument. But is intended to help people think through their ideas and how they can put them into practice themselves without outside help.
- f) That Development Education should be that which fosters self-discovery, self-animation and self-actualisation.

After discussing Development Education theoretically we then went out into communities to see how Development Education could be discussed practically.

## SECOND STAGE

### B. VISITS

We went out into the communities visiting project holders and non-project holders. Project holders and non-project holders were given an opportunity to say out the causes of their problems and how they were solving them.

### PROBLEMS GIVEN BY PROJECT HOLDERS

1. Lack of reliable transport
2. Lack of finance
3. Lack of knowledge in project planning, project management and project evaluation.
4. Lack of cooperation
5. Lack of knowledgeable leaders
6. Lack of viable markets
7. Lack of communication eg far away from post offices, and far away from telephones.
8. No one is giving us necessary training.

### SOLUTIONS

1. Seeking for training on planning, management and evaluating skills.
2. Writing to donors requesting for assistance
3. Paying our own contributions.
4. Seeking markets before the start of the projects .
5. Discussing causes of the problems.
6. Discussing ways of solving the problems.
7. Requesting for more buses and lorries to carry project holders' products.

### PROBLEMS OF NON PROJECT HOLDERS

1. Unemployment
2. Shortage of grazing area
3. Lack of clean water
4. Lack of adequate transport - there are very few buses in the area.
5. Poor communication - very few buses, no telephones, far away from post offices.
6. Problem of health centres - clinics and hospitals are very far.
7. Problems of wild animals - wild animals are destroying people's crops, killing their animals and people.
8. Problem of illiteracy - Many people in Binga District can not read nor write.
9. Tilling land with hoes - many people do not have cattle and there are no tractors in the area.

### SOLUTIONS

1. Creating income generating projects in order to solve unemployment problem
2. Resettle people in new areas so that they can have enough grazing area.
3. Sink deep wells in order to have clean water.
4. Requesting bus operators for more buses in the area
5. Requesting for clinics in the area
6. Kill wild animals near the communities
7. Introduce Adult Education to reduce illiteracy in the area.

### PROPOSALS

At the end of the visit, the group met and made the following proposals:-

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and ??*

- a) That Development Education should be introduced in communities.
- b) That project holders and non-project holders should understand the concept of Development Education and be involved in planning and setting up the programmes
- c) That local leaders and decision - makers be involved in Development Education so that they can influence the community members
- d) That Development Education must be based on people's needs.
- e) That community members be encouraged to use local available resources.

## LEARNING FOR TRANSFORMATION GRADUATES

The Learning For Transformation graduates expressed that they gained quite a lot from the Learning For Transformation Course.

### BEFORE LEARNING FOR TRANSFORMATION COURSE

The graduates expressed that before they went through the Learning For Transformation course they used to think that they had all the answers for the people and could plan for the people on how to solve their problems. The graduates thought that they were developing the community members.

### AFTER LEARNING FOR TRANSFORMATION COURSE

It was pleasing to note that graduates are now having different views on how to deal with community members from what they used to do before going through Learning For Transformation Course.

Now they do not tell or teach community members about the problems but facilitate where they can. Now they let people identify their needs and find ways of solving their problems.

Most of the graduates now believe that it is the people themselves who need to fight for their liberation and for the achievement of their goals.

### CONCLUSION

This visit was a fruitful one. There were some indications that Development Education Programme can take off the ground positively.

The community officers clearly understood the concept of Development Education and were very willing to introduce it to community members.

I shall be working hand in hand with community officers in introducing Development Education in the communities.

### ANNEX 6

The graduates who participated during this visit, their names, positions and the time they did the Learning For Transformation Course are shown on Annex 6.

Einiges deutlich wird mir ja nicht, was die hier so an "Development Education" begeistert. Da "Proposals" auf S. 3 stehen wir sehr von den Real- den Leuten vorgelegt werden zu sein, und mit den gewünschten "Solutions" wenig zu tun zu haben.

DEVELOPMENT EDUCATION DISCUSSION/MEETING25, 26 AND 27 NOVEMBER 1993

VENUE: HARARE - ZIMBABWE

PRESENT

1. Development Educator - Friederike Schulze - GERMANY
2. Development Educator - Langton Kuveya - ZIMBABWE

THE PURPOSE OF THE MEETING

- (a) Sharing ideas on what Development Education means, in Zimbabwe and in Germany.
- (b) How to go about Development Education Programmes.

GUIDELINES

The following were discussed and agreed as guidelines to Development Education:

1. Development Education is a process which liberates people from injustice and underdevelopment and is also a continuous process which shifts to answer the current needs of the community members as they spell them out.
2. Development Education must begin with people's attitudes towards "development" and their aspirations for "improvement".
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  - (a) Discover root causes of their problems.
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5. Zimbabwe Council of Churches and Bread for the World seek to facilitate the implementation of practicable and realistic development strategies determined and implemented by the people themselves in their own capacities.
6. Development Education is not intended as a fund or project raising instrument. But is intended to help people think through their ideas and how they can put them into practice themselves without outside help.
7. Development Education appears not as a new type of technical training but clearly as a force that helps people to discover the root causes of injustice and underdevelopment and become aware of their own strength and potential power.

8. Development Education must be based on needs - based programmes.
9. Development Education should be that which fosters self-discovery, self-animation and self actualisation.
10. It is the empowerment of people out of their own resources which constitutes the fundamental value of development Education and is the basic for development.
11. Participation in decision-making particularly today is seen as an indispensable element of all genuine approaches to integral human development.

To assist us as Development Educators the following questions were drawn as a way of trying to achieve the objectives of the above mentioned guidelines.

1. What are the former Learning for Transformation participants doing in the communities?
2. What are the problems which are faced by community members?
3. Do the community members know the root causes of their problems?
4. How are the community members solving their problems?
5. What are they lacking in solving their problems?
6. How are the community members organised?
7. What are the attitudes and reactions of the community members towards their problems?
8. Which resources are available in the community members' localities?
9. What are their future plans in order to solve their problems?
10. Which Development Education projects are suitable for the community members to become self-reliant?

#### CONCLUSION

Development Educator - Zimbabwe was requested to structure a draft plan which shows how and when Development Education is going to take off the ground and send periodical reports through the Director of the Department to Development Educator Germany.

Compiled by  
Langton Kuveya  
DEVELOPMENT EDUCATOR - ZIMBABWE

## ZIMBABWE COUNCIL OF CHURCHES

## PERSONNEL PLANNING AND HUMAN RESOURCES DEVELOPMENT PROGRAMME

## DEVELOPMENT EDUCATION PROGRAMME PROPOSAL

COMPILED BY: LANGTON KUVEYA  
DEVELOPMENT EDUCATOR

OCTOBER 1993

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Development Education is aimed at enabling people identify and solve their own problems.

Development Education appears as a force that helps people to discover the root causes of their problems and under development and become aware of their own strength and potential power.

Development Education is the empowerment of people out of their own resources which constitute the fundamental value of community based development planning and is the basis of development in its deepest sense.

There shall be community based training programmes for members of the communities to help them solve their problems.

There shall be follow up monitoring visits and refresher courses to assess the impact of community based training.

