
Insight into Self-reliance of Rural Communities for Endogenous Growth in KwaZulu-Natal

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Abstract:

It has been established that development in most African countries has been severely affected due to the loss of the key aspects that define communities and the environments in which they live. Rural communities are normally overlooked when development interventions are implemented. Immediate intervention of rural communities requires funding for infrastructure such as earth dams, training facilities, marketing of products and services, frameworks for rural development plans as well as capacity support. Such funding plays a positive role in the development of self-reliance of rural communities.

Other than funding, African indigenous knowledge is critical in advancing the self-reliance of rural communities. However, such a knowledge system is either underdeveloped or not fully utilised for development purposes. The underutilisation of African indigenous knowledge leads to the loss of valuable information that could be used for developmental purposes, ensuring unified communities. This affects the establishment of self-reliance strategies in rural communities leading to the creation of endogenous growth. Such growth enriches the development process and empowers communities to be self-reliant, thus improving quality of life. The economic empowerment strategies should result in the development of rural entrepreneurs for South Africa. This study assesses the effects of self-reliance on rural community development in KwaZulu-Natal.

Keywords: endogenous growth; indigenous knowledge system; KwaZulu-Natal; rural communities; self-reliance.

INTRODUCTION

In order to meet the special needs of Africa, the United Nations (UN) millennium goals focus on sustainable development through the eradication of poverty, with emphasis on the importance of halving the number of people who currently live on US\$1 a day or less (UN General Assembly, 2004). Efforts to achieve sustainable development require a concerted effort to reduce poverty, which include finding answers to the problems of disease, hunger and malnutrition. As a means to reducing poverty and promoting development, it is essential that sustained and broad-based economic growth be achieved. International agencies require that developing countries produce poverty-reduction strategies aimed at being practical, multidimensional statements of how the country assesses the causes of poverty as well as the practical steps to be taken to address the problem (Curtis, 2012). Consequently, this study focuses on self-reliance strategies in rural communities in KwaZulu-Natal for local economic growth.

Civil society thinking still tends to be opaque (Curtis, 2012). Concepts like participation, community, empowerment, institutional development, civil society and self-help are promoted by those who would do good, but still do not add up to a viable political philosophy or economic strategy. The block to growth in civil societies results from a lack of

entrepreneurial spirit (McClelland, 1961), and thus businesses are an integral part of the socially embedded system (Choudhury & Harahap, 2015). Small- and medium-sized enterprises (SMEs) play major roles at all levels of a country's economic development as they are a source of employment and as such are considered as vital for both competitiveness and economic growth. The main aspect of driving such a discourse is self-reliance of rural communities. Appropriately facilitated, will sustain their development (Fadara, 2010). Given their linkages with agro-based industries and service outlets, rural community development is represented by the reproduction of resources in agricultural lands (Dawkins 2016).

PROBLEM STATEMENT: poverty and unemployment in KwaZulu-Natal

South Africa's nine provinces have widely differing geographical, physical and socio-demographic features, impacting on the nature and extent of the developmental challenge facing both government and society in the respective regions (KZN Economic Cluster, 2012). This study focusses in KwaZulu-Natal. Poverty and unemployment rates in KwaZulu-Natal have remained chronic and are on the rise, in spite of concerted efforts by the Provincial Government to address these twin scourges in the third decade of democracy (that is, since 1994). KwaZulu-Natal remains predominantly rural, with dependency ratios and poverty levels highest in these areas (KZN Economic Cluster, 2012).

A significant contributor to poverty is unemployment. This is reflected in KwaZulu-Natal by unemployed poor people being concentrated among Africans (in rural areas); women; and the youth (KZN Economic Cluster, 2012). Global Insight Poverty indicators revealed that in 2010 KwaZulu-Natal had 5.3 million people living in poverty and 1.2 million living on less than US\$1 a day (R6.50 a day or R200 a month, correct as at October 2016), and that the estimated poverty gap was R18.3 billion. Furthermore, 15 per cent of the population (20 years or older) had no schooling, 41 per cent had no secondary schooling, and 73 per cent had not completed grade 12 (Stats SA, 2010). This study assessed the influence of self-reliance as a strategy for endogenous growth in rural communities. This strategy would enrich the development process and empower communities to be self-reliant, thus improving the quality of their lives. As this study focuses on self-reliance of rural communities for endogenous growth in KwaZulu-Natal, it discusses the fulfilment of local development needs, the endogenous growth as a model for economic development, as well as local community system and self-reliance for sustainable growth. It also explores the role of indigenous knowledge for local economic growth initiatives.

