COMMUNITY DEVELOPMENT EDUCATION: THE INTEGRATION OF INDIVIDUAL AND COLLECTIVE CONSCIOUSNESS FOR COMMUNITY WELL-BEING WITHIN A SOCIAL DEVELOPMENT PARADIGM IN SOUTH AFRICA

Savathrie Maistry
COMMUNITY DEVELOPMENT EDUCATION: THE INTEGRATION OF INDIVIDUAL AND COLLECTIVE CONSCIOUSNESS FOR COMMUNITY WELL-BEING WITHIN A SOCIAL DEVELOPMENT PARADIGM IN SOUTH AFRICA

A Thesis submitted in fulfillment of the requirements for the degree of Doctor of Philosophy at University of Fort Hare, Eastern Cape, South Africa

By

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July 2008
DECLARATION

I, Savathrie Maistry, hereby declare that unless specifically indicated to the contrary, this thesis is the result of my own work. Furthermore, I declare that the material contained in this thesis has not been submitted to this or any other university in fulfillment or partial fulfillment of the requirements for another degree.

__________________                                          ________________

Savathrie Maistry                                          Date

Student number: 200426656

Signed at East London
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<tr>
<td>ANC</td>
<td>African National Congress</td>
</tr>
<tr>
<td>BCP</td>
<td>Black Community Programmes</td>
</tr>
<tr>
<td>BP</td>
<td>Block Panchayats (Community Development)</td>
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<tr>
<td>CAPAM</td>
<td>Commonwealth Association for Public Administration and Management</td>
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<tr>
<td>CBNP</td>
<td>Community Based Nutrition Programme</td>
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<tr>
<td>CDRA</td>
<td>Community Development Resource Association</td>
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<tr>
<td>CDS</td>
<td>Community Development Society</td>
</tr>
<tr>
<td>CDSLC</td>
<td>Community Development Students of Loyola College</td>
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<tr>
<td>CDW</td>
<td>Community Development Workers</td>
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<tr>
<td>DP</td>
<td>District Panchayats</td>
</tr>
<tr>
<td>DPC</td>
<td>District Planning Committee</td>
</tr>
<tr>
<td>DPLG</td>
<td>Department Provincial and Local Government</td>
</tr>
<tr>
<td>DPSA</td>
<td>Departments of Public Service and Administration</td>
</tr>
<tr>
<td>ECPDOSD</td>
<td>Eastern Cape Provincial Department of Social Development</td>
</tr>
<tr>
<td>EDII</td>
<td>Entrepreneurship Development Institute of India</td>
</tr>
<tr>
<td>FDS</td>
<td>Food Distribution System</td>
</tr>
<tr>
<td>GDI</td>
<td>Gender Development Index</td>
</tr>
<tr>
<td>GDP</td>
<td>Gross Domestic Product</td>
</tr>
<tr>
<td>GP</td>
<td>Grama (Village) Panchayats</td>
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<tr>
<td>HDI</td>
<td>Human Development Index</td>
</tr>
<tr>
<td>ICDS</td>
<td>Integrated Child Development Scheme</td>
</tr>
<tr>
<td>ILO</td>
<td>International Labour Organisation</td>
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<td>IMR</td>
<td>Infant Mortality Rate</td>
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ISRDP  Integrated Sustainable Rural Development Programme
KSSP  Kerala Sastra Sahitya Parishad
LDF  Left Democratic Front
LES  Loyola Extension Services
LSGI  Local-Self Government Institution
MP  Member of Parliament
NABARD  National Bank for Agriculture and Rural Development
NDOSD  National Department of Social Development
NGO  Non Government Organisation
NHG  Neighbourhood Groups
NQF  National Qualifications Framework
PAP  Poverty Alleviation Project
PDOSD  Provincial Department of Social Development
PDS  Public Distribution System
PGDP  Provincial Growth and Development Programme
PPC  People’s Planning Campaign
PQLI  Physical Quality of Life Index
PRA  Participatory Rural Appraisal
PRI  Panchayat Raj Institutions
RDP  Reconstruction and Development Programme
RIS  Repayment Information System
SAQA  South African Qualifications Authority
SC  Scheduled Caste
SSSU  Sri Sathya Sai University
ST  Scheduled Tribe
TRC  Truth and Reconciliation Commission
UBSP  Urban Basic Service Provision
<table>
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<tr>
<th>Acronym</th>
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<td>UDF</td>
<td>United Democratic Front</td>
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<td>UJ</td>
<td>University of Johannesburg</td>
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<td>UKZN</td>
<td>University of KwaZulu Natal</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
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<tr>
<td>UNICEF</td>
<td>United Nations International Children’s Education Fund</td>
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<td>UNISA</td>
<td>University of South Africa</td>
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<td>USSR</td>
<td>United States of Soviet Russia</td>
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<td>UNO</td>
<td>United Nations Organisation</td>
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<td>UPA</td>
<td>Urban Poverty Alleviation</td>
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DEDICATION

This thesis is dedicated to

The Universal Consciousness

And

Rajoo Naidoo, my late father
ABSTRACT

This study focused on community development education and practice for the democratic and transformative South context. Social and community development are relatively new approaches to social welfare and community development is emerging as a discipline and profession to contribute to the goal of developmental social welfare. Community work, albeit to a minimal extent and not community development was viewed as a method of social work during apartheid. With community development being prioritized as an intervention strategy for poverty reduction by the national government, the gap in community development education needs to be addressed.

The goal of the study was to develop an undergraduate curriculum framework for community development education that would produce a new generation of ethical community development professionals to contribute to the goal of developmental social welfare. The study focused on the integrated approach to community development education and practice; with education of the student as a whole human being as critical for community development in a transformative South Africa. To achieve its goal, the study identified three themes that were critical to the research: a conceptual framework, clarifying key terms; a curriculum framework for community development education; and qualities and ethics for a new generation of development practitioners.

The qualitative study was based in the Eastern Cape Province, South Africa and because of the lack of a referential framework for community development education, the researcher looked towards learning from India which has over fifty years of experience in social and community development education and practice. The state of Kerala established a social development approach in 1957 and was chosen as a learning experience. The state’s Kudumbashree Mission which aims at poverty alleviation through the empowerment of women was chosen as a case study. The integral and values based education system of Sri Sathya Sai University in the state of Andhra Pradesh and the community development education and practice of Loyola College in the state of Kerala were examined. The research design was exploratory, conceptual, descriptive and developmental in nature. The qualitative methodology best
suited the nature of this study and a combination of methods to obtain data from a variety of sources across national boundaries was employed. The participants interviewed in both countries were purposively selected for their involvement in social and community development directly as target groups, practitioners, managers and policy makers.

The research produced a philosophical and theoretical framework that is unitary and integral and aligned with the current social development policy to guide community development education and practice. The unitary and integral framework encompasses the individual within the family and community context and locates the various dimensions of development such as the social, physical, cultural, psychological, spiritual, political and economical dimensions within a unitary platform. The framework is dominated by the holistic and humanistic philosophies without negating the rational and pragmatic perspectives. In conclusion, the study conceptualizes community development as a natural process; the integration of individual and collective consciousness and an intervention.

The outcome of the study is a recommended curriculum framework for community development education that would be of relevance to the Eastern Cape Province in particular and for the South African context generally.
CHAPTER 1

INTRODUCTION

1.1 RESEARCH QUESTION POSED IN THIS STUDY AND STUDY FOCUS

The focus of this study is community development education for community well-being under the new developmental approach to social welfare in South Africa. Learning derived from India which has over fifty years of experience in social and community development, forms part of the research. The research asked the question: what are the components of a curriculum framework for community development education that would produce a new generation of ethical community development practitioners who would promote community well-being in a democratic South Africa?

Community development is emerging as a significant profession in the social service domain in contemporary South Africa. Radical changes to social welfare policy since the establishment of democracy in 1994 pronounced the adoption of a social development paradigm for social welfare. Within the paradigmatic changes, the social service professions have been broadened to make space for other professions such as community development, child and youth care, and probation work while still maintaining the importance of the social work profession. The recognition of community development not only as an essential and emerging social service profession\(^1\), but a discipline on its own\(^2\) has created an awareness of the need for education of a new

\(^{1}\) The meaning of profession has been extracted from different existing meanings. For the purpose of this study profession refers to an occupation that involves education at the higher institutional level; has both theoretical and practical objectives; has the main goal of serving the welfare of society and a generally accepted ethical code which binds members of the profession to certain social values above those of income, power and prestige; includes intellectual work requiring a high standard of responsibility and should involve complex tasks which are performed by skilful application of major principles and concepts rather than by routine operation of skills; and a professional culture sustained by formal professional associations (de Vos et al, 2002).

\(^{2}\) The emergence of community development as a discipline on its own is evidenced by qualifications in community development at the tertiary level being approved by the South African Qualifications Authority (SAQA) and promoted by the National Department of Social Development (NDOSD).
generation of ethical community development practitioners and for institutions of higher education to address the gap in community development education that currently exists in the democratic context of South Africa.

Transformation of social welfare from a residual, remedial and individualistic approach to the developmental approach is meant to redress past inequalities and improve the social well being of the vast majority who are poor. Community development is being prioritized as an appropriate intervention strategy to combat poverty (Gray, 1996; Lombard, 1996; White Paper for Social Welfare, 1997; Maritz and Coughlan, 2004). Further, in his State of the Nation address, the President mentioned the need for appropriately educated and trained community development workers who will carry forward the government’s stated intention to address the economic and social marginalization of the majority of South Africans (Mbeki, 14 February 2003; DPSA handbook for CDWS, 2006). The goal of developmental social welfare as described in the White Paper for Social Welfare (1997:7) is to create “a humane, peaceful, just and caring society which will uphold welfare rights, facilitate the meeting of basic human rights, release people’s creative energies, help achieve their aspirations, build human capacity and self-reliance, and participate fully in all spheres of social, economic and political life”. This goal makes it necessary for the social service professions to be responsive to human welfare in the current context of democracy which, of necessity demands transformation of the education of social service professionals by tertiary institutions to support and promote the aims of the new welfare system. A significant aspect of this transformation is the education of a new generation of ethical community development professionals who will contribute to promoting the goals of developmental social welfare, especially in relation to community well-being.

Until recently, social work was the main professional approach to social welfare services in South Africa and this position was assumed as a consequence of the recommendation of the Carnegie Commission’s report on white poverty in 1937 (McKendrick, 1990). Interestingly, a model of social development existed in the past and put into effect to predominantly cater for the welfare of the minority white population. The way in which social development was conceived in the past was
certainly not orientated for the empowerment of all South Africans (Noyoo, 2004). Social work education and social work professionals, some willingly and others uncritically, served to promote the ‘distorted nature of development’ of the majority and maintained the status quo of the colonial apartheid government (Wilson and Mamphela, 1989; Midgley, 1995).

In the current context, social and community development may be considered as relatively new approaches as they are meant to cater for the welfare of all citizens of South Africa, even though the immediate focus is on those who were previously excluded and disadvantaged. These two approaches may also be considered as new fields of study for contemporary South Africa. Therefore, education for community development as an approach to social welfare within the social development policy framework and as a significant component of the human service professions in democratic South Africa needs to be considered a priority by institutions of higher education in South Africa.

**1.2 STATEMENT OF THE PROBLEM**

Historically, the public sector arm of the apartheid state, including social welfare and education served as mechanisms to regulate and control the majority in South Africa, thereby maintaining the status quo of racial discrimination and segregation. On the one hand, the apartheid system perpetuated the creation of subordinated and dominated ethnicities and kept the majority of South Africans disenfranchised and disempowered. As a result, they were relegated to the status of objects without any social rights. On the other hand, social welfare was implemented within a social development policy framework of selectivity and racial discrimination. A well developed and coordinated national socioeconomic strategy with absolute political and resource commitment from the state and the white sector of South African society led to the successful eradication of poverty amongst the white minority in the 1930s (Noyoo, 2004).

Social work was officially recommended as the professional vehicle to serve the welfare needs of the minority white population in 1937. Both social work education and practice
focused mainly on individual problems and change (McKendrick, 1990). The current gap in community development education lies in the fact that changes for improvements in living, specifically for the black majority, through the collective efforts of communities was purposefully ignored or neglected both in practice and education. Nationally, community development was not popular because of the skepticism and mistrust in government circles about its potential for political change (Swanepoel and de Beer, 1995:25). As a result, community development was deficient in the social work curriculum of higher education institutions. It was only in the early 1980s that community development positions were officially approved of as part of the social work profession and practiced mainly in the ‘homelands’ (Coetzee, 1989; Henderson, 1992; Louw, 1996; Drower, 2002). Louw (1996:69) confirms that “the state subsidization system had restricted itself almost exclusively to casework services in government and non-government organizations and that the homeland system of apartheid separated social work and community development”. Work with communities was interchangeably described as community work/community organization and not community development. To a large extent this state of affairs continues where community work is taught as a method of social work by schools or departments of social work in higher education institutions. However, it should be noted that even community work received the least attention of the various methods of social work both in theory and practice.


The prioritization of community development as intervention strategy for poverty reduction by the current democratic national government is being effected in practice through several government departments such as health, welfare, education, agriculture, public works and local government. In recognition of community development as an emerging profession, a few tertiary institutions are offering programmes in community development education separate from social work education. For example, a web search showed that the University of KwaZulu Natal (UKZN) offers programmes in community and development studies at undergraduate and post graduate levels. Other tertiary institutions such as the University of South Africa (UNISA) and the University of Johannesburg (UJ) offer certificate programmes in community development separately from social work education. National qualifications in community development are being considered by the South African Qualifications Authority (SAQA) at various levels, including higher education (Draft SAQA Development Practice documents, 2004). Community development is recognized as one of the two work streams in the Integrated Service Delivery Model which the National Department of Social Development (NDOSD) began developing in 2004, together with a career path for community development practitioners that is aligned to the new service delivery model (Draft document Department of Social Development Eastern Cape Province, 2004). Even though the above efforts are fairly recent, they are, nevertheless, being conducted in isolation to each other. A composite picture of institutions providing community development education is yet to be established.

Community development as an emerging profession and field of study at the tertiary level in South Africa raises a number of critical questions, such as: How are social welfare, social development and community development conceptualized in the current context of democracy? What should be the main components of the framework for curricula in community development education? What is the relationship between community development, community work and social work? As a discipline, where
should the curricula/programmes for community development education be located? Given the demand for integration and the need to be responsive to the everyday realities of people’s lives both in education and social welfare, who should participate in the development of curricula for community development education? And, most importantly, given that the goal of the current welfare system is the creation of ‘a humane, peaceful, just and caring society’, and that development has ethical and moral imperatives, what then are qualities required of the new generation of development professionals⁴ to contribute towards this goal?

In consolidating these questions and considering the current status of community development in South Africa, the study identifies three specific areas which present as challenges for community development education at the tertiary level. The first area is the conceptualization of key terms in the new approach to welfare. The second is the development of curriculum and the curriculum framework for community development education; and lastly, the qualities required of a new generation of community development practitioner for a democratic and transformative South Africa.

With regards to the first area of challenge, the study proposes that conceptual clarity has a significant role to play in a society that has a history of colonial and apartheid oppression, especially in relation to policies which impact on education and practice of the social service professions. A grave concern is the extent to which meanings attributed to some of the key concepts related to human welfare have the same meaning/s in quite different contexts and ostensibly derived from different motives. For example, does social and community development have the same meaning in the current democratic context as they did during colonization and apartheid? Patel (2005:85) asserts that in order for social welfare “to effectively address the challenges of the unfolding social situation, a re-orientation in welfare thinking was [is] needed which would break fundamentally with some of the old conceptions and paradigms”.

In relation to the second challenge area, the thesis proposes that the current social work curriculum is unable to qualitatively and quantitatively contain the knowledge, skills and

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³ Community development professional is used interchangeably with community development practitioner/worker in the study.
values required of community development professionals in the democratic context of South Africa, given that community work/organization and not community development was included in the social work curricula, albeit in a limited fashion. The current emergence of community development as a profession and discipline of its own lends a degree of urgency to knowledge production and development of relevant curricula for community development education. However, the researcher draws attention to the fact that while social work and community development education may forge separate paths, it is important to remember the interdependent relationship between social work and community development. The integrated approach to knowledge production, education and social service practice is essential, given that individuals, groups/families, organizations and communities do not exist in isolation but in an interdependent relation to each other. It has been proposed that a process of revamping social work education for social development policy is required in South Africa (Gray, 1998). While a number of academics are of the view that community work/community development remains a method of social work, the researcher, however, agrees with the view of Gray (1996:193) when she states that “social work, as it is currently practiced, and community development are related but separate endeavours, and that community work, as it has evolved in social work, is not synonymous with community development”. The study positions community development as a separate discipline to social work.

Thirdly, an important consideration in the context of transformation is that South African institutions of higher learning cannot continue to educate social service professionals who remain uncritical of and ‘neutral’ to social injustice and the appropriation of human dignity as experienced in the past. A specific challenge that the contemporary context poses to institutions of higher learning is the education of a new generation of ethical practitioners to facilitate development at the community level and contribute towards the creation of ‘a [holistic], humane, peaceful, just and caring society’ - the goals of the new welfare system. It is not inaccurate to state that the social welfare and education systems also played a part in the dehumanization of the black majority in South Africa; the higher education system through the production of a majority of uncritical,
awareness deficient, value neutral social workers who were educated on foreign materials and then required to provide social welfare services to the racial group that they belonged to in terms of the ‘group areas’ and ‘racial’ classification systems of apartheid.

These three problems areas have yet to be adequately addressed with the prioritization of community development in South Africa. Consequently community development is synonymous with project development as part of economic progress in national and provincial poverty alleviation programmes. The identified problem areas are further exacerbated by the lack of a philosophical and theoretical framework for social and community development; lack of referential frameworks for the development of relevant curricula for community development education and practice within the contemporary context of social development; education of the student as a whole human being, focusing on the ethical development of the student to serve in a ‘post’ apartheid, diverse and multicultural South Africa; and the integration of social services and other relevant institutions and organizations.

Given the formative stage of community development in democratic South Africa, it can only benefit South Africa to learn from and build on the experiences of other post-colonial countries such as India, who have similarities of impact on individual and collective consciousness as a result of colonization and a longer period and more experience in aspects of human and community development. Through cross national research, this study attempted to address some of the prevailing challenges and gaps that the current context of social welfare transformation poses for the education and practice of community development professionals within the social development policy framework in South Africa.

1.3 OVERALL GOAL AND OBJECTIVES OF THE STUDY
The overall goal of this study is to develop a curriculum framework for community development education, mainly at the undergraduate level that would produce a new generation of ethical community development professionals for a democratic and
transformative South Africa. The curriculum framework for community development education should be guided by the philosophical and theoretical framework derived from this study. In order to achieve the goal of the study, the research focused on three predetermined themes:

i) a conceptual framework: that would provide understanding or meanings of key concepts such as social welfare, social development and community development for contemporary South Africa;

ii) a curriculum framework: developed through an integrated approach that would include relevant role players and provide the main components for community development education and practice

iii) the community development professional: qualities of and ethics for a new generation of development practitioner focusing on the student (the future community development practitioner) as a whole human being. The study considers the development of character of the student is as critical, if not more than the acquisition of knowledge and skills for the human service professions generally and community development in particular, specifically for a post colonial/apartheid South Africa.

The three themes are linked to each other and not separate from each other: the conceptual framework influences the curriculum framework and content of the curriculum. The student who, as a future development practitioner, is required to facilitate the healing and development of communities in a post colonial-apartheid South Africa, will benefit immensely from an education that provides not only the requisite knowledge, values and skills for practice in its curriculum content, but is also concerned with the development of the student as a whole human being.

The three areas of focus were supported by lessons learnt from case studies in India, based on the social development experiences of the state of Kerala, incorporating the Kudumbashree programme as the state’s poverty alleviation mission; community development education and practice of Loyola College in Kerala; and the integral value oriented education system of the Sri Sathya Sai University in Andhra Pradesh,
emphasising the purpose of education as the development of character and focusing on the student as a whole human being through the facets of self awareness, universal human values and selfless service.

