

TEORIAS DE REDUÇÃO DA POBREZA E INICIATIVAS E RECURSOS LOCAIS – ESTUDO DE CASO DE GORONGOSA

THEORIES OF POVERTY REDUCTION AS THEY APPLY TO THE GORONGOSA - CASE STUDY IN ALLEVIATING POVERTY THROUGH LOCAL RESOURCES AND INITIATIVES

Alfandega Manjoro

Catholic University of Mozambique

amanjoro@ucm.ac.mz

Resumo

O presente artigo procura, a partir da convocação de teorias sobre a redução da pobreza, dar conta de um estudo, realizado no âmbito do doutoramento. O estudo foi realizado no Distrito de Gorongosa. O governo moçambicano tem elegido a redução da pobreza como uma das suas prioridades. É neste contexto, que se inscreve este artigo. Assim, após a apresentação dos principais elementos que estruturam o Índice de GINI de Moçambique, um instrumento que mede a situação sócio-económica entre pobres e ricos, o estudo aborda o conceito de pobreza, em Moçambique, privilegiando um olhar complexo e até paradoxal, uma vez que, sendo Gorongosa um Distrito rico em recursos locais, no entanto, a maioria dos seus habitantes revelam graves dificuldades financeiras, não conseguindo pagar as suas despesas relativas a bens essenciais, para viver no seu quotidiano. A situação é, ainda mais grave, pelo facto de as perspectivas económicas, em Moçambique, apontarem para um crescimento médio de cerca de 7,4 %, mas este crescimento não se reflecte no melhoramento da qualidade de vida das populações mais desfavoráveis, que, em Moçambique, abrange a maioria da população. Quanto à opção metodológica, recorreu-se à abordagem qualitativa, dado que a problemática, em estudo, carece de aproximações sucessivas à realidade concreta das pessoas. Sendo uma matéria sensível, importa dar conta dos sentidos de quem vive afectada por esta situação de pobreza, sobretudo em meio rural, como é o caso de Gorongosa.

Palavras-Chave: teorias da pobreza, comunidades rurais, economia africana, recursos locais.

Abstract

In this paper I attempted to elucidate how competing theories of poverty reduction mould antipoverty strategies with a focus on the rural district of Gorongosa. The Mozambican Government has drawn poverty reduction as one of its priority. It is therefore very important to know beforehand which theory of poverty being addressed is responsible for the current state of affairs in the rural district of Gorongosa, in the province of Sofala. The researcher starts by giving an outline on the gini index of Mozambique which is an important indicator between the poor and the rich in the same society. The concept of poverty in

Mozambique should be looked at from various angles given its complexity and calls attention to the paradox, as Gorongosa is rich in resources but has absolutely nothing to show on the ground as locals struggle to make ends meet. What makes matters worse is that according to the Mozambique African Economic Outlook the country has been experiencing growth averaging about 7.4% but there is very little to write home about as this positive development has failed to cascade to grassroots level. The methodology which this researcher adopted was the qualitative research methodology and the researcher made an effort to illustrate existing gaps as no single theory can fully account for the rural poverty in Gorongosa. There is need to develop new theories that fully account for the rural poverty of Gorongosa.

Key words: theory of poverty, Culture of poverty, rural communities and African Economic.

Theories of poverty reduction/elimination

Introduction

Poverty in the recent past has emerged in the global scene as a natural disaster that can be used to explain a lot of social ills including child mortality rates, spread of HIV/Aids, increase in crime rates and historical injustices. A comprehensive study of poverty requires an effective theoretical understanding of the causes, the spread and effective methods of reducing poverty.

This paper aims at providing a theoretical understanding of poverty including the implicit ideological fabric on which each of the poverty theories is modeled. Theories of poverty in this particular study have been evolved in a chronological way.

The gini index for Mozambique

According to the www.geocurrents.info, as retrieved on the 30 of august 2012, the gini index measures the degree of inequality in the distribution of family income in a country. This index is calculated based on the Lorenz curve.

