Tearing Down a Development Program in Southern Africa by U.S. Elites & Building a Different, Bottom-up Strategy with Empowered Indigenous Leaders

Prof. Warner Woodworth, University of Utah

SASE Global Conference: Federal University of Rio de Janeiro, Brazil, 20-22 July 2023
Socio-Economics in a Transitioning World: Breaking Lines and Alternative Paradigms for a New World Order - MC 7: Decolonizing Development

Key Words: Poverty, INGO, Mozambique, Family, International Development, Africa

Abstract

Centuries of Portuguese colonialism, war, oppression, AIDS and the recent 2020-2022 COVID pandemic have wreaked havoc among many of the poorest of the poor in southern Africa. Two decades ago, in 2000 a U.S. nonprofit organization sought to "help" by offering condescending Arizona expertise, acquiring large sectors of land, and beginning agricultural efforts to create jobs and provide greater sources of food that would benefit regional villages outside of Beira, Mozambique. This top-down approach of colonialism, of course, was a disaster as locals rejected the scheme and ignored the encouragement of white managers' plans. Several years later, the author, a U.S. professor was ultimately brought in to assess the problems and design a new approach. The paper below analyzes the steps to build a better, holistic development approach in partnership with indigenous leaders from the bottom up. Instead of further colonization, a more participatory partnership strategy was co-designed and implemented.

Colonization Theory: A Conceptual Overview

The theme of this action research paper is that genuine development must be highly participative and community-based, not top-down, high control interventions by the powerful. This paper's author, an American professor and founder of several successful international NGOs who taught innovative development courses such as social entrepreneurship and microfinance, was invited to help this fix these problems in Mozambique. To do so, I engaged two graduate students, one Brazilian and the other a Peruvian, to join in designing a strategy that would use a different paradigm. Instead of top-down, rigid "expertise" by outsiders as articulated in William Easterly's critical book, *The White Man's Burden* (2006), as well as others, we began to carry out a bottom-up, highly participative set of strategies by collaborating with African locals. We drew on concepts and methods articulated in my development courses advocated by Freire, Illich, Schumacher, and others. Importantly, our efforts were developed with the full participation of African village chiefs, leading informal women influencers, and others. Our overarching agenda was to create a highly participative process for social impact that would be a non-colonial, non-dependency-based approach. Together we wanted to develop collaborative methodologies that would liberate the "poorest of the poor." Rather than passively wait for promised Mozambican government aid, or that of the World Bank or USAID, the emphasis focused on self-determination and grassroots socio-economic improvements directed for and by the people.

The range of projects designed and implemented by both male and female village leaders, local native staff were hired and trained to manage the work, and our U.S. intervention team included various grassroots agricultural programs such as Square-Foot-Gardening for improved nutrition, strengthening children's education, developing microenterprises and worker-owned cooperatives. Additional approaches included helping design and roll out informal village healthcare systems, women's literacy training, and psychological counseling services to help people cope with fear and depression. Extensive physical improvements to rural homes, along with implementations that used mosquito nets to prevent malaria, dig outdoor latrines in family yards, build better flooring and roofs for rudimentary shacks, etc., all helped generate a better quality of life and more self-sufficiency. The case draws on international concepts, as well as the humanities, social sciences, and intermediate technology. After some two decades of applied strategies, solid impacts are emerging.

The efforts took on problems such as inequality, the subjugation of women, the devastation of communities in recent years by natural disasters and COVID, while the country was still trying to rebuild from decades of civil political and military conflicts. These earlier crises eventually ended Mozambique's Wars of Liberation from Portugal's domination in 1974, and then the internal war between the leftist Front for the Liberation of Mozambique (FRELMO), funded in part by other socialist nations, and their counterparts, who fought against the right-wing opposition movement, RENAMO, which was supported by racist nations like South Africa and what was then what was then Rhodesia. Unfortunately, tensions between the two movements have continued to flare in 2013 and 2018-19, making village life ever more stressful. But in spite of such dilemmas over time, a better quality of life has occurred. My paper will discuss the grassroots development strategies we used within the context of Mozambican paradigms of village economic and social development.

Using participatory approaches for grassroots action research, this paper will highlight successful impacts and critique problematic challenges over the two decades of laboring in rural Mozambique. Independent evaluation data from 14 villages of some 2,000 people each, show results such as maternal deaths being cut by 78 percent and infant deaths reduced by 57 percent.

Other data indicate the following improvements: Food security increases ranged between 82-94 percent. Access to clean or treated drinking water increased from 12 to 97 percent. Kids from age 6 through 17 were attending school at increased rates, up from 56 to 69 percent. Adult literacy has risen from 61 to 96 percent overall. Small family businesses increased by 81 percent while regular income generating activity grew by 58 percent. Additionally, for most families, a credit or savings program for future financial security increased by 534 percent, a situation where most families had previously had none. According to a recent survey of some 7,000 people in these areas, a full 90.1 percent feel optimistic that their futures will be better than the last two decades.

Looking to the future, these new strategies for building indigenous development are currently being implemented by this NGO in other nations including in Ghana and Jordan, with plans for Latin American nations next on the horizon in the near future.