#### 1.1 ASPECTS TO BE COVERED

- Biblical basis of Transformation Development Theory and Practice
- Skills in Leadership and Communication
- Christian commitment to social transformation.
- Community survey and Project Planning, management and evaluation.
- Principles of human resources development
- Problem solving

These aspects are covered in order to:

- Provide information and activities which will help community members acquire skills, knowledge and confidence to participate more fully in community affairs.
- Provide information and activities about health and agricultural techniques, business etc. To assist communities to improve their economic situations.
- Provide a forum through which governments and other agency workers can be informed about concern, problems and reactions of community members to their plans and programmes.
- Strengthen a community's involvement in and appreciation of local and national culture.
- Enhance a sense of belonging among community members.

## 2.0 BACKGROUND

### Community Profile

A community is a group of people who have something in common.

This can be the place where they live, their age, their education, their religion, their interests, their political affiliations, their activities, their work, their problems or a combination of two or more of these.

A community profile is information about the community and its members. This information will help the Development Educator and members of the community to provide the right materials and services to members of the community. If the right materials and services are not available community based training will be useless.

## 2.1 DETERMINING COMMUNITY NEEDS

People should identify their needs.

These may be:

- a) Basic Needs: Such as better health, water supply, sanitation, supply of food and accommodation.
- b) Information Needs: Such as where to find out about particular service or government policy.
- c) Economic Needs: Such as how to produce better crops, how to raise funds for the family, setting up income generating projects etc.
- d) Educational Needs: Such as prevention of diseases, how to solve their problems, awareness of what is happening in their community, their country and other countries, participating in community activities etc.

## 2.2 THE INFORMATION REQUIRED

There are some guidelines on the kind of information the Development Educator should know about the community.

The Development Educator should make sure that the information is acquired with the knowledge and permission of the local leaders and the community members.

### 2.3 LOCAL ADMINISTRATION/LEADERSHIP

- Is there a local government office in the community?
- Is there a traditional system of administration?
- Are there church leaders in the community?
- How are the decisions made about the community?

### 2.4 POPULATION OF THE COMMUNITY

- What is the total number of people living in the community?
- What is the total number of age groups?

### 2.5 OCCUPATION

- What do most of the men do for a living?
- What do most of the women do?
- How many children go to school?
- What do other children do?
- How much money do people earn and how do they earn it?
- Is there trade going on in the community?

### 3.0 EDUCATION

- Approximately how many people have been to formal school?
- How many years of school have they had?

### 3.1 LANGUAGES

- What languages are usually spoken in the community?
- Which one is used most?

### 3.2 ADULT EDUCATION PROGRAMMES

- What adult education programmes are being held or have recently been held in the community?

### 3.3 COMMUNITY KNOWLEDGE AND SKILLS

People are the most important information resource. Find out who can help to teach special skills in the community. For example, can someone help to teach farming, basic carpentry etc?

### 3.4 INTEREST GROUPS

What groups are there in the community eg. women's groups, religious groups, dance groups etc? What are the main cultural activities?

### 3.5 TRANSPORTATION AND COMMUNICATION

Is there a road to the community?  
What is the nearest town?  
Are there telephones?  
Is there a Post Office?

### 3.6 SEASONAL PATTERNS

Do community activities depend on weather patterns, such as rainy or dry seasons?

### 3.7 WHAT RELIGIONS ARE PRACTISED IN THE COMMUNITY?

### 4.0 TARGET GROUPS

Men, women and youth.

There shall be :

- a) Men's Training Programmes
- b) Women Training Programmes
- c) Youth Training Programmes
- d) And at other times training programmes for the combined groups.

The purpose of holding these training programmes is to strengthen cooperation among men, women and youth, and to instil the concept of self reliance in men, women and youth in their communities.

### 5.0 OBJECTIVES

Development Education referred to the Development Education Proposal seeks:-

- a) To raise awareness of own roles and potentials and to encourage meaningful utilisation of some.
- b) To create awareness of available resources both material and human that can be exploited to accelerate individual and community development.
- c) To develop critical minds that will lead to identification of root causes of problems and to plan solutions to these problems.
- d) To overcome the culture of passivity and stimulate participation among community members.

- e) To involve a thoroughgoing transformation of all the economic, social, political and cultural institutions, processes and relationships in a community.
- f) To initiate a broad educational process that would alter attitudes, raise aspirations and self-confidence and encourage individual and community initiatives for self improvements.
- g) To create greater political awareness and participation by community members and greater community cooperation, through strengthening local democratic institutions and broadening base.
- h) To make sure that modern expertise and other forms of assistance coming from the outside are in response to expressed local needs and desires as part of enabling process - rather than one way intervention from the top down.

To put this differently, the proponents of the self - help approach to community development base their strategy on a more humanistic and less technocratic theory of development.

They respect the power of science and technology but put their basic faith in the adaptability of human beings.

#### 6.0 STRATEGY OR PLAN OF ACTION

- Carry out feasibility study in the community.
- Identify the needs of the community. Who identifies them (members of the community)
- Analyse the needs of the community.
- Discuss current economic activities of the community.
- Co-ordinate with Development Officers in the community.
- Hold awareness raising workshops with community members.
- Identify training needs.
- Hold training sessions starting with local leadership and then with the rest of the members of the community.
- Discuss uses of local resources (material and human)
- identify projects and carry out affordable and possible projects.
- Discuss Leadership roles of community members and other members outside their community.
- Discuss keeping projects records.
- Instil the concept of self-reliance.
- Define roles of Development Educator
- Evaluate all training programmes.
- Use Resource Persons
- Make follow up programmes
- Give periodical reports to the Director of the programme
- Visit some projects. (Exposure visits)
- Discuss with church leadership
- Visit some training centres
- Used as a resource person to some of the workshops, seminars, discussions etc.
- Compile reports
- Meet formal and informal groups

## 7.0 PURPOSE

The major purpose of Development Education Programme is the response to the social, economic, political and cultural problems which community members in Zimbabwe are facing (marginalised communities).

To help members of marginalised communities to be filled with the spirit of hope and self-reliance and be able to solve their own problems.

To enable members of the community to liberate themselves from their problems.

To strengthen awareness building initiatives of grassroot communities in Zimbabwe within the cooperation between Zimbabwe Council of Churches and Bread For The World.

## 8.0 EVALUATION

### MONITORING/FORMATIVE EVALUATION

Monitoring or Formative Evaluation is the process of regularly looking at the procedures of Development Education Programme to find out what works well, what the problems are and what to do about them.

This system will help the Development Educator to correct mistakes and improve some aspect of the Development Education Programme before it is to late.

### 8.1 SUMMATIVE EVALUATION

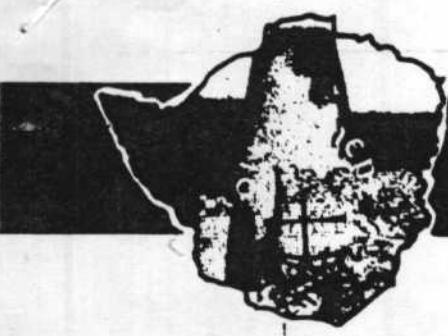
Summative evaluation is used to check whether the programme is achieving planned objectives.

It is also used to find out whether the objectives are meeting the needs of the community members.

The Development Educator ought to use both Formative Evaluation and Summative Evaluation as guidelines to his programmes.

