*Why Progress in Swaziland Requires Individual Transformation*

Jaye Dryden

Practicum V: Thesis Project

Dr. Bill Prevette

Master of Arts: International Community Development

Northwest University

April 23, 2016

# Table of Contents

# 1 Introduction

Swaziland, a small nation which maintains the last remaining absolute monarchy in the Africa, is the epitome of what development practitioners would call a 'wicked problem' (Austin Center for Design) The entanglement of many issues endured by the people of Swaziland is complex and finding a solution to one part or all of it is challenging. Some of these issues include the highest per capita rate of HIV/AIDS, a culture that hinders gender equality, orphaned children and orphanages, an educational system lacking in structure and service, unsecured access to clean water and food, contested land rights, misappropriation of funds by the king, and a massive and ineffective government (Debly, Stringer et al.). The term 'wicked' is fitting as the reader will discover upon closer examination of the situation in this thesis.

The 'wicked' problem prevents people from living a life that flourishes, meaning a life beyond one of mere survival. This is God's desire for us all. In the book of John, Jesus says that He was sent by God that we may have "…life and have it to the full" (New International Version, John 10.10b). The disciple, Paul, in Ephesians, reiterates this points when he declares we are "…created in Christ Jesus to do good works…" (NIV, Eph. 2.10). This concept of pursuing a full life is embraced by the secular world. Abraham Maslow shares his belief, in his Hierarchy of Needs (1943), that although people are first motivated by hunger and security, they are ultimately seeking 'higher' ideals as building self-esteem, helping others, and pursuing a vocational calling (see Appendix). This, in essence, is the process of pursuing a flourishing life. In the Swazi context, the 'wicked' problem' stands in the way of the individual's pursuit of a flourishing life or "life to the full."

The initial and primary research in this thesis, was gathered during field research in Swaziland in the summer of 2015. This work led me to the topic of exploring the gap between

community needs and service provision in Swaziland and how I would bridge the two. Upon further inspection of the issue through fieldwork, research, and writing, I discovered a larger issue in development than just ensuring services meet need. I will argue in this thesis that there are two fundamental causes that have created obstacles to development for the Swazi people. The two root causes to the wicked problem are government and culture. These two areas are of critical importance to bridging the gap long term between existing needs and services. However, my research and thesis are not attempting to change either the culture or government, but to briefly demonstrate the role each plays in the current context. While one can hope for a change in either government or culture, a straightforward and positive conversion is unlikely to happen in the current environment as traditions are deeply rooted.

The question then, for me, is how to help people move beyond the current situation if a change in government or culture change is unlikely. I believe that progress in development, i.e. moving people toward a flourishing life, must start with the individual. Aid should come in the form of helping to transform lives in personal ways. Through this thesis, I will offer a proposal for one way to bring about individual transformation. Eventually, then, as enough people are transformed, the hope is that these Swazi citizens can collectively make a positive impact on the fundamental issues of government and culture.

In this thesis, I provide an in-depth review of the wicked problem of Swaziland, an overview of current solutions in place attempting to tackle components of the entanglement of challenges. I use a method of discovery in the second part of the thesis called auto-ethnography. In a combination of autobiography and ethnography, I share my reflections from the field regarding how I intend to pursue community development as a future practitioner. I conclude

with my own proposed course of action, focusing on the holistic development of entrepreneurs as a way to transform individuals, and eventually, a nation.

## 2 History and Context

*2.1 Historical Background*

Throughout Swaziland's history there has been a focus on preserving tradition. Despite being under British colonization from 1903 until 1967, Swaziland was able to maintain its monarchy (Wood et. al 531). King Sobhuza II took the throne in 1921, leading the people through colonization, making it his ambition to uphold and protect traditional customs. He played a role, as acknowledged by the official Swaziland government website, in negotiating independence from Britain and in establishing the nation of Swaziland. Swaziland gained its independence in 1968 and in 1973, Sobhuza did away with the constitution he had developed with Britain and returned to the practice of a strict monarchy. After his death in 1982, there was a dispute regarding the heir, leaving Queen Ntombi to rule until Sobhuza's son, Mswati III, turned eighteen in 1986, when he ascended the throne. He remains in power today (Wood et. al 531-532).

In 1968, Swaziland declared independence from Britain, but in actuality, dependence was shifted to South Africa. In her article, "Fantasies of Development and Housing Provision for All? Revisiting Urbanization in Swaziland," Miranda Miles-Mafafo writes "…Swaziland… maintained high rates of economic growth and acquired one of the highest standards of living in sub-Saharan Africa due mainly to its relationship it holds with South Africa, and to the various institutional arrangements that back it" (112). Despite the economic successes, stemming from the close relationship to South Africa, financial benefits never 'trickled down' to the poorer people of Swaziland. Miles-Mafafo points to those years of economic growth as foundational to

the current issues facing the country. She writes "The adverse social effects of the growth process have become entrenched and largely ignored. Amongst the most pronounced social inequalities underlining development in Swaziland has been that of the widening disparities in the distribution of income, worsened only by unemployment" (113). These inequalities, further solidified the absolute power of the monarchy, have left average citizens in dire economic conditions. Swaziland, functioning as an economic dependent of South Africa, has remained in a grim economic situation because of it.

*2.2 Context for Today- Governance and Aid*

Today, Swaziland's government, while operating as a monarchy, puts forth a democratic form of governance. Though there are executive, legislative, and judicial branches, the king, appointed through a royal lineage inheritance, holds absolute power. Political parties are officially banned, however, the Swaziland Federation of Trade Unions has been allowed to exist, though the organization is outspoken against the government (Wood et. al 532). A new constitution, drafted by the Constitutional Review Committee and enacted by Parliament and King Mswati III, was signed by Mswati in 2005. However, according to the 2012 Swaziland country profile produced by KPMG Accounting Firm, there seems to be little intention on the king's part since then to support "greater democracy" if it, indeed, every truly existed at all (2).

Despite the democratic government structure, the political system operates according to the Tinkhundla and communities are subject to the decisions of a traditional tribal system. The Tinkhundla is "…a network of channels through which loyalty to the Swazi state and monarchy is recognised and rewarded with patronage, land and jobs" and it determines who can become involved in the political system (Debly 285, 288). This network allows for the "…village elders (to) exert significant authority under the auspices of tradition, politically, at the state level, and

socially, at the community level…" making it nearly impossible for the non-elite to have any say in politics (Stringer et. al 388). The lack of political parties, oppressive traditions, and the absolute monarchy leaves the Swazi citizens far removed from having, or at least believing they have, a voice in public policy or any potential government reform. The ban on political parties and pressure groups further solidify this mentality for the citizens and ensures that the king can push his candidates through.

Despite the presence of a few illegal political pressure groups, the king has been swift to suppress any threats to the monarchy. For example, the 2003 elections were "marked by widespread fraud and vote buying" (Wood et. al 532). In 2004, "a constitution act affirmed the Tinkhundla role" as well as affirmed the ban on political parties (Wood et. al 532). Mswati, under international and local pressure, established reforms "…allowing for freedom of speech and assembly, with the proviso that the King could suspend these rights if he deemed them contrary to the public interest" (Wood et. al 532). While there seems to be small steps toward democracy at times, the king continues to maintain a tight control on his absolute power.

Beyond these government weaknesses, Swaziland's economy remains weak. In 1968, independence from Britain meant shifting dependence to South Africa (Miles-Mafafo). Over time, the "Swazi economy… (and) the socio-economic structure of Swaziland as a whole" has been determined by relationships with Britain and South Africa (Miles-Mafafo). The proletarianization of the Swazi people by the British reduced the number of self-employed workers and created a labor pool for the South African mines. However, reliance on those jobs faltered with global economy fluctuations as well as economic sanctions against South Africa in 1986 (Miles-Mafafo). Initially, the economic sanctions against South Africa impacted Swaziland for the good. A wave of foreign investment came as firms pulled out of South Africa. This

backfired over time as sanctions were lifted and firms went back to the neighboring country (Miles-Mafafo). This relationship, in combination with a lack of local economy and a growing dependence upon subsistent farming has led to the downward mobility of economic status of the citizens.