International Development: An Introduction

Much "international development" has been a project of colonization, slavery, empire-building, racism, and more. My paper attempts to develop a new cooperative

development methodology in which people in developing nations co-imagine, co-dream and sustain a decolonial approach to development. It is one of many growing efforts to counter political and economic oppression.

The acronym “WEIRD” conveys features of the problem many humans learn in their educational lives, meaning a system that produces humans who become Western, Educated, Industrialized, Rich, Democratic (Heinrich, et. al. 2010). Likewise, the following notions of decolonizing entail a political and normative ethic and practice of resistance and intentional undoing – unlearning and dismantling, unjust practices, assumptions, and institutions – as well as persistent positive action to create and build alternative spaces, networks, and ways of knowing that transcend our “epic colonial” inheritance. The term “epic colonial” borrows the prefix “epi's" meaning above, or on top of, or over, to refer to the features of coloniality that provide and supersede systems and relations of power. Epicolonial dynamics are phenomena for which the cause may or may not be directly traced to legacies or histories of overt, or observed colonial encounters, but in which power relations and outcomes are recognizably colonial” (Kessi, Marks, and Ramugondo, 2020, p. 271).

In Africa, as elsewhere, decolonization involves dismantling the colonial structures of the past with the baggage of unjust practices, institutions, and theoretical assumptions in favor of People Power. For academics, key issues include asking questions of what counts as knowledge, whose knowledge is valid, who controls the production of knowledge, who is deemed an expert, and to whom are we accountable in our research, and for what purposes? What does it mean to do field research that speaks to retrieval of stolen lands, stolen lives, and stolen labor?

Coloniality refers to “long-standing patterns of power that emerge as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. It is maintained alive in books, in the criteria for academic performance, and cultural patterns, in common sense, and the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects, we breathe coloniality all the time and every day” (Maldonado-Torres, 2007, page 243).

To empower the developing nations, we must collaborate with indigenous people everywhere. This involves designing new, innovative strategies through collaborative, participative means. It will require decolonization of the global caste system, apartheid, and white supremacy that create the oppressive coloniality of being and colorism globally. What else? The world will need better theory and research. In our development efforts today, we must confront the Coloniality of Power. Coloniality of Knowledge. Coloniality of Being.

Colonization patterns are familiar: “Extermination, pillage, enslavement, racialization, dehumanization, and imposition of power” that collectively enabled the power elites to have complete global control (Mignolo & Walsh, 2018) In fact, “By 1914 Europe held a grand total of roughly 85 percent of the earth as colonies, protectorates, dependencies, dominions, and commonwealths. No other associated set of colonies in history was as large, none so totally dominated, none so unequal in power to the Western metropolis” (Said, 1993).

These approaches to colonized “development “of poor nations and communities have

afflicted societies with long-suffering effects of imperialism, indigenous genocide, formal education to perpetuate ignorance and thereby control young people, Black slavery, violence, patriarchal authority, white supremacy, gendered pain against women, internal and international war, and centuries of exploited labor. Each of these devastating processes have been causes of intense human suffering throughout world history. What we need today, instead, are bottom-up strategies of development that build social justice and empowerment in the villages of the poor.

Interested scholars seeking more sources for additional insights may do further studies from the following authors: Paulo Freire's *Conscientização* pedagogy of Brazil's oppressed (1970), William Foote Whyte of Cornell's "New Social Inventions" (1982), Antonio Gramsci's call to overthrow established power "Cultural Hegemony" (Adamson, 1983), Ivan Illich's "Liberation Theology" (2008), Muhammad Yunus' "Microfinance" methodologies (2008), and Warner Woodworth's "Social Entrepreneurship" (2001).

Fortunately, little by little, international development has grown in recent decades, not so much from the strategies and resources of the large multilateral institutions such as the United Nations, World Bank, IMF, and USAID, but from the emerging Third Sector. International Non-Governmental organizations (INGOs) have provided much of the impetus and accelerating energy of this rapid expansion. Indeed, INGOs are now the lifeblood in the movement to reduce human suffering by providing bottom-up services using small-scale methods. While much of traditional aid in the past was on providing basic needs, channeling food donations, along with water, clothing, and other products, critics claimed that much of this work produced a welfare mind-set (Easterly, 2006). The unintended result was that poor people became dependent on the outside systems of rich governments to solve local problems. In essence, they passively waited for handouts.

More recently, the development industry has been taken over, at least to a degree, by new, small grassroots programs of INGOs. These entities reject the aid mentality, and instead have an agenda that emphasizes self-help and economic development from below (Woodworth, 2001). They stress the importance of the poor in taking more responsibility for their situation. This logic empowers impoverished individuals so that they may begin the process of lifting themselves out of poverty. The solutions to their dilemma are seen to lie within themselves. What is most needed from outside is education and training so that the poor may take action on their own, once they understand their poverty. They learn that steps may be taken in the direction of change that they themselves seek.