FULFILMENT OF LOCAL DEVELOPMENT NEEDS

In many Third World regions, community groups spontaneously come together to improve their circumstances through their own efforts (Katsamunskaya, 2016). The aim is to develop local cooperative and self-sufficient village economies (Trainer, 2012), which includes a community of many parties whose interests, values and understandings differ. According to Katsamunskaya (2016) there are several hierarchical agencies as well as community leaders or influential persons in a typical government or agency-administered community development programme. The positioning of these individualistic and entrepreneurial entities are reflected in their positions in the various interest groups or institutions. Each

potential agent of change (be it the state, civil society, institution or market player), is culturally biased towards a particular form of intervention (Katsamunska, 2016). The intervention may include administrative, group inclusion or market extension. An expansion of administrative delivery tends towards the poor staying in one area, allowing themselves to be registered, recognised and labelled, and then behaving in ways that are regarded as being to their benefit (Romer, 2012). In an enabling state a pro-poor policy must invert these exclusions (Curtis, 2012). However, administrations tend to standardise around a limited range of projects, and in the developing world these include classrooms, clinics and community halls.

The enabling state envisions and negotiates with interested parties in society and, having reached a legitimate consensus, allows room for others to take action (Katsamunska, 2016). For this to be effective, the enabling state should avoid exercising those controls that constrain or subvert responsible action by individuals, firms, associations and NGOs. Continuous review of the means by which the state interacts with these other actors may be required, resulting in a modification of standard offerings, dependent on the analysis of responses by other participants in the market and civil society.

ENDOGENOUS GROWTH AS A MODEL FOR LOCAL ECONOMIC DEVELOPMENT

In accordance with the endogenous growth theory, economic growth is mainly the result of endogenous and not external forces (Romer, 2012). The word 'endogenous' derives from the Greek, meaning 'proceeding from within'. Endogenous growth theory states that investment in human capital, innovation and knowledge are significant contributors to economic growth, thus focusing on the positive external spillover effects of a knowledge-based economy that leads to the economy's development.

According to Fadara (2010), with regards to the endogenous growth theory, policies embracing openness, competition, change and innovation promote growth, whereas those that have the effect of restricting or slowing change by the protection or favouring of particular industries or firms are, in the long run, likely to slow growth to the disadvantage of the community. Romer (2012) writes that sustained economic growth is ubiquitous and in a process of continual transformation. The economic progress that has been experienced by the rich nation's post-Industrial Revolution would not have been possible if populations had not undergone extreme changes (Fadara, 2010). On the same note, economies that do not transform themselves will not attain economic growth. Countries therefore need to engage in an ongoing process of economic development if they are to enjoy continued prosperity. Hence, the solution for the impoverished areas of the South African regions could be a self-reliance strategy in local communities, using local resources.

LOCAL COMMUNITY SYSTEM

A community is a causal creation owing to the pervasive nature of behaviour that is transmitted by individual and group-specific preferences, social contracts and organisational behaviour, economy and markets, as well as trade (Choudhury & Harahap, 2015), which are integrated into well-defined, socially embedded and symbiotic forms. A

community is organically composed, imitating and perpetuating its internal dynamic preferences and modes of social, productive and political relations. Coetzee (2013) refers to this synergy as “community enterprise economy”. A community’s vision can’t be rooted in parochialism as that would individuate the process of social transformation from positive to antagonising (Choudhury & Harahap, 2015). Thus, centred in the precept of communitarianism is the intrinsic essence of common good, which in turn becomes the premise of universal values acceptable to all humanity. The objective of community development is that beneficiaries should define the objectives that they desire from a programme (Curtis, 2012), but should these objectives not coincide with the priorities of the funding bodies, difficulties can arise. In this case, concepts of what is good need to be backed up with practical considerations regarding what is actually possible. Community development, experiencing a global revival in response to a growing interest in social capital (Fadara, 2010), is usually seen as a function of effective civil institutions and social cooperation at community level. Hence, the next sub-sections discuss issues of community development that are related to growth. These include assisted self-help and facilitated self-reliance.