Many of the rural poor are driven to urban centers in hopes of finding better economic opportunities and a stable source of income. Those who do make the move struggle and resort to informal activities for a small income. These activities include "transportation, hawking, vending, retailing, wood selling and prostitution in various degrees of intensity" (Sihlongonyane 253). There is no governmental coordination or support of bridging these informal activities with formal businesses in Manzini, though the people, city, and economy would likely benefit from more coordinated efforts in planning.

Swaziland has been the recipient of foreign aid needed to make these improvements. International aid, in just the last five years, to Swaziland has been in the range of hundreds of millions of dollars. In a 2013 online International Business Times article, "Swaziland Government Ignores Its Starving People to Sell Donated Food for Cash," writer Palash Gosh provides this insight into the Swazi situation, "...the government is used to the international community rushing in with aid to cover the government's mismanagement of the economy and the humanitarian crisis here" (web). According to the U.S. government Foreign Assistance website, for the 2016 Fiscal Year, $43,463,000 will be given to Swaziland in aid. In an informal conversation with Bonginkosi Malaza, General Secretary of the Council of Swaziland Churches, I made a comment about the corruption of the king when it comes to misallocating international aid. He replied "The king is not corrupt. He does not mismanage aid money. It is our tax dollars he spends on his fourteen wives" (Malaza).

Gosh, cited above, reports that, "Meanwhile, Swaziland's economy continues to deteriorate -- GDP dropped by 3 percent in 2012. The International Monetary Find [sic] has forecast that by next year, Swaziland will have the poorest performing economy on the planet, replacing war-torn Somalia for that dubious distinction" (web). My interpretation of this information is that aid money is swallowed in an oversized and mismanaged bureaucracy. International aid, at best, does not seem to be benefiting the nation through problem resolution or improving of the economic landscape. In reviewing the social issues confronting this nation, as I do in the next section, it seems that the citizens are not benefitting from enormous amounts of aid, just as they have not benefitted from economic trade.

*2.3 Culture and Gender*

Swaziland has maintained its culture and traditions more effectively than most other African nations, perhaps to the country's own detriment (Debly 284). The traditions maintain a patriarchal dominance in families, communities and government giving men freedoms that are forbidden to women. For example, due to accepted polygamous practices, a man is free to have as many sexual relationships and wives as he desires. The same does not hold true for a woman. Families encourage their sons' sexual behavior to demonstrate his manhood, according to Dr. I.S. Zayne and Dr. V.J. Ehlers in their article, "Swazi Youths' Attitudes and Perceptions Concerning Adolescent Pregnancies and Contraception" (36). The authors highlight the prevalent attitude of male dominance in their research findings, citing a rural male youth's statement: "Women are minors like children and should seek advice from men on sexuality issues, women should attain a lower level of education... and become economically dependent on men..." (38).

The issue of gender equality is in the spotlight more recently due to the breakdown of the family unit. This breakdown comes for several reasons, two of which are the high male death rate of men due to HIV/AIDS, and the need for men to cross borders to earn a living. John L. Daly, in his article, "Gender Equality Rights Versus Traditional Practices: Struggles for Control and Change in Swaziland," states that "…Swazi society has become accustomed to male control and decision-making over family, traditional and societal issues," but women, in the wake of HIV/AIDS, are left alone to fulfill these roles without rights to carry them through (46). Women have been limited in rights such as buying or inheriting land or a homestead, moving, or opening a bank account (49). Despite the cultural restrictions on women, the fact is, as Daly points out, that "Swazi women, like other African women, have become the economic backbone in rural communities. (48). Pressure is increasing for equal rights for women while at the same time there are some that would call for a return to more traditional practices. It will be difficult to stop advancement of women's rights, as the need for their participation in families and communities increases.

Swaziland's long history and deeply rooted traditions have implications for today. There are numerous points that could be highlighted as the reason for the current situation. In reviewing the current issues, however, one may come to the same conclusion I have, that while the structure of the country and its traditions could very well be the underlying causation of the issues, individual transformation is needed for systemic change.

## 3 Implications for the Swazi People

A review of the issues facing the Swazi people may lead one to understand that the underlying cause is the very structure of the nation. One can read of the many similar issues facing any developing country, but I wanted to hear from the Swazi people what they viewed as

significant obstacles to advancement in Swaziland. I met with numerous people, many of whom are currently working in an NGO, tackling issues in communities. The following section is a review of issues introduced during personal interviews as well as some I gleaned from current literature.

*3.1 HIV/AIDS*

Swaziland has the highest per capita infection rate of HIV/AIDS in the world. KPMG reports that Swaziland first declared a humanitarian crisis in 2004 when thirty-eight percent of pregnant women tested positive for HIV (2). In 2012, the World Health Organization reports that the infection rate has remained virtually unchanged (web). I interviewed tribal headsman, Dr. Ben Sibandze, head of the task force when HIV/AIDS was recognized as a national disaster. Dr. Sibandze made this comment regarding the current status of HIV/AIDS in Swaziland,

> Even though I don't know the (infection rate) numbers now but I am told that the
> (infection rate) numbers are stable…but the behaviors have not improved… we expect
> people to know more but their behavior has not changed…death rates are lower because
> of ARTs (antiretroviral therapy) but behaviors are not changing…This is bringing us
> some hope… (Sibandze).

The good news for children is that their parents can live with the disease but the AIDS pandemic has already caused damage to the strong family foundation in communities, as the next issue will demonstrate.

*3.2 Orphanages*

The AIDS pandemic brought orphanages into a culture that believed in the African proverb "It takes a whole village to raise a child." In an interview with house mum, Happy Masibi at New Life Homes, I learned this, "To have orphanages now is a common thing…since

the HIV came there was an increase in orphanages… before it was like 'I can stay with my relative' and it was no big deal. But now it is a big deal" (Masibi). Orphanages are becoming a standard of care. As orphanages receive more support as a social welfare and child protection service, people take advantage of the system. It is a common practice for a single mother or another caregiver to either abandon the children in the homestead or drop them at an orphanage. This situation was summed up by Sharon Singleton, the head of education at Cabrini Ministries, "Families are disintegrating. Parents are dying but there is also deserting….so many think it is about themselves and the new man or woman in their life (who don't want an added burden of extra mouths to feed). But then these children are just left…" (Singleton). Jon Singletary, with Faith to Action, in his article "Hope for Orphans: A Model of Care for Vulnerable Children," supports this view, "Many children in orphanages, however, do have a living parent and many others have extended family in their community" (30). Parents living in extreme poverty sometimes view institutional care as the savior for their child. Orphan care offers its own set of challenges, problems and issues for raising children but that topic is beyond the scope of this thesis.

### 3.3 Land Rights

The issue of land rights is a complicated one with the citizens of Swaziland often falling victim to a political system that favors the powerful and leaves the individual with little recourse. Stringer et al. inform us that land rights have remained in the control of the "… monarch, princes and chiefs…" (388). This system means that allocation of quality land known as Swazi Nation Land, i.e. the land predetermined by the king as fertile, depends upon having a good relationship with the local chief. The Swazi Nation Land is allocated by a chief, with only a lifetime lease, at an expensive rate (Malaza). The Kingdom of Swaziland's Constitution of 2005 states that "A

person has a right to own property" but this refers only to non-Swazi Nation Land, which is less fertile and more susceptible to flooding (18). In addition, the Constitution states that, "The King... shall be immune from... suit or legal process in any cause in respect of all things done or omitted to be done by him" (14). It is documented by Freedom House that both Sobhuza and Mswati have dispossessed people of their land with no compensation. Property rights are not secure which promotes the cycle of poverty as the majority of the population survives on subsistent farming.