This paper reports on my two years of field research in an area of Southern Africa, that of Mozambique. I will analyze the salient features of an INGO that started with the traditional model of handouts and donations, but which then shifted its strategy toward a more radical, self-help program. Known as Care for Life (CFL), the organization evolved from primarily being a humanitarian, urban-based, non-governmental organization into one which now seeks to address rural hardships of the poor through actual development methods. The case will describe the organization's various stages of evolution, objectives, areas of focus, strategies used, and outcomes. Thus, we may say this is a study in organizational change and strategic redesign to more effectively produce the impacts that were being sought. I start with an introduction to the setting, the nation of Mozambique, one of the least known African countries on the continent.

Mozambique: Poverty, War and Hunger Overview

This country in the southeastern part of the continent has suffered through decades of political and military conflicts. Originally a Portuguese colony for hundreds of years, the Portuguese were thrown out in 1974 after the so-called Wars of Liberation gave black Africans the victory, rather than the white Europeans and their descendants. What them ensued, however, was a civil war between leftist Front for the Liberation of Mozambique (FRELMO), funded in part by other socialist nations, and their counterparts, versus the opposition movement, RENAMO, which consisted of funding, weapons, and military troops supported by white South Africa and its apartheid regime. This war ultimately ended in 1992, as the racist regime in South African collapsed. With the United Nations leading the peace accord inside Mozambique, democratic structures began to be established and the country attempted to heal.

Today Mozambique is still struggling to rebuild its infrastructure, as well as to combat the terrible plague of HIV-AIDS, the lack of education, and the country's decimated economy. Nearly every family in the central and northern regions of the country has a family member who has died from the civil war or the scourge of AIDS. Compared with the huge projects funded by multi-lateral programs, the country is largely ignored. China is the main aid player in setting up its multinational companies, selling cheap goods to impoverished Mozambicans, while extracting the African nation's remaining lumber and other natural resources.

There have also been numerous natural disasters affecting Mozambique. USAID (2021) reports that the country has become the third most vulnerable African nation to face disaster risks (according to the UN's Global Assessment Report on Disaster Risk Reduction). Ongoing calamities disrupt livelihoods and food production for the most vulnerable people, undermining the fight against extreme poverty. In fact, the last 35 years were characterized by 75 declared disasters in Mozambique: 13 major droughts, 25 floods, 14 tropical cyclones and 23 health epidemics (*Instituto Nacional de Gestao de Calamidades, 2016*).

Shortly after CFL's launching, there were devastating floods that killed a thousand people, over 40,000 cattle, while crops were decimated, and the nation's railroads were damaged. More destructive events occurred from subsequent floods in Central Mozambique in 2007-2008, and again during 2013 (Relief Web, 2014). Several million Mozambicans suffered from lack of access to food and other needed assistance. Crop harvests have had ups and downs causing people considerable vulnerability because of depleted family assets such as livestock, food stocks, seed stock, jobs, family incomes, and savings. As if those crises weren't enough, in 2019 two major cyclones, Idai and Kenneth, wreaked new havoc in the northern region of Beira where CFL was operating. Health facilities, schools, and houses were destroyed, making life harder for two million-plus people.

Making everything worse, Mozambique suffers from a five-year old civil war that erupted by Islamist insurgents in 2017. It was launched the region of Cabo Delgado, and because of spreading atrocities, neighboring countries like Rwanda, South Africa, Botswana, and Tanzania have sent in more troops to help. So far, the conflict has caused the murders of several thousand Mozambicans, displaced nearly a million people fleeing

for their lives, as ISIS and al-Shabab jihadists spread their hate and violence (International Crisis Group, 2022). Into this ever-difficult environment of South-Eastern Africa, a humble little group of Americans from Mesa, Arizona began their labors back in 2000. This article is one of several recent studies by the author on capacity-building, community development, and other action research efforts to empower those who struggle in developing nations in countries like Thailand (Woodworth, 2020) and Peru (Woodworth, 2021).

Literature Review

The core elements of these Care for Life interventions are drawn from several sources of academic research. They include the following types of research:

Technology: We drew on intermediate technology paradigms exemplified by pioneering concepts from the Intermediate Technology Development Group (ITDG) founded in the UK by E. F. Schumacher, along with his classic *Small Is Beautiful: A Study of Economics As If People Mattered* (1973*)* and subsequent volumes. Another source draws from Latin America and *Tools for Conviviality* by Ivan Illich about the proper use of technology (1973). More recently in the United States, a more free market-centric approach emerged by Paul Polak's NGO, International Development Enterprises and his book, *Out of Poverty: What Works When Traditional Approaches Fail* (2008). Other key tech resources we used include concepts from America's Engineers Without Borders and the IEEE (Institute of Electrical and Electronics Engineers) which have both begun producing *Engineering for Change* that supports the development of affordable, locally appropriate and sustainable solutions for the most pressing humanitarian challenges.

Business: Our programs in Mozambique utilized a mix of economic and management concepts and methods. As a professor at the Marriott School of Business (2022) for decades, I mobilized MBA, MPA and other students in collectively using our course concepts and methods to change the world, including not only in this paper's case of Africa, but Latin America and Asia as well. The range of tools through the years to empower the global poor include income-generation, microfinance, and social entrepreneurship (Bornstein, 2004; Mair and Marti, 2006; Woodworth, 2001; Yunus, 2008), all of which were taught to and studied intensively by my students.