The following assumptions underlined the study:

- that context exerts a huge influence on definitions afforded to concepts and therefore context specific meanings have to be obtained for social welfare, social development and community development in a democratic South Africa as opposed to meanings given to these concepts in a colonial/apartheid context;
- that a theoretical framework for community development education includes integrated, holistic, humanistic, ethical-moral elements and not predominantly economic focused, so that community development is able to achieve its potential and be effective within the social development policy framework in South Africa;
- that the education of a new generation of ethical development practitioners should be based on educating the student as a whole human being, with the emphasis on development of character, self awareness and universal human values as opposed to the focus on technical skills;
- that South Africa can learn from the success and failures of its own past and from the experiences of other colonized countries to develop a genre of community development that is authentic and relevant to the realities of contemporary South Africa.

Based on the three main themes and the above assumptions the study set out to examine the relationship and degree of integration regarding the conceptualization, education and practice of social and community development in the Eastern Cape Province by Government, institutions of Higher Education, practitioners and communities. To the extent that it was possible within the time frame allocated to the study by the participants in Kerala and Andhra Pradesh, an examination of the relationship and degree of integration regarding the conceptualization, education and practice of social and community development in the state of Kerala by Government,
institutions of Higher Education, practitioners and communities was conducted; and the integral values oriented education programme of the Sri Sathya Sai University in Andhra Pradesh was explored.

1.4 PHILOSOPHICAL AND THEORETICAL FRAMEWORK OF THE STUDY

The study views community development more broadly than the way it is currently equated mainly to economic development through projects for the eradication of material poverty. Based on the philosophies of humanism and holism, the study proposes that community development is relevant for all communities in South Africa. The spiritual, economic, psychological, physical, cultural and political dimensions that comprise a community are relevant to the development of all communities. From this perspective, the study considers community development as a significant mechanism for healing, promoting emancipatory citizenry, unity in diversity, social cohesion and nation building. Further, the study proposes the notion that strong, dynamic and caring communities, encompassing individuals and families, and through the nexus of individual and collective consciousness contribute to or are the building blocks of a strong, dynamic and caring nation. It should be noted that the study understands the concept of family as a nuclear unit and also the various other forms that it assumes in the South African context, such as the extended family, single parent and child headed households.

Healing as an aspect of community development, applicable to communities who have been oppressed and marginalised for centuries such as in South Africa, is very rarely mentioned in community development literature nor conceptualised as part of community development. In post-apartheid South Africa, healing depends on more than material well-being (Abdullah, 2004). The platform provided by the Truth and Reconciliation Commission (TRC) (1998) started the process of individual and community healing but has not taken the process far enough. By adopting a humanist and holistic framework as a starting point, the researcher strongly believes that the education of a new generation of ethical community development professionals require more than equipping the student with knowledge and technical skills. Education of the
student as a whole human being based on self awareness, universal human values and selfless service needs to form the crux of the curriculum for community development education and practice so that they may be able to contribute towards the process of community healing in South Africa. With these ideas framing the study, the researcher intends to craft a philosophical and theoretical framework derived from the review of literature and findings of the study, to guide community development education and practice for community well-being within a social development paradigm in a democratic and transformative South Africa.

1.5 RESEARCH DESIGN AND METHODOLOGY

The research design is exploratory, conceptual, descriptive and developmental in nature. The qualitative methodology is best suited to the nature of the study. A combination of methods to obtain data from a variety of sources across national boundaries was employed. The data gathered by each method is regarded as complimentary to one another. The qualitative approach and combination of case study, interviews, observations and focus group methods were appropriate for achieving the goal of the study. Given that social and community development are relatively new fields of study in contemporary South Africa, the choice of the Eastern Cape Province as a case study was deliberate in order to gain a more in-depth understanding of the research focus areas. As a result of the lack of referential frameworks, the Indian case studies in Kerala and Andhra Pradesh were suitable choices for learning on social and community development education and practice. It must be clearly noted that the study is not a comparative one. The emphasis is on lessons that could be extracted from the experiences, both successes and challenges, of the specific case studies in Kerala and Andhra Pradesh through exploration of pertinent aspects of social and community development education and practice.
1.5.1 Location of the Study

The study was based in the Eastern Cape Province in South Africa and the states of Kerala and Andhra Pradesh in India. The state of Kerala has one of the highest social indicators in India and is comparable to some of the countries in the west and north with regards to social development. Loyola College of Social Sciences, an affiliate of Kerala University situated in Thiruvanathapuram, the capital city of the state of Kerala was chosen for its two year post-graduate programme in Social Work which includes a one year programme in community development. The Sri Sathya Sai University situated in Puttaparthi, Andhra Pradesh, India, was chosen because it is renowned in India and internationally for its integral, universal human values oriented education system.

1.5.2 Research Sample

Through purposive sampling key participants/informants and target groups were identified for data collection in the Eastern Cape Province in South Africa, in Andhra Pradesh and Kerala in India. The target groups comprised government officials in the social welfare/social development sector; academics and students of the schools of social service professions in higher education institutions; social service professionals from government and non government organizations and community members. The snowball method was used for data collection in Thiruvanathapuram, Kerala, which included key informants from the government and non-government sectors.

The participants of the Sri Sathya Sai University in the state of Andhra Pradesh comprised a senior lecturer and students of the institution. Forty (40) participants were interviewed in South Africa, twenty four (24) in the state of Kerala and ten (10) in Andhra Pradesh in October 2005. The transcribed data was presented for verification and validation to the Indian participants in November 2006 comprising forty two students and six academic staff at Loyola College and the senior lecturer at the Sri Sathya Sai University. The South African participants comprised thirteen males and twenty seven females. In Kerala thirteen males and eleven females participated in the
study through interviews in 2005. All ten participants from the Sri Sathya Sai University were males.

1.5.3 Data Collection and Analysis

The research employed the case study method and data was also collected through individual and focus groups interviews, short focused conversations, observation, and literature search in South Africa and India. In depth semi-structured interview schedules were used to elicit data from government officials, academic staff, professionals and community members in the Eastern Cape Province in South Africa. Data was collected on the three pre-determined themes of the research: the conceptual framework; the curriculum framework and qualities of the new generation of community developmental professional. In Kerala and Andhra Pradesh an interview guide was used to gather information and was adapted to suit the individual interviewees and/or groups. Relevant questions extracted from the interview schedule used on the South African sample were put forward to the participants in Kerala and Andhra Pradesh. As a result, the interview schedule for participants in Kerala and Andhra Pradesh had fewer questions than the interview schedule for participants in the Eastern Cape Province. As part of the triangulation process, the transcribed data was verified with participants in the Eastern Cape, Kerala and Andhra Pradesh and further data was collected where gaps were identified. Data was organized and analyzed according to the pre-determined themes of the research.

1.6 SIGNIFICANCE OF THE RESEARCH

The prevailing gaps in community development education and practice in democratic South Africa have not been adequately addressed. This study seeks to address these gaps and contribute to the design and development of curriculum for community development education, specifically at the undergraduate level and provide further ideas for post graduate studies in community development based on grounded research. The findings of the research could be adapted for national use by the South African Qualifications Authority (SAQA) in the development of community development
qualifications that would produce a new generation of ethical development practitioners. The research is intended to contribute to the development of empirically grounded theory and praxis in community development for the South African context based on Eastern Cape Province as a case study.

On a local level, the knowledge generated from this research is to be disseminated to institutions of higher education in the Eastern Cape Province for the further improvement of community development education. A significant value of this study is that communities of the Eastern Cape Province in particular will benefit from improved development practice that is relevant, healing and empowering. Across national boundaries, the study promotes a relationship of learning between the Eastern Cape Province in South Africa and the participating educational institutions in the states of Andhra Pradesh and Kerala in India in the field of social and community development education and practice.

1.7 DELIMITATIONS OF THE STUDY

The study was based in the Eastern Cape Province in South Africa and the states of Andhra Pradesh and Kerala in India and therefore limits the extent to which generalizations may be made from the study. The use of case studies, however, does not deter from the value of the study. With the understanding that community development is only beginning to emerge as a profession and discipline on its own in democratic South Africa, there is a dearth of literature and research with regards to community development education and practice. The absence of current knowledge and practical experience in the field of social and community development presented its own challenges and therefore this study should be considered an exploratory study. It needs to be viewed as setting the scene and expanding the arena for future research in the field of social and community development education and practice.

The nature of the research across national boundaries presented its own challenges such as travelling in a foreign country; different nuances to some words in the English language; difficulties not only in setting up interviews within the limited timeframe but
also restricting the opportunities for establishing rapport with participants. Although all leads from the snowballing sampling method were followed, not all contacts resulted in interviews. Instead short focused conversations were held. However, the difficulties were compensated by the hospitality and generosity of all the participants in the research generally and particularly the participants in India who tried to accommodate the researcher into their busy work schedule and also outside office hours.

1.8 SUMMARY
This study problematizes three critical areas for community development education and practice. In addressing these three areas, the research is organized under the following parts and chapters:

Part A of the study comprises Chapters 2 to 4 which examine existing literature covering the three main themes of the study: concepts, community development education and the development practitioner. Chapter 5 provides the philosophical and tentative theoretical framework guiding the study.

Part B covers chapters on the Research Plan and Data. The research design and methodology is covered in Chapter 6. In Chapters 7 to 9 data collected in South Africa and India are presented. Chapters 10 to 13 set out the three case studies.

As the Final Analysis, Part C is made up of chapters 14 to 16. Chapter 14 presents an analysis of the data and learning’s from the Indian perspectives. Chapter 15 provides the final conceptualization of community development and philosophical and theoretical framework. Chapter 16 presents recommendation for the curriculum framework for community development education and conclusion to the study.
CHAPTER 2

SOCIAL WELFARE AND ITS AMBIGUITY: A CRITICAL REFLECTION

2.1 INTRODUCTION

The study proposes that as a new field of study, conceptual clarity within the context of democracy for all citizens in South Africa is an essential first step in the development of appropriate education for the human service professions generally and community development in particular. It underlines the importance of what is meant by key terms and promotes communication through a common understanding of what is precisely meant by these terms to all concerned. The original meanings of and motives for social welfare and related key concepts, including community development were derived from the colonial/apartheid era. The conceptual and theoretical perspectives of conservative individualism combined with racial segregation and discrimination that guided the social service sector in the past contributed significantly to the skewed development of the majority population in South Africa. These frameworks have degrees of continuities and divergences in the current context of democracy.

Contemporary social development policy framework demands a new way of thinking, a different set of lens or worldview, values, attitude and behaviour. Meanings of phenomena, events and concepts without consideration for specificity of context negates the social reality, history, culture, values and dynamics of social relationships within specific contexts (Evans, 2002). The pre-requisite on which all other capacity is built, is the development of a conceptual framework which reflects the individual's or community's understanding of the world, to locate itself within the world and to make decisions in relation to it (Kaplan, 1999).
2.2 SOCIAL WELFARE AND SOCIAL DEVELOPMENT

The distinction between social welfare and social development and their relationship to each other is not always clear as the terms are sometimes used synonymously. An example is that some of the Government departments in the different provinces in South Africa have maintained the name of Department of Social Welfare while others have changed to the Department of Social Development (Sunday Times, 2 December 2007). When used separately there is confusion as to their position of hierarchy; is social welfare subsumed under social development or vice versa? Midgley (1995:12) presents social development as “an approach to [state] social welfare and states that it offers a unique response to the social problems of ‘distorted’ development”.

In distinguishing between the concepts of approach, method and tool, the Community Development Resource Association (CDRA) describes an approach “as a coherent and informed understanding of how change and development occurs, developed through the interplay of theory and practice; it informs and provides a frame for practice… and may translate into various specific development methodologies” (CDRA: A Centre for Development Practice, 2007:78). Therefore, the notion of social/human welfare is central to the concept of social development. Midgley points out that the term social welfare is widely misused in contemporary society where it is equated with charity or public assistance for poor families. The original or traditional meaning of social welfare was a noble one, referring broadly to a state of human well-being, contentment and prosperity; a condition of social welfare existed when families, communities and societies experienced a high degree of well-being (Midgley, 1995:13). Midgley defines social welfare as a “state or condition of human well-being that exists when social problems are managed, when human needs are met, and when social opportunities are maximized” (Midgley, 1997:5).

In the traditional form of social welfare, mainly depicted in non-western or pre-industrial societies, individuals and families took primary responsibility for human well-being. The dominant cultural values required relatives, kin and even neighbours to assist and care for those in need such as the young, aged, sick and disabled, sharing the available
food and shelter and social problems were dealt with by the family (Midgley, 1995; Sachdeva, n.d:2). By example and role modeling, the practice of reciprocal care and generosity was transmitted to the younger generation. Changes in contemporary society have eroded, to a large extent, the traditional form of social welfare. Instead, social philanthropy which includes private donations, voluntary effort and non-profit organizations; social work which relies on professional personnel who work with individuals, groups and communities; and government intervention through a variety of statutory social services have become the institutionalized approaches to social welfare (Midgley, 1995).

Governments’ attempt to enhance the well-being of its citizens through the provision of a variety of social services is relatively recent. McKendrick (1989:5) defines a social welfare system as “an organized system of social welfare services and institutions, designed to aid individuals and groups to attain satisfying standards of life and health; to have personal and social relationships which permit them to develop their full capacities; and to promote their well being in harmony with the needs of their families and the community”. Organized social welfare is implemented through three approaches: institutional, residual and developmental. A brief discussion of the institutional and residual approaches is presented followed by a more detailed examination of the developmental approach to social welfare. From the review of the literature and findings, the study will appropriate a conceptualization of social development for contemporary South Africa.

The origins of institutional social welfare is attributed to the reconstruction and development programme begun in 1945 after the Second World War in Britain and America which were heavily influenced by the issue of poverty and themes of family and nation (Young, 1980; Kendall, 1991; Lotz, 1998). The modern state took on the responsibility to provide the basic necessities of life such as education, housing, health services and employment for its citizens (Lotz, 1998:34). Where previously tight-knit communities had relied on their own resources, now their responsibilities were taken over by government (Kendall, 1991). In Britain, the makings of the welfare state or institutional social welfare was influenced by Beveridge’s recommendations to address
the five ills of want, disease, ignorance, squalor and idleness which in turn influenced, to varying degrees, the content of social welfare policies in the rest of the world after the Second World War (Beveridge, 1942).

The Beveridge Report recommended the introduction of an allowance for children up to the age of fifteen or if in full-time education up to the age of sixteen ensuring that parents would be able to feed and clothe the child; the introduction of comprehensive health and rehabilitation services for the prevention and the cure of diseases and restoration of capacity for work, available to all members of the community and lastly, the maintenance of employment (Beveridge, 1942). British and American implementation of organized social welfare had an influence on the development of social welfare throughout the major parts of the world. The formation of individual welfare systems, however, is mainly influenced by the interaction of social, political, economic and cultural forces within a given context.

The residual approach to social welfare focuses on social problems and gaps and “social welfare is popularly understood as cash or in-kind payments to persons who need support because of physical or mental illness, poverty, age, disability, or other defined circumstances” (Chatterjee, 1996:3). According to this approach, social welfare benefits and services should be supplied only when people fail to provide adequately for themselves and problems arise. The implication of this perspective is that it is people’s own fault if they require outside help. Society/government then must aid them until they can once again assume responsibility for meeting their own needs. The focus is on the supposed failures and faults of individuals which differ from the institutional perspective in that people’s needs are viewed as a normal part of life and society has a responsibility to support its members and provide the needed benefits and services (Kirst-Ashman, 2003). The residual approach, structured on racial discrimination and fragmentation, dominated social welfare services during the apartheid era in South Africa. The residual nature of the welfare system and its ineffectiveness for the majority was further exacerbated by the wide network of separate structures and institutions created for the different ‘racial’ groups. There was a total of 18 state welfare departments, eight in the Republic of South Africa, six in the self-
governing states (non-independent homelands), and four in the independent homelands. Racial differentiation entrenched inequalities between welfare beneficiaries, violating a fundamental principle of social justice and human rights, which is, equal access to resources (Rowland cited in Patel, 2005:72).

The third approach to social welfare which is adopted by the current government of South Africa is the developmental approach, also referred to as social development. While the genealogy of this model lies with the emergence of colonial social welfare which was intrinsically linked with the development of the West and its modernization project of the so called ‘developing/ Third World’ countries, social development is viewed as a new approach to social welfare (Kirst-Ashman, 2003). The most common understanding of this approach is that it “seeks to identify social interventions that have a positive impact on economic development” (Midgley and Livermore cited in Kirst-Ashman, 2003:10).

In 1969, the United Nations promoted a broad definition of social development as the greater capacity of the social system, social structure, institutions, services and policy to utilize resources to generate favourable changes in levels of living, interpreted in the broad sense as related to accepted social values and a better distribution of income, wealth and opportunities (United Nations cited in Elliot, 1993:24). The colonial genealogy and the historical trajectory that links colonialism to contemporary processes of globalization generally and development in particular, is strongly evident in the concept of social development (Kothari, 2005). The roots and conceptualization of social development in the colonial period obtained from the writings of colonial administrators and social workers/officers such as McLean (1936); Kotschin

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4 The term ‘third world’ originally referred to those countries that were neither advanced capitalist (the first world) nor communist (the second world). In practice, the ‘third world’ came to refer to all developing countries, including those that called themselves communist. Besides a number of economic features that characterize third-world countries, the most important common thread is the political one: virtually every third world country began its modern history as a colony of one of the former imperial powers of Europe or Asia (Rapley, 2002:10).

5 W McLean’s (1936) article on Economic and Social Development in the Colonies was based on an address to the African Circle on 16 December 1935; Walter Kotschin (1960) Director of the Office of International Economic and Social Affairs, the United States Department of State, since 1948 was the Deputy United States Representative on the United Nations Economic and Social Council; Wilfred Chinn was Adviser on Social Welfare to the United Kingdom Secretary of State for the Colonies; George Davidson (1960) was president of the International conference of Social Work in 1956; President of the United Nations Economic and Social Council (1958) and Chairman of the Social, Humanitarian, and Cultural Committee, United Nation General Assembly (1953).
(1960); Chinn (1960) and Davidson (1960), between the 1930s and 1960s is an indication of its impact on social welfare policy in contemporary South Africa and other third world countries. Their ideas provide insight into the emergence of and motivation for social welfare, social development and community development for the newly independent ‘developing’ states in Africa and Asia. Further, the main characteristics of social development such as planning, coordination and cooperation and institutional change are indicative of its influence on Midgley’s (1995) writings on social development and his subsequent influence on the White Paper for Social Welfare (1997) in South Africa, where the emphasis on the harmonizing or balancing of social objectives with economic development is presented as the definitive characteristic of social development. The literature reviewed also exposes the shift in emphasis from the individual to the family to the community as progressive units of development to consolidate the ‘balance between economic and social development’ in the colonies. It becomes clear that a significant reason for the shift of focus was to penetrate the traditional culture and values of the colonized that hindered the modernization project of the West.

One of the earlier writers, McLean (1936:191) wrote that the social improvement of colonies was dependent on its economic development and therefore emphasized planning as “the more or less haphazard development [in the colonies]...could not be allowed to continue under present world conditions without risk of economic disaster and consequent social distress; and co-ordination and co-operation between departments such as trade, education, public health, agriculture, labour and communications”. His article highlights the link between education and social development as the number of people trained was to be related to the economic and social needs of the territory. He cited the ‘Memorandum on the Education of African Communities’ issued by the Colonial Office in 1935, which stated that the true educational aim “involves a clear recognition of the intimate connection between the educational policy and the economic policy, and demands a close collaboration between the different agencies responsible for public health, agriculture and schools” (McLean, 1936:195). What this shows is that the motive for education in the colonies
was purely an economic one, a notion that continues today in most countries, including South Africa.