Assisted self-help

Assisted self-help, as discussed by Curtis (2012), is a formula widely used by community development movements. Historically, government departments in many African countries have stuck with a formula of “if you want a classroom for your school, the parents must make bricks and be prepared to dig foundations and provide labour while the local government provides the cement and the roofing sheets”. Grant funding by the Lottery Agency and other public funding bodies in the UK often uses the same formula, requiring civic bodies to be innovative at finding other sources of donation to make up their share (Curtis, 2012). In principal, both government and community have an input, but not without increase in transaction costs.

Facilitated self-reliance

Ralph Waldo Emerson coined the term ‘self-reliance’ in an essay of the same title published in 1841. He described it as having trust in one’s present thoughts, skills and originality, a belief in one’s own capabilities, genius and living from within (Hossain & Marinova, 2017). In the context of communities, this philosophy diverges somewhat by emphasising the power of independence, originality, creativity and belief in strength and resilience, as well as rejecting the need for external support. Also, it lauds the importance of self-application, such as tilling of the land to get the “kernel of nourishing corn” (Emerson, 1841). Gandhi expanded this concept to include a simple lifestyle, stressing that nature produces enough for our wants: if everybody took only enough for him/herself and nothing more, there would be no more starvation (Kripalani, 1965). In the past, Bangladesh was a self-reliant country, depending entirely on the efforts of its own people, but the introduction of the 1960s’ Green revolution caused a sharp decline in its self-reliance (Hossain & Marinova, 2017) by introducing dependence on outside aid, a phenomenon that slows the path to sustainability. In this regard, Fadara (2010) stresses that foreign aid is able to play a limited role in bringing about sustained economic development.

This study focuses on self-reliance in the wake of the UN strategies for Africa on millennium development goals (United Nations, 2004), the socio-economic conditions facing KwaZulu-Natal (KZN Economic Cluster, 2006), as well as the theory on endogenous growth (Romer, 2012) as a significant concept to participation of local community, empowerment and self-help (Curtis, 2012); it is against this background that the study focuses on self-reliance of rural communities in KwaZulu-Natal for endogenous growth. Thus, Curtis (2012) explains that in several countries facilitated self-reliance represents an extreme version of some current policy thinking. He adds that primary health care policy in Uganda, for instance, expects that the private, voluntary and community sectors of the society should take on nearly all economic and social responsibilities, the government's role being simply to facilitate the process. In most countries the total possibilities connected with facilitating self-reliance have yet to be explored, and probably never will be, given that this is an extreme position (Dawkins, 2016). Yet it is probable that in many social contexts individual, group or community initiatives can add value to the sum of human well-being. However, the roles of facilitation (or enabling) are poorly developed, and even when enabling strategies are adopted they are particularly weak in their responsiveness to social or economic needs (Katsamunskaja, 2016). The same author states that an all-providing state tends to be all-knowing in attitude, defining the needs and norms of the society. An enabling state needs to be prepared to listen and allow, with the agents of the state having the skills as well as the commission to listen and learn before attempting to lead (Dawkins, 2016). Thus, both individuals and groups alike need to be able to exercise voice.

SELF-RELIANCE FOR SUSTAINABLE GROWTH

It is vital to understand self-reliance from a sustainability perspective. This lifestyle, encouraged as an alternative to the western model of development, also allows for a different perception of the concept of poverty alleviation, by reframing the achievement of material possessions to one of living wholesome lifestyles in a happy social environment within a healthy ecology (Katsamunskaja, 2016). Hossain and Marinova (2017) present the following characteristics of self-reliance, showing the close links between sustainability and self-reliance philosophies.