+ Theoretischer

Was bleibt alles total in Allgemeinen Wangen.  
Was wir e denn ausfüllen? mit welchen communities  
Sollen praktische Aktivitäten ausfüllen?



# ZIMBABWE COUNCIL OF CHURCHES

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HARARE

Eingegangen

23. Dez. 1993

Erledigt:.....

Ref: GMAH/sm

8 December 1993

Dr Wilhelm Clasen  
Bread For The World  
Stafflenbergstrasse 76  
D 70184  
Stuttgart

Dear Mr. Clasen,

RE: P 07053 DEVELOPMENT EDUCATION

Thank you for the copy of the letter on the above mentioned project to Rev. Kuchera.

As one person who has also been involved in the shaping of this office and work, I am thankful that Bread For The World has funded this proposal. I have no doubt that our practical experience and long term planning concerning Development Education will be mutually fruitful and enriching for Zimbabwe and Germany.

May I write to inform you that I have moved from the Training Centre and am now working with the Church and Development Department. That means you shall communicate with Mrs. B Tanyongana who is now the head of the Ecumenical Resource and Training Centre. That is where the office of Development Education operates from.

I am passing the copy of your letter to me to Mrs. Tanyongana and Mr. Kuveya for further follow-up.

...../2

**MEMBER DENOMINATIONS**  
AFRICAN METHODIST CHURCH  
AFRICAN METHODIST EPISCOPAL  
ANGLICAN DIOCESE OF HARARE  
ANGLICAN DIOCESE OF LUNDI  
ANGLICAN DIOCESE OF MATABELELAND  
ANGLICAN DIOCESE OF MANICALAND  
CHRISTIAN MARCHING CHURCH  
CHURCH CHRIST IN ZIMBABWE  
EVANGELICAL LUTHERAN CHURCH  
INDEPENDENT AFRICAN CHURCH  
METHODIST CHURCH ZIMBABWE  
UNITED CHURCH OF CHRIST IN ZIMBABWE  
REFORMED CHURCH IN ZIMBABWE  
PRESBYTERIAN CHURCH  
UNITED CONGREGATIONAL CHURCH (SA)  
UNITED METHODIST CHURCH  
ZIMBABWE ASSEMBLIES OF GOD AFRICA  
ZIWEZANO CHURCH

**ASSOCIATE MEMBERS**  
BIBLE SOCIETY IN ZIMBABWE  
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**DEPARTMENTS**  
GENERAL SECRETARIAT  
WOMANS PROGRAMME  
**PROJECT DEVELOPMENT AND RESEARCH**  
CO-ORDINATION  
YOUTH AND EDUCATION DEPARTMENT  
ECUMENICAL UNIVERSITY CHAPLAINCY  
URBAN AND RURAL MISSION  
YOUTH SECRETARIAT  
COMMUNICATIONS DEPARTMENT  
ECUMENICAL RESOURCE TRAINING  
CENTRE  52122

REGIONAL OFFICE  
 79396

Christian Care—  
ZCC Service Division

NATIONAL OFFICE  
 728016

CCU 100-103

8 December 1993

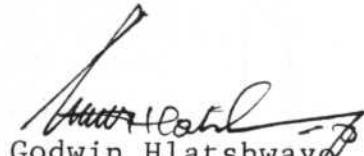
Mr. W Clasen

2/.....

Thank you very much for having worked with me in the area of Development Education and Learning for Transformation.

I may send you our document relating to the structuring of the Church And Development Department. I have already sent to Dr. Mai a copy of our initial document we are developing for an integrated restructured Church and Development Department. Your comments are welcome.

Shalom!

  
Godwin Hlatshwayo  
CONVENOR: CHURCH & DEVELOPMENT DEPARTMENT

cc Dr. Mai  
Mrs. B Tanyongana  
Gossner Mission  
Rev M C Kuchera



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**LEITZ**  
1650 hinterklebt  
1654 mit Ösen  
Made in Germany





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Gossner Mission Fennstraße 31 D-12439 Berlin

Zimbabwe Netzwerk  
Monika Risse  
Königswinter Str. 116

53227 Bonn

Telefon  
030/6317809  
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030/6361198

13. Februar 1997

Liebe Monika,

in der Anlage schicke ich Dir den Abschlußbericht über das "Let the People Speak"-Projekt. Wenn Du Zeit hast, kannst Du mir ja mal einen Kommentar schicken. Ich denke, auch Langton wäre daran interessiert.

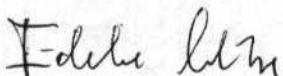
Für die Gossner Mission haben sich eine ganze Menge neuer Kontakte und Anregungen aus dem Projekt ergeben, sowohl für den Süd-Süd-Austausch als auch für die Projektarbeit in Zambia. Insofern hat sich das Projekt für uns gelohnt, auch für mich, denn es war doch eine recht spannende und interessante Arbeit.

Ich fahre am Sonntag noch einmal nach Zambia und Zimbabwe, gemeinsam mit unserem neuen Direktor und Afrikareferenten, Gottfried Kraatz, und noch einigen anderen Leuten. Dann soll auch der schon für das letzte Jahr geplante Workshop mit unseren Partnern in Zambia und Zimbabwe stattfinden, bei dem wir die weitere Zusammenarbeit diskutieren wollen.

Ab April bin ich dann wieder Pfarrerin der Berlin-Brandenburger Landeskirche, allerdings im Wartestand, weil es keine Stellen gibt. Das heißt im Klartext, daß ich mit 70% des Gehalts in Neubaugebieten im Süden Berlins arbeiten werde, wo es bisher nichts gibt, keine kirchlichen Gebäude und vermutlich auch noch keine Strukturen. Ich hoffe, daß ich meine Ökumene-Erfahrungen nutzen kann und auch noch Zeit für Afrika bleibt. Vielleicht schaffe ich es dann ja sogar mal, an der Zimbabwe-Netzwerk-Jahresversammlung teilzunehmen. Zur Frauentagung komme ich nicht. Die Leute hätte ich gern getroffen, aber das Thema ist nicht mehr so sehr meins.

Jedenfalls hoffe ich, daß wir uns mal wiedersehen, in welchen Zusammenhängen auch immer. Ich höre ja mindestens durch den Rundbrief von Dir.

Sei herzlich gegrüßt



Friederike Schulze



z.d.A.

Zbh. Netzwerk

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Frau Monika Risse  
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27. Februar 1996

Liebe Monika,

bitte entschuldige, daß der Stoß Papiere zu ESAP erst jetzt kommt. Unser Kopierer war (und ist) nur halb funktionsfähig. Da die Firma aber fast täglich Abhilfe versprochen hat, wollte ich die Ausgaben für den Copyshop sparen und hab gewartet, daß der Kopierer wieder geht. Inzwischen hat mir die Firma das Kopieren abgenommen, was ja auch ganz schön ist.