In his article, Davidson\(^6\) (1960) highlighted “balanced” or “integrated” economic and social development and claimed that economic and social development as two sides of the same coin. Broadly, social development included every action, governmental or voluntary, which contributed to building up the structure, both infrastructure and superstructure, of social policies and programmes which served to maintain and improve family and community levels of living, leading to social progress in the newly independent colonial states. Like McLean, he identified the component parts of social development as including health (both preventative and curative), education, labour standards and employment practices, housing, nutrition, child and family welfare, and social security (either in ‘in kind’ help or through income maintenance payments of various kinds provided on a taxation or insurance basis). Each of these fields required a variety of institutional facilities and community services which could take the form of physical institutions, such as schools, hospitals, universities, clinics, child welfare institutions, and housing projects or agencies such as departments of governments, family and child welfare agencies and community centres. He considered the international leadership and action provided by the emerging international bodies at that time such as the United Nations Organisation (UNO), International Labour Organisatton (ILO) and the World Health Organisation (WHO) in social development as necessary because “the newly independent people, struggling to emerge overnight in all the complex paraphernalia of a twentieth century state, are understandably overwhelmed” (Davidson, 1960:26). He wrote, rather arrogantly, that:

> Low levels of productivity condemn the masses of the population to a poverty that is almost endemic in its effect and character. The debilitating effects of poverty are compounded by low health standards and widespread disease and epidemics.... Even if it becomes possible through improving health standards to develop a strong, healthy, alert and vigorous population, there is still the problem of converting an ignorant, illiterate, and often primitive populace into an

\(^6\) George F Davidson: Social work career: amongst others, Deputy Minister of National Welfare of Canada, a position he held since 1944; 1955 Chairman of the National Joint Council of the Public Service of Canada; 1956 President of the International Conference of Social Work; was President of the United Nations Economic and Social Council (1958); Chairman of the Social, Humanitarian, and Cultural Committee, United Nations General Assembly(1953).
intelligent, well trained, modern working force capable of working, producing, and living with meaning and purpose in a modern, industrial world (Davidson, 1960:26).

Davidson’s arrogance assumed that “the newly independent people” were living their lives without purpose and meaning and therefore the emphasis on planning and intervention by the emerging international bodies would address their psychological deficiency and motivate them towards modernization.

Chinn’s⁷ (1960, 78-87) portrayal of the social development approach to social welfare in British African territories is different to that of Davidson in the sense that Chinn adopted what appears to be a more ‘humane’ systems approach. Chinn’s (1960) version almost fifty years ago may be viewed as a mirror image of the model adopted in contemporary South Africa, that is, the two work streams of developmental social welfare (social work) and community development in the recently developed national Integrated Service Delivery Model (National Department of Social Development, 2006). Chinn introduced the relationship between remedial social work and community development and stated that the remedial methods adopted by governments to deal with social problems accentuated by the second world war could not be confined to the provision of remedial services only; underlying social ills had to be attacked as well and this could be done through community development which involved literacy, health and hygiene education in several territories in Africa. He cited the definition of social development presented at the Conference on Social Development in British Overseas Territories, convened by the colonial office in 1954, as “…nothing less than the whole process of change and advancement in a territory considered in terms of the well-being of society and the individual…it covers and informs the economic, social, political and cultural fields” Chin (1960:79).

Two extremely relevant aspects of Chinn’s ideas to contemporary South Africa are the philosophical perspective and principles of social development. Philosophically, Chinn

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⁷ Wilfred H. Chinn (London) was Adviser on Social Welfare to the United Kingdom Secretary of State for Colonies. After probation and settlement work in the United Kingdom, he served in the Mandatory Government in Palestine 1935-1947, where he was director of the Department of Social Welfare. He traveled extensively and visited all the British African territories. He served as alternate United Kingdom delegate on the United Nations Social Commission and as adviser on the United Nations Committee on Information from Non self-governing territories and as United Kingdom representative on many international conferences on social affairs (Chinn (1960: 329;78).
described social development as a concept which, in a democratic society, could only grow in conditions which allowed free expression of individual aspirations and provided scope for social actions. He viewed this condition as axiomatic in the older democratic countries as their social and political institutions were based on the abilities of their peoples to adapt thought and action to changing conditions. He emphasized the centrality of the individual, but within the context of community and society and in an interdependent relationship with the community and larger society.

Chinn advocated that social development policy should relate to the particular circumstances of the particular country; interdepartmental co-operation should be devised to provide a unified approach to policy; and community development as a component of social development should be integrated at all levels with the wider political and economic plans for the territory, and particularly, with the development of local government, people themselves should be associated with the planning and execution of community development programmes at every possible stage and at all levels. Chinn’s explanation of the original need for social development in the colonies provides insight to the motive for the ‘integration of social and economic development’. The social development approach was meant to serve colonial industrial and agricultural ventures in the colonies which resulted in the migration of local labour to the towns from their tribal homes.

Regulations had to be made to govern conditions of labour, health services had to be provided, and education extended to meet ever increasing demands for a growing variety of skills. The cost of services was to be raised from a people unused to a money economy (Chinn, 1960). This meant increased production of cash crops from peasant farmers, and agricultural departments were set up to advise the farmers. Taxes had to be collected, and new forms of political organizations/institutions were introduced to replace or modify the former policy of indirect colonial rule. The original concept of colonial development changed. While still mainly economic in character, it was directed to strengthening the economy and expanding social services in the colonies to cater for the cheap migratory labour.
These changes seriously affected traditional ways of life; tribal laws and customs showed signs of breaking down. However, the colonial administrators viewed change as inevitable but had to be directed and controlled through educational methods and the growth of political responsibility. Ostensibly change directed by the colonialists was considered the right direction of change. Chinn attributed the change to a clash of cultures. Development as economic development and industrial revolution foisted on the territories required people to absorb an entirely new culture. Chinn wrote that the people in the territories did not have a natural background of tradition and custom suitable for a form of civilization based on western technology. But, Chinn admitted that the western countries made a mess of many aspects of industrialization and some of the same mistakes were being repeated in Africa where their effect was even more devastating to the social structure (Chinn, 1960). He nevertheless, claimed that the function of social development was to make certain measures and skills available to communities and individuals in order to adapt traditional law and custom to the new and not clearly discernable form of society resulting from the rapid change.

Kotschnig’s⁸ (1960) article titled *Social Development and Foreign Policy* provided insight into the motives of the United States development intervention in Africa. The Communist penetration was the main motive for the United States intervention, seeing its role through its foreign policy as strengthening free world societies and institutions and the establishment of firm foundations on which to build lasting peace-a self established role that it continues to play, even though it has resulted in anything but peace in some countries of intervention. It created agents of change, a new breed of men and women-economists and social workers, educators and doctors, productivity experts and engineers-representing the United States abroad and its ‘enlightened’ foreign policy, to develop large scale infrastructural projects such as dams, airports or build new industries (Kotschnig, 1960). While planning was considered critical to social development, Kotschnig differentiated between ‘free world’ planning and ‘totalitarian (communist) planning’. From a free world perspective, the less-developed countries with

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⁸ Walter M. Kotschnig; was Director of the office of International Economic and Social Affairs, the United States Department of State and since 1948, the Deputy United States Representative on the United Nations Economic and Social Council. Amongst others he served on sessions in the United Nations Economic Commissions for Asia and the Far East, for Latin America, and for Africa; also UNESCO and the ILO.
their vast human resources had to be encouraged to ‘invest’ in the human element of the development process such as qualities and attitudes, most of them intangible, which encouraged human growth and efficiency. These included organizational capacity, initiative and self-reliance, energy and hard work, honesty, confidence in the future, skills and knowledge, inventiveness and ambition (Kotschnig, 1960).

This aspect relates to what Kothari (2005) refers to as the “humanitarian” face of development without acknowledging the affects of colonization and [imperialism] on the indigenous population of the ‘colonies’. Cooper (2002:91) adds that the development concept allowed for an internationalization of colonialism and imperialism, as the one to one relationship from metropole to colony was transformed into a generalized economic subordination of South to North, of Africa and Asia to Europe and North America. Development as modernization was the beginning of development as a “euphemism” for United States hegemony; the ideals and “programs” of the United States and its (Western) European allies formed the basis of development everywhere.

Critically important to the current realities of ‘third world communities’ was the notion that traditionalism was inimical to development and thus the agents of change were deployed to identify the cultural and social obstacles which they believed impeded economic and social progress. Traditional family structures in developing countries were considered incompatible with the demands of modern economic life. According to this line of thinking, family obligations and a large number of dependent kin in the extended family prevented labor mobility, inhibited savings and capital formation, suppressed initiative and individuality and maintained family members in traditional occupations which were incompatible with industrial development. Traditional societies were seen to prevent social mobility and considered a hindrance to the emergence of achievement-orientated, open class system of stratification associated with industrial capitalism. American psychologists expressed that the concept of achievement motivation was lacking in traditional societies and claimed that fundamental changes in human behavior which conformed to the western ideal of modern man, rational and motivated by self-interests, competitive and highly individualistic, were needed in the developing countries (Midgley, 1981: 47-49). Traditional values which placed religion and family above
efficiency and the market were seen as the ‘shackles of tradition’ which was systematically destabilized. The utilitarian notion of the modern nuclear family with its main function of production and consumption was and continues to be promoted by modernization. The idea of the family and individuals within the family as a base for reciprocal care and generosity was viewed as “shackles of tradition” Graaff (2001:15).

The American notion of development primarily motivated by and based on economism through modernization and changes in the social system of Third world societies as critical to the modernization project is challenged by contemporary discourses (Rapley, 2002:10). The general agreement is that development must include tackling poverty (Coetzee, 1989; Graaff, 2001; Kothari and Minogue, 2002; Nabudere, 2004; Nji, 2004; Davids, Theron and Maphunye, 2005). Nji (2004) points out that while poverty is basically operationalized in economic terms, recognition must also be given to include other notions of poverty, such as spiritual impoverishment, moral bankruptcy and poor health. Magubane (2000) rightly asserts that theories on modernization and economic development do not mention anything about slavery, violence, cupidity and oppression of Africa, Asia and Latin America, the “underdevelopment” of the Third World countries. He argues that there is a serious deficiency in development discourse on the human factor and social relationships and development must be studied in its historical context.

Interestingly, though, almost twenty years earlier, Omer (1979:15-19) wrote that the goal of social development is to create humanistic societies devoted to achieving peace in the world and progress of all people. Her article is discussed in detail because it provides a philosophical and value base for social development that is acutely neglected in other scholarships on social development. Omer described the value base of social development as dignity, equality, and social justice, concepts that are interrelated and dependent on each other. She emphasised the principles of cooperation and collectivity in social development and negated the prevalent theories of rugged individualism (founded on Darwinism) which claimed that human beings are by nature aggressive, competitive and need concrete incentives to perform adequately. Omer posited that human beings are naturally inclined towards cooperation and cites examples from within the animal world to strengthen this idea, such as birds migrate
together, ants and bees work together in unison and harmony. She asserted that without the cooperation and teamwork of individuals and group achievements in the realm of civilization and culture, science and technology would have been impossible.

Omer wrote that the value premises of social development, first and foremost is the belief that all human beings are equal and should be treated with equal dignity. Genetic differences or differences created by the conditioning of socio-cultural factors do not justify unequal treatment and an unequal share in the fruits of development as measured by income, wealth and services. Omer provided three basic reasons for this assertion. First by far and the most important, is the ethical and moral consideration that as members of the human race, there is no fundamental difference between individuals and there is the moral responsibility to help each other. If one is religiously [spiritually] inclined, this argument carries greater weight as most religions proclaim that all human beings are created equal and the responsibility of each human being towards his/her fellowmen and women is seen as the highest form of worship and prayer.

The second reason, according to Omer, is in the interest of the survival of the human race. Each person is dependent on other human beings for his/her material support, physical and emotional well-being. The increase in the number of social problems in the developed world does not revolve as much around the lack of material goods as the absence of interpersonal relationships, community cohesiveness, the weakening of the family system, and an increase in crime and alienation, (perhaps due to the gross emphasis on individualism and competition as a way of life). The concept of interdependency is critical to social development from individual to national to global levels.

The third reason provided by Omer, is that of the inequitable distribution of the world's resources which leads to the use of the bulk of goods and services by a small percentage of the world’s population which takes place within nations and between nations. It should be the ethical responsibility of the nations that have greater resources within their own boundaries or those nations who have exploited other nations for their own prosperity to initiate concrete and sustained measures to remove such imbalances and injustices. The relationship between social development and peace in the world is
very fundamental and is an area that needs the urgent attention of leaders at the national and international levels (Omer, 1979). The concepts of human dignity, equality and social justice in the global context cannot be valid unless they are applicable within the context of each nation. Personal and social relationships need to be formulated on the basis of these values within the family, the larger community and the nation as a whole.

With regards to integration and the integrated and holistic approach which is critical to social development, Omer claimed that a large number of our problems grow out of the belief and consequent practice that human and social phenomena can be perceived and tackled in an isolated and fragmented manner (more so in a society such as South Africa where fragmentation, segregation and division were a way of life for a number of decades). There is little understanding or acknowledgment of the interconnectedness and the interrelatedness of human/social needs and problems. An interdisciplinary and intersectoral approach can assist to look at a problem in an integrated and holistic manner and arrive at strategies that require the expertise of a number of disciplines. Social development is presented as a comprehensive umbrella concept that encompasses various disciplines concerned with the welfare of human beings. A holistic attack on problems or resolutions of issues also means taking into consideration the political, economic, social, cultural, moral and other ramifications and not to look at an issue or problem as a one-dimensional entity; all aspects of the problem need to be viewed simultaneously and strategies initiated must have the social and economic components intertwined (Omer, 1979).

However, instead of a unified approach of social and economic Omer pursued a unitary approach of social development. To achieve full social development, she asserted that economic development is just one very important aspect that needs to be given the utmost consideration. An acceptance of this philosophical basis removes the distinction of the economic and social. Omer’s premise is that philosophically and semantically the term social development conveys the ultimate goal and all strategies and programmes have or should have as their goal the well being of society as a whole. The economic
aspect is just one, perhaps, a very important but still one aspect of that well-being. Hence, it is or should be part of social development.

Graphically, Omer (1979:20) presents two figures and advocates the second figure to the first as representing social development.

**Figure I: The Prevailing Notion of Development**

<table>
<thead>
<tr>
<th>Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Development</td>
</tr>
<tr>
<td>Economic Development</td>
</tr>
</tbody>
</table>

Source: Omer (1979:20) in *Social development*.

**Figure II: Representation of Omer’s (1979) Unitary Approach to Social Development**

<table>
<thead>
<tr>
<th>Social Development (includes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic</td>
</tr>
<tr>
<td>Physical</td>
</tr>
<tr>
<td>Cultural</td>
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<tr>
<td>Moral</td>
</tr>
<tr>
<td>Inter-personal</td>
</tr>
<tr>
<td>Political</td>
</tr>
<tr>
<td>Spiritual</td>
</tr>
</tbody>
</table>

Source: Omer (1979:20) in *Social development*.

Omer views the distinction as a philosophical and ideological distinction; that all services, strategies and programmes should aim at the well-being and progress of society through a unitary understanding of social development.

More recent scholars also critique modernization’s narrow focus which belies the multifaceted approach to human development and that the pursuit of economic growth alone
cannot eliminate inequality and achieve social justice. It is within the framework of an overall development strategy that is also geared to structural, institutional and economic changes that it is possible to achieve socio-political and economic development along with social justice (Korten, 1995; Allen and Thomas, 2000:5-6; Gasper, 2003). The 'human aspect' of development was further promoted in the 1980s, through the prominent work of Amartya Sen, who was responsible for designing the Human Development Index (HDI) which is the new measure of people-centred development currently being used in the United Nations Development Programme (UNDP) (Nausbaum and Sen, 1993). Sen provides a perspective of development as freedom, which revolves around the trajectory of human capabilities and functionings; obstacles; and freedom (Sen, 1999). The functionings and capabilities of functioning of individuals require one, among other things, to be healthy, well nourished, to be knowledgeable, and to participate in the lives of the community. Sen claims that development is a process of expanding people’s opportunities for functioning. Obstacles such as poverty, illiteracy, ill-health, lack of access to resources and lack of civil and political freedom impedes functionings and capabilities of functioning. Such obstacles must be removed for development to take place. Therefore, the achievement of development is thoroughly dependent on the free agency of people and the assessment of progress has to be done primarily in terms of whether the freedom that people have are enhanced. A critique of Sen’s view of agency is that he does not explicitly state which agency creates the conditions for freedom to emerge and be sustained.

Farris cited in Dlamini (1995) views [social] development within a normative framework and emphasizes the necessity of a reciprocal relationship between a person and the collectivity. Habermas’s idea of social development is related to the elimination of certain forms of exploitation such as bodily harm (hunger, illness), personal injury (degradation, servitude, fear), and finally spiritual desperation (loneliness, emptiness) for well being and security, freedom and dignity, happiness and fulfillment (Habermas cited in Dlamini, 1995). Dlamini cautions that social development should not be seen as a finished product but as a process of being.
With the focus on the human aspect of development, Bartley (2003:19) provides another way of viewing the function of development. She asserts that people should be seen as already intrinsically whole, but who through circumstance or experience have become oppressed, excluded, and marginalized which profoundly and adversely affect their ability to live dignified, free, healthy, and creative lives. The function of development then needs to include processes that support ordinary people to express who they are and put them at the centre of decisions and decision making that affect their lives.

Kaplan’s (1995) organic/humanistic view of development, similar to Bartley’s position, is related to the idea that every living organism has inherent orientation and latent drive to reach its full potential. This organism has relationships with parts of itself and with the external world that either enables or impedes development. Accordingly, development is the process by which people develop their own power in relation to impediments and constraining forces and enhance the power to engage with realities around them. This power then is the key to ensuring the person has choices and options, and can transform their material, institutional and spiritual conditions for the better. For Kaplan, development is a process in time, and is distinct from growth which implies quantitative increase. Development occurs while qualitative and structural transformation of the entire system takes place and the process of development operates according to natural laws. These laws need to be worked with facilitatively to enable the process of empowerment, rather than imposed upon by institutions and development practitioners.

Kumar (1997:29) provides an action orientated slant to social development. She states that the concept of systematic change is the central theme of social development. Kumar describes some of the salient features of social development which although based on the Indian context, has relevance for South Africa. She argues that campaigning and mass mobilization are required much more in social development in comparison to social welfare. She highlights some of the activities of social development as alleviation and reduction of poverty; fighting exploitation and oppression, advocating a radical stance by social workers/community development workers with reference to the issues of social injustice, exploitation and oppression.
(including gender related discrimination and oppression to bring about structural changes not excluding confrontation and conflict as a part of their strategies; participation and mobilization of people, raising awareness, conscientisation (the first step of all the programmes); social action, mass mobilization and campaigning (mass movements are the usual techniques of initiating social development programmes); lobbying and advocacy are two important skills which in India [and South Africa] are not used at present with the full force; development of pressure groups (in this way a developmental worker contributes to policy making because it is the approach of the worker which makes a particular activity development oriented or simply welfare oriented) and development of human resources. Some of the social development programmes identified by Kumar includes programmes for universal literacy or primary education, comprehensive preventive health measures, family planning and preservation of ecological balance (Kumar, 1997).

Scholars such as Ekin (1992:3); Elliot (1993) and Midgley (1995) elaborate on the earlier ideas of social development. From a South African macro-policy perspective Midgley (1995) states that social development links social welfare directly to economic development policies and programmes. The transformation of social welfare to a developmental approach can be achieved, according to Midgley (1995), by introducing programmes that invest in the human capital and skills of social welfare clients, and increase opportunities for productive employment and self-employment among low income and special needs groups. Community based programmes which establish social as well as economic infrastructure and facilitate the emergence of productive, cooperative enterprises that generate income and raise standards of living among low-income communities are encouraged.