*3.4 Food and Water Security*

Another ongoing issue is food and clean water security, exaggerated by the reliance on unpredictable subsistence farming. According to the World Food Programme (WFP), "Swaziland is prone to drought, yet nearly 70 percent of its people depend on being able to grow enough to feed their families" (web). In addition, the WFP reports that flooding, lack of agricultural technology and fluctuating food prices limit food security for the majority of people (web). Food security was an issue brought up in several of the interviews I conducted. Amon Dlamani, who leads Christian Commitment at World Vision Swaziland. I asked what challenges the people face now that HIV/AIDS has been addressed, he answered, "(w)e are not completely out of the issue of poverty...There are some families that are still struggling to get the basics....food and education..." (Dlamani). The lack of food security and accessible clean water continue to hinder development progress in Swaziland.

*3.5 Education*

Swaziland currently offers only free primary level education though the government has promised free secondary education will be offered to its citizens eventually. The 2005 Constitution, signed by Mswati, allows for the provision of free primary education in one place

and in other it states, "Without compromising quality, the State shall promote free and compulsory basic education for all" (38). The government's Ministry of Education and Training mentions the rollout of free primary education but only discusses improvements to secondary education (web).Whatever the government's intentions, the Swazi people I interviewed believed that free secondary education would be offered in the near future.

*3.6 Education Beyond the Classroom*

While most adults emphasized the importance of students finishing primary and secondary education, education beyond the classroom is perhaps more vital for youth to find and maintain work. This education includes life skills and vocational training. Flora Hajdu et al. in their article, "Income-Generating Activities for Young People in Southern Africa: Exploring AIDS and Other Constraints," make this relevant point: "… studies suggest that schooling provides few rural young people in southern Africa with access to paid employment" (253). This was supported in my interview with Washington Mbhamali, Program Manager with the Swaziland Skills Centres. He informed me that "…we are seeing that many of the youth – those who… have completed formal schooling do not have any skills, vocational skills, they don't have any jobs…" (Mbhamali).

*3.7 Unemployment*

In my interviews, I asked the question, "What is your dream for the children?" Masibi provided the common answer "For them to grow up, be educated and find work and start a family…" (Masibi). However, according to the United Nation's report, "Opportunities and Constraints to Youth Entrepreneurship," youth, categorized as ages fifteen to twenty-four, unemployment is close to fifty percent, which gives little opportunity for the dream to become a reality (6-7). Mpile Sihlongonyane reported that the Swaziland population is currently around

one million people and that "there are about 600,000 under the age of eighteen" (Mpile

Sihlongonyane). As the population ages, logic tells us that the unemployment rate will only

grow. The U.N. report paints this picture:

> …the very long unemployment and underemployment duration for youth could
> negatively impact employment opportunities over the long term. Given these trends,
> youth unemployment becomes not only an economic but also a social and political
> issue…Swaziland is no exception in this regard, with inadequate job creation and self-
> employment in high-value added and high-productivity sectors being a key bottleneck to
> improving the labor market situation of young Swazis. (7-8)

While people hoped children would complete secondary schooling and find jobs, there seemed to

be a lack of understanding of how those jobs in the future would come about. There is a very

clear expectation from people that the government will provide these jobs, though there was also

skepticism about the government's ability to develop the nation. This skepticism is warranted

due to lack of government coordination as discussed previously. The Swazi people will most

likely not be able to rely on the government for job creation.

*3.8 Economy*

The high unemployment is a reminder of the dismal economic landscape of the country.

Throughout my interviews, many people referred to King Mswati's "Swaziland Vision 2022" as

the hope for the economic future of the nation. This vision was identified and launched in 1999

with the intent, according to the report, "Swaziland: A Framework for National Development

Strategy (NDS) Review," to bring "the Kingdom of Swaziland (to) be in the top 10 % of the

human development group of countries founded on sustainable development, social justice and

political stability" (10). This plan gave the government less than twenty-five years to

significantly turn the nation's progress around, in essence, making Swaziland a first-world nation. Yet, sixteen years into the plan, there has been little progress made toward any sustainable transformation. One question for me is whether or not the Swaziland Vision 2020 is possible. Another question is whether or not this vision is truly the best ambition for Swaziland. It seems focused on Western ideals rather than how to best meet the needs of the people in the Swazi context. If the focus could shift to valuing the individual and his or her specific needs and even solutions, there may be hope of systemic change one day.

This section has been a review of some of the concerns facing Swaziland. The people interviewed in this study are hopeful that change is coming but at the same time, seem to understand that no change has been made to bring "Swaziland Vision 2022," or any other change, to fruition. A popular saying in Swaziland is this, "to change is unSwazi." With this cultural mindset, the need for deep individual transformation first is even greater for long-term systemic improvements.

## 4 A Wicked Problem

As was introduced at the beginning of this thesis, there is a name for this kind of situation. Swaziland presents what those in development would call a "wicked problem." The definition of this as defined by the Austin Center for Design is:

> …a social or cultural problem that is difficult or impossible to solve for as many as four
> reasons: incomplete or contradictory knowledge, the number of people and opinions
> involved, the large economic burden, and the interconnected nature of these problems
> with other problems (Austin).

Primarily, I claim Swaziland to be a wicked problem because the obstacles to change are endless and interconnected. For instance, government structure is related to gender inequality which is

related to culture which dictates sexual practices and has led to the highest HIV/AIDS rate in the world. One can read this statement and recognize the 'wickedness' of the problem. So, then, what does the development practitioner do? If there is no solution to the 'wicked' problem, then is there no hope for the future of Swaziland? These are the questions I have been asking myself since I was in Swaziland in 2015.

I believe that while there are two root causes of the wicked problem in Swaziland, change will only come on a large scale in the long term when the focus of development shifts to individual transformation. Culture and government are systemic issues that are nearly impossible to influence on such a large scale. I believe that there is hope for Swaziland however. There is always hope and I have confidence that it lies within the individual person. As I will briefly review next, transformation at a national level, in government or culture, is all but impossible to induce, but if we begin with one person, we can effect change. This might be the biggest gap in service, the fact that we overlook and undervalue each member of the community, failing to see their innate worth as contributing members of society.

What would it take for the government to streamline its operations and attempt to change its trajectory? This topic is beyond the scope of this thesis but one might imagine the work it would take for change. The challenge would be to lean out the government's operations without negatively impacting the population. It is a question of how to provide the best resolution with the least amount of damage. One can only imagine the change of hearts and mindset required of leadership to alter the trajectory of the government. This brings the discussion back to the hope of change coming through the transformation of the individual.

I do not want to conclude my thesis with an analysis of how NGOs or the government are failing to improve the lives of Swazi people, but to evaluate the new possibilities in community

development happening in ways that honor the uniqueness and capabilities of the Swazi people..
I went in search of people doing this kind of individualized development work and found I am
not the first to desire this for communities. In the following chapter, I highlight some of the
organizations already at work, and then offer some personal reflections regarding community
development work.

## 5 Current Solutions: An Overview

I spent one week in Swaziland conducting interviews of representatives from several
NGOs. While far from being a comprehensive list of NGOs or services provided in Swaziland, I
believe this sample to representative of the variety of work being done. I review how and what
needs are currently being addressed, some of the challenges encountered in the process, and what
I discovered in the process.

### 5.1 Swaziland Skills Centres

Swaziland Skills Centres is a Swazi organization attempting to meet the need of
education beyond the traditional classroom. There are three locations in Swaziland offering a
variety of vocational training programs, including machinery, auto mechanics, sewing and
agriculture. The average student is between the ages of eighteen and twenty-four, but the
enrolled student age span is wider. Students who either were unable to complete secondary
education, or have been unable to find work, are accepted in this program. The centers are
located in urban settings in the most central region of the nation in an attempt to make the
programs more accessible.