In the case of Mozambique the Gini Index is currently at 0.45 according to a World Bank study (2008). This is a measure of wealth distribution and obviously it rings bells in terms of the big gap which has emerged between those who “have” and those who “don’t have”. A study carried out by James and Channey (2005) on whether the economic growth in Mozambique is pro-poor found out that while all sections of the Mozambican Society enjoyed a rapid annual increase in consumption, the rate of growth in consumption was slightly higher for richer households. This has resulted in the moderate increase in the inequality at the national level as demonstrated by the rise in the Gini coefficient from 0.40 to 0.42. However, this slight increase in inequality at the national level is not statistically significant and its impact on poverty reduction efforts is negligible.

The fight against poverty, ignorance and disease has been a major goal of Government of Mozambique since independence from the Colonial rule in 1975. However it is important to state it in categorically clear terms that the effort to date has been inadequate as evidenced by the results on the ground that have seen the growth of poverty continue unabated. In response Government mounted a new effort which incorporates wider consultation and broader participation of stakeholders through the introduction of PARPA 1, 2 and 3. This is designed as ongoing long term poverty strategy for both policy and programme development.

High degrees of inequality in income distribution can have a negative effect on growth and increase poverty (Person & Tabellin, 1989). Mozambique has one of the highest degrees of income inequality among the low income countries and the second highest world overall (World Bank, 1997). The estimated Gini-coefficient for Mozambique is 0.45 which is one of the highest among the 22 poorest countries. Reducing income inequality is very important because it does benefit the poor immediately and in the long run this facilitates economic growth. Poverty has generated in Mozambique a range of social problems that includes high mortality rates, malnutrition and deaths from treatable diseases, starvation, crime and exodus of the economically active population to urban centers. This situation has taken place despite the existence of poverty reduction policies and programmes and implementation of assistance strategies by international financial organizations, the donor community and nongovernmental organizations.

The apparent failure of policies and programmes to reduce poverty double underlines the need for major changes in social and economic policies. The sharp contrast between the goals and objectives of implemented policies and programmes suggests the need for a critical assessment of these policies and programmes.

Harvey and Reed (1992, p. 270) capture three assumptions on which theories of poverty are developed. Firstly, the welfare reforms were victims of poverty are considered victims of poor structures of production, distribution and governance. Poverty is considered a structural problem and therefore victims are absolved from the blame. Secondly, poverty is also largely viewed as an ideological fact and therefore elites develop a concept of poverty based on perception. These elites dictate the dimensions of poverty based on their own social groupings and achievements.

Poverty becomes a relative concept which is not objective because each group of elites is influenced by the environment around their habitation. Thirdly, poverty takes a scientific approach based on naturalistic and cultural-hermeneutic methods.

Poverty is therefore considered an objective concept that can be subjected to empirical research. This study adopts this scientific assumption due to its objectivity. The *scientific studies* approach is based on two axioms. The first axiom is concerned with the role of politics in poverty. As a political problem, poverty is seen as a testimony of failure of political structures of governance and poor policies by governments. In political economy, explanation of poverty is either grounded in a problem of production or market distribution mechanisms in an economy. The political class can therefore alleviate poverty in their areas of jurisdiction (economy) by improving means of production or by improving the distribution

system of what the economy produces (Harvey & Reed, 1992, p. 271). This assumption exonerates the poor from the state of poverty since they find themselves poor as a result of structural and economic policy failures. Factors responsible for poverty are beyond the control of the poor. The second axiom focuses on the poor and considers poverty as a result of a specific culture exhibited by the poor. The poor are therefore to blame for their state of poverty.

Marxian theory of poverty

This is a theory based on the fact that poverty comes about as a result of the situation a poor person finds himself or herself in. The poor person is therefore a victim of circumstances resulting from a number of factors, critical of which is the production system. Karl Marx points out that the entrepreneurial practices of the owners of means of production (capitalists) to move away from labour to capital intensive means of production in order to boost production and increase profits lead to massive unemployment. Capital intensive production forces the capitalist to retrench workers in order to increase profitability. Retrenchments lead to massive unemployment. The retrenched persons can either migrate to reengineer themselves in urban areas or change professions. Those who fail to reengineer end up at home as paupers and form what Karl Marx calls a reserve army of labourers (Harvey & Reed, 1992, p. 277). These paupers finally end up poor. Continued retrenchments lead to increased number of paupers in the economy and in the long run increases poverty levels.