Gray (1996) in writing about the South African context of social welfare, echoes some of Omer’s ideas when she writes that by definition social development brings all sectors in society into interaction with one another requiring that they work co-operatively for the best results to be achieved. Therefore social workers will interact with primary health care workers, agriculturalists, engineers and planners concerned with infrastructural development such as housing, water, roads and sanitation, to name but a few players in
the scenario. For all, community participation will be important to whatever other development methods they may use, including research, social planning and policy analysis and development. She asserts that the social development approach is intended to be inclusive, comprehensive, integrated and holistic and aims at collective empowerment and the facilitation of processes that help the poor to regain power and control over their lives. To this extent, the social development approach proposes and promotes the participation and empowerment of previously excluded communities as full citizens.

Green (2002) critiques Midgley’s (1995) position on social development by pointing out that while he recognizes the holistic aspects of social development, Midgley’s definition of development prioritizes top-down and state-directed efforts. Green (2002:52) views social development as an emerging profession and an evolving field within development discourse and practice. She states that social development as a discipline is emerging to meet a need and its profile is increasing as agencies conventionally associated with economistic conceptions of development have publicly come to acknowledge the importance of a people-centred approach to poverty reduction. As a professional discipline social development claims to have the analytical capacities and tools to inform development policy, planning and implementation across all sectors in order to enhance social impacts. Green proposes the current aim of social development input to developmental planning and implementation is to ensure that poor and vulnerable groups either benefit directly from development interventions or where interventions are not targeted specifically at the poor, that they are not disadvantaged and made poorer as a result of their engagement with development processes.

Patel (2005) describes social development as an evolving approach in the South African context and acknowledges that whilst many achievements are noted, it is also faced with many challenges and its future is uncertain. Patel, however, highlights the following features that distinguish the social development service model in South Africa: rights based approach to service delivery; integrated family-centred and community based-services; generalist approach to service delivery; and community development and developmental welfare services. She adds that “South African welfare policy
acknowledges the special role that community development interventions can make in achieving the goals of social development….Community development strategies and practice modalities are considered to be appropriate interventions to address poverty and underdevelopment in communities” (Patel, 2005:156).

The relationship between social development and community development may be discerned from the above writings of Chinn (1960); Gray (1996); Kumar (1997); Green (2002) and Patel (2005) as a close and interdependent one. In the South African context, it is safe to say that while social development provides the overall policy framework for social welfare, community development provides a mechanism for implementation of the policy. It must be noted that community development is fundamentally about the development of ‘community’ and therefore it makes sense that in order to understand community development, the concept of community needs to be appreciated.

2.3 COMMUNITY

The concept ‘community’ has a multiplicity of meanings such as geographic locality (which is the most common) and notion of identity and a sense of belonging (Gilchrist, 2004). It has recently been appropriated by new social groups giving it new cultural meanings such as gay communities and communities of faith (Hoggett, 1997). Byran and McClaughy cited in Kendall (1991:9) describe ‘community’ as people who interact at a personal level, have a shared identity, values, traditions, sense of organic bond to each other, possess the power to make decisions about their common lives and feel responsible for extending mutual aid to their fellow humans in need.

Community is also referred to as a fundamentally political concept because the idea of community is saturated with power and a resource of resistance and struggle as portrayed during apartheid (Ramphele, 1984). The apartheid regime asserted its oppressive power over the majority black communities and some of them served as a resource of resistance and struggle as presented by the Black Community Programmes (BCP) (Biko, 2004).
The idea of community first began to feature strongly in social and public policy in Britain in the late 1960s. In all of these early initiatives the idea of community was linked to assumptions concerning “system dysfunction”, the problem of community was either seen in terms of the dysfunctional outcome of social and economic progress or in terms of dysfunctional families and social networks. While this idea that community was something the poor and underprivileged needed has remained resilient, with public and social policy, the ensuing decade brought new concepts of community into public polity, both in Britain and internationally (Hoggett, 1997).

Hoggett writes that escalating crime, mass unemployment, the drugs economy, violence against children and women, depicts the collapse of excluded communities and society in general. This has important consequences for the shifting significance of community where a nexus of rights and obligations is now seen as crucially important for the well being of all rather than as something which was primarily a palliative for the poor and dispossessed (something that ‘they’ needed). Each community is a site for a multitude of networks, interests and identities which help determine how people see the place where they live (Hoggett, 1997). Community as a site of human habitat needs to be understood in its heterogeneity and complexity and that it is able to encompass and express both variety and unity.

Delanty (2003) views community as a symbolic structure than a social practice. Identities are constantly shifting and mutating as the groups and communities such identities draw from and contribute to change over time. He states that the increasing individualism of modern society has been accompanied by an enduring nostalgia for the idea of community as a source of security and belonging in an increasingly insecure world. Delanty adds that far from disappearing, community has been revived by globalization and by individualism. He argues that the popularity of community today can be seen as a response to the crisis in solidarity and belonging that has been exacerbated and at the same time induced by globalization.

Having explored the concept of community, the chapter follows with understanding the conceptualization of community development.
2.4 COMMUNITY DEVELOPMENT

Early history of community development in Africa and Asia was influenced by colonial policies and practices together with the efforts of missionaries. Education as the main community development intervention and conversion to Christianity were intertwined (Chau and Hodge cited in Taylor and Roberts, 1985: 390). Mass education was seen as the beginning of the evolution and the progressive institutionalization of community development as an arm of government policy. These early efforts of western education (included health, home life training, industry, agriculture and recreation) as part of community development may be viewed as conversion of the colonized to consumers and market sources for the capitalist economy.

In 1928 at a meeting in Jerusalem for the International Missionary Council, a statement was made which contained what appears to be the first official usage of the term ‘community development’. Prior to this the community development process was given a number of different labels such as community consciousness, advancement of the community as a whole, rural betterment and rural reconstruction. With the independence of India, Pakistan, Ceylon and Burma in the late 1940’s, the focus fell on Africa and community development as it was very clear that community development would be a definite feature of the British Government in its African policy (Taylor and Roberts, 1985). As a function of social development, community development was adopted at the Cambridge Summer Conference on African Administration in 1948 to describe a method of approach to local administration (Chinn, 1960). Community development was defined as “a movement designed to promote better living for the whole community with the active participation and on the initiative of the community” (Chinn, 1960:80). Community development also played a part in building new communities such as in towns, mining areas, and plantations where there were problems of creating communities out of often widely differing ethnic and religious groups. Community development helped to foster means by which the individual in a new and strange environment could discover a sense of belonging and new loyalties
could be created. It was through the application of community development methods that requirements of a social development programme could be met (Chinn, 1960).

Chinn (1960:82) proposed that community development could only be successfully achieved through the improvement and strengthening of the most fundamental unit of society-the family. However, he qualified this statement by stating that although this sounded fairly obvious, the place of the family in African society was not quite so easy to understand, and its significance and influence in the social structure was very different from that of the conventional western type family. The notion of institutional transformation as a characteristic of social development refers to the institution of family and the extended family of African society was compared to the western notion of a nuclear family.

Chinn’s observation together with other officials orchestrated the shift from focus on individual to the family in community development in the British colonies. The ‘civilizing’ process turned to families to replace indigenous practices with western ones, thereby eroding the traditional life of indigenous communities in Africa. Community practice in rural areas focused on literacy, primary health care and credit unions. Social work remained confined to dealing with specific social problems such as caring for orphans, juvenile delinquents or prevention of prostitution in the growing towns and cities. By 1948 the British Colonial office wanted to make a distinction between community development and social welfare as described earlier in Chinn’s (1960) article. An explicit manifestation of community organization included the establishment of community centers and halls in towns and villages and staff were trained in short courses on community development, thereby influencing its establishment as a profession. Midgely (1995) points out that the first documented literature of community development as a professional practice and field of study dated back to the 1950’s.

A familiar and often cited definition of community development is the definition of the United Nations Department of Economic and Social Affairs. This definition states that in community development the efforts of the people are united with those of governmental authorities to improve the economic, social and cultural conditions of communities and integrate these communities into the life of the nation to enable them to contribute fully
to national progress. The complex processes are made up of two essential elements: the participation of the people themselves in efforts to improve the level of living with as much reliance as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self help and mutual help (cited in Lombard, 1992).

The conceptualization of community development from a purely economic and political perspective is challenged as a failure because of the narrow bureaucratic focus on capital investment outcomes without considerations of investments for human development. Most often government initiatives have been characterized as cosmetic and superficial efforts to maintain the societal status quo and prevent any real social change for people at the bottom of society (Hamilton, 1992: 31). Other scholars such as Bhattacharya (2003) incorporate the tangible and intangible aspects of community development in his view of community development as the process of creating or increasing solidarity and agency. Solidarity, according to Bhattacharya, is about building a deeply shared identity and a code for conduct. Community development workers are viewed as sorting through conflicting visions and definitions of a problem among ethnically and ideologically plural populations to help groups and communities build a sense of solidarity. Bhattacharyya argues that community development is also agency, meaning the capacity of a people to order their world. There are complex forces that work against agency. However, community development has the intention to build capacity, and that is what makes it different from other helping professions. Community development workers build the capacity of a people when they encourage or teach others to create their own dreams, to learn new skills and knowledge. Agency or capacity building occurs when practitioners assist or initiate community reflection on the lessons they have learned through their actions. Agency is about the capacity to understand, to create and act, and to reflect (Bhattacharya, 2003).

Gray (1998) describe the process of community development from a practical perspective as following particular phases, all of which incorporates the participation of community members for the end result of the process to be achieved. The phases in Gray’s (1998) process of community development include preparation; assessment,
which includes planning; implementation; systematic evaluation and sustainment. Taylor’s (1998:24) view of development as an innate and a natural process found in all living things, including communities is different because he asserts that development processes are ongoing and natural. Weyers’s (2001) supports this view from an analysis of various views on the subject. He writes that “it has become clear that community development is on the one hand seen as a natural process and on the other as a method of working or a form of intervention” (Weyers, 2001:27). While Weyers subsumes community development under community work, he nevertheless, presents a more comprehensive conceptualization of community development as both a natural process and a form of intervention. Therefore, communities engage in processes of development long before community practitioners or even government intervenes. Community development practitioners should understand that as development workers, they do not bring or deliver development, but intervene in a development process that already exists (Taylor, 1998).

A distinguishing feature of community development as different from social work and other allied welfare professions is its commitment to collective ways of addressing problems and it seeks to build collective capacity by improving skills, confidence and knowledge for individuals and the community as a whole (Gilchrist, 2004:21). While highlighting the collaborative effort of community members for collective well-being as part of community development, Chile and Simpson (2004) include the notion of power and participation in their conceptualization of community development. A shift in power occurs when the development process enables the community to change from a condition where a few individual elite within or outside the local community make decisions for the rest of society, to a condition where people themselves make decisions about matters that concern them. This is undertaken through popular participation that enables the local people to make the most of their own social, cultural, economic and environmental resources rather than depending on external input, thus maintaining a balance between social welfare and local community resources.

2.4.1 Community Development in South Africa
For the major part of social welfare services in South Africa, institutional community development was clearly apparent by its absence. While social work officially emerged in the 1930s as the profession of social welfare, it was only in 1984, after two conferences in the latter part of the 70s, that the Population Development Programme was launched with the task of stimulating community development activities at the local level, and improving the quality of life of the people. In the mid-1980s the welfare sector was urged to move away from remedial approaches to community development by the state (Louw, 1996). Patel (2005:75) explains that “this strategy was never implemented, as finance was not available for development activities, and there were suspicions at the local community level that state community development activities were a part of the state’s campaign to win the hearts and minds of the people for their reform initiatives”. Patel further adds that welfare organizations were geared towards remedial approaches and no account was taken of how the change toward community development was to be managed and implemented.

While institutional community development struggled to gain a foothold, the unofficial version of community development implemented by popular movements as part of the liberation struggle was utilized as an effective development mechanism within the black majority communities in the townships and rural areas. The Black Community Programmes (BCP) was one outstanding example of the spirit of sacrificial service necessary for community development and this was especially discerned in the establishment of the Zanempilo Community Health Clinic initiated by Steve Biko, while banned, in 1974 at Zinyoka, five miles outside Kingwilliamstown in the Eastern Cape Province (Stubbs, 2004 in I write what I like, a compilation of articles by Steve Biko). In the preamble to the initial budget proposal Biko stated that the “creation of Zanempilo Community Health Clinic is part of a wider and more general health project introduced by the Black Community Programmes in the Eastern Cape. The aim of this project is to provide the Black Community with essential services of a medical nature, both curative and preventative, which are often sadly lacking especially in the resettlement areas” (Biko, 2004: 190). In the chapter titled Martyr of Hope: A Personal Memoir, Fr. Stubbs states that:
from the beginning it was utterly different in spirit from any other clinic or hospital in the country…it was the incarnate symbol of Black Consciousness. And because it was incarnate, that is to say because the spirit was expressed in the black-designed, black-built buildings, but above all in the staff who serviced it, there was no need to shout the message in words. [They] the poor and oppressed… were properly examined, treated with dignity and respect as full human beings, given the best medication available, hospitalized if necessary, taught how to feed and care for their new born infants, given lessons in hygiene and diet, helped with family planning…and all this was done…not for personal gain but in a spirit of sacrificial devotion (Stubbs, 2004:192).

Unfortunately and rather sadly, not much has been written on community development as part of civil society and the liberation struggle. And from an institutional perspective, the past government did not establish a formal framework for community development as it did for social work. The prioritization of community development in contemporary South Africa highlights this lack of a referential framework for community development both from civil society (non-government) and institutional (government) perspectives. In the new paradigm to social welfare, the term community development is conceptualized broadly as an umbrella concept referring to different intervention strategies that combine the efforts of the people themselves with government to improve the economic, social, cultural and environmental conditions of communities (Patel, 2005; White Paper for Social Welfare, 1997). These interventions refer to a variety of practice models such as locality development or self-help; social planning; community education and social marketing and are reflective of Weyers's (2001) models of community work. Weyers models are based on the American approaches to community work/organization (Cox, Elrich, Rothman and Tropman, 1979; Hardcastle, Wencour and Powers, 1997) which are difficult to implement from a holistic perspective in the South African context.

Recent programmes initiated at the provincial level and promoted from the national level make reference to the sustainable livelihoods framework as a practice model for generating income, reducing poverty and vulnerability, strengthening social networks and promoting a more sustainable environment. Patel (2005) points out that this model has been put forward by [foreign] development agencies in the developing world but has not been successfully integrated with community development. However, irrespective of the success or challenges of the different practice models, Patel writes that South
African welfare policy acknowledges the special role that community development interventions can make in achieving the goals of social development.

2.4.2 Healing and Spirituality as Aspects of Community Development

Healing and spirituality as a part of community development is very rarely mentioned in community development literature because of the domination of economic development of communities (Hamilton, 1992). Integrating and moving communities towards wholeness is an important part of the conceptualization of community development; healing and spirituality are necessary steps in community development for the South African context, specifically for the previously disadvantaged communities whose developmental agenda penetrates deeper than the material surface.

The TRC (1998) headed by the currently retired Archbishop Desmund Tutu started a process of healing that has to continue. This is significant for most communities in South Africa but more so for communities such as Cradock in the Eastern Cape Province. “Many people in Cradock [Eastern Cape Province] still carry deep scars that make it difficult for them to move on in their lives although apartheid is now something of the past. The true extent of the damage that communities like Cradock suffered remains unrecorded. It is only when community members are given space to reflect on the past that they allow tragic stories of trauma, suffering, loss of hope and opportunities, depression, anger and weariness to emerge” (Nyameka cited in Abdullah, 2004:8). Nyameka was the wife of one of the four Craddock community leaders who disappeared on 27 June 1985, after attending a meeting of the United Democratic Front (UDF). Their charred bodies were later discovered, burnt and mutilated, at Blue Water Bay, outside Port Elizabeth in the Eastern Cape Province. “Their brutal deaths had a deep effect on the collective memory of the Cradock community, the Eastern Cape region and the nation….Today the traumatic events still remain lodged in the minds of the community members” (Abdullah, 2004:6). Disempowerment and disconnection as a consequence of forced removals and relocation in the apartheid regime’s creation of
separate ‘group areas’ for the racially classified Indian, Coloured and African population groups and ‘homelands’ for the different African ‘tribes’ is another critical reason for make healing an important part of the facilitation of community development processes.

Bopp, Bopp and Lane (1998), writing on Community Healing and Aboriginal Social Security Reform from a study prepared for the Assembly of First Nations Aboriginal Social Security Reform Strategic Initiative, posit a holistic view of community healing and development which emphasizes the value of spiritual well-being. They cite the World Health Organization’s (WHO) definition of health as a state of physical, mental and spiritual well-being and highlight the relationship between the various systems of development and specifically between the individual and the collective. Social, political, economic, environmental, spiritual and cultural aspects are interdependent areas of activity necessary for human and community healing and whole health development. Their study shows that spiritual life of most communities in the world has been undermined by individualistic and materialistic values and that it is necessary to inculcate life-sustaining, life-enhancing values and beliefs. The concern is that unless love, forgiveness, honesty, and unity in diversity characterize communities, it is likely that the survival of communities and individuals within communities will and in some case are already seriously effected, for example, as evidenced by alcohol abuse.

Other scholars such as Ife (1995), Hustedde (1998), Chile and Simpson (2004) have begun to stress the significance of the spiritual aspect of communities and their development. Ife’s (1995) vision of community development incorporates an ecological perspective and a social-justice perspective as the foundations. He explains that the principles within these perspectives reflect similar values and ideas to those of spirituality and recommends that they should inform community development work: holism reflects more than a singular or mono-cultural approach to well-being; sustainability points to the effects that attitudes and behavior can have on the greater whole, the environment and social relationships; diversity shows the infinite possibilities of the universe and the unique ways the universe is experienced; equilibrium respects the cause-and-effect nature of the universe and acknowledges ideas of justice, harmony and balance; social justice indicates the need to regard each other positively, to engage
in action for the greater good, to promote the equitable development of individual experience and to work towards balance and harmony through diversity. Ife states that spirituality in community development seeks to remove those things that suppress the expression of individual and collective empowerment and informs the expression of individual and community aspirations for peace building and consensus, not in spite of others’ spirituality but because of other’s humanity and spirituality.

Hustedde (1998: 154-165) writes about the soul in community development. The role of the soul which is the spiritual aspect of communities has been hidden and needs to be brought into the open. Soul, according to Hustedde, is described by various cultures as some kind of animating presence within humans and other living things; the source of life; the life giving spirit of the world; breadth or energy. He acknowledges the difficulty of speaking of the soul without some ambiguity because it is the presence of something profound that cannot be grasped by science or the boundaries of human language. Yet, he claims that there are several reasons for discussing soul within the context of community development.

Chile and Simpson (2004) explore the links between spirituality and community development as a means to understanding and addressing contemporary development issues such as globalization, diversity, oppression, social isolation, pattern and distribution of power, the tension between individualism and the collective, competition and collaboration. They point out that modern society which is essentially secular, has left little room for spiritual values thus denying one of the most important aspects of human existence. Hence there is a strong need for community development to incorporate notions of spiritual development.

In exploring the link between the individual and the collective, Chile and Simpson state that community development has at its foundation an ideology that motivates people to connect with each other. As such, this ideology provides the context for questions that inform community development work. Some of the questions are: What is wrong with competition? What is wrong with inequity? Why should we really care about the person next door, let alone someone on the other side of the world? They assert that it is important to reflect on these basic questions so that meaning may be found for more
personal questions such as: why do I want to do this work [community development], and what do I hope to achieve? They claim that the answers to these questions are often informed by one’s spiritual constructs.

