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Full Name of Author — Nom complet de l'auteur

David A. Foxall

Date of Birth — Date de naissance

April 24, 1956

Country of Birth — Lieu de naissance

Nigeria

Permanent Address — Résidence fixe

c/o George Foxall, 103 Prairie Crescent, Three Hills, Alberta T0M 2A0

Title of Thesis — Titre de la thèse

The Role of Evangelicals in Development

University — Université

Carleton University

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1983

Name of Supervisor — Nom du directeur de thèse

John O'Manique

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THE ROLE OF EVANGELICALS IN DEVELOPMENT

by

David Allan Foxall, B.A.

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A thesis submitted to the Faculty of
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fulfilment of the requirements for the degree of
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Carleton University

Ottawa, Ontario

Canada

January 31st, 1983

The undersigned hereby recommend to the Faculty
of Graduate Studies and Research acceptance of this thesis,
submitted by David A. Foxall, in partial fulfilment of the
requirements for the degree of Master of Arts.

Brian W. Tomlin, Director
The Norman Paterson School of International Affairs

J. O'Manique
Supervisor

Carleton University

ABSTRACT

North American Evangelicalism is largely a socially and politically conservative religious movement generally lacking in social responsibility due to its view of an eschatological spiritual salvation of humankind. Evangelicalism has come to be identified with mainstream conservative values of wealth and power in which personal piety supports a comfortable status quo indifferent to Third World development.

However, numerous Evangelical agencies contradict this social apathy by their involvement in programs of social assistance. This thesis explores the viability of Evangelical involvement in furthering the development process of improving human living standards and human welfare.

The purposes of this descriptive study are: 1) to come to a better understanding of who the Evangelicals and their NGOs are, what they do in terms of social assistance, and why they do it; 2) to determine the viability of utilizing religious NGOs in socio-economic development; and, 3) to appraise the compatibility of Evangelical NGO involvement in the development process.

The focal point of this investigation is the perceived renewal of social action involvement of certain elements within Evangelicalism amid the context of growing Evangelical conservatism.

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True evangelical faith
cannot lie dormant
it clothes the naked
it feeds the hungry
it comforts the sorrowful
it shelters the destitute
it serves those that harm it
it binds up that which is wounded
it has become all things to all men.

Menno Simons, 1539

CHAPTER ONE

INTRODUCTION

Prime Minister Trudeau, speaking at the United Nations, said the following regarding the significance of the voluntary sector:

I believe we can protect individual freedom and enterprise, serve fundamental demands of justice and equity, meet the collective needs of our communities, and do all of these things without the oppressive growth of government and bureaucracies.

The not-for-profit and voluntary sectors of our societies could be made to flourish. Historically they have been the source of the humanizing social movements which were the life-blood of our liberal democracies. They have employed the creative energies of many of our people. Their decline has been inevitably reflected in a growth of government and commercial services. It has resulted in a loss of a sense of community.

Surely we need this sector. We need to develop alternate styles of work and leisure and we need to demonstrate that there are other ways of doing the community's work. On a broad second front we must give encouragement and sustenance to these efforts. There is no threat here, only boundless opportunity.

Pierre Elliot Trudeau
New York
March 1978

Growing unemployment, poverty, malnutrition and low agricultural productivity have become chronic problems in the Third World. Rapid socio-economic development is being put forward as the only viable answer to these problems. This implies the maximum mobilization of all resources available. If this is true then the voluntary development agencies are being called upon to play a vital role in the economic and social betterment of these Third World societies.

A significant number of voluntary agencies are the Non Governmental Organizations (NGOs), which have evolved from the Christian religious tradition. These include Church groups, Church missions, and interdenominational missions, as well as para-church agencies with religious support and background. Religious organizations do play a major role in the field of voluntary development aid, so much so that "the amount of aid which flows from the churches to the poorer countries exceeds that of all the United Nations agencies together." (Lissner, 1977:12)

This thesis will attempt an investigation of a certain element of these religious NGOs working in socio-economic development. This group of mostly North American private voluntary organizations belongs to the mushrooming and vociferous "Evangelical" caucus within the Christian religion. This segment, which has largely been ignored by academics and development specialists, is a group of dynamic, growing, ambitious, and increasingly influential religious bodies known as "Fundamental" or "Evangelical" Christianity.

The Evangelical group of NGOs will be the central focus of this research paper, amid the broader contextual scope of all Christian religious involvement in socio-economic development. It is vitally

necessary to understand Evangelical NGOs within the context of this broader framework. From being a fringe group of mainstream Christianity, Evangelicalism has in the last five years, come to the forefront.

This burgeoning prominence has begun to raise academic interest in Evangelicalism. In the case of this thesis, attention will be focussed on Evangelical-administered development in the Third World. Evangelical involvement in socio-economic development has not only caused a certain degree of controversy from within and without its ranks but it also "has raised numerous ethical, academic, and theological problems in its attempts to wed proselytism and socio-economic development activity." (Yoder, 1979:72)

The purposes of this thesis, then, are: 1) to come to a better understanding of who the Evangelicals and their NGOs are, what they do in terms of social assistance, and why they do it; 2) to determine the viability of utilizing religious NGOs in socio-economic development; and, 3) to appraise the compatibility of Evangelical NGO involvement in the development process.

The focal point of this investigation will be the perceived renewal of social action involvement of certain elements within Evangelicalism amid the context of growing Evangelical conservatism.

Before entering into the body of this paper, important definitions should be established, since academic research has left this particular topic virtually an unexplored field.

DEFINITIONS

The term "Christianity" shall not be used simply to refer to a spiritual ideological belief which demands a faith commitment to the teachings of Jesus bar Joseph of Nazareth who claimed to be the "Son of God" and the Jewish "Messiah" nearly 2000 years ago. Instead, "Christianity" shall refer to a loose and sometimes contradictory system of religious social and cultural norms, attitudes, mores, traditions and institutions which have evolved out of the former sense of Christianity over the years.

The term "Church" shall not be used to designate only the believers and followers of Jesus Christ, but shall be used to describe the social and religious institution used for identification, motivation, and congregation of Christians, as already defined in this paper.

The term "Evangelical," for the purposes of this paper, will refer to those Protestant Christians and organizations who attest to the truth of, and act upon, three major theological principles:

- 1) the full authority of biblical scriptures in matters of faith and practise;
- 2) the necessity of personal faith in Jesus Christ as Saviour and Lord (conversion); and,
- 3) the urgency of seeking the conversion of sinful men and women to Christ (evangelism).

(Quebedeaux, 1978:7)

The term "Evangelicalism" refers to the school of theology or group of Christians adhering to the above beliefs. "Evangelism" is a term used to describe proselytism. Because of their thematic nature in this thesis, these terms require a more in-depth elucidation.

The word "Evangelical" has as its root derivation the Greek, "evangelion" - the ⁺evangel, or good news. An Evangelical, according to

Quebedeaux (1978:6), "is a person who is devoted to the good news that God has sent us a Saviour and that we can be partakers of God's redemptive grace in Jesus Christ." Donald G. Bloesch (1978, vol.1:7) adds that the term "Evangelical" contains a missionary thrust, "because it is centred in the proclamation to the world of the good news of salvation."

This good news, this gospel or evangel, was summarized by the apostle Paul centuries ago:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the scriptures....
(II Corinthians 15:1-4) [all biblical scripture quoted is from the New International Version of the Bible]

Quebedeaux tells us that historically, the term "Evangelical" has taken on different meanings in divergent cultural contexts. It has been applied, at least since the Reformation, to the Protestant churches because of their attempt to fundamentally base their teaching preeminently on the gospel, the "evangel." (1978:7) Bloesch tells us that it is also associated with spiritual movements of purification subsequent to the Reformation - Pietism and Puritanism. (1978:7) Yoder believes that the oldest meaning of "Evangelical" which still influences our society is "non-Catholic." The major national churches of German-speaking Europe today are still called Evangelical Lutheran or Evangelical Reformed, which mean they are not Catholic Churches. "In the Catholic parts of the world today all non-Catholics - Lutheran,

Reformed, even Anglican, to say nothing of Baptist, Mennonite, and
Pentecostal - are lumped together as Evangelicals." (Yoder, 1979:70)

In North America (which will form the general geographic scope of this paper) however, Evangelicalism "most often refers to the school of theology that lays stress on personal conversion and salvation by faith in the atoning death of Christ." (Quebedeaux, 1978:7)

The above criteria will be definitive of the group forming the scope of this paper. This, however, is a definition of what an Evangelical believes in. Attention will now be turned to who the Evangelicals of North America are. To do this, interpretive data will be drawn from the Princeton Religion Research Center's Christianity Today - Gallup Poll which surveyed the American people on their religious attitudes and found that one out of five Americans was an Evangelical. Because of the brevity of this paper, this study's Evangelical scope must necessarily have North American parameters.

George Gallup, Jr., the well known American poll taker, was asked how pervasive the influence of Evangelicalism is on American society today:

I really feel that from the variety of survey evidence, that the 1980's could be described as the decade of the Evangelicals, because that is where the action is. The fact that 20 percent of all adults [in the U.S.] today are Evangelicals - and their influence certainly extends beyond that number - and that we find in our surveys of teenagers that they are more Evangelical than their elders, all indicate that the movement will gain in strength. Given the fact that Evangelicals give more of their time and money to their churches than do non-evangelicals, that they are more likely to want their pastors to speak out on social and political issues, and that they are more ready to speak to others about their faith, it is hard to escape the conclusion that Evangelicals will have much to do with how religion shapes up in the U.S. in the 1980's. If Evangelical ministers are able to mobilize the large number of

Evangelicals, their effect on the shape of the 1980's could be profound.

...Evangelicals are becoming more mobile, more "up-scale." They constitute a higher proportion of opinion leaders and, therefore, they are having a greater influence. Also, in terms of speaking out on issues of public policy, Evangelicals are having more influence.

Basically, I really feel strongly that the Evangelical movement will grow because not only are youngsters leaning more as a whole in that direction, but also because the clergy are speaking out on public issues and getting involved not so much in social protest as in social action in a day-to-day kind of involvement. So, I don't see any evidence that would make it go in the other direction.

I know there are lots of reports that there is a trend toward hedonism and self-indulgence - self centeredness in the "me" generation - but there are also very strong trends toward spirituality, if you will: wanting to go deeper, desiring to make a commitment, and desiring to help society. We can see that in their career choices.

Americans want a vocal church on spiritual, moral, and ethical matters. People of all faiths want churches and other religious organizations to speak out. However, there is a sharp divergence of opinion among members of various denominations and faiths when it comes to political and economic matters. This, of course, should not surprise us. Interestingly, Catholics and Evangelicals are most inclined to favor the churches speaking out on political and economic issues, as they are most in favor also of churches trying to persuade legislators to take certain actions.... Evangelicals appear to be of one mind and want the churches and clergymen to speak out. (CT, 1979c:10-13)

As George Gallup has revealed, Evangelicals are becoming powerful decision-makers within North American society and are having a greater influence even in issues of public policy. (CT, 1979c:10-13) Another social analyst, J. Yoder, finds this influence to be largely conservative in values. He characterizes Evangelicalism as psychologically conservative because it is imbedded in an established order. He points out that Evangelicals have an investment to protect - their own

religious freedom, patriotism and nationalism, the economic free enterprise system. Its members associate the authority of the Bible with their particular ethos, and defend or rationalize their actions and way of life by their interpretation of biblical scripture. Evangelicals are opposed to changes in the intellectual mood and tend to be resistant to change of the established culture. Yoder portrays that "all of this resistance to change is done in the name of an established culture which appeals to the Bible for its authority." (1979:72)

Charles Kraft takes a more inclusive sociological/theological approach to comprehending who Evangelicals are. In his Christianity In Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective he presents two models of understanding Evangelicalism. (1979: 39-41) First is the simple unidimensional evaluational approach of a single conservative-liberal axis for understanding theological positions:

However, as Kraft points out, Evangelicalism's recent growth has made it more difficult to categorize people in such a simple unidimensional fashion.

For Evangelical Christianity is a movement centered in a common allegiance to God through Christ, rather than in allegiance to a single doctrinal statement.... Though Bible-centered, it allows for a variety of denominational and personal interpretations of the Bible. It seeks to be open, rather than closed, to intellectual investigation with its concomitant diversity of understanding concerning biblical Christianity. (1979:39)

Kraft therefore goes beyond the above unidimensional model and offers what he feels to be a more accurate representation which includes another dimension: the "closed to innovation and diversity - open to innovation and diversity" dimension. (1979:40)

In such a perspective Yoder's definition of the Evangelical group would seem to coincide with the "classical fundamentalist" subset of Evangelicalism which is conservative theologically and socially closed to innovation and diversity. It is this group of Evangelicals which will define the term "conservative Evangelical" used in this paper. On the other hand, "radical Evangelical" will be a term used to refer to the group of Evangelicals that are theologically and socially open to innovation and diversity.

The term "development" will be used to refer to the process of improving human living standards and human welfare, especially of the poorest elements of human society. This process, in my opinion, must foster a greater self determination of people after implementation than before so that there will be no dependence on continued supplies and services from the donor. I also believe that development should begin where the people are at and should involve the people in project inception, implementation, and the end product. This latter concept is perhaps more an ideal than a definitive practice.

The term "rural development" requires more explanation since it is the major sphere in which Church groups will be viewed. To do this, a number of authors expert on this subject area will be cited.

Uma Lele defines rural development as "improving living standards of the mass of the low-income population residing in rural areas and making the process of their development self sustaining." (1975:20) She lists as well three important implications for how rural development programs should be designed and implemented:

Improving the living standards of the subsistence population involves mobilization and allocation of resources so as to reach a desirable balance over time between the welfare and productive services available to the subsistence rural sector.

Mass participation requires that resources be allocated to low income regions and classes and that the productive and social services actually reach them.

Making the process self-sustaining requires development of the appropriate skills and complementing capacity and the presence of institutions at the local, regional and national levels to ensure the effective use of existing resources and to foster the mobilization of additional financial and human resources for continued development of the subsistence sector. Self sustenance thus means involving, as distinct from simply reaching, the subsistence populations through development programs. (Lele, 1975:20)

Leagans believes that development "focusses on people and their vocationally, physically and socially acceptable levels of living as the dependent variables." (1974) Mijindadi sees rural development as an improvement of living standards and welfare of rural people. Rural welfare here includes better occupational skills, better health facilities and the provision of other basic amenities. (1978:22)

Coombs equates rural development with the far-reaching transformation of the social and economic structures, institutions, relationships and processes in any rural area. He maintains [important to this paper] that rural development is not simply agricultural and economic growth in the narrow sense but is balanced social and economic development, "integrated," so to speak, with emphasis on equitable distribution as well as the creation of benefits. (1974:13)

Finally, Butterfield concludes this elucidation on what constitutes rural development:

Rural development is not an end state, but a process by which the rural population of a nation

improves its levels of living on a continuing basis. In this process, government and donor efforts need to be focussed primarily on involving the poor majority of the rural population. The more affluent can be expected to become involved on their own.

Effective rural development has five fundamental characteristics: 1) rising levels of output and living; 2) a degree of organized, disciplined participation by the rural poor in planning, implementation and evaluation; 3) national policy focus on the small, labour-intensive producer as the economic engine of development; 4) systematic provision of improved technology plus appropriate physical infrastructure; and, 5) organized links between farms, villages, market towns, and provincial centers.

Rural development includes persons living on farms and in villages and market towns. It is concerned with linkages among these small centres, and between them and larger urban centers of finance, marketing, and government services. (1977:8)

Although some authors find it useful to distinguish between the "Third World" and the "Fourth World" - between the poor and the poorest - this paper will use the former as a global term to encompass all of the developing world. "The South" will also be used as a term synonymous with the "Third World." This is in contrast with "The North" which is used to refer to the rich countries of the northern hemisphere.

Having established definitions for the terminology of this paper, it will now be useful to turn attention to the formation of an organizational framework in which the purposes and hypothesis of this thesis can be explored and tested.

ORGANIZATIONAL STRUCTURE

Following this introductory chapter there will be an attempt to establish the context within which Evangelical NGOs are to be understood. In narrowing down this particular segment within Christendom, the second chapter must necessarily begin by first giving a contextual description of a broader category - the NGOs related to the Christian religion. This will focus: 1) on a broader context - a description of the Christian religion's involvement in socio-economic development; and, 2) in a more narrow perspective - on the differences between Christian religious NGOs, especially in viewing the Evangelicals. The second chapter will also portray the Evangelical NGO group within the historical context of the total group of Christian NGOs. This will be the first step in accomplishing this thesis' first objective in coming "to a better understanding of who the Evangelicals and their NGOs are...."

In the third chapter, a theoretical perspective of the utility of Christian NGO activity in the development process will be explored. This will include a theoretical evaluation using various models and strategies for development that have been proposed over the last two development decades. Christian NGOs will be analyzed within a compendium of these theories: 1) Lewis/economic growth; 2) basic human needs strategy; 3) development from above/development from below; 4) dependency analysis; and, 5) an assortment of other writings on the subject of development. The third chapter will, in essence, explore the perceived theoretical advantages and disadvantages of utilizing religious NGOs for rural development goals. This chapter will fulfill the second purpose of this thesis: the establishment of a theoretical perspective in determining "the viability of utilizing religious NGOs in socio-economic development." It will thus set the stage for critical appraisal of the compatibility between Evangelical activity in socio-economic development and various models and approaches to development.

Following this theoretical perspective, the fourth chapter will evaluate the motives prompting Evangelical action or apathy in socio-economic development. This chapter will explore the crucial attitudes Evangelicals hold towards social concern and involvement in global development. The teaching of the Bible is necessarily an important part of this examination. For most Evangelical Christians the authority of scripture is central; therefore considerable caution is exercised to ensure that actions are commensurate with biblical instructions. Evangelicals have persistently claimed that the sole authority in matters of faith and practice is biblical scripture. Therefore the interpretation of texts relating to "social action" and

"development" is essential to this chapter. A "theology of development," as viewed from an Evangelical perspective, will be explored in the fourth chapter to isolate the Christian ideals that parallel such secular ideals as social justice, action towards poverty, and socio-economic development. On the converse, it will also be necessary to view the motivational rationale behind certain elements of Evangelicalism which have avoided global social concern.

The fourth chapter will analyse the problem: "Why does (or does not) the eschatological segment of Christianity actively work towards this-worldly development?" This chapter will, to a greater extent fulfill the first purpose of this thesis, ("to come to a better understanding of who the Evangelicals and their NGOs are..." and why they become involved in social assistance). By presenting Evangelicalism's historical, social and theological motivations for involvement in socio-economic development this chapter will portray the perceived renewal of social action of certain elements within Evangelicalism amid the context of growing Evangelical conservatism.

The fifth chapter will complete the first purpose of this thesis by citing case examples of "what Evangelical NGOs do in terms of social assistance." Statistical analyses from primary research conducted on the socio-economic activities of 108 Evangelical NGOs will also be presented to classify Evangelical efforts in development and other social assistance involvements. A listing of these NGOs can be viewed in Appendix III.

Chapter Six, the concluding chapter, will bring together all the threads of critical appraisal and summarize the utility, viability and problems involved with Evangelical-administered development. This chapter

will fulfill the third purpose of this thesis - that of "appraising the compatibility of Evangelical NGO involvement in the development process" as related to various models and approaches to development.

METHODOLOGY

This academic exercise takes a generalist, inter-disciplinary approach. Research has been conducted from a variety of academic perspectives: History, Philosophy, Religious Studies, Economics, Political Science, Sociology, Anthropology and Development Studies.

Part of the research for this thesis has been carried out through a mailed survey to over 250 NGOs. Over 400 letters were sent out. Of the 214 agencies that responded 108 Evangelical NGOs were chosen for evaluation; the remainder either could not be clearly classified as Evangelical or did not have any socio-economic activities. Forty-six Evangelical resource people were corresponded with as well. Personal interviews were also conducted with a few of the administrators of these NGOs, and CIDA officers in the NGO branch.

The academic literature dealing with Christian NGOs in socio-economic development is limited, which is certainly unfortunate given the rich history of Church and mission development work and the present day involvement of religious institutions in the development process. The academic literature dealing specifically with Evangelical involvement in socio-economic development is extremely limited, although there

has been a flurry of new pieces written by Evangelicals themselves. This Evangelical literature was searched for an understanding of this group's motivations for social assistance and involvement in the development process.

Research on this subject was also augmented through a brief field trip to Nigeria, in which several Evangelical-administered development projects were visited. Over a year's full-time employment in one Evangelical NGO, the Mennonite Central Committee, provided the writer with many insights as well.

The study of Evangelical involvement in the process of socio-economic development is much broader than the confines of one thesis. It is this writer's hope that one of the contributions this thesis makes to development and sociological research will be in the inspiration of other researchers to further investigate the Evangelical ethos, especially in regard to their social attitudes and action.

CHAPTER TWO

THE CONTEXT:

AN INTRODUCTION TO CHRISTIAN NGO INVOLVEMENT IN DEVELOPMENT

As pointed out in the Introduction to this thesis, the Evangelical group of NGOs will be the central focus of research amid the contextual scope of total Christian NGO involvement in socio-economic development. It is vitally necessary to understand Evangelical NGOs within this broader framework.

The purpose of Chapter Two will be to establish this "context." This will be accomplished by: 1) a brief historical description of the Christian NGOs' involvement in human development; and, 2) elucidating the differences inherent in the multiplicity of Christian NGOs, using motivational and qualitative analyses. This will establish the starting point in accomplishing the thesis' first objective, "to come to a better understanding of who the Evangelicals and their NGOs are..." and in setting the foundation for further critical appraisal of the viability of Evangelical-administered development.

Some of the most active and ardent agencies working for Third World development are little-known Christian organizations. The majority have been in operation during the past century working in such diverse fields as education, health, literacy, nutrition, social justice, agricultural development, and even political liberation. As stated earlier, Christian organizations play a major role in the field of voluntary development assistance, so much so that the sum total of this aid to the Third World exceeds that of the cumulative amount provided through all the United Nations agencies. (Lissner, 1977:12) Because of their history, controversy, and diverse involvements in the South, these Christian agencies are becoming an important issue in the development dialogue.

In coming to grips with this issue Chapter Two will proceed along the following framework: 1) a historical perspective of Christianity's involvements in human development will be cast; 2) an explanation of who the present-day Christian-related NGOs are will be given; 3) the question, "Why do they do what they do?" will be addressed; and lastly, 4) a brief synopsis of what some of the non-Evangelical NGOs do will be provided.

A HISTORY OF CHRISTIAN NGOS IN DEVELOPMENT

Since the early centuries after Christ, the Christian Church "knew" how to employ social and economic betterment as a vehicle for her religion." (Considine, 1960:11) Throughout the past twenty centuries this Christian concept of human, social and physical development has

continued in the Christian tradition. Sometimes it has been subverted by political or cultural interests to become a vehicle for colonization, modernization, and acculturation of other peoples, as Wilson and Moyes point out of the British colonial experience:

The role of the churches and missionary societies, particularly from the 18th century onwards, was to carry not only Christianity but European culture generally into remote parts, and until comparatively recent times they were the main providers of education and medical services in many of the less developed parts of the former British Empire. (Wilson & Moyes, 1964:17)

Scanlon, in his analyses of the relationship between Church and State concerning education in Africa, points out that for most of the colonial powers the expansion of missionary effort was fortuitous, "as support of missions gave credence to the 'civilizing' objective of colonialism." He points out that this was done at remarkably low cost to the European powers. "The mission hospital, printing press, and demonstration garden became a familiar sight at many mission stations." (Scanlon, 1966:6) David Livingstone, perhaps the most well known missionary in history, told an august assembly at the University of Cambridge in 1857, "I go back to Africa to try to make an open path for commerce and Christianity." (Neill, 1971:315)

Due to its missionary experience the Christian Church, in its many forms, has become entrenched throughout much of the Third World. Although the North continues to send "missionaries" to the South, fewer of these cross-cultural cooperants are involved solely in proselytizing and church-building. Instead, they are generally educators, administrators, medical personnel, agricultural consultants, trades people, technicians, facilitators and animateurs working either under the auspices of, or closely with, a "national" church or local

from secularism. They have endangered themselves to fall under Lowe's criticism:

many have watered down the Gospel to suit the rich, interpreting it as a concern only for the spiritual rather than the total well-being of people.
(Lowe, 1980:10)

The polarization issue emerged at the Fourth General Assembly of the World Council of Churches held in Uppsala, Sweden, in 1968. It was here that the following resolution was declared:

7 The Churches must move beyond piecemeal and paternalistic programmes of charity and must confront positively the systematic injustice of the world economy. (Lowe, 1980:10)

One Evangelical theologian explained:

In many ways the Fourth Assembly of the World Council of Churches, held in Uppsala in 1968, marked a watershed in relations between conservative Evangelicals and liberals.... The focus of their polarization was the essence of the gospel and its relation to the urgent task of human development. Conservative Evangelicals will not readily forget how they were politely and effectively contained in their efforts to modify Section II: Renewal in Mission, which appalled them with its secularized gospel and reduction of the mission of the Church to social and political activism.
(Glasser, 1972:33)

Nevertheless, according to Derek Tidball, much of Evangelical social action today is in response to the growing social and political involvement of the World Council of Churches. (1977:9)

Socio-economic development is therefore not a new concept or imperative for the Church in today's secular efforts of "bootstrapping" Third World economies. Where secular and religious development efforts differ is perhaps in the former's infatuation with economic development and the latter's concern for human development. Sartorius points out that Christian churches and rural congregations are becoming increasingly involved in rural development programs. (1975:7) Watts adds

as expansion of missionary work in the 1880's began, it was only natural that education should be expanded. And added to the necessity of education for conversion was the new, powerful thrust of the social gospel. Education was the major means of alleviating the basic problems of health and poverty. There was no institution other than the school that could undertake this responsibility. (Scanlon, 1966:6)

Early in its missionary experience the Christian Church recognized that before a person will be receptive to spiritual ideals his or her body must be properly nourished and in good health. It is difficult to preach to starving or sick people. Following the example of Jesus, the Church took measures to feed the poor and heal the sick.

Goldthorpe depicts the progression of missionary involvement in secular pursuits, which was initially motivated by proselytization:

...missionaries were concerned with many more activities than preaching the gospel, central and primary though that task might be. They concerned themselves with healing bodies as well as saving souls - indeed, both often seemed equally urgent tasks for men of goodwill and Christian charity; so that in association with mission stations there grew up dispensaries and hospitals, followed shortly afterwards by schools for training nurses and dressers, and other medical personnel. Here the medical side of missionary work coincided with a vitally important side, the education task, so to churches and hospitals were added schools. Schools needed books and other equipment, so that the work of missions was further extended, now into the industrial and commercial field, and in many places missions initiated and controlled printing works, bookshops, and workshops where educational materials (such as school furniture) were manufactured. And in some places it came to be felt that an economic underpinning was necessary if native converts were to be able to lead a Christian family life...to do this required a command over resources well beyond the subsistence level of a traditional economy, so that many missions became involved in what they termed an "industrial" side, with training men to be skilled craftsmen and so to command a better wage, and with introducing cash crops so that peasants could earn money to buy bibles and clothes, afford school fees for their children, and so on. (1975:52)

Hardly an area of human activity was not pressed into the service of the

gospel.

The Danish Tranquebar Mission was the first to employ doctors in the 18th century, although according to Bishop Neill, the doctor "who was first and foremost a missionary who used medical skills as a means of proclaiming the Gospel in action, was a product of the 19th century." The first of these "missionary doctors" to reach India was John Thomas, a companion of William Carey. (Neill, 1971:255)

Along with education and medicine early missionaries used agriculture as "the enchanter's wand." Farming and evangelism were not thought of as unconnected, according to one missiological historian. "The Bible and the plough" were both carried on the 1841 Niger Expedition which planted a model farm in the interior of what is modern-day Nigeria. Unfortunately, both the expedition and the farm met with disaster due to sickness. (Crampton, 1975:18) Mission groups carried on to develop a solid history of mission-run farms and agricultural institutions all over the world. One successful venture was the "ferme-chapelle," designed by the Flemish Jesuit, Father Van Henckxthoven. This agricultural community was a group settlement of orphans under the care of a catechist in a neighbourhood of a non-Christian village. Skills in farming, handicrafts and trades were taught. By 1901 the Jesuits in one area had 250 "ferme-chapelles." (Neill, 1971:42)

Church mission groups were active in other spheres besides economic or social betterment. Often disadvantaged groups were represented by these Church agencies before political authorities. "Throughout colonial history, the Christian missions tended to act as champions of the rights of the natives against exploitation by European enterprises or unjust treatment by government officials." (Goldthorpe, 1975:53)

The Evangelical movement has had strong historical roots in social reform and social action. The Evangelicals of the 18th and 19th centuries led in social reform. The great Evangelical revival of Britain was a motivating factor behind the Abolitionist movement against slavery. Early American Evangelicalism was instrumental in instilling individual democracy and egalitarianism as the basis of the United States' civil system. The efforts of the early Evangelical missionary movement begun in the last century had many elements of "Third World development." (Brown, 1979:22)

However, contemporary Evangelicalism has seemingly lost much of this "social savour" when other elements of Christianity have strengthened a "social gospel." This difference appears to stem from both doctrinal incompatibilities and ecclesiastical politics. The Evangelicals have largely incarcerated themselves into the classical conservative missiological perspective of the spiritual-secular dichotomy, whereas liberal ecumenical missiology views both in a holistic fashion. These doctrinal bases have influenced differing missiological action - the Evangelicals concentrating on a spiritual "other-world" salvation, and the liberals concentrating on a humanizing "this-world" salvation. A polarization has developed in the last century over this issue.

The liberal elements of Christian mission began to emphasize a progressivist "social gospel."

The physical and social progress of Man had always been a concern of missionaries, but this aspect of the mission movement with the rise of Progressivism, with its concern for this aspect of missionary effort became the leaders of the effort. While the missionary would always, of course, be concerned with personal conversion, he was now told in explicit terms to seek the social regeneration of society. Social reform became the hallmark of the overseas effort. (Scanlon, 1966:5)

This rise in Progressivism greatly influenced the blossoming missionary movement at the turn of the twentieth century. The concern for social reform and human welfare was stimulated by the work of Jacob Riis (The Children of the Poor, 1902), and Jane Addams (Democracy and Social Ethics, 1902), who popularized a sentiment of humanitarianism. James Dennis (Christian Missions and Social Progress, 1897) recorded the burgeoning emphasis on the "social gospel" among religious groups at that time.

One missionary leader wrote in 1915:

One of the most marked changes taking place in the foreign mission propaganda during the last century has been the shift of emphasis from the individual to society. The social aspect of Christianity was not given due recognition at home and abroad a generation ago. It is not strange therefore that while missionaries were promoting great, sweeping social movements, international in character and fundamental in reach, they did recognize them as such, but continued there as we did here to put supreme emphasis upon individual conversion. (Barton, 1915:6)

Peter Beyerhaus points out that in traditional missiology such objectives as social reform, health, education, welfare, relief, technology, development, etc., have only been considered as "fruits, by-products, or secondary objectives" to the chief goal of proclaiming the gospel and planting the church. In contemporary missions, however, there has developed an understanding in most circles that these are "intrinsic elements of the Church's witness to the gospel" - ways by which the good news of salvation comes to contemporary mankind. (Beyerhaus, 1971:33)

The Evangelicals, as a whole, have been ponderously slow in moving towards accepting these "intrinsic elements of the Church's witness" because of their absorbed interest in a spirituality divorced

from secularism. They have endangered themselves to fall under Lowe's criticism:

many have watered down the Gospel to suit the rich, interpreting it as a concern only for the spiritual rather than the total well-being of people.
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that the Christian Church has had a wide experience of significant development projects throughout the world. (1969:7)

Having surveyed the historical perspective of Church-initiated development in the Third World, a next step will be to establish who the Christian agencies are that have become involved in socio-economic development.