Human Development: Another cluster of concepts our teams used to help those suffering in Mozambique was derived from cultural sources of knowledge. While Portuguese is the nation's official language, indigenous languages that some of CFL's volunteers tried to appreciate, if not learn very well, included Makhuwa, Chwabo, Nadau, and Changana. Anthropology students at BYU offered superb assistance in our field work and action research methodologies. Our primary agenda was to foster "human development," that is our approach for helping enlarge people's opportunities and freedoms by improving their well-being.

Care for Life

The Arizona group's initial impetus arose from hearing stories of abandoned orphans in Mozambique whose needs could not be met by an ineffective and underfunded government. They eventually incorporated as a 501 (c) 3 non-profit organization called

Care for Life (CFL). The INGO has moved through four different stages of development since its beginning:

Stage 1: Relief and aid (2000-2002)
Stage 2: Education and agriculture (2002-2010)
Stage 3: Humanitarian expeditions (2003-2020)
Stage 4: Empowering families (2005-2021)

I will briefly describe the emphasis of CFL's labors beginning in 2000 as it evolved over the initial few years of its start-up (CFL, 2007).

Stage 1- Relief Aid: Starting in 2000, the INGO's founders were prompted initially because they had heard about the rising catastrophe of orphaned children whose parents had died from AIDS. Many of them sought to adopt Mozambican babies and young children as a humanitarian outreach effort, a naïve expectation, to be sure. However, they were shocked during their first trip to Africa to see how widespread and deep the poverty was. They soon realized they would never recruit enough families to adopt a significant number of child victims. So, they launched a fund-raising effort to provide donations to existing orphanages in Beira, a million-person city in the center of Mozambique. They observed that most of the outside aid was going to southern Mozambique, where the capital city, Maputo, lies.

Stage 2 – Education/Agriculture: In 2002 and over subsequent years, the individuals in Arizona began to move beyond adoptions and orphans to setting up a small office and providing education for poor children in Beira itself with a few native, educated staffers. Gradually their initiatives expanded and they decided that creating jobs and better nutrition should be a part of their efforts. Thus, they purchased a 70-acre farm outside Mozambique's second largest city, Beira, hired workers, and built a small school for the farmers' children, as well as those of nearby peasants. They soon realized that while their agricultural ideals may have been worthwhile, their farming expertise was insufficient. The farm still continues today, as does the school, but they are no longer the centerpieces of CFL.

Stage 3 – Humanitarian Expeditions: The next phase emerged in early 2003-2004. It was that of sending foreign expeditions of volunteers who would spend 10-14 days, in country. It generally consisted of CFL staff in the U.S., Arizona professionals and neighbors of the founders, and high school or college-age young Americans traveling at their own expense to provide humanitarian service in Mozambique. During those initial years, dozens of my Brigham Young University students volunteered to do humanitarian work with CFL. These efforts helped build awareness in the U.S. of the plight of Africa, and in particular, Mozambique. They also generated increasing sources of funding and allowed CFL to establish a school in the town of Beira. More Mozambican staff were hired as the school grew in size and educational offerings were provided: Teaching English as a second language, math, computer skills, and so forth were begun and continue until now in 2022. This program continues today with various teams of young U.S. adults still volunteering at various CFL project sites in Mozambique during two-week excursions.

Stage 4 – Empowering Families: By 2005 CFL had a dozen native staff members, all locally educated leaders, including several with two years of college. At that point, one

of my graduate students from Brazil, Joao Bueno, who was studying to receive a Masters of Public Administration at Brigham Young University (BYU), was hired by CFL for a summer internship. Mozambique's having been colonized by Portugal centuries ago made Bueno's fluency in his native language essential to lead the INGO. His task was to do a 3-month assessment of CFL programs, systems, finances, training, and other operations. The key question was whether or not to continue its present work. Would it lead to longer term goals of CFL's having an impact among the poor of Mozambique? By the end of the summer, at the conclusion of this assessment, it became quite clear that simply doing more of the same with the same budget and staff would probably not produce the desired results the U.S. organization sought (FPP, 2007). More funding and an innovative new program would be essential. Thus, the Family Preservation Program began to be conceived by Bueno and others, and its efforts continue today.

Family Preservation Program (FPP)

This 2005 analysis led to the design of a whole new thrust in CFL's programs, that of building stronger families so that Mozambicans themselves could move toward physical health and economic self-sufficiency. As an INGO consultant, I and others worked with Bueno and the CFL board in developing this new strategy. Bueno was soon hired as the new Country Director for CFL, committing to live in Africa as the lead manager in leading Care for Life's multiple programs. After months of further planning, he moved his wife and family to Africa to implement and polish the beginning plans. He hired more skilled staff and began to roll out the new program. It would be called the Family Preservation Program (FPP). The thrust of this new approach would be to integrate community and family development methods as a goal toward protecting and supporting vulnerable children, who had been the original impetus in establishing Care for Life. The structure of FPP would be to operate as separate, but parallel, division alongside CFL's earlier work at schools, orphanages, and the farm (Bueno and Finlayson, 2006).