I visited two of the centers, in the cities of Manzini and Siteki. Mbhamali, from the
Manzini location, took me to visit a fairly new initiative they have launched to provide
programming in rural Swaziland called Community Based Training (CBT). He began the CBT

program in October 2014. There were two course offerings, sewing and electricity, which were decided upon by the community where the courses would be offered. The teachers are professionals in their fields of work, offering their services as volunteers in addition to working full-time. I observed a group of women filling an order for school uniforms by using hand-powered sewing machines. Mbhamali informed me that "(Swaziland Skills Centre doesn't) want them to just learn sewing, but to learn where they can get orders from, like they identified traditional dresses, curtains and school uniforms" (Mbhamali). Their training includes approaching community members, soliciting business, establishing a contract with a fee and timeline, and then filling the order. The training of youth beyond traditional academics is supported by Hajdu et al. in that, "young people said that they need to acquire business skills to manage budgets and to calculate profit margins and appropriate sale prices to be able to handle these small businesses (256). Mbhamali explained that at the Swaziland Skills Centres, they do their best not just to teach practical skills but how an individual can be an entrepreneur.

*5.2 Cabrini Ministries*

Cabrini Ministries is a Catholic organization responding to local needs of children including problems of health, nutrition, education, and protection, as well as ensuring mental and spiritual well-being (web). There are primary and secondary schools nearby, but the staff works specifically with approximately seventy-five children from the surrounding communities. I met with Sharon Singleton, who though in title oversees education, is more of a social worker. Each child's special circumstances are considered by the staff. Singleton says that "Firstly, when you look at a child… look at academics, spiritual, health…it's a whole huge area when you look at the child" (Singleton). The individual child's progress is the focus of Cabrini Ministries.

Singleton indicated that the local expectation is that these social protection issues should be addressed by the Swaziland Social Welfare Office (SSWO). It is evident to the staff at Cabrini that the work has proven to be overwhelming to the SSWO. Prior to the HIV/AIDS epidemic, an orphaned child was cared for by the village. As villages became taxed with a growing number of orphans, the demands on SSWO has escalated. Singleton affirms the need for the social welfare office as some situations encountered in the community require official government intervention. Organizations like Cabrini are needed to fill in the gaps.

*5.3 CANGO – Coordinating Assembly of NGOs*

CANGO, a Swazi initiated organization, works to coordinate like-minded NGOs to better address through partnership concerns facing the Swazi nation. CANGO has established consortiums addressing the following topics: children (rights and education), gender, HIV/AIDS, governance and human rights, food security, and elections. The program manager of the gender and children's consortiums, Mpile Sihlongonyane, describes the work of CANGO as such, "By virtue of structure, CANGO is a coordinating body, and (it works to build) capacity. It limits us. We do not carry out any project. It is a volunteer institution. I work with members. If we are going to do something, we do it through our members…" (Mpile Sihlongonyane). Sihlongonyane estimates there are 110-120 NGOs operating within government guidelines in Swaziland but not all of these organizations are members of CANGO. The task at hand for CANGO is massive in working to not only connect NGOs, but train and assist those organizations in coordinating efforts to find resolutions. Sihlongonyane describes the struggle to create partnerships and effect change:

> For such a small country…we should be able to address this…I don't think we are
>
> succeeding. Most of our approaches are short term….It is hard to gauge impact and we

are trying to find ways of doing that…still trying to coordinate NGOs to find a way to

measure and record impact without the government…and not many resources have fallen

into that and tracking impact (sic). That is one of our challenges we are facing for the

country. Literally you would be looking at individual organizations and trying to figure

out what has happened. (Mpile Sihlongonyane)

Sihlongonyane, and CANGO, believes that collaborative partnerships have the potential to be

more effective than the government in finding successful resolutions. I would argue however that

there will always be a struggle to bring organizations together without first focusing on

individual transformation. The reality is that massive organizations, whether it is the government

or partnering NGOs, has been fairly ineffective in leading change as can be seen in reviewing the

ongoing difficulties facing the country.

*5.4 New Life Homes and School*

I visited New Life Homes and School, run by Peter and Mary Kopp with Africa

Leadership Partners, through a connection I had in my hometown in Washington State. I was

welcomed to the school by Tiersa Chaffin who was serving as a missionary, teaching pre-school

and developing new curriculum. The school is a private school, open to neighboring

communities. The home is for those children who have truly been abandoned and are

recommended by the government to this program.

New Life School educates students from pre-school through Grade 7 (ages?). As it is a

private school, it charges a tuition to partially fund the school's operations. Families in

surrounding villages send their children to this school, even if it is a financial burden, hoping for

a better education than they are finding in the public school system. I heard from several

interviewees that the public school environment is not conducive to learning; the students are traveling for miles to an overcrowded school, where food and even teachers are lacking at times.

New Life Homes offers a model of orphan care called "family style orphan care." It is meant to provide children with an environment most similar to what they might have had living with their parents. This means there are separate homes that house eight to ten children each and a house mother (or parents). The surrogate mother (or potentially parents) is trained to create a loving and safe environment, caring for and training each child for adulthood. This is individual transformation.

Africa Leadership Partners, the founding organization, 'miraculously' acquired 200 acres of arid land. New Life Homes is situated on this land, which has been allocated in ways to financially support the ministries as well as teach the children life skills. They operate acres of gardens and raise pigs and goats. While the students in grades five and six at the school take an agricultural class, everyone has chores on the farm. Chaffin describes the environment for their kids as this: "All the kids have chores. On the weekends we don't have workers here, so we do the chores. The kids are taking care of the pigs....we are all doing a part....so the kids learn so much…They are living it" (Chaffin). Through the sales of vegetables and meat, and with tuition, the New Life Homes and School program is eighty-five percent self-sustaining (Chaffin).

*5.5 World Vision Swaziland*

My interactions with World Vision Swaziland are numerous as I had traveled twice to Swaziland with this organization before my fieldwork trip. In a former position as a church worker, I had established a partnership between our local church and World Vision to support a community there. I have a sponsored child in the southern region of the country. While in Swaziland in 2015, I interviewed Solomon Tesafamariam, Managing Director, and Ammon

Dlamini, Manager of Christian Commitment. I also had the opportunity to visit my sponsored child with Dlamini.

World Vision finances their work in communities primarily through their child sponsorship program. World Vision first approaches a country's government for permission to work in communities, and then goes to local leadership of targeted communities to determine how they can help, establishing an area development program (ADP). Areas of impact in the ADP include "health, education, clean water, food and agriculture, child protection, economic development, gender, faith and disaster relief" (web). The staff takes direction from local leadership regarding the development plan. The first step is funding, which in large part, comes from child sponsorship. Sponsorship funds go into the community budget rather than into the pockets of the families, keeping the community engaged with the program as a whole rather than creating an environment of jealousy and inequality. Funds are then directed to the steps of development as determined by the community. Dlamini explains a key aspect of the program "(they) stay fifteen to seventeen years in a community to really help them with development…" (Dlamini). The priority is to empower individuals, to give them the training and tools they need to transform their own lives and, after a time, can do so on their own. As I see it, then, ideally, individuals work together to make improvements in their community and nation.