A spiritual approach, according to Chile and Simpson, requires that we develop an empathy that transcends the need for secret histories and the prejudices that come through generalizations and stereotypes. The essence of spirituality is that well being grows through interdependence and collective development and not domination. The underpinning philosophy of community development and spirituality is the connection of the individual to the collective, acknowledging that the wellbeing of the individual influences the wellbeing of the community and the wellbeing of the individual is influenced by the wellbeing of the community. They claim that spirituality involves the relationship between the individual, the collective and the universe. Spirituality provides the connections that exist between individuals within the collective. Spirituality encourages creativity to emancipate oneself from personal and cultural limitations and is concerned with promoting the well-being of and meaningful contribution by both the privileged and the under-privileged. It advocates the just distribution of wealth between individuals and communities, not simply the transfer of power and wealth from one group to another. The pursuit of social justice rests in the worth of every person, which is a fundamental principle of social justice. Commitment to social justice reaffirms the inalienable worthiness of the person, which is central to personal identity, the most critical basis upon which “good society” is built.

Chile and Simpson (2004) write that individual development, community development and spiritual development are interdependent processes. Oppression and injustice are contrary to the ideals of spirituality. Radical community development work is passionately concerned with transforming society. It characterizes the contemporary social and economic arrangements as oppressive and in need of radical change and creating theories within the radical framework and mobilization of community resources through the organization of new social formations. At the highest level of conceptualization, therefore, community development based on spirituality, according to Chile and Simpson, include at least the following: reduction of inequality, enhancement
of personal security, respect for individual human rights, recognition of personal values, social justice, and empowerment. As a spiritual exercise, the processes of community development play a vital role in unleashing the potential and power that people have within themselves which is generally unrecognized because of the daily struggles of their lives (Woodward, 2000).

2.4.3 Ethics for community development

Ethical practice is imperative in the human service profession generally and this includes community development as a profession. Scholars such as Lombard (1992) and Swanepoel and De Beer (2006) write of principles in community development such as participation, learning, ownership, adaptiveness and empowerment. Bopp, Bopp and Lane (1998) however, include and expand beyond these principles of community development. They present sixteen profound ethics for thinking of and applying to community development education and practice, and extremely relevant to the South African context. A summary of Bopp, Bopp and Lane’s (1998) ethic/principles are presented below.

2.4.3.1 Human Beings Can Transform Their World

The human family dwells within the web of relationships made with other people, nature, and the spiritual world. Prosperity and poverty, sickness and wellness, justice and oppression, war and peace, all of these are products of those fundamental relationships. It is of the utmost value to know that those relationships can be changed. It may be very difficult requiring great vision, sacrifice and effort, and time to unfold, but it is important to know that healing and development are possible. In practice, the application of this principle implies making a shift from being a passive recipient, or victim, of the realities and conditions within which we find ourselves living. Moving from the passive to the active state begins in consciousness. It begins in how we see ourselves within the process of life as it unfolds. This active approach of entering into a creative relationship with life, and of consciously making choices that will lead to the making of a better world is the choice of ‘stepping into history’. Gandhi and his followers
did it in India; Nelson Mandela and the ANC did it in South Africa. And when they did it (each of them), changed the course of history.

2.4.3.2 Development Comes from Within

The process of human and community development unfolds from within each person, relationship, family, organization, community or nation. Outsiders can often provide catalytic support in the form of inspiration, technical support, training or simple love and caring. But because the essence of what development is entails learning and the transformation of consciousness, there is no way to escape the need for an inner-directed flow of energy. People who are struggling to learn new patterns of life and to transform their world need to drive change processes for themselves to be effective and sustainable. Therefore, development comes from within.

2.4.3.3 Healing is a Necessary Part of Development

Healing the past, closing up old wounds, and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns of human relations is a necessary part of the process of sustainable development. Many wonderful projects and programs have been destroyed because the people involved in them were unable to trust each other, to work together, to communicate without alienating one another, or to refrain from undermining each other, tearing each other down and attacking each other. In some communities, alcohol destroys human potential and causes people to retreat within the bottle to deal with problems that need to be addressed in cooperation with others. In other communities, generations of in-fighting and mutual hostility across family, cultural, religious or political lines block any chances of unified action. In still other organizations and communities, certain personalities or groups hold the reins of power, and thereby control the conversation of the community to such an extent that other people simply fall silent and retreat. Some people (and sometimes whole populations) have experienced horrendous suffering, and are carrying the burden of unresolved pain and conflict inside them. It is therefore critical for people to learn that these habits of the heart and the dysfunctional behaviours that go with them can be overcome and left behind. The process for doing that refers to ‘healing’. As long as
these habits remain in place, people will be handicapped, and even paralyzed and blocked from full participation in development processes.

2.4.3.4 No Vision, No Development

Where there is no vision, there is no development. If people cannot imagine a condition other than the one they live within now, then they are trapped. Helping people to develop a vision of a healthier and more sustainable future that they can believe in and identify with is therefore one of the primary building blocks of success in development work.

2.4.3.5 Healing and Development Processes must be Rooted in the Culture of the People

Healing and development must be rooted in the wisdom, knowledge and living processes of the culture of the people. Culture may be described as the software of the mind. It shapes how people think, learn and solve problems, what they value and respect, what attracts and delights them, what offends them, and their sense of what is appropriate. More deeply, culture is the soil in which the tree of identity has its roots. People’s sense of who they are, and of their self-efficacy is bound up in their (often unconscious) connections to their cultures. Therefore it is important to remember that while some experiences may be universal, whole cultural communities may actually experience phenomena such as alcohol and drug abuse and the process of addictions differently than another. It also means that the effective approaches and processes for solving actual social and economic problems may look very different in different cultural communities.

2.4.3.6 Interconnectedness: The Holistic Approach

Everything is connected to everything else. Therefore, every aspect of healing and development is related to all the others (personal, social, cultural, political, economic, and other dimensions. When any one part is worked on, the whole circle is affected. The primary implication of the principle of interconnectedness for development practice is the requirement of taking a whole systems approach. This means that we can only really understand a particular development challenge in terms of the relationships between that issue and the rest of the life-world in which that issue is rooted.
The principle of interconnectedness provides the following critical guidelines for community development services: personal growth and healing, the strengthening of families, and community development must all go hand-in-hand; working at any one of these levels without attending to the others is not enough; personal and social development, as well as top-down and bottom-up approaches must be balanced. This is the true meaning of a holistic approach in community services and development.

2.4.3.7 The Hurt of One is the Hurt of All; The Honour of One is the Honour of All

The basic fact of our oneness as a human family has profound implications for human and community development. We all must live in a common social environment. The primary implication for community healing and development of this principle is that development for some at the expense of well-being for others is not sustainable (and will probably cause long-term harm to the community). It is vital to foster a spirit of mutual respect and cooperation, such that improvements and accomplishments in the lives of some people are seen to be an achievement for the whole community. It is essential that the community believes (and acts upon the belief) that the misfortune of anyone is the business of everyone. This principle directly challenges the popular dominant cultural doctrine that every individual is responsible only for him or herself, that the community bears no responsibility for the well-being of its members, and that individual prosperity is born of individual effort and merit alone. The doctrines of individualism and materialism are dangerously blind to the consequences of ignoring the fundamental inter-connectedness of human beings. In the process of creating sustainable human community, these doctrines (along with all types of racism and religious intolerance) are a virulent ideological contagion. They are death to sustainable human/community well-being and prosperity.

What we think about expands in our lives. If we espouse separateness, we create it. For this reason, increasing the community's capacity to see itself as inter-connected, as one, is a very powerful strategy for generating sustained cooperative action. Because we live in a world of competing dreams and ideologies, it is vital to nurture and deepen
the community’s ability to be animated by the vision of our common oneness and our mutual responsibility to serve and protect one another.

2.4.3.8 Unity

Disunity is the primary disease of community. Unity means oneness. Without unity the common oneness that makes (seemingly) separate human beings into community is impossible. In the human world, the cohesive force that binds us all together is love. While most spiritual traditions have been trying to tell us this for centuries, science is only now beginning to come to grips with it. We have now learned, for example, that people who feel the love, support and caring of family, friends and community have stronger immune systems, and are therefore more resistant to disease than people who feel isolated, alone and cut off. Unity is the term used for the cohesive force that holds communities of people together. Unity is the starting place for development, and as development unfolds, unity deepens. The strategic implications of this vital principle for South African community healing and development is that restoring and maintaining unity must be seen as a pre-requisite for the foundation of the community healing process. What is critical to realize is that building and monitoring common oneness, that is community, requires the involvement of the human heart and spirit, as well as our minds (thinking) and bodies, our physical energies (time and work).

2.4.3.9 Participation

Participation is the active engagement of the minds, hearts and energy of people in the process of their own healing and development. Because of the nature of what development really is, unless there is meaningful and effective participation, there is no development. On the individual level, volition (the exercise of human will) is used to refer to the capacity to focus, to choose, to adopt goals, to persevere and to complete what as to be done. Nothing can be achieved in life and all the hidden potential remains dormant unless and until individuals engage with their own volition.

This is also true of communities, and the collective will of the community is engaged through the process of participation. Since authentic development is driven from within, through learning, that is, acquiring capacity for personal and social transformation,
people whose development is being promoted in every aspect of the process must be involved. Without participation, there is no development.

2.4.3.10 Justice

The principle of justice in development implies that every person must be treated with respect as a human being, regardless of gender, race, age, culture, religion, personal beliefs or any other reason. This means that every person must be accorded equal opportunity to participate in the processes of healing and development and to receive a fair share of the benefits. Unless development is driven and guided by the quest for social and economic justice, some people will always benefit at the expense of others. And when some people become enriched through a process which at the same time impoverishes others, sustainable community (common oneness) is impossible. This type of ‘development’ is one of the primary causes for the alienation of hundreds of millions of youth around the world from their communities and cultures. It is often the principal cause of the breakdown of law and order and the true source of many ethnic conflicts, some of them prolonged and deadly. Unless justice animates then all that is done in human and community development is not development.

2.4.3.11 Move to the Positive

Solving the critical problems that beset individuals and communities is best approached by visualizing and moving into the positive alternative that we wish to create, and by building on the strengths we already have, rather than on giving away our energy fighting the negative. Whatever we think about expands. Likewise, in community development work, it is much more fruitful to focus energy on building the alternative than it is to try to oppose and undermine what is not preferred. This in no way implies that injustice or unhealthy conditions should be allowed to continue. The principle of moving to the positive suggests that we should clearly visualize what it is we wish to achieve in terms of positive conditions (health, prosperity, social justice, racial unity) and begin building that. Instead, many people focus their programme energies on trying to eliminate the perceived obstacles to the things they wish to achieve.

2.4.3.12 Sustainability
To sustain something means to enable it to continue for a long time. In community healing and development sustainability could refer to the following:

- **Process or programme sustainability**: refers to the life and vitality of the community’s own process of learning and growth. A process that can only go as far as the money goes is not sustainable. Usually process sustainability is linked to community ownership and to the level of freedom from dependency thinking. Communities that depend on government or other outside funds and on professionals to initiate, lead and sustain their community healing and development activities cannot be said to be engaged in sustainable processes.

- **Environmental (or bio-system) sustainability**: refers to the well-being of the natural systems upon which all life on earth depends. The quality of air, water and soils, the preservation of fish and wildlife habitat, and of forests, inland waterways, reefs and oceans, bio-diversity and the integrity of the gene pools at the base of life are all issues related to the sustainability of the natural environment. The global environmental crisis is the result of many people in many places taking actions that may have brought wealth to some groups, but has also caused serious damage to the natural environment upon which other people and future generations depend for their survival and well-being.

- **Social and cultural sustainability**: refers to how development action impacts the social world of the people. There are many kinds of development that bring one kind of improvement along with another kind of harm to communities. Community health, cohesiveness, self-reliance and culture are a few of the dimensions of life that can be affected. All over the world, dominant culture schooling educates the children of other cultures into devaluing their own identity and mistrusting their own cultural resources. Very often when money comes into a community for a development project, people are pitted against each other for control of the process and for a share of the benefits. In each of these examples, one kind of benefit brings another kind of deficit.

- **Economic sustainability**: refers to the continuous production of wealth and prosperity. If a community depends on fishing and has no other means of earning a livelihood, the ability of that community to sustain itself over the long run is
utterly dependent on the continued abundance of fish stock, as well as on market conditions for the sale of fish. Clearly, economic sustainability (like biological sustainability) is enhanced by a diversity of strategies. Economic sustainability refers not only to producing wealth, but also to the equitable distribution of that wealth so that all members of the community can meet their basic needs.

- Political sustainability: refers to the processes through which decisions are made and power is arranged and distributed. A community development process is not sustainable if the political forces against it are stronger than the political forces within it. For this reason, it is very important to win over the support of political leaders and organizations that control the political and economic environment in which community development is occurring.

The challenge to developing communities is to harmonize environmental, social, economic, political and cultural needs, and not to promote one kind of development at the expense of another.

2.4.3.13 Learning

Learning is the process of acquiring new information, knowledge, wisdom, skills or capacities that enable us to meet new challenges and to further develop our potential. Human beings are learning beings. Learning leads to relatively enduring changes in behaviour. Individuals, families, organizations, communities, and even whole nations of people need to learn. Because learning is the key dynamic at the heart of human development, there is no way of separating learning from the process of community health development either. Unless people are learning, community health development is not happening. The promotion of various kinds of learning is an important part of what individuals and agencies facilitating community healing and development initiatives need to be doing.

The following types of learning can be distinguished for devising learning strategies in healing and development work:

- Critical learning: enabling people to learn to analyze their own situations and behaviours, as well as the social, economic, political and cultural forces that
influence their lives, and to uncover the root cause of situations that require change. Critical learning is directly related to transformation. It is learning to see and to articulate the obstacles and barriers to development that exist both within us and around us.

- **Transformational Learning**: enabling people to see possibilities and potentials within themselves, and to envision a sustainable, desirable and attainable future. Transformational learning is also learning to generate and sustain the processes of healing and development that constitute the journey to a sustainable life.

- **Relational Learning**: refers to learning for inter-personal well-being. Relational learning involves the acquisition of virtues and the practice of values that promote good human relations. It also involves learning the skills and positive interaction patterns that lead to healthy human relations. Relational learning requires learning together with other people because much of what needs to be learned is connected to the habits of thinking and acting that only arise when people are together.

- **Operational Learning**: refers to everything that needs to be learnt in order to accomplish what needed to do in the process of healing and development. Operational learning includes acquiring: information, in-depth knowledge and wisdom, new skills, new behaviours and habits, and new values and attitudes.

**2.4.3.14 Morals and Ethics**

Sustainable human and community development requires a moral foundation. When morals decline and basic ethical principles are violated, development stops. Essentially, moral and ethical standards describe how human beings must think and act toward themselves, the Creator, each other, and the earth. There has never been a successful society in the history of the planet that did not have moral standards, laws and protocol that people were required to follow. Moral and ethical standards are not mere limitations imposed on people’s freedom by the conservative or the prudish. On the contrary, these standards describe where the boundaries of well-being may be found.
In healing and development work, the violation of moral and ethical standards can destroy months and even years of good work. In the early stages of development work, people often look to their facilitative leaders and professional helpers to be role models of wellness. In a sense, these facilitators are living proof that the process is real, and that the dreams people have dared to believe in can come true. Later, when they become stronger and more self-reliant, they will learn to see the strength they are looking for within themselves. But even then, the violation of ethical and moral standards can seriously undermine personal growth, healing, and community development processes. The most common violations that cause trouble all over the world are the following: dishonesty: lies told to the people, covering mistakes; stealing money; hiding self-serving agendas and purposes; sexual misconduct: sexual relations between professionals and clients, sexual abuse of children or the weak and vulnerable (ranging from seduction to rape, but always containing the element of the more powerful taking advantage of the weak and vulnerable); alcohol and drug abuse. This problem usually causes many others, such as accidents, a breakdown of morality, and a general collapse of discipline, responsibility, accountability and the quality of work; backbiting, slander, and gossip: speaking negatively about others, or spreading ‘information’ calculated to undermine the reputation and the public trust and confidence of others is one of the most destructive behaviours impacting the heart and soul of community wellness. This is because such behaviour destroys unity. It sets up barriers between the hearts and minds of people. It corrodes trust and rots away common oneness.

2.4.3.15 Spirit

Spirituality is at the centre of authentic healing and development. The vast majority of people understand that, as human beings, we are both material and spiritual in nature. It is therefore inconceivable that human communities could become whole and sustainable without bringing our lives into balance with the requirements of our spiritual nature. In down-to-earth terms, this understanding implies the following: putting the love of God in the centre of every relationship, every meeting and every activity; drawing on the wisdom, teachings, principles, laws and guidance that come from the rich spiritual traditions of the people to inform our understanding of the goals, purposes and methods of development; practicing life-preserving, life-enhancing values, morality and ethics.
(such as honesty, kindness, and forgiveness); strengthening our spiritually based development capacities, which include: the capacity to have a vision, dream or a goal that describes our potential; the capacity to believe in that vision, dream or goal to such an extent that one is able to align one's heart and mind to its achievement; the capacity to express that vision, dream or goal through language, mathematics or the arts; the capacity to actualize that vision, dream or goal through the exercise of our volition to choose, plan, initiate, persevere through difficulties and complete processes of growth and development.

How spirituality is expressed depends entirely on the culture and religious perspectives of the people. It is certainly true that people fight over religion, and that it can be made a source of contention, prejudice and disunity. The problem in these cases is not spirituality, but the lack of it. Spirituality is not religion nor is it tied to any particular set of beliefs. When viewed in a spiritual light, all people are the children of the same Creator. The differences between us are insignificant. Our reality is oneness. From that place, the most powerful force in development is love. It is the cohesive force of love that makes community, and life itself, possible. Without love between the hearts of the people, healing and development is not possible. And when love is present, solutions can usually be found for even the most difficult of problems.

2.4.3.16 Be the Change You Want to See

‘Be the change you want to see,’ came from Gandhi, the great transformational leader of India who led a peaceful revolution that succeeded in freeing India from British colonial rule. Essentially what Gandhi meant was that trying to convince other people to change doesn’t work. If people wanted liberation from British rule and a return to the positive cultural values of all of India, then they would need to begin to act as if that transformation had already occurred. By becoming the alternative, that is, the change you want to see, you have in fact created that alternative.

In whole health development processes, the most powerful strategies for change always involve positive role modeling and the creation of living examples of the solutions we are proposing. That is why, as development practitioners, we must strive to be living
examples of the changes we wish to see in the world. This principle also applies to
development-promoting organizations. A sick organization cannot promote health. An
organization crippled with in-fighting and disunity cannot build community in the world.
Organizations must reflect the principles and values espoused in their work with the
people.

The study proposes that these significant ethics/principles could serve as the foundation
on which community development practice is based in South Africa, with adaptations
where necessary. As such, they will form an important part of the curriculum for social
and community development education.

2.4.4 Integration and the Integrated/Holistic Approach to Community
Development

Integration and integrated development are important terms in the community
development lexicon and the context of democracy in South Africa. Understandably, the
concept is intended to counteract the impact of ‘segregated, separate, apartheid’
development of the past. Integration has many diffused meanings but for the purpose of
the study integration refers to the many different parts that are closely connected and
work together cooperatively and successfully towards unification into a whole.

As a concept the integrated approach to development is derived from an ecological
systems approach that reflects the interactive and interdependent relationship between
human beings and their environment. This form of interaction forms an integral part of
community existence (Lombard, 1992). Kotze and Kotze (1997:61) show the relevance
of integration to development by asserting that development has to relate to people’s
meaning-giving living context. Context provides the framework within which life is
experienced and it consists of a number of circumstances, in which past experiences,
perceptions, values, beliefs (collectively an ecology of ideas) and processes of
interaction are relevant. Kotze and Kotze point out that the context of development
practitioners are mostly quite different from those of the communities with whom they
work. Typically, development practitioners have an analytical approach to context and
usually divide it into ‘dimensions’: economic, political, social, cultural, environmental and psychological. This popular usage of context refers to a fragmented reality, analytically formulated by development practitioners within the frameworks of their own realities, namely their different disciplines and professions, which deal with parts rather than whole.