THE "WHO" ASPECT

Who are the Christian NGOs? How does one identify them, or describe them? What makes them different from other NGOs? Are they a large group? Are they cohesive and unified? Do they have a unity of purpose and methodology? All these questions will be addressed in this section in order to arrive at a general understanding of the Christian NGOs' peculiar characteristics and idiosyncracies.

When approaching the complexity of analytically describing the Christian NGOs, this writer was struck with the great spectrum of diversity these organizations represent. Not only are they disparate on doctrinally religious lines but also in terms of their individual characters, their aims and goals, their methods and even their definitions on what constitutes "development."

In a simple perusal of the Directory of Canadian Non-Governmental Organizations Engaged in International Development (CCIC, 1982), or the TAICH Directory: U.S. Non-Profit Organizations in Development Assistance Abroad (TAICH, 1978), one often comes across religious NGOs described as either Anglican, Baptist, a particular Roman Catholic

order, Lutheran, Mennonite, Pentecostal, Presbyterian, or an inter-denominational mission or ecumenical agency. In an appraisal of their attitudes towards development some are bible-thumping religious, while others prefer the gospel of Marx, Illich, Gutierrez, or Paulo Friere.

There exists a vast spectrum of difference, not only of religious doctrine and political viewpoint, but also of an ideology of development within the Christian NGO camp. This spectrum can be differentiated by the conservatives ^{who advocate "aid"} at one end of the continuum and a radical element ^{who advocate structural change and social justice} on the other end - much the same as present-day political and economic theorists have separated opposing viewpoints for description and analysis. The danger of which some casual observers of Church development groups or missions are unaware is that one can not look at just one of these Christian NGOs and assume that it is representative of all Christian NGOs. Similarly, to think that all missionaries are pith-helmeted, bible-toting, joyless evangelists of Western culture and religion is to be likewise naive, and also ignorant that many of the so called "missionaries" have rejected Western lifestyles and values to dedicate their lives for the spiritual and physical betterment of Third World societies.

It is precisely at this point that they tend to differ along lines other than doctrinal. It is in their definitions and ideologies of what constitutes "the betterment," or "the development," of Third World societies that their differences become apparent. Just as the many denominational church groups split hairs over doctrinal differences, so do these religious NGOs involved in development have a diversity of opinion over what they should be doing and how they should be doing it. In fact, it is this writer's observation that there tends to be more

conflict amongst the religious NGOs over doctrinal and development ideology than between themselves and secular agencies involved in development. This is undoubtedly because interaction and dialogue has seldom occurred between the religious and secular groups, although this is beginning to change.

In order to comprehend the diversity of ideological beliefs concerning "development" represented by the numerous Christian NGOs, this section will examine briefly a few case examples depicting the poles of the ideological spectrum - first a look at a Catholic group and a Protestant group representing the conservative pole, then an illustration of two ecumenical organizations representing the radical pole. A brief look at a neo-radical religious ideology, Liberation Theology, will also be presented to further portray the ideological differences Christian NGOs hold regarding development.

Mother Teresa of Calcutta, and her Sisters of Charity, would serve as a good example of what this writer considers to be the conservative wing of Roman Catholic development work. Her self-proclaimed mission is to serve "the poorest of the poor" amidst urban squalor. Her work, which brought her the Nobel Peace Prize in 1979, is to bring Christian compassion to the dying destitutes, abandoned children, alcoholics, drug addicts and lepers of Calcutta streets. This work has spread by means of the Loretto Order she founded in Vietnam, Latin America, Tanzania, Ceylon, Jordan, New York city, and even Rome, which has been recognized as a global force for peace. (Muggeridge, 1973:15) She definitely is not pursuing any secular ideology of development in her works of mercy and relief. She has been criticized as being a white missionary carrying the white man's burden and as a Christian nun bent

on conversion. Her response: "What we are all trying to do by our work, by serving the people, is to come closer to God." Hers is a spiritual development. (Doiq, 1980:36-37)

Yet Muggeridge describes Mother Teresa as "someone who has merged herself in the common face of mankind, and identified herself with human suffering and privation." It is evident her spirituality is not dichotomous from physical reality, although it is different from secular government efforts towards development. Again Muggeridge writes,

What the poor need, Mother Teresa is fond of saying, even more than food and clothing and shelter (though they need these, too, desperately), is to be wanted.

...the more government agencies do the better, she said, what she and the Sisters had to offer was something else - Christian love...

Mother Teresa is fond of saying that welfare is for a purpose - an admirable and a necessary one - whereas Christian love is for a person. (1973:16&17)

This portrays a general characteristic of Christian NGO socio-economic development - it is aimed at the basic human needs of the whole person, spiritual and physical in one entity - and it can often be criticized as unstructured, unplanned, and inefficient by secular economic growth-oriented standards.

Another organization which serves as a good example for the right-hand side of the Christian NGO ideology of development spectrum is a Protestant agency which works only in rural areas deciphering little-known languages and developing them into written forms. The Wycliffe Bible Translators work the backwaters of civilizations. They are to be found most places in the world where there are jungles, deserts, bushlands or uneasily accessible populated areas. Despite their name, their linguistic projects have given them credibility as development

workers in some circles. CIDA disbursed nearly \$200,000 to thirteen Wycliffe projects in 1980. (CIDA, 1980:26)

Their project with the jungle Auca Indian in Ecuador is a good illustration of what the Wycliffe people do. The Aucas are at the bottom of the Ecuadorian social strata. They are beneath the Hispanics, Mestizos, Quichuas and various other jungle Indian groups. Twenty-five years ago Wycliffe missionaries first arrived in Auca country. Five of the American missionary men were murdered when contact was first made with the fearful Aucas. A few of the missionary widows stayed on to establish the work, demonstrating the tenacity of Wycliffe endeavours. Today four missionaries are still working with the Aucas. Two of the men who killed the five pioneering missionaries are now church leaders.

The Wycliffe Bible Translators have been widely criticized for "wrecking native cultures" by introducing Christianity to primitive civilizations which have never before come into contact with the outside world. One of the missionaries to the Auca, a trained anthropologist, responded to this accusation of "culture wrecking" put forward by a visiting journalist. "Westernization is bound to reach [the Auca] eventually. It is better that Christian workers, rather than exploitative oil companies, first expose the Indians to modernization." He also claimed that the translators were working as "cultural brokers... to help these people maintain a sense of identity, self-esteem, and more important, the ability to cope with the outside world" without being dependent on outsiders like himself. "What better way is there for preserving the culture than by putting the language into written form?" he added. (Maust, 1980:49)

Since Wycliffe entered the area the missionaries purport that the

Auca have stopped "burying people alive, throwing babies in the river, and spearings." The last reputed spearings were of oil company workers in 1977. (Maust, 1980:48-50)

What the Wycliffe Bible Translators and Mother Teresa represent is the willingness of some Christian NGOs to give up a comfortable life style and the security of the North to totally dedicate themselves to the spiritual and physical poverty of the Third World societies. They are representative of missionary dedication overall - a zeal that sometimes ends in death. It is hoped that in portraying these two groups the conservative end of the ideological spectrum can be better understood. Now that the right-hand side of this typology or spectrum has been established, what constitutes the radical elements of Christian agencies in terms of development ideology?

This writer would contend that the World Council of Churches (WCC) is a prime example of the more radical element of Christian agencies involved in development. This vast ecumenical organization's involvement has ranged from agricultural development programs to social justice issues and political liberation. Its "radicalness" can be illustrated through WCC monetary support of liberation movements in Southern Africa. This was an action which caused pew-member dissatisfaction in the North but was in keeping with WCC's concern for social justice, structural change towards equity, and political development.

At the Fifth Assembly of the World Council of Churches (Nairobi, 1975) it was stated:

The development process should be understood as a liberating process aimed at justice, self-reliance and economic growth. It is essentially a people's struggle in which the poor and oppressed are and should be the active agents and immediate beneficiaries. Seen in this perspective the role of the churches and the WCC is to support the struggle of the poor and the oppressed towards justice and self-reliance. (CCPD, 1980c:2)

This statement immediately sparked the WCC Commission on the Churches' Participation in Development to make the decision that the main focus of ecumenical development work should be:

to assist churches and their constituency to manifest in their theological outlook, styles of life and organizational structures their solidarity with the struggle of the poor and the oppressed. (CCPD, 1980c:2)

To further this directive, the CCPD budgeted U.S. \$3,183,065 for 1981 to support such activities as "development education," "the search for a New International Economic Order," "linkages among Christian communities involved in social transformation," "mobilization of the poor," and the "defence and implementation of human rights." (CCPD, 1980a: 42)

A poignant example of a religious NGO that caters to this type of radical development is Agricultural Missions Incorporated, which is a voluntary agency for the stimulation of thought and action in agriculture and rural development. Its global program is carried out in cooperation with the National Council of Churches of Christ in the U.S.A., an affiliate with the World Council of Churches. Its basic work is in the conscientization of rural peoples toward issues of justice, "since poverty is the main constraint to production by the small farmer." Agricultural Missions' philosophy toward its development work "begins with the conviction that inequality, not scarcity, is the problem, since increasing the food supply has not decreased hunger." Its programs

reflect the basic tenet that "the solution to the food problem is more political than technical." Hunger is approached as a problem of injustice more than of food scarcity; injustice being based on economic inequity, racial and sexual discrimination, technological elitism, and political barriers to change the local situation. Agricultural Missions' program is directed by a small ecumenical staff of professionals in agriculture, nutrition, political economy, and social science. Its main activities are rural network building, rural training, consultant services, funding of projects, legal assistance, evaluation and research. (Agricultural Missions, 1977)

There must be a brief mention of a newer religious ideological movement concerning development which has recently surfaced. This neo-radical movement is "Liberation Theology." It is a "this-world" gospel which portrays the salvation mission of the church as ethical activism for justice. Development begins in the socio-political arena. This religious humanism has evolved out of Protestant and Catholic circles in a troubled Latin America and is a far cry from the conservative end of Christianity's spectrum of development ideology.

(Costas, 1974:221)

Witness Archbishop Oscar Romero's violent death in San Salvador, El Salvador, while celebrating Mass on March 24th, 1980:

The circumstances of his last moments reflected the essence of his life. Officiating at the funeral of a friend in the small chapel of the hospital where he had ministered to the cancer-ridden poor, he raised the chalice, proclaiming that it was Christ's blood, shed for the salvation and justice of his people. Romero's own blood was then shed as a gunman stepped forward and fired shots that killed him.

In a country where terror and injustice dominated, Oscar Romero was a voice of Christian compassion and reason. (Hollyday, 1980:3)

It is believed that Archbishop Romero's assassination by right-wing forces was brought on by his Lenten homily of the day before, in which he most directly addressed the unjustness of the military's actions. Archbishop Romero closed that homily with these words to his parishioners.

The Church preaches your liberation just as we studied it today in the Holy Bible. A liberation that holds, above all, respect for human dignity, the salvation of the common good of the people, and the transcendence that looks above all else to God, and from God above derives its hope and its strength.

Let us now proclaim our faith in this Truth.
(Hollyday, 1980:3)

• Liberation Theology pleads for the cause of the poor and powerless. It is a theology based on the premise that God is on the side of the poor and oppressed. It calls for a revolutionary baptism of either peace or violence to correct injustice. An example of a Liberation theologian who calls for a revolutionary force of peace that will topple the injustices of this world is Archbishop Dom Helder Camera of Brazil, who is convinced that inhuman structures can be changed by the violence of truth and justice - not armed force. (Camera, 1974)

Again, as with the Wycliffe Bible Translators and Mother Teresa on the right-hand side of the Christian development ideology spectrum, there is evidence on the ideologically radical left-hand side of a willingness to give up the comfort and security of life styles, values and security of the North to totally dedicate themselves to the poverty of societies of the South - a zeal that sometimes ends in martyrdom.

This paper is primarily concerned, however, with the Christian NGOs involved in a more integrated approach to development. These agencies have traditionally been few, but their numbers have

grown rapidly over the past decade. This new impetus is occurring because fresh organizations have entered the field and some of the older right-wing Christian groups are becoming more progressive in their mission philosophies and are expanding their mandate to include a "development ministry." Some of the long-standing heavyweights in this category are the Mennonite Central Committee, the Canadian Catholic Organization for Development and Peace, Lutheran World Service, and World Vision. SIM International, whose development work will be briefly explored in Chapter Five, is an NGO which has entered the integrated development field just recently after nearly a century of traditional missionary work.

Even though their numbers are few, religious NGOs active in development have been able to solicit large grants for their programs. The Canadian International Development Agency (CIDA) has funded many of these Canadian Church and para-church organizations involved in Third World development through its NGO division. CIDA contributions to religious NGOs for the fiscal year 1979/80 were \$16,224,706, which is almost thirty per cent of its total disbursements that year to all NGOs - \$59,530,751. (CIDA, 1980:14-26) The interesting point is that these CIDA contributions are "piggy-back" funds which must be matched, usually on a 1:1 basis, by the NGO itself through its membership support, appeals, and charitable donations. For the same fiscal year, the contribution of these Canadian NGOs to their own CIDA-assisted projects amounted to \$88,183,866, which was a thirty-eight per cent increase for the previous year. (CIDA, 1980:9)

CIDA's ledger sheet for 1980-81 showed that it funded the following religious-based development organizations:

Africa Inland Mission	\$ 120,250
Anglican Church of Canada	602,790
Baptist Federation of Canada	262,330
Canadian Baptist Foreign Mission Board	49,500
Canadian Catholic Organization for Development and Peace	4,525,864
Canadian Council of Churches	761,560
Canadian Lutheran Relief	1,500,008
Christian Reformed World Relief	215,440
Compassion of Canada	107,500
Dominion Food for the Hungry	203,182
Emmanuel Relief Rehabilitation Institute	223,510
Fellowship Baptist Churches	29,170
Gospel Missionary Union of Canada	2,400
Inter-Church Fund for International Development	1,303,685
Mennonite Brethren Missions	114,700
Mennonite Central Committee	1,469,227
Mennonite Economic Development Associates	34,900
Mission Aviation Fellowship	2,000
Moravian Mission	58,290
National Spiritual Assembly of Bahais	28,700
Pentecostal Assemblies of Canada	29,000
Presbyterian Church of Canada	156,805
Salvation Army	510,812
Seventh Day Adventist Church	97,285
Sudan Interior Mission	325,000
United Church of Canada	728,461
World Vision of Canada	1,048,834
Wycliffe Bible Translators	164,071
	(CIDA, 1981)

These figures do not represent total CIDA disbursements to religious organizations.

Irrespective of CIDA funding, rural development absorbs over one third of the annual overseas budget for the Anglican Church, the Canadian Lutheran World Relief (CLWR), the Inter-Church Fund for International Development (ICFID), the Mennonite Central Committee (MCC), and the Division of World Outreach of the United Church of Canada. Even more impressive are World Vision of Canada and the Canadian Catholic Organization for Development and Peace, who both earmark two thirds of their financial allocations to rural development projects. (Science Council, 1979:29).

This section has introduced the general body of Christian NGOs involved in socio-economic development and presented them across a broad spectrum of development ideology. It is apparent that there is no general unity or purpose, methodology or cohesive spirit amongst the whole of Christian NGOs. Their commonality is their Christian background, but even this is marginal in some cases. This religious factor, however, and maybe their life-giving dedication to the world's poor, are perhaps the only means of distinguishing most from other NGOs. They are a large group all told, but the number working solely in socio-economic development makes up only a small percentage of the total. The last section of this chapter will cite examples within this category.

Before a description of what the Christian NGOs do in terms of development, an understanding of why they do what they do should be established. It is to this question that this paper will now turn.

THE "WHY" ASPECT

Why do Christian NGOs get involved in Third World development? What are their motivations? What are their objectives? What is their rationale for involving themselves in the processes of development? This section will seek an answer to these questions in an attempt to further the elucidation of Evangelicals within the context of Christian NGOs. In-depth analysis of Evangelical motivation for development involvement will appear, however, in Chapter Four.

This writer holds as an a priori belief: that the involvement of

Christian NGOs in socio-economic development is largely motivated through compassionate concern for fellow human beings. For the purpose of a fuller understanding in this paper, however, attention will be given to the various "hidden agendas" of Christian agencies when they become involved in the development process. These "hidden agendas" will be explored in three realms: 1) religious imperialism; 2) political imperialism; and 3) the humanitarian "justice versus charity" syndrome.

Probably the most criticized "hidden agenda" of Christian NGOs in development is their religious imperialism. They have been mistrusted by development officers and experts in the past for entering into development projects with the specific ulterior motive of capturing spiritual converts. "A common criticism of Evangelicals in the past has been that they have used their social involvement for the ulterior motive of evangelism." (Tidball, 1977:32) By their very nature this is true for most Christian development agencies. It would be difficult to find any that do not function for the purpose of conversion, or at least the purpose of propagating some sort of gospel. Some, of course, place more interest in this "hidden agenda" than others. In others this criticism would be more difficult to substantiate. In any case, development has provided a door opener to Evangelical missions and has been used as a tool for proselytization.

Political imperialism, as a "hidden agenda" motivating religious NGOs into development can be analyzed in two facets: 1) secular power plays, and 2) ecclesiastical power plays.

In the secular, or "this-worldly," sense religious NGOs can have

various relationships with political imperialism. Certainly the Christian Church has been criticized for its entrenchment in the status quo, the North, and Western cultural, social, and political values, as has been shown of the colonial experience in the previous historical section. And conversely, the Christian Church can also be criticized in some circles for its radicalness, its outcry against the North's status quo mentality and materialism, and its support for political liberation. There are many sides the Church has taken in the past in terms of secular politics. And, of course, many sides have made use of the Church's sometimes powerful influence over people to achieve various and nefarious political ends. Bishop Stephen Neill, in writing A History of Christian Missions, points out this type of "religious aggression."

Christian missionary work is frequently understood by the peoples of Africa and the East not as the sharing of an inestimable treasure, but as an unwanted imposition from without, inseparably associated with the progress of the colonial powers. (Neill, 1971:250)

Secondly, in the religious sense, the Christian Church has often been accused of having political intentions for its own aggrandizement. At one time in history, six to seven centuries ago, the Church in its Roman Catholic form held great power politically, socially, economically, and ideologically in its sphere of influence. Some vestiges of this power still remain even today, but for the most part there has developed a healthy separation of Church and State in Western societies over the years. This has not been due to secular political intrigue but to the fact that the Christian Church suffered increasing fractions, beginning with Luther's Reformation, which have resulted in this era's disunited plethora of Christian churches, denominations, sects,

groupings, et cetera. Today, however, with the movement toward Church solidarity through the ecumenical alliance movement of the World Council of Churches, there have been renewed fears (and hopes) that the Christian Church could again claim political jurisdiction over Third World societies, the West, and perhaps the world. This is not so ludicrous viewing today's experiences of political priests leading liberation movements; cleric-advised governments; and especially the advent of liberation theology preaching a new "Garden of Eden" built on the liberated political, social, and economic aspirations of this world's oppressed. The Church working in Third World development, when seen in this light, is aspiring for its old glory of being "God" on earth. Even if this is true, it is not true of all the Christian NGOs involved in Third World development - many of whom abhor political involvement.

The humanitarian "justice versus charity" syndrome is perhaps the greatest factor motivating the Christian NGOs into Third World development. On the one side is the generally acknowledged "Christian life style" of almsgiving to the poor, orphans and widows, tithing of wealth, charitable action, Christian "agape" love, et cetera. On the other side, but not necessarily opposed, is the concept of "Christian justice" which speaks to inequities, injustices, oppression, poverty, hardship and suffering, and which actively, through "Christian compassion," offers hope and liberation from these circumstances through assistance of various types.

The Christian Church of today faces many opportunities in which it can practice "Christian love," "compassion," "charity" and "justice." Eighty per cent of the world's resources are in the hands of twenty

per cent of its inhabitants. A rural unemployment rate of from thirty to forty per cent is not uncommon. Twenty per cent of total population in developing countries suffer from serious undernourishment.

(Sartorius, 1975:10,12) Sartorius goes on to say,

The Christian concept of stewardship implies a responsibility for developing rural areas for the benefit of future generations. If the Churches could encourage a wider understanding of this concept in developing countries, they could contribute to solving some acute problems of soil conservation and resources management. (1975:9)

Probably best illustrative of this "Christian compassion" motivation of the Church in development are some words from R. E. Lyth, one time Bishop of Kigezi in Uganda.

The Church has demonstrated the concern of Christ for the souls of the people through its evangelistic and pastoral work; has demonstrated his concern for their minds through its education work; and has demonstrated his concern for their sick bodies through its medical work. But does Christ not care about all the other sides of people's lives? - about their farming; about their bodies before they become sick - hygiene, nutrition, first aid and all that helps in the prevention of disease? Does Christ not care about these things? And what of the home and family life? And what of the people's economic welfare and the improvement of their standard of living? All these things are basic to the lives of the people of Kigezi. Are they only the concern of government departments, or should we of the Christian Churches not be demonstrating that Christ is deeply concerned in all of these things?

This section has developed some understanding of why Christian NGOs involve themselves in this world's development, when it would seem that they should perhaps be more concerned with spiritual or "other-worldly" dimensions. Attention now will be turned to the actual involvement of Church agencies in Third World development.

THE "WHAT" ASPECT

This fourth section will attempt a superficial survey of what some of the non-Evangelical Christian NGOs do in terms of Third World development. Illustrations will be taken from mid-spectrum of the typology presented in Section Two in order to present examples of Christian NGOs involved in an "integrated" approach to development.

Towards this end, activities of the following groups will be cited: Brothers of the Sacred Heart, Christian Aid, the Lutheran Church, the United Church, the Church of Christ, Village Polytechnic, and a number of Third World Church initiatives.

Brothers of the Sacred Heart

CRUDEM, (Le Centre rural de développement de Milot), is a model case study of a religious NGO concentrating on rural development. In 1968 the Montreal-based Brothers of the Sacred Heart began an integrated rural development program in a very isolated and poor region in Haiti. It began as a mission school and developed over the years into a multi-sectoral program reaching 200,000 people. The approach was "bottom up," with motivation and participation as essential components in the development program - the priests and their coworkers acting as animateurs. A CIDA evaluation of the project in 1978 found some remarkable changes in the Milot district following this animateur involvement of the Brothers of the Sacred Heart. Before the project began there were no roads in the region, no industry, few sources of fresh water, five poorly attended schools and a population suffering from political

repression. The Brothers had set about to reorganize community life. Within five years the primary school system was revitalized, and a vocational school, teacher's college and health centre were opened. Credit unions, clean water facilities and a bus service between Milot and Cap Haitien were established.

The brothers took a four part approach to self sustained development which was designed to lead to an improvement in the economic and social conditions in the Milot region. 1) motivate the people to become aware of their situation by involving them in material transformations; 2) organize structures to enable people to manage their projects; 3) train people involved in projects; and 4) withdraw from a project once the people could manage it. When CIDA evaluated CRUDEM, there had been established thirty community councils, schools, roads, wells, latrines, health centres, a mobile clinic, credit unions, a sugar cane cooperative, and a bus service. CIDA's contribution to CRUDEM was \$450,000. (CIDA, 1979:3-4)

Christian Aid

Christian Aid, the official development agency of twenty-seven British churches, had an annual expenditure of over three million pounds sterling by 1972. It was set up as:

an agency of practical service to all in need - the world's poor, the refugees, and those afflicted by war and disaster. It helps those of all religions and of none, the criterion being "need, not creed." It derives its income... from the individual donations of Christians, and non-Christians alike, though most of its fund raising and educational work in the UK is done by and through the Churches. The greater part of all it raises is spent on development projects, mainly planned and administered by regional and national Christian councils in the areas of operation. (ODI, 1972:21)

Christian Aid disburses three main categories of aid: 1) emergency relief; 2) refugee work; and 3) development aid. In the latter it supports not only the WCC development program but also projects sponsored by missionary agencies and by inter-governmental bodies such as the United Nations Food and Agriculture Organization. It also sponsors volunteers and operates a scholarship program. (ODI, 1978:41)

Lutheran World Service

Another example of a Christian religious institution involved in development is the Community Development Service (CDS) of the Lutheran World Service. The CDS was established in 1962 as a liaison and validation office for development projects of the Lutheran churches in Asia, Africa and Latin America. The CDS assists any project that meets these requirements: 1) provides for and/or expands activities in the field of social and economic development; 2) serves the community as a whole; 3) gives promise of developing the sense of social responsibility of the local Christian community, including participation wherever possible; and 4) is of high priority in a given area among those projects capable of implementation. (CDS, 1972:3&4) The CDS, since 1962, has:

approved 690 projects from 45 countries, and 29 supporting agencies [mostly European] have provided the funds which amount to over 70 million US dollars. The project categories are comprehensive, including agriculture, water supply, rural development, education, medical work, social projects, communication, leadership training, etc. (CDS, 1977:4)

There are other Lutheran development programs and projects worth mentioning. The Lutheran Mission in Papua New Guinea has embarked on an

extension program aiming to teach young farmers who have no possibilities of school training or modern agricultural techniques. Thirty to forty village groups are being provided with leadership and literacy training as well as distribution of an extensive range of very simple agricultural manuals which the Lutherans have prepared. (RCS, 1977)

Also in Papua New Guinea the Lutheran Economic Service runs a number of training centres and a rice farm. One of the schools is a teachers' college where the students grow their own food and modern methods of cultivation are taught. Another centre offers two-day to ten-week programs for farmers. This centre also breeds livestock and has an agricultural extension work, based on demonstration plots in villages. A third Lutheran agricultural school concentrates on farm management. The rice farm is for experimentation and teaching rice cultivation to small farmers. It also runs a rice mill to service the surrounding villages. (RCS, 1977)

The Lutheran Farm Training Centre in Swaziland is an agricultural and vocational training program. Its aims are to stimulate improved farming, small marketing cooperatives, rural trade and commercial training. The Centre provides short courses in crop-growing, cattle breeding, poultry rearing and nutrition. Extension work comprises a poultry distribution centre, tractor hire service, cattle breeding and short seminars for farmers. It also offers home economics courses in dressmaking, cookery, nutrition, and animal husbandry. (RCS, 1977)

The United Church

The United Church Board of World Ministries supports the Église Évangélique du Togo in a number of rural projects. These include the development of a hand-operated well-drilling technique; promotion of poultry projects by making available on a purchase basis such things as concentrates, vaccines, and medicines; a small upgraded herd of cattle for breeding; selling tractors and giving technical assistance, training, and servicing; nutrition/hygiene educational program for mothers with small children; and the promotion and organization of credit unions in Togo. (RCS, 1977)

The Church of Christ

The Church of Christ is working with Centre de développement communautaire in Zaire. CEDECO's aims are to create, manufacture, and test simple machinery and tools for farmers; develop a three-month training program for rural animateurs; run a chicken hatchery to service all parts of Zaire; provide good water for rural communities; and distribute good vegetable and soya bean seed. (RCS, 1977)

Christian Service Committee

An example of a Third World Church agency actively involved in its own nation's development is the Christian Service Committee (CSC) of the churches in Malawi. It is the umbrella organization of two million Malawi Christians through whom it works in projects involving rural animation, water, health, education, agriculture, urban and welfare

services, material resources, etc. It is funded largely within Malawi, with some external support and assistance from the government. In 1974 its expenditure was one million Malawi Kwacha. The CSC is largely involved in assisting people to help themselves, and advising member churches in development projects. The CSC works "with closest possible cooperation" with the government planners and development officers. (CSC, 1974).

Christian Rural Service

A further example of a Third World para-church agency actively involved in its own nation's development was Christian Rural Service in the Kigezi district of Uganda. Kigezi was the poorest district in Uganda in the latter part of the 1960's when CRS was in operation. CRS was a self-help movement coordinated by various church groups within the country, run by one Ugandan team leader and fifteen field worker animateurs. It was not dependent on vast sums of foreign charity, which would inevitably only create beggars and reduce human dignity. CRS did not want to rob people of their self-respect. Instead of just giving advice, however, it lent a hand, gave people opportunity and responsibility, and gave them a stake in the affairs of their country. By 1967, 320 self-help groups of villages had been born, with 6,480 participants. Projects were aimed at communities as a whole and included such things as: protecting springs; building roads; cooperatives in tools, credit, and crop marketing; instruction; family planning; nutrition; and village industries. Among its endeavours were 63 fish ponds, beekeeping enterprises, and 120 young people's clubs -

which involved 7,200 girls who were usually without schooling.

(Watts, 1969:125-137)

Christian Rural Service also has an extension program in Kenya which coordinates a great number of projects. These include: plot visiting, demonstrations, dry season vegetable growing, training in growing fruit, bee-keeping, poultry keeping, fish ponds, water wells, family planning, women's clubs, latrine digging and building, nursery schools, and formal adult education. There is also a school leavers' program, which includes training in: masonry, carpentry, joinery, tinsmith and metal work, tailoring, and bakery.

(RCS, 1977)

Village Polytechnic

Another example of local church involvement in development activity is the Quaker-influenced Village Polytechnic movement in Kenya. Village Polytechnic is a combined church effort for combat in the rural-urban migration which is sapping rural areas of their manpower strength and vitality. In attempting to alleviate the school leaver problem in rural areas, and rural attrition in general, Village Polytechnics are set up by local churches in the hopes of "providing the appropriate kind of training for self-employment in the rural areas." Rural self-reliance and self-employment are key aims of the program. In 1970 the Ministry of Economic Planning and Development's response to Village Polytechnics was very favourable. The ministry felt that the VP program was important for rural development in terms of strengthening the country's resource base, human development, and skill and job

creation. The VP program is responsive to the needs of the people and knows what is best for a local area because it is rooted in the area. (Lamont, 1970:9-11)

National Council of Churches (Philippines)

The National Council of Churches in the Philippines is working in partnership with the government in the Mara project. This is a multi-million dollar resettlement program involving about 2,000 cultural minority families in ten years. Cooperatives are being set up, a rural bank established, community centres built; people are being organized to cultivate a 16,000 hectare area; and agricultural expertise and technical facilities are being provided. The settlers gain income from their rubber plantation and are also engaged in poultry and pig farming. The NCCP assists in organizing these people to establish cooperatives, making them aware of their rights and responsibilities through seminars and helping them to be self-sufficient and to participate in decision-making. (RCS, 1977)

The Ethiopian Orthodox Church

The Ethiopian Orthodox Church operates a Development Commission focussed on the irrigated cultivation of cotton, sesame, fruit and vegetables. One of their programs trains clergy in community development, water resource development, low-cost building and health. (RCS, 1977)

CONCLUDING SUMMARY

This chapter has established the historical, motivational and descriptive context of Christian development agencies within which Evangelical NGOs can be academically analyzed. It has been recognized that there is a multiplicity of Christian NGO types, philosophies, motivations, aims and directives.

Evangelical NGOs can be seen to be involved in the same broad spectrum of development activities as other types of Christian NGOs. These activities range from "aid" on the one side to "social justice" on the other. Evangelical NGOs can also be seen to have the same motivations for entering into socio-economic development as other religious NGOs. These vary from compassionate concern for the poor in this world to using development assistance as a means to secure converts.

Attention will now be turned to a conceptual understanding of the theoretical perspective in which Christian NGOs will be analyzed as agents for the furtherance of various development strategies.

CHAPTER THREE

THE THEORETICAL PERSPECTIVE:

THE CHRISTIAN NGO AS AN AGENT FOR DEVELOPMENT

Growing unemployment, poverty, malnutrition and low agricultural productivity, as stated earlier, have become chronic problems in the Third World. Rapid socio-economic development, especially in the rural sector, has been put forward as the only viable answer to these problems. This implies the maximum mobilization of all resources available. If this is true, then the voluntary development agencies are being called upon to play a vital role in the economic and social betterment of these Third World societies.

Some of the most active and ardent agencies working in Third World development are little-known Christian organizations, as has been shown in the last chapter. The majority of these religious NGOs have been in operation during the past century working in such diverse fields as education, health, literacy, nutrition, social justice, agricultural development, and even political liberation. Because of their history,

controversy, and diverse involvements in the South, these religious agencies are becoming an important issue in the development dialogue.