Ich schicke Dir:

- Poverty Alleviation Action Plan, Gvnt. of Zimbabwe, Oct. 1994
- Loewenson, R. and Chisvo, M: Transforming Social Development: The experience of Zimbabwe, Report for UNICEF, July 1994
- Loewenson, R.: Health and Welfare: NGO's after ESAP, paper for the ESS workshop on NGO's and ESAP, April 1995
- Mupedziswa, R.: The Informal Sector and Employment in Zimbabwe: a study of small scale production enterprises in the Greater Harare Area ed. by School of Social Work, Occasional Paper Series, no 1, 1994
- Kaseke, E.: A Situation Analysis of the Social Development Fund ed. by School of Social Work, Occasional Paper Series, no. 2, 1994
- Chisvo, M. and Lauchlan, T. M.: A Review of Social Dimensions of Adjustment in Zimbabwe 1990-94, UNICEF, Harare 1994
- ZCTU: Beyond The Economic Structural Adjustment Programme: Framework for a Long-Term Development Strategy in Zimbabwe
  - Pilot Study
  - Interim Report, August 1995
- Zimbabwe - Informationsmaterial, Januar 1996 (Gossner Mission)

Die meisten Papiere beschäftigen sich also mit der sozialen Situation, das Policy Framework Paper zu ESAP soll in Stuttgart liegen, das Country Economic Memorandum der Weltbank ist noch nicht eingetroffen. Für die Wirtschaftsproblematik sind die ZCTU-Papiere am ergiebigsten. Wirtschaftsdaten finden sich auch im Press Mirror. Ich vermute, daß Du den hast.

Das Protokoll unserer Sitzung in Hannover ist noch nicht fertig. Es kommt aber demnächst. Viel Spaß bei der Lektüre. Ich hoffe, Du läßt Dich von der Fülle der Papiere nicht abschrecken. Eine genauere Auswahl unter einer präzisen Fragestellung war mir leider nicht möglich.

Herzliche Grüße

*Dein F. Döhr*

A. B. S  
Number 25

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*Zimbabwe Network*

*Spitzen*

14. November 1995

Liebe Freunde, liebe Freundinnen,

wie telefonisch vorbesprochen bitte ich Euch/Sie um Mitarbeit bei einer gemeinsamen Aktion, Kampagne o.ä. zur Strukturanpassungspolitik von Weltbank und IWF in Zimbabwe.

Die Gossner Mission arbeitet seit zwei Jahren mit dem ZCC an einem bilateralen entwicklungspolitischen Pilotprojekt: Let the people speak. Ziel des Gesamtprojektes ist sowohl eine bessere Projektarbeit in Zimbabwe (mehr Eigenverantwortung und politische Einflußnahme von der Basis her), als auch eine konkretere Advocacy-Arbeit an der kirchlichen Basis. (s. Faltblatt)

Bei meinem letzten Besuch in Zimbabwe habe ich erfahren, daß sich unter der Federführung des Zimbabwe Council of Churches (Tawanda Mutasa/Abteilung für Frieden, Gerechtigkeit und Versöhnung) und mit Unterstützung von Christian Aid ein Economic Justice Network formiert hat, in dem Kirchen und NGO's zusammenarbeiten. Dieses Netzwerk, jedenfalls die, die ich gesprochen habe, sind an einer Zusammenarbeit mit deutschen Partnern interessiert, die sich für eine Veränderung der Bretton Woods Institutionen und deren Strukturanpassungspolitik einsetzen.

Das Netzwerk ist aus einer Reihe von zentralen und regionalen workshops hervorgegangen, die der ZCC seit Dezember 1994 gehalten hat. Ziel ist eine bessere Lobbyarbeit, aber auch die politische Arbeit an der Basis, damit ESAP II (für 1996 bis 2000 geplant) nicht so über die Köpfe der Menschen hinweggeht wie ESAP I und die Menschen nicht noch stärker in die Armut getrieben werden als das seit der Einführung von ESAP der Fall ist. Eine der zentralen Forderungen des Netzwerkes ist die Schaffung bzw. der Erhalt sozialer Grundrechte wie: Drei Mahlzeiten am Tag für jeden Zimbabwier, jede Zimbabwierin.

Im September fand ein weiterer zentraler Workshop zum Thema: Advocacy statt, bei dem ein Aktionsplan verabredet wurde, u. a. Meetings im Zusammenhang der Weltbanktagung in New York, Gesprächen mit Vertretern des WB-Büros in Harare, der Zusammenarbeit mit ZCTU (Gewerkschaftsverband), NANGO (Dachorganisation der NGO's), Silveira House (katholische Bildungseinrichtung). Für die WB/IWF Tagung wurde ein Appell verfaßt (s. Anlage).

Einer der Promotoren der Vernetzung und der verschiedenen Aktivitäten ist Jonah Gokova vom Ecumenical Support Services, einer kleinen ökumenischen

Organisation, die im März eine Konferenz mit NGO's über die Auswirkungen von ESAP auf NGO's durchgeführt hat.

Jonah Gokova hat uns erzählt, daß die WB von sich aus Kontakte zu den NGO's sucht. Die regionalen Büros müssen seit neuem regelmäßig über ihre NGO-Gespräche berichten. Die zimbabwischen NGO's lassen sich dabei aber nicht auf das Thema: Armut beschränken, sondern drängen auf eine generelle Änderung der Strukturanpassungsprogramme, angepaßt an die spezifischen Bedürfnisse Zimbabwes und der Armen in Zimbabwe.

Neben dem beim ZCC angesiedelten Netzwerk gibt es ein ESAP Monitoring Project, das im wesentlichen von katholischen Organisationen getragen wird (Silveira House, Catholic Commission for Justice and Peace u.a.), bei dem aber auch UNICEF und OXFAM u.a. mitarbeiten.

Der Gewerkschaftsdachverband ZCTU macht ein Studienprojekt: Beyond ESAP - A Framework for a long Term Development Strategy in Zimbabwe. Bisher wurden zwei Studien publiziert, die für eine veränderte Strukturanpassung plädieren. Wir haben Kontakt zu einem der Mautoren aufgenommen, Dr. Godfrey Kanyenze, der ebenfalls Interesse an der Zusammenarbeit mit deutschen Partnern hat.

UNICEF Zimbabwe hat z.T. in Zusammenarbeit mit der Regierung verschiedene Studien herausgegeben, die zum einen die Auswirkungen von ESAP analysieren, zum anderen Vorschläge für eine veränderte Strukturanpassungspolitik machen. Verschiedene Institute machen Untersuchungen zu ESAP und versuchen auf die Durchführung von ESAP II einzuwirken.

Kurzum: Es gibt in Zimbabwe eine Reihe von Organisationen, die sich gegen eine Strukturanpassung nach dem WB/IWF-Muster auflehnen und die Regierung zu einer eigenständigeren und offensiveren Politik drängen. Und diese Stimmen brauchen Unterstützung auf unserer Seite. Wir wollen die Zusammenarbeit mit ihnen intensivieren und für unsere entwicklungspolitische Advocacyarbeit bei uns nutzen. Ich brauche sicher nicht zu betonen, daß wir, d.h. die Gossner Mission, allein nicht viel ausrichten können, wenn es darum geht, der Weltbank und dem IWF und den bundesdeutschen Vertretern darin eine veränderte Politik abzuringen und auf Eure/Ihre Mitarbeit angewiesen sind.

Was wir im einzelnen machen können, weiß ich im Moment auch noch nicht. Vorerst denke ich nur daran, daß wir uns bald einmal treffen sollten. Bitte teilt/teilen Sie mir möglichst umgehend mit, ob Sie/Ihr Interesse an einer Zusammenarbeit mit Zimbabwe und der Gossner Mission habt. Den Zeitpunkt und der Ort für ein mögliches ersten Treffen schlage ich vor, sobald ich weiß, wer mitmachen würde.