The integrated approach is based on an understanding that the nature and meaning of the whole (development) is more and other than those of its constituent parts (its dimensions with its various contextual elements). Meaning cannot be given to the whole by aggregating its parts, thus the [integrated] approach to development is essential. If the world is perceived as a multiplicity of dimensions to be studied in separate and neatly demarcated subjects and specialization fields, the context is fragmented and there is no relation to people. Knowledge of the holistic context is therefore essential if we choose to adhere to the dictum that development is about people (Kotze and Kotze, 1997).

For a community, however, their ecology of ideas and their processes of interaction are a single holistic entity which is not analysed and divided into ‘dimensions’. Within this holistic context, past and present events, ideas and objects are interconnected and confer meaning on the life experience of the people (Kotze and Kotze, 1997; Swanepoel, 2000). Development practitioners should follow an integrated approach to understanding human systems as a whole that cannot be divided into independent parts because the parts themselves lose their essential properties when they are separated from the whole. In community development the nature of human experience and interaction is complex. Ife (1999) adds that many development programmes have sought to look for a single aspect of development while ignoring the other. Such approach is not likely to produce the required results because it derives from linear thinking rather than an integrated approach that is at the center of the ecological perspective.

Many programmes of economic community development are one dimensional and carried out on the assumption that from economic development everything else will fall
into place and ignoring other community needs in the process. Integrated development denotes that problems of the community are multi-faceted and as such they must be tackled together in a coordinated way. Integrated community development should therefore include facets that interact with each other and these dimensions include social, economic, political, cultural, environment and personal or spiritual development (Ife, 1999:131). There is also a lack of commitment on integration of information, activities and plans around development. More often than not stakeholders do not feel a real need to participate in an integrated manner thus denying the communities they serve the rare opportunity to engage in integrated development.

Co-ordination is essential for integrated community development (De Beer and Swanepoel, 1998:64). Through effective coordination participating organizations, be it government, private or communities have the same goals and objectives which they strive to obtain through interrelated and integrated programmes. However one of the challenges of co-ordination which is highlighted by De Beer and Swanepoel (1998:67) is that while officials [professionals] are expected to “implement community development in an integrated, holistic and community empowering way, they are not in all instances fully equipped to do this”. De Beer and Swanepoel (1998) point to a serious gap in community development education and practice.

2.4.5 Leadership and Community Development

In the past, literature on community development paid little or no attention to leadership in and for community development. Yet, proper leadership and specifically transformative leadership, specifically for societies in transition such as South Africa, are essential for the success of social and community development. An understanding of the concept of leadership and transformative leadership in community development is critical for both government and at the local, grass-roots levels in contemporary South Africa. From the government level and in the current context of democracy, transformative leadership is important to enable the establishment of community development as a legitimate intervention to improve the lives of the masses in South
Africa. At the grass-roots level, the building of effective community based organizations as part of the community development process cannot be accomplished without local leadership who need to promote participation of the masses since social action will only be effective to the extent that the masses support the programme and this would to a large extent depend on the quality of leadership.

Research with rural communities shows that because of the legacy of apartheid, prolonged poverty and unemployment, most communities display apathy and poor motivation (Gumbi, 2002). Constructive support and encouragement of community members to believe in themselves, nurturing of awareness of personal power by the community, the awakening of interest and readiness to participate actively in the development of their communities and guidance to take ownership and control of their development are some of the most demanding and at the same time the most critical facilitative tasks required of community development practitioners (Gumbi, 2002). Equally important is facilitating the shift of communities from dependency on state social welfare to a state of interdependence and self sustainment and the development of community leadership.

Battacharaya (2003) asserts that identifying, selecting and educating for leadership is critical to the achievement of community development. He challenges the widely held idea that leadership is demonstrated by a large followership, that someone is proven to be a leader by a fact that numerous people do as he/she says. The type of leadership that is sought is based on the inner quality that can grow within persons and the accumulation of habits and attitudes that make a person independent and self-assured and responsible. When people exhibit this inner-directed, responsible confidence, they are likely to be accepted as leaders, but their usefulness is not dependent upon such recognition. This type of leadership seeks cooperation, not domination; demonstrates independence but knows how to work in a team relationship and builds cooperative responsibility.

Leadership determines the success of an organization [institution] (Maxwell, 1998:225). Leadership is a crucial determinant of community development planning and
implementation and can be achieved through education and learning. Leadership traits are not predominantly inherent. Smit and Cronje (2002:293) state that in a transforming, dynamic society such as South Africa, transformational leaders are required in public, private, civil society organizations [and communities]. These leaders are distinguished by their special ability to bring about innovation and strategic change. They have the ability to make the necessary successful changes in the organization’s vision and mission, in its goals, strategies, structures and culture. Transformative leadership is leadership that breaks through old habits of thinking and acting in order to forge new solutions to old problems.

Transformational leadership has characteristics similar to what Fluker (2003) refers to as ethical leadership. He defines ethical leadership as the critical appropriation and embodiment of moral traditions that have historically shaped the character and shared meanings of a people for the good of the people. Fluker points out that ethical leadership demands that we cultivate and nourish a sense of self that recognizes the interrelatedness of life or a sense of community. Spirituality plays a key role in this process and Fluker claims that his idea of spirituality finds resonance with the definition of spirituality in the African context, that is, spirituality is part of a larger sphere of unity that is diverse in its dynamic and character. He points out that spirituality and ethics will play an increasing role in the development of leadership in the future, specifically in the public sector. Currently there is a growing need within both the private and public sectors to incorporate ethical principles and practices pertaining to issues of transparency, diversity, trans-cultural dynamics, sustainability, the environment, and human development.

In arguing for what makes a good leader, Goleman (2005:97) points to the fact that many would emphasize traits such as intelligence, toughness, determination, and vision, the qualities traditionally associated with leadership. Such skills are necessary but insufficient qualities for the leader. Often left off the list are softer more personal qualities that are also essential. Goleman (2005) states that studies indicate emotional intelligence may be the key attribute that distinguishes outstanding performers from those who are merely adequate. A summary description of the chief components of
emotional intelligence such self-awareness, self-regulation, motivation, empathy, and social skill as identified by Goleman (2005:113-118) is presented.

- **Self Awareness**
  Self awareness is the first component of emotional intelligence. Self awareness means having a deep understanding of one’s emotions, strengths, weaknesses, needs, and drives. People with strong self awareness are neither overtly critical nor unrealistically hopeful. Rather, they are honest with themselves and others. People who have a high degree of self awareness recognize how their feelings affect them. Self awareness is manifested as candor, self-confidence and an ability to assess oneself realistically. People with good self awareness are able to speak accurately and openly about their emotions and its impact on their work.

- **Self Regulation**
  Self regulation is the component of emotional intelligence that frees individuals from being prisoners of their feelings. Self regulation is important for leaders because they are seen as people who are in control of their feelings and impulses; are reasonable and able to create an environment of trust and fairness. In such an environment, politics and infighting are sharply reduced and productivity is high. Self regulation has a trickle-down effect. People who have mastered their emotions are able to roll with the changes. Self regulation enhances integrity, which is not only a personal virtue but also an organizational strength.

- **Motivation**
  Motivation is one trait that virtually all effective leaders have. They are driven to achieve beyond expectations. Most people are motivated by external factors, such as a big salary or the status that comes from having an impressive title or being part of a prestigious company. By contrast, those with leadership potential are motivated by a deeply embedded desire to achieve for the sake of achievement. Some of the signs of a motivated leader are: a passion for the work itself; seeking out creative challenges; love of learning, and eagerness to explore new approaches to their work. People with high motivation remain optimistic even when the odds are stacked against them. In such cases, self regulation combines with achievement motivation to overcome the frustration
and depression that come after a setback or failure. Optimism and organizational commitment are fundamental to leadership, especially for community development.

- **Empathy**
  Empathy is the most easily recognized of all the dimensions of emotional intelligence. For a leader, empathy does not mean adopting other people’s emotions as one’s own and trying to please everybody. Rather, empathy means thoughtfully considering employees’ feelings, along with other factors, in the process of making intelligent decisions. This is especially crucial when leading a team. A team’s leader must be able to sense and understand the viewpoints of everyone around the table. Empathy is important in cross-cultural dialogue which can easily lead to miscues and misunderstandings. People who are empathetic are attuned to subtleties in body language; can hear the message beneath the words being spoken. Beyond that, they have a deep understanding of both the existence and importance of cultural and ethnic differences. Leaders with empathy do more than sympathize with people around them. They use their knowledge to improve their organizations in subtle but important ways.

- **Social Skill**
  Goleman identifies the first three components of emotional intelligence as self-management skills. Empathy and social skill, on the other hand, concern a person’s ability to manage relationships with others. Social skill is friendliness with a purpose; moving people in a specific direction. Socially skilled people tend to have a knack for building rapport. They work according to the assumption that nothing important gets done alone. Such people have a network in place when the time for action comes.

  Social skill is the culmination of the other dimensions of emotional intelligence. People tend to be very effective at managing relationships when they can control and understand their own emotions and can empathize with the feeling of others. Even motivation contributes to social skill. Because it is outcome of the other dimensions of emotional intelligence, social skill is recognizable on the job in many ways. Socially skilled people are adept at managing teams; they are expert persuaders, a manifestation of self awareness, self regulation and empathy combined. Social skill is considered a key leadership capability in most institutions. People seem to know
intuitively that leaders need to manage relationships effectively. No leader is an island, given that the leader’s task is to get work done through other people, and social skill makes that possible. Social skill allows leaders to put their emotional intelligence to work.

While emotional intelligence takes time and, most of all, commitment, it is a necessary ingredient that leaders need to have generally and specifically for community development in the South African context.

2.5 SUMMARY

In the first focus area or theme of the study, literature on the conceptualization and meanings provided to the key concepts of social welfare, social development and community development was examined. Literature on the origins of and the three different approaches to social welfare were examined, leading to a detailed discussion on the developmental approach to social welfare, relevant to the South African context. From this review and findings of the study, a context specific meaning of social development needs to be derived for South Africa. The literature reviewed on the concept of community development indicates that community development is more than economic development and therefore significant aspects that should be included in community development education but has been neglected to date or if included has not been done in a holistic and coordinated manner have been examined. These aspects include healing and spirituality; integration and coordination and leadership in community development. Conceptualization of key terms impacts on the knowledge, skills and values content, including the practical elements of the curriculum for social service professions education generally, and community development education in particular.
CHAPTER 3

CURRICULUM AND COMMUNITY DEVELOPMENT EDUCATION

3.1 INTRODUCTION

This chapter focuses on the second key area of the study which is community development education and development of a curriculum framework for community development education. The purpose of this chapter is to derive further insight and understanding of the gaps and challenges for curriculum for community development education through examining education for the human service professions of the past at the tertiary level in South Africa. This specifically requires an examination of community development’s historical and current relationship with social work education. It should be noted that community work and not community development was considered a method of social work.

Most South African universities were to a large extent bedfellows of the oppressive regime of apartheid, and as such, they lacked legitimacy and a natural reciprocal relationship with the broader social, cultural and economic environment. The colonial apartheid curricula sought to disprove the fundamental humanity of the majority of people in South Africa (Mamphiswana and Noyoo, 2002). The long-standing social problems created by the past government demanded a restructuring and renewal of the human service disciplines. Changes have been attempted in the social work field, but social work curricula continues to be based on Anglo-Saxon literature, theory, values, practice models and methods. Social work education was almost totally concerned with
highly skilled therapists to deal with first world types of social problems (Mamphiswana and Noyoo, 2002).

Social workers did not have, and many are still not equipped with the relevant knowledge, skills and values to deal with the problems of the majority who were mainly disenfranchised and marginalized from a developmental perspective. A case in point is the Eastern Cape Provincial Department of Social Development (ECPDOSD) which employs both social workers and community development practitioners and “have 573 social workers and 50 community development officers to serve a population of 6.4 million in the Province” (Maxengwana, 2003). In 2000, the ECPDOSD initiated an institutional transformation process to align its services to the developmental approach. Management and senior social work staff of the ECPDOSD have grappled with conceptualizing and translating social development policy into practice at the individual, family, organization and community levels.

According to senior managers of the ECPDOSD, these challenges are evident at the micro level of practice where social workers and community development practitioners not only lack a conceptual understanding of and orientation to the integrated developmental approach to social welfare, but also the requisite values and attitude (Maxengwana and Ncapai, 2004). Personnel employed as community development practitioners do not have the relevant educational qualification and practical experience. They are mainly social science graduates with sociology, political science or social work as the major subject. Application of the integrated approach to social services between social workers and community development officers at the local level is practically non-existent (Ncapai, 2004). The expectation, particularly in relation to community development is that higher education institutions in the province would develop relevant curricula for the education of a new generation of ethical and critically

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9 The researcher was part of a consulting team that provided ‘technical support’ to the PDOSD in its transformation process. The PDOSD changed its name from the Department of Health and Social Welfare after 1994 to the Department of Social Welfare with the separation of state social welfare and health provisions. In 2002, the name was changed to the Department of Social Development as part of the transformation process.

10 As part of the transformation project, the researcher was responsible for facilitating the development of a reorientation programme for PDOSD professional staff. A situation analysis was conducted of their qualification and work experiences.
conscious community development professionals to combat poverty and promote social cohesion in the province (Ncapai, 2004).

3.2 CURRICULUM DEVELOPMENT FOR THE SOCIAL SERVICE PROFESSIONS IN HIGHER EDUCATION

Like social welfare, higher education transformation is framed by the overall social goal of transcending the inherited apartheid social structure and its effect on the human potential of the majority in South Africa. Rahim (2006: 851) aptly points out that the role of education in fostering human development “is much more than contributing to a country’s productive capacity. Rather, it is a means to engage in reasoned social activity to realize a human’s potential”. The fragmentary nature of the higher education system of the past with institutions differentiated along the lines of race and ethnicity in terms of financial resources and the social and academic roles that were allocated to ‘white’ and ‘black’ institutions were mainly detrimental to the realization of the human potential of the majority in South Africa. And like social welfare, apartheid history continues to impact on the current capacities of the historically black institutions to pursue excellence and provide quality experiences and outcomes that could contribute to reconstruction and development generally [and specifically through education for the social service professions] (Badat, 2004).

Transformation of the higher education system which is now expected to be responsive to the development needs of a democratic South Africa is demanded through frameworks such as the Higher Education Act of 1997 (The Constitution of South Africa, 1996) and the Reconstruction and Development Programme (RDP) (1994) which envisages that the transformation imperatives would contribute to the reconstruction of South African society through a close linkage with developmental policies aimed at sustainable economic growth, the enhancement of a democratic political system, and promotion of the cultural and intellectual life of society (RDP, 1994).
Education for the social service professions may be viewed as the interface between the university and the society with a range of multifaceted connections occurring at a variety of levels within multiple sectors, including government organizations and community agencies. Universities, however, need to produce graduates who are better prepared to apply knowledge, values and skills in "real-world" settings and thus contribute to societal production and the overall welfare of all (Shera and Bogo, 2001). What is seriously neglected in consideration of the above, specifically from a higher education perspective, are the design, development and content of curricula in such a way that education that not only focuses on knowledge attainment by the student, but the development of the student as a whole human being. A significant and immediate concern identified by a number of scholars is a lack of attention to curricula design, development and content in higher education (Breier, 2001; Mphahlele, 2002; Barnett and Coates, 2004).

Curriculum design and development needs to be deliberately planned in an integrated manner so that each component supports and is supported by others (Toohey, 1999; Luckett, 2001). Curriculum design and development in the human service professions require the integration of knowledge, action and being and all of these should be taken into consideration when designing a curriculum (Ramsden, 1992; Luckett, 2001; Barnett and Coates, 2004). One of the ways in which this can be done is through what van Delft (2000:155) refers to as “mutually empowering partnerships between social welfare organizations and university departments of social work”. Integration between the various stakeholders as the basis to knowledge construction and education for the developmental approach is necessary. Integration requires the institutions of social welfare; higher education schools of social work and community development; practitioners and communities work together to develop and design curricula so that the education of human service professionals is relevant to the realities of the lives of the people in South Africa. This concept of integration is emphasized in most national policies (White Papers in Health, 1995; Education, 1995; Constitution of South Africa 1996; Welfare, 1997). Implementation of integrated development on a national scale and even at the local level is an ongoing challenge.
The challenges to the integrated approach to curricula design, development and content are exacerbated by what Barnett and Coate (2004:1) describe as the lack of debate about curriculum. Barnett and Coate raise some critical questions about the character of courses in higher education which is relevant for the social services generally and community development in particular. Some of the questions asked are: “what considerations should be present in their [curriculum] design? Is the current state of knowledge in a discipline or field the only considerations? What place should skills have in a curriculum? Is there any place for a sense of students as human beings as distinct from being enquirers after knowledge or as possessors of skills” (Barnett and Coate, 2004:1)? Their questions are aimed at a deeper appreciation of both the significance of the curriculum and its complexities. Through curricula values, beliefs and principles in relation to learning, understanding, knowledge, disciplines, individuality and society are realized. Yet, Barnett and Coate argue that these profoundly important matters are hardly ever raised (2004:28).

They point out that the issues of curricula are intertwined with the social and historical contexts of universities and the wider world in which they are situated. The curriculum is shaped within certain social contexts by meanings given to concepts relevant to curriculum in such contexts and curricula design requires an engagement with the three dimensions of knowing, acting and being of the curricula and with the wider world. This engagement would assist in developing curricula that are likely to encourage students to develop so as to be accomplished human beings in the world that they are likely to face. Barnett and Coate (2004) argue that designing a curriculum is not a purely technical matter but poses large questions of ultimate educational aims: in short, what is it to educate in the contemporary world? What is it to be an “accomplished” human (Barnett and Coate, 2004:28)?

Barnett and Coate (2004) advocate for a reflexive, collective, developmental and process oriented model of curriculum specifically for the human/social service professions, rather than an outcomes model which is overly concerned with the skills level of students. Curriculum as outcome presumes that learning outcomes can be made explicit in such a manner that enables their achievements to be measured. The
predetermined approach to curriculum design and development is extremely difficult in
the human service professions which require the exercise of reflection and spontaneity
by the student to meet the demands of context/event specific situations. They highlight
the fact that curriculum as transformation provides higher education with the potential
role of empowering and transforming the lives of students. This role of higher education
is critical given that some higher education have excluded certain groups and that some
people have been disadvantaged within the system, especially discernible in the South
African system of higher education and social work education in the past.

3.3 EDUCATION FOR SOCIAL WORK IN HIGHER EDUCATION INSTITUTIONS

The origin of social work education as part of higher education in South Africa provides
a positioning of social and community development education as new fields in the
current context of democracy. Of relevance is an understanding of the relationship
between social work and community development education of the past and the
challenges that confronts this relationship in the current transformation climate of the
social service professions under the umbrella of social development.

Historically, formal social work education began at the turn of the century almost
simultaneously in Europe and the United States, and by the 1920s it was developing in
South America, India and South Africa (Ramanathan and Link, 1999). The three
pioneers of social work education in South Africa were the University of Cape Town
which offered a diploma course in social work in 1924; the University of Stellenbosch
instituted a degree course in 1932; and the Pretoria branch of the Suid-Afrikaanse
Vrouefederasie (an Afrikaans women's' organization) funded a child guidance clinic at
the Transvaal University College with a social work lecturer attached to the staff, and
this led to the establishment of a department of Sociology and Applied Sociology at the
University of Pretoria in 1931 (Muller cited in McKendrick, 1987:179). These three
institutions are considered pioneers because at the time when they offered social work
education, South Africa had not yet called for scientifically trained personnel to work in
the welfare field. The demand for trained social workers only came after the Carnegie
Commission presented its report on white poverty in 1932.
Social work as the main social service profession became entrenched in the higher education sector in the 1930s (McKendrick, 1987) with the recommendations of the Carnegie Commission, the effects of which carry into the 21st century in South Africa. The Commission recommended the establishment of a state bureau which would be responsible for people's social welfare and the preparation of skilled, university trained social workers well versed in the social sciences to mainly address the issue of white poverty (McKendrick, 1987; Lombard, 1992; Bernstein and Gray, 1996). Trained social workers were needed for the scientific study of individual cases of poverty and be capable of making social diagnoses. McKendrick (1987:178) points out that "it is within the context of a particular welfare system that social workers are employed and function, and it is for work in this system that social workers are educated and trained….local needs, problems and priorities lend a distinctively individual quality to a country’s social work practice and social work education". The Social work Act, No. 110 of 1978 legally defined the acts and activities of social workers as follows:

Any act, activity or method directed at diagnosing, eliminating, preventing or treating social malfunctioning or problematic functioning in man, or at promoting social stability in man, and includes any process which is calculated to promote the efficient performance or application of such act, activity or method (Bernstein and Gray, 1996:64).