The new framework of FPP would be based on several guiding principles to help strengthen the capacity of families to care for themselves, rather than the dependency that often occurs in humanitarian efforts. A number of core indicators were established as the primary focus of this new program. Specific tools and values would be taught in intense village training sessions, and ongoing measurement of the various outcomes would be achieved. The indicators were as follows:

1. Food security
2. Housing
3. Health and nutrition
4. Education
5. Income-generating activities
6. Psych/social wellbeing
7. Community participation

Drawing on various sources of literature regarding Third World development, CFL leaders became convinced that family and community tools were the best way of supporting suffering children, particularly in rural areas. Bueno drew on his BYU MPA educational training in developing the stages and overall design of FPP.

The essence of this rollout was to select eight rural villages that were adjacent to, but not in, Beira itself. New FPP staff members were hired and trained to zero in on the first

village in which FPP was implemented. The basic model worked as follows: A village of roughly 1,000 people would be divided into 10 Zones. Each Zone would consist of 20-30 families. The families of each Zone would elect their own Zone Leader, and the Zone would be divided into two Groups of 10-15 families each. The cluster of families in the Group would then elect a Group Leader (Bueno and Finlayson, 2006).

The basic idea from the outset was that FPP would not simply be administered by outside staff professionals from CFL. Rather, the INGO's hired staff would work with local community leaders and facilitators of the village, who functioned as volunteer leaders, thus, creating a real sense of ownership from the outset. Initially the staff would train Zone Leaders and Family Group Leaders so that the village would move toward self-organization and shared responsibilities. CFL and FPP would, in essence, operate as a support system for grassroots, local, bottom-up development strategies.

Indigenous village leaders of Zones and Family Groups would take much of the responsibility for their own progress and ultimate success. Other folks would be selected to become *"promotores,"* guides or advocates who would promote specific development tools such as clean water or microfinance. CFL could thereby accomplish its goals without huge new overhead costs in funding of a larger staff, building more offices, and generally becoming a "gold-plated" NGO. Instead, FPP would be a lean, mean, simple grassroots approach to development.

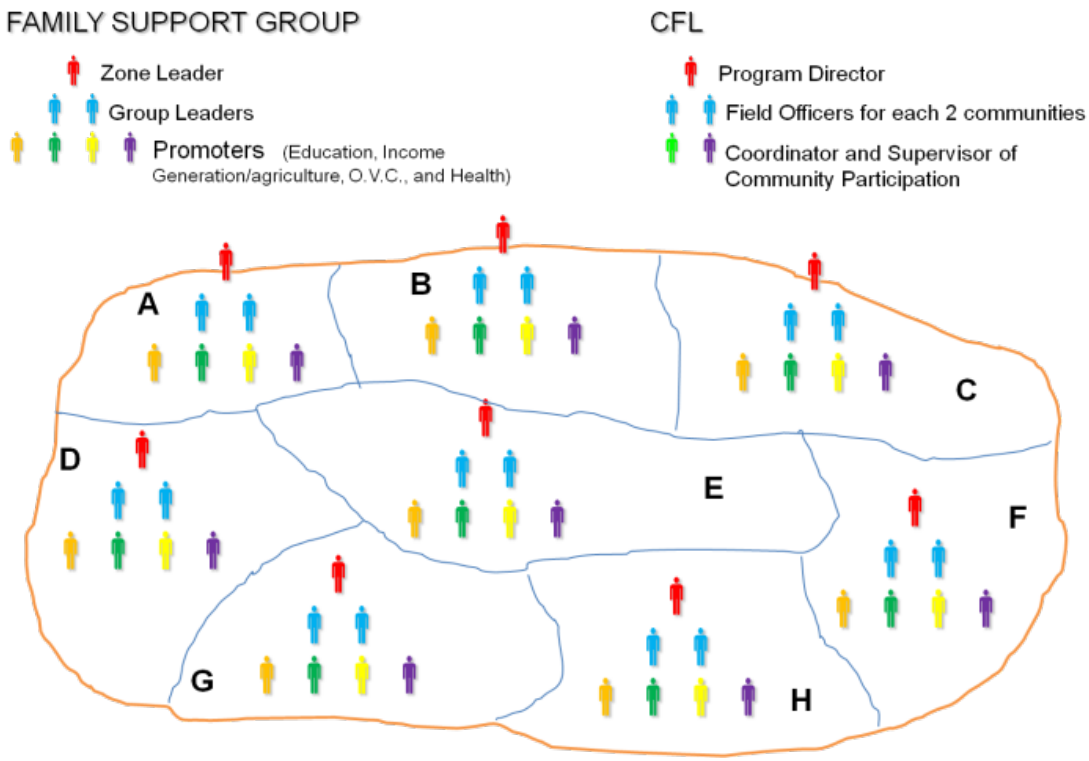
The original eight villages selected to launch FPP efforts consist of the following, and each of them became involved according to the implementation sequence below:

- Mbatwe
- Mungassa
- Inhamizua
- Nhamitunga/Mobeira
- Chingussura
- Mascarenha
- Matadouro
- Inhamizua 2

Figure 1 shows the layout of mobilizing new local leaders and organizing community groups for practicing FPP principles:

Figure 1

Family Support Group - Community with total of approximately 200 families
About 25 families per zone



All told, these villages were made up of some 8,000 inhabitants. The plan consisted of launching one village at a time, starting 3 months apart, so that by late 2007 all eight villages were FPP operational.