Ich hoffe auf ein positives Echo und grüße sehr herzlich  
Eure/Ihre

Friederike Schulze

Friederike Schulze  
Anlagen: Faltblatt  
WB-IWF-Appell  
Antwortformular

+ 1 Begr. v. F. Schulze ü. Zimb-Reise Okt'95

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25. Januar 1995

Lieber Bernward,

ohne Absprache mit Dir, aber mit Eurer Anschrift, habe ich die Einladung für das Seminar über Ostern geschrieben. Leider ging es nicht anders, weil die kirchliche "Arbeit auf dem Lande" in Kürze ein ostdeutsches Treffen hat, bei dem der Vorsitzende (das hat ein Telefonat mit ihm ergeben) das Anliegen des Seminars und des Gesamtprojektes vortragen will. Ich hoffe, daß es von Deiner Seite bzw. der des Vorstands keine schwerwiegenden Einwände gibt.

Ich werde ein paar Einladungen mit zum Frauentreffen nach Bielefeld nehmen und bitte Dich um entsprechende Werbung.

Wer ist von Eurer Seite bereit, bei der inhaltlichen Vorbereitung und dann bei der Seminarleitung mitzumachen? Wir sollten uns zur Vorbereitung Ende Februar, Anfang März einen Tag in Niederdödendorf (bei Magdeburg) treffen. Der KED-Beauftragte der Kirchenprovinz Sachsen, Florian Sorkale, der gleichzeitig kommissarisch die Leitung des Mauritius-Hauses hat, hat sich schon zur Mitarbeit bereit erklärt.

Von Langton Kuveya habe ich bisher nur die telefonische Mitteilung, daß ein Besuch im April, nach den Wahlen im März, möglich ist. Ich plane den Besuch jetzt für die Zeit 10. April bis 6. Mai. Wer kommen wird, steht auch noch nicht fest.

Sei sehr herzlich begrüßt - und da wir uns in diesem Jahr noch nicht gesprochen haben, will ich nicht versäumen, Dir viel Gutes für 1995 zu wünschen -

*Friederike Schulze*

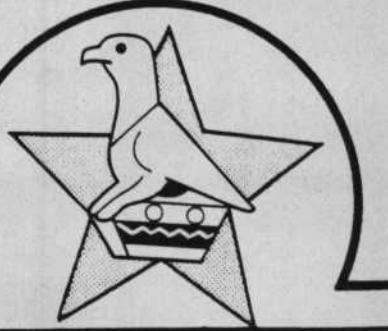
Friederike Schulze



Eingegangen

- 7. Februar 1994

# ZIMBABWE NETZWERK e.V.



Zimbabwe Netzwerk e.V., Gänseheidestraße 43, D-W-7000 Stuttgart 1

Liebe  
Vorstandsmitglieder,  
Regionalverantwortliche,  
Interessierte,

Fran Schulze,  
zu Ihrer Kenntnis.  
Mit freundlichen Grüßen

*Bläuse*

Zimbabwe Netzwerk e.V.  
Gänseheidestraße 43  
D-W-7000 Stuttgart 1  
Federal Republic of Germany  
Tel: (0711) 2369200  
Fax: (0711) 600608

unsere neue PLZ:  
D-70184 Stuttgart  
Fax: 0711-21095-55  
25. Januar 1994

Die nächste Sitzung des erweiterten Vorstands ist am:  
11. Februar, 19 Uhr - 12. Februar, 17 Uhr  
im Dritte-Welt-Haus Bielefeld, August-Bebel-Str. 62  
Tel. 0521-62802

Ich bitte um An- bzw. Abmeldungen, um die Übernachtungen planen zu können!

Tagesordnung:

1. Ein-/Austritte
2. Bericht vom Seminar Entwicklungszusammenarbeit
3. Bericht vom Frauenseminar und Folgen für die MV
4. Weiterarbeit in der Elefanten-Frage
5. Weiterarbeit zur Landreform
6. Gespräch mit Botschafter am 19. Februar, 11.30 Uhr: Welche Themen, wer geht hin?
7. "Development Education - Let the People Speak". Friederike Schulze von der Gossner Mission, Berlin, stellt ihre Pläne zur Kooperation mit dem zimbabwischen Kirchenrat in Sachen entwicklungsbezogener Bildung vor. Voraussichtlich ab Samstag mittag. Wir sollten Zeit zum Austausch haben.
8. Kleines Mitglieder-Handbuch (Bis zur Vorstandssitzung liegen erste Ergebnisse vor.)
9. Geschäftsstelle und Dalit-Aktion (siehe unten)
10. Umfrage der AG Schulpartnerschaften
11. Verschiedenes

Das Programm ist ziemlich dicht, wir sollten daher die volle Zeit nutzen können!

Unsere alte Fax-Nummer wird zum 28. Februar abgestellt. Ab dann gilt nur noch die neue (siehe oben).

Für mich hat sich dieses Jahr die Perspektive auf eine weitere halbe Stelle eröffnet: Brot für die Welt wird eine Delegation indischer Kastenloser (Dalits) im September durch Deutschland führen, und mit anderen Ländern absprechen, wo sie auch hinreisen wollen. Sie wollen international ihre Situation bekannter machen. Dazu soll auch Informations- oder Aktionsmaterial erstellt werden.

3.8.-8.9.: Del 1 - Delegation  
in Sambia

- Gladige & Casanova
- Schloss (Adler) aufzugehen
- Lobbyarbeit und Aktionen hier
- Presse hierwar 130,- (70,-)

-2-

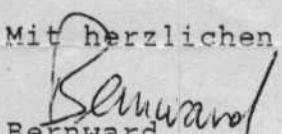
Ich soll die europäische Koordination und die deutsche Vor- und Nachbereitung übernehmen. Da Brot für die Welt kaum mehr Büroraum hat, fragen sie, ob die Stelle beim Zimbabwe Netzwerk angesiedelt werden kann. Ich schlage vor, daß wir als Gegenleistung die halbe Miete plus eine kleine Pauschale für die Nutzung des Computers etc. verlangen, und natürlich die anfallenden Telefonkosten.

Die Stadt München überlegt sich eine Städtepartnerschaft mit einer Stadt in Afrika. Reisebuchautor Sven Loerzer (Süddeutsche Zeitung) willpuschen, daß das Harare wird.

Eine Reihe von Organisationen haben eine "Wahl-Charta 94 - Entwicklung und Umwelt" veröffentlicht, quasi Prüfsteine für das Superwahljahr 94. Schön plakativ und griffig, ich habe ein Exemplar übrig.

Am 4./5. 2. veranstalten Bündnis 90/Die Grünen einen Nord-Süd-Kongreß in Bielefeld, mit einem Streitgespräch zwischen Menzel und Altvater. Auch das übrige Programm klingt interessant.

Mit herzlichen Grüßen

  
Bernward Idee von mir erhalten

Programm gab & eigentlich schon, . → "learning for development" in KRT  
was in dem geworden?  
Training for multiplex  
participative Budgeting in OR - Development

Partizipativ zu oft in die! Wer kennt? Wer geht?  
find - find - find - find!

Wer hat Interesse in Zukunft in alternativen Ökonomie? → ENDA

Stigmar und Brigitte Lipp. ← Shona - Lubilil  
bergsständiger Anteil.