Chapter Three will attempt to place the Church, and para-church organizations of the Christian religion into the theoretical context of Third World development. The scope of this task will consist mainly of a search through the development literature to establish examples of areas in which religious institutions can play a vital role in fostering socio-economic development. This study will, of necessity, largely depend on interpolations from the secular work on development which perhaps does not specifically cite religious institutions in its research but could be included within the scope of the study by way of inference or transference of models, ideals, concepts, objectives, et cetera.

Today the process of development has become almost universally recognized as extremely complex and involving a plethora of factors. The complexity of the development process has caused a great deal of confusion as to its intrinsic nature, as well as its stimulation in Third World countries. Despite this confusion, as J.P. Renninger (1979:9) points out, it is possible to outline the various changes that have occurred in thinking with regard to development over the last three decades of concerted development effort in the Third World. This chapter will attempt to understand the place of the religious NGO within the historical evolution of development theory.

The first section of this chapter will be based on Renninger's brief analysis in outlining the history of the development debate over the last three decades. (1979:9-13) This historical review will begin with the economic growth/modernization paradigms of the early 1950's,

cite their subsequent failure and the later disenchantment of the 1960's, and portray the resultant influence of "dependency theory" and the more recent aspirations for a "new moral order" on subsequent development-thinking. The final section of this chapter will put the religious NGO into the context of some of the more recent approaches to development, such as "development from above"/"planned development," "development from below," and "basic human needs." The objective of this chapter is to come to an understanding of the theoretical utility of Christian NGO involvement in the development process.

ECONOMIC GROWTH AND MODERNIZATION

In 1951, the process of development seemed to be quite simple to a group of experts assembled by the United Nations for the purpose of outlining an approach to international development. In their recommendation report, entitled Measures for the Economic Development of Underdeveloped Countries, (UN, 1951), these thinkers emphasized several important aspects which profoundly influenced the approach development was to take for the next ten years or so.

First, and foremost, development was regarded as an almost totally economic process. Quantitative economic targets were suggested, such as saving 20 percent of national income. Only by saving this much could an adequate growth rate be assured. Since the attainment of such a high savings ratio was an impossibility for most developing countries, foreign aid was assigned a very large role in the overall process of development, because a shortage of capital was deemed to be the major obstacle to be overcome. The primacy of economics and the necessity of foreign aid were the key elements in the orthodox approach to development that emerged in the 1950's. Progress, however it might be

defined, was seen as being dependent on economic growth, and economic growth therefore became the primary developmental goal. (Renninger, 1979:9)

This neoclassical growth model had a powerful influence for a considerable amount of time. Its ramifications are still evident today in some development circles such as U.S. government aid. Lewis set the tone for the next fifteen years when in 1955 he began his Theory of Economic Growth with the parameter: "First it should be noted that our subject matter is growth, and not distribution." (1955:9) As Morawetz points out, this almost exclusive focus on growth was to predominate for more than a decade. (1977:10)

Although economists were agreed on the necessity for economic growth, they enjoyed no consensus of opinion as to what constituted the best strategy to achieve this type of development. The decade-and-a-half following the United Nations report was filled with differing economic strategies and approaches, each heralded by an alluring catchword. W.W. Rostow promoted "take-off" in The Stages of Economic Growth: A Non-Communist Manifesto. P.N. Rosenstein-Rodan talked of the "big-push." Ragnar Nurkse called for "balanced-growth." Albert Hirschman spoke of "unbalanced-growth." There were a host of others which Gerald M. Meir describes in his Leading Issues in Development Economics.

Warren F. Ilchmann and Ravendra C. Bhargava have well caught the essence of the confusing dilemma of the times.

In no field does orthodoxy seem to last less long than in development economics. Today's general strategy for economic growth becomes tomorrow's barrier. A factor considered crucial in one scheme becomes a highly dependent variable in another. Often the whole strategy is premised on a tautology: to develop economically, a nation must develop economically. (1966:385).

Economists were not the only theoreticians engrossed in the development debate. Political scientists, sociologists, historians and anthropologists have also developed a tumultuous body of literature on "modernization," as can be seen in John Brode's The Process of Modernization: An Annotated Bibliography on the Sociocultural Aspects of Development. This development literature can not be succinctly summarized because of the disparate variety of significant views which emerged from the more prominent writers. Nevertheless, Renninger claims that it can be said that "most modernization theorists made the assumption that development was a unilinear process and that developing countries would basically duplicate the experience of the developed, industrialized world." (1979:10) S.N. Eisenstadt supports this premise in Modernization: Protest and Change.

This notion that the developed North would provide the perfect example for the Third World to follow in patterning its development has had wide ramifications. For example, foreign aid became a hallowed process in which experts from the North tried to transfer technology, skills, knowledge and capital to the South.

Thus, economic growth and modernization became the worshipped idols within the sanctuary of development. But what relationship would religion and religious NGOs have in this context? According to Goldthorpe, traditional sociological studies of religious behaviour in relation to economic development could be discussed in two categories: religion as a causative factor in stimulating development, and religious phenomena as effects of economic development. (1975:228) For the purpose of this study only the first factor will be pursued, although briefly.

U

Perhaps the best place to start would be Max Weber's monumental study, The Protestant Ethic and the Spirit of Capitalism. Wilber and Jameson consider Weber's controversial effort to analyze the rise of capitalism to be "the best developed framework for dealing with the relation of religion and development." Weber believed that certain religious values contributed to growth of per capita GNP. These values resulted in thrift, hard work and reinvestment by the middle class, and hard work, obedience and submissive contentment of the working class. He also analyzed the role of religion in generating the capitalist spirit of entrepreneurship. (1980:468)

Horowitz further clarifies Weber's theory:

Weber's classic studies of the inter-relations between the Protestant ethic and the capitalist economy attempted to show how the traditional bourgeois belief in the curative power of work and the Protestant notion of "a calling" were fused into a monumental frontal assault against traditionalism. This fusion of industry and religion was not made solely on grounds of abstract principles (e.g. the need of capitalism for integrity and honor in contract relations and the parallel need of Protestantism to link salvation to a practical work-ethic). (Horowitz, 1972:51)

It would seem that most historians now agree that there was some type of connection between Protestantism and the rise of capitalism, but that there is little agreement on the nature of that connection. (Wilber & Jameson, 1980:469) It is a question of which came first - the chicken or the egg; whether the Protestant ethic was a stimulus to capitalism or whether it was a response to it. The scope of this paper does not allow for a perusal of such an interesting question. Instead, some examples will be cited of a number of authors who seem to think that a "religious ethic" can be a stimulus for economic growth and modernization.

Wilber and Jameson assert that Protestantism indeed aided the historical development of capitalism and the entrepreneurial class by its preaching of economic ethics and character development which are the essence of Puritan theology. (1980:469) They also claim that "religious values are the moral base of society which in turn is essential to the efficient and sustainable functioning of the economy." Therefore, an analysis can be made of the linkages between religion and development. (1980:468)

Like Wilber and Jameson, Hirsch also explores religious values in economic analysis.

Truth, trust, acceptance, restraint, obligation - these are among the social virtues grounded in religious belief which... play a central role in the functioning of an individualistic, contractual economy.... The point is that conventional, mutual standards of honesty and trust are public goods that are necessary inputs for much of economic output. (1978:141)

Much earlier, Kenneth Boulding wrote in the Harvard Business Review of the lost "economic gospel" of Protestantism:

Poverty is the result of "sin," sin being defined in terms of intemperance, loose living, prodigality, laziness, dishonesty, and so on (that is, in terms of violation of the "minor virtues"). On yielding to the power of Christ and the discipline of the congregation the individual is converted, gives up his evil ways, and becomes temperate, frugal, thrifty, hard working, honest, and so on; as a result of which he begins to accumulate skill and other capital and raises his standard of life. Thus he becomes respectable, and incidentally, but only incidentally, he may become rich by hitting on a successful innovation. (1952:36)

Lastly, a look at a Christian author's more recent neoclassical and Weberian approach to economic growth stimulated by Christian values: Sir Fredrick Catherwood, a successful British industrialist with a not-so-surprising conservative bent offers A Better Way: The Case for a Christian Social Order.

If the Protestant ethic is taken up in developing countries which adopt the Christian faith, there is no reason why it should not lead to the same economic take-off as it did in the countries which originally adopted the ethic. (1975:109)

Catherwood offers a number of Christian stimuli to economic development:

1) honesty against corruption, trust; 2) a belief in innovation - "the belief that the world was made for man, is given to him in trust and that he must use his God-given talents to make the very best use of its natural resources," and 3) "restraint on personal consumption which throws up a surplus which can be invested." (1975:108)

As a result of this combination Catherwood asserts that,

the Christian is likely to earn more, to save more, to invest more, to improve his skill more and to be more trusted with authority and with other people's money. It is small wonder that it was the countries in which this ethic was preached which pulled themselves up by their bootstraps and, as they invested their surplus wealth around the world, pulled others up after them. (1975:108)

DISENCHANTMENT AND DEPENDENCY

Disenchantment with the economistic approach to Third World development began to grow in the early 1960's, when it became increasingly evident that the neoclassical model was not performing as was expected. Samir Amin points out that in much of the South there was an embarrassing lack of progress in attaining economic development goals. Some countries did achieve very high rates of economic growth, but for most there seemed to be very little betterment for the majority of their people. (Amin, 1973) Furthermore, it was becoming quite evident to

writers like Barbara Ward and Lenore K'Anjou that there was a widening gap between the rich and poor countries which continued to grow despite the mass transfer of capital and technology from the North. (Ward & K'Anjou, 1971)

A decade ago one commentator called development "the greatest failure of the century." (Abthorpe, 1971:62-73) There has been growing pessimism. Michael Lipton maintains that "since 1945 growth and development, in most poor countries, have done... little to raise the living standards of the poorest people." (1977:14)

Dudley Seers offers that the neoclassical paradigm lost credibility in the 1960's due, "to generalize drastically," to the fact that,

the social problems of "developed" countries were being rediscovered and concern was spreading about the environmental costs of economic growth. The gap between per capita incomes of "developed" and "developing" countries were apparently growing even in relative terms, despite large transfers of capital and technology. (1979:25)

The thrust of the attack against conventional economic development strategies was that they operated under assumptions "that were not valid, without reference to the social and political environment." These strategies could not be based on long-term certainties. They were too highly economic with a cost-benefit bias, and considered social factors relatively unimportant. (Pitt, 1976:4) Benjamin Higgins adds,

an increasing number of people [questioned] the desirability of continued growth as a goal of social policy, pointing to pollution, exhaustion of non-renewable resources, a shoddy "style" of development, destruction of the quality of life, and failure to recognize that "small is beautiful." (1979:6)

The disillusionment with orthodox economic approaches to

development and modernization in the 1960's initiated a period of alterations in international economic relations. The South began to realize its own voice and demanded more say in international development. Today, these demands are being vocalized at international forums in terms of a "new international economic order" [NIEO], which would attempt to restructure international economic relations to the advantage of universal equity. The NIEO mentality has been, in part, influenced by the rise of dependency theory as promulgated by Andre Gunder Frank, Raul Prebisch, Hans Singer, Tomas Azentes, Colin Leys, Guy F. Erb and Valeriana Kallab.

Because of its many variants dependency theory will not be discussed at great length here. Rather, a brief and general outline of its main themes will be cited. Dependency theorists insist that the depressed economies and social fabric of much of the Third World can be attributed to the era of colonial imperialism. The patterns of relationships which were established at this time between rich and poor nations, which protected the interests of colonial powers, continued after the colonial era. The concept of center and peripheral countries has been introduced by adherents of dependency theory to describe this imbalanced relationship. The center countries are those capitalist industrial economies who were enjoying rapid economic expansion during the colonial era. Development, as viewed by dependency theorists, was an insidious process which was based on the requirements of the capitalist center. Thus the peripheral countries became the suppliers of primary resources needed by the central industries and the markets for the finished products of the rich industrial world. In this light, Renninger describes dependency theory as the understanding that

"underdevelopment is deemed to lie primarily in the pattern of international economic relationships rather than in the internal conditions of individual countries." (1979:10)

Raul Prebisch (1962:1-22) and Hans Singer (1950:473-485) drew the attention of development theorists to the economic sphere, where the Third World was suffering deteriorating terms of trade. They came to the conclusion that international trade primarily benefited the rich and not the poor. Today, terms of trade are a major issue in such assemblies as the United Nations and this can be attributed in part to dependency theory, which awakened global attention to the perceived forces of economic exploitation.

Dependency theory can also be viewed in a sociological dimension, and it is in this dimension that religious NGOs also fall into its critique. According to dependency theorists, elites in developing countries have been co-opted into an international social structure. These elites have been conditioned to accept the bribe of Western standards and values, which can only be maintained if their countries continue to be in a dependent relationship with the industrialized world, whose agents they have really become.

This fact is not confined solely to political machinations but is also evident in the religious scene of Church missions of the North controlling the affairs, spiritual and secular, of their converts and Church structures in the South. Many Third World converts to missions from the industrialized countries find themselves dependent on their benefactors for everything from theological education, liturgy and cultural life style to salaries, religious literature, hymnology, leadership and monetary assistance for development projects.

Another aspect of dependency in which religious organizations can be criticized is paternalism. Bishop Stephen Neill, in writing his History of Christian Missions, makes reference to the fact that paternalism was perhaps the greatest weakness of all mission work. (1971:242-260)

It must be pointed out, however, that dependency theory, which has much in common with the theories of neocolonialism and imperialism, has not been universally accepted and has been strongly attacked. The importance of dependency theory, however, is that it has influenced the conception of various development approaches such as "self-reliance," "basic human needs," and "development from below," which will be elucidated in a later section of this chapter.

It has been recognized in today's development debate that a restructured international economic system, such as the proposed NIEO, would not by itself completely eradicate poverty. There is a need for concerted development efforts, in many functional and structural spheres, to achieve such a goal. (Renninger, 1979:11) Increases in GNP were at one time considered the main goal of development. This is no longer the case. Such are the words of David Morawetz in taking an over-the-shoulder look at the past three development decades to ascertain the strategies of the future:

It is now considered that maximization of the gross national product (GNP) per capita is too narrow an objective; aims related to the reduction of poverty also need to be considered, such as improving income distribution, increasing employment, and fulfilling basic needs. (1977:10)

Osvaldo Sunkel, in his article "The Development of Development Thinking," also affirms this need for improved distribution of incomes, employment

and basic amenities to satisfactory life.

This disenchantment with the economic rate of growth has been instrumental to the formulation of the new development strategies. "Distribution" has become a major concern. One United Nations report states that, in developing countries, "economic and social policy discussion reflects a new and growing emphasis on distributional objectives." The report goes on to suggest that this can be explained by past policies which "have generally failed to remove, or in some cases even to reduce, wide disparities in the levels of living or the quality of life." (UN, 1974:22) Increased GNP has all too often failed to increase standards of living for the majority of Third World populations. Tremendous gaps in standards of living have sadly widened between various economic classes, ethnic and regional groups, as well as urban and rural communities. Development thinking has been forced to address this failure to reduce the qualitative disparity between the rich and poor. (UN, 1974:22)

Most of the poor in the Third World live in rural areas, the urban poor generally being displaced rural poor. Therefore, the problems of the rural areas have become a major focus of concern for development practitioners, as Lawrence Hewes illustrates in Rural Development: World Frontiers. According to Renninger, this concern actually comes from two primary issues. One is the realization that development has little meaning unless it is based in rural areas where the majority of Third World populations live. The second issue is the emergence of the "food problem" as one of the major consequences of Third World development. (1979:11) One United Nations publication reported that in the few years between 1970 and 1973, per capita food

production in developing African countries fell by seven percent.

(UN, 1974) Famines, droughts and food shortages have prompted Third World political leaders to recognize the indispensability of agriculture in the development process.

Development planners have made the goal of increasing agricultural productivity a major priority in the Third World, especially in food production as opposed to export cash crops.

Dependency theory has also spawned the objective of "self-reliance," which has become a major trend in international development.

(Rothstein, 1976:593-611; Parmer, 1975:3-27) Self-reliance is achieved by developing countries through the development of the resources to meet their internal needs. Usually this necessitates an elaboration of indigenous models of development since the models proposed by the industrial world would only entice a dependency on the products, values and modes of living that could not be satisfied by local resources. The NIEO proposes many changes that are designed to facilitate self-reliance. (Renninger, 1979:12)

Dependency theory and the disenchantment with the classical economic approach to development has also provided the seed beds for a new approach to development thinking. This new approach has been publicized by Denis Goulet as a "new moral order." This is the realm of ethics in development and is particularly poignant in relation to this chapter's study of religion's effect on development.

THE NEW MORAL ORDER

Denis Goulet maintains that most writings on development speak of a better life for all, greater equity in the distribution of wealth, and the need for partnership between developed and underdeveloped nations, classes, and societies.

Underlying all such statements is some ethic, usually implicit, of progress, of social justice, of equality, and of human solidarity in the fight against misery. (1974:1)

Many authors discuss values and the ethics of social change, but they never place them at the heart of their analysis. Ethical concerns seem to remain mere corollaries in the development dialogue. (Goulet, 1974:1&2)

The aim of Goulet's writings on a "new moral order" is to thrust the debate on economic and social development into the arena of ethical values. The basic premise underlying his work is "that, for developed and underdeveloped societies alike, basic questions are neither economic, political, nor technological, but moral." (1971:vii)

What is the good life and what is the good society in a world of mass technology and global interdependence?
Is fullness of good compatible with abundance of goods?
Is human development something more than a systematic combination of modern bureaucracy, efficient technology, and productive economy? (1971:vii)

We must painfully assess our values of progress and the value of progress, urges Goulet, before these values lead us into a development of meaninglessness and possible annihilation through societal suicide. Goulet is not the only development thinker aware of the fact that development is value-laden. The geographers, Stohr and Taylor, point out that

in the ultimate sense development is a reflection of personal values, conditioned by the societal framework in which one lives. The values a society holds, which themselves change over time, are the ultimate standard by which development, or lack of it, will be judged. (1981:453)

The economist Benjamin Higgins asserts that "value judgements are fundamental to economic policy and planning." (1978:2) Berger reminds us that no society, modern or otherwise, can survive "without what Durkheim called a "collective conscience," that is without moral values that have general authority." (1976:134)

The very fact that one attempts development shows that value has been given to that action. What Goulet is concerned about in his writings is the weighting factor one value has been given over another, and this is a question of morals. These values can be seen in the many definitions development has been given in history, among which are:

- Development = Civilizing the natives
- Development = Social Darwinism
- Development = Economic Growth
- Development = Modernization
- Development = Social Change
- Development = Economic Growth + Social Change
- Development = Mazlow's Needs structure fulfillment
- Development = Material Goods acquisition
- Development = People's Participation
- Development = Self-reliance
- Development = Social Justice
- Development = Country A's pacification for Country B's Security
- Development = Bread + Dignity
- Development = any combination of the above

Goulet is concerned with many of these motivating values being false idols which have been worshipped for too long by conventional wisdom. "More than anything else...it is the bankruptcy of conventional wisdom on development which summons moral philosophy to a rebirth." (Goulet, 1974:5)

Progress, as viewed in conventional development theory, is value-laden in terms of economics, technology, and materialism, and does not put enough value on values such as human dignity, justice, and equity. Limiting the value of econometric progress however does not mean total rejection of economics. Denis Goulet perceives a mix of strategies as essential:

Disciplined capital formation in order to achieve self-sustained growth, the redistribution of economic and political power, the organization of life in order to increase rationality, and the reconstruction of forces that move men's lives. Anyone who pursues one of these strategies without regard to the others is mistaken. This is so because the idea of development depends on the answer one gives to two questions: What is the good life? What is the good society? (1971:3)

The politician, Douglas Roche, offers an ethic of the "good life" for "good society:"

The new global ethic is this: that there would be enough food, shelter, and clothing for every human being on earth along with the opportunity to live in self-fulfillment. That is the minimum to protect human dignity and decency.

The new global ethic is primarily an attitude toward the integrity of the human person and the harmony of organic growth. It is also the only practical response to societal breakdown. I believe immense gains can now be made by recognition that what has always been good for the soul is now urgent for the body.

Thus, this new common front of religion and politics must be grasped to alter our course - even at this late hour - from the path of disorder. (1978:18&19)

In this manner social justice has become an objective of the development process, and especially an objective of Church agencies working in the Third World. A declaration by the World Council of Church's Uppsala Assembly back in 1968 points this out:

The Churches must move beyond piecemeal and paternalistic programmes of charity and must confront positively the systematic injustice of the world economy. (Lowe, 1980:10)

Amit (1978:73) also points out that the Church should be particularly concerned with issues of justice, or the meaning and value of the individual person - particularly if these are given a low priority or totally ignored by the development efforts of the secular world.

Sartorius (1975:61) also reflected that "social justice, self-reliance, and economic growth," were the tripartite development aims put forward by the Consultation on Ecumenical Assistance to Development Projects held at Montreux in 1970.

The World Council of Churches no longer considers development as economic development but as human development. This human development includes concepts of social justice for all and self reliance. It is based on just social, political and economic goals which include an ethical regard for the quality of life (Hudson, 1977:288)

As Roche stated earlier, religion and politics become partners in shaping a new global ethic for humanity. (1978:18&19) Wilber and Jameson call for a reconsideration of the relationship of religion and religious values to socio-economic development:

...religion is a, or in many cases the, major component in the cultural milieu of development. It is here that "social limits" to development reside; it is here that the parameters of development are established and that the determination of what is valid and legitimate in that process is defined. This is the "moral base" of society: the set of norms and definitions whose widespread acceptance allows the Society to function on a basis other than pure compulsion. Successful development can occur only if the economic processes of growth and structural change correspond with the social limits, or guidance, determined in the moral base. Otherwise, the change will be flawed and will carry within it sources of instability and failure. In this we disagree categorically that loss of the viability of the religio-moral base is unimportant to development. (1980:471-472)

Current development thinking has influenced how the very process

of development is defined. These new objectives in reaching all the developing sectors has brought new parameters to the definition of development. Even the economists are now emphasizing more than solely economic growth. Ann Seidman defines development as "increasing the productivity and raising the level of living of the broad masses of the population." (1974:16) Another economist, Irma Adelman, states, "the currently accepted definition of development focusses upon the creation of conditions for self-sustained growth in per capita GNP and the requisite modernization of economic, social, and political structures implicit in the achievement of this goal." (1975:306) A definition put forward in a United Nations document, which represents much of the new thinking, states

Development is a social process of change through which a society which is underdeveloped at the beginning of this process achieves, fundamentally through a participative and creative effort of its own people and mobilization of resources at their disposal, the elimination of poverty, social injustice, exploitation, marginalization, internal or external socio-political domination, and a continuous unfolding of human personality through creative self-expression. (UN, 1977:10)

The above three definitions of development are not entirely compatible, however they all portray the essence - the ultimate objective - of development being "the provision for individual well-being and dignity." This is the approach taken by Jan Tinbergen in Reshaping the International Order: A Report to the Club of Rome, in which he outlines a strategy based on five "pillars:" the satisfaction of needs, the eradication of poverty, self-reliant and participatory development, the exercise of public power, and balanced eco-development. (1976:61&64-71)

As will be shown in the remainder of this chapter, religious NGOs

can have a vital role in fostering this well-being and dignity among Third World peoples. It is not difficult to fit religious institutions into the development processes of increasing productivity; the equitable distribution of gains from all social, economic, and geographic groups; and the building of appropriate political, economic, and social structures, which Renninger postulates as the integral components of development leading towards "well-being and dignity." (1979:13)

Towards this end, attention will now be focussed on how religious NGOs relate to the newer development strategies of "development from above"/"planned development," "development from below," and, "basic human needs."

DEVELOPMENT FROM ABOVE/PLANNED DEVELOPMENT

Increasingly over the past twenty years of concerted development effort there has been a realization that macro economic planning has generally failed to influence policy implementation or to stimulate development. (Rondinelli & Ruddle, 1978:145) Another author asks, "Can 'planning' promote effective, efficient and equitable growth, or is it an empty exercise?" (Vallejo, 1979:8) Different solutions have been proposed, basically ranging from the need for more information, more cooperation between the government planners and the "grass roots," more comprehensive planning, more patience, plus lots more capital, or lot less capital; and less planning and more implementation. (Vallejo, 1979:9)

How do religious NGOs fit into "top down" development

implementation? It would seem that much of the development work done by Church groups is done with no coordination, let alone help, from host governments. Can these NGOs be used as tools for government administered strategies and plans?

In September, 1967, E.R. Watts, and D.G.R. Belshaw, lecturers in the Department of Rural Economy and Extension at Makerere University in Kampala, Uganda, chaired a conference on the contribution of voluntary agencies to rural development in East Africa. Many of the agencies represented were Church groups. The aims of this conference were:

- 1) to pool the experiences of the voluntary agencies involved in rural development projects;
- 2) to explore new approaches;
- 3) to inform East African governments of the activities of the voluntary agencies; and
- 4) to improve the coordination between the voluntary agencies and government ministries concerned with rural development.

A number of observations were made during the proceedings of the conference. The churches were "well placed to make a contribution to rural development" because they were strongly established in rural areas. "Much of the development of East Africa over the past 100 years can be credited to voluntary agencies, primarily the Christian missions." The majority of political leaders in Africa today have had some sort of mission education background. Through its missionary heritage, the Church has strong connections overseas with other agencies that can channel financial aid for projects. "At the same time skilled expatriate personnel are often easier to obtain through voluntary agency channels than through governments." (Watts, 1969:1-3)

Some would feel that, given their record, governments should put an end to "the useless exercise" of development planning and let private

groups tackle the problems at the local level. David Korten would disagree due to the profundity of the task at hand.

It is frequently suggested that what is needed is more private initiative in attacking the problems which government bureaucracies cannot manage. Though this view is an attractive one, there is little evidence to suggest that, when undertaken on anything approaching the scale required, private voluntary efforts are consistently more effective than those of government. (1980:483)

One hopes that Korten is expressing a question as to the magnitude of the problem, and not the NGOs utility in rural areas where they are best suited. International development organizations such as CIDA, the World Bank and AID rely on the NGO community's long history of working with the rural poor. In fact, one of the implicit assumptions in AID's policy that underpins the continuation of its support to Private Voluntary Organizations (PVOs) is that "the character and/or scale of certain projects may be better suited to involvement by particular PVOs than to direct participation by major donors." (AID, 1979:3) Sartorius is inclined to believe that

the Churches are often well placed to play a part in this huge task of rural development. Unlike other voluntary agencies, they are frequently stronger in the rural areas than in the cities. (1975:9)

Conventional wisdom at CIDA is that NGOs often tend to do better than government projects due to the level of commitment of their co-operants. Thus CIDA assistance to these agencies is given in an effort to reinforce what is already happening in NGO development activities.

The development work done by religious groups can also be viewed as integral components of the total development program being carried out globally. Church-administered development projects are generally within the ambit of secular development objectives. A brief review of

the development literature shows innumerable areas in which churches and religious missions could offer invaluable assistance. There has been a great deal of literature built up around government development planning models, processes, and experience - little of which includes the role of religious institutions. Nevertheless, much can be drawn out of this literature by way of inference, keeping in mind the place church groups have historically had in the development process in Third World communities.

Governments in developing countries are increasingly coming to the realization that their own efforts alone are not enough to conquer the enormous challenge of rural development and that church groups have a vital part to play. (Sartorius, 1975:9) Williams and Moyes have long established that

...the Government has come to accept responsibility for policy for a great part of economic and social activity, but much of the action is undertaken by independent bodies, and the non governmental sector has remained extensive and often influential. (1964:8)

Watts pointed out as well, that the government planner's job "is increasingly one of coordinating and stimulating other agencies working in rural areas." He foresaw that what is needed for development is a rapid mobilization of all resources available to the planner, including voluntary agencies "and in particular the churches." (1969:1)

The Canadian International Development Agency recognizes that NGOs (and their list includes many religious agencies, as seen in Chapter Two) can often complement the efforts of government planners. (CIDA, 1978:6) Williams and Moyes have also established that

Because they provide a multitude of channels through which particular interests - professional, religious, recreational, etc. - can be harnessed to helping developing countries, the involvement of independent organizations leads to a much greater national effort than there would otherwise be. (1964:10)

E.R. Watts points out that church groups can be crucial in feeding information to government planners from the rural areas. Information specific to the needs of a local area can be derived from them, as well as their help in the implementation of policies and suggestions for future development. (1969:10)

Churches...often have a network penetrating far into the dry and remote areas which are relatively untouched by government services. The churches, therefore, are often well placed to promote "grass roots" development through training programmes for teachers and pastors. In some cases they may be able to act as a bridge between other organizations involved in development. (1969:2)

Williams and Moyes also attribute importance to such voluntary organizations as Church mission groups in helping implement and convey governmental policy in rural areas.

It falls largely to non governmental organization bodies to engender public understanding and support for the aid programme...it is an area of public policy where, more than in most other fields, the objectives need explaining to the community in terms of its own values and interests. (1964:9)

Watts would add that voluntary agencies such as Church groups on the whole, have "a sound allegiance to government and have usually cooperated with development programmes when given the opportunity." (1969:9)

A decade since he wrote that has shown however that Church groups are not always submissive to government policy, especially in totalitarian or corrupt states. The advent of "liberation theology" and social justice preached from the pulpits during the last ten years has

dispelled most notions that the Church has become a docile puppet of government policy. Generally, however, integrating voluntary agencies into development programs, if human justice and humanitarian ideals are maintained, poses no threat to authority.

Sartorius offers a number of guidelines for Church cooperation with government planners. He feels that there must be coordination of Church efforts within national planning. There is an expressed need for local churches to be constantly aware of the basic planning aims of the government for their area. (1975:58,62)

Development projects sponsored by churches or groups should not be an alien element but should correspond with the existing levels of development in the country concerned and fit into its economic and social policies. They should also support trends in national development which favour the betterment of the people as a whole.

He goes on to say that, because of financial constraints, "most government plans have gaps which can readily be filled by the churches."

(1975:63) He also points out the utility of the Church being the peasants' advocate to government offices.

One obvious role for churches and development groups in these countries is to serve as a liaison between the professional planners and organizers of a rural programme and the people who are to implement it. They should attempt to build a bridge of understanding between them, and help to make the people aware of how essential their cooperation is. (1975:68)

Church agencies are well-placed in rural areas of the Third World to become a linkage mechanism between dual economies - between the rural and urban, between the traditional and modern, between the poor and rich, and even between the South and the North.

It can be seen, then, that Third World Church groups can have

a vital role to play in development planning, especially from their vantage point at the grass roots level. The most important advantages of Church over government development efforts are four-fold. First, religious NGO development programs are generally flexible and personal. They are not encumbered by constraining government apparatus. Second, Church groups can act quickly, at least on the small scale. Third, they maintain close links with their projects and usually maintain a continuing responsibility to project success. They also are rooted in the local areas in which they work, giving them a personal contact and rapport with the people. And fourth, Church agencies keep in mind that the real aim of helping to develop depressed areas transcend the injustice of poverty, sickness, and stifled ambitions is to increase the welfare of human beings, not government coffers.

Perhaps a fifth corollary could be added. NGOs provide an effective public education program on Third World realities within donor countries. (Betts, 1978:51) "The significance of the voluntary agencies lies accordingly in part in their educational and publicity activities in the donor countries." (Goldthorpe, 1975:277)

Governments of developing countries, ever since their independence from colonial powers, have increasingly been usurping the planning initiatives of their nation's power blocks, class fractions, interest groups and commercial elites.