The table below summarizes multiple facets to be applied through each village's programs:

Table I

- Establishing small-scale farming programs
- Strengthening the capacity of families to protect and care for orphans and vulnerable children by prolonging the lives of parents
- Providing support in the following indicators: Health and hygiene, food security, housing, education, income generating activities, psychosocial needs, and community participation
- Mobilizing and supporting community-based responses to provide immediate as well as long term assistance to vulnerable households.
- Assisting orphans and vulnerable children to have access to essential services including education, health care, government registration, and others
- Helping governments protect the most vulnerable children through improved policy and legislation and by channeling resources to communities.
- Raising awareness at all levels through advocacy and social mobilization to create a supportive environment for children affected by HIV/AIDS
- Recruiting and training volunteer village leaders to gain tech assistance skills to serve the community

FPP Results

During 2006, I was an informal advisor to Bueno's efforts, a mature student who had excelled in my BYU course, MBA 551: Third World Development. As interventions were launched, I would occasionally consult with him in Africa, as well as the CFL board in Arizona. Later, I began doing field research on FPP in the summer of 2007, collecting materials in an on-going fashion until I returned to Mozambique to do further field research during the summer of 2008. The data collection process was quite simple, thanks to the fact that FPP staffers, under Bueno's supervision, used extensive reporting systems with weekly updated charts that were filled out on each family, in each group, from each village, and integrated with all the detailed results from all the other villages. While space and time constraints limit how extensively I can report on these efforts, the section below offers important information.

It shows how important it is to shift from simply dropping off donated goods from foreign agencies, and instead, to engage in capacity-building methods for the long term. CFL and its flagship, FPP, became examples of the need to work in participatory fashion with local villages, not merely channel monies through national government officials where corruption is often rife. This also suggests the critical need to work toward sustainable solutions that will continue after the INGO eventually withdraws from the area.

The Case of Mbatwe Village

The impacts of FPP village programs, based on family unit achievements, have been considerable. For instance, following the first year of program implementation in the village of Mbatwe, a community of 253 families, the results listed below were documented:

- 123 families built latrines (instead of body eliminations anywhere in the village)
- 210 families began using clean (treated) drinking water
- 198 families built *tarimbas* (a small bamboo table for storing dishes and cooking utensils above ground level)
- 112 families started using garbage containers for their waste products
- 98 families planted vegetable gardens which improved people's diets and family health
- 143 families practiced the habit of sweeping the dirt floors inside and the ground around their houses daily
- 109 families built an external bamboo washroom for personal hygiene
- 135 women began attending literacy classes four times a week
- 227 families performed some kind of structural improvement on their houses (roofing, etc.)
- 108 families began taking children to health centers for vaccinations and weight management
- 116 families launched some kind of income-generating project such as microenterprises

Essentially, a third to two-thirds of Mbatwe's families had embraced these indicators of change, core elements of a better quality of life among poor Mozambicans (Hobson, 2006). By the summer of 2008, when I revisited Mbatwe village, signs of community and family well-being had increased greatly ranging roughly from 60 up to 80 percent. The quality of life for these impoverished families, and especially the children, was vastly improved (CFL, 2008).

Similar results gradually began to emerge from the seven other villages that were in various stages of FPP implementation. Mbatwe itself, in the fall of 2008, had "graduated" and moved out of the CFL umbrella to function on its own as an increasingly self-reliant community with its own leadership and explicit programs. Village leaders told me they were confident in being able to eventually achieve all seven FPP goals in nearly 100 percent of the families in the village (FPP, 2008). Such graduation success also enabled CFL to begin replicating its program in additional villages since the dollars used in Mbatwe would no longer be required there.

In subsequent years, the quality of village lives where the Family Preservation Program was established continued to develop. What follows are some more current and impressive statistics (Care for Life, 2022):

- 88% of families treat their drinking water…which has reduced the occurrences of diarrhea and sickness.
- 89% of CFL families sleep under a mosquito net…reducing the incidences of malaria.
- 75% of families use a latrine…which keeps them healthier so parents can provide for their families and children can go to school.
- 68% of adults can read and do basic math…so they can now sign their names on documents and find employment.
- 89% of children are attending school…which gives them the power in knowledge to make a better life.
- 4800 bags of cement were earned and distributed by CFL staff as rewards…so that families can now build improved latrines and stronger homes.
- 1700 tests were given for HIV/AIDS…and referrals are provided to those who tested positive for free treatment.
- 45,000 children ages 9-14 have been taught AIDS prevention…to empower them with accurate knowledge to more fully prevent contracting the virus.

I believe that the gradual, bottom-up changes in Mozambican lives documented in this paper show sustainable impacts, changes not imposed by the "Big Boys" of development, but small yet significant steps by local villagers to reduce human suffering in this corner of Africa. Such "humble" methods and strategies of development become owned by the people by building social justice, and empowerment.

Conclusions

Care for Life has only had the experience of some two decades. What the future holds in the long term is a wide-open question. CFL's story thus far is that of a rather small, rural, village-based NGO in Mozambique, not that of a dramatic and large-scale success, noted and praised around the world. Instead, it is a low-key example of an innovative, new INGO model.