Liz Kitter Tannenweg 17, 22549 Hamburg - 040-836105  
ENDA - partizipativ - Entwicklung  
Capfire Networks (Mr. Taparendava Mavembwa)  
P.O. Box 661, Harare, Fax (263-4) 795 150  
Kutama Woodlands  
Luthwa Forest Reserve, Undombwe, Kuzi (Peter Makamba)

Wener's Bureau  
Women's Action Group  
Kurer (pol. Blad)  
Women's Initiative  
Matchbook - led

# ZIMBABWE NETZWERK e.V.



Zimbabwe Netzwerk e.V., Gänsehleinstr. 43, D-W-7000 Stuttgart 1

ESG/KSG Halle  
z.H. Pfarrer Seils  
Puschkinstr. 27  
0-4020 Halle

ging gleich -  
laufend an:  
26.2. 16  
Dritte-Welt-Zentrum Leipzig  
3. Hd. Dr. Shawais  
Industriestra. 42

Zimbabwe Netzwerk e.V.  
Gänsehleinstr. 43  
D-W-7000 Stuttgart 1  
Federal Republic of Germany  
Tel: (0711) 2369200  
Fax: (0711) 600608

0-7031 Leipzig

23.2.1993

## ● Development Education in Deutschland und Zimbabwe

Sehr geehrter Herr Seils,

vor einiger Zeit hatten wir telefoniert wegen der von Dr. Wolfgang Mai von Brot für die Welt angeregten Development Education in Kooperation mit dem zimbabwischen Kirchenrat, die in einigen beiliegenden Papieren noch "Doppel-BAZ" heißt.

Sie hatten Interesse an dem Konzept geäußert, deswegen schicke ich Ihnen nun einige Papiere. Nehmen sie zur Einführung am besten den Brief an das Diakonische Werk in Schleswig-Holstein, in dem Herr Mai den Gedanken darstellt. Darin wird auch auf die weiteren beiliegende Papiere verwiesen. Inzwischen ist der Teil des Konzepts, der in Zimbabwe verwirklicht wird, bewilligt und wird vom zimbabwischen Kirchenrat verantwortlich getragen.

Das Diakonische Werk Schleswig-Holstein hat sich inzwischen für einen anderen Schwerpunkt entschieden. Noch wird daher ein Partner für die Arbeit in Deutschland gesucht, der das Konzept inhaltlich und organisatorisch verantwortlich übernimmt. Es sollte eine Gruppe sein, die sich schon bisher in Fragen des Nord-Süd-Verhältnisses engagiert und dies für längere Zeit begleiten kann. Pfarrer Udo Thorn von der ESG in Leipzig hat mich deswegen an Sie verwiesen, weil die ESG zwar inhaltlich interessiert ist, aber die nötige organisatorische Kontinuität nicht garantieren kann.

Das Zimbabwe Netzwerk hat großes Interesse daran, daß das Konzept realisiert wird, weil es wie bisher kaum irgendwo versucht, Bezüge zwischen der Basis in Deutschland und im Süden herzustellen. Ich würde mich daher freuen, wenn Sie sich überlegen würden, das an-

Zur Finanzierung: Beim ABP (Ausschuß für entwicklungsbezogene Bildung und Publizistik) der evangelischen Kirche besteht Interesse

Konto: 568989-608, Postgiroamt Frankfurt, BLZ 50010060

Eingetragen beim Vereinsregister Bielefeld unter 20 VR 2135

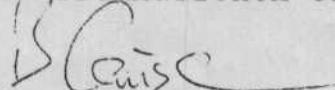
Das Zimbabwe Netzwerk e.V. ist als gemeinnützig anerkannt. Spenden können von der Steuer abgesetzt werden.

(natürlich noch keine Zusage), dieses Konzept zu fördern. Das bezieht sich auf Programmmittel und eine auf mehrere Jahre befri-  
stete halbe Stelle (maximal 30.000 DM Personalkosten pro Jahr),  
die natürlich mit anderen Mitteln auf eine ganze Stelle aufge-  
stockt werden kann.

Wenn die Studentengemeinde Halle daran Interesse hat, sollten wir in nächster Zeit telefonieren. Der nächste Schritt wäre nach mei-  
ner Vorstellung, daß wir einen Besuch in Stuttgart vereinbaren,  
bei dem Sie Gespräche mit Brot für die Welt, dem ABP und weiteren  
in ähnlicher Arbeit Engagierten führen.

Ich würde mich über Ihren Besuch in Stuttgart freuen.

Mit freundlichen Grüßen



(Bernward Causemann, Geschäftsführer)

cc: Dr. Wolfgang Mai, Brot für die Welt

ZNr = wellhil (nur 2 lin hiel) →

→ null. weil keine Bari zu ziehen

Wandel von alten Werten zu neuen Anschauungen mit,  
Rolle der ZCC?

P 07053

Bewilligt!

(9)

Vorlage für den Ausschuß für Ökumenische Diakonie  
Sitzung am 25.06.92 - Wiedervorlage -  
GfK am 07.05.92

Stab: BfdW

ZWE-0023

Kat. : 7A  
Sektor: 1400

1.1 Kontinent : Afrika  
1.2 Land : Zimbabwe  
1.3 Ort : Harare  
2.1 Antragsteller: Zimbabwe Council of Churches (ZCC)  
2.2 Träger : dito  
2.3 Projekt-Bez : Entwicklungsorientierte Bewußtseinsbildung 1992-1995  
2.4 Vor.-Förderg : Keine für dieses neue Programm  
3 Antragsweg : direkt  
4.1 Beantragte : ZWD 1 413 793,00 = DM 471 300,00  
Mittel  
4.2 Zur Bewilligg. ~~ZWD 1 413 793,00 = DM 471 300,00~~  
vorgeschlagen:  
Kurs: DM 1,-- = ZWD 3,--  
5 Förderzeitr. : 3 Jahre (07/92 - 06/95)

#### 6.1 INFORMATIONEN ÜBER DEN TRÄGER / MITWIRKUNG VON FRAUEN:

Dem nationalen Kirchenrat Zimbabwes (ZCC) gehören 18 Kirchen und kirchliche Organisationen an, die überwiegend ökumenisch ausgerichtet sind. Die katholische Kirche ist nicht dabei, kooperiert aber im Rahmen eines Beraterstatus in einzelnen Bereichen mit dem ZCC. 33 unabhängige Kirchen sind durch einen Dachverband vertreten.  
Drei Abteilungen werden von Frauen geleitet, und eine Frau fungiert als Stellvertreterin des Generalsekretärs.

#### 6.2 ALLGEMEINE SITUATION / BESONDERE SITUATION DER FRAUEN:

Zimbabwe ist seit fast 12 Jahren unabhängig und hatte in dieser Zeit mit großen Schwierigkeiten zu kämpfen. Diese hatten viel mit den Destabilisierungsbemühungen Südafrikas zu tun. Daneben sind all die anderen Probleme, die Afrika bedrücken, auch in diesem Lande zu spüren, sodaß die Regierung einer Vielzahl von Belastungen ausgesetzt ist. Dies führt in zunehmendem Maße zu repressiven Reaktionen. Zwar hat Präsident Mugabe seine Idee eines Einparteienstaates unter öffentlichem Druck aufgegeben, aber viele seiner Entscheidungen lassen demokratisches Bewußtsein vermissen und geben Anlaß zu unangenehmen Befürchtungen.