This definition focuses on individual malfunctioning without any consideration on structural or environmental changes effecting the healthy functioning of the individual. So, it can be seen that early South African context determined the direction of social work education and practice predominantly based on individual assistance and catering for the needs of the white minority. McKendrick (1987) confirms that the pressing needs of white families led to an educational focus on social casework method, emphasizing therapeutic and rehabilitative activity. From 1940 to 1958 social work education attended to the preparation of white social workers, while limited diploma level training was made available to black students by some universities such as Cape Town, Witwatersrand and the University College of Natal.

The initial length of training was a three year degree course. Post graduate education was needed for specialized areas such as medical social work. The desired compulsory
subjects were sociology, social work, psychology, social economics and a health related subject. The importance of field instruction was endorsed. Even though there were few trained black social workers at that time and the demand for black social workers exceeded supply, the outcome of a review of social work education in 1950, believed that the existing ‘open’ university facilities (Cape Town, Witwatersrand and Natal) were adequate. However, it recommended the expansion of diploma-level education for black social workers (Report of the Departmental Committee of Inquiry, 1950 cited in McKendrick, 1987:183).

Separate education was enacted with the promulgation of the Extension of University Education Act, 1959 (McKendrick, 1987:184). This was the beginning of separate higher education for the African, Coloured and Indian ‘races’ and creation of ‘tribal’ universities in the 1960s such as the University College of Zululand (for African people of the Zulu group) and the University College of the North (for African people of the Tswana, Sotho and Venda Groups). Following this, the University College of the Western Cape was established for the Coloured population and the University College of Durban for Indians (McKendrick, 1987). Restrictions were placed on the admission of students other than white to the previously non-racial universities of Cape Town, Witwatersrand and Natal. The apartheid government’s creation of separate higher education institutions was based on the principles that they would provide separate but equal standards of education, and the nature of the education would take into account the customs, values, norms and traditions of the various groups. History shows that none of these principles were fulfilled for the African, Coloured and Indian people. Minimal attention was given to culture and values in the content of courses. Faculty members were predominantly Afrikaans speaking whites who were not always sympathetic to black priorities, aspirations and standards at the universities were not equal to those existing at universities for whites (Meyer cited in McKendrick, 1987).

This state of affairs in the social service professions education continued up to 1994 and its effects are still prevalent in most higher education institutions. The creation of black universities presented its own problems for social work education in the restricted academic environment. Social casework emphasizing the restorative and rehabilitative
work with individuals and families formed the essence of social work methodology in training courses. Community development was a foreign concept to social work education.

Registration of social workers was enacted in 1965. With the increase in the number of social work graduates, a statutory, non-racial body, the Council for Social and Associated Workers was established in 1980 in terms of the Social and Associated Workers Act, 1978 with the purpose of regulating and developing the social work profession; exercising control over the professional conduct of social work students and setting minimum standards for social work education (Bernstein and Gray, 1996).

These roles are continued in the current context of democracy, but with provisions having to be made for other emerging social service professions. The Council extended the period of basic social work training from 1987 to four years comprising four one year courses in social work; three courses in Psychology and two in Sociology, or vice-versa. Other activities of the Council included the structure of Bachelors degree courses in social work; registration of social work students and the development of norms for correct professional conduct. In its current form as the South African Council for the Social Service Professions, the body is currently busy with the above activities such that they are relevant and suited to the current context of democracy and transformation.

The core curriculum of the four year social work qualification comprised four major areas: social welfare policy and services; human growth, behaviour and the social environment; social work practice methodology; and field instruction. To a large extent this curriculum has remained the same in a number of higher education institutions in the current context. The curriculum content extracted from Lowe as cited in (McKendrick, 1987) in the four major areas covered:

Social welfare policy and services: social issues and problems; programmes and institutions designed to promote the quality of life and prevent and treat problems; historical and contemporary forces which influenced social welfare; the nature of social welfare systems; social policy and its impact on
individuals and society; and the role of social workers in formulating policy and influencing appropriate change in social welfare institutions.

i) Human growth, behaviour and the social environment: knowledge about human growth, physically, emotionally and intellectually; physical and mental health and ill-health; the influence of cultural values and norms; the central role of the family in human well-being; and how people function and meet their needs individually and in groups.

ii) Social work practice methodology: the direct helping methods, strategies and skills which social workers use in intervention with individuals, families, small groups, larger community groups and organizations. It should be noted that community work, in the form of community organizing and social planning in line with British and American texts as a method of social work and not community development formed part of the curriculum. The emphasis was on social work with the individual. It also involved learning about the indirect or ‘enabling’ methods of social work; research, supervision, social work education and administration/management.

iii) Field instruction or practical work: to take place concurrently with intellectual and theory learning. Unlike some other professions such as medicine and psychology for example, social work students commence field instruction early in their course of study. Under the supervision of an experienced worker, individual students work directly with people either promotively, preventively or therapeutically, applying their theory knowledge and developing their helping skills. Practice and (theory) education come together in field instruction and by experiencing both concurrently, the student learns in a cyclical framework of ‘thinking’ and ‘doing’.

It is important to note that the theory taught in the above areas in the apartheid context differed to a large extent from reality of the majority. Some or most of the theory could not be applied in practice to the lives of the majority within the apartheid development framework of racial classification and segregation. Social problems were interpreted as personal problems thus placing the responsibility on the individual for the problem
through the utilization of micro approaches only which were the main focus in social work education (Moscovitch and Drover cited in Dlamini, 1995).

3.4 THE RELATIONSHIP BETWEEN SOCIAL WORK AND COMMUNITY DEVELOPMENT

The relationship between social work and community development during apartheid in South Africa may be viewed as deficient. Community work and not community development was, and to a large extent, continues to be taught as a method of social work by many social work schools/departments. Community work is viewed as social work in a community context (De Beer and Swanepoel, 1998) and tends to cause confusion when used interchangeably with community development. While social work might have utilized community work as one of its methods, community work, however, did not critically engage with the causes of apartheid oppression, poverty and related social issues affecting the majority.

Elliot (1993) uses the concept of the integrative model to analyse the relationship between social work and social development [community development] expressed as a dichotomy between micro and macro practice; or the differing action between action and therapy; and sometimes social work is referred to the medical or curative model in contrast to prevention and empowerment. Elliot points out that in whatever way these distinctions are conceptualized, the fact remains that they have become separate and often conflicting approaches to the social services profession (Elliot, 1993:22). She claims that social work has a diffuse professional identity, due to its inability to reconcile these different elements theoretically.

With regards to social development, Elliot (1993) confirms that economic and social development require an integrated approach to achieve improvement in employment rates, income security, education, health, nutrition, housing and social welfare. She argues that at the general level there is consistency in both approaches in their common
focus on human rights and a liberal value perspective, but at the operational level social work is essentially individually oriented and politically conservative, while social development and [community development] are globally and radically oriented. However, she points out that micro practice can be consistent with the social development values of human dignity, equality of means, social justice, fulfilment of basic human needs, participatory democracy and peace (Elliot, 1993:24). A basic process model for social development and [community development] involves reconnaissance, engagement, assessment, planning, implementation, evaluation and disengagement (Meinert and Khon cited in Elliot, 1993).

Hamilton (1992: 33-34) describes community development as both an emerging field of study and a field of practice. As a field of study students seek to explore social systems for the purpose of gaining insights and understandings of human behaviour in the context of community living. Community development’s distinction as a field of practice is premised on two assumptions. First, people have the ability to analyze the conditions of their lives, and they have the capability and determination to [collectively] plan together to improve the quality of community life. A second assumption is based on the belief that development should start at the grass-roots level and that people bonding together can learn and apply their knowledge and skill to resolving problems related to the betterment of the community.

Hamilton asserts that community development is multi-disciplinary and borrows from many scientific fields heavily engaged in politics, leadership, group dynamics, learning and social change and draws from disciplines such as political science, sociology, social psychology, social work and education. He states that in the past viewing the community through basic sociological concepts such as stratification, mobility, social structure, organizational behaviour, class and ‘race’ subdivisions, and hierarchies of power has been problematic because of the absence of any humanistic or ethical considerations.

Osei-Hwedie (1995:7) argues for the acceptance of the community as the basis for practice and local people as being the core of developmental efforts. This allows for an
emergent practice rather than one imposed from outside or from above, a practice that fits its social and physical environment. Osei-Hwedie points out that the knowledge and skills for improved local social service practice and the forces necessary to sustain this practice should emerge from indigenous/local experience\(^\text{11}\). Human/social service professionals therefore must become aware of and learn the dynamics of community social life, related skills, resources, strategies, networks and boundaries through which problems are locally defined and solved, and roles and responsibilities established and must be ready to use these indigenous/local processes in their helping situation.

Like other academics and professionals concerned with the preparedness of social service professionals for a diverse and democratic context after 1994, Dlamini (1995) also acknowledges that the profession of social work is being challenged to respond quickly, through adequate preparation of its students for appropriate practice in South Africa and an informed input in similar world issues. What Dlamini tries to do though is fit social development into the social work curriculum rather than looking at social work from a developmental perspective. What is clear from the ideas proposed by Dlamini, specifically in relation to the reorientation of social workers is that he does not question the relationship between social work and community development and the capacity of social work education to contain the requisite content of social and community development within its parameters.

Dlamini claims that the objectives for social development [and community development] education, inter alia, are broadening awareness in students of the social-economic and political systems and how they have promoted and sustained inequality and poverty in our country; facilitating the critical analyses of policies and problems in the country that maintain social injustice and inequality so that they can be motivated to action; helping promote humanitarian values that will sustain any effort toward social development; promoting action toward the elimination of poverty that is people-centred and looks towards global interdependence.

\(^{11}\) Indigenous/local knowledge is defined as knowledge that is unique to a given culture and society, and which is based on their common stock of experience (The Institute for Indigenous Theory and Practice, 1993 in Osei-Hwedie).
Dlamini views this approach when fitted into the social work curriculum would liberate social work students from the hegemony of the micro approaches that have tended to dominate social work training and practice in South Africa. It would further promote fuller participation of the socially disadvantaged and marginalized so that they are able to access needed resources and cease to be viewed as objects but become subjects in their own right. Healy cited in (Dlamini, 1995) emphasizes the following key foundation components in a [social and community] development curriculum:

- Human Behaviour/Social Environment: focus on the interaction between human behaviour and social, cultural and political contexts of practice
- Special Populations: focusing on women, children, people with disabilities and other disadvantaged populations;
- Social Welfare Policy: focusing on analyses of economic and social policies
- Practice: focusing on development skills;
- Ethics and the Profession: the social development curriculum should include basic assumptions about human beings, their nature and capability;
- Theories about human relationships and actions
- Theories of development that appear to be relevant to the context of South Africa. These should include the social, economic and political perspectives; analyses of these policies that impact on human lives; poverty and hunger issues; gender inequality; children’s issues; social justice and human rights issues; national and global contexts of aforementioned issues; strategic planning for intervention.

Dlamini asserts that social work students should understand issues of inequality and how they strip people of their dignity and degrade them. What Dlamini (1995) pushes for is a macro perspective through community organization, planning and administration. This begs the question: Does Dlamini mean community development? He recommends that the major part of the practicum in the third and fourth years could be on developing skills that expand knowledge of community mobilization and action.

From a practical perspective Kaplan (1996: 86-93) contends that the essential work of the development practitioner is to facilitate the consciousness of individuals,
communities and nations through the medium of people’s organisations. Thus the fieldwork task of the practitioner is to facilitate the growing capacity of the organizations which constitute civil society. The actual practice of such fieldwork should depend on the development situation which practitioners respond to. Kaplan claims that during the phase of dependence (the first stage), fieldwork will consist of resource provision and activism. As independence (following the dependence stage) is attained these components should diminish, and their place be taken by the provision of training, the facilitation of the community coming into their own power, and the building of organizational capacity. The move to interdependence (the final stage) implies that many of these things have already been attained, and the practitioner will function more on a contract basis, facilitating the ability of organizations to self-reflect, self-regulate and take control of their own processes of improvement and learning. Throughout, Kaplan asserts that the emphasis is on facilitating the development of consciousness, and this will take different forms of practice, depending on the stage which the community has reached during its own process of development.

Kaplan (1996) insightfully points out that there is no single way to practice development; development takes time and energy; that there is no end to the development process; and that the relationship between practitioner and community/organization is marked by shifts in attitudes and strategies. Once one begins to understand and appreciate the development process itself then it becomes possible to differentiate the various forms of practice and strategies which the practitioner must be capable of employing. The practitioner needs to be able to ‘see’ the development phase which is being struggled with if interventions are to be helpful with organizations, communities and individuals (within communities).

3.5 SUMMARY

Community development can be viewed as an emerging discipline and profession in South Africa in the 21st century. The literature reviewed shows that from a historical perspective community development was situated as an alien concept even within
social work education. The limited familiarity with community in social work was with community work theory and practice and not community development at the higher education level. The literature reviewed also shows that the curriculum framework for community development education should encompass aspects of social work education but needs to extend beyond the capacity of the social work curriculum in its emphasis on collective action under the social development policy framework. A critical factor for consideration in the human service professions education is the integrated approach between social work and community development for relevant and effective services to communities. It is also important that the integrated approach extends to curricula design, development and content for community development education. The various stakeholders involved in community development need to be part of this process so that community development practice is relevant to the realities of South African communities. Working in isolation, fragmentary and divisive approaches are antithetical to the philosophy of social and community development. The imperative of integration is an important factor for consideration in the education of a new generation of ethical community development practitioners in South Africa.
CHAPTER 4

ETHICS FOR A NEW GENERATION OF COMMUNITY DEVELOPMENT PROFESSIONALS

4.1 INTRODUCTION

This chapter examines literature related to the third main focus area of the study, which is, the new generation of ethical community development professionals required for a democratic and transformative South Africa. There are a number of reasons for emphasizing appropriate qualities and ethics for a new generation of development professional in contemporary South Africa. One is derived from the specific history of South Africa and the other from the malaise towards ethical values in society in general. From the South African perspective, Kaplan (1996: 50) points out that typical of the “myth of revolution” is the impasse of the phase of independence which still holds South Africans in states of differentiation and divisions, entrenched in ongoing conflict, fragmentation and rigid new paradigms.

Cultural and meaning vacuums exist, leading to alienation and the erosion of common, traditional value systems. With the radical transformation to a new political dispensation, vast tracts of traditional culture have been shaken because of the demands of both economic growth and political transformation. As an example, the older generation or traditional society in South Africa placed a high value on respect for elders. In the process of battling the apartheid regime, youth battled their parents as well, because
they were viewed as tolerating an unacceptable status quo. In the wake of transformation, the traditional relationships and sources of meaning between the generations have broken down, and the result is a new generation of township youth, many of whom reject parental authority (Kaplan, 1996: 51).

From a human service level in South Africa, higher education institutions can no longer afford to produce human service professionals and community development practitioners who are uncritical and turn a blind eye to social injustice, oppressive systems and atrocities against all forms of life including the environment. And rather sadly, recent evidence indicates that some professionals in the human services also perpetuate social injustice through their uncaring behavior and involvement in fraud and corruption (Daily Dispatch, 8 May 2001; The Herald, 7 December 2004; Integrated Management Team Document, Department of Social Development, Eastern Cape Province, 2004).

In contemporary South Africa, social service professionals are required to work in a diverse and multi-cultural context. To this end, The White Paper for Social Welfare (1997) emphasizes ‘unity in diversity’ through concepts such as ‘Ubuntu’ (human dignity) and ‘Batho-Pele’ (people-centered development). In order to successfully facilitate community development processes, some of the requisite qualities that development practitioners need to possess are self awareness, confidence, compassion and integrity.

While it is agreed that to de-root a plethora of entrenched, systemic inequalities and inequities and its concomitant psychological effects on those who have been oppressed will take many years and decades to come Abdi (2002), social service professionals as change agents need to be educated as whole human beings such that they will be able to contribute to the development of strong, healthy communities, citizenry and the promotion of a common humanity in South Africa. Their education will have to equip them with universal human values that will enable them to work ethically from a base of self awareness in a diverse and multi-cultural context. This is in line with the Values in Education and Moral Regeneration Programmes initiated by the national government in 2000 and 2002 respectively. The Values in Education initiative is about helping South
Africans find a decent form of social cohesion and the aim of the moral regeneration movement is to develop a caring and humane society.

The construction of a humane and caring society in South Africa requires a national culture that educates its citizens on a set of universal human values including those contained in the Constitution of South Africa such as freedom, equality, human dignity, responsibility, accountability, respect and tolerance to guide 'unity in diversity' (Constitution of South Africa, 1996). These values should be an integral part of all levels and disciplines of education in South Africa, including community development education at the tertiary level.

Community development education should aim towards producing practitioners of character and the wholesome integration of intellectual, emotional, physical and spiritual aspects of being. In the past little attention has been placed on the education of students as whole human beings and the development of character. For the new generation of community development professionals, integral education emphasizing human values, self awareness programmes and character development should be a significant component of the curricula, specifically for a post colonial/apartheid South Africa. Kaplan believes that reconstruction in South Africa demands that individuals and communities in South Africa move towards a culture of give and take; of interdependence; of integration; “to work beyond the attitude of ‘us and them’ into the attitude of ‘we… [and] to move beyond the crisis generated by independence we need to relearn humility…not the subservient humility of the phase of dependence, but the conscious humility of interdependence” (Kaplan, 1996: 56).

4.2 VALUES CRISIS AND EDUCATION

The dominant view of education as contributing towards a country's economic or productive capacity cannot hold out for much longer. That there is a lack of human values in education is being acknowledged worldwide as an ever increasing challenge. Rahim (2006) points out that the inter-connectivity between education, developing

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12 The term citizens include the community development professionals.
human potential and human development suggests that education is much more than human capital. The aim of education is to stress the values in education rather than to be seen as providing opportunity to achieve what one wants (Rahim, 2006:581).

The overall crisis of values in society at large also impacts negatively on the mindset of the student community as well (Pathania and Pathania, 2006). Pathania and Pathania aptly describe that young people have fallen into the clasp of eroding values such as dishonesty, insincerity, lack of punctuality, disrespect for elders, disregard for work culture, greed for earning money and wealth by easy and foul means, lack of patience, absence of the value of true leadership, loss of compassion, lack of concern for the rural background from which they come, and absence of sensitivity towards women as reflected in the plethora of rape cases involving women of all ages and many other negativities.

Development becomes development only if it focuses its attention on building community strengths and promotes human dignity and human values (Gutierrez, Alvarez, Nemon and Lewis, 1996; Wright, 2000). Therefore, the third key area of the study focuses specifically on the development professional, on the qualities and ethics required of a new generation of community development professionals that should be fostered by contemporary curricula for the education of community development practitioners. Community development requires practitioners who are ethical, of good character and committed to a set of values and principles that oppose social injustice, oppression and corruption in the promotion of the welfare of all. Therefore, the curriculum for community development education should focus on the student as a whole person and not merely on subject specific knowledge and professional skills.