*5.6 Summary of field work*

Throughout my interviews, it was evident that many people and organizations want a better life for the people of Swaziland. It also seemed clear to me that despite the large number of well-intentioned organizations, there has been little progress toward lasting change for the better. Looking at Swaziland as a whole, with aid money, partnerships, and NGO work, the situation appears even more desperate. There are areas of concern that have not been adequately

addressed and there is a lack of coordinated effort by NGOs on different issues. In my opinion, the overarching reason for lack of progress is this: the issues discussed here, such as education, land rights and gender equality, are the symptoms of a broken system. The system is influenced by deeply rooted traditions that are hampering progress. The monarchy is a stumbling block to development. Swaziland is experiencing a compilation of many human development issues and the weight of it is paralyzing the nation. The hope for change on the macro level in Swaziland begins on the individual level through personal transformation. While the organizations I met with are focused on food security and access to education, the important work being done here is changing the trajectory of each child's life.

## 6 Personal Reflections

In this section, I share personal insights regarding community development in light of the biblical text presented earlier and Maslow's Hierarchy of Needs. My reflections are drawn from my observations of current NGO work and what I believe God's call is for me personally. I also write to address how Christians can serve the poor in a holistic manner, leading to a transformed and flourishing life. By human flourishing, I mean that people are able to live beyond a basic survival mode, and are able to discover their identity and vocation as well as contribute to the well-being of themselves, their families and their communities.

My perspective of the situation in Swaziland is as an evangelical Christian, longing for the love of God to be demonstrated in fullness and longing for the freedom of people from abject poverty. I am challenged in pursuit of this research as I have often thought, like many other Christian missionaries, that the work of loving people in God's name is best done in providing for what is seen to be lacking, things such as food and education. This is not wrong, as we should demonstrate God's love for others by caring for their human needs. We must acknowledge

poverty and lack of resources and work to supply basic needs but God's call goes beyond basic provision. I am encouraged in this line of thinking by Bryant L. Myers, author of *Walking with the Poor: Principles and Practices of Transformational Development*. Myers writes "Development that improves the water supply and lowers malnutrition is good, but it is not really adequate to meet the standard for having a life worth living" (188). God cares for more than just our basic needs, and I, as a development practitioner, should do the same for others.

I believe that God challenges the way in which we go about supplying what is 'lacking.' We must view the person in their common humanity, in a holistic manner as well as a person living within a broken system. How might we love people beyond providing for a 'full stomach'? By honoring the God-given identity of each human being, we embrace a 'holistic mission approach.' If we fail to do this, I believe we have missed our calling and have sacrificed the callings of those we try to help. I do not suggest that there are no organizations in Swaziland doing this. However, my proposal is intended to specifically honor the adult who has grown beyond receiving many of the benefits of current NGOS. I hope that people will flourish long term, and because of that, communities and the country will be transformed.

I believe the flourishing of humans is a natural ambition but 'wicked problems' described above hinders the longing to achieve even the most basic of needs. It is difficult to strive for flourishing when overcoming the lack of the most fundamental need; hunger and basic survival, is the top priority. We can look to Abraham Maslow and his 'hierarchy of needs' to understand part of the reason why there is a lack of flourishing. His theory is in regard to human motivation and self-actualization (Appendix). At our most basic level, we are motivated by the physiological and physical needs of food, water and shelter necessary for survival. Higher levels of actualization lead to longing for safety, love and belonging, esteem and finally self-actualization

(McLeod). One cannot move to 'higher' levels until the current need is met. Author Daniel G. Groody, in his book, *Globalization, Spirituality, and Justice,* aptly calls this problem a "loss of human potential due to poverty" (9). I saw this in Swaziland. It is nearly impossible to find motivation for loving others, let alone living out God's calling in life when one lacks the basic necessities of food, water, shelter and security. If people are able to move beyond Maslow's first level then the potential for overcoming the challenges of more complex and 'wicked' problems, such as government and culture, is strong.

When we give aid and material assistance to the poor, we take away their dignity by assuming that all they want and need, are our handouts. It is a dangerous assumption that "exacerbates the… poverty of being economically poor – their feelings of inferiority and shame" (Corbett and Fikkert 65). We unintentionally communicate that "we are superior and they are inferior" (65). We also discount a person's desire to move to higher levels of actualization. The truth is that the poor are living in the first stage of Maslow's hierarchy: survival. Even if the first two needs of food and security are tenable, there are still roadblocks in meeting higher needs of esteem, self-actualization and even vocation. Maslow's theory aligns with my faith perspective which is that we are meant to flourish by living with purpose. Faith takes this idea further in pointing us toward the "best human future – the kingdom of God" and this future is framed by a goal of "changed people who have discovered their true identity and vocation…" (Myers 202). How we go about helping the other is best done by honoring the local person as God's creation. Myers writes that "Ultimately, the effectiveness of transformational development comes down, not to theory, principle or tools, but to people" (219). People have their own solutions within them. Holistic practitioners are able to set aside their own agendas and treat the local as an equal rather than something to be fixed (322). Only then will the local person find his or her way

beyond meeting basics needs to personal transformation, including the discovery of a true calling and the ability to live life to the fullest.

## 7 Entrepreneurship and Holistic Development

In suggesting an approach to the 'wicked' problem of Swaziland, I can only realistically address one small part of the entangled web keeping the focal point of the solution on individual transformation. In addition, my suggestion should take into account what I heard the local people saying. What I heard them say consistently say was that their dream for children was that they finish school and get a job. I could possibly rephrase their dream to be one of a 'flourishing life' for their children. For a few young people this might happen but for the majority of youth, a high school diploma does not lead to consistent and profitable work nor a full life. This gap between the expectation for the future and the reality of the economy leads me to argue that a viable bridge between the two is holistic entrepreneurial development.

Entrepreneurship is a fairly new dialogue in economic development discourse and there is debate as to whether or not entrepreneurship has a positive impact on economic growth in developing countries. Wim Naude, in "Entrepreneurship and Economic Development: Theory, Evidence and Policy," writes that entrepreneurship is more vital to later stages of development, when "economic growth is driven by knowledge and competition" (1). This point may be in regard to having a large enough consumer market in order to support business. I believe, though, that training and resourcing of future entrepreneurs, in a holistic manner, is a legitimate development tool to be used in Swaziland. There are already entrepreneurs who would benefit from a new kind of training that is focused on the individual's transformation toward vocation rather than just work. I also believe there are paying customers in the cities, and rural areas

where there is demand and ability to pay for certain services and products. I witnessed this in CBT program with Swaziland Skills Centres.

I want to argue that entrepreneurship is a viable path to seeing lives flourish through the discovering and pursuing of a vocational calling. Naude offers hope in regard to this idea, "Entrepreneurship is not only concerned with business success, as measured by profits, but also with subjective welfare and non-economic wellbeing (7). It is important to note, according to Naude that "…entrepreneurship can…contribute to multi-dimensional well-being by what people can achieve through their capabilities …This notion of human development-or human flourishing-has been pioneered by… others" (10). This statement highlights my desire for development work. We are not focused only on earning money, though that is part of it. The development I am speaking of takes into consideration the whole person's well-being.

Once I had narrowed the theme of how I would bridge a gap in services, I began to research organizations and theories. There is some intriguing work being done in this field. Most of the organizations I will review are in alignment with what I have concluded as essential to my understanding of development work.

### 7.1 PovertyCure Conversation

One organization's values summarize how I desire to pursue a course of action. The Acton Institute is involved in educating leaders of all kinds about the "…connection that can exist between virtue and economic thinking" (web). The PovertyCure Conversation has emerged from this work as partners found common ground in three values. These values are:

> every human bears the image of God…The solutions to poverty exist in the assets a
>
> community already has, the chiefs of which are ingenuity and strong families… (and)
>
> Humans flourish most in environments where private property, free association and the

free exchange of ideas and goods are sponsored by a culture of trust and protected by the

rule of law (web).

There is a network of partners collaborating and encouraging the discussion of poverty

alleviation through the means of sustainable enterprise. This is the kind of conversation the

people of Swaziland could be a part of and it inspires the notion that individual and personal

transformation is possible.