- *Simplicity* – this concept derives from the idea of having value and pride in present ideas and things. Initially, this can be regarded as being in conflict with sustainability, which is understood as a manner of caring for future generations. However, in essence, the care for the future is built in the glory of the present and the acceptance that the future is secure if people do the right things. Gandhi's philosophy argues for modest consumption and material possessions and he resented consumerism: "The more I have, the less I am" (Hossain & Marinova, 2017). Another implication of simplicity is the nature of technology that a community uses. In Gandhi's words (Hossain & Marinova, 2017), technology has to be "home-scale". This allows full control by people over the technology, avoids technological determinism, dominance and dependence and most importantly protects the natural environment. The negative social and environmental impacts of large-scale centralised industrialisation can thus be avoided. In most non-western communities, human resources are abundant and the aim should be to provide a meaningful way of life for the satisfaction of the fundamental human needs, hence for simple living (Katsamunskaja, 2016). For

- example, organic agriculture can provide a high level of satisfaction as well as a means to guaranteeing a better future.
- *Responsibility* – this refers to the obligations that a community feels to itself, other communities and the natural world as they transcend the boundaries of time (Hossain & Marinova, 2017). These obligations require that any activities (for instance, waste management) be undertaken in a thoughtful manner that is also be responsible for any consequences. A self-reliant community takes responsibility for its actions in creating and using goods as much as possible in a self-sufficient circle (Katsamunskaja, 2016). Relating to the use of technology, responsibility translates into reduced dependence on (for instance) fossil fuels, rejection of nuclear power and introduction of renewable energy (solar, biogas) alternatives. Innovative appropriate technologies, either created locally, imported or a mix, is the option for rural people's self-reliant sustainability (Sutton, 2004). However, it is important that rural communities have full responsibility for the management of these technologies. This implies that they need to be able not only to operate but also understand, adapt and develop them further in accordance with their own requirements. Only if they are in full control of these technologies, can they also bear full responsibility.
 - *Respect* – this characteristic explains respect for fellow human beings as well as for the living and non-living natural world. This represents the source of enjoyment and inspiration for the community. Respect should be practised in a culturally appreciable framework without harming the environment. Self-reliance links respect to the environmental and social aspects of sustainability. In many traditional societies, respect is built around knowledge and experience. Knudston and Suzuki (1992) talk about the “wisdom of the elders” and the “sacred ecologies” that can provide the foundation for new global environmental ethics. Historically, the traditional leadership of the ‘Nkosi’ (that is, the Chief) and ‘Induna’ (that is, the Headman) in KwaZulu-Natal are respected traditional structures in local communities. People are prepared to follow their advice. These traditional structures are still in force in major parts of the rural areas of KwaZulu-Natal and, as a result, the respect of social cultural norms and traditions is also an important component of self-reliance and the long-term sustainability of indigenous societies.
 - *Commitment* – a community should be committed to work and not rely on help from outside to guarantee the provision of its needs and economic security (Katsamunskaja, 2016). From an economic point of view, the long-term equitable access to resources should be guaranteed by replenishing resources used. Hence, consumption on its own, be it moderate, is unsustainable unless there is commitment to ensuring that the resources are being replaced or renewed (Sutton, 2004). An implication from this characteristic of self-reliance is the choice of resources used and the preference for renewable resources that can be replaced in a reliable way. Another implication of commitment is that the time outside productive work can be allocated to performing rituals, educational and cultural activities that are equally important for maintaining the capacity to work (Hossain & Marinova, 2017). Changing the direction of development to self-reliance implies commitment and work on capacity building to achieve this goal. The spirit of sustainability is what has helped indigenous and traditional societies to survive (Katsamunskaja, 2016) and this must be encouraged.

- *Creativity* – sustainability requires a change of course as to how things have been done (Katsamunskas, 2016). This was eminent during western industrialisation and development (Sutton, 2004). New innovative solutions are the key to success for implementing such a change. The concept of self-reliance implies that a community is a constant source of creativity and generates ideas about how the present can be made better. People are the real protagonists of their own development and future. The search for sustainable solutions should involve people who are affected by these solutions as either the government, the private sector nor can foreign NGOs provide jobs or wage-based work for the entire population, particularly in rural areas (Hossain & Marinova, 2017).