In dieser Lage sind Bemühungen um eine partizipatorische Einbindung der Menschen in die politischen Entscheidungen besonders wichtig. Der ZCC versucht schon seit langem, in seinen Programmen hierzu sinnvolle Beiträge zu leisten. Hervorzuheben ist in diesem Zusammenhang das Human Resource Training Programme, das mit umfangreicher Unterstützung verschiedener AG KED-Organisationen seit 1985 kirchliche Mitarbeiter aus- und fortbildet und dabei großes Gewicht auf das Schärfen von Entwicklungsbewußtsein legt.

## 7.1 PROGRAMM-/PROJEKTBESCHREIBUNG:

Bislang richtet das Human Resource Training Programme sein Augenmerk in erster Linie auf die Kirchen und deren Mitarbeiter, wobei die Schwerpunkte der Arbeit deutlich auf berufsfortbildenden Inhalten wie Verwaltungstechniken, Projektplanung und -begleitung, Sekretariatsaufgaben, Sprachschulung usw. liegen.

Mit der in diesem Antrag beschriebenen Erweiterung will man die breitere Öffentlichkeit in das bislang schon laufende "Training for Transformation" einbeziehen. Dabei hat man sich besonders von den Anregungen leiten lassen, die der BfdW-Erklärung DEN ARMEN GERECHTIGKEIT entlehnt sind: Wenn Strukturen so verändert werden sollen, daß sie mehr Gerechtigkeit für die Marginalisierten und Unterdrückten bieten, so kann das sinnvoll und erfolgversprechend nur geschehen, wenn die Betroffenen an den Prozessen in geeigneter Weise beteiligt werden. Dabei sind "Betroffene" sowohl in Zimbabwe als auch im Norden zu finden, und sie haben sich auf beiden Seiten mit jenen auseinanderzusetzen, die die sie betreffenden Entscheidungen in der Hand haben oder beeinflussen.

## 7.2 GEPLANTE MASSNAHMEN / BETEILIGUNG VON FRAUEN:

Der ZCC möchte ein neues Referat (1 Referent<in> und 1 Assistent<in>) einrichten, das sich ganz gezielt der entwicklungsorientierten Bewußtseinsbildung widmet. Es soll dabei in erster Linie in die Öffentlichkeit in Zimbabwe hineinwirken und engagierte Gruppen ansprechen, bzw. die Heranbildung neuer Gruppen fördern. Zum anderen soll eine möglichst enge Arbeitsbeziehung mit ähnlich gerichteten Aktivitäten in Deutschland hergestellt werden.

Das Projekt soll den Namen LET THE PEOPLE SPEAK tragen und zunächst einmal den Menschen an der Basis aufmerksam und mit Sympathie zuhören, und zwar sowohl in den Kirchen als auch in den Gemeinschaften, in denen die Kirchen etabliert sind. Es will diesen Gruppen die Möglichkeit geben, ihre Erfahrungen mit der Welt, ihr Verständnis von den Ursachen für Ungerechtigkeit und Marginalisierung und ihre Vorstellungen, wie Armut überwunden werden kann, zu artikulieren. Daraus folgernd will das Projekt zum Anwalt von "Was die Leute sagen" werden und Möglichkeiten zu demokratischer Partizipation schaffen. Vor allem soll eine Atmosphäre geschaffen werden, in der die Menschen ein Gefühl für ihre eigenen Fähigkeiten und Rechte bekommen und sie diese aktiv in die Entwicklung ihres Landes einbringen können. Bei der Analyse der Ursachen werden ganz automatisch die Länder des Nordens in den Blick kommen, und das Projekt soll dazu ganz bewußt auch Verbindungen an der Basis lebendig werden lassen. Daraus erhofft man sich dann Impulse bei den Partnern und deren Basis, die dort das Verständnis für die Auswirkungen von Politik und Wirtschaft auf die Entwicklung in Zimbabwe wachsen lassen und zu Anstößen in Richtung auf mehr Gerechtigkeit für die Armen führen sollen.

In der Aufgabenbeschreibung für den Referenten heißt es u.a.:

- Unterstützung beim Aufbau von Gruppen und Gemeinschaften Armer und Marginalisierter mit dem Ziel, ihre Nöte und Schwierigkeiten, ihre Hoffnungen und Zukunftspläne zu artikulieren;
- Zusammenbringen solcher Gruppierungen zum Austausch ihrer Erfahrungen und zur Erarbeitung gemeinsamer Strategien für nachhaltige Entwicklung;
- Organisierung von Seminaren, Informationstreffen und anderer Möglichkeiten, wo solches gegenseitiges Mitteilen und gemeinsames Planen angestoßen werden kann;
- Sammeln von relevanten Informationen und Daten und geeignete Verbreitung (Dokumentationen, audiovisuelle Materialien, Vorträge);

- Stärkung der Zusammenarbeit zwischen Nord und Süd mit dem Ziel, für die marginalisierten Gemeinschaften des Südens und des Nordens verbesserte Konzepte für ihre Teilnahme am Entwicklungsprozeß zu schaffen.

Für das Element der Süd-Nord-Beziehungen ist daran gedacht, in Deutschland eine Stelle zu schaffen, auf der eine Person mit korrespondierenden Aufgaben betraut werden und als unmittelbarer Ansprechpartner für den/ die zimbawischen Referenten/in fungieren soll (Arbeitstitel: "Doppel-BAZ"). Gemeinsam sollen diese beiden am Beispiel Zimbabwe versuchen, in die Tat umzusetzen, was in Teil IV der Erklärung DEN ARMEN GERECHTIGKEIT als "Folgerungen für die ökumenische Diakonie" in allgemeiner Form zum Vorsatz erhoben wird. Dort heißt es u.a.: "Grundsätzlich ist festzuhalten, daß neben der Verstärkung der sachgerechten Projektarbeit ... künftig folgende Bereiche und Problemfelder größere Aufmerksamkeit verlangen:

- Beteiligung der Armen an sozialen Prozessen, bei der Gestaltung und Planung von Programmen und Projekten und an politischen Entscheidungen;
- verstärktes Eintreten in den eigenen Kirchen und in der eigenen Gesellschaft für eine gerechtere Weltwirtschaftsordnung ....
- ökumenisches Lernen als Bewußtseinsbildung und Entwicklungserziehung (Development Education) und
- Wahrnehmung öffentlicher Verantwortung (Advocacy) .... "

Ein solcher "Counterpart" sollte an irgendeiner Stelle im Netzwerk der entwicklungspolitischen Bildungsarbeit angesiedelt werden. Denkbar wäre da beispielsweise eine der ökumenischen Werkstätten oder ein aktives Diakonisches Werk. Damit ergäbe sich ein interessanter neuer Konkretisierungstyp, der von vorerhörein darauf ausgerichtet ist, in einen lebendigen Partneraustausch zu treten, und bei dem auch vom Partner erwartet wird, daß er sich an Bewußtseinsbildungarbeit bei uns beteiligt.