The FPP strategy is the opposite of typical aid programs (Hanes, 2007). It does not foster dependency and the features of giving handouts. Rather, it offers a hand-up. It is more entrepreneurial, rather than bureaucratic, as has often been the case with development strategies of big government and/or huge global INGOs. Instead, it operates from below, and enjoys indigenous leadership focused on small scale, local, and practical outcomes.

A recent formal study of CFL and FPP has been published by my colleagues from several other universities in Utah (Panos and others, 2020) showing that data accumulated from the last five years are quite impressive. Clearly, neither the Family Preservation Program, Care for Life, nor the nation of Mozambique are becoming utopias. But on a small scale, at least, a growing group of historically impoverished native communities in the region are on the path to a better future. Family self-reliance and strengthened practices of healthy living are on the increase. Independence rather than dependency on colonial methodologies is becoming the path to a viable indigenous future for Mozambican villagers. Indeed, it is possibly evolving into a humanistic eco-system for Third World innovation & empowerment.

References

Adamson, Walter. L. (1983). *Hegemony and Revolution: Antonio Gramsci's Political and Cultural Theory.* Oakland, CA: University of California Press.

Bornstein, David. (2004). *How to Change the World: Social Entrepreneurs and the Power of New Ideas.* New York: Oxford University Press.

Bueno, Joao and Sylvia Finlayson. (2006). Woodworth interviews about Care for Life organizational issues held at the Marriott School, BYU, Utah, November.

Care for Life. (2004). Annual Report. Mesa, Arizona, December.

Care for Life. (2007). Woodworth interviews with CFL managers and staff about structure and results, May, Beira, Mozambique.

Care for Life. (2008). Internal FPP reports, Beira.

Care for Life Solutions. (2022). https://careforlife.org/our-solution/.

Easterly, William. (2006). T*he White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good.* NY, New York: Penguin Press.

Family Preservation Program (FPP). (2007). Woodworth interviews with managers/staff regarding village development, Mozambique, May.

Family Preservation Program (FPP). (2008). Woodworth interviews with various village leaders, zone leaders, managers, and staff about problems and future prospects, Mozambique, July.

Freire, Paulo. (1970). *Pedagogy of the Oppressed.* Seabury Press.

Hanes, Stephanie. (2007). “In Africa, Lives are Improved Without Handouts.” *The Christian Science Monitor,* September 5.

Heinrich, J., Heine, S. J., and Norenzayan, A. (2010). “The Weirdest People in the World?” *Behavioral and Brain Sciences.* Vol. 33., (2-3): pp. 61-83.

Hobson, Daryl. (2006). Unpublished report and evaluation of FFP, Salt Lake City, UT: December.

Illich, Ivan. (1973). *Tools for Conviviality.* Through World Perspectives published by Harper and Row.

International Crisis Group. (2022). Briefing No. 178: Africa. https://www.crisisgroup.org/africa/southern-africa/mozambique/b178-winning-peace-mozambiques-embattled-north. February 10.

Kessi, S., Marks, Z. and Ramugondo, E. (2020). "Decolonizing African Studies." *Critical African Studies,* Vol. 12, No. 3 (September) pp. 271-282.

Mair, Johanna and Marti, Ignasi. (2006). "Social Entrepreneurship Research: A Source of Explanation, Prediction, and Delight," *Journal of World Business,* Vol. 41, pp. 36–44.

Maldonado-Torres, N. (2007). "On the Coloniality of Being: Contributions to the Development of a Concept." *Cultural Studies*, Vol. 21(2–3), March/May, pp. 240–270.

Marriott School of Business. (2022). https://marriottschool.byu.edu/. May 6.

Mbatwe Village. (2007). Community focus groups and interviews by Woodworth, plus survey data, Mozambique villagers, May.

Mignolo, W. D. and Walsh, C. E. (2018). *On Decoloniality: Concepts, Analytics, Praxis.* Duke University Press. Durham, NC.

Panos, Angelea and Others. (2020). *Research on Social Work Practice.* Vol. 30 (1) 84-96.

Polak, Paul. (2008). *Out of Poverty: What Works When Traditional Approaches Fail*. San Francisco, CA: Berrett Koehler.

Relief Web. (2014). "Mozambique - Recovery from Recurrent Floods 2000-2013: Recovery Framework Case Study." August 2014.

Said, Edward W. (1993). *Culture and Imperialism.* New York, NY: Random House.

Schumacher, E. F. (1973). *Small Is Beautiful: Economics as if People Mattered.* London, UK: Blond and Briggs.

USAID. (2021). https://www.usaid.gov/mozambique/fact-sheets/disaster-response.

Voss, Randall. (2007). Woodworth interviews with Voss, CFL's vice president, in Beira, Mozambique regarding CFL and FPP challenges, May.

Whyte, W. F. (1982). "Social Inventions for Solving Human Problems." *American Sociological Review.* (Vol. 47 No. 1, pp 1-13).

Woodworth, Warner. (2001). (3rd ed.) *Small Really Is Beautiful: Micro Approaches to Third World Development: Microentrepreneurship, Microenterprise, and Microfinance*. Ann Arbor, MI: Third World Think Tank.