Many of the activities now carried out by the State, in the fields of business economics or the social services, were first carried out by private firms, churches and religious groups, or by voluntary bodies. (Williams & Moyes, 1964:8)

Church agencies still play a vital part in the development objectives of government plans, however, even though they might not be

specifically mentioned. A United Nations study examined the goals and policies put forward by development plans of 39 countries in 1976. The planning objectives of these governments were indicative of the aspirations and intentions of the developing world to achieve sustained economic and social progress. These development plans were not strictly economic, but dealt as well with a myriad of social issues in which religious groups have been working for years. Although the study did not discuss the Church's importance in these areas it is easy to see their significance in the list of development issues: the development of human resources through policies of education and training; health and nutrition; population; and human settlements - all of which have been a traditional "ministry" of Church action in the developing world. (UN, 1977:93-112)

Reginald Green (1974:37) provides a short list of priorities in State action needed for development in the least developed countries. The first four priorities he sets out have also been traditional areas of work for Church agencies: 1) rural education, including extension courses, that is relevant and effective; 2) agricultural research, inter alia, on questions of economic viability and farm management, that is applicable and actually applied; 3) small-scale rural works programs maximizing local effort, satisfaction and decision-making within a coherent framework of techniques and goals; and 4) decentralized, small-scale industries directed towards local markets and able to provide reasonably priced goods, while improving the standard of living and skills of their workers.

Education has long been an area in which missions and local churches have worked. In fact, much of Africa's formal education has

its roots in missionary schools. Ahmed, Coombs, Rondinelli, Ruddle, and Scanlon have all established the need for education in the development process - especially the non formal type. Ever since most of the mission schools have been nationalized, local churches have concerned themselves with the new area of extension and non formal education on such diverse subjects as theology, agriculture, small business or farm management, skill development, accountancy, et cetera. An example already mentioned is the Village Polytechnic movement in Kenya.

(Lamont, 1970) Basic adult informal education can be a useful development tool that will teach the need and incentive for new ways.

(Ghazzali, 1979:8)

Paulo Freire takes this "perception of new ways" in a radically different approach to Third World education. He is convinced that

every human being, no matter how "ignorant" or submerged in the "culture of silence" he may be, is capable of looking critically at his world in a dialogical encounter with others. Provided with the proper tools for such encounter, he can gradually perceive his personal and social reality as well as the contradictions in it, become conscious of his own perception of that reality, and deal critically with it. (1974:13)

For Freire, education can become a subversive force to totalitarian regimes. "A peasant can come to a new awareness of self, has a new sense of dignity, and is stirred to new hope." (1974:14) In this sense even literacy can be used, and is used by some Church groups, as a tool to bring people to "a new awareness of selfhood and begin to look critically at the social situation in which they find themselves." These people, in learning to read and write, "often take the initiative in acting to transform the society that has denied them this opportunity of participation." (1974:9)

In terms of agricultural development, Church agencies have long been involved. The Sudan United Mission's "Faith and Farm" program in Northern Nigeria, begun by Peter Batchelor, has had many years of experience in trying to attract young people to farming instead of the city by offering a type of farming that is "more dignified, less back breaking and more lucrative than their father's." (Wood, 1974:160) The Christian Rural Advisory Council is another Nigerian example which serves as a liaison organization for rural development work between various Protestant missions. In the field of agriculture, missions were responsible for introducing new food and cash crops to many parts of Africa. For an example in the latter, the first Arabica coffee seed to be grown in Kenya was obtained by French Fathers at a Roman Catholic mission near Nairobi. (Watts, 1969:3) One might want to criticize this example due to the dependency it eventually placed on the coffee growers on world markets for their product, and the need of world food markets to replace their devastated agricultural base.

Michael Lipton is adamant that "developed mass agriculture is normally needed before you can have widespread successful development in other sectors." (1977:23) The for religious NGOs working toward development must, and often are, deeply committed to agrarian reform and development, especially at the peasant level. The World Bank, in its 1979 World Development Report, made reference to the fact that "small farms generally have less contact than large farms with government seed and fertilizer programs and extension services and are usually inadequately connected to main markets." (1979:50) Religious NGOs, because of their grass roots level involvement, often find themselves impelled to develop their own seed and fertilizer program to

reach the small farmer. Perhaps governments could better utilize these agencies to get these agricultural inputs where they are needed.

Sartorius, a former Divisional Director in the Food and Agricultural Organization (FAO), offers examples of Church agencies working in the development of agriculture, forest and timber economies, cooperatives, marketing and the transmission of knowledge, training and extension work. (1975:18,30,38,44,48) He maintains that the local church groups are often well placed to play an important part in rural development. Watts (1969:4) points out that Church agencies have been able to recruit skilled expatriate cooperants who are highly motivated, sensitive to the people they work with, and willing to live in remote areas.

According to Tom Armor, et al. (1979:276), integrated rural development projects usually include infrastructure, social services, agricultural production, and small industry subsystems. These subsystems involving such components as roads, wells, irrigation, non formal education, basic health, field testing, extension, storage, agricultural processing and non-farm manufacturing all can be found in Church development programs. Also, according to these authors, the key problem causing failure in integrated rural development programs is a lack of incentive among the administrators. (1979:277) This problem, however, is seldom found in Church development projects because of the usually zealous commitment of Church cooperants to their work.

John Cohen and Norman Uphoff feel that attention should be paid to foreign personnel in rural development activity areas because their participation is significant. Church mission cooperants were among those they listed. Cohen and Uphoff ask, "Do they play a meaningful

role in decision-making or are they themselves excluded from most decisions by centralized modes of planning and administration? They feel that these expatriate workers such as "representatives of religious missions who are part time change agents but usually long-term residents in the area," may be significant participants in the development process. Some case studies have shown that the role of foreign personnel stimulating local attitudes towards development is significant. (1977:14,68)

Planners can encourage certain policies and plans in an attempt to affect certain desired outcomes, but realistically, the crucial decisions affecting change are made by the government officials or persons in leading roles within quasi-government programs and projects. Vallejo wondered if planning would always yield to political advantage. (1979:9) Butterfield (1977:8) points out that even though it has been shown that successful rural development leads to political stability, developing country leaders are often immobilized by political risk incurred by opposing vested interests. Again, here is shown the utility of NGOs, such as Church groups, in bypassing the paralyzed governmental agencies to secure international funding, capital goods, technology, education, social services, et cetera, for the poor mass. Ozay Mehmet, in support of this action, feels that foreign aid agencies should bypass host governments and go straight to the target population they wish to serve. (1978:265)

Burns and Nangle (1976:1-2) maintain that the NGOs, of which Church agencies form a quantitatively large percentage, have "a cost effective delivery system," especially for smaller scale projects and programs. Another advantage is flexibility and "the ability to respond

comparatively quickly to specific situations in comparison to the more cumbersome bilateral, multilateral and government responses."

The Church NGOs have also long been involved in the institution-building process that a number of recent development experts have been calling for. Mijindadi maintains that integrated rural development calls for

...the establishment on a permanent basis of institutions at national, state, and local levels for the mobilization of financial and human resources for the continued development of rural communities.
(1978:22)

The above study reflects the theoretical utility of religious NGOs involved in planned development. Another focus must be taken, however, in order to understand the utility of these religious groups working in a less formalized, more "grass roots" approach to development.

DEVELOPMENT FROM BELOW

If development planning is not going to be an empty exercise then the implementation of plan objectives must be experienced where it counts - at the "grass roots." Belshaw is pessimistic on this point. He believes that the "limitations in government planning capacity will not permit planning for individual local communities any more than it is possible to plan for individual small holdings." (1977:288) There is a definite need for grass roots interaction, believes the Overseas Development Institute. If you want to increase the farming sector you just cannot budget X dollars and establish Y program - you must talk to the farmers and evaluate with them why agricultural productivity is

where it is. (ODI, 1976)

Peter Berger puts it succinctly in one of his twenty-five theses:

Those who are the objects of policy should have the opportunity to participate not only in specific decisions but in the definitions of the situation on which these decisions are based. This may be called cognitive participation. (1976:xii)

Stohr and Taylor echo Berger in setting forward the primary purpose of "development from below" - a development process which is determined at the lowest feasible territorial scale. (1981:454)

Inherent in development from below are certain basic values. First it is a development determined from within by the people of that society themselves, based on their own resources - human, physical and institutional. Each strategy is therefore unique to the society in which it evolves. Secondly it is egalitarian and self-reliant in nature, emphasizing the meeting of the basic needs of all members of society.... The ultimate aim of such strategy is an improvement of both a quantitative and qualitative type in the life-style of all members of society.... It involves selective growth, distribution, self-reliance, employment creation, and above all respects human dignity. It is at one and the same time a new development strategy and a new development ideology. (1981:454)

It is becoming increasingly evident that the emphasis in rural development must be on "bubble up" rather than on "trickle down." (Science Council, 1979:7) Ollawa points out that despite the highest priority assigned to rural development in the planning documents and policy statements of many developing countries, "neither the allocation of public funds nor the implementation of development strategies have been energetically directed towards improving the living standards of the rural masses." (1977:401)

Michael Lipton has much to say about "urban-biased development," which he sees as an outcome of the "growth-consumption fallacy."

An urban-biased government will prepare rural projects less well than urban projects, will manipulate prices to render rural projects less apparently profitable (and hence less "bankable") and will tend to cut down its own effort if donors step up theirs. (1977:13&15)

Chambers is very concerned with this "centrism" or urban bias. In the process of rural development there has been a failure, he feels, "to plan planning and plan management, both in headquarters and in the field." (1974:28) The only viable antidote to "centrism" is a "bottom up" approach which encourages local participation through institutions such as [inter alia] "...local interest groups such as churches." (1974:85) Chambers goes on to say,

Lacking any other effective and reliable means of getting what they want, clans, churches, and other groupings have identified themselves, organized, worked, and competed for government and other external resources. (1974:87)

Mijindadi (1978:23) points out that most government planning is carried out under sectoral headings such as various ministries of transport, health, industry, agriculture, et cetera. He sees nothing particularly wrong with this approach, provided that these institutions cater to the interest of both rural and urban areas. However, as Mijindadi adds, the allocation of funds for projects and programs within these ministries has traditionally tended to favour urban and industrial areas to the neglect of rural communities. As has been already pointed out, the Church groups are generally rooted in rural communities and from this vantage point can have a great deal of influence among both the rural people and the "urbanized" rural developers in government offices. They have become credible sources of information about rural communities and to some extent been influential lobbying forces for government action. (Watts, 1969:1-3)

People's participation in their own development is a growing methodology used by Church development groups. As Sartorius has pointed out, the Church agencies, because of their close contact with the people, can have a profound influence on development. They can create the "will to develop" in terms of motivation of peoples, giving them an awareness of options, animation, consciencization, and giving advice and practical help. (1975:10) The Christian Service Committee's work already cited in this paper is a good example of this. (CSC, 1974) Paulo Freire's work in Latin America (1971:118) is a religious-based "pedagogy of the oppressed." He calls for Church agencies and other development groups to dialogue search with the people for the right program needed. The oppressed must participate in plan formulation. D.G.R. Belshaw (1977:283) has established that emphasis must be placed on self-help activities because of the limited resources of governments and the utility of local community participation. Uphoff and Esman's study showed that those rural development programs in which there was more reaching down to the local level of the mass by the organization, more accountability to the local people, as well as more involvement with rural development functions, "have accomplished rural development objectives more successfully with respect to the available resource base than those with less rural organization." (1974:xi)

Merrill Ewert, one-time religious NGO worker, wrote that Church agencies should act as "midwives" to Third World societies encouraging and assisting the birth of local initiatives and approaches to their own development (1975:25)

A number of development experts, especially those from the school

of geography, have contended the need for "local service centres," or small centre growth poles at the district level from which new technology, social services, and education can be disseminated.

D.C. Funnell sees service centres as the main foci for the dissemination of external influence. (1976:77) Church missions have known this concept for over a century. Betts considers NGO pilot schemes as excellent "pôles de developpement." (1978:51&59) Mission "stations" have been established in the remotest of areas, providing medical and educational facilities, besides a church, and quite often model farms, orphanages, leprosaria, water supplies, postal offices, and credit unions, among other things. These resemble very closely Funnell's "distinct nodes" in a dispersed settlement pattern of farming hamlets which are sites of medical, commercial, administrative and associate activities. Goldthorpe sees the utility of Mission "stations" as:

settled communities with an economic base, clearly different from the surrounding areas and acting as change agents in relation to the life of those areas.... In Africa a large mission station might come to resemble a whole town, with its hospital, schools, seminary, workshop, bookstore, and numerous houses of foreign missionaries and native adherents, all centred of course on a large church or cathedral. (1975:53)

Rondinelli and Ruddle (1978:125) also stress the need for local support services included in integrated rural development schemes that would provide the necessary social services to local areas such as health and education. D.R.F. Taylor (1975:310) sees as well the utility of small centres which would stimulate economic and social growth, induce innovations, and provide the necessary functions of social welfare and service elements.

Ruttan (1975:13) speaks of the need for institutional innovation

to make the markets more efficient for rural people to obtain access to credit, land, and new technologies. There must be a shift in the bias against rural people - seen in bureaucracies, middlemen monopsony and monopoly. Church groups have long been instrumental in bridging the gap between government and peasant, establishing local credit unions, resource mobilization, and farmer-desired resettlement schemes, and introducing or developing low technology in a local area.

Richard Gable, in writing about development administration, gives a further argument for using local institutions as focal elements in development objectives (such as the non-transient local church, although he does not refer to it):

Since development makes it possible for new demands to be recognized and a responsive capability generated, administration should be designed as a process of managing social change; since the change must be sustained, administrative institutions (not transient institutions) must be built. These institutions need to be client centred, action oriented, innovative organizations valued by the society and power centres, supported by the political system, and effectively linked to complementary institutions.
(1976:99)

Further to local institution building is the long established community development school. In some ways "development from below" has brought development thinking back to this approach once more.

W.W. and L.J. Biddle have long been quoted practitioners in this field.

A decade and a half ago, Biddle and Biddle were advocating community development as "an encourager of the processes of self-development."

(1968:13) Earlier, they saw the local church as a nucleus of community organization, acting as a facilitator, growth stimulus, focal point and rallying body for community development. (1965:238) Biddle and Biddle perceived in the 1960's that development from below implied a tension

between the formula and the process approaches. Does one allow a set, prescribed formula or procedure or place one's reliance upon people to work out their own development? They believed that the essence of development was flexibility, as does Korten (most recently shown in his Community Development and Rural Development: A Learning Process Approach). Development, according to Biddle and Biddle, must modify and adapt in collaboration with members of the community. There is no precise formula for success. (1968:9)

In terms of religious NGO activity, however, Akerele, Tabibzadeh and McGilvray are pessimistically deprecatory.

It is interesting to note that although some churches carry out limited community development projects such as the teaching of home economics and agricultural extension work, these activities are often confined to converts and potential converts and are rarely seen as part of a total socioeconomic development programme. (1977:270)

The Biddle team offer their own criticisms of religious activity towards community development. One problem that they see is that the professional religionist is "too prone to seek credit for his own institution, the Church, as the only possible initiator of program that may serve ideals." (1965:242)

Despite these criticisms of Church institutions it can easily be seen that religious NGOs can be effective change agents at the "grass roots." Their long standing presence in rural areas of the Third World makes them well suited mechanisms to link rural and urban societies as well as the traditional and the modern. Religious NGOs have the ability to act as "midwives" to the birth of local Third World development initiatives.

One last development approach should be explored before the

termination of this chapter's study on the theoretical utility of Christian NGO involvement in the development process.

BASIC HUMAN NEEDS

The "basic human needs" approach popularized by the International Labour Organization has recently gained widespread support. The ILO asserts that,

Today, in spite of the immense efforts that have been made, both at the national and at the international levels, a significant proportion of mankind continues to eke out an existence in the most abject conditions of material deprivation. More than 700 million people live in acute poverty and are destitute. At least 460 million persons were estimated to suffer from a severe degree of protein-energy malnutrition, even before the recent food crisis. Scores of millions live constantly under the threat of starvation. Countless millions suffer from debilitating diseases of various sorts and lack access to the basic medical services. The squalor of urban slums is too well known to need further emphasis. The number of illiterate adults has been estimated to have grown from 700 million in 1960 to 760 million towards 1970. The tragic waste of human resources in the Third World is symbolised by nearly 300 million persons unemployed or underemployed in the mid-1970's. (ILO, 1977:3)

The ILO maintains that the existence of such widespread poverty and human misery calls for immediate action to meet the "basic needs" of the poor. These basic human needs include such aspects as minimum requirements for private consumption (food, shelter, clothing) and right of access to certain essential public services. (ILO, 1977:7)

Paul Streeten, in his analysis of the distinctive features of a basic needs approach to development, finds that this program is related to a gamut of other policies. These include income distribution, rural

development, employment creation and popular participation, which are all designed to benefit the poor and deprived. (1977:8)

Reginald Green provides a most incisive, five-fold elucidation of the main elements of the basic human needs strategy:

- 1) Universal effective access to basic personal consumer goods - food, clothing, housing, household furnishings.
- 2) Universal effective access to basic public (communal) services - primary and adult education, preventative and simple curative health services, pure water, communications, habitat (environmental sanitation, urban and rural community infrastructure).
- 3) The physical, human and technological infrastructure and the level and growth of productive forces necessary to secure (directly and indirectly through external trade) the capital and intermediate goods and the surplus necessary to provide the personal and communal basic goods and services.
- 4) Productive employment (including self-employment) yielding high enough output and with equitable enough remuneration so that individuals, families and communal units earn (including production for their own use) enough to ensure them adequate access to basic consumption goods and to have a power base from which to insist on participation.
- 5) Mass participation in decision-making and review and in the strategy-formulation and control of leaders as well as in implementation of prospects and carrying out decisions. (Green, 1979:29)

Paul Streeten portrays one view of a basic human need approach, "although intellectually clumsy," as the

culmination of 25 years of development thought and experience.... Embraces the components of previous strategies and approaches, such as rural development, urban poverty alleviation, employment creation through small-scale industries, "redistribution with growth," and other poverty-employment and equity-oriented approaches. (1977:8)

Reginald Green would probably agree. He feels that the basic human needs strategy emerged in 1975 to 1977 from the roots of development from below and community development. (1979:31)

In any case, "basic human needs" starts from the objective of providing the opportunity for the full physical, mental and social development of the human personality. (Streeten, 1972:9)

There has been some criticism of the basic human needs approach, however. Some internationalists view it as an effort to distract attention from the NIEO goal of restructuring international economic relations and increasing the industrial productivity of developing countries. (Paolillo, 1977:182) On the other hand Western opponents saw the basic human needs as a radical domestic counterpart of the NIEO. (Green, 1979:32) However, as Renninger asserts, no one would deny that the basic human needs approach has drawn attention to the plight of the poorest segments of the population of developing countries, and has significantly influenced the content of development programs. (1979:12)

The basic human needs strategy, as formulated by the International Labor Office, has also long been implemented by Church groups. These religious agencies have a respectable history of experience in recognizing that if the quality of life is to be upgraded, then rural people must have such basic services as health facilities, sanitation, water, power, education, etc. In fact, some of them are in the forefront in encouraging a greater concentration on community health and welfare programs. (CIDA, 1978:12) A highly respected Canadian Christian NGO, the Mennonite Central Committee, has established a Food Bank which "is designed not only to provide a food reserve for emergencies but also to permit MCC to explore how food aid can be used to increase production of food and to contribute to rural development." (CIDA, 1978:12)

Health maintenance is another basic need that Church groups have traditionally worked in. A number of researchers working under the

auspices of the World Health Organization, Akerele, Tabibzadeh, and McGilvray, have no doubt that Church medical workers play an important role in meeting the medical needs of the widely dispersed and underprivileged peoples in many Third World countries.

The scope of their activity in relation to total facilities is especially significant. In most African countries, Church-related medical programmes provide from 15% to 50% of total medical facilities, including those of government. In Tanzania, for example, the proportion is 50%; in Malawi, 40%; in Zambia 36%, in Cameroon, 34%; in Botswana, 32%; and in Ghana, 26%. (1977:268)

Despite these startling statistics Akerele, et al., criticized Church-supported medical programs as being too fragmented and haphazard.

(1977:267) They pointed to a recent survey of Christian medical services compiled by the Christian Medical Commission.

- 1) Of the available resources, 95% were allocated to hospitals and clinics, little attention being given to disease prevention and health promotion.
 - 2) The cost of maintaining these curative institutions was rising far more rapidly than the per capita income of the people they served.
 - 3) Locations were determined not by health needs and priorities but by where a church owned property.
 - 4) There was a lack of indigenous leadership in these institutions, particularly in Africa.
 - 5) There was frequent overlapping of services.
- (1977:269)

There is reason to criticize the religious NGOs for their sometimes one-tracked allegiance to "curative activities...to the detriment of preventative activities." (1977:270) But, the historical heritage of Third World health programs is deeply rooted in the concern of religious groups for the health needs in the areas they served.

T.F. Betts points out the deep commitment NGO agencies have had

"to the alleviation of rural poverty and to their special expertise at the grass roots level, and their sensitivity to the basic felt needs of rural people." (1978:49) He also depicts a potential danger, however, of NGO short-sightedness in pursuing short-term, ameliorative welfare activity and not thinking out the consequences such action might have. (1978:50)

Charles Elliott, a religious writer, expands on this problem by stating that relief aid often only perpetuates injustice, because

the government knows that in the last resort [NGOs and foreign governments] will prevent serious mass starvation...so it can afford to give agriculture a lower priority in its budgeting plans, or perhaps more important, it can avoid the politically distasteful business of carrying out really drastic reforms of land-holding and agrarian structure. (1971:71)

T.F. Betts states that NGOs (and this is especially true of religious NGOs) have historically been involved in "short-term, ameliorative welfare activity and only more recently have consciously become involved in longer-term development planning and activity." (1978:50) He goes on to posit that the distinction between welfare and development is not easy to draw.

Historically, voluntary activity in Third World countries was normally, though not exclusively, channelled through missionary organizations with local representation, backed not only by denominational funds, but also by contributions from a wide range of voluntary agencies without any specific religious label. The approach under this early system was basically one of welfare: a sporadic, spasmodic and unplanned response to islands of human need. Yet in the rural areas each school or hospital built, each well sunk, each small agricultural enterprise embarked upon was in itself an act of development, however incoherently linked to a national or regional framework. It is arguable also that the establishment in the new urban areas of the recipient countries of such social activities as places of refuge and training for young destitutes and potential delinquents attracted from the

rural areas, creches and homes for disabled children and for the elderly, school feeding schemes and urban medical aid, have had an important initiatory influence on the emergence of the consciously organized governmental social services which have taken over from the traditional support previously provided by the practice of native medicine and by the extended family system. (1978:50)

David Korten also analyzes the re-orientation religious NGOs and others are going through.

Some fairly substantial amounts of money are presently being channelled to the Third World through private voluntary organizations [NGOs], many of which have been going through a sometimes painful re-examination of their roles. Organizations such as Catholic Relief Services, Save the Children Foundation, World Vision, CARE, and Church World Service have built major international programs based on relief and welfare activities. Recognizing that the answer to poverty lies not in relief, but in increasing the capacity of the poor to meet their own needs, they are in varying stages of creating more developmentally oriented programs. Relief activities tend by their nature to be top down, carrying a presumption that the recipients are for one reason or another unable to meet their own needs. The reorientation required for them to become effective in truly bottom-up development is no small undertaking. (1980:483)

Thus, simple charity often does not work, even in the name of basic human needs.

CONCLUDING SUMMARY

The preceding investigation has explored the viability of religious NGO involvement in various development models and approaches. Religious NGOs can be seen to have compatible structures, abilities, philosophies and objectives with the various development approaches portrayed and therefore can be useful change agents within the Third World.

The development activities of some religious agencies could be classified as using the economic growth/modernization paradigms of the early 1960's. However, most religious agencies involved in development take a more "distributional" approach, either in a basic human needs capacity or a new moral order/social justice/equity model, or, both. It was determined that because of their grassroots context and infrastructure these religious NGOs were perceived to have great utility in the bottom-up approach to development.

In keeping with this thesis' definition of development as a process of improving human living standards and human welfare, especially of the poorest elements of Third World societies, religious NGOs can be seen as useful agents for initiating, motivating and implementing development within the poorest sectors of Third World societies.

In conclusion, much can be said about Church-administered development projects in agriculture, vocational training, health services, education, social centres, literacy, mass media, and assistance for the handicapped. Suffice it to say that there is an evident utility of Christian NGO involvement in the processes of development. Indeed there is a wealth of Church-run development projects. International funding institutions, such as CIDA, are increasing their disbursements to Church-administered projects because of their shown effectiveness. Low administrative expense and as much assistance as possible rendered to those in real need are the benefits of using local churches in development projects and implementation. (LWF:14) One Church agency administrator was told by a CIDA officer that CIDA was happy to use religious institutions as deliverers of development assistance because, "We can then get the oats to the sparrows without having to go through the horse." (Fuller, 1979:5)

These then are among the numerous illustrations of how Church-administered development projects can fit into overall development objectives. This paper has set forward the realization that because of the Church's close contact with rural peoples, it is well placed to play an important and useful part in the development process. The institutional framework of the Church can also be utilized to "touch base" with not only the poor in the world, but also with governments, bureaucracies, the rich North, aid agencies, resource pools, financial support, et cetera. Its linkages can be crucial to implementing rural development. This chapter has attempted to show the utility of NGOs, such as Church groups, in bypassing the paralyzed government agencies to secure international funding, capital goods, technology, education, social services and hope for the poor rural masses.

This chapter thus set forth the socio-economic development abilities of the Christian Church, and, the utility of including religious institutions within the development process in the Third World. It is not difficult to see that the Church and para-church agencies have a place in socio-economic development and that they can vitally contribute to the development process in terms of planning, management, and implementation.

Donald Eugene Smith puts forward the postulation that religion can not only legitimate, but motivate and initiate socio-economic change within Third World societies. (1971:197)

An understanding of a society's sacred symbols and values, and the ways in which they have been related to the social system, may well tell us more about behavioural predispositions than the per capita GNP. (1974:3)

CHAPTER FOUR
EVANGELICAL CHRISTIANITY'S ATTITUDES
REGARDING DEVELOPMENT

This chapter will analyze Evangelical Christianity's motivations for involvement in global socio-economic development.

In order to accomplish this objective, historical, sociological and theological analyses will be formulated. A historical perspective of Evangelical social concern beginning from the last century will be necessary. The teaching of the Bible is also a necessary part of this examination. For most Evangelical Christians the authority of biblical scripture is central and therefore considerable caution is exercised by them to ensure that their actions are commensurate with biblical instructions. In fact, Evangelicals have persistently claimed that the sole authority in matters of faith and practice is their scripture. Therefore the interpretation of texts relating to "social action," "concern for God's creation" and "development" is essential to this chapter. A "theology of development," as viewed from an Evangelical

perspective, will be elucidated in order to isolate the Christian ideals that parallel such secular ideals as social justice, action towards poverty, and socio-economic development. On the converse, it will also be necessary to view the motivational rationale behind certain elements of Evangelicalism which have avoided global social concern.

This fourth chapter will analyze the problem: "Why does (or does not) the eschatological segment of Christianity actively work towards this-worldly development?" This chapter will, to a greater extent fulfill the first purpose of this thesis ("to come to a better understanding of who the Evangelicals^{and their} NGOs are...and why they do what they do"). By presenting the theological motivations of Evangelicalism regarding social assistance, this chapter will further set the stage to evaluate the viability of Evangelical-administered socio-economic development.

This chapter will consist of three sections: 1) a brief history of Evangelical social thought; 2) an exegesis of biblical texts which provide a basis for Christian social concern, stewardship of Creation and development; and 3) a look at the newly revived Evangelical interest in a "theology of development." The methodology of this chapter will consist mainly of a literature search through the writings of Evangelical historians and theologians, other academics, and through the Christian scriptures.

A HISTORY OF EVANGELICAL SOCIAL THOUGHT

To begin with, a present perspective would perhaps best establish the context. Most enlightening is the summation given by Rector David Watson in his introduction to Ronald Sider's book, Rich Christians in an Age of Hunger.

The...disturbing, uncomfortable truth is that Christians in the developing countries are living in comparative gross affluence. We have accepted a life-style which is so similar to that of the covetous world around us as to be indistinguishable from it. We may try, sometimes with high sounding spiritual reasons, to justify the money we spend on ourselves, our homes, our food, our clothes, our possessions, our entertainment, our holidays, our children's education, and even our church buildings. We may talk about "trying to win our friends for Christ," about "nothing less than the best being good enough for God," or about "Church buildings that must reflect the beauty and glory of our Creator;" yet, however we may describe it, we can not escape from the fact that (in Jesus' parable of Dives and Lazarus) we are the rich man, clothed and fed in comfort, and also guilty of appalling negligence concerning the starving and sick man at our gate. Since all that we are and all that we possess belong to God, we must one day give account of our stewardship to him.

Further, we have largely ignored the insistent theme throughout the Scriptures...that God has always been on the side of the poor. (1977:9-10)

If the World Food Conference's estimations are correct then "half the world's population...is badly nourished." Almost all these hungry people live in the Third World. What does this say to the affluent Evangelicals of the North? This very day about 500 million men, women, and children throughout the world are literally starving.

(Sider, 1977:19)

What then is the history behind the apparent social apathy of Evangelicals today? Has it always been thus?

Early Evangelicalism, of the nineteenth century, is remembered more

for what it did than for its theology. The enthusiastic contribution of the last century's Evangelicals to their social responsibility is well documented, particularly with reference to the Clapham Sect and Lord Shaftesbury, as well as the Evangelical revival which led to the abolition of the Atlantic slave trade. (Tidball, 1977:4) Not only did these early Evangelicals lead in the struggles for the abolition of slavery, but also for economic justice in the factory mills of England and for women's rights. (Wallis, 1981:3) Certainly the Evangelical revivalism of the late eighteenth and nineteenth centuries was linked to social change. Early American Evangelicalism was instrumental as well in the instilling of individual democracy and egalitarianism as the basis of the United States' civil system. And the efforts of the early Evangelical missionary movement which began in the last century had many non-religious elements of "Third World development." Witness to this was given over a century ago by "the father of modern missions," William Carey, who established a university and botanical gardens as well as evangelized. (Neill, 1971:261&265)

It is generally accepted, however, that as the twentieth century progressed the Evangelicals lost much of their social savour. In fact, Derek Tidball, a sociologist of religion, wonders whether the historian will remember the Evangelical at all when she or he comes to write the history of twentieth century social thought and action. (1977:3) Another sociologist, David Moberg (1972), has determined that there was a "great reversal" beginning in the latter part of the nineteenth century, when social concern and action were eliminated from the teachings and lifestyles of Evangelicals. Since the 1930's, Evangelicalism has come to be thoroughly identified with mainstream values of

wealth and power in which personal piety supports a comfortable status quo. (Wallis, 1981:3)

But why, as it has become so apparent, has Evangelicalism lost its social savour in North America? ["Salt is good, but if it loses its saltiness, how can it be made salty again?" (Luke 13:34)].

Professor O.J. Brown at Trinity Evangelical Divinity School offers a historical interpretation of the recent past:

During the 1960's in America, liberal Protestantism, which typically had been at one with conservatism in supporting traditional morality and national, even jingoistic values, suddenly veered sharply in the direction of social and political criticism. Evangelicals suddenly found themselves standing almost alone on the front line of socio political conflict, defending what had once automatically been assumed to be general American values. Not wishing to join the negative critics of America and the "American way of life," many Evangelicals now see themselves in the awkward position of trying to preserve certain national and social values while at the same time retaining the integrity to correct them....