#### 8.1 KOSTENPLAN: (in ZWD)

	1992/93	1993/94	1994/95
Personalkosten	93.500,-	104.720,-	117.286,-
Verwaltung (inkl. Buchprüfung)	23.000,-	25.300,-	27.830,-
Büromaterial	23.000,-	25.300,-	27.830,-
Büroausstattung	30.000,-	15.000,-	5.000,-
Fahrzeug	121.000,-		
Fahrzeugunterhalt	6.200,-	6.820,-	7.500,-
Programmkosten (Seminare, Unterstützung von Gruppen)	127.125,-	139.837,-	153.820,-
Reisekosten, inkl. Übersee	62.000,-	68.200,-	75.000,-
<u>10% Unvorhergesehenes</u>	<u>48.582,-</u>	<u>38.517,-</u>	<u>41.426,-</u>
	534.407,-	423.694,-	455.692,-

Gesamtsumme 1992 - 1995 ZWD 1.413.793,--

#### 8.2 FINANZIERUNGSPLAN:

Die Gesamtsumme wird von Brot für die Welt erbeten. Da gerade im vergangenen Jahr wiederholt sehr drastische Abwertungen des zimbawischen Dollars vorgenommen wurden, bittet der ZCC darum, die Bewilligung in DM zu dem Kurs vom 10.10.1991 (DM 1,- = ZWD 3,-), dem Tag, an dem der Antrag ausführlich mit dem Referenten besprochen wurde, auszusprechen.

Antrag an BfdW demnach ZWD 1.413.793,- = DM 471.300,-

**8.3 FOLGEKOSTEN:**

Wenn das Programm die erhofften Erfolge zeigt, werden Nachfolgeanträge zu erwarten sein.

**9.1 EMPFEHLUNGEN LIEGEN VOR VON:**

**9.2 EMPFEHLUNGEN WERDEN EINGEHOLT VON:**

**10.1 STELLUNGNAHME DES REFERATES:**

Der ZCC hat von jeher großes Interesse an den BfdW-Überlegungen, die schließlich zu der Erklärung DEN ARMEN GERECHTIGKEIT geführt haben, bekundet. Mehrfach wurden Besuche des bearbeitenden Referenten in Harare dazu genutzt, um zu der Thematik "Development Education and Advocacy" Workshops zu veranstalten. Dabei stand immer wieder die Frage im Vordergrund, wie die Thematik aus der Teilung zwischen Nord und Süd und der gegenseitigen Schuldzuweisung herausgenommen und von beiden Seiten in gemeinsame Verantwortung übernommen werden kann. Das Ergebnis ist jetzt der hier vorgelegte Plan, der die Menschen in Zimbabwe zu besserem Entwicklungsverständnis und zu verantwortungsvoller Partizipation führen will, der aber auch die Brücke zu aktiven Gruppen im Norden schlagen und zur Erarbeitung gemeinsamer Entwicklungsstrategien beitragen möchte.

Der bearbeitende Referent wird im Mai einen Kurzbesuch in Harare machen und hofft, bei der Gelegenheit Antwort auf einige Anfragen zu erhalten, die bei der Erstvorlage im AÖD am 18.3.92 gestellt wurden. Er wird dann mündlich berichten.

Die Einrichtung der genannten Berater-Stelle in Deutschland wird anderswo noch im Detail zu beraten sein. Dessenungeachtet sollte die Möglichkeit gegeben werden, mit der Arbeit in Zimbabwe sobald wie möglich zu beginnen. Dem AÖD wird die Bewilligung dieses Antrags empfohlen.

**10.2 STELLUNGNAHME GFK: Zur Bewilligung empfohlen**

**11.1 WEITERBEARBEITUNG DURCH: BfdW**

**11.2 FINANZIERUNG DURCH: BfdW**

**12. BESCHLUSS DES BEWILLIGUNGSAUSSCHUSSES:**

**REFERENT: Wolfgang Mai**

1 —  
2 —  
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7 —  
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Fennstraße 31  
D-12439 Berlin

Gossner Mission Fennstraße 31 D-12439 Berlin

Ökumenische Werkstatt  
Herrn Ulrich Kill  
Praunheimer Landstr. 206

60488 Frankfurt/Main

Telefon  
030/6317809  
Telefax  
030/6361198

13. Februar 1997

Lieber Herr Kill,

in der Anlage schicke ich Ihnen den Abschlußbericht über das "Let the People Speak"-Projekt.

Für die Gossner Mission haben sich eine ganze Menge neuer Kontakte und Anregungen sowohl für den Süd-Süd-Austausch als auch für die Projektarbeit in Zambia ergeben. Insofern hat sich das Projekt für uns gelohnt, auch für mich, denn es war doch eine spannende und interessante Aufgabe, Gemeinden und einzelne Menschen für Zimbabwe zu interessieren.

Ich möchte Ihnen noch einmal für alle unterstützende Begleitung danken. Das Material, das Sie zur sozialen Situation in der Bundesrepublik zusammengestellt haben und so manches andere Papier hat mir doch sehr geholfen.

Mit freundlichen Grüßen  
Ihre

  
Friederike Schulze



Ökumenische Werkstatt  
Herrn Ulrich Kill  
Praunheinmer Landstr. 206  
60488 Frankfurt/Main

14. Juni 1995

Lieber Herr Kill

in der Anlage schicke ich Ihnen die Berichte vom Besuch der Gruppe aus Zimbabwe, die im Rahmen des "Let the people speak" - Projektes hier waren.

Das theoretische Niveau der roundtables zwischen der Ökumenischen Werkstatt Frankfurt und der ELCT haben wir nicht erreicht. Aber der Teilnehmerkreis ist auch ein anderer. Ein Teil der Papiere, die für den letzten roundtable erarbeitet worden sind, haben wir verwendet. Das war sehr nützlich. Vielen Dank!

Wir hatten viele Kontakte in die Gemeinden, in landwirtschaftliche Betriebe und in ABM-Projekte hinein, was für alle Beteiligten informativ war und in vielen Fällen die traditionellen Grenzen zwischen Kirch- und Ortsgemeinde durchbrochen hat. Der direkte menschliche Kontakt ist sicher noch immer eines der wirksamsten Instrumente für die entwicklungspolitische Bewußtseinsbildung.

Viele Gründe für unsere Kritik am "Entwicklungs" - Denken waren den Gästen verständlicherweise nur schwer zu vermitteln, wir müssen wohl auch hier zunächst einmal lernen zuzuhören. Und daß uns unsere Freunde gelegentlich um unsere Probleme beneidet haben, ist auch klar.

Mit freundlichen Grüßen, auch an Ihre Kollegen und Kolleginnen in der ÖW und den neuen Leiter des Amtes für Mission und Ökumene

Friederike Schulze

Fennstraße 31  
D-12439 Berlin

Telefon  
030/6317809  
Telefax  
030/6361198

~~Gossner Mission Fennstraße 31 D-12439 Berlin~~

卷之三

2020 RELEASE UNDER E.O. 14176

• *Epopee persane* 111

Die Polizei hat die Ermittlungen aufgenommen und die Ermittlungen aus einer Umgebung über die Verdächtigungen - Männer-Länder-Abstechern kommen. Als Referenten kann man nun natürlich auch die dort wütige Polizei aus Schleswig-Holstein (polizei.de) einholen, welche gegenwärtig die Ermittlungen vorbereitet. Es ist zu hoffen, dass die Polizei in Schleswig-Holstein die Ermittlungen aufnehmen wird.