A series of structural failures give rise to an increase in the number of the poor. Gordon et.al (1982:1) identify these structural failures as racial and gender discrimination and nepotism resulting in deprivation of certain groups of peoples' opportunities for jobs, education and social assistance. Albrecht and Milford (2001, p. 67) contribute to this theory by pointing out that massive restructuring of economic systems leads to increased economic and social marginalization of an entire group of people. Such groups end up poorer due to the lack of access to opportunities.

The Marxist theory recommends poverty alleviation through improved structures of production and increased education and training to those rendered irrelevant by technological improvement to adapt through change of environment to change of profession. Education also ensures that the retrenched persons embrace change and adapt (Winch, 1987, pp. 32-35). The theory also advocates for a kind of government welfare programme to aid those who are unable to reengineer themselves through education so that they can access basic requirement for upkeep such as food rations, health programmes and subsidies (Coser, 1969; Harvey & Reed, 1992, p. 280).

This theory does not apply in our specific case of Gorongosa rural communities as it is more concerned with the production and retrenchments due to the intensive use of capital at the expense of labour.

Cultural theory of poverty

This theory was developed by Oscar Lewis in 1968 and builds on the Marxian theory of poverty by pointing out that as retrenchments continue, driven by the capitalists' quest for improving means of production and profitability, paupers emerge. The paupers collectively group up into a specific

geographical environment or class. The grouping can emerge as a result of either formerly instituted government welfare programmes or setting up of formal national boundaries such as districts or provinces for effective governance. An example is the result of policy initiative under the 'Sessional Paper No. 10 of 1965 on African Socialism and its application to planning in Kenya where Kenya was classified into high potential and low potential areas. Based on spill-over economics, the Government of Kenya pumped development resources in the high potential areas to spur economic development with the hope that the benefits of such investments will spill over to the lower potential areas. This policy initiative is cited as the reason why provinces classified as low potential such as Nyanza and North Eastern Kenya have remained poor to date.

Groups or classes of the poor can also emerge gradually and informally due to individual initiatives where persons seeking residence in affordable areas or those looking for areas with residents sharing in similar challenges in order to develop coping strategies or survival tactics end up settling in a certain geographical area. This has consequently given rise to slums in urban areas such as Beira, in Sofala Province and clear examples that come to mind are those of Munhava and Praia Nova in the outskirts of Beira City, Mozambique.

The socialization of emerging groupings of the paupers leads to the emergence of new behavioral traits in order to cope with material deficiency experienced by the groupings. Shulman (1990:1) identifies these traits to include limited time horizons, need for impulsive gratification, low aspirations and psychological self doubt. These traits collectively change the world view of the poor and lead to pervasive hopelessness, despair and state of poverty (Lewis, 1968:187; Jones, 1984:253 & Shulman, 1990:1)

BacaZinn (1989, p. 67) and Albrech et al. (2001, p. 508) point out that this defective culture is passed on to children born and raised in these homes or geographical areas as a result of socialization of poor families and communities and consequently limit or obstruct such children's successful participation in mainstream institutions. The resulting "underclass" becomes permanent and is "locked into its own unique, but mal adaptive culture". Oscar Lewis (1968:187) refers to these emerging behavioral traits and norms as a culture of poverty.

Since the culture of poverty is only based on material deprivation and not specific to any ethnic or religious marginalization, it is possible for a person to be poor without living in a culture of poverty. Reforms aimed at poverty alleviation should not focus on immediate gains because culture takes a long time to change because of its relative autonomy. Over the years, the culture of poverty can be modified without necessarily focusing on having the objective of poverty alleviation as is seen in societies taken over by revolutionary or nationalistic movements where many of the key traits of the culture of poverty are altered ideologically (Lewis, 1968, p. 190).

The Malthusian paradigm recommends provisions of moral education to curb over-population as a good solution to the problem of poverty. Moral education results in sexual restraints, delay in marriage, practicing abstinence prior to marriage. Poverty can also be reduced through improved production

technology (Winch, 1987, pp. 32 – 35). An initiative by an individual to migrate to other areas in search of survival can also eliminate this culture of poverty through change in social groupings.

Although this theory is a proxy to the issue of poverty in Mozambique as it has nothing to do with migrations and social marginalization and therefore would not fully justify the rural poverty of Gorongosa Communities.