Now at the end of the 1970's, Evangelicals face the question of determining whether, and to what extent, our society and its institutions must be defended, to what extent transformed or abolished. (Brown, 1979:22)

One Evangelical philosopher, Francis Schaeffer, asks this question: "How should we then live?" Schaeffer argues that Western Civilization has lost its biblical, Christian base and is in the process of collapse. Brown says of Schaeffer,

...Schaeffer shows how this collapse is already resulting in the wholesale destruction of human dignity and freedom, and threatens, in effect, the abolition of man. He also charges that Evangelicals, as they have become established in American society and have come to enjoy personal peace and affluence, have tacitly condoned this abolition by their failure to take action against it. (1979:22-23)

Davis points out,

Whereas Evangelicals in the 18th, and 19th centuries led in social reform in this century many have lost that Biblical perspective and have limited themselves to preaching the gospel of individual salvation, without commensurate involvement in community responsibilities. (Davis, 1980:3)

Basically, while the secular "world" was rejecting the authority of the Bible Evangelicalism was doing the same thing, only in a subconsciously perverted way. In tacitly rejecting the "whole gospel" recorded throughout the Christian scripture, they reduced it to a "simple gospel" of individual spiritual salvation which would be realized eschatologically and was almost totally divorced from the reality of the physical world around about them. Whether or not Evangelicalism did this in defensive reaction to the perceived threat of "liberal" Christianity or because it became enamoured with the idols of materialism and conformity, it is clear that Evangelicalism has lost its belief in a "whole gospel." Social apathy on the part of Evangelicals was then either the result or cause of their biblical reductionism.

Bloesch also talks of this "spiritual salvation syndrome" which has hindered many well-meaning Evangelicals from seeing the social needs of the people they minister to. To preach spiritual salvation with a neglect of physical, social, and emotional restoration can lead to temporal inaction - which actually is very un-Christian, as will be shown in the next section. Christians have often been accused of using their Christianity solely as a ticket to heaven. This criticism of "selfish individualism" has most often been levelled at conservative Evangelicalism.

The social impotence of modern Evangelicalism is to be traced partly to its overemphasis on polemics and apologetics and its neglect of ethics, particularly in the social and political dimension. (Bloesch, 1978, Vol.2:4)

John R.W. Stott has also warned Evangelicals about the danger of "Evangelical reductionism" of the whole gospel. (1980:34) So often, "belief" is separated from "action." There has developed a false dichotomy between the so-called "social" and "spiritual" gospels.

That man is responsible for his fellowman is clearly taught in Scripture. What is apparently not obvious to some Christians is that this responsibility extends to social as well as to spiritual ones. (Geisler, 1976:178)

While the ecumenical community of Christians has become preoccupied with horizontal development of the social sphere at the expense of total human development, Evangelicals have almost lost their social vitality of putting "word" into "deed." Dr. Visser t'Hooft, in his retiring speech as General Secretary of the World Council of Churches, said at the Uppsala Assembly:

A Christianity which has lost its vertical dimension has lost its salt, and is not only insipid in itself, but useless to the world. But a Christianity which would use the vertical dimension as a means to escape from responsibility for and in the common life of men is a denial of the incarnation of God's life for the world manifested in Christ. (quoted in Hoffman, 1979:89)

Another reason why Evangelicalism has not entered into the development process in an integral way is its doctrine of original sin. As Ewert points out (1975:18) many Evangelicals have too readily assumed that "the conversion of individuals is a prerequisite of social improvement." On this very point Denis Goulet claims that the Christian apologists have,

...perhaps inadvertently, made people skeptical of the ability of institutions to produce greater justice. If one is convinced that human beings remain imperfect and subject to sin even after they have been regenerated by grace, he will not place great hope in the capacity of new structures or institutions to destroy exploitation. (Goulet, 1974:112)

Geisler also points out that what often eludes Evangelicals is that the biblical responsibility to love other persons extends not just to the soul, but the whole person.

...Man is more than a soul destined for another world; he is also a body living in this world. And as a resident of this time-space continuum Man has physical and social needs which cannot be isolated from spiritual needs. Hence, in order to love Man as he is - the whole Man - one must exercise a concern about his social needs as well as his spiritual needs. (1976:179)

According to Norman Geisler (in his work on Evangelical ethics), this neglect for the "whole Man" comes from a non-Christian platonic (Cartesian/Scholastic) stress on the duality of Man. During the Middle Ages, Christians absorbed this philosophy: that Man is essentially a spiritual being and only functionally connected with a body that is a hindrance and even a great evil. (1976:179)

Doris Longacre, the Mennonite social thinker and nutritionist, perhaps phrases it best.

Admittedly Christians are sometimes guilty of cutting people up into artificial segments and concentrating on only one part - body or soul, for example. But categorizing does not work if our design is to help people reach their full potential under God's plan. The scriptures, both Old and New Testaments, are filled with a cry for justice for those who have no choice to become the persons they were created to be because of hunger and other deprivations. (1977:3)

According to Tidball, Evangelicalism had gradually become a non-entity within organized religion during the latter part of the nineteenth century. This was due, in part, to the rise of biblical

criticism, the apparent assaults of science, the decline of coherently-formulated doctrines of Calvinism, and the growth of liberal views of theologians and church leaders. (1977:4) Dispensational theology, which holds that the world will inevitably get worse before the return of Jesus Christ, also encouraged social lethargy among Evangelicals to the point of this apathy becoming a spiritual virtue. (1977:8)

Fundamentalism, the arch conservative and most vociferous wing of Evangelicalism, has also evolved into a conservative, even retrograde, faction within Christendom. This is unfortunate, given that today's less vocal but keenly socially-minded and intellectually sophisticated branch of Evangelicalism is beginning to send healthy shoots from the same common scriptural roots as the Fundamentalists. This polarized difference within Evangelicalism is an academically interesting problem to follow, as many scholars have ascertained. (Henry, 1947; Tidball, 1977; Smith, 1981)

In the first decades of this century a number of intellectual Evangelicals determined to upgrade the somewhat tarnished image of Evangelicalism by conceptualizing the main doctrines of their particular faith. Between 1909 and 1912, twelve volumes were published in a series called The Fundamentals by these competent Evangelical scholars. Quotes Derek Tidball in his review of contemporary Evangelical social thinking:

The series did not confine itself to the doctrines of scripture nor did it present an interpretation of Christianity that was narrow, over spiritualized and individualistic. Its final volume in fact was devoted completely to the discussion of "The Church and Socialism." In it the author, Charles R. Erdman, called for a "new emphasis" on "the social teachings of the Gospel" and stated that "the New Testament no more clearly defines the relation of the believer to Christ

than to the members of one's family, to his neighbours in society and his fellow-citizens in the State."
(1977:4)

It is a quirk of history that those same people who derived their religious identification from the volumes of The Fundamentals so soon ignored their content. Erdman's pleas in the final volume seem to have been completely ignored by fundamental Evangelicals in the years after its publishing. According to Tidball concerning these years,

Little seems to have been written or done to maintain the Evangelical tradition of social involvement. This relative silence is, in part, explained by a reaction to the exclusive preaching of a "social gospel," which caused Evangelicals to withdraw from pronouncing on social issues. (1977:4)

The "social gospel" movement was largely an American phenomenon which developed mainly as a reaction to the economic and social conditions in the United States at the turn of the century. According to Tidball it derived its theological foundation in liberal Protestantism. (1977:5) Sherwood Wirt believes, however, that the University of Minnesota researcher Dr. Timothy Smith has successfully unearthed the truth about the origin of the social gospel - "it took its roots not in religious 'liberalism' or skepticism, but in the Evangelical revival." (1968:39) Even if this is true, it further damns contemporary Evangelical social apathy as a backsliding from the truth of an original tenet of the Faith.

Robert McAfee Brown, a non-Evangelical, establishes from his perspective the scenario depicting the recent shifts in Protestant theology over the "social gospel," and the polarization between the liberal and conservative camps within Protestantism.

Protestantism, as a religion based on the Bible, established its content and method in terms of certain unquestioned fundamentals. As the impact of modern science began to be felt within the Church, movements arose that tried to incorporate new world views rather than stonewall against them, and liberal theology, keeping in discernible touch with what went before, sought new interpretations of old truths that would encapsulate the best and discard only outworn husks or forms. While challenging some basic assumptions of fundamentalism, notably its rigid view of scripture, liberal theology took the content of most of that scripture with genuine seriousness and sought to relate it to the contemporary world. When such picking and choosing among biblical themes became a bit arbitrary (liberal theologians were a little short on "sin," for example), the deficiency was momentarily corrected by a theological successor known as neo-Orthodoxy which, while not returning to biblicism, did embrace more enthusiastically than its predecessor many of the classical themes of the Christian past (grace, providence, eschatology, and the like), moving theologically to the right but often politically to the left, learning to read (as Karl Barth once put it) with the Bible in one hand and the morning newspaper in the other. (1978:20-21)

The social gospel movement had an undesirable effect on Evangelicals unfortunately. Evangelicals were provoked to retrench into preaching a personal salvation by faith in Christ alone and to almost totally disregard the social implications of their faith. "They were so worried about being identified with those who preached salvation in social terms," says Tidball, "that they never mentioned the social implications of their own gospel. The Evangelical response, as is so often in Church affairs, was an over-reaction." (1977:5)

During the 1920's Evangelicals, reacting to the extremes of the "social gospel" and reflecting the middle-class values of the society in which they flourished, reversed their earlier interest in social action and concentrated their efforts almost solely upon denouncing personal evils and proclaiming individual salvation. Conservative in their theology, Evangelicals became increasingly conservative in their approach to politics, economics, culture and social

issues generally (even though the major thrust of their theological position should have pressed them in quite a different direction). (Gill, 1976:92)

Perhaps one of the greatest causes of Evangelical social apathy is the fact that Evangelicals are largely conservative politically in terms of their values and security. As Reinhold Niebuhr once said, "Protestant Christianity in America is, unfortunately, unduly dependent upon the very culture of modernity, the disintegration of which would offer a more independent religion a unique opportunity." (1973:1) Speaking in regards to the fact that two in ten Americans claim to be "Evangelical," Carl F.H. Henry points out that "Evangelical Christianity in our generation has come out of the closet. But it has yet to discover what it means to come confrontationally and creatively into the culture." (1980:22) William Swartley, a seminarian, maintains:

If it hasn't done so, the Church in the 1980's must recognize that it lives in a pagan society, it must seek for values and norms not shared by society. In short, it will either recover the Christian doctrines of nonconformity or cease to have any authentic Christian voice.

In measuring the social conscience of Evangelicalism, Anthony Gill has determined that Evangelicals have largely aligned themselves with right-wing political parties, have maintained the status quo, and are deaf to the cries of the oppressed. In his words, "the 'American way of life' was regarded as the epitome of Christianity" within Evangelicalism.

To support the system was to proclaim the Gospel, to challenge it was to challenge God. The prophetic voice was muted, if not silenced, and involvement in social and political movements which sought to change existing structures was identified as "liberalism" and even "communism." (1976:93)

Evangelicalism of today, especially its North American variant,

largely supports those same values and social apathy. According to the Evangelical radical, Jim Wallis, there has been a disturbing phenomenon within North American Evangelicalism which is making it a civil religion for "Evangelical nationalists" imbued with a rightist "theology of empire."

For many years now, U.S. Evangelicals have implicitly endorsed a vision of America that is white, prosperous, and number one in the world. In the last few years, however, that vision has been made more explicit and highly politicized....

The image of American Evangelicalism that goes out from the pulpits and over the air waves is a religion for those at the top, not those at the bottom of the world system, and bears almost no resemblance to the original evangel....

Evangelicals in our day are not known as friends of the poor. Rather, Evangelicals are known to have a decided preference for the successful and prosperous who see their wealth as a sign of God's favor....

...the Evangelical nationalists are perpetuating a theology of empire...our American empire is based on a complex global system of economic and political domination which guarantees for us the largest share of the world. Our control over world events is declining, but America still leads an international economic system where 20 percent of the world's people control 80 percent of the wealth. Most modern-day Evangelicals have never challenged that system but, on the contrary, have been on the side of every commercial conquest, political intervention, and military action undertaken by the United States in this century....

...their program is to "restore American morality," interpreted as strengthening the power of the American capitalist system, military establishment, and the affluent majority. Their political religionists can be called Evangelical nationalists. (1981:3)

These ultra-right Evangelical political religionists have recently formed the backbone of "the new right" and, "the moral majority" in the United States. Since the World Wars, Evangelicals have generally been astutely neutral to the point of apathy in the affairs of State. Yet

there has come an about-face, or perhaps a showing of the real face, in the Evangelical camp. Says John Yoder, a Mennonite theologian,

Several new convinced and missionary forms of social conservatism in the name of the Bible carry on freely organized independent crusades for causes, sometimes specifically political causes. Those who are against the Church being active in politics when it was on one side suddenly become interested when it is on the other side. (1979:78)

The Canadian professor and Evangelical prophet, John White, finds the hypocrisy of such a "prostituting Church" repugnant. He asks, concerning the burgeoning movement of conservative Evangelicalism,

Is it because of our godliness and our love for our neighbors, or is it because we have grown large enough to have political influence? Have we attracted society's attention by reflecting the beauty of our Lord, or have we prostituted ourselves, being successfully peddled by the public relations experts? (1979:12&13)

Will the Evangelical movement find its epitome in such groups as the "Christian-Patriots Defense League" described in Time magazine (1979:6-10) as "aggressively Christian?" This particular American group has the fear that because "We've got half the world's wealth,... the rest of 'em are coming to take it from us." These are the type of Christians who believe in a self-centered doctrine of "manifest destiny." President Reagan himself told an audience in Los Angeles on February 12, 1981 that "there is a divine plan that created this nation and put us here for the service of mankind." Service to mankind is seen by them as survival of the godliest. They are now in frenetic anticipation of a coming Armageddon, in which hungry Third World peoples will storm the

World peoples will storm the American borders. Consequently, these peculiar Christians are stocking survival supplies and armaments and taking combat training.

The "prosperity doctrine" of rich North American Evangelicals and other Christians has been warned about by the early apostle Paul:

If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and arguments that result in envy, quarrelling, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain. (I Timothy 6:3-5)

Lenny Bruce, the "sick comedian," once ventured this acid indictment against the Church: "I know in my heart, by pure logic, that any man who claims to be a leader of the Church is a hustler if he has two suits in a world in which most people have none."

(Ward, 1973:22) The "moral majority" can comfort themselves with the knowledge that Bruce was banned from every public place of entertainment in the United States for obscenity and eventually died in poverty. But does that bolster their definition of virtue? Or is it a greater obscenity? Wade T. Coggins, an Evangelical leader, estimates that "Christians in the United States...hold 80% of the wealth in the Christian world." (1979:90)

Certainly, if it is the case that Evangelicals have become solely infatuated with their own selfish salvation and care no more about the problems of the world they live in, then it can be determined that Evangelicalism lacks a social conscience. In his milestone essay, .

The Uneasy Conscience of Modern Fundamentalism (1947), the noted Evangelical theologian and historian Dr. Carl F.H. Henry observes that

the gospel of biblical fundamentalism was once a world-changing message but had slowly become a world-resisting message because it divorced individual salvation from community responsibility. Contemporary Evangelical social thinking has largely been the result of Carl F.H. Henry's work. (Tidball, 1977:6) At present, there is a growing trend among some elements of Evangelicalism to return to a full biblical fundamentalism that has a social conscience. Because of this, there appears to be great potential for Evangelical involvement in socio-economic development.

There seems to have been another "great reversal," this time back to the original values of Evangelicalism, beginning in the 1950's following Dr. Henry's pricking of conscience. A small group of Evangelical writers took his message to heart and began to call for a "new reformation" - a renewed interest in social issues by placing the gospel in the context of the world about them. The 1960's were filled with public Evangelical conferences debating these issues, and in the 1970's Evangelical "social concern" blossomed to include "social and political involvement." (Gill, 1976:93)

According to Francis Schaeffer,

The only way to reach our young people is no longer to call on them to maintain the status quo but to teach them to be revolutionary, as Jesus was revolutionary equally against both Sadducees and Pharisees. (1970:29&30)

One of the greatest injustices we do to our young people is to ask them to be conservative. Christianity today is not conservative, but revolutionary. To be conservative today is to miss the whole point, for conservatism means standing in the flow of the status quo, and the status quo no longer belongs to us. Today we are an absolute minority. If we want to be fair, we must teach the young to be revolutionaries, revolutionaries against the status quo. (1970:81&82)

Os Guinness, a social historian and colleague of Schaeffer's, furthers this call for Christian non-conformity in his Evangelical critique of both the Establishment and the Counter-Culture, The Dust of Death:

On no account must the Christian community return to the cultural captivity of the past two hundred years. It dare not continue under the intellectual and social domestication of Western Society, where its spirituality is exorcised, its sensitivity blunted, its ethical authority muted and its anaemic lifelessness exposed. It cannot be content with a "simple" gospel comfortably divorced from social justice, or with a "social" gospel that dilutes the historic content of faith. It must recognize that any deficiency of truth - whether from unfortunate ignorance (extreme fundamentalism), misguided desires for relevance (liberalism), or a desirable motivation towards unity (ecumenicism) or towards spirituality (neopentecostalism) - can only leave historic Christianity shorn of its strength and reduced to the status of a harmless folk myth.
(1973:366)

Tidball feels that contemporary social thinking among Evangelicals began in the early 1960's "and it is not exaggerating to say that the tree has been fairly laden with fruit since." But what of the quality?, he asks. (1977:7) Social issues for Evangelicals have largely been issues of race, revolution or perhaps urbanization. Not much has been done in terms of socio-economic development until recently.

Yoder offers an incisive view of the past few decades of Evangelical pilgrimage back to social responsibility.

Here we have to deal with what Carl Henry once called "the uneasy conscience of modern fundamentalism." We find in conservative Evangelical circles a growing awareness that the realm of social ethics is one to which the Bible speaks and to which Christians cannot avoid speaking, even if they have in the past sought to avoid taking responsibility for what they said or to avoid considering what they said at these points to be of theological concern. (1979:92)

Yoder points out that another phenomenon that has disoriented the

simplistic theology or outlook of Evangelicalism is a new focussing of social concern on the part of people within the Evangelical movement.

Some of these expressions are socially moderate, but very concerned for change and for the agenda of righteousness in society. Some are more critical, holding views that in society (not in theology) are called "liberal." Some are taking positions which in sociology would be called "radical," saying that for the sake of the gospel we must be fundamentally critical of the social order within which we live and demand that it change in the name of the lordship of Christ....

The newly visible thrust of "Evangelicals for social action" in its liberal, radical, and moderate forms only looks new because we are short-sighted. Wesley did that. Finney did that. Every major renewal movement in the past has created social service institutions and has radiated into political life. (1979:77,84)

And Tidball,

...it is very clear that Evangelicals have given much thought to their relationship to the world in the last decade or so. Their thinking has been marked by a growing depth theologically and a growing realism in its understanding of the world. Their views are broader both theologically and politically than twelve years ago. But their desire to approach the field distinctively as Evangelicals and from a distinctively biblical position remains very apparent. (1977:32)

Evangelicals have changed their views as they gained a greater self-confidence. Previously they were considered a fringe group within mainstream Christianity, but over the years after the World Wars they have matured to the point of throwing off their theological inferiority. This has allowed them to relax and look less defensively at some of their beliefs. (Tidball, 1977:8) Some have even come to the point of saying that they were wrong in the past over such issues as dichotomizing body and soul and dichotomizing evangelism from social action. (Tidball, 1977:8)

The prominent British Evangelical R.W. Stott believes that:

Our Evangelical neglect of social concern until recent years, and the whole argument about evangelism and social action, has been unseemly as it has been unnecessary. Of course Evangelical Christians have quite rightly rejected the so-called "Social Gospel" (which replaces the good news of salvation with a message of social amelioration), but it is incredible that we should ever have set evangelistic and social work over against each other as alternatives. Both should be authentic expressions of neighbour-love. For who is my neighbour, whom I am to love? He is neither a bodiless soul, nor a souless body, nor a private individual divorced from a social environment. God made Man a physical, spiritual and social being. My neighbour is a body-soul-in-community. I cannot claim to love my neighbour if I'm really concerned for only one aspect of him, whether his soul or his body or his community. (1975b:16)

Peter Batchelor, the leading proponent of rural development among Evangelicals, quotes Samuel Moffat:

There is nothing quite so crippling to Evangelicalism and social action as:

- to confuse them in definition
- or
- to separate them in practice.

(1980:1)

Larry Ward, president of Food for the Hungry, warns Evangelicals about the bugaboo of the "social gospel:" "...in revolting against the social gospel, we tend to forget the social imperative." (1973:77)

In her doctoral dissertation An Awakening of Conscience: An Awakening Response of American Evangelicals to Third World Poverty (1981)

Linda D. Smith views the past half century in which evangelism has been dichotomized from social action because evangelism has been seen as the primary, and often sole mission of the Church. Her dissertation serves (inter alia) to establish that there has been an increase in both emphasis and action of Evangelical aid to the Third World. Henry points out that it would seem that social action is beginning to take its place of importance in Evangelical theology right beside evangelism.

In 1978 Christians gave \$58 million to the Evangelical-NGO World Vision International for famine relief, child care, and development. This equals the amount they also gave to the Billy Graham Evangelistic Association for evangelistic purposes. (1980:19)

John R.W. Stott, in his book on Christian Mission, outlines three ways Evangelicalism defines the relation between "social action" and "evangelism." First, there is the thinking that social action is a means to evangelism. The end goal of such social concern is the winning of converts ("rice Christians"). Stott believes this means-to-an-end motivation is rather hypocritical and un-Christian. Secondly, social action can be seen by Evangelicalism as not a means of evangelism but a manifestation of evangelism. Social action then becomes a "sacrament" of evangelism, for it makes the message significantly visible. There is a strong precedent for this in the ministry of Jesus, whose teachings clearly pointed out that words and deeds belonged together. Stott is uneasy, however, about making social action only a subdivision of evangelism. The third understanding of these two concepts, and the one he personally favours, is the idea that social action is a partner of evangelism. As partners, they belong to each other and yet are independent of each other. Neither are means to an end. Both are expressions of "unfeigned love" which is to be the characteristic of a Believer. (1975a:26)

The International Congress on World Evangelization held in Lausanne, Switzerland from July 16th to 25th, 1974, presented a "new face" of Evangelicalism. The 2,473 delegates from 150 countries and 135 Protestant denominations worked out a dramatic change in Evangelical thinking on social responsibility. The resultant "Lausanne Covenant"

(see Appendix II) marked "a turning point in Evangelical thinking."

(Gill, 1976:89)

The new face of Evangelicalism emerging from Lausanne may be seen, in part at least, in this renewed emphasis upon socio-political involvement as a constitutive part of the Church's mission of sacrificial service, upon social action as an integral component of the life of discipleship, upon political involvement as the necessary outgrowth of the proclamation of the good news of liberation through the death and resurrection of Jesus Christ....

But it was the younger Third World theologians Rene Padilla and Samuel Escobar who really set the Congress alight. Padilla launched an all-out attack on 'culture-Christianity' of the variety manufactured by North American Evangelicals and exported south in large quantities. This is a gospel obsessed with technology and numbers but truncated and distorted in its lack of emphasis upon the radical nature of discipleship and its lack of interest in the social implications of the gospel. Escobar warned the Congress that "a spirituality without discipleship in the daily social, economic and political aspects of life is religiosity and not Christianity." (Gill, 1976:92&91)

According to Anthony Gill, a recorder of the thoughts of the Congress, "Lausanne came to recognize that the key to understanding the Christian's responsibility in the world, of his mission of sacrificial service, is to be found in the preaching of Jesus...." (1976:96) It will therefore be beneficial to next explore the biblical scriptures for a Christian theology of social concern which would form the backbone and impetus for Evangelical involvement in socio-economic development.

GOD AND THE POOR: A SCRIPTURAL REVIEW

The Evangelicals have been defined and separated as the subject of this study. Because of their insistence on patterning their lives on scriptural precedence a simple search through the Bible should reveal how they should then live and act when faced with human suffering, poverty and the need for socio-economic development.

The term "Christian" comes from a word usage signifying "Christ-like" or "Christ-follower." To be a "Christian," as defined by Evangelicalism, is therefore to be imitators of Jesus Christ.

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 5:1-2)

Certainly, in the example of Jesus as portrayed in the four Gospels and elucidated throughout the rest of the New Testament by other apostles, there is abundant instruction as to identifying with the poor, healing the sick, feeding the hungry, rebuking those who oppress the poor, and the stewardship of personal wealth and resources. This is evident on the occasion when an expert in Jewish law tested Jesus with the question, "Teacher, which is the greatest commandment in the Law?" and was given a profound two-fold answer.

Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments." (Matthew 22:34-40)

In the parallel text of Mark (12:28ff) Jesus was purported to have added: "There is no commandment greater than these."

Jesus therefore claimed that love is the essence of moral law, and

that the whole of the Old Testament morality could be reduced to the golden rule. To understand this is to understand the last command with which Jesus commissioned his disciples: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:19-20a) This "great commission" must be understood in the context of the first and second "greatest commandments" just cited. According to John Stott, evangelism of the Christian message is important but it must be inclusive of total biblical teachings.

...we must not imagine that to share the gospel with our neighbour exhausts our responsibility to him, and that if we have done this, we have done enough.
(1975b:17&18)

This brings forward the question: "who, according to Jesus, is our neighbour?" Jesus said,

You have heard that it was said, "Love your neighbor and hate your enemy." But I tell you: Love your enemies and pray for those who persecute you....
(Matthew 5:43-44)

On one occasion an expert in the Law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered: "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and, love your neighbor as yourself."

"You have answered correctly," Jesus replied. "Do this and you will live."

But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him passed by on the other side. But a Samaritan, as he

travelled, came where the man was, and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

The expert in the Law replied, "The one who had mercy on him."

Jesus told him, "Go and do likewise."

(Luke 10:25-37)

Norman Geisler sets out the Christian social responsibility to global mankind in his Evangelical handbook to modern ethical thought. In the conclusion to the first part of his book Geisler determined that a Christian's basic ethical position includes several norms. Two of these norms, he felt, form the basis for the Christian's social responsibility. These were: 1) other people should be respected as persons (i.e. ends) and not used as things (i.e. means); and 2) many persons are of more value than one person.

In Biblical language this means that: 1) the Christian should love his/her neighbor (Matt. 22:39); and, 2) that every other person, friend or enemy, is our neighbor (Matt. 5:43,44; Luke 10:29ff).

In brief, the Christian has a responsibility to his/her neighbors. All people are God's offspring or children [All people are "children" of God by creation, even though they must be "born again" to become God's by redemption. (John 3:3ff)] and, therefore, they are natural brothers and sisters of each other, made in the image and likeness of God (Acts 17:26,28). And in this fraternity of created persons God has charged each with the responsibility for the others. Love demands that we be our brother's and sister's keeper. (Geisler, 1976:178)

Ever since Cain's question, "Am I my brother's keeper?"

(Genesis 4:9) it has been apparent throughout the biblical scriptures that humans have a responsibility to others. This responsibility is

not a mere responsibility to protect innocent lives, points out Geisler, but also includes doing positive good for others. (1976:179)

The Shaftesbury Project, an Evangelical think tank on social concern and action of Christians within society, describes the implications of a "who-is-my-neighbour Theology:"

The biblical command that we love our neighbours as ourselves has economic implications. It implies, for example, that we should care for those in need and provide the means for them to meet these needs. We are also exhorted to be imitators of Christ who was concerned for the whole Man - body, mind and spirit. [Exodus 22:21-27; 23:9-11; Leviticus 19:9-10; 23:22,25; Deuteronomy 14:22-29; 15; 23:15-16,19-20; 24:10-15,19-22; 26; Ruth 2; Luke 10:25-37] (1977b:8)

Jesus's teaching has been cited already. The Gospels are filled with his social action of healing, and feeding, and instructing on ethical stewardship of wealth. The rest of the New Testament is filled with exhortations to Christians to care for one another and for others.

Paul and Timothy wrote,

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. (Philippians 2:3-4)

Paul in another passage wrote:

Carry each other's burdens, and in this way you will fulfil the Law of Christ.... Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers. (Galatians 6:2,10)

The first epistle of John is clearly explicit about the Christian's responsibility to love others, as is James. They both point out that humans are morally responsible to other humans.

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no

pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with action and in truth. (I John 3:16-18)

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. (James 1:27)

Many scriptures from the Old Testament also portray God's concern for humankind's basic needs:

Then you will call, and the Lord will answer. you will cry for help, and he will say: "Here am I." If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. (Isaiah 58:9-10)

There will always be poor people in the land. Therefore I command you to be open handed toward your brothers and towards the poor and needy in your land. (Deuteronomy 15:11)

He who despises his neighbor sins, but blessed is he who is kind to the needy. (Proverbs 14:21)

The righteous care about justice for the poor, but the wicked have no such concern. (Proverbs 29:7)

Stated briefly, "the Bible teaches that it is morally wrong to exploit the poor and morally right to help the poor." (Geisler, 1976:184)

The Old Testament is full of exhortations about compassionate caring for the needs of the oppressed poor. The Law of Moses commanded that the corners and gleanings of the harvested fields be left for the poor and landless strangers, as stated in Leviticus 19:9. Leviticus 25:35 and Deuteronomy 15:15 further that instruction for the welfare of the poor and helping them back on their feet. A special blessing is promised those people who compassionately give to the poor in Proverbs 19:17 and Psalm 41:1. On the other hand, those that oppress the poor are singled

out for definite judgement in many scriptural texts. The Hebrew prophets, such as Isaiah and Amos, were champions of the poor and oppressed.

Woe to those who make unjust laws,
to those who issue oppressive decrees,
to deprive the poor of their rights
and rob my oppressed people of justice,
making the widows their prey
and robbing the fatherless.

(Isaiah 10:1-2)

Hear this, you who trample the needy
and do away with the poor of the land,
saying

"When will the New Moon be over
that we may sell grain,
and the Sabbath be ended
that we may market wheat?" --
skimping the measure,
boosting the price
and cheating with dishonest scales,
buying the poor with silver
and the needy for a pair of sandals,
selling even the sweepings with the wheat.

The Lord has sworn by the Pride of Jacob: "I will never
forget anything they have done...."

(Amos 8:4-7)

According to Hoffman, a casual glance at a Bible concordance can make it abundantly clear that God has a continuing concern for the oppressed poor. This concern, which first became incarnate in Jesus, is discharged through his disciples.

The very fact that the poor had a share in the gospel was one of the Messianic signs that He had the disciples share with John the Baptist.

When the church sent out Barnabas and Paul on their mission to Gentiles, the one and only obligation they laid upon them was "to remember the poor," "Which very thing" said Paul, "I was eager to do." (1979:91)

This compassionate concern for the oppressed poor is a biblical mandate. According to Hanks, its prominence is portrayed by the fifteen Hebrew and two Greek roots used to represent the words "oppress"

and "oppression," which occur more than three hundred times in the Bible. In one hundred and twenty-two of these occurrences, oppression is indicated as the cause of poverty.

It is no exaggeration to say that 90 percent of biblical history is written from the perspective of a small, weak, oppressed, poor people. Small wonder, then, that oppression and the resulting poverty form so large a bulk of the literature that recounts the struggle. (1981:19)

Hanks goes on to say that the theologians from the affluent superpowers really miss the boat in attempting to delineate the basic message of biblical scriptures. "Most of the Bible makes a lot more sense when read from the perspective of the oppressed-poor in the Third World." (1981:19) Hanks believes that since the conversion of Constantine, the Church stopped reading the Bible from the perspective of the oppressed-poor and aligned itself instead with the wealthy and powerful. (1981:20)

The scholars at the Shaftesbury Project further elucidate the scriptural imperatives of compassionate action toward the oppressed poor:

The biblical view of poverty and need is usually concerned with the lack of basic needs rather than the relative poverty of some people as compared with others. The need for more equitable distribution of resources cannot, however, be ignored in the view of the Bible's teaching on justice. [Exodus 16:13-30; Leviticus 19:9,10; Deuteronomy 31:20; Proverbs 30:8,9; Philippians 4:11] (1977b:7)

Another biblical mandate which has been unearthed at the Shaftesbury Project is the theme of "stewardship of Creation." This has great implications for Bible-believers in terms of ecology of the environment and rural-agricultural development.