*7.2 Sirolli Institute*

Another organization that stood out to me in this regard is the Sirolli Institute. Dr.

Ernesto Sirolli has founded the Enterprise Facilitation and the Sirolli Institute and has authored

two books. In his early years, while working for an Italian NGO, he noted that many

organizations were utilizing ill-fitted development approaches. Fritz Schumacher's book *Small is*

*Beautiful,* spoke to Sirolli and helped him to view development work differently. Sirolli quotes

one of Schmacher's powerful concepts in his book, *Ripples from the Zambezi*, as this, "…if

people don't ask for help, leave them alone" (11). In other words, respect others. People must

want to move beyond their current situation, no one can be forced to change. This is a concept

that I think tends to be discounted in aid approaches but is relevant to my desired approach.

Maslow was influential to Sirolli. Sirolli quotes Maslow's words that were discussed

previously, "If both the physiological and safety needs are fairly well gratified, there will emerge

love and belongingness needs…" (18). Furthermore, love isn't the highest need, self-respect is.

Sirolli is in agreement with Maslow that even that is not enough. Sirolli writes "We might be

healthy, loved and respected but if we are not doing what we know in our hearts we ought to be

doing, then being loved and respected is not enough" (18). This is what Maslow would call self-

actualization.

Sirolli found the development approach of foreigners telling people what to do (jobs, duties) and how to do it was in direct contrast to what Maslow was saying. You can give someone an idea, but you cannot give that person the passion for it or make him or her do it. Rather, he thought maybe he would be better off just listening to people. The idea was that he would simply hang out in the community and work only with a person who approached him for assistance. He helped by encouraging the passion, facilitating the acquiring of training and whatever else might be needed. Key to this approach was the idea that the community member would drive the process. Sirolli was merely present in the community. He began in his hometown, and after he helped a few people to achieve their aspirations, the word began to spread.

Since those early days working in a local community, he has launched Enterprise Facilitation which is the business of training people to become facilitators. Just as Sirolli did, facilitators are simply present in the community, identifiable, and yet passive in their approach. The facilitator waits for someone to come to him or her with an idea. The facilitator works alongside and assists in navigating next steps, essentially teaching a person how to overcome barriers. The facilitator never pushes an idea or forces it to happen when it is not driven by the client.

I believe as Sirolli does, that people "have an intrinsic wish to grow and that they can become better providers, parents and citizens if only the obstacles in their paths are removed" (139). The program, if launched in a community or communities in Swaziland, would be a grassroots development. A local board of management would support the hiring and training of a full-time facilitator. The leadership is within the community.

One of the key views of the program that would have a positive impact on the community aside from economic development is the resourcing of those in the community who are masters of their skills. The facilitator and board would reach out to those experts when training is needed. With the loss of a working generation due to HIV/AIDS in Swaziland, there are few adults to pass along trade skills to their dependents and others. The master-level knowledge has been lost, as well as the natural progression of passing on skills and even business to the younger generation. The Enterprise Facilitator would help to connect interested participants with masters who might not otherwise find each other.

*7.3 Ubuntu Mission*

Ubuntu Mission is another organization focused on the development of entrepreneurs. The mission of the South Africa-based organization is "to create economic empowerment in disadvantaged communities through the delivery of practical business skills and knowledge programs" (ubuntumission.org). The aim is to positively influence the way people view themselves and their relationships, to increase the role of the church and leaders and to instill confidence (web). I spoke with one of the team members, Tim Ohai, about the organization and all they are trying to accomplish.

Ohai and I discussed poverty as a mindset, passed down from generation to generation, and what it would take to break the cycle. There is much hope that vocation training will break the cycle and open doors of opportunity, yet this is not happening. There is much more to having a job than just a particular skill. The vocational training often includes how to start a business but there is a lack of education in how to keep a business going. This is what Ubuntu Mission seeks to improve. Their approach confronts the mental and emotional aspect of poverty, working with

the heart and mind of the individual and working with that person in planning for the future. A guiding Ubuntu Mission question is "Everyone has a purpose – what is yours" (Ohai)?

The program includes training, in the form of a boot camp, and mentorship, where that guiding question and others, such as "What are your values and vision?" are asked (Ohai). They help people discover and live out those answers over a three to five year mentoring program, essentially turning those answers into viable work. The boot camp and mentoring program are focused on identifying purpose, values and vision, and how those can and should be aligned and lived out in the business environment. Future actions and decisions are rooted in this personal understanding of alignment. Ohai gives the example of bribing. Mentors work with clients to determine beforehand how he or she is going to deal with the situation when confronted with a demand for a bribe. If the client has already determined he or she will not pay a bribe, it gives that person confidence in the decision and in his or her business practices.

I believe that this organization has something to offer the Swazi people. The philosophy is "we are interested in equipping people for life not just providing hand-outs. The idea of helping people create their own employment opportunities instead of waiting for jobs to come to them, is an anchoring principle of the Ubuntu Mission" (web). This is of value to people because I understand poverty as a discouragement. Decades of aid has created a mindset that things are going to be handed to them and I feel the people of Swaziland don't trust in their own value and capabilities. This approach could bring faith to life and assist people in taking charge of themselves and their own transformation, and the benefits will be felt in all aspects of each client's life.

*7.4 Junior Achievement*

Junior Achievement Worldwide (JA Worldwide) established Junior Achievement Swaziland (JAS) in 2007, creating another viable option for further tackling the issue of entrepreneurship. This program is open to students as young as fourteen years of age and continues to be offered throughout secondary school and into adulthood. The mission to "instils [sic] an entrepreneurial culture into (students still in school and those who have graduated) and empowers them with economic and financial literacy while exposing them to the workplace" (web). Beginning with youth still in school, JAS offers a financial literacy course, a fifteen week entrepreneurial course in which students run a mock business, and a job shadowing opportunity. Out of school youth can participate in a nine day training on entrepreneurship and savings and a mentorship. This program is well-established with an international parent company and provides the kind of life skills education that students do not normally receive in school.

I appreciate what Junior Achievement does as an additional resource to the traditional classroom learning as well as one that youth can rely upon for years to come. The downside is the lack of holistic learning and development, as its primary focus is business training. It may be worthwhile exploring how JAS could partner with an organization like Swaziland Skills Centre. I think the two programs complement each other, though I think a partnership between the two would still lack a holistic approach.

*7.5 Launch My Own NGO*

One last option is to design my own community based, grass-roots approach to entrepreneurial development. I would have to choose a community in which to begin and work to build relationships and trust. This would take an enormous amount of time and funding. I believe when I am ready to launch this new NGO, I would most likely find myself with an idea that

mirrors one of these organizations already in existence outside of Swaziland. It would not be wise to begin from scratch when there are already fitting approaches in existence.

My summary of applicable options is not exhaustive, but they highlight some of the key opportunities for entrepreneurial development to happen. Each of the approaches I find viable underscores the ideal of valuing the person as a creation of God with a desire for living life to the fullest. In the next section, I will offer my chosen proposal and rationale for my suggestion.

## 8 Recommendation: Ubuntu Mission in Swaziland

After reviewing these options, and taking into account how I hope to approach community development, I propose launching an Ubuntu Mission extension in Swaziland. There are many aspects to consider in taking this model and moving it into another country. In speaking with Ohai, I learned that this has already been accomplished by a former graduate of Ubuntu Mission who moved to Lesotho and saw a need. The launch was organic and low-key as the graduate began making connections and mobilizing people. Ubuntu Mission is also working with Nigerian pastors to lay the groundwork for an extension in Nigeria. Swaziland is another country that has been under consideration. In this proposal, I want to specifically share why Ubuntu Mission is my choice for Swaziland as well as map out some of the groundwork that would need to be laid for a launch.