The five characteristics mentioned above have manifested in the self-reliant lifestyle adopted by rural families. These are motivated by the traditional leadership of the Zulu Kingdom in KwaZulu-Natal. They encourage the philosophy of simplicity, responsibility, respect (termed in Zulu as 'Ubuntu'), commitment and creativity (Katsamunskas, 2016). Historically, most families in rural KwaZulu-Natal were self-reliant for most of their daily needs, without causing harm to the natural resource-base (such as water, the soil and biodiversity) (Hossain & Marinova, 2017). Throughout the centuries the land has enjoyed an historic status of self-reliance with its prosperity attracting traders from abroad bringing metals (including iron, copper, gold, etc.) to exchange for Zulu artefacts and crafts (Katsamunskas, 2016). These five characteristics of self-reliance also existed in other traditional South African communities as well as in other parts of the world, such as the Australian indigenous people. Hossain and Marinova (2017) maintain that Aborigines did not exhaust the resources of an area but enjoyed a spiritual attachment and a sense of bonding to the land. Dawkins (2016) points out that the Aborigines' protective myths, rituals and attitude to land stewardship meant, partly, the right to share resources with others. The various Aboriginal groups utilised edible plants, worked their mines, developed the use of drugs and medicines, had new manufacturing techniques and a large range of resources that ranged from raw materials for cosmetics and paints to hidden supplies of water. Consequently, the next section discusses the role of indigenous knowledge on local economic growth. It explains the conditions in which indigenous knowledge facilitates self-reliance and development.

THE ROLE OF INDIGENOUS KNOWLEDGE FOR LOCAL ECONOMIC GROWTH INITIATIVES

The indigenous knowledge system has become a discussion topic in the 21st century, especially in post-1994 South Africa with its focus on information technology and the speed of information transmission aimed at attaining knowledge and enhancing development (Morolo, 2014). Technology brings innovation and competitiveness in its wake (Choudhury & Harahap, 2015). In this case, modern science has an advantage over the indigenous knowledge system. However, Morolo (2014) indicates that most African communities use indigenous knowledge both to communicate amongst themselves as well as for their livelihoods. Self-reliance should effectively be facilitated with such knowledge for rural community development, although with globalisation the importance and contribution that this indigenous knowledge makes is relatively limited. Curtis (2012) states that it is in the rural communities that the problem of underdevelopment is notable, while Ricupero (2001)

avers that the loss of indigenous knowledge has led to oppression and underdevelopment of communities, resulting in the possible consequent loss of self-esteem, culture and identity. This loss has created a situation in which indigenous knowledge is not valued and is therefore less likely to be passed on to the next generation. This negatively influences self-reliance for local development.

DISCUSSION

KZN Economic Cluster (2012) indicates that the unemployed poor in the province comprised Africans in the rural areas, women and the youth, with more than 5.3 million people living in poverty and 1.2 million living on less than R6.50 a day (or R200 a month, correct as at October 2016). This study assesses the significance of self-reliance as a strategy for endogenous growth in rural communities. Self-reliance of rural communities in KwaZulu-Natal will enable them to use local resources for such growth. According to Romer (2012), endogenous growth relates to the economic growth that results from local communities, rather than from external forces. In the endogenous environment, both innovation and knowledge are significant contributors towards economic growth. While self-reliance of rural communities in KwaZulu-Natal is core to the project, communities that facilitate self-reliance emphasise trust in their present thoughts, skills, originality, and belief in their capabilities in areas where they are located. Self-reliance is possible through a participatory approach towards local communities. When it is appropriately facilitated, it can help local communities sustain their growth. Dawkins (2016) indicates that sustainability is represented by a reproduction of resources in agricultural lands, given their ability to connect with agro-based industries and service outlets. However, the whole process of development is made possible through the utilisation of indigenous knowledge. Consequently, it is important to incorporate indigenous knowledge systems during the process of development for self-reliance in local communities.

CONCLUSION AND RECOMMENDATIONS

Although rural communities are endeavouring to implement rural development initiatives (Musi, Stilwell, Nhlapo-Mhlope & Makhura, 2014), capacity, specific rural development strategies, expertise, infrastructure and finance are lacking. These deficiencies disadvantage self-reliant initiatives as the development interventions and investments are directed towards those urban communities that are better off financially. Government and public funding development agencies need to pay special attention to rural communities. For self-reliance to be realised:

- There should be a continuous interaction with and amongst the rural communities in order to develop appropriate responses to their livelihood strategies, needs and development challenges
- A Rural Support Fund needs to be established to support key needs such as the erection of earth dams, structures for community development and capacity building.