God has provided for Man's material needs in the goodness of His Creation. This provision is made in various ways - the earth, the seas, animals, plants, trees, et cetera; all these exhibit the goodness of God's Creation and His care for Men. God has created Man to have dominion over these things and subdue them. In that sense Man is therefore to be a developer of the earth. [Genesis 1; 8:15-9:7; Psalm 65:9-13; Psalm 104; Proverbs 8:22-31; Matthew 6:25-33] (1977b:6)

One other theme that bears citation in this scriptural review is the Hebrew concept of "shalom." A number of authors have picked up on this biblical theme of political, material, and spiritual well-being which connotes "peace."

The basic meaning of Shalom is wholeness, which includes the ideas of uninjuredness, totality or completeness, well-being, prosperity, harmony, and having a common will and a mutual responsibility. It is a companion word with - and sometimes a synonym for - the terms "blessing," "salvation," "righteousness," and "justice." Shalom depicts the relationship that God establishes and intends for humanity with Himself, other humans, and nature. It relates to communion and fulfillment, where the claims and needs of each individual-in-community are satisfied. It is clearly a gift of God and is directly related to His rule and power. (Metzler, 1979:37)

Shalom is a broad concept, essential to the Hebrew understanding of relationship between people and God. It covers human welfare, health, and well-being in both spiritual and material aspects. It describes a condition of well-being resulting from sound relationships among people and between people and God. According to the prophets, true peace reigned in Israel when justice (or righteousness) prevailed, when the common welfare was assured, when people were treated with equality and respect, when salvation flourished according to the social order determined by God in the covenant which He had established with His people. In fact, the prophet understood that God's covenant with Israel was a "covenant of life and peace" [Malachi 2:5] (Driver, 1976:71)

Shalom [can be] understood as a vision of God's ultimate intention for the world...." (Powers, 1973:10)

As the Hebrew exiles were instructed in Jeremiah 29:7 to "seek the

shalom [peace and prosperity] of the city," to which they were banished, so too can today's Bible-believers and followers seek shalom for God's Creation. Shalom then becomes the mission of the Church.

Indeed, from this brief biblical survey, it is abundantly evident that Evangelicals, as Bible-believers, should be actively working, in loving obedience to their God, toward compassionate social justice, harmony, development and shalom in his Creation. The biblical direction is clear. To do otherwise is sinful disobedience. "Rebellious sons, stubborn asses, forgetful oxen and an unrighteous harlot" -- all four images are used to describe how God sees a people who have forsaken this mandate for shalom and social justice. (White, 1979:18) In fact, Evangelicalism is in danger of being judged like the early church in Laodicea:

So because you are lukewarm - neither hot nor cold - I am about to spit you out of my mouth. [Because] you say, "I am rich; I have acquired wealth and do not need a thing." But you do not realize that you are wretched, pitiful, poor, blind and naked.... (Revelation 3:16,17)

According to Anthony Gill,

...Jesus demanded a radical reorientation of life lived out in believing obedience (Mark 1:15). This "repentance" Jesus required is not just "feeling sorry for your sin" or even "changing your mind;" it is "changing your way of living." God's definitive revelation demands a radical conversion, a transformation of nature, a definite turning from evil, a resolute turning to God in total obedience.... It affects the whole Man, first and basically the centre of personal life, then logically his conduct at all times and in all situations; his thoughts, words and acts. (1976:97)

Only one more segment of scripture need be cited in this survey of biblical ideals dealing with poverty before moving on to the

concluding section of this paper dealing with the Evangelical response to their biblical instructions. This passage, in particular, seems peculiarly poignant for today's wealthy North American Christians.

Now listen, you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. This corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. You have condemned and murdered innocent men, who were not opposing you. (James 5:1-6)

EVANGELICAL THEOLOGY OF DEVELOPMENT

According to Samuel and Sugden, both Evangelicals from the Third World, a theology of development is reflection on "the reasons for Christian involvement in development, the method of involvement, and the goal of involvement from a Christian and biblical perspective."

(1980:1) This last working section of Chapter Four will roughly follow this three-fold guideline.

1) The reasons for Evangelical involvement in development:

As has been shown in the preceding section of this chapter, Evangelicals should be involved dynamically in social assistance if they wish to be "biblically-obedient." This is a strong imperative, yet it is not a legalistic requirement of the Christian Faith - as is evidenced by the apparent general disregard for social ethics by many Evangelicals.

According to David Cline of the department of Biblical Studies at the University of Sheffield, the foundation of biblical social ethics is not an ethic of legalistic demand or discipline, but "an ethic of gratitude." (n.d.:5) In other words, "we love others, because He first loved us." (I John 4:19)

It is interesting that arguments used by Christians in favour of increasing overseas aid are often presented in higher moral terms than enlightened self-interest. Christians are called by their scripture to be "stewards of Creation." "healers of earthly brokenness," and "proclaimers of the Good News to the oppressed."

What does Evangelicalism say? It speaks of power for change, of vital personal faith. It speaks of a focus on the Spirit, of resurrection, of the coming new age or the present new age, of conversion or the radicality of new birth. The language may change, but any Evangelical message must speak of power for change. According to Jesus and the common Christian heritage, this is the basis for a new lifestyle. (Yoder, 1979:80)

So, the biblical mission of the Church endorses both spiritual and secular development, and provides a basis for Evangelicals to participate whole-heartedly in socio-economic development. Peter Batchelor and Harry Boer affirm that "some form of rural development program, which is part of the Christian witness, is necessary." (1976:15)

Perhaps the secular academics of community development, Biddle and Biddle, sum up best the reason for biblically-fundamental Evangelicals' social involvement in the world about them! "In becoming involved in community development, churches have the opportunity to put word and deed together." (1965:235)

2) The method of Evangelical involvement in development:

The biblical mandate for social concern and involvement on the part of Evangelicals is not quite so clear as to methodology of this involvement. This has allowed Evangelicals considerable scope in which to exercise social concern. For this reason, Evangelicals can be found utilizing and propounding any one of the strategies and approaches for development cited in Chapter Three. The Bible simply does not subscribe any distinct form of social, economic or political structure, theory, or methodology such as Marxism, Socialism, or Capitalism. It does contain certain imperatives, however, such as stewardship and social justice.

The Christian must take a Christian view of human nature, not a Marxist [or Capitalist] view. Christ did not teach that the kingdom of heaven arrived through a change in the political system. He taught us to stand for certain principles, whatever the political system. (Catherwood, 1975:8)

I believe we need to state...that although Evangelicals respect the State and the structures in which we live, we are not afraid of change, nor do we link the destiny of the Church to the subsistence of particular forms of social and political organization. Dr. John Stott reminds us in "Christ the Controversialist" that it has "not been characteristic of Evangelicals in the past to be shy of social action or even, when necessary, of political action." (Hoffman, 1979:92)

Secular ideas on how to work for social change are vital, but they are inadequate. From a Christian point of view, the cause of hunger is sin. And the appropriate response to sin is evangelism and new lives.

And if that is true, then the most important thing Christians can do about world hunger is evangelism. We must see that eating imported luxury junk [coffee, tea, sugar] is taking food out of the mouths of the hungry. And that is sin. So we must call on people to repent, be forgiven, and lead new lives. (Alexander, n.d.:1)

Tim Lind supports John Alexander's statement in maintaining that biblical obedience is also in tension with present development

practice. (n.d.:33) It happens to be a question of values. Secular development goals seem to be measured by capital generation and resource development, whereas Evangelical goals should be to alleviate the human misery of both spiritual and physical oppression. Secular and Evangelical development programs, according to Linda D. Smith, "have different points of departure, philosophical backgrounds, functional frameworks, and value placement on the component parts." (1981:?)

According to Robinson, who is an Evangelical, "development proclaims a better life, but defining this life is an ethical task." (1979:64) Another Evangelical perception of development is this:

Development is the process of forging new values and enabling a community to have a part in determining its own destiny. Christian development makes a statement about what those values should be. It sees values in two dimensions: the horizontal relationship of people interacting with people and the additional dimension of people finding ultimate meaning and ultimate value in the person Jesus Christ. Christian development believes that men and women can only be free when they find freedom in Christ. (MARC, 1979:4)

Another Evangelical, Tom Sine, rejects Western development as a child of European and American enlightenment, because it is based on the implicit belief that human society is inevitably progressing toward the attainment of a temporal materialistic kingdom. "In fact, the certain belief that unending economic and social progress is a natural condition of free persons has become the secular religion of the West." (Sine, n.d.:1)

Sommers advocates that development should be defined in spiritual and cultural terms as well as economic:

...it has become increasingly clear that economic well-being is not a sufficient goal and the measuring of development on the materialistic basis of per capita gross national product is inadequate and often misleading. (1977:3)

Tom Sine, in his paper on "the secular past and the uncertain future of development," suggests that Evangelicals must ask four basic questions when determining an Evangelical strategy for development:

To what extent is the image of the better future implicit in contemporary Christian development simply a reflection of the western images of economic and technological growth, materialism, consumerism and individualism?

To what extent should our images of the better future focus on the development of spiritual life, human relations and the reinforcement of traditional cultural values?

Should the images of the better future that motivate Christian development activity be derived from Western culture, Marxist ideology, the host culture, the Church or biblical sources?

What is a biblical image of God's intended future for all peoples and how should that be incorporated in Christian development planning within different cultures? (1980:3)

Jurgen Moltmann believes that the proper focus of Christian concern is not "the advanced achievements of society or of economic development but their victims, the hungry, the naked, the homeless, the prisoners, et cetera." (1975:96) Tim Lind supports this view: "Biblical people must be concerned with those whom development programs largely ignore, with the hard core, the 'undevelopable'." (n.d.:18) Samuel and Sugden further support this view:

...the Church should follow her master in identifying their concerns, their interests and their lifestyles with the poor, weak and oppressed in society over against the rich and strong. The Church should clearly take the side of the poor in society, not because the poor will always be right but because they are most

likely to be taken advantage of and be unprotected against those who would exploit them. The Church should make the poor aware of their rights and dignity as human beings, informed both by her own understanding of the dignity of man, and by the rights enshrined in national and international declarations, which spell out justice in society. The Church should work for change in the political and economic systems, so that there is room for the poor both to attain and to exercise their legitimate rights. (1980:24)

The methodology of Evangelical involvement in human development is largely an ad hoc meeting of perceived socio-economic needs. No set parameters, theory, or strategies for meeting these needs have been contrived by Evangelicals, only rationales and goals.

Its rationale is socio-political, in the sense that it involves a new lifestyle based on love and whose practical expression is development in justice, mercy, truth and the role of the Church in servanthood. (Matthews, 1980:4)

Any concept of rural development is ultimately not concerned with bags of rice or tons of fertilizer, but with people. A good foundation is the conviction that the village farmer is a person with intelligence, dignity and self-respect. He is a child of God and a brother in Christ. Therefore, he is not to be thought of as someone inferior who knows nothing and whose only hope lies in the adoption of Western technology.... The goal of any program should be development of self-reliant Christian communities. (Thelin, 1978:1)

Development is a process where people become aware of their own needs, mobilize and maximize their own resources to meet those needs and develop their full potential as human beings within the context of their own community. (Birkey, 1978)

Hoffman also agrees that the medium for an Evangelical ministry of development should be "Christian community" and bases his enthusiasm on such scriptural texts as Ephesians 4, I Corinthians 12, and Romans 12. (n.d.:5) Sam Birkey perceives Christian institutions such as missionary agencies to be effective change agents for development:

Mission organizations have a comparative advantage over other organizations in focusing on the process of development. Consciousness-raising encourages people to reflect on their own situation and potential and to provide their own impetus toward development. As a strategy it thus fosters dignity, self-reliance and continuity. These three qualities are most often missing in traditional development approaches. Changed people will change their environment, but a change in the environment alone will not change people. (Birkey, 1978:3-4)

Some Evangelical groups are seriously studying and coming to a biblical understanding of the basis and nature of Christian involvement in development. Some are even endeavouring to determine concrete Evangelical models for development. These groups are the Association of Evangelical Relief and Development Organizations, and the World Evangelical Fellowship's Unit on Ethics and Society. The latter group is spearheading a three-year "Program for Evangelical Study and Action on Christian Involvement in Human Development and Social Change." The agenda of this study began with a four day "International Consultation on the Theology of Development" in 1980.

3) The goals of Evangelical involvement: The basic goals for Christian involvement in socio-economic development from a biblical perspective are two-fold: an eradication of injustice and oppression, and the healing of a broken Creation. Both of these goals are encompassed by the one word - "shalom," the well-being of Creation. It would seem clear from the exegesis of biblical scripture cited earlier that Evangelicals, as Bible-believers, should be actively working, in loving obedience to their God, toward compassionate social justice, healing, harmony, reconciliation, development and shalom in His Creation. As Tim Lind maintains, Evangelical action towards

socio-economic development must also contain a liberating element not generally associated with secular development objectives:

A program of liberation or development or relief or reform which does not integrate the proclamation and demonstration of God's justice and Man's injustice -- the posing of a clear choice -- which does not proclaim with Samuel the evils of kingship, cannot be seen as one of biblical obedience.

Likewise, liberation is not biblical liberation if it leads or steers people directly to conformity to the world, to materialism, without posing a real choice. A social or development program has no relationship to biblical obedience if it assumes the natural and expected, if not the only and desirable answer to the problems of oppression and poverty, is integration into the world of having, into the existing system. It is a denial of the biblical view of hope for true change. (Lind, n.d.:5)

CONCLUDING SUMMARY

Twenty per cent of the world's population controls eighty per cent of its wealth. (Wallis, 1981:3) This raises ethical questions, especially when it is understood that much of this wealth has been acquired by exploitive means. The Evangelicals of the North are a part of the twenty per cent that share this gaudy plunder. In fact, it has been stated that "Christians in the United States...hold eighty per cent of the wealth in the Christian world." (1979:90) What has been their reaction to these facts? What have their ministers preached from the pulpits of their opulent Church buildings or swanky television studios?

Surely, if Evangelicals so zealously aspire to "Christ-likeness" and biblical integrity, they should herald in their lives the "insistent theme" that God has always been on the side of the poor. This writer

would contend that Evangelicalism is largely rooted in a status quo mentality of social apathy and chooses to ignore the mandate for social responsibility found in its biblical scriptures. Sider and Bloesch support this viewpoint:

The Church should consist of communities of loving defiance. Instead it consists largely of comfortable clubs of conformity. A far-reaching reformation of the Church is a prerequisite if it is to commit itself to Jesus' mission of liberating the oppressed.

...the God of the Bible is calling Christians today to live in fundamental nonconformity to contemporary society. Affluent North American and European societies are obsessed with materialism, sex, economic success and military might. Things are more important than people. Job security and an annual salary increase matter more than starving children and oppressed peasants. Paul's warning to the Romans is especially pertinent today: "Don't let the world around you squeeze you into its own mould." [Romans 12:2] Biblical revelation summons us to defy many of the basic values of our materialistic, adulterous society. (Sider, 1977:164-165)

Eschatology could give a Biblical rationale for a revolutionary style of life, but too often it is used to reinforce a reactionary social stance. The millennium has become a pretext for social apathy in many circles, whereas rightly conceived it could become a catalyst for social change. The Christian hope has been misunderstood to mean escape from the world (the Marxist opiate of the masses), whereas in its biblical context it should inspire the people of God to battle with the world and triumph over it. The Church will regain its social relevance when it recovers an eschatology that gives meaning and direction to the ethical task of the Christian in today's world. Hope and vocation are integrally related, for only those who have hope can overcome and persevere. (Bloesch, 1978, Vol.2)

Thus Bloesch presents the essence of this chapter's question, "Why does (or does not) the eschatological segment of Christianity actively work towards this-worldly development?" In fulfilling the first purpose of this thesis, ("to come to a better understanding of who the Evangelicals and their NGOs are... and ^{why they do} what they do"), this chapter has

concluded that the Christian scriptures present a clear mandate for socio-economic concern and action to its followers. This mandate could provide the impetus, dynamic, rationale, and motivation (but not the methodology) for Evangelicals to become involved in human development world-wide. While radical elements of the Evangelical movement have lived out this biblical responsibility in vital practice, it must be determined that such Evangelical social action should be viewed in isolation rather than as a general phenomenon.

The reason for this lack of biblical obedience on the part of Christians, who largely believe in some form of "biblical inerrancy," has been at least three-fold: 1) belief has not been translated into action (even though "faith without works is dead" [James 2:26]); 2) the apathetic attitudes towards social change on the part of some Evangelicals has sprung in part from the blinkered view that the next world is so much more important than this one (i.e. If a peoples' "ultimate destiny" is heaven or hell then why waste time developing this Earth? What good would it do to help people in this life if they are ultimately lost in the next?); and 3) an Evangelical mind-set, largely North American, which has read the Bible selectively in order to rationalize a conservative, socially lethargic status quo based on affluency, materialism, and politico-cultural security.

It is small wonder that Tidball, the sociologist, wonders whether the historian writing the history of twentieth century social thought and action will remember the Evangelicals at all other than for their political prominence based on their lobbying power and self-declared morality. Some Evangelicals believe more firmly that "might makes right" than in the "humble servanthood" exemplified by their Lord who denied

himself, accepted the will of his Father, and allowed himself to be crucified for the reconciliation of humankind, as declared in their Bible.

The next chapter will analyze the actual involvement of Evangelical NGOs in the development process. This fourth chapter has described the history of Evangelical social thought; described Evangelical biblical beliefs and ideals in regards to the Christian responsibility for socio-economic development; and arrived at the conclusion that these Evangelical beliefs are not strongly reflected in the action of North American Evangelicalism. Are Evangelicals followers of the same Jesus who, in his inaugural address, stood up in a synagogue in the town of Nazareth and read from the Hebrew prophet Isaiah:

The Spirit of the Lord is on me,
because he has annointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor.
(Luke 4:18-19)

CHAPTER FIVE

THE REALITY:

EVANGELICAL NGOS WORKING IN DEVELOPMENT

This chapter will be an evaluative exercise in which a narrow segment of the Christian NGOs - the Evangelical group - will be placed on the research table for inspection as to its actual activities in development and social assistance.

Chapter Five will complete the first purpose of this thesis by citing case examples of "what Evangelical NGOs do in terms of social assistance." Statistical analyses from primary research conducted on the socio-economic activities of 108 Evangelical NGOs will be presented to classify Evangelical efforts in development and other social assistance involvements. This chapter will thus give evidence that some Evangelical NGOs are involved in activities which have development impact.

The outline of this chapter will be as follows. First, statistical analyses of 108 Evangelical agencies who responded to an information

survey will be cited. This will be coupled with brief descriptions exemplifying these agencies' work in the various sectors analyzed.

Lastly, observations will be made from the research on the 108 agency data set regarding Evangelical activities in development and social assistance.

STATISTICAL ANALYSIS ON 108 EVANGELICAL NGOS

Through a statistical analysis of the 108 Evangelical agency data set briefly listed in Appendix III nine recurrent social assistance activities become evident. These activities are: 1) Medical/Health; 2) Education; 3) Agricultural Development; 4) Community Development; 5) Relief/Material Aid; 6) Child Welfare; 7) Refugee Assistance; 8) Commerce/Business Development; and 9) Social Justice.

Using a simple frequency tabulation of these nine activities the statistics in the following table can be seen:

T A B L E A
Frequency Analysis of Nine Activities

<u>ACTIVITIES</u> (social assistance activities)	<u>FREQUENCY</u> (number of NGOs involved)	<u>PERCENTAGE</u> (of total 108 NGOs)
1. Medical/Health	81	75.0%
2. Education:	79	73.1
a) Formal	64	59.3
b) Nonformal/Vocational	59	54.6
3. Agricultural Development	61	56.5
4. Community Development	58	53.7
5. Relief/Material Aid	52	48.1
6. Child Welfare	41	37.9
7. Refugee Assistance	34	31.5
8. Commerce/Business Development	28	25.9
9. Social Justice	16	14.8

It should be noted that this frequency table has some interpretive limitations, and is used further in this chapter to do only simple quantitative analyses on the 108 Evangelical agency data set. The nine activities are generally broad variables and the frequency table makes no distinction, for example, between an agency with 100 agricultural projects and another agency with only one agricultural project. Each receives the same value in the table - one frequency unit - which means that both these agencies have received the same value by being cited in the Agricultural Development indicator. Only limited quantitative interpretations can thus be made.

Having established this statistical table, as well as a sensitivity to its usefulness, this research segment now progresses to an analysis of each of the nine social assistance activities. The reality of Evangelical action towards social assistance will also be cited through use of case examples which have been found in primary research on the 108 Evangelical agencies listed in Appendix III.

1) Medical/Health Development: This social assistance activity includes both primary and institutional health services, as well as nutrition, hygiene and family planning services, and health education. TABLE A indicates that 81 of the 108 Evangelical agencies surveyed (75% of the data set) were actively involved in some aspect of this type of social assistance, making it the most frequent occurrence of the nine activities.

The statistical fact that Medical/Health work is the most frequently occurring activity indicator among the Evangelical agencies within the data set is not surprising. Medical work and education, as ancillary arms of religious proselytization, have been the traditional social concerns of Christian missions during the past century, as seen in Chapter Two.

Some examples of this "traditional" approach are evident in the survey sample. World Witness, the board of foreign missions of the Associate Reformed Presbyterian Church, views its Nancy Fulwood Hospital in Pakistan as an "evangelistic thrust." Similarly, the World Mission Program of the Baptist General Conference is programmed almost exclusively in the direction of evangelism and church planting, but also has a minor involvement in health. The board of foreign missions of the National Association of Free Will Baptists have a parallel program of church-planting and the operation of a medical clinic in the Ivory Coast. Mexican Mission Ministries, a similar evangelistic endeavour, also operates some health clinics. Africa Inland Mission established and still runs twelve hospitals, including two major medical centres, with training units for nurses and medical aides. The mission also cooperates with the Sudan government in providing primary health care units in remote areas of Southern Sudan. The Evangelistic Faith Mission operates a small medical clinic in Honduras, although its other activities are strictly in the realm of proselytization. Free Will Baptist Foreign Missions operate a medical clinic in the Ivory Coast. Although evangelism is the top priority of the Evangelical Free Church, this agency has operated a 145 bed general hospital in Zaire for some years. Disease prevention and public health are its

newest emphases in health work. The Conservative Baptist Foreign Mission Society and the North American Baptist General Missionary Society both have health facilities. World Radio Missionary Fellowship is involved in the operation of two hospitals in Ecuador. It also operates rural caravans composed of health personnel who travel into remote areas to provide medical services. This agency also has an impressive community development program in various locations which emphasize the training of local paramedics. Over 100 of these village health promoters are being trained each year.

Some newer agencies, not following the strict traditional approach to mission proselytization, are operating primarily in the health field. The Christian Medical Society is a professional organization of physicians, dentists, medical and dental students which operates Medical Group Missions (MGM). MGM organizes "medical caravans...to demonstrate the love of Christ to needy people." Groups of 20 to 60 medical and support personnel visit Third World countries for one to three week "safaris." From their stated philosophy, MGM takes two distinct approaches to humankind's needs:

Spiritual: To demonstrate to the people we are serving the love of Christ and His personal interest in the individual. Christian witness is an integral part of all activities. MGM recognizes Man's spiritual need and seeks to bring individuals into a vital relationship with Jesus Christ....

Medical: To evaluate and treat.... Special attention is given to the correction of problems such as nutrition, anemia, parasitic infections and surgical problems.

Operation Eyesight Universal is also another specialized medical agency from the Evangelical tradition. It focusses solely on the provision of eyecare in the Third World by supporting health and medical facilities working with blind and diseased-sighted patients.

The Organization of Continuing Education for American Nurses (OCEAN) is also a specialized Evangelical agency oriented toward health education. Its chief objective is to provide nursing education workshops for nurses in the Third World. It also disseminates pertinent educational materials such as journals, texts and programmed instruction upgrading courses.

American Leprosy Mission (ALM), a Christian mission since 1906, grew out of a commitment to draw attention to the plight of leprosy sufferers and provide medical care for them. ALM states that it is "motivated by commitment to our spiritual heritage and by a respect for life that grows out of our faith, ministers to the whole person and strives to heal both body and spirit. Through this healing the love of God is expressed, and the opportunity for life and wholeness is brought to an individual." ALM provides support services to nearly 1000 hospitals and clinics in the Third World. It also recruits and trains physicians, surgeons, nurses, physical therapists, and paramedics as leprosy workers. Although ALM's primary focus is on the eradication and medical treatment of leprosy, it is also involved in a number of comprehensive rural health programs and development projects. The Jamkhed Comprehensive Rural Health project in India includes such work as road-building for accessibility, well digging for safe water, village health worker training, health education aimed at self-help in preventative medicine, and community mobilization to determine their own developmental options. ALM's Oddanchatram development project in India is a similar project providing medical care to an area where leprosy and tuberculosis are major health problems. Education and community mobilization to meet their own needs are also

the objectives in this project since most adults are illiterate, nutrition is inadequate, safe drinking water is unavailable, and sewage facilities are virtually nonexistent. Almost every person in Oddanchatram is contributing in some way to the development project.

A final example of medical/health work can be cited from the files of the Mennonite Central Committee (MCC). MCC's support of Hospital Albert Schweitzer in Haiti has included the provision of 64 health agents who provide community health services to a population of 150,000 in the Artibonite River valley. These services include health surveys through home visits, nutritional assessment, mobile vaccination clinics, prenatal counselling and referrals, tuberculosis case identification and treatment, family ~~planning~~ counselling, nutritional education, and the operation of five field dispensaries and garden projects.

2) Education: This social assistance activity includes two subsets - a) Formal Education, and b) Nonformal/Vocational Education. There is statistical evidence, shown in TABLE A, that activities in Education are the second most frequent endeavours of the nine activities examined. Seventy-nine Evangelical agencies surveyed (73.1% of the data set) are involved in Education in the Third World.

a) Formal Education: This social assistance activity indicates institutional academic classroom education programs. Sixty-four of the surveyed Evangelical agencies (59.3% of the data set) are involved in Formal Education in the Third World.

Numerous examples of Evangelical groups working in education can be cited, since education, like medical work, is an ancillary arm to religious proselytization, and has been a traditional social concern of Christian missions as shown in Chapter Two. A list of traditional missions that are involved in formal education culled from the data set in Appendix III, includes: the Primitive Methodists, Conservative Baptists, Evangelical Free Church Mission, Africa Evangelical Fellowship, Division for World Mission of the American Lutheran Church, Bible and Medical Missionary Fellowship, SIM International, Christian Aid Mission, International Missions Inc., United World Mission, et cetera.

An example of a traditional approach would be the Mustard Seed, an Evangelical organization "that meets needy persons' physical needs in order to more effectively communicate to them the knowledge of Jesus Christ," which runs a teachers' training school in Irian Jaya. Another example of a traditional approach is the Africa Inter-Mennonite Mission's large education program of primary and secondary schools in

Zaire with over 30,000 students.

Younger Evangelical NGOs have developed new approaches to formal education. The Evangelical Association for the Promotion of Education operates a technical university in the Dominican Republic. Daystar Communications of Kenya is a consultation service to churches and missions in Africa and a graduate educational institute providing formal and practical training to Third World individuals in cross-cultural communications, community development, linguistics, psychology, sociology, anthropology, church growth research, theology, education and administration.

The Mennonite Central Committee in the past has fielded hundreds of volunteer teachers under its Teachers Abroad Program (TAP). AGAPE and Navigators also administer large education personnel pools of overseas volunteers.

b) Nonformal/Vocational Education: This social assistance activity indicates non-classroom based/work-skills education programs. Fifty-nine Evangelical agencies surveyed (54.6% of the data set) are involved in Nonformal or Vocational training education in the Third World.

Like formal education, numerous examples of Evangelical involvement in nonformal/vocational education can be cited: The American Leprosy Mission organizes short term medical training courses for community-based paramedical workers. Action International Ministries provides vocational training for unemployed youth. Africa Cooperative Action Trust has been active in Southern African agronomy-training among its self-help "savings club" members. American Baptist Overseas Mission's community development centre in Zaire specializes in agricultural development through training of Zairois village youth, plus the provision of agricultural inputs and research. Along with its 150 schools, the Baptist Haiti Mission also runs apprenticeship programs to provide vocational skills to unemployed youth, both male and female. The Brethren Church Missionary Board, although primarily a church-

planting agency, is carrying on several self-help vocational programs in Andhra Pradesh, India. Sewing, typing and other courses are taught to the very poor by local persons with expertise. The service agency, Missionary Aviation Fellowship, provides training in aircraft and automotive engine maintenance as well as building construction. The Wycliffe Bible Translators utilizes literacy training among marginal peoples as a key component of their program. Christian Blind Mission provides vocational training to disabled Third World people. In Zaire, the Africa Inter-Mennonite Mission operates a woodworking program at a secondary school level and a medical training program for nurses and lab technicians.

Another example of vocational training is the Mennonite Central Committee's sponsorship of the Youth Self Employment Centre in Calcutta. The objective of this ongoing MCC program is to provide vocational training to 100 young people each year in air conditioning, refrigeration, electricity, typewriter, watch/clock, radio/TV servicing and maintenance, and bakery and tailoring. Skills and management training are provided, as well as help to graduates in securing loans to set up their businesses. An attempt is being made to promote self-employment by providing vocational training and assistance towards setting up small business units.

Another MCC sponsored nonformal education project is the Farmers' Training Centre of the Bihar Association of Voluntary Agencies in India which provides practical training in farming methods to farmers who will return to their villages and act as extension agents.

3) Agricultural Development: This social assistance activity includes such endeavours as agronomy, agrology, agrobiolgy and agro-related research, extension and production as they relate to the improvement of food production, nutrition and agro-business generation. There is statistical evidence, as seen in TABLE A, that activities in Agricultural Development rank third after Medical/Health work and Education among the activities of surveyed Evangelical agencies working in the Third World. Sixty-one Evangelical agencies surveyed (56.5% of the data set) are involved in Agricultural Development.

Africa Co-operative Action Trust (ACAT) in Southern Africa is a good illustration of an Evangelical agency working primarily in agricultural development. ACAT's agricultural strategy is based on "Savings Clubs" in which rural people at the grass roots level are encouraged to jointly save small amounts of money each week. When they have saved enough money, they are able to buy an "ACAT Package Programme" which includes enough seed and fertilizer to cultivate one-tenth of a hectare or multiple thereof. ACAT also provides extension and training programs for improved agricultural skills.

Other examples of Evangelical work in agricultural development abound. Africa Inter-Mennonite Mission operates Le Service du Développement Agricole in Zaire which has three program thrusts: 1) agronomy using experimental seed plots coupled with an ongoing program of developing bovine traction; 2) an extension program including supervision of small animal husbandry; and 3) working in the area of intermediate technology with a view to simple labour-saving devices for a rural village milieu.

World Gospel Mission operates a self-help garden project specializing in high yield grain and vegetables. Their community development project in India includes water resources development, irrigation, gardening, poultry, dairy, improved seeds, and public health care.

American Lutheran Church has agricultural projects in Cameroon,

Ethiopia, Tanzania, Papua New Guinea. Africa Inland Mission operates a water development and agricultural scheme in northern Kenya. L'Union Évangélique Baptiste d'Haiti is a small Evangelical NGO largely focussed on development. Along with its medical work this organization has implemented drinking water projects for four different communities, a 25 mile road building project, drip irrigation scheme, grain grinding mill and storage research, livestock upgrading, animal traction, and reforestation including sisal production.