Neo-conservative theory of poverty

This theory is predominantly influenced by the Malthusian paradigm developed by Thomas Robert Malthus (1766-18834) and later improved upon by Robert Brenner in 1976 (cited in Harvey & Reed, 1922, p. 281). This theory attributes poverty to economic factors resulting from the tension between population pressures and subsistence. This poverty therefore is based on material wealth where over-population of the poor coupled with poorly managed capitalistic systems result in poverty.

This theory is therefore based on two axioms; firstly, poverty is attributed to a mismatch between production capacity of the previous years and demographic trends in what is referred to as demographic catastrophes. Poverty is caused by geometric growth in population mismatched with arithmetical growth in means of subsistence. Unless regulated by positive checks, the mismatch continues producing an increased number of poor people. Positive checks include war, famine, plague and misery which constantly curb over-production. Since these positive checks rarely occur, poverty continues to increase. Secondly, marginal productivity of land, labour and technology, and the way that these affect the supply of food and other resources also explains poverty over the years. Prices influence the affordability of commodities among the population and result in factors such as retrenchments which in turn explain poverty (Harvey & Reed, 1922, p. 281). Although this theory applies to Mozambique as it has experienced the so called positive checks but poverty continues unabated thus clearly showing that positive checks alone cannot alleviate poverty.

In order to alleviate poverty, Neo-Conservative theory of poverty recommends provision of moral education to curb over-population. Moral education results in sexual restraints, delay in marriage and practicing abstinence prior to marriage. Poverty can also be reduced through improved production technology to ensure that production of goods and services satisfy demand at affordable prices (Winch, 1987, p. 32-35).

It is important to also note that this theory does not apply to the Gorongosa rural community as they have abundant land and resources at their disposal and there is no tension between population pressures and subsistence.

The social democratic theory of poverty

This theory was advanced based on experiences in Britain in the 1920s. The theory assumes that poverty is a class based concept and it comes about due to class struggles in the society and not on the basis of means of production. Piero Sraffa who advanced this theory argued that class struggles went

beyond production spheres and therefore restricting poverty explanations to productions means as was the case in Marxian theory of poverty would be limiting the scope needed to understand poverty. The politics around the manner in which goods and services are produced and distributed has an effect on poverty just like the means of production used (Sraffa, 1926, p. 550).

The politics of distribution of goods and services go a long way in explaining reasons as to why certain classes of the society are poor. In the Social Democratic theory of poverty, poverty is both a class issue and also a market based factor. Elimination of poverty requires distributive justice to ensure that goods and services produced are equitably distributed .to ensure that all classes of society are fairly involved in the enjoyment of these goods and services (Harvey & Reed, 1992:283). Sen (1981:7) concludes that poverty is a function of entitlement and notes that “starvation ...is a function of entitlement and not of food availability.” Entitlement refers to legal claim on existing resources and such entitlements are functions of a political process aimed at improving market forces or failures of such forces. The researcher finds the social democratic theory of poverty making a lot of sense and being very relevant to this particular study of the impoverished rural communities of Gorongosa District.

Failure of market forces as a result of capitalist’s fear to entrepreneurial risks in periods of economic downturn decelerates production and causes unemployment as argued by John Maynard Keynes. In such times, market forces fail, the poor get poorer due to increased unemployment or retrenchment and low levels of incomes. Failure of market forces require the state to step in and ensure continued production and stable employment (Sen, 1984, p. 328).

Sen (1984, p. 326) argues that in cases where access to resources or income is deprived, personal capabilities of individuals lead to absolute deprivation, however market forces are not capable of correcting the situation. Government must ensure that while citizens who are in political power and are capable of production are not curtailed from producing, the government must also ensure equitable distribution of all that is produced in order to eliminate poverty and this is part of what the Mozambican Government should do. Equitable distribution will be enabled by giving citizens entitlement. Where existing political power cannot guarantee entitlement, there should exist both alternative governments which can guarantee entitlement to all and a democratic process to ensure that the alternative government takes political power to change the state of affairs positively. This researcher seriously casts a lot of doubt on the political power to change the state of poverty particularly in Mozambique. The Social democratic theory of poverty centres on a reform process committed to preserving a system based on production for profit while focusing on elimination of poverty politically mediated in redistribution of consumables.