Despite the fact that self-reliant sustainability of various traditional communities is not the same around the world (Katsamunskaya, 2016), a culture of self-reliant living is nonetheless based on the spiritual values within those societies. Such societies would not be reliant on far-removed and uncontrollable national bureaucracies and transnational governments, but

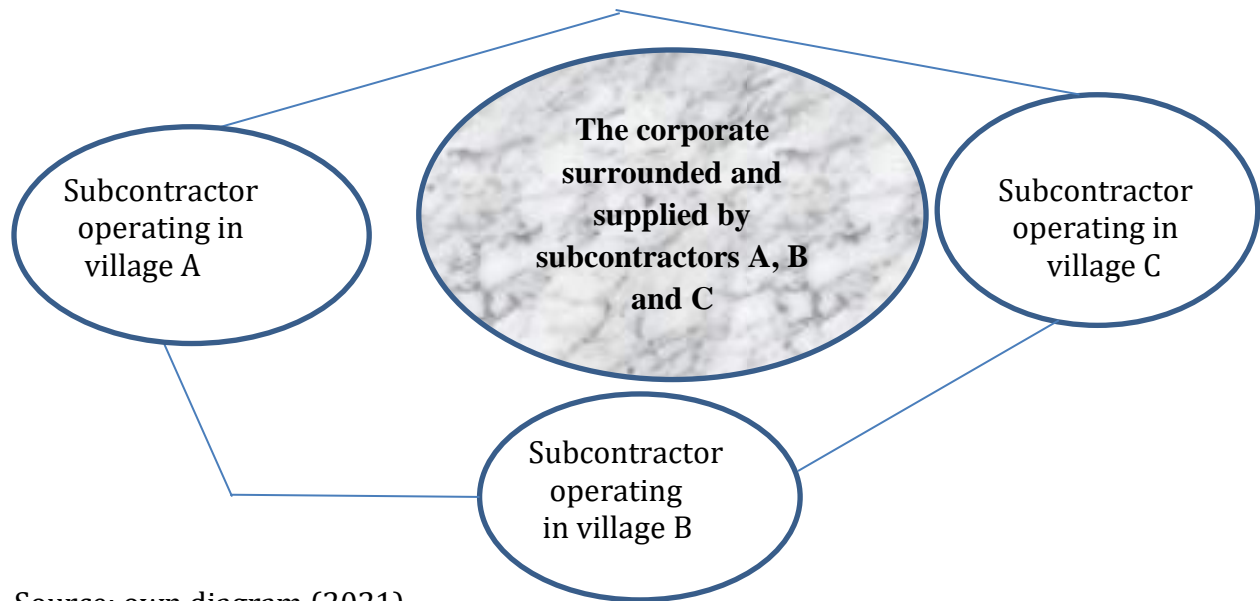
would be more self-regarding and cohesive, developing a sense of place, community, comradeship and the pride that comes from stability, control, competence and independence (Hossain and Marinova, 2017).

Furthermore, KwaZulu-Natal should recognise its competitive drivers if self-reliance in rural communities is to be a success. Firstly, the indigenous knowledge system in local communities must be recognised. Such knowledge can be viewed from cultural, social and economic perspectives (Morolo, 2014). The major challenge is the method for managing and systematising indigenous knowledge for development. It has been realised that, in South Africa (in general) and KwaZulu-Natal (specifically), the municipal Integrated Development Plans (IDPs) tend to overlook activities pertinent to accelerating rural development. A special framework and process is required to accommodate rural economic activities as well as rural institutions in support of self-reliance.

Secondly, there are impediments in rural communities that block potential entrepreneurs from starting, such as the lack of land, water and mechanisation equipment, while other entrepreneurs cannot be fully operational due to lack of appropriate branding and marketing as well as poor infrastructure. For self-reliance to be realised, the economic empowerment programmes for KwaZulu-Natal should be tailored for such rural entrepreneurs. Such entrepreneurs must co-operate by combining their managerial resources (such as technology, marketing, etc.) to develop new business areas. Hence, local government should be able to provide programmes that support commercialisation and marketing of small businesses. On the other hand, in the case of those small businesses where conditions are deteriorating due to over-indebtedness and where survival hangs in the balance, yet they still possess core competencies to provide the potential to generate cash flow, it is essential that their financial status and activities be reviewed and their businesses revitalised. In this case, local government should be able to facilitate funding for revitalising such establishments. For revitalisation to be realised, financial support should expand to areas of product development and improvement that is based on an understanding of market opportunities, the networking of various stakeholders as well as the training of business stakeholders for business sustainability.