OMS International, in cooperation with the Evangelical Church of Haiti and local cooperatives, implements a number of reforestation projects in the Vaudreuil area near Cap Haitien and in the Mathieu Mountain area. TEAM has operated a "Chad Christian Cooperative" which was an "agricultural evangelistic ministry" helping local farmers with grain production, equipment repair, short-term loans and oxen purchases. Another mission group, SIM International, supported the Nigerian Evangelical Churches of West Africa (ECWA) with its agro-based development program. This is largely an extension program in northern Nigeria backed up by a large ECWA run chicken hatchery and feed mill which provide day old chicks and balanced rations to farmers, as well as a citrus nursery. A farm school in the Niger Republic is also in operation. SIM International, one of the largest Protestant mission agencies, has become increasingly involved in rural development over the past decade through its churches. Education and medical work have long been its established "ministries" but its cooperants can now be found working in rehabilitation and relief from famine and war, fruit farms, tilapia fish ponds, resettlement schemes, micro dams, safe water supplies, bio gas, poultry schemes, feed improvement, agricultural

development, low-level technology, building trade skills, tailoring, and craft development. (Davis, 1980:2-3; Fuller, 1978:8-9; Fuller, 1979; SIM, 1976)

TEARFUND, the United Kingdom relief and development arm of the World Evangelical Fellowship, manages hundreds of agricultural projects. One of these, the Samburu Rural Development Centre in Northern Kenya, attempts to demonstrate and teach animal husbandry and land use. Conservation of soil, water, forests and game is also taught. Cross-breeding of superior quality cattle, sheep and goats with local livestock varieties is providing the nomadic Samburu with better herds. Pastureland management, water resource utilization and animal feeds are also taught. A desert reclamation plot demonstrates soil conservation, and trials are carried out to find varieties of trees, grasses, and vegetables best suited to this semi-desert area. To encourage variety in diet and income earning, work is being done in demonstration units on poultry raising, beekeeping, fish farming and market gardening. Extension services and the provision of agricultural inputs also aim at the improvement of Samburu farmers' productivity.

RURCON, the specialized Rural Development Consultancy for Christian Churches in Africa, acts as a catalyst bringing people experienced in rural development to Church agencies needing help in designing, operating, and evaluating development projects. Its founder, Peter G. Batchelor, was instrumental in the implementation of the Faith and Farm agricultural project during his term in service as an agricultural missionary in Nigeria. Faith and Farm was a means to teach farmers better land use, animal traction, and agricultural practices, as well as Christian spiritual principles through practical, non-classroom

instruction and apprenticeship to "master farmers." An informational pamphlet states RURCON's theological basis for development:

It is important...to show that our faith in Christ is...relevant for the farmer. The Christian wants to be healthy, and to care for his children because his body is not his own; it is bought with a price. He cares for the soil, because the earth is the Lord's and not man's.

He learns to subdue nature without exploitation, because man is told to have dominion over all living things.

The Christian sees in rural development a means of glorifying God. (Batchelor, n.d.)

A final example of Evangelical efforts for agricultural development can be seen in one of the Mennonite Central Committee's numerous agricultural projects. MCC's Bangladesh agricultural project takes a multi-disciplined approach to rural development in the Noakhali and Comilla districts. The primary emphasis of MCC's work there is the introduction of vegetables and winter crops, with a view toward long-term structural solutions. One of the greatest needs in Bangladesh is a secure food supply, especially for its rural population. The MCC agricultural program is geared towards improving the overall food production of the country, while at the same time directing efforts primarily to the small and marginal farmers to develop the kinds of technology that will give them the greatest benefit. A team of fifteen qualified volunteer expatriates provides leadership to local employees and to local extension workers who are given thorough training. Cropping systems research, yield improvement and more efficient agro-marketing are also objectives. Two unique, low cost and locally-producible inventions have come out of the appropriate technology unit - a solar dryer for food and fruit preservation, and a "rower" irrigation pump easily maintained by a peasant farmer.

After a visit to MCC's work in Bangladesh the Canadian Member of Parliament, Douglas Roche, made the comment that, "the MCC discipline and skill make it one of the most effective NGOs." (1979:128)

4) Community Development: This social assistance activity utilizes many aspects of development in helping mobilize a particular community to achieve a healthier, more secure future with better access to resources and services and to achieve some control over its environment. An integrated development approach is often taken by community animators in the fields of agricultural and vocational training, improvements of health care, hygiene and nutrition, instruction in family planning, development of clean water sources and village leadership training.

There is statistical evidence, as seen in TABLE A, that activities in Community Development rank fourth among Evangelical agencies surveyed. Fifty-eight Evangelical agencies (53.7% of the data set) are involved in Community Development in the Third World.

A good example of an Evangelical agency working in community development is the Missionary Church. The Missionary Church's main objective is church planting, but it also operates integrated community development schemes in Haiti, Sierra Leone and Ecuador. Christian Reformed World Relief has assisted the Missionary Church in its multi-programmed, agricultural-oriented community development program in Haiti which combines health services with agricultural extension encouraging the use of fertilizers, irrigation and improved strains of seed and livestock. The aims, methods, experience and results of this community development project are expressed informatively on the following grid shared in private correspondence from Sam Birkey, who is the coordinator of community development for the Missionary Church in Haiti:

<u>Aims</u>	<u>Methods</u>	<u>Experience</u>	<u>Results</u>
Improve yields	Agricultural classes Demonstration gardens Use of irrigation	Learning comes by doing it themselves and by seeing results	Less burning of residue & more soil preparation Better yields
Increase grain conservation	Community storage bins Local family units	5, 1,000 bushel bins different locations Local cement basket jars	Community pride Community coop Grain loss cut to 1%
Improve Seed stock	Seed selection	Best to improve seed they are already using	Improved yields or 2 month corn with more being planted each year
Provide potable Water	Digging wells Capping springs	We capped some They helped cap springs They can do it now	Haitian knowledge in capping springs works on request of communities
Increase use of animal power	Plow cooperatives Loaning initial capital	People individually cannot afford a plow but can cooperatively	Coops going well until price of beef went up due to export demands
Make available ag tools, fertilizers, seeds, insecticide	Supply store generally located providing a service of things not readily available	Took 6 years to develop and train a Haitian to manage and operate	100s of hoes, machetes, seeds, fertilizer sold
Improve roads	Community groups loaned tools Road grader	Difficult to motivate people to improve roads Easier to do it yourself	Frustration in trying to sell idea that is too long range in benefits
Improve education Increase literacy	Elementary school, 34 schools, 3,000 students	Effective in providing basic education	Many dropouts due to poor economy
Improve health	Rural clinics Main dispensary	Curative is overwhelming People desire curative Slow to grasp preventive	Dependence on clinics Chronic illnesses

Africa Inter-Mennonite Mission also provides a good example of an Evangelical agency working in community development. Its Service du Developpement Agricole (SEDA) in Zaire operates a "New Life for All" community development program coupled with religious proselytization. It has two objectives: 1) "eternal life in Christ for all who will accept salvation, liberation and renewal in obedience to the Lordship of Christ," and 2) "new life in Christ means new life for all people - interpersonal relationships in the community of believers, family economics, nutrition, adult education, school books for children, sanitary toilets." SEDA animateurs hold extended weekend seminars in rural villages to promote community awareness in diverse subjects of local interest. One day is given to talks on public health, one day to women's classes and one day to agricultural or small animal husbandry classes. The seminars end with a Sunday morning evangelistic rally. SEDA community animateurs, who are all Zairois, use a seminar format, audio visuals, songs, music, and discussion groups in the "New Life for All" program.

A number of other agencies' community development work has already been elucidated. Africa Cooperative Action Trust's attempt to organize community self-help groups for agricultural development has already been cited. Also mentioned earlier was American Leprosy Mission's mobilization of communities to help themselves in acquiring clean sanitation and pure drinking water. Its village health workers also provide family planning, nutrition and hygiene counsel. World Radio Missionary Fellowship coordinates an impressive integrated community development program of primary health care systems at the rural community level, coupled with education and the utilization of hundreds

of village promoters. United Action, the indigenous Evangelical community development organization in Colombia provides training in areas of skill development, better farming methods and the basics of nutrition and good health.

Like SEDA's "New Life for All" program in Zaire, Goodwill Caravans operate a "family well being" program in Costa Rica aimed at helping families within their community milieu experience the "abundant life" that Christ came to bring. These mobile community action groups are largely aimed at women and offer skill courses as well as education on health and family problems, nutrition, hygiene, literacy, adult education and community organization.

The Institute for Studies in Asian Church and Culture is basically a study centre but it also has a "Christian development action" team which is engaged in a housing program. Habitat for Humanity also inspires community action towards providing housing, water, power and sanitation within urban communities to people in need.

Lutheran Bible Translators personnel, in addition to their literacy and translation work, promote social, economic, physical and spiritual welfare of the village communities in which they live and work. So do the "cultural brokers" of the Wycliffe Bible Translators as has been shown in Chapter Two. World Team also employs "change agents" to motivate and promote community action in agriculture, health and education.

World Vision's over 300 community development projects in 44 countries help local people develop self-reliance toward a healthier, more stable future. World Vision's community development projects include agricultural and vocational training, improvements in health

care and nutrition, instruction in family planning and hygiene, development of clean water supplies and village leadership development.

Mennonite Central Committee also has hundreds of community development projects in the 47 countries to which it sends volunteers. Many of these technical volunteers work as community animateurs. For example, since 1980 Mennonite Central Committee has been working on agricultural and community development in four of the Somalian refugee camps along the Juba river. Since most of the refugees are women and children, an important part of the overall community development program is carried out by two MCC workers who are teaching primary health education and skills in home economics, nutrition, income-generation, and organization to women in the camps. In addition, seven MCC agriculturalists are working in the areas of irrigation engineering, agronomy, horticulture and mechanics.

5) Relief/Material Aid: This social assistance activity involves the provision of food and other supplies to areas of desperate need in the Third World. There is statistical evidence, as shown in TABLE A, that activities in Relief/Material Aid rank fifth amongst Evangelical agencies surveyed. Fifty-two Evangelical agencies studied (48.1% of the data set) are involved in relief and material aid.

Many of the traditional mission agencies become involved in Relief and Material Aid in their geographic spheres of work largely because of a local drought or famine. A list of these mission agencies would include: Africa Inland Mission, Christian Aid Mission, OMF, OMS International, SIM International, TEAM, World Gospel Mission, World Missionary Fellowship. Other groups involved in fund raising for material aid are: Back to the Bible Broadcast, Far East Broadcasting, and World Opportunities Unlimited.

A list of Church denominational groups that have become involved in relief work would include: Assemblies of God, Christian and Missionary Alliance, Canadian Baptist Overseas Mission Board,

Conservative Baptist, Rosedale Mennonite, Salvation Army, Seventh Day Adventist, and the Southern Baptists.

There are numerous Evangelical agencies that specialize in material aid and food relief. Some of these are: Christian Reformed World Relief Commission, Emmanuel Relief International, Food For The Hungry, International Christian Aid, Mennonite Central Committee, Canadian Lutheran World Relief, Philippine Relief and Development, World Concern, World Relief, World Vision and Tearfund. The Billy Graham Evangelistic Association has a World Emergency Fund which channels close to one million dollars a year in donated funds for food, shelter and medical assistance.

Specific examples of food and material aid relief can be found in the Mennonite Central Committee's activity files. In 1981 MCC shipped a total of 27,891,183 pounds of material aid to areas of need. In the fall of 1981, MCC purchased and shipped 150 metric tonnes of vegetable oil, 90 metric tonnes of fortified skim milk powder, and 55 metric tonnes of beans to Somalia for use in 25 refugee camps. It was estimated that 400,000 refugees benefited from this food aid shipment by receiving a ten day ration. MCC's material aid program sends a variety of food and other material commodities to areas of acute need. One such shipment consisted of school supplies to Kampuchea to be used by 78,000 school children in Svay Rieng province, whose educational system had been obliterated by Pol Pot's regime. Another of MCC's school kit projects is located in Bangladesh where MCC is attempting to assemble and distribute 30,000 school kits to enable students from poor families to attend school. These kits are being produced in Bangladesh, providing employment opportunities as well as aid to the

students. Each school kit contains local textbooks, six exercise books, one eraser, one ruler, and four pencils.

One unique and highly regarded program of the Mennonite Central Committee is its pilot FOOD BANK division. In the first five years of its operation it has collected from Canadian farmers and shipped close to 25,000 metric tonnes (900,000 bushels) of grain for emergency relief or food-for-work development programs. The success of the FOOD BANK during its experimental stage has provided the rationale to enlarge its capabilities by the formation of an inter-church "Canada Grain Bank." This collection and distribution agency, modelled after the FOOD BANK, would be composed and controlled by a variety of Canadian Church denominational groups such as Baptist, Lutheran, United, Salvation Army, Christian Reformed, in addition to Mennonites.

6) Child Welfare: This social assistance activity helps meet some basic needs of Third World children through the provision of health, education, housing and food amenities. There is statistical evidence, as seen in TABLE A, that Child Welfare activities rank sixth among the surveyed Evangelical agencies working in the Third World. Forty-one Evangelical agencies (37.9% of the data set) are involved in Child Welfare.

Most Evangelical agencies involved in child welfare work through "foster child" or "child sponsorship" fund-raising programs. Others run orphanages, primary schools, or mother/child medical clinics.

Perhaps most renowned for its child sponsorship program is the Evangelical agency World Vision. It administers a child welfare program of over 270,000 children in 15 countries. Free Methodist General Missionary Board, International Christian Aid, and World Team

run straight child welfare through sponsorship programs.

Compassion operates a child sponsorship program with meal sponsorship and education sponsorship components. United World Mission offers sponsorship of blind children. World Concern administers a program which will enable a North American to sponsor on a monthly basis, a daily hot meal for 25 children. International Child Care runs a child medical sponsorship program aimed at tuberculosis prevention along with its child health and welfare programs. Friends for Mission has a child sponsorship as well as a teacher sponsorship program. It also sponsors university training for selected Haitian students. Mennonite Central Committee administers a small educational sponsorship program for Third World children and young adults in which all students in a school are sponsored.

Various Evangelical child shelter agencies also exist. Christian Aid Mission, Mustard Seed, and Home of Onesiphorus run orphanages for needy or handicapped children. Action International has camps for "underprivileged" urban youth and offers vocational training.

7) Refugee Assistance: This social assistance activity involves the physical support of displaced people and refugees who are victims of man-made or natural disasters. There is statistical evidence, as seen in TABLE A, that Refugee Assistance ranks seventh among Evangelical agencies surveyed who are working in the Third World. Thirty-four Evangelical agencies (31.5% of the data set) are involved in Refugee Assistance.

Most Evangelical agencies involved in assisting refugees , such as World Vision, World Concern and World Relief, provide medical and support personnel in refugee camps, as well as food and other material aid.

The Christian and Missionary Alliance operates CAMA Services in camps in Thailand assisting Laotian, Hmong, Kampuchean, and Vietnamese refugees. It provides relief assistance plus infrastructural development and orientation programs for third country placement. Compassion also works in refugee camps along the Thai-Kampuchean border. CEDEN works with El Salvadoran refugees in Honduras. International Christian Aid has its work wherever refugees are to be found around Marxist countries.

Mennonite Central Committee has a long history of refugee assistance. Most noticeable was its administration of a large South East Asian refugee sponsorship program in which it mobilized Mennonite families and congregations to sponsor the immigration of refugee families to North America. MCC works under the principle of getting refugees out of camps and resettled, either back in their homelands or in another country. It works with refugees in Central America, South East Asia and Africa. Examples of MCC's refugee work, Gedo Community Development and Somalia Refugee Assistance, were cited earlier in this chapter.

8) Commerce/Business Development: This social assistance activity involves economic development, which includes business creation, marketing development and administration-training. There is statistical evidence, as seen in TABLE A, that Commerce and Business Development activity ranks eighth among the activities of the 108 Evangelical agencies surveyed. Twenty-eight Evangelical agencies (25.9% of the data set) are involved in Commerce or Business Development.

Mennonite Economic Development Associates (MEDA) is a prime example of an Evangelical agency working towards commercial and business development in Third World communities. MEDA makes resources available to small entrepreneurs who don't have the financial capital needed to start up. MEDA also promotes the development of institutional credit and related services for those without current access to them. It

provides management and technical training to entrepreneurs, and invests in economic development projects. MEDA has been involved in the development of a number of projects such as a credit cooperative in India, a feed mill in Zaire, and a land clearing operation in Bolivia.

Another good example of Evangelical efforts towards economic development is the Institute for International Development, Inc. (IID). Its objective is to promote free enterprise in the Third World as a means to gain local economic self-reliance. IID stimulates small business and agribusiness development through facilities, loans and other input such as managerial training. IID has on occasion made a direct capital investment in a local project, but it generally links North American business investors with Third World entrepreneurs and helps them set up a business partnership. This is done with the understanding that the "investor" will train his or her Third World counterpart to take over the ownership and manage the business operation within an established time frame. IID's counterpart agency, Christian Indigenous Development Overseas (CIDO), is also a small business facilitator providing loans, expertise and other business input in an attempt to build up the free enterprise system in the Third World.

Africa Cooperative Action Trust, described earlier, promotes "savings clubs" and cooperatives. Daystar Communications provides graduate-level education in East Africa in business management. EFICOR of India provides vocational training and supports small business and industry development. Friends for Mission provides small business grants to Haitians. RURCON offers an agribusiness consultancy service and training program. Unevangelized Fields Mission provides small

business management training, carpentry, tailoring, and fruit-growing business development in Irian Jaya. Overseas Missionary Fellowship, HEED, and American Leprosy Mission all help leprosy patients start and run small businesses for self sufficiency. The Navigators and AGAPE provide teaching personnel in Third World technical and college educational institutes for business management and economics training.

An older mission group, Africa Inland Mission, was very instrumental in the development of a fishing industry in the Turkana district of Kenya which is a semi arid area never very far away from drought and famine. AIM cooperants organized the Turkana fishermen, with government assistance, into a cooperative society responsible for processing and marketing the fish they caught. They also provided capital items such as boats and fishing nets to the 300 member cooperative. (Watts, 1969:121-122)

The Evangelical Association for the Promotion of Education markets Third World artisan products in North America and is also supporting the development of a cannery in Maradi, Niger, to help local farmers market their produce. Many other agencies are involved in the marketing of Third World crafts and products: Mennonite Central Committee's SELFHELP Crafts, Tearfund, Jubilee Crafts, Mountain Maid Haiti, Traidcraft, and ASLAN Crafts.

Mennonite Central Committee's sponsorship of the Calcutta Youth Self Employment Centre (CYSEC), which was previously mentioned in the Education section, is another good example of business creation and development. The objective of CYSEC is to promote programs of self-employment among urban and rural youth by providing vocational training and assistance towards setting up small business units. CYSEC attempts

to contribute to the attainment of a level of economic self-reliance among urban and rural youth which will provide them with at least a minimum acceptable standard of living with regards to food, shelter, clothing, education, health and family. CYSEC also encourages and assists local organizations working in job creation.

9) Social Justice: This social assistance activity's primary objective is to arrive at a more "just" society, and involves attempting certain structural changes within societal fabric at the local and global level.

There is statistical evidence, as seen in TABLE A, that Social Justice ranks last among the activities of the Evangelical agencies surveyed. Sixteen Evangelical agencies surveyed (14.8% of the data set) are involved in Social Justice related activities in the Third World.

The Jubilee Fund offers the best example of an Evangelical group concerned and active in justice-related issues. It is an advocate for certain structural changes in society, as well as economic development, spiritual growth, church planting and community building. Jubilee Fund is a funding agency and is not directly involved in project implementation. It has channeled monetary support to the following:

- Hong Kong Industrial Mission calls workers to become Christians and to fight being exploited by industry as well. Their tracts inform Hong Kong's workers of their legal rights.
- Discipleship Workshops promote development education and justice issues, calling American Christians "to repentance for exploiting the Third World."

- Protestant Church in Bali. When people become Christians they lose many of their rights, such as the right to pass their land on to their children, and they face severe economic discrimination. A revolving fund to purchase carts from which they can sell food on the streets has been established.
- Liberty to the Captives advocates human rights in all parts of the world and educates Evangelicals on these issues.
- Coalition for a New Foreign and Military Policy. Jubilee Fund is supporting a person to "acquaint people, especially Evangelicals, with ways to work for Justice in U.S. foreign policy."

Another example of an Evangelical agency concerned with social justice is the Philippine Council of Evangelical Churches which, through its Relief and Development Service, has worked on minority rights disputes. Overseas Missionary Fellowship (OMF) also works with tribal marginal people in the Philippines who are threatened with the loss of their lands. OMF support includes the provision of legal services.

The Shaftesbury Project is a social and development education group which studies and promotes Evangelical involvement within society, and which also promotes a biblical understanding of social and political action.

RURCON's primary involvement is rural development, but it also advocates sensitivity to social and justice-related issues within the local context. Mennonite Central Committee takes a similar approach. In Canada it is involved with promoting native rights in such areas as land claims and other advocacy work.

OBSERVATIONS

Numerous observations can be made from research on the data set of 108 Evangelical NGOs working in development and social assistance. These are enumerated concisely below:

1) Evangelical efforts in the field of socio-economic development and human welfare are quantitatively numerous as well as qualitatively diverse in scope, methodology and objectives.

2) Medical and education work have been and continue to be traditional venues for Evangelical social assistance. Relief, rehabilitation and welfare work have become dominant in Evangelical activities in the last three decades, but there is a perceptible movement in the last few years to a more development-oriented approach.

3) Social concern/action, after nearly a century of neglect in the Evangelical pews of Christendom, has been "born again" to become a distinguishing characteristic in Evangelical witness among certain elements of Evangelicalism.

4) Much Evangelical social assistance is done with the expectation that conversion will follow among the recipients of such aid. Few Evangelical agencies see their development or relief work solely as expressions of Christian love and compassion or service.

5) Proselytization and church planting remain the primary activities of most Evangelical mission agencies, although social assistance has always been a tertiary activity. Two facts emerge regarding Evangelical agencies involved in development, as observed several years ago by Peters:

1. On the one hand, the Evangelical missions are limiting themselves mostly to evangelism, church planting and nurture, Christian education and medical ministries. Welfare institutions such as leprosaria, orphanages, homes for widows and elderly people have been established.

2. Comparatively little has been done along the lines of agriculture, industrial training and general development or community services. Relief and emergency ministries have been freely and liberally rendered. They are most often channelled through the mission and national churches. (1979:23)

The "comparatively little" done should be seen in relation to total Evangelical activities in the Third World. Also, many hundreds of Evangelical missions remain apathetic to social action. Peters offers one reasoning behind this "seeming passivity."

The conservative bodies seemingly have preferred to minister in the realm of development through separate agencies. These are operating organizationally independent of the mission societies. (1979:23)

6) Development programming by most Evangelical NGOs is done as a result of "felt need" within their areas of operation. For instance, literacy training must be given before illiterate peasants can read the Bible and other theological materials in Bible schools. Their poor health due to local conditions might cause absences from the classroom. This motivates the mission agency to bring in health care personnel or train local health workers to alleviate the problem. Improved agricultural practices can provide better local nutrition as well as an enlarged church treasury from its adherents. Community development improves congregational well-being and entices converts. A famine or flood might disrupt community life and the agency's agenda. Rehabilitation assistance is then brought in to bring things "back to normal." In this way, evangelical development programming is done by a particular agency's perception of "felt need" within the environs of its

work place. This is not entirely negative. Church and mission agencies are often at the "grass roots" of Third World societies and therefore have a great deal of accurate information regarding conditions of need. Also, as expatriate agencies increasingly "nationalize" their staff within Third World countries their perception of "felt need" and resultant programming becomes more accurate and more in line with local perceptions.

7) Evangelical agencies have a propensity to work in a "vacuum" with little cooperation or interchange of ideas and methodologies. Some are fiercely independent and sequestered. Often they compete for the same North American constituency resources.

8) Evangelical NGO workers, often "volunteers," appear to be useful agents for change at the grass roots end due to their willingness to give up the comfortable life style and the security of the North to totally dedicate and relate themselves to the poverty of Third World societies.

9) There is a growing number of Evangelical agencies focussing on development as a legitimate activity for their involvement.

10) A descriptive typology of Evangelical development NGOs can be made:

- Fundraising agencies with little or no direct administration of, or workers in, development projects --such as Compassion, World Concern, and Jubilee Fund.
- Implementor agencies actively involved in development projects with personnel and resources, such as Mennonite Central Committee and United Action.

- Mission agencies primarily involved in evangelism and church planting with secondary interests in development, such as SIM International, Africa Inland Mission, and Bible and Medical Missionary Fellowship.
- Consultancy agencies offering evaluative, research and project development services to other agencies, such as RURCON.
- Consortiums of interest groups or agencies with a development focus such as the Association of Evangelical Relief and Development Organizations or World Evangelical Fellowship's Consultation '83 of numerous Evangelical development organizations.
- Development Education agencies alerting Evangelicals of the affluent North to the global need and responsibility, such as the Shaftesbury Project in the United Kingdom.
- Indigenous agencies working in development in their own areas. There is a growing number of Third World Evangelical Church groups active in development such as MENCOLDES in Colombia, Evangelical Churches of West Africa, and EFICOR of India.
- Single Purpose agencies, such as Habitat for Humanity, who implement programs only in a limited sector.

11) Evangelical agencies tend to be politically "conservative" and "right wing." International Christian Aid's vociferous anti-communism probably marks the extreme of this political reactionism. On the other side of the spectrum, but clearly in the minority, is Jubilee Fund, an advocate of social justice and equity.

12) There is a current debate within Evangelicalism over "social concern" versus "social action." This roughly translates to work in "relief, rehabilitation and welfare" versus work in "development and social justice."

13) Evangelicals, largely because of their spiritual ethos related to personal salvation, endeavour to make their development activities "person-centered." Their aim is to contribute to the development of a person. Their strategy, in the words of Sam Birkey of the Missionary Church, is that "changed people will change their environment, but a change in the environment alone will not change people." (1978:4)

14) Evangelical development agencies often do their work in partnership with an established local church group. Based at the grass roots level this provides an efficient network infrastructure for organization and implementation of development work. The local church, as an institution of human development, often acts as an agent of change within its society.

CONCLUDING SUMMARY

This chapter has provided a broad look at Evangelical efforts in development and other social assistance activities through the use of case examples and statistical analyses. Concluding observations have also been made concerning the development work conducted by Evangelical NGOs. Thus Chapter Five completes the first purpose of this thesis, that of coming to a better understanding of who the Evangelical NGOs are, what they do in terms of social assistance, and why they do it.

Evidence has been given that some Evangelical agencies are involved in activities which have development impact.

The following chapter will conclude this research work with an analysis of the social assistance values, structural basis, religious motivations and involvements of Evangelical NGOs in order to assess their compatibility with various development models and approaches.

CHAPTER SIX

CONCLUDING SUMMARY:

THE VIABILITY OF EVANGELICAL-ADMINISTERED DEVELOPMENT

This concluding chapter will bring to fulfilment the last purpose of this thesis: that of appraising "the compatibility of Evangelical NGO involvement in the development process."

The structure of this sixth chapter will be as follows. First, a compendium of arguments will present a unified picture of the research as developed in the previous chapters. Second, a conclusion will be reached regarding the viability of Evangelical administered development in the light of its compatibility with various development models and approaches. The third section will present a number of recommendations regarding Evangelical involvement in the development process.

SUMMARY OF ARGUMENTS

This section will pull together all the threads of critical appraisal in this thesis, presenting a brief synopsis of the research and argumentation set forth in the preceding chapters.

The purpose of this paper has been threefold: 1) to come to a better understanding of who the Evangelicals and their NGOs are, what they do in terms of social assistance, and why they do it; 2) to determine the viability of utilizing religious NGOs in socio-economic development; and, 3) to appraise the compatibility of Evangelical NGO involvement in the development process.

The focal point of this investigation has been the perceived renewal of social action involvement of certain elements within Evangelicalism amid the context of growing Evangelical conservatism.

Within the parameters of this research paper, development was seen as a process of improving human living standards and human welfare, especially of the poorest elements of human society.

How do Evangelical NGOs, and Evangelicalism in general, contribute to this process of improving human living standards and human welfare? This was the basic question of this thesis. In the first chapter Evangelicalism was seen as largely a religiously, socially and politically conservative group distinguished from other Christian groups by a sometimes amorphous theology of proselytization focussing on a personal faith in Jesus Christ as God and Saviour of humankind and believing the biblical scriptures to be divinely inspired. John Howard Yoder points out the crucial issues which this thesis grappled with regarding Evangelicals' contributing to the development process:

Biblically-fundamental Evangelical involvement in socio-economic development has not only caused a certain degree of controversy from within and without its ranks but it also raised numerous ethical, and theological problems in its attempt to wed proselytism and socio-economic development activity. (1979:72)

Evangelical Christianity has been characterized as psychologically conservative because it is imbedded in an established order. Yoder suggests that the North American Evangelicals have an investment to protect - their own religious freedom based on patriotism, nationalism and the economic free enterprise system. Evangelicalism's members associate the authority of the Bible with their particular ethos, and defend or rationalize their actions and way of life by their interpretation of various biblical segments from scripture. They tend to be opposed to changes in the intellectual mood. They tend to be resistant to change of the established North American culture. (1979:72) Can they have anything to offer socio-economic development?

As George Gallup has revealed, Evangelicals are becoming powerful

decision-makers within North American society and are having a greater influence than ever in issues of public policy. Their ascendancy to power provides the poignancy to the question stated earlier, "How do Evangelical NGOs, and Evangelicals in general, contribute to the process of improving human living standards and human welfare?"

In order to come to a better understanding of who the Evangelical NGOs are, as well as to set the stage for further critical appraisal, Chapter Two looked at Evangelical agencies in the context of NGOs associated with the Christian religion. The second chapter not only searched for who the Christian NGOs are, what they do in terms of socio-economic development and why they involved themselves, but also briefly researched the history of Christian Church activities in the development process.

The Christian Church has throughout its history employed social and economic betterment as a vehicle for both its proselytization and philanthropy. This historical review revealed that the concept of human, social and physical development has been part of the Christian tradition, although sometimes subverted by colonial imperialism "to make an open path for commerce..." as the renowned missionary David Livingstone boasted. (Neill, 1971:315) However, many examples were found of the Christian Church stimulating progress in socio-economic development.

The historical review also concentrated on the retrogression of Evangelicalism's involvement in social concern in the past century. The Evangelical movement historically has had strong roots in social reform and social action; perhaps most noted for its involvement in the

abolition of the European and North American slave trade. But it has become apparent that Evangelicalism has lost much of this "social savour" due to doctrinal illiberality as well as ecclesiastical politics.

Evangelicalism has largely incarcerated itself into the classical conservative missiological perspective of the spiritual/secular dichotomy, whereas liberal ecumenical missiology views both in a holistic perspective. Over the past century there has evolved a polarization over this issue which has resulted in liberalism going one way and Evangelicalism the other way - both reading the same Bible, albeit concentrating on different scriptural texts. These doctrinal bases have influenced an unhealthy dichotomy of the Christian Church's missiological action with Evangelicalism focussing on spiritual issues of salvation and liberalism concentrating on a humanizing salvation.

There are exceptions, however. Within Evangelicalism there have notably been the Mennonites, Christian Reformed Church and the Salvation Army which have retained the early social conscience, social action and witness of Evangelicalism. On the whole, however, Evangelicalism has been ponderously slow in making any moves back toward accepting development as an intrinsic element of its churches' witness, though a few elements are rapidly moving back to social action as part of Christian life.

In this writer's opinion the opiate of the status quo conservatism among North American Evangelicals is hindering them from preaching and living the whole gospel, found in their Bibles.

Chapter Two went on from the historical background to portray who the Christian NGOs are. It was quickly determined that there exists a vast spectrum of differences among Christian NGOs, not only of religious

doctrine, but also of an ideology of development. It was recognized that to look at one of these Christian NGOs, whether liberal or Evangelical, and assume that it is representative of all Christian NGOs, would be naive.

Examples were given of various types of Christian NGOs to display their diverse characters: Mother Teresa of Calcutta, Wycliffe Bible Translators, and the World Council of Churches. It became apparent that there is no general unity of purpose, methodology or cohesive spirit amongst the whole of Christian NGOs.