This theory is also a proxy of the Marxian theory which traces the causes of poverty to the production and distribution of goods. This research subscribes in part to the Marxian Theory as the poor communities are not solely to blame for the poverty that they find themselves in.

The social darwinist theory of poverty

Poverty is a self-inflicted situation according to the social Darwinist theory of poverty and so it evolves over time as a result of social evolution. An individual's excellence or mediocrity will naturally cause that individual to be poor or otherwise. Poverty is therefore "both a final judgment and a purgative by which society selectively eliminates the unfit". Poverty trends in any society is as a result of natural selection and therefore any man-made attempt to change the course of the trend leads to impairment on the natural functioning of institutions (Harvey & Reed, 1992, p. 286).

Social Darwinist theory of poverty identifies two types of poverty based on studies in the urban areas. The First type is *normal-class* poverty which is a correctable situation caused by social and ecological developments that take place in urban areas. Normal-class poverty is manifested through physical handicaps, old age or female headed household with dependent children. Normal-class poverty is self-correcting since it focuses mainly on income based poverty. It can be eliminated when an individual attains maturity or moves from one economic class to another or is assimilated. Other methods of elimination include education and training or natural evolution of the urban area (Harvey & Reed, 1992, p. 286). This theory has very little relevance since it deals more with the urban or peri-urban poverty. This study concerns itself strictly with rural poverty.

The second type is *lower-class* poverty caused by either specific habits or cultural practices and norms of the poor. This kind of poverty comes about as a result of a lifestyle that does not pay attention to work, self improvement or service to the family (Harvey & Reed, 1992, p. 287). Since educators and opinion leaders who are able to change the normal-class poverty circumvent issues of culture and habits passed down from one generation to another, lower-class poverty remains largely unchanged. Lower-class poverty therefore gradually evolves into a natural process through which society eliminates the unfit members (Harvey & Reed, 1992, p. 287).

This theory does apply given the fact that this study was based in the rural areas where the issue of culture cannot be underestimated.

Programmatic poverty

Programmatic poverty is a kind of poverty practiced by religious or political leaders wishing to benefit from the positive attributes associated with poverty despite the fact that such leaders are not poor. A missionary priest of the Roman Catholic Church and a Buddhist all take vows of poverty. Harvey and Reed (1992, p. 288) observe that this type of poverty is of marginal interest to social scientists investigating the structural roots of poverty unless the social scientist is interested in studying the sociology of culture.

Classification of theories of poverty

This approach explores theories underpinning the evolution and development of the concept of poverty. Paradigms of poverty form a strong basis on which theories of poverty evolve. The paradigms of

poverty are collectively mapped into a chronology of the development of the theories of poverty. These theories form a good basis for developing appropriate solutions to the problem of poverty. Theories of poverty can be classified into different categories (Albrecht et al., 2001: 67); Duncan (1996 103); BacaZinn (1989, p. 854) tackle poverty from an individual dimension and classify theories of poverty into two categories: cultural or situational theories of poverty while (Gordon, Edwards & Reich, 1982:1) and (Cobb, 1992, p. 1; Duncan, 1992, p. 104; Maril, 1988) approach poverty from an individual perspective and classify theories of poverty as structural where the poor are only seen as victims of a force beyond their control.

Culture of poverty

Cultural theories are generally based on what has been called a “culture of poverty” portrayed by poor persons which is a common thread in the Critical Marxist and social Darwinist paradigms (Lewis, 1996, p. 187; Shulman, 1990, p. 1). Cultural theories assert that people are poor because they have a distinctive culturally predetermined way of life which largely explains why there is an occurrence and persistence of poverty among households. These culturally predetermined ways that cause poverty are what the cultural theories refer to as a *defective culture* (Shulman 1990, p. 1). The aspects of this defective culture include a limited time horizon, impulsive need for gratification, low aspirations, and psychological self-doubt. These aspects, when taken together, change the world view of poor people which help them to cope with pervasive hopelessness, despair and state of poverty (Lewis, 1996, p. 187; Shulman, 1990, p. 1; Jones, 1984, p. 253). Poor families and communities then socialize their young with these values and norms, and consequently limit or obstruct their successful participation in mainstream institutions. The resulting “underclass’ thus becomes permanent and “locked into its own unique, but maladaptive culture” (Albrecht et al., 2001, p. 508; BacaZinn, 1989, p. 67).