Thirdly, a combination of the facilitated (Hossain & Marinova, 2017; Fadara, 2010) and assisted self-help (Curtis, 2012) initiatives for KwaZulu-Natal are recommended. The choice for an initiative depends on the state of readiness of each local community. Nonetheless, the initiatives can be accelerated through the advancement of regional industrial clusters (Japan Small Business Research Institute, 2006). While the cluster initiative requires further exploration, the Japan Small Business Research Institute (2006) describes the regional industrial clusters as the number of enterprises in close geographical proximity in the same region, with formations such as receipt and placement of orders, exchange of information and collaboration between enterprises in place. Industrial clusters may be grouped according to their historical formation and unique characteristics. For the purpose of this paper, company village and production regional clusters are recommended for KwaZulu-Natal. The following Figure 1 presents the framework for a Company Town Cluster.

FIGURE 1: framework for a Company Village Cluster



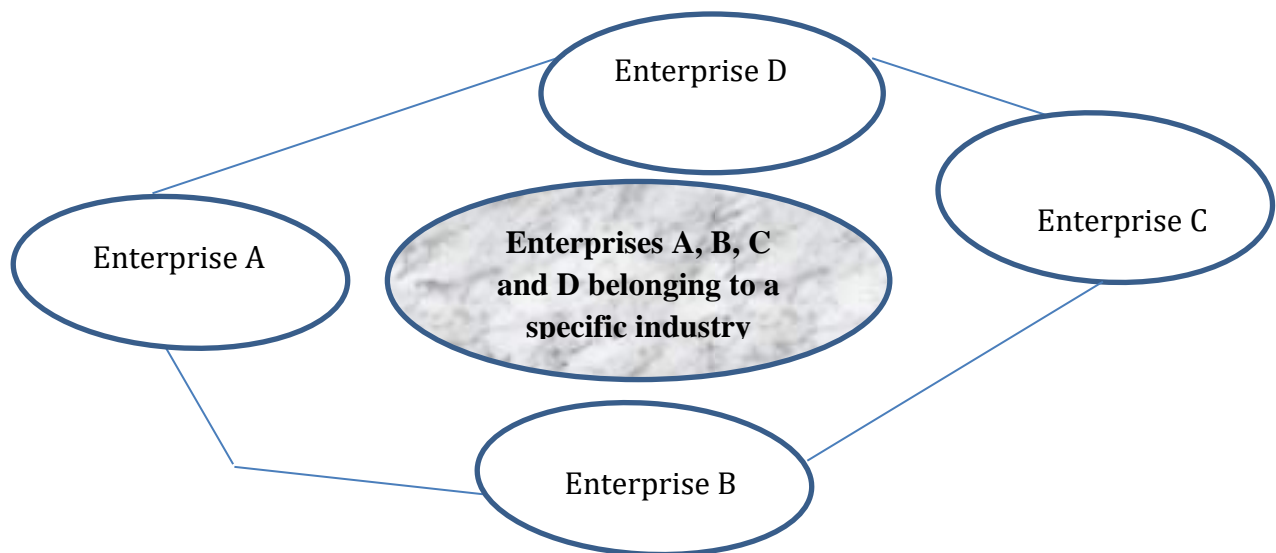
Source: own diagram (2021)

In distinguishing between the two clusters, the Japan Small Business Research Institute (2006) indicates that company village clusters are created by numerous subcontractor groups established around the mass-production plant of a particular large enterprise. Typical examples include the Hiroshima region around Mazda, the area around Toyota City in Aichi, which has Toyota Motor at its heart, and the Kitakyushu region in Fukuoka Prefecture, which has formed around Nippon Steel Corporation.

In addition, the Japan Small Business Research Institute (2006) introduced the Production Region Cluster initiative.

The following Figure 2 presents a simplified framework for a Production Region Cluster.