I chose Ubuntu Mission for two primary reasons. First, the philosophy is in alignment with how I understand successful community development, second, it meets a gap in services, through both intellectual and spiritual education. The mission of the organization is "to create economic empowerment" and that is done through positively influencing the way people view themselves and their relationships. As mentioned in my reflections, the work of community development must go beyond simply providing for basic needs such as food and education and

focus on the transformation of the individual through a holistic approach. In this manner, the local person is empowered through personal transformation and may be able to then move beyond poverty and make a positive impact his or her community.

I could simply propose offering what was obviously lacking, that is, training classes in how to start an enterprise. Topics could include navigating the legal system, how to write a budget and hire people, maintaining inventory, and how to market the business. These are certainly valuable lessons that many people may not receive. The lack of training contributes in part to the fact that enterprises in developing countries do not have a strong track record of longevity. Authors David Lingelbach, et al. in their article, "What's Distinctive About Growth-Oriented Entrepreneurship in Developing Countries," informs that the survival rate of enterprises is less than fifty-percent (2). Ohai agrees as he witnesses entrepreneurs who start and close an average of two enterprises before finding success, that is if they do not become discouraged (Ohai). Although the basics of how to start and run a business are important, I would defend Ubuntu Mission's theory that longevity and success of enterprises requires more than these lessons. In reality, Ubuntu Mission is still providing what is lacking, in this case training, but through the consideration of the whole person, what is lacking is defined more broadly, and fundamentally spiritual in nature. Community development practitioners must shift their perspective to view individuals holistically, i.e. considering all the factors at play in an entrepreneur's life in order to offer help that is meaningful, rather than meeting each need as it is witnessed. This approach takes patience and diligence, but the ideal result is a person with a self-sustainable flourishing life.

One of the most applicable points for the people of Swaziland is the one Ubuntu Mission made recently to a group of pastors in South Africa. Ohai shared with me that a training they did

for pastors "wrecked their theology" (Ohai). The Ubuntu Mission staff challenged the pastors about what they were preaching. The pastors were preaching a personal salvation message, and through salvation, people would be blessed, as if God hands out blessings based on what we do. While salvation in the name of Christ is important, the message was oftentimes misinterpreted to mean a material or physical blessing. For example, if one believes in God (or doing the right thing), God will provide a job, food, and even riches. But this misses the Gospel message as it calls us to be participants in the Kingdom of God. The challenge to the pastors was to "separate blessing from fruitfulness" in their message to church members (Ohai). God desires our effort, work, and, in His time, fruitfulness.

Groody describes the spiritual conversion as this, "…conversion is not just about changing from one religion to another but more fundamentally moving from irresponsibility to responsibility in multiple areas of human life" (22). God honors work. God's blessing is in His presence, no matter the circumstances and the blessing is not found in instant gratification. The pastors in South Africa began to see the shortcoming of their message and how it must change. Their role is to help people understand that God's blessing is in His presence, not in the material things acquired or even the success of a business. If the participants in Ubuntu Mission training can grasp this, they can and will endure. This conversation challenged and changed the viewpoint of the pastors, who play an important role in coaching participants of the program. This was a pivotal transformation as it brought their message into alignment with Scripture as well as the Ubuntu Mission philosophy.

Ubuntu Mission's philosophy relates to the challenge issued to the pastors in this: God desires to bless people by His presence as they live lives of purpose and fruitfulness. I have referred to this as a flourishing life. If we want to help people seek this life, we must consider

that all of us are called by God to work, care for our loved ones, and contribute to society. The viewpoint I encountered in Swaziland is that the youth will get an education and a job, (because this is God's blessing). This is a limited perspective of how things are working in Swaziland, the reality of God's blessing, and what a flourishing life requires. Ohai addresses this as he discusses the difference between a job and work. He says that getting a job "means there is structure (in place)" but work is considering "how to create an environment for an individual to flourish (develop a company, be entrepreneurial)" (Ohai). As I have highlighted, there is little in the way of an economic infrastructure that leads to jobs in Swaziland. If we instead view the need for work, for the flourishing life that is a fulfilment of God's calling, then we will address the problem in a different manner. Rather than doing the same thing as other groups (such as offering job skills training), Ubuntu Mission does it differently. They address the issue from a spiritual perspective, challenging their participants to understand their personal faith, values and vision, their role in community and business environment, and then consider how those beliefs will impact decisions made in their business dealings. A fundamental truth that will also serve them well is what the pastors learned: God's blessing is constant despite the circumstances. In hard times, they can have confidence that God is still with them. With this as a foundation, an entrepreneur can better approach his business dealings, endure hardships, and keep their businesses open.

Ubuntu Mission bridges a gap in the services I witnessed in Swaziland. Swaziland Skills Centres offers the basics of vocational training, however the entrepreneurial coaching is limited. Junior Achievement could bridge that gap for the Swaziland Skills Centres if the two programs connected, but this solution only deals with the physical lack of training and does not address the spiritual and emotional components of business. Through Ubuntu Mission, delegates learn how

to do all of these things as well as how "to be the same Christian on Monday as you are on Sunday" (Ohai). This practice is supported by Simon Sinek, author of the book, *Start with Why: How Great Leaders Inspire Everyone to* Action, as he states "Articulating our values gives us a clear idea…we have a clear idea of how to act in any situation" (67). Consistently applying values to business practices is a concept that is lacking in current entrepreneurial development in Swaziland.

As for my role if I were to be a part of seeing Ubuntu Mission come to life in Swaziland, I could be the connector, the one who shares the vision, finds the people who share it, and brings everyone to the table. In an ongoing fashion, I might be a part of continuing recruitment and staff support, as well as keeping the focus on individual transformation. This proposal would be no small undertaking but I believe it is would be of great value as the Swazi people pursue personal transformation and a 'flourishing' life.

## 9 Conclusion

There are many organizations working on different aspects of the 'wicked problem' and yet life for the average citizen seems not to have improved in years. I believe this lack of progress is related to the lack of understanding and acknowledgement of the fundamental causes, government and culture, of the wicked problem. The government has been unable to do many things for the nation and the people, and the ineptness trickles down to even ensuring people receiving the services they need.

In this thesis, I have argued for individual transformation as a better means of development. It is through this process of individuals growing and changing that there is potential for the transformation of culture and government. As individuals progress through Maslow's Hierarchy of Needs, I suggest that they will become more capable themselves of

making the changes needed in Swaziland (See Appendix). If, in community development practice, we can help people move beyond those first two stages in the hierarchy of meeting physiological and security needs, people will be capable of continuing the process on their own. This is the process that honors God and His creation.

However, in helping people to move beyond those two stages, we must be careful to not just provide for basic needs. Many of the organizations reviewed in this thesis are providing handouts while attempting to focus on the person as a whole, though quite often, those people are children. While the needs of the child are being met, there is still a lack of opportunity, industry and economy when these children grow into young adulthood.

Though there are large obstacles for the nation to overcome, there are ways for the individual to tackle their circumstances despite a lack of government assistance and a culture that hinders. It is my contention that through holistic development of entrepreneurs, participants will have clarity of values and can provide for their loved ones with dignity, and will pursue living life to the fullest. In that process, we can change also impact a nation for the better through people who are living to their full potential. This, in essence, is bridging the gap between need and service.

## Work Cited – Primary Sources

Chaffin, Tiersa. Personal Interview. 7 Aug. 2015.

Dlamani, Amon. Personal Interview. 8 Aug. 2015.

Malaza, Bonginkosi. Personal Interview. 8 Aug. 2015.

Masibi, Happy. Personal Interview. 7 Aug. 2015.

Mbhamali, Washington. Personal Interview. 3 Aug. 2015

Ohai, Tim. Personal Interview. 18 Feb. 2016.

Sibandze, Dr. Ben. Personal Interview. 5 Aug. 2015.