Cultural theories mainly focus on the individual. These theories contend that to be poor is an individual’s own making and not as a result of other causes. Scholars such as Shulman (1990, p. 2); BacaZinn (1989, p. 854); Borcoran, Greg Gurin, and Gurin (1985, p. 516); Wilson and Aponte cited in Albrecht et al (2001, p. 70) and Jones (1984, p. 253) maintain that this theory “blame the victims” for their poverty yet poverty is caused by not only factors within but also beyond the control of a poor person such as economic fundamentals and market forces. These criticisms are the causes of the continued search for the meaning of the concept of poverty. Nonetheless, cultural theories provide a good insight into understanding poverty at the household level and form part of the conceptual framework of this particular study on poverty in the rural communities of Gorongosa.

Situational theory of poverty

This theory explains why the poor people tend to portray fatalism and immediate gratification. Jones (1984, p. 248) says that this behavior is “a rational response to deprived circumstances.... This behavior derives from opportunity structure facing the poor rather than from distinctive cultural values” The interpretation is that the poor reflect impulsive behavior as a utility maximization effort aimed at ensuring livelihood. The poor do not work because of hopelessness resulting from lack of hope and lack of commensurate result between efforts expended by the poor and the resulting benefits.

The situation the poor find themselves in is one that does not allow them to gain much from hard work and a long term view of issues. Consider a child in a slum trying to study. Lack of supportive factors and an enabling environment such as school fees, career counseling, text books and the like will lead the child to give up and engage in immediate gratification such as street vending, theft, commercial sex activities and the like in order to satisfy immediate daily demands of food, shelter and clothing.

Structural theory of poverty

The second major category of theories is the structural ones where poverty is blamed on circumstances and structures in the social or economic systems such as racism, sexism and segregation limits rather than by the individual (Gordon, Edwards & Reich, 1982, p. 1).

Poverty is therefore caused by deprivation of training and job opportunities sufficient to maintain acceptable standards of living or quality of life (Cobb, 1992, p. 1; Duncan, 1992, p. 104; Maril, 1988). Albrecht et al. (2001, p. 67) contribute to these theories by pointing out that massive restructuring of the economy also contributes to increased economic and social marginalization of an entire group of people. Structural theories absolve the poor from blame. Poverty is blamed on structural failures which include sexism, racism, and bad governance, wretched state of infrastructural development, poor development policies and even geographical placement.

The “social character” of poverty

This is not a theory of poverty but some kind of default hypothesis that has emerged from criticisms of structural and cultural theories of poverty. All these theories have been criticized for failing to bring out the issue of social behavior among the poor. These theories fail to explain the role of interpersonal relationships in poverty alleviation efforts of the poor. Jones (1984, p. 250) points out that these theories look at poverty from a macro perspective. The poor are just a homogenous aggregate of people portraying similar traits. The geographical dispersion of the poor is not important. The homogeneous aggregation lacks a social character. This deficiency causes structural and cultural theories to ignore the impact of interpersonal bonds in poverty alleviation efforts. Jones argues that family members’ approval and support may make an individual change his or her future despite his or her own culture or situations. An encouragement from an older sister to the child to continue reading despite difficulties and the sister’s approval or disapproval of his or her own future career plans can change the future destiny of the child.

The membership theory of poverty

According to S. N. Durlauf of the department of Economics of the University of Wisconsin, the role of group affiliations in determining socio-economic outcomes should not be underestimated. In his paper he described this particular perspective on the causes of poverty which he attributed to membership based theory. The idea of this theory is that individual socio economic prospects are greatly influenced by the groups to which he/she is attached over the course of his/her life. According to the author such groups may be endogenous and the example of these includes residential neighborhoods, schools and

firms. Other groups are exogenous, that includes ethnicity and gender. The basic idea of the membership theory of poverty is straight forward and it is based on the supposition that an individual's socioeconomic outcome depends upon the composition of the various groups of which he/she is a member over the course of his/her life. Such groups may in principle be defined along many dimensions that encompass ethnicity, residential neighborhoods, schools and work place. These memberships can exert causal influences on individual outcomes through a variety of factors. Some of these factors include: peer group effects, role model effects, social learning and social complementarities.