Next, Chapter Two turned attention to the question, "Why do Christian NGOs get involved in Third World development?" In an attempt to understand what was the motivating rationale of Christian NGOs involving themselves in the processes of development the "hidden agendas" of Christian agencies were explored in three realms:

1) religious imperialism; 2) political imperialism; and 3) the humanitarian "justice versus charity" syndrome.

In the first "hidden agenda," that of religious imperialism, it was pointed out that Christian NGOs have been mistrusted by development practitioners for entering into development projects with the specific ulterior motive of enticing spiritual converts. It is difficult to find any Christian NGO that does not function for the purpose of conversion, or at least the purpose of propagating some sort of gospel.

The second "hidden agenda," that of political imperialism was viewed in two themes: 1) secular power plays, and b) ecclesiastical power plays. In the first theme, motivational analysis focussed on the various relationships Christian NGOs have had with secular political imperialism. Certainly the Christian Church has been criticized for

its support of the status quo of the North, and of Western cultural, social, and political values. Conversely, the Christian Church has also been criticized in some circles for its radicalness, its outcry against the North's status quo mentality and materialism, and its support for political liberation. The Church has taken many sides, in terms of secular politics, in the name of development.

Secondly, when looking at ecclesiastical power-making through development activity, one realizes that the Christian Church has often been accused of having political intentions for its own aggrandizement. The history of the Roman Catholic Church was cited in this regard. At one time in history, six to seven centuries ago, the Church in its Roman Catholic form held great power politically, socially, economically, and ideologically in its sphere of influence. Since that time, largely beginning with Luther's reformation, the Church suffered increasing fractions, which has resulted in this era's disunited plethora of Christian churches, denominations, sects, and groupings. Today however, with the movement towards Church solidarity through the ecumenical alliance movement of the World Council of Churches, there have been renewed fears (and hopes) that the Christian Church could again claim political jurisdiction over Third World societies, the West, and perhaps the world. Another ecclesiastical, political "power play" is the "new right" evangelical grouping in North America. As Gallup claims, Evangelicalism is becoming more "upscale" (CT, 1979c:10-13) with policy leaders in government such as President Reagan. The Moral Majority is no longer just a lobbying force. In terms of ecclesiastical power-making being a motivational factor for Christian NGOs, one can perceive this in two ways, both political. First, there are those Christian NGOs

which use aid funds, grants and other monetary assistance designated for international assistance simply to build their institutional empires. Second, there are those Christian NGOs which use socio-economic development to strengthen the power base of their Third World constituent churches.

The last "hidden agenda" explored in Chapter Two, that of the humanitarian "justice versus charity" syndrome, is not "hidden" so much in the sense of being covert but in the sense of being amorphous. It is, however, probably the greatest motivating factor pushing the Christian Church into the Third World development process. On the one side is the Christian "life style" of alms-giving to the poor, tithing of wealth, and charitable action. On the other side, but not necessarily opposed, is the concept of "Christian justice" which speaks to inequities, injustices, oppression, poverty, hardship and suffering by offering hope and liberation through Christian compassion in the form of assistance and intervention of various types. Christian love for humankind, as so eloquently voiced in Biblical scriptures, thus provides one of the greatest motivations for the Christian Church to enter into the development process.

Chapter Two concluded with a number of examples of non-Evangelical Christian NGOs involved in an integrated approach to development. It was determined that the difference between secular development and Christian NGO development has largely been the former's infatuation with economic development and the latter's concern for human development. It was also determined that much is being done by Christian NGOs in the development process.

Chapter Three moved on to establish the second purpose of this thesis, that of perceiving the theoretical viability and problems associated with Christian NGOs involving themselves in socio-economic development. This evaluation analyzed Christian NGOs within a compendium of various theoretical models and strategies of development that have been proposed over the past three development decades.

The review of the historical progression of development theory began with the economic growth/modernization paradigms of the early 1950's, their subsequent failure, and the later disenchantment of the 1960's which resulted in the influence of "dependence theory," and the "new moral order" on the future of development-thinking. Religion was seen as a causative factor in stimulating development, in that some religious values motivate for socio-economic betterment.

Dependency theory helped focus the attention of some churches on social justice and structural change. Thus the debate on economic and social development was thrust into the arena of ethical values. Chapter Three also explored the concept of a "new moral order" as expressed in the writings of Denis Goulet. This new ethical approach to development placed value on a better life for all, greater equity in the distribution of wealth, and the need for partnership between developed and underdeveloped nations, classes and societies. The basic question on the need for development was seen as not economic, political or technological, but moral.

The final section of the third chapter put the Christian NGOs into the context of some of the more recent approaches to development, such as "development from above," "planned development," "development from below," and, the "basic human needs" approach. Church agencies were

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perceived to be effective agents for development and could be used by governments in planned development to reach the grass roots recipients or to fill in gaps that the development planners could not administer due to a lack of resources and infrastructure. Areas of involvement for Christian NGOs that were explored included such fields as education, health, agriculture, commerce and vocational training.

The low administrative expense and the rendering of as much assistance as possible to those in real need are the benefits of using local churches in development projects. It was also seen that the close contact Christian NGOs generally have with rural Third World peoples make them well placed to act as a linkage or channel between these recipients of development and such elements as government services, bureaucracies, aid agencies, and resources from the North. Chapter Three concluded that religion can not only legitimate, but also motivate and initiate socio-economic change within Third World societies.

The fourth chapter evaluated the motives prompting Evangelical action or apathy in socio-economic development, thereby fulfilling the first purpose of this thesis - coming to a better understanding of who the Evangelicals ^{and their NGOs} are...and why they get involved in development. The crucial attitudes and motivations Evangelicals hold regarding social concern and global development were studied through historical, theological, and sociological analyses. This was accomplished first through a brief history of Evangelical social thought, and second through an exegesis of biblical texts which provide a basis for Christian social concern and stewardship of Creation.

In looking at the history of Evangelical social thought, Chapter Four determined that the early Evangelicalism of the 19th century will be remembered more for its vigorous social action than for its theology. This has been reversed in the 20th century, especially following the World Wars, when Evangelicalism has come to be thoroughly identified with mainstream values of wealth and power in which personal piety supports a comfortable status quo.

During the past century, while the secular world was rejecting the authority of the Bible, conservative, "fundamentalist" elements of Evangelicalism were basically doing the same thing - only in a subconsciously perverted way. In tacitly rejecting the "whole gospel" recorded throughout Christian scriptures, these reactionary Evangelicals reduced it to a "simple gospel" of individualistic spiritual salvation which they could obtain in a heavenly reality, almost totally divorcing themselves from responsibility to the physical reality around about them.

Social apathy on the part of North American Evangelicalism was then either the result or the cause of its Biblical reductionism. Belief became separated from action, just as the soul had become separated from the body in conservative Evangelical minds. The spiritual salvation syndrome hindered them from seeing the social needs of the people around them. To preach a spiritual salvation with a neglect for physical, social and emotional restoration can, and did, lead to temporal inaction for conservative Evangelicals when they preached a personal salvation by faith in Christ alone, almost totally disregarding the social implications of their faith. In fact, it seems the social lethargy among many Evangelicals was encouraged to the point of becoming

a spiritual virtue. Whereas the gospel of biblical fundamentalism was once a world-changing message, it has slowly become a world-resisting message because it divorced individual salvation from a community responsibility. (Yoder, 1978).

However, since the 1950's, there has been a growing trend of some leading elements within Evangelicalism to return to a full biblical fundamentalism that has a social conscience. This new Evangelical reformation takes a renewed interest in social issues by placing the gospel in the context of the world about them. This less vocal, but keenly social-minded branch of Evangelicalism is beginning to send healthy shoots from the same biblical roots as Conservative Evangelicalism. These radical Evangelicals believe that it is unscriptural to dichotomize body and soul and dichotomize the mission of the Church and social responsibility.

The fourth chapter also made an exegetical study of biblical texts which provide a basis for Christian social concern and stewardship of Creation. The teaching of the Bible is an important part of this examination because the authority of these scriptures is central to the Evangelicals and therefore considerable caution is exercised by them to ensure that their actions are commensurate with biblical instructions. Because of their insistence on patterning their lives on scriptural precedence, a simple search through the Bible revealed how Evangelicals should then live and act when faced with human suffering, poverty and the need for socio-economic development.

After a review of such scriptural themes as Christian love, stewardship of Creation, shalom, service to God, and even the life example of Jesus Christ it was concluded in the fourth chapter that the

conservative majority of Evangelicalism tend to read an edited version of the same texts, or take a blinkered approach to the interpretation of these texts. Their individual pietism based on a future salvation makes them citizens of another world exiled on Earth. It was also concluded from the scriptural exegesis that a number of Christian ideals can be isolated that parallel such secular ideals as social justice, action towards alleviating poverty, and socio-economic development. In the opinion of this writer it would seem, given the importance of the Bible to Evangelicals, that the greatest motivation for socio-economic development is found in their hands, but unfortunately, generally not in their minds.

Chapter Five completed the first purpose of this thesis, that of coming to a better understanding of what the Evangelical NGOs do in terms of social assistance. In the fifth chapter 108 Evangelical agencies were evaluated as to their actual activities in development and social assistance. Brief case examples were described in order to exemplify Evangelical work in the development process.

From this statistical and evaluative analysis in Chapter Five, ^{and preceding chapters} the following concluding observations were made:

- 1) Evangelical efforts in the field of socio-economic development and human welfare are numerous, and qualitatively diverse in scope, methodology and objectives.

- 2) Medical and education work have been and continue to be, traditional venues for Evangelical social assistance. Relief, rehabilitation and welfare work have become dominant in Evangelical social activities in the last three decades, but there is a perceptible movement in the

last few years to a more development-oriented approach.

3) Social concern/action, after nearly a century of neglect in the Evangelical pews of Christendom, has recently been "born again" to become a distinguishing characteristic in Evangelical witness among liberal elements of Evangelicalism.

4) Much Evangelical social assistance is done with the expectation that conversion will follow among the recipients of such aid. Few Evangelical agencies see their development or relief work solely as expressions of Christian love and compassion or service.

5) Proselytization and Church planting remain the primary activities of most Evangelical mission agencies, although social assistance has often been a tertiary activity.

6) Development programming by most Evangelical NGOs is done as a result of "felt need" within their areas of operation.

7) Evangelical agencies have a propensity to work in a "vacuum" with little cooperation or interchange of ideas and methodologies. Some are fiercely independent and sequestered. Often they compete for the same North American constituency resources.

8) Evangelical NGO workers, often "volunteers," appear to be useful agents for change at the grass roots level due to their willingness to give up the comfortable life style and the security of the North to totally dedicate and relate themselves to the poverty of Third World societies.

9) There is a growing number of Evangelical agencies focussing on development as a legitimate activity for their involvement.

10) A descriptive typology of Evangelical development agencies was made differentiating between fundraising agencies, implementor agencies,

mission agencies, consultancy agencies, consortiums of interest groups or agencies, development education agencies, indigenous agencies and single purpose agencies.

11) Evangelical agencies tend to be politically "conservative" and "right wing."

12) There is a current debate within Evangelicalism over "social concern" versus "social action."

13) Evangelicals, largely because of their spiritual ethos related to personal salvation, endeavour to make their development activities "person-centered." Their strategy is that, "changed people will change their environment, but a change in the environment alone will not [necessarily] change people." (Birkey, 1978:4)

14) Evangelical development agencies often do their work in partnership with an established local church group. Based at the grass roots level this provides an efficient network infrastructure for organization and implementation of development work. The local church, as an institution of human development, often acts as an agent of change within its society.

Chapter Five provided a broad look at Evangelical efforts in the development process. This set the stage for this last chapter's conclusion regarding the viability of Evangelical-administered development.

CONCLUSION

For the purposes of this thesis the term "development" was defined as "a process of improving human living standards and human welfare, especially of the poorest elements of human society."

On the basis of this definition and on the foundation of argumentation established here-to-fore, it is this writer's conclusion that Evangelical NGOs can be viable change agents within Third World societies and can be compatible with various development models and approaches. The preceding investigation has given evidence that Evangelical NGOs are not only capable of involvement but also that some Evangelical NGOs seem to be effectively involved in the development process. Given the perceived renewal of social action involvement of certain elements within Evangelicalism this thesis has determined that there is great potential for Evangelical involvement in Third World development. It is understood, however, that Evangelicalism is presently in a state of flux with two distinct movements growing internally which have opposing values - one conservative stream advocating a reactionary position of a unidimensional spiritualized and individualized gospel, and, a radical stream which advocates a whole gospel of both spiritual and physical liberation. It remains to be seen what the outcome of these divergent movements within Evangelicalism will be.

Five arguments in support of the above conclusion which point to the viability of involving Evangelical NGOs in the development process, emerge from the research: 1) evidence of actual involvement; 2) evidence from an analysis of development theory; 3) evidence of institutional viability; 4) evidence from an analysis of religious values; and 5) evidence from an analysis of biblical and historical motivational elements.

1) Actual involvement: An analysis of Evangelical NGO involvement in the development process demonstrates that some Evangelical agencies are integrally involved in activities which have development impact. Chapter Five has revealed that of the 108 Evangelical NGOs researched many appear to be working effectively in furthering the process of improving human living standards and human welfare, especially of the poorest elements of human society.

Chapter Five observed that Evangelical efforts in the field of socio-economic development and human welfare are quantitatively numerous as well as qualitatively diverse in scope, methodology and objectives. Medical and education work have been and continue to be traditional venues for Evangelical social assistance. Relief, rehabilitation and welfare work have become dominant in Evangelical activities in the last three decades, but there is a perceptible movement in the last few years to a more development-oriented approach.

7) Development theory framework: An analysis of development theory in Chapter Three also points to the compatibility between Evangelical NGO involvement in the development process, and various models and approaches to development. This evaluation in Chapter Three analyzed Christian NGOs within a compendium of various theoretical models and strategies of development that have been presented over the past three development decades. A conclusion was reached that Christian agencies, including Evangelical NGOs, could be effective agents of change due to their abilities and context, and, due to the fact that religion was seen to be a causative factor in stimulating development. Both these qualitative elements will be elucidated in subsequent arguments.

Chapter Three indicated that Church agencies are viable agents for development and could be utilized effectively in the development process in such sectors as education, health, agriculture, commerce, and the provision of "basic human needs." Evangelical groups have a respectable history of recognizing that if the quality of life is to be upgraded, then disadvantaged people must have access to such basic services as health facilities, sanitation, water, power, education, et cetera. Evangelicals have shown that they do have a sensitivity towards the "basic human needs" in the areas in which they operate, even though this tends to be relief-centric.

Chapter Three also portrayed Christian agencies to be viable agents in promoting the "new moral order." Christian agencies were seen to be integrally involved in an ethical approach to development which placed value on a better life for all, greater equity in the distribution of wealth, and the need for partnership between developed

and underdeveloped nations, classes and societies. Evangelical NGOs have largely not been perceived to verbalize an equity-based approach to development, at least not on a global scale such as the NIEO. This no doubt is due to the conservative characteristics of their constituencies. Most Evangelical NGOs observed in Chapter Five, however, were actively involved in a "distributional" approach to development assistance to the poverty-incarcerated lower strata of Third World societies.

The development activities of Evangelical NGOs can probably best be classified as fitting within the "Basic Human Needs" approach to Third World development. Chapter Five illustrated Evangelical involvement in providing the basic human requirements of private consumption (food, shelter, clothing) as well as providing them with a linkage mechanism to certain essential public services. In terms of income distribution, Evangelical NGOs have been shown to be channels of Northern wealth (monetary, material and technological) to the South. Evangelical NGOs have also been shown to be involved in programs of rural development, employment creation and popular participation, which are all designed to benefit the poor and deprived. All these social assistance involvements are distinctive features of a basic needs approach to development, as maintained by Paul Streeten. (1977:8)

3) Institutional viability: An analysis of institutional viability also supports the conclusion that Evangelical NGOs can be viable agents for inspiring and instigating socio-economic development. The abilities of these Evangelical agencies, as well as their situational context make them well placed agents of change compatible with various development models and approaches.

Evangelical agencies have been seen earlier in this thesis to be closely related to Third World organizations and churches at the grass roots. This partnership provides an efficient infrastructure for communication of needs and transfer of resources or services. The mechanism for Evangelical-administered development is already in place. The Church is a medium of change within society - an institution of "bottom up" development.

Since the Evangelical NGO is so well-placed among the rural poor, it usually is knowledgeable about local needs and conditions. It can also act quickly, bypassing government bureaucracy, to mobilize resources to areas of need. It was also seen that the close contact Evangelical NGOs generally have with rural Third World peoples thereby makes them well suited to act as a linkage mechanism between recipients of development and government services, bureaucracies, aid agencies, and resources from the North. Thus Evangelical NGOs are seen as effective agents for change, especially in a "basic human needs" approach to development.

Evangelical NGOs also appear to have streamlined organizational structures and have an efficiency of administration which cuts the cost

of delivering resources or services needed in the development process. Personnel of Evangelical agencies such as agriculturalists, educators, health workers and technical workers offer many skills needed for development.

4) Religious values: An analysis of religious values also provided credence to the viability of Evangelical involvement in the development process. Religious values have been shown to be causative factors in stimulating development in Chapters Three and Four. (Goldthorpe, 1975:228) Truth, trust, acceptance, service, charity, love, responsibility, stewardship and a host of other religious values play a role in promoting economic and social development. (Hirsch, 1978:141) Religious values are the moral base of society. Wilber and Jameson see this moral base as essential to the efficient and sustainable functioning of a society's economy and social fabric. (1980:468) Chapter Three also thrust the debate on economic and social development into the arena of ethical values. Christian agencies, inclusive of Evangelical NGOs, were thus perceived to hold crucial values which can not only legitimate, but also motivate and initiate socio-economic improvement within Third World societies.

It was also seen that religious conversion can lead to a changed life style compatible with development objectives, such as the concept of the "new man." Sam Birkey, an Evangelical community development worker in Haiti, articulates this:

As one enters a relationship with Christ a new love between people should be evident and each one should come to realize that they have abilities that God wishes to use to further His kingdom. With this type of change in individuals and groups of people an

increase in local initiative to improve their own quality of life should evolve. And this is the first and most important step.... (1978:2)

Evangelical proselytization can lead to changed social lives among converts, according to Birkey:

People with a liberated spirit are the most essential development ingredient. This liberated spirit is the biggest advantage we have working through the church. Here we find a community of people who have been liberated from fear, superstition and counter-productive habits, fear of failure, fear of political oppression and fear of evil spirits. All of this has been removed through the liberating effect of Christ and His work on the cross. We find the people most receptive to change are those liberated people in the church. (Birkey, 1978:3)

Evangelical-administered development has been largely seen as person-centered. It attempts to contribute to the development of people within their immediate environs. As Sam Birkey has pointed out, Evangelical NGOs might have a comparative advantage over other development agencies in focussing on the process of development. The consciousness-raising of spiritual conversion can encourage people to reflect on their immediate environment and abilities, as well as to provide their own impetus toward socio-economic development. Thus conversion, as a development strategy, fosters dignity, self-reliance and continuity. These three qualities are most often missing in traditional development approaches. "Changed people will change their environment, but a change in the environment alone will not [necessarily] change people." (1978:3&4) Thus, Evangelical NGOs can be perceived to be viable agents for inspiring and instigating the improvement of human living standards and human welfare.

5) Motivational elements: Lastly, evidence from an analysis of motivational elements prompting Evangelical involvement in the development process provides further support to the viability of Evangelical involvement in the development process. It has been shown that Evangelical workers tend to have a deep commitment to Third World societies and are highly motivated to act as "change agents," although this is largely focussed on spiritual change/conversion. This commitment and motivation enables Evangelical NGOs to be potentially effective participants in the development process.

Chapter Four explored the roots of this motivation in biblical scripture and in historical Evangelical tradition. An exegesis of such scriptural themes as Christian love, stewardship of Creation, shalom, service to God, and even the life example of Jesus Christ revealed that Evangelicalism's greatest motivation for socio-economic development can be found in its Bible. It was realized, however, that the conservative majority of North American Evangelicalism unfortunately tends to read an edited version of these texts and largely ignore its full social responsibility. It was shown that the involvement of certain Evangelical NGOs in development work contradicts conservative Evangelicalism's attitude of indifference to changing the established order.

Chapters Two and Four revealed historical motivations for Evangelical social involvement. The Evangelical movement has strong historical roots in social reform and social action. Even though North American Evangelicalism lost much of this "social savour" in the past century there is evidence that some elements within Evangelicalism appear to be coming back to their social action roots and taking a more active approach to meeting physical

needs. Since the 1950's there has been a growing trend within Evangelicalism to return to a biblical fundamentalism that has a social conscience. This new Evangelical reformation takes a renewed interest in social action by placing the gospel in the context of their present global environment. Thus Evangelicalism can be seen reaching back to its heritage of social action and into the religious values of its scriptures to find motivation for whole-hearted involvement in socio-economic development.

On the basis of the five arguments above which point to the viability of involving Evangelical NGOs in the development process this writer has concluded that Evangelical NGOs can be viable change agents for inspiring and instigating socio-economic development within Third World societies. The viability of Evangelical NGOs in furthering the process of improving human living standards and human society, was seen in: 1) evidence of 108 Evangelical NGOs integrally involved in activities which have development impact; 2) evidence of Evangelical NGOs being useful agents of change within various development approaches; 3) evidence of these agencies' institutional characteristics which make them well placed and effective agents of change; 4) evidence of Evangelical religious values which motivate, initiate and legitimate socio-economic change; and 5) evidence of the historical and scriptural motivations which encourage Evangelical NGOs to become active agents for inspiring and instigating socio-economic development.

RECOMMENDATIONS

This study began as an attempt to come to a better understanding of who the Evangelical NGOs working in socio-economic development are, as well as what they do and why they become involved in the development process. These objectives have been accomplished. However, a study of this nature inevitably poses more questions than it answers. Perhaps this is a positive outcome. It is this writer's hope that one of the contributions this thesis makes to development and sociological research will be the inspiration of other researchers to further investigate the Evangelical ethos, especially in regard to Evangelical social attitudes and action. The enlarging of academic understanding of Evangelicalism can be a fruitful quest given the many apparent contradictions in this religious group's history, composition, beliefs, and actions. This writer also has several recommendations for Evangelical NGOs involved in the development process, as well as recommendations for Evangelicalism in general.

Probably the most criticized "hidden agenda" of Evangelical NGOs is their "religious imperialism." They have been mistrusted for entering into development projects with the ulterior motive specifically to capture spiritual converts, thereby subverting development to become a "means" for proselytization. Evangelicalism's commitment to the process of improving human living standards and human welfare can thus be questioned. A recommendation would be that Evangelical NGOs carefully evaluate their motivations for entering into the development process in light of their biblical scripture which calls for responsible social action that is an "end" in itself.

Evangelical institutions involved in the development process have also been criticized for their tendency to pursue short-term ameliorative welfare-oriented activity, not thinking out the consequences of such action. Relief aid and curative health seem to be more popular involvements than fostering self-reliant development or preventative health. Development used to be "clothing people's nakedness" for some missionary Evangelicals in the recent past. One wonders if that definition has changed much for some Evangelicals in the present. It is recommended that Evangelical NGOs analyze the net result of this philanthropy and determine whether they are creating beggars or satisfied human beings who have dignity, hope and the ability for self-determination.

This writer also recommends that Evangelical NGOs involved in socio-economic development look carefully at the values conveyed by their objectives. Development aimed at economic growth, modernization and technological advancement tends to lead to materialism, westernization and dependency instead of human fulfilment. In the same way, a spiritual proselytization which dichotomizes body and soul can encourage a disregard for temporal problems. As a result, recipients of this type of development or gospel may come to lack social responsibility and live in their countries either "as citizens of heaven or with loose feet longing for citizenship in some Western country." (Hoffman, 1979:95)

This writer recommends that Evangelicals of North America return to a biblical fundamentalism which has an integrated social conscience. Current social action within North American Evangelicalism is largely directed at "the single great effort" - a dramatic demonstration against chosen enemies, such as homosexuality and abortion. While there are

only a few lines on homosexuality and abortion in the Evangelical Bible, there can be found pages and pages of print in these same scriptures about Christian social responsibility regarding love for fellow human beings, stewardship of Creation, compassion, justice, service, charity, peace and well-being. It is this writer's opinion that conservative Evangelicals read an edited Bible. This implies a most errant inconsistency on the part of Evangelicals who hold, as a tenet of their faith, a belief in Biblical inerrancy. James, the brother of Jesus, pointed out that faith without works is dead. (James 2:17) To today's conservative Evangelicals religion seems to be more a matter of what one believes or professes than a matter of what one does. This is certainly unfortunate, given that Evangelical biblical belief could provide tremendous motivation for social responsibility which goes beyond being guardians of public morality.

CONCLUDING REMARKS

The study of Evangelical involvement in the process of socio-economic development is much broader than the confines of one thesis. In the words of one Evangelical, G. Peters, the study of development

keep[s] the researcher busy, the participant perplexed and the multitude baffled. This much is clear: the human mind is wrestling with overwhelming issues too complex to comprehend and define in precise terms. Man is searching for answers to questions that he is unable to articulate definitively and that are being asked in emotionally-weighted but intellectually-vague terms. (1979:3)

The study of Evangelical involvement in the process of socio-

economic development also makes apparent the contradiction of Christian responsibility to the temporal and spiritual. On this note, and in the words of a contemporary French spiritual writer, this thesis will conclude.

Christianity is at the moment exposed to two temptations, faced as it is with a world drawn almost in spite of itself into the ever more rapid and impetuous advance of a civilization based on technical achievement, which tends to enslave humanity and shut it up within the bounds of a purely earthly kingdom; first there is the temptation to separate the destiny of Christendom from that of the world by a movement of withdrawal, Christians retreating into a 'small residue' living in expectation of the advent of the spiritual reign of Jesus in their souls and in the life to come. This goes with a desire to extend the contemplative's way of life set apart by vocation, to the whole community of the faithful. And on the other hand there is the temptation for the Christian to commit himself with his whole being to all sorts of scientific, economic, social and political activities, so as to bring Christian influence to bear on the structure of tomorrow's world, at the possible cost of reducing Christianity to being no more than the best solution to worldly problems, de facto if not de jure, and losing the sense of a spiritual kingdom, of the transcendent nature of Christ's mission, of worship, and of the divine supernatural destiny of all humanity.

A Christian must not succumb to either of these temptations, but must overcome them by transcending both, in a full realization of his vocation as man and son of God. (Rene Voillaume, 1965:532)

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A P P E N D I C E S

APPENDIX I: A Commitment of Economic Responsibility on the Part
of North American Christians

I recognize that the earth is a gift of God, and that I am called to cherish, nurture, and provide loving stewardship of the earth's resources.

I affirm the Lordship of Christ over all of life, recognizing that he preached woe to the rich, asked that we not lay up for ourselves treasure on earth, and commanded that we pour ourselves out for the hungry, naked, sick, and imprisoned.

Through the power of the Spirit, and with the strength that comes from Christian community, I will seek to conform my economic life to the will of Christ.

Specifically:

1. I will seek to follow the example, teachings and guidance of Jesus Christ in all my decisions about personal possessions and consumption.
2. I commit myself to live a life of creative and joyful simplicity and ecological responsibility, continually evaluating my standard of living in relation to my genuine needs and those of others.
3. I declare my solidarity with all people who are hungry, poor, and oppressed, and will share my personal resources with them.
4. I commit myself to work for the reform and renewal of the Christian church in North America, one which is less enmeshed in its property and possessions, and whose abundance is available for the needs of the world's poor.
5. I commit myself to join others in bringing about a more just global society in which all people have full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
6. I commit myself to occupational responsibility, evaluating the effects of my labor on human need and well being.
7. I commit myself to the creation of a radically new moral atmosphere so that leadership in the church and the world may be able to make critical and costly decisions for human good.

Those who wish to distribute this Commitment are free to do so.

Clark H. Pinnock
Regent College
Vancouver, Canada

APPENDIX II: Christian Social Responsibility

The International Congress on World Evangelization held in Lausanne, Switzerland from July 16 to 25, 1974 was convened primarily "to arouse all believers to a new obedience to Christ in world evangelism." (Gill, 1976:89) The 2,473 delegates from 150 countries and 135 Protestant denominations formulated a covenant which stated this "obedience" included a social responsibility.

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26, 31; Gen. 18:25; Isa. 1:17; Ps. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27, 35; Jas. 2:14-26; John 3:3, 5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

(Lausanne Covenant, Clause 5)

APPENDIX III: 108 Evangelical NGOs Researched

The following Evangelical agencies were corresponded with and their social involvement activities analyzed in Chapter Five:

Action International Ministries
Africa Co-operative Action Trust
Africa Evangelical Fellowship
Africa Foundation
Africa Inland Mission
Africa Inter-Mennonite Mission
The Agape Movement
American Baptist Foreign Mission Society
American Leprosy Missions
American Lutheran Church
Assemblies of God
Association of Evangelical Relief and Development Organizations
Back to the Bible Broadcast/The Good News Broadcasting Association
Baptist General Conference: World Mission Programs
Baptist Haiti Mission
Bethany Fellowship
Bible and Medical Missionary Fellowship
Billy Graham Evangelistic Association
Brethren Church Missionary Board
Brethren in Christ Missions
Canadian Baptist Overseas Mission Board
Comite Evangelico de Desarrollo y Emergencia Nacional
Christian Aid Mission
Christian and Missionary Alliance
Christian Blind Mission International
Christian Indigenous Development Overseas
Christian Medical Society/Medical Group Missions
Christian Nationals' Evangelism Commission
Christian Reformed World Relief Committee
Christian Service Corps
Compassion International/Compassion of Canada/Compassion Relief and Development
Conservative Baptist Foreign Mission Society
Daystar International
Evangelical International
Evangelical Association for the Promotion of Education
Evangelical Faith Missions, Inc.
Evangelical Fellowship of India: Commission on Relief
Evangelical Free Church
Evangelical Mennonite Church
Evangelical Mennonite Conference
Evangelical Broadcasting Company, Inc.
Food for the Hungry
Free Methodist Church
Free Will Baptist Foreign Missions

Friends for Mission
 Goodwill Caravans
 Habitat for Humanity
 HEED Bangladesh
 Home of Onesiphorus
 Institute for International Development
 Institute for Studies in Asian Church and Culture
 International Child Care
 International Christian Aid
 International Christian Fellowship
 International Missions
 Jubilee Fund
 Latin American Mission
 Liebenzell Mission
 Literacy and Evangelism
 Lutheran Bible Translators
 MAP International
 Mennonite Brethren Board of Missions and Services
 Mennonite Central Committee
 Mennonite Economic Development Associates
 Mexican Mission Ministries, Inc.
 Mission Aviation Fellowship
 Missionary Church
 The Mustard Seed
 Navigators
 North Africa Mission
 North American Baptist General Missionary Society
 OMS International
 Operation Eyesight Universal
 Organization of Continuing Education for American Nurses
 Overseas Missionary Fellowship
 Pentecostal Association of Canada
 Philippine Relief and Development Services/Philippine Council of
 Evangelical Churches
 Presbyterian Church in America
 Primitive Methodist International Mission Board
 Rosedale Mennonite Missions
 RURCON
 Salvation Army
 Seventh Day Adventists
 The Shaftesbury Project
 SIM International
 Southern Baptist Convention
 Steer Inc.
 The Evangelical Alliance Mission
 TEARFUND
 Traidcraft
 Uneyangelized Fields Mission
 Union Evangelique Baptiste d'Haiti
 United Action
 United Brethren in Christ
 United Mission to Nepal
 United World Mission

Wesleyan World Missions
World Concern
World Evangelical Fellowship
World Gospel Mission
World Missions Fellowship
World Opportunities International
World Radio Missionary Fellowship
World Relief Corporation
World Team
World Vision
World Witness
Wycliffe Bible Translators

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