FIGURE 2: framework for a Production Regional Cluster

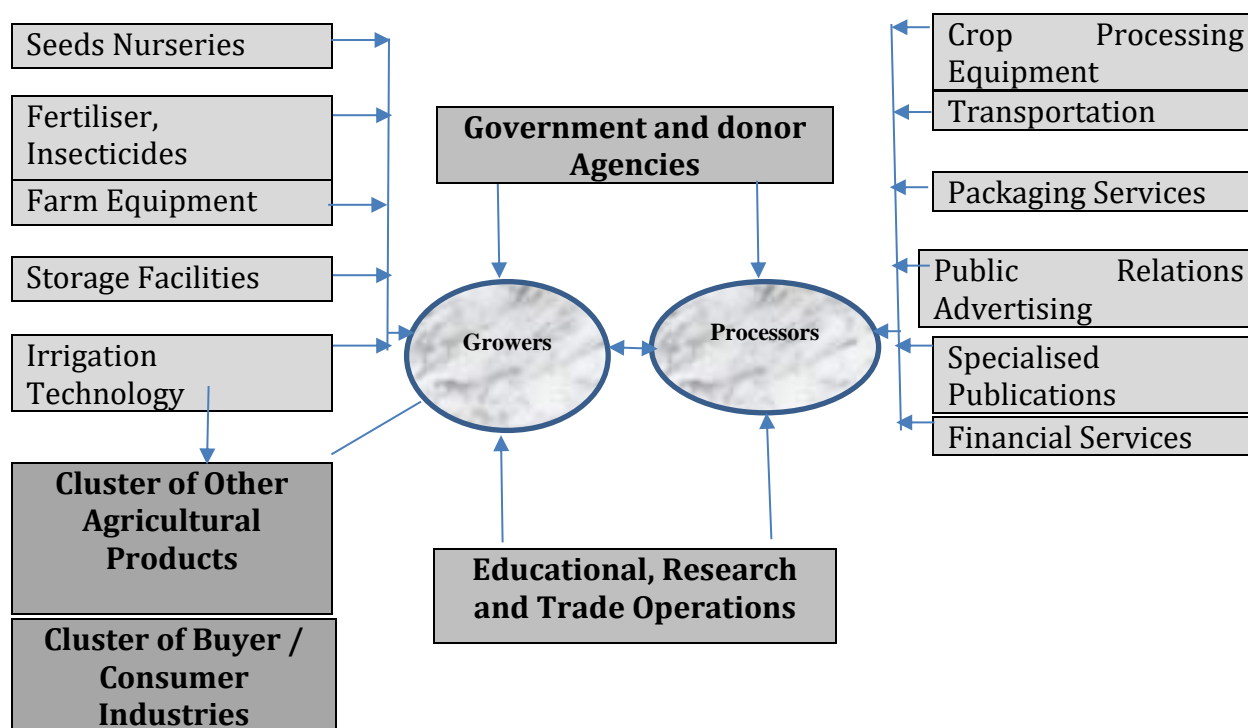


Source: own diagram (2021)

According to the Japan Small Business Research Institute (2006), the production regional clusters are enterprises that belong to a specific industry (such as consumer goods) concentrating on a particular region, having grown through their members' mutual use of raw materials and technologies that have accumulated in the region. Typical examples include the Tsubane-Sanjo region in Niigata Prefecture, where cutlery and blade manufacturers have clustered, the spectacle-making cluster in the Sabae region of Fukui Prefecture, and the furniture-making cluster around Asahikawa City in Hokkaido.

As defined above, clustering is about the interaction of businesses of a similar type, healthy competition, networking and collaboration between them (Long & Zhang, 2011). Cluster theory emphasises the role of networks and relationships between the various parts of a cluster (Tambunan, 2008). It fits with models of innovation and competitiveness. The following Figure 3 provides an example of an agribusiness cluster.

FIGURE 3: example of an agribusiness cluster



Source: Cluster for Competitiveness - A Practical Guide & Policy Implications for Development Cluster Initiatives (World Bank, 2009).

A successful cluster is about cooperation toward common goals, linking and aligning the different elements, teamwork as well as business networking (World Bank, 2009).

For self-reliance to be realised, the KwaZulu-Natal provincial government should play a positive role in rural community development for endogenous growth, taking into account the recommended aspects presented above. This includes the provision of standard deliverables (such as road and other infrastructures, schools and health services), legal

structures (such as police services and civil courts), as well as the use of revenue collected from taxes for development.

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