The peer group effect refers to the impact of the choices of some members of a group have on the preference of others in accessing those same choices. Standard examples of peer group effects include juvenile crimes, in which the appeal of participating in a crime is higher when one's friends are involved and cigarette smoking in which the use of cigarettes is more appealing when one's friend also smokes.

The role model effects occur when the characteristics of all the members of a group influence the preferences of younger members. If a typical student places a higher value on college education when the percentage of adults in his community who attended college is high therefore college attendance exhibits role model effects.

The social learning refers to the influences which the choices and outcomes experienced by some members of a group have on the subsequent choices of others through the information that those choices and consequences impact. When a community only contains adults who have attended university education but not succeeded economically, this information can influence how high school students access the benefits of university.

Social complementarities refer to the idea that the choices of some members of a group make the choices of other members more or less productive depending on whether the choices are positively correlated or not . A typical example is a study group in which hard work by other members makes the effort of its members more productive thus, exhibiting social complementarities.

It is important to note that when group influences are powerful, then socio economic success or failure is significantly causally influenced by the evolution of these memberships as well as the groups themselves. Suppose that an individual is a member of an ethnic group which suffers from discrimination, further grows up in a poor community whose role models and peer groups militate against economic success, and is in turn placed in sequence of poor schools and jobs undoubtedly this sequence accounts for why such an individual is in poverty by the membership theory of poverty, the author refers to a perspective on poverty in which these group influences play a primary role in understanding why an individual is poor for much of his life.

This paper interests itself with poverty issues particularly poverty alleviation in Mozambique and its novelty lies in discussing how poverty at local level can be alleviated using local resources, instead of waiting for external interventions in terms of resources, knowledge and skills. This researcher assumes that there is scope for transition out of poverty based on sustainable utilization of local resource endowments, indigenous knowledge and local human capital.

Summary of gaps in the theories of poverty reduction as they relate to mozambican poverty dialectics

Table 1: Summary of gaps in the theories of poverty reduction as they relate to Mozambican poverty dialectics

Theory	Mozambican context
Marxian theory	Although relevant to a certain extent, the study interests itself with rural poverty where this theory has very little relevance.
Cultural theory	Proxy to the rural poverty of Gorongosa, although it cannot fully justify the rural poverty
New-Conservative Theory	Does not apply as land is abundant, and there is no tension between population pressure and subsistence...
Social-Democratic Theory	Proxy to the Marxian theory and the poor are not solely to blame for their poverty...
Social Darwinist Theory	Does not apply given the fact that the study is concerned with rural poverty
Programmatic theory	Marginal interest...
Culture of poverty	Very relevant but cannot fully account
Situational theory	Slightly relevant to the rural communities of Gorongosa
Structural theory	Issues of governance and poor development policies are indeed relevant to the current scenario of rural poverty in Gorongosa although they don't fully account for the present status quo.
Membership Theory	Has some degree of relevance to the rural poverty of Gorongosa as poor people tend to group themselves into endogenous and exogenous groups

Source: Own Source

Conclusions and Recommendations

As emphasized in this paper on the theoretical framework of poverty, from most theories visited the researcher is of the opinion that no single theory on its own can fully account for the present status quo of poverty in the Gorongosa rural communities. As the Mozambican case shows, poverty is multidimensional and resolving it requires multiple methods that are well coordinated. There is need to develop new theories that take local knowledge and participants' views on the issue of poverty and that also encompass issues of governance.