Woodworth, Warner. (2020). "Wave of Hope Retrospective: Thailand Capacity-Building After the Asian Tsunami in the Indian Ocean." *Archives of Business Research* (ABR). Published by the Society for Science & Education, UK. Vol. 8, No.12, pp. 218-229.

Woodworth, Warner. (2021). "NGO Innovation: When the Condor of Peru Flies with the Eagle of the USA." *Journal of Entrepreneurship, Innovation & Design Thinking. Vol. 2, No. 2,* April, pp. 14-21. https://www.iarconsortium.org/journal-info/IARJEIDT.

Yunus, Muhammad. (2008). *Banker To The Poor: Micro-Lending and the Battle Against World Poverty*. New York: Public Affairs.

SASE Conference Themes: Federal University of Rio de Janeiro, Brazil

20-22 July 2023 **https://sase.org/event/2023-rio-de-janeiro/**

Socio-Economics in a Transitioning World: Breaking Lines and Alternative Paradigms for a New World Order

UFRJ
UNIVERSIDADE FEDERAL
DO RIO DE JANEIRO

Conference Theme Overview

En español a continuación

We have observed numerous signs of disruption—at all levels of social relations—of the world built over the past two centuries, in the heat of the industrial revolution and revitalized by successive waves of systemic innovations.

It now seems that some of the engines that have driven this process are breaking down, not only from a conjectural perspective due to the most immediate episodes (pandemic, wars, planetary awareness of global warming, etc.) but also in view of the sustainability of long-term socio-economic development.

In particular, the role of fossil fuels, which have enabled the establishment of the current production and consumption model, threatens the very survival of the planet, and with it its human inhabitants. Beyond millenarian discourses, the energy transition—to leave behind carbon and its destructive effects on the environment that hosts us—is an urgent necessity. The entire fabric that has been built around the carbon energy paradigm is likewise showing signs of stagnation and deterioration.

In their disruption of current models, technological innovation, robotization, and AI may represent an opportunity to move toward this new world order. But the governance of the coming transformations must also lead to the construction of new forms of political organization and new labor scenarios that overcome the ups and downs of volatile and geographically limited democratic systems.

More than three decades after the fall of the Berlin Wall, the old Western dream of the *urbi et orbi* extension of its old democratic formulas of economic and political governance does not seem to have prevailed. Rather, we are besieged by a malaise

resulting from the advance of growing authoritarianism, even in the very heart of the oldest democracies. It is not, as in the past, the emergence of fascism or Nazism, *strictu sensu*, but the expansion of authoritarian expressions of all kinds, with idiosyncratic characteristics, that are permeating institutions in the most varied geographical settings. These authoritarianisms obstruct the opportunities offered by technological progress for a more inclusive world in all spheres of human life. The counterpoint will have to be new forms of governance in institutions, freeing us from the absolute power of large corporations. Emerging social movements demand forms of democracy that are more participatory than representative, with direct involvement in the collective governance of citizens and their forms of organization in interconnected networks. A new socio-economic paradigm would have to provide answers to this socio-political breaking point.

Demography does not help the matter. We are aware that the production and consumption model—which we have built with greater or lesser success, according to geographical region—and the social and political stabilizer of the Welfare State are suffering from a demographic rupture this century. Increased longevity forces us to rethink this model based on a constantly growing economy in a market framework that drives intense inequalities.

Beyond the hyperglobalization that has been built over recent decades (Rodrik 2022)—with growing economic and social inequalities, and with management concentrated in large corporations and a few political operators—a new international order must respond to the need for higher levels of security and equality for citizens and countries in multiple areas. And this framework of alternative paradigms must also reflect the new economic geography (East-West, North-South) that has changed the world map of international economic relations.

As Diane Coyle points out in her latest work, "we are in a period where there are no clear worldviews to shape policy decisions, and there is a mixture of ideas, both statist and free market, combined with profound voter discontent and loss of trust" (2021:195). In sum, we are immersed in a disoriented society, in which political choice becomes very difficult and confusing, and is expressed through more or less violent protest (Badiou 2021).

Despite neoliberalism's failure to attain higher levels of growth, prosperity, equity, and freedom, its *strange non-death* (Crouch 2011) has continued to obstruct the emergence of new socio-economic paradigms. It is necessary to move forward with a new social, economic, and political paradigm that lights new paths for productive organization and the consumption model, and which enables us to maintain a stable balance with the natural world in which we live.

Socio-economics, it should be remembered, is a scientific approach that seeks to build alternative paradigms in the social sciences; thus, in this context, it is a dynamic axis that contributes to the establishment of a new theoretical and methodological horizon in the social sciences. In this perspective, SASE provides a platform for creative empirical and theoretical research on key social problems. We are committed to supporting a diverse international membership which fosters and produces thoughtful yet lively intellectual and interdisciplinary debates.

With regard to these themes, and the more specific areas of the 18 networks that organize the contents of our society, we encourage you to submit your papers and your proposals for mini-conferences at the 35th annual SASE conference, which will be held at the Federal University of Rio de Janeiro in July 2023.

We look forward to seeing you at SASE/Rio de Janeiro 2023!

SASE President: Santos Ruesga