Sihlongonyane, Mpile. Personal Interview. 4 Aug. 2015.

Singleton, Sharon. Personal Interview. 5 Aug. 2015.

Tesafamariam, Solomon. Personal Interview. 5 Aug. 2015.

## Work Cited – Secondary Sources

Austin Center for Design: ac4d. "Wicked Problems: Problems Worth Solving." Retrieved from
wickedproblems.com. N.d. 9 Feb. 2016. Web.

Cabrini Ministries. Retrieved from http://www.cabriniministries.org/. Nd. 15 Jan. 2016. Web.

Corbett, Steven and Fikkert, Brian. *When Helping Hurts: How to Alleviate Poverty Without
Hurting the Poor…And Yourself."* Chicago: Moody Publishers. 2009. Print.

Daly, John L. "Gender Equality Rights Versus Traditional Practices: Struggles for Control and
Change in Swaziland." *Development Southern Africa.* 18.1 (2001): 45-56. Print.

Debly, Teresa. "Culture and Resistance." *Journal of African Studies.* 32.3 (2014): 284-301. Print.

Foreignassistance.gov. *U.S. Government.* N.d. 2 Jan. 2015. Web.

Freedom House (2015). "Swaziland: A Failed Feudal State." Retrieved from
https://freedomhouse.org/report/special-reports/swaziland-failed-feudal-state. 16 Jan.
2016. Web.

Ghosh, Palash. "Swaziland Government Ignores Its Starving People To Sell Donated Food For
Cash." 21 Mar 2013. *International Business Times.* 2 Jan. 2015.  Web.

Government of Swaziland. Gov.sz. *The Government of the Kingdom of Swaziland.* 2016. 1 Jan.
2016. Web.

Government of Swaziland. "His Majesty's Government's Programme of Action. 2013-2018."
*Government of Swaziland.* N.d. Print.

Groody, Daniel G. *Globalization, Spirituality, and Justice.* Maryknoll: Orbis Books. 2007. Print.

Hajdu, Flora, Ansell, Nicola, Robson, Elsbeth, Van Blerk, Lorraine and Chipeta, Lucy. "Income-generating activities for young people in southern Africa: Exploring AIDS and other constraints." *The Geographical Journal.* 177.3 (September 2011):251–263. Print.

Junior Achievement Swaziland. *Junior Achievement Worldwide.* Retrieved from: www.jaswaziland.org. 2016. 28 Feb. 2016. Web.

Kingdom of Swaziland. "The Constitution of the Kingdom of Swaziland Act 2005." King and the Parliament of Swaziland. 2005. Print.

Kingdom of Swaziland. "Swaziland: A Framework for National Development Strategy (NDS) Review.*" Ministry of Economic Planning and Development: Poverty Reduction, and Monitoring & Evaluation Division.* Jan. 2013. Print.

KPMG: Cutting through complexity. "Swaziland Country Profile." *KPMG Services Proprietary Limited.* 2012. Print.

Lingelbach, David, de la Viña, Lynda, and Asel, Paul. "What's Distinctive About Growth-Oriented Entrepreneurship in Developing Countries?" *UTSA College of Business Center for Global Entrepreneurship.* 1 (2005): 1-10. Print.

McLeod, Saul. "Maslow's Hierarchy of Needs." Retrieved from http://www.simplypsychology.org/maslow.html. 2007. 27 Feb. 2016. Web.

Miles-Mafafo, Miranda. "Fantasies of Development and Housing Provision for All? Revisiting Urbanization in Swaziland." *Urban Forum.* 12.1 (2001): 107-1 18. Print.

Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development.* Maryknoll: Orbis Books. 2011. Print.

Naude, Wim. "Entrepreneurship and Economic Development: Theory, Evidence and Policy." *IZA.* 7507 (2013): 1-20. Print.

Nega, Berhanu and Schneider, Geoffrey. "Social Entrepreneurship, Microfinance, and Economic
Development in Africa." *Journal of Economic Issues.* 48.2 (2014). 367-376. Print.

New International Version. Ed. Kenneth Baker. Grand Rapids: Zondervan Publishing House,
1995. Print.

Poverty Cure. www.povertycure.org. N.p. N.d. 30 Dec 2015. Web.

Romisher, Joshua. "Five Innovations That Will Electrify Africa." *Standford Social Innovation
Review.* 24 Apr. 2015. Web.

Sihlongonyane, Mfaniseni Fana. "Local Economic Development in Swaziland; The Case of
Manzini City." *Urban Forum.* 14.2-3. (2003): 244-263. Print.

Sinek, Simon. *Start with Why: How Great Leaders Inspire Everyone to Take Action."* New
York: Penguin Group. 2009. Print.

Singletary, Jon. "Hope for Orphans: A Model of Care for Vulnerable Children." *Center for
Family and Community Ministries.* Baylor University (2009): 29-38. Print.

Sirolli, Ernesto. *Ripples from the Zambezi: Passion, Entrepreneurship, and the Rebirth of Local
Economies.* Gabriola Island: New Society Publishers. 2011. Print.

Sirolli Institute. http://sirolli.com/. N.p. 2014. 30 Dec. 2015. Web.

Stringer, Lindsey C., Chasca Twyman, and David S.G. Thomas. "Combatting Land Degradation
Through Participatory Means: A Case Study in Swaziland." *Ambio.* 36.5 (2007).

Ubuntu Mission. Retrieved from: http://www.ubuntumission.org/. 2016. 18 Feb. 2016. Web.

United Nations. *Opportunities and Constraints to Youth Entrepreneurship: Perspectives of Youth
Entrepreneurs in Swaziland.* Jan. 2013. Print.

United Nations. "Transforming Our World: The 2030 Agenda for Sustainable Development."
2014. Print.

Wood, Geoffrey, Dibben, Paulines, and Klerck, Kilton. "The Limits of Transnational Solidarity: The Congress of South African Trade Unions and the Swaziland and Zimbabwean Crises." *Labor History.* 54.5 (2013): 527-539. Print.

World Bank. "Doing Business 2016: Measuring Regulatory Quality and Efficiency. Economy Profile Swaziland." Washington, D.C.: The International Bank for Reconstruction and Development. 2016. Print.

World Food Programme (2016). Swaziland Profile. Retrieved from http://www.wfp.org/countries/swaziland.N.p.16 Jan. 2016. Web.

World Health Organization (2016). Swaziland. Retrieved from http://www.who.int/countries/swz/en/. N.p. 30 Apr 2016. Web.

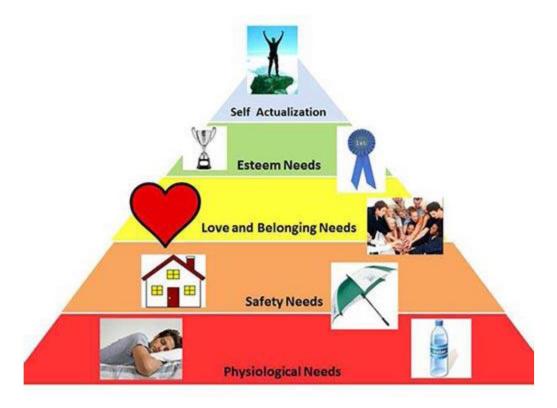World Vision (2015). "Swaziland Country Profile." Retrieved from http://www.worldvision.org/our-impact/country-profiles/swaziland. World Vision. 16 Jan. 2016. Web.

Zayne, Dr I.S. and Ehlers, Dr. V.J. "Swazi Youths' Attitudes and Perceptions Concerning Adolescent Pregnancies and Contraception." *Health SA Gesondheid.* 11.1 (2006): 31-42. Print.

**Appendix**



McLeod, Saul. "Maslow's Hierarchy of Needs." Retrieved from

http://www.simplypsychology.org/maslow.html. 2007. 27 Feb. 2016. Web