Referencies

- Ali, R. (2010). *Pobreza, Desigualdade e Vulnerabilidade em Moçambique*. Maputo: Instituto de Estudos Sociais e Económicos.
- Annual Poverty Report (2004). *Fighting the Causes of Poverty, G20*. Maputo.
- Braun von J. (2007). *The World Food Situation, New Driving Forces and required Actions*. Food Policy, Trade and Industry Monitor.
- Brito, L., et al., (2007). *Southern Africa and Challenges for Mozambique, Paper Presented at Inaugural Conference of th Institute for Social and Economic Studies*. Maputo: Instituto de Estudos Sociais e Económicos.
- Caliari, A. (2007). *Reflecting on Economic Questions, Paper Presented at Inaugural Conference of th Institute for Social and Economic Studies*. Maputo: Instituto de Estudos Sociais e Económico.
- Chisaka, B. (2007). *Ability Streaming a Stumbling Block to Teaching an Learning*. Harare, Zimbabwe: University of Zimbabwe.
- Cunguara, B. & Hanlon, J. (2010). *Poverty is not being reduced in Mozambique*. Paper presented at an LSE Crisis State Research Centre Seminar, 5 May 2009.
- Datt, G., Simler, K., Mukherjee, S., & Dava, G. (2000). *Determinants of Poverty in Mozambique: 1996-1997*. FCND Discussion Paper No. 78, Food Consumption and Nutrition Division, International Food Policy Research Institute, Washington D.C.
- Datt, G., Simler, K., Mukherjee, S., & Dava, G. (2004). *Rebuilding After War: Micro-level Determinants of Poverty in Mozambique*. International Food Policy Research Institute, Washington D.C.
- Desai, M. et al., (2002). Measuring the Technology Achievement of Nations and the Capacity to Participate in the Network Age'. *Journal of Human Development and Capabilities*, 3 (1) 95 -122.
- Farré, A., et al., (2012). *Protecção Social, Abordagens, Desafios e Experiências para Moçambique*. Maputo: Instituto de Estudos Sociais e Económicos.

- Federación Internacional de Universidades Católicas (FIUC) (2012). *Coloquio Internacional Asia – América Latina, comprender los desplazamientos de población Miradas Plurales desde la universidad*. Bogotá, Colombia.
- Fox, L. et al., (2005). *Poverty in Mozambique: Unraveling Changes and Determinants*. World Bank African Region working paper No. 87.
- Fox, L., Bardasi, E., Broek, K. (2005). *Poverty in Mozambique, Unraveling Changes and Determinants*. Africa Region.
- Francisco, A., et al., (2011). *Desafios para Moçambique 2011*. Maputo: Instituto de Estudos Sociais e Económicos.
- Francisco, A., et al., (2011). *Desafios para Moçambique 2012*. Maputo: Instituto de Estudos Sociais e Económicos, Maputo, Setembro 2012
- Gom (2001). *Action Plan for the Reduction of Absolute Poverty (2001 – 2005)*. PARPA, Final Version Approved by the Council of Ministers.
- Hanlon J (2004). *Do Donors promote corruption? The case of Mozambique*. *ThirdWorld Quarterly*, 25 (4) 747-763
- Hanlon, J. (2007). *Is poverty Decreasing in Mozambique*. Maputo: Instituto de Estudos Sociais e Económicos.
- Hasse, R., Schneider, H. Weigl, K. (2008). *Social Market Economy History, Principles and Implementation from A to Z*. Germany.
- Hoddinot, J., et al., (2001). *Participation and Poverty Reduction: Issues, Theory, and new Evidence from South Africa*. Washington DC: IFPRI editor.
- Hoel, P. (1977). *Estatística Elementar*. São Paulo: Editora Atlas S.A.
- IFAD (2010). *Rural Poverty Report; 2011*. The International Fund for Agricultural Development (IFAD).
- IMF (2009). *Republic of Mozambique: Poverty Reduction Strategy Paper; Annual Progress Report – Review of Economic and Social Plan for 2007*. IMF Country Report No. 09/116, Washington D.C.
- Jones S (2009): **Whither Aid? Financing Development in Mozambique**, DIIS Report, March 2009
- Narayan, D. & Petesch, P. (2002). *Voices of the Poor from Many Lands*. World Bank, Washington D. C.
- Silva, C. (2011). *Pobreza e Desigualdade na Favela: Pesquisa etnográfica em favela carioca*. Departamento de Sociologia e Política, Brasil.

UNICEF (2010). *Child Poverty and Disparities in Mozambique 2010*. Mozambique.

Vollme, F. (2010). *Measuring Poverty in Mozambique: A Critique*. Acedido em <http://www.globalaffairs.es/es/en/>.

Wiggins, S. & Levy, S. (2008). *Rising Food Prices: A Global Crisis, Action needed now to avert Poverty and Hunger*. Food Policy, Trade and industry monitor.