Reflecting on human values and education, Kapani (2000) mentions that values and education are inextricably linked. Therefore, some consideration should be given to the meaning and characteristics of education. The word education is derived from the Latin word ‘educare’, meaning ‘to bring up’; ‘educere’ means to bring forth as well as bring up Kapani (2000:19). An interpretation offered by Kapani is that education does not merely mean the acquisition of knowledge or experience, but means the development of habits, attitudes and skills which help an individual to lead a full and worthwhile life. Kapani
(2000:21-26) presents the views of some of the great educators and philosophers from different perspectives: Marx and Engel (1950); Gandhi (1956); Maslow (1959); Tagore (1962); Huxley (1964); Sri Aurobindo (1966); Dewey (1966); Froebel (1967); Maria Montesorri (1972); and Swami Vivekananda (1981) on the concept and purpose of education. These educators and philosophers thinking stems from different schools of thought such as pragmatic, idealist, naturalist and humanist.

A consolidated summary of their work presented by Kapani (2000) highlights the purpose of education as: the inculcation of specific values such as patriotism; love and respect for parents, elders; discipline; development of the body, mind and soul; self actualization of a person and becoming fully human; adaptation to and reconstruction of one’s environment; not only the provision of information but make life harmonious with all existence; realize the essential unity of the individual and his/her relationship with the universe; physical, intellectual, spiritual, moral, psychological development and development of curiosity; all round development of the personality of the student; socialization; building of a free and powerful character; realization of unity in diversity and diversity in unity and the interconnectedness between the things of the world; assist with development from within and unfolding of individuality; development of innate capacities; character development; build self-confidence and self reliance based on balanced human relationships; service of humanity.

The summary clearly portrays the essential connection between education and values. In addition, Reddy and Rao (2006) extend the relationship between education and values to all aspects of the educational process, techniques, policy and procedures. They assert that in education of any society, the selection of curriculum, the type of discipline, administration and supervision and teaching methods are questions of value.

Pathania and Pathania (2006:5) write that value education is about nurturing the human spirit, exploring human freedom and realizing that education is an ongoing process. Value is cited “as an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct along with a continuum of relevant importance”
Pathania and Pathania (2006:6). They point out that values can be classified in different ways under different categories. For example, they can either be intrinsic or instrumental; moral (perceptions of right and wrong) and aesthetic; positive or negative; higher or lower. Higher values are intellectual, moral and spiritual in character while lower values are for material or physical gains. Values can also be classified as theoretical, economic, social, political and religious/spiritual.

Theoretical value means having dominant interest in the discovery of truth and is empirical, critical, rational and intellectual in approach. Economical value means that an object commands a money price. People value money or material things not for their own sake but for the pleasure or enjoyment that they provide. Economic values are instrumental rather than intrinsic; they are values of commodities in exchange and arise out of production and use of material goods. Aesthetic values refer to the experience that a person has when he/she perceives an object as beautiful or conversely, ugly (Pathania and Pathania, 2006). One realizes an aesthetic value when one perceives an object as a unified expression of meaningful feelings. The aesthetic experience is a special kind of experience and is an interaction between an object and a subject. The subject, that is, the person contributes sense organs and also depends on his/her past experiences for appreciation or dislike of objects. Social values are obtained from friendship, love, family and participation in good activities. Political values represent interest in political matters and/or having an alliance with a particular political party. Lastly, if a person considers an object divine, it is said to have a religious [spiritual] value and its experience is religious, spiritual or divine (Pathania and Pathania, 2006).

While values may be viewed as subjective and relative to a situation, place and time and their interpretations need to be changed or modified with variations in the socio economic environment, there are certain basic universal values which reflect morality and are eternal. Today’s students are the citizens and nation builders of tomorrow and the values they cherish or their transgressions will certainly affect the nation, either positively or negatively. Value oriented education can minimize such problems and bring about change in the nature, vision, thought, character and conduct of students and those that they come into contact with. Teachers in higher education have a pivotal role
to play in orienting/steering/guiding students towards a proper direction. The consistencies of value-based education represent decision making capacities rather than fixed behaviour traits.

4.3 INTEGRAL AND VALUES ORIENTED EDUCATION

Human values and attitudes referred to as the ‘soft’ aspects are given less attention in scholarship, education and practice of the human services professions. The importance of values for the social service professions and its concomitant neglect in education is supported by McKendrick’s claim that in the trilogy of knowledge, skill and values that constitute social work [human service professions] education, values or guiding beliefs, are probably the most important, since they determine how the individual social worker [human service professional] use his knowledge or skills (McKendrick, 1987). He points out that the teaching and learning of values was and to a large degree still is the least explicit component of the social work curriculum.

The principles of social justice, human dignity, equality, and actions guided by basic/universal human values such as love, compassion, honesty, peace, humility and respect, are essential qualities that need to be nurtured through integral education of the student. Loewenberg, Dolgoff and Harrington (2000) differentiate between different levels of values such as individual or personal values; group values; societal values and professional values. They add that generally these four value sets are complimentary or reciprocal. They point out that discord among the different values sets is infrequent though differences in interpretation, priority and intensity are common.

Failure to implement integral education for the profession of community development lends support to the currency of viewing students merely as consumers of education. What is even more dangerous is ‘producing’ professionals who have a poor sense of critical awareness, self knowledge and understanding to work with communities still grappling with the effects of the past. Healing and development are two sides of the
same coin and development practitioners have a significant role to play in the process of healing and nation building, the promotion of unity among diversity, specifically in the transformation of South Africa. How then is integral education conceptualized? Mphahlele (2002: 50) provides insight to this question when he writes that:

> we are not anywhere near discussing what is missing deep down there in the curriculum, in our teaching practices, in the examination questions that are set, and in our cultural goals.... Why has education never consciously served the purpose of cultivating the whole person, who once upon a time gave us a glimpse of the subterranean stream where fears, discontents and motivation lurk, where our self esteem alternates between heroism and self-devaluation....An organic sense of life is impossible as long as we are educated to deal only with knowledge packaged for its present autonomous departments, be they institutional or internalised in us.

In exploring education for community development, Mphahlele (2002: 45) points out that educational planning and practice have disengaged to a large extent from morality, from cultural ideals in general, from the ideals of personhood, and from the highest aspirations of the community, both locally and nationally. Economic advancement, has assumed centre-stage and other values are regarded as old fashioned and reactionary. Values of education are perceived and articulated in materialistic terms, with the accent on open markets. Education is for productive activity. Mphahlele’s assertion is that education as and for community development requires education and cultivation of the whole person, specifically in South Africa where race and apartheid has put both black and white through a process of socialization based on false values, aspirations, moral standards and religion determined by the dominant economic and political culture. Education of the whole person, according to Mphahlele, must enable the student to expand mentally, spiritually, morally and emotionally.

Barnett and Coate (2004:1) exposition on the ‘being’ aspect of curriculum design and education provides further enlightenment on a critical but rarely discussed aspect of education generally and particularly for the human service professions. The writers assert that students should be placed at the centre as human beings in the epistemological, practical and ontological spaces of educational or curriculum design. Their description of the epistemological space is where students can acquire a deep
understanding of knowledge and take up informed and critical stances in relation to it; in the practical space students can develop the capacities for purposive but critically judged actions, which may be both logically tied to their forms of knowledge or professional fields or more life oriented (such as action in the community). The ontological space allows for the development of the student’s own being which has to be a central consideration in the design of a curriculum for higher learning (Barnett and Coate, 2004:135).

Barnett and Coate identify ‘being’ as a critical element of the curriculum. Students can engage in their education if only they have a strong and abiding sense of self. Curricula therefore have the potential to literally change students for life and they do so by changing students as persons. Students can come to look at the world differently and act in it differently because they have acquired in qualities of self-belief, assuredness, resilience and sheer will. They argue that the making of a curriculum is nothing other than the making of the student self.

In the human service professions, the action domain is a substantial component of curricula as students are required to put into practice the knowledge, methods and techniques that are required in the profession. However, the key factor is the integration of the student’s self and action domains and the capacity for critical self-reflection and self-development through their knowledge and actions. According to the authors, curricula in the professional subject areas offer an insight into how the domains of knowledge, action and self can be reshaped into a curriculum based on being, acting and knowing. However, they raise the question as to whether these subjects purposefully integrate the aspects of knowing, acting and being.

‘Being’ is not an easy concept to include in the education of students and this is acknowledged by Barnett and Coate (2004). Firstly, they claim that unlike ‘knowledge’ and ‘skills’, ‘being’ is not a term that is fashionable, nor does it even enjoy a common usage, especially in the empiricism of the Anglo-Saxon culture. The term has overtones of meta-physics, of undetectable entities or lofty ideals that many find uncomfortable. Secondly, its meaning is far from clear. Thirdly, the idea of ‘being’ simply does not fit with the dominant discourses of an age that is performance oriented and instrumental.
‘Being’ also does not yield to clear statements of course or module aims and objectives. Performance indicators are not easily derived from the term and lastly, it is far from clear how one would go about deriving curricula and pedagogical strategies that would do some justice to the idea.

Irrespective of these concerns, Barnett and Coate (2004) insist on the relevance of ‘being’ for two reasons. First, they claim that higher education contextualized in a world of instability and uncertainty will, if not already, experience an ontological turn in curricula and pose challenges not just of knowing and of right action but also, and more fundamentally, on us as beings in the world. The situation will raise questions such as: How do I understand myself? How do I orient myself? How do I stand in relation to the world? These are questions that impose themselves in a world of incessant change and uncertainty and which are characteristic especially of professional life. Curricula in higher education, therefore, have this challenge: “how are students to be developed as whole human beings so that a curriculum is adequate to a changing and uncertain world” (Barnett and Coate, 2005:108)?

Curricula need to be considered as educational vehicles for developing the student as a whole person. While this may sound uncontroversial, the idea remains invisible in public debate and in the qualifications framework in higher education although in some case they are implied in documents. The ‘qualities’ considered as desirable attributes of the graduate both generally and for community development in particular are integrity, energy and enthusiasm, leadership combined with the ability to work with a team, self awareness, desire and openness to learning and development. The authors propose that curricula design and development should have as its overall goal, the preparation of students for life and not just a career (Barnett and Coate, 2005:119). What the discourse on students as whole human beings points to is that the social service professions education generally and community development education in particular, have the responsibility to educate students as whole human beings and in doing so impart the requisite ethics, values and principles.

Bartley (2003: 186) confirms the significance of the development practitioner as a whole human being when she cites Carl Gustav Jung who said “… it is what you are that
heals, not what you know”. This saying is clearly applicable to the development practitioner in the South African context. To the question, what is a development practitioner, van Schalkwyk cited in Bartley (2003: 186) responded as follows:

a development practitioner is a person who has a deep sense of who they are, and strives for authenticity in how they position themselves respectfully in other people’s lives. Their role is to enable the development and transformation of themselves, of others and of situations. They do this by listening deeply, questioning, challenging, and creating opportunities for people to see themselves and their realities in new ways. To do this requires a passionate belief that it is the birthright of all human beings to be whole people in this world. In other words, the foundation for a developmental practice is love of humanity in all its particular forms (van Schalkwyk cited in Bartley, 2003: 186)

Jones (2000) asserts that the values talk needs to be reinvigorated within human services, especially around the concept of integrity construction. Jones uses the word integrity to refer to the everyday understanding of being ‘true to oneself’. Jones claims that when setting this in the context of change, maintaining integrity can be conceived as a process of integrating the new without corrupting one’s sense of self, whilst at the same time changing one’s sense of self as one redefines one’s values to integrate the new. Indicative of a continuous process of becoming rather than an attained state, then, one can start to speak more appropriately of constructing and reconstructing integrity rather than solely maintaining integrity as if it were a static entity. The vocational ethic in human services has imbied a tradition for front-line staff of making a difference in people’s lives. Sources of inspiration might be sought in contemporary world figures who have made a difference (Nelson Mandela, Mother Theresa, and Gandhi), people who are admired for having stayed true to their values at considerable personal cost, and persisted against injustice and inhumanity. The vocational ethic also implies betterment for the other; a moral project with associated value commitments. Constructing integrity which sustains hope invokes both personal exploration and socio-political analysis and places them as mutually reinforcing.

Ai (2002) points out that the social service professions pay particular attention to the needs and empowerment of people who are vulnerable, oppressed and living in poverty and as such the term ‘needs’ may imply human needs at different levels or dimensions:
material, physical, psychosocial, and spiritual. Yet, the spiritual dimension of human well-being and attendant basic needs have not been adequately addressed in social work [social service] education at the professional level. Ai adds that spiritual well-being reflects inner resources or deep values of a person and a very profound sense of connectedness. It lies at the centre of one’s personal life and is not limited to types of religious involvement. However, students of social and community development in the South African context will have to first understand their own interconnectedness, manifested in the unity of thought, word and action which is the essence of understanding and working within the framework of basic human values.

Self awareness and basic human values education should aim at making professionals wake up to their higher selves and to their own goodness, not only as effective [professional] personas but help them bring those best selves into their work lives (Hawley, 2004). Hawley (2004) adds that human values and spirit means that professionals need to bring their real inner truth [integrity] with them as they live out their professional lives and get caught up in a professional persona that diminishes their humanness. English, Fenwick and Parsons (2003:3) assert that it is time for educators to give more attention to the issue of spirituality which is a neglected aspect of the education of students of the social service professions. The authors believe that the most straightforward way to promote a spiritual dimension in teaching and learning is to make a deliberate attempt to think and act ethically. Almost every daily decision in the learning and teaching environment has an ethical component. Ethical choices implicitly include a basic recognition of the person as spiritual.

What is critical to understand from the ideas on spirituality and community development portrayed by Ai (2002) Chile and Simpson (2004), Hawley (2004) is that: firstly, in order for the community development professional to understand the spiritual elements of community development, there has to be an acknowledgement and understanding first of the professional as a whole human being including the spiritual element, and the importance of community spiritual development irrespective of his/her religious affiliation; secondly, that the practice of community development is largely guided by values and principles that is underpinned by the essence of our spirituality, our oneness
as humanity; and thirdly, that as an individual, the professional’s well-being and success in development work is influenced by the well-being and success of the development of the community and vice-versa.

Spiritual practice acknowledges the connection of the individual to the collective Chile and Simpson (2004). There is a fundamental connectedness between individual well-being and collective well-being. Well-being comes from deep awareness, which requires deep sensitivity to the well being of others. They add that spirituality creates the relationship with others and the environment. It provides the context and framework within which we relate to others. The discovery of links between spiritual approaches and community development can underpin the respect for diversity. This means respecting the diversity of interests, beliefs and approaches that each individual and each community holds important.

Given that very little is written on the qualities required of community development practitioners from direct practice, a detailed review of Bartley’s (2003) experiential writing on some of the qualities required for development work, specifically the qualities of self awareness and love is undertaken. Based on her development practice in Britain and in Mashabela in South Africa, Bartley (2003) emphasizes the importance of self awareness as one of the key instruments of practice. This requires development workers to integrate practice with the way they are in the world, both professionally and personally. Often, there can be a considerable gulf between who we are, and what we do and who we work with.

Bartley points out that love is not a quality usually applied to development, nor is it a word to use easily in the context of development. It is often used very widely and loosely to mean all sorts of things, so it is important to describe it carefully within the context of development. Most talk of love is restricted to romantic love or parental love for a child. Words of ‘love’ are mostly kept within the private spheres of feeling and emotional experience usually well away from the public domain of organizations and communities. In the context of development, love is referred to as a shared connection between people that is able to express qualities of openness, regard, trust, warmth, interest, mutuality and sensitivity and a response to the natural goodness that exists in people. In
the exchange and flow of love that is not erotic or romantic, positive regard, acceptance, and respect have strong roles to play. Bartley recognizes that in most development and community development education, the focus is on developing the ‘hard’ skills of expertise, not the ‘soft’ ones of process, connection and people-centred enabling.

Development practice requires working with the heart and mind. The way of working with heart as well as mind is crucial for really skilful practice. It allows space for kindness and compassion based on an appreciation of fellow humans. The heart of the practitioner is the key tool to understand the issues for local people and connect with them in a way that fully appreciates their impact. This is a difficult area since ‘professionalism’ is all too often seen to rely on cool objectivity. A balance is obviously needed that includes appropriate boundaries between local people and those who work with them, but also allows space for a kind heart and a reflexive, sensitive personal practice. While there is no prescription that dictates how this can be done, the role of the development practitioner is to nurture the development process with great care, being aware of the stages of development, to guard and protect against potential risk where possible. Facilitative intervention should enable local people to come together and give birth to their collective experience of community, learning, and connection. In accepting people as creative beings, it is important that development practitioners reflect on the qualities that they bring to the development relationships. This is an area that often gets overlooked (Taylor, 1998; Kaplan, 1999; Bartley, 2003).

Bartley (2003) writes about the awareness of the practitioner and of the people the practitioner works with. The clarity of awareness is a vital quality to bring to development practice. It includes the preparedness to listen more than to talk; to be really present with each person and in each situation. Most people are only partially aware in an ordinary sense, most of the time. Most often, by working automatically, a lot of detail about the processes and experiences that the practitioner is involved with are missed. Being aware of the impact of inequality and working skillfully with diversity and local culture, is at the heart of all development practice. While this is not easy and there are no simple formulas, much depends on the genuine intention of the practitioner to be aware of the factors that oppress, and be open to learn about herself and the people
with whom she is working. Being present and aware is immensely powerful, in a beneficial way, and ultimately is the essence of what it is to be authentic. Therefore it is critical that the development practitioner is aware of his/her prejudices and make the necessary personal changes in the process of reciprocal learning with the community.

There needs to be a great degree of awareness of why the practitioner is doing the work that they are doing and the motivation for it. Bartley views it as a learning process of the self. Intention is a mixture of values, beliefs, and commitment and involves heart and emotions passion and spirit. Intention is a powerful driving force because it is a commitment that when ‘spoken’ from the heart, brings tremendous power for good. Working in ways that are aligned to genuine intention to benefit others, to support people’s intrinsic dignity, power and capacity to develop, is the best support to development practice that there is. It involves a process that goes way beyond the small considerations of personal success or failure. If the intention is purely self-seeking and materialistic, then the actions aligned to it will not benefit anyone but the actor. In the South African context, the concept of Ubuntu which looks at the actor in relation to other actors and not purely as an individual needs to be solidly incorporated into the education of human service professionals, including community development professionals. The researcher contends that the education system at all levels does not make effective use of the value of Ubuntu for healing and development in South Africa. Ubuntu is a concept and a philosophy that South Africa and the African continent can gift to the rest of the world for general living and specifically for community development education and practice.

4.4 THE PHILOSOPHY OF UBUNTU FOR SOCIAL AND COMMUNITY DEVELOPMENT

From an African perspective, the actor or individual is not an isolated being but lives in an interdependent relationship with others. It is this interdependency which is known as Ubuntu. As a concept, Ubuntu may be described as the “quality of being human....to be a good moral character, to show goodwill, kindness, charity and mercy to ones fellow
human” (Coetzee, 2001:113). Communities within Africa use the value system of Ubuntu as an estimate to measure “humanness” (Kamwangamalu, 1999:2). The main attributes of Ubuntu are “respect for any human being, for human dignity and for human life; collective sharing; obedience; humility; solidarity; caring; hospitality; interdependence; and communalism” (Kamwangamalu, 1999: 2). Other core values such as “love, kindness, forgiveness, sympathy, tolerance, appreciation and consideration are integral to the notion of Ubuntu” (Broodryk, 2002:32). The aspect of love is important to Ubuntu. People who possess love are often those who live the other values mentioned as well. Love means showing compassion to others. These particular values and attributes are not inborn but learnt and passed on from one generation to the next. The ways in which these values are shared “include fables, proverbs, myths, riddles and story-telling” (Kamwangamalu, 1999:2).

The notion of Ubuntu is based on the philosophy that human beings are by nature good as opposed to the Western view of human nature as being possessive and selfish (Macpherson,1962). Ubuntu is a central value of the humanist perspective. As a value system Ubuntu has a significant role to play in the furtherance of people’s development and “is often used along with other concepts such as that human rights and national building” (Coetzee, 2001:113). If individuals support the well-being of each other in a given community this brings them closer to Ubuntu. An individual is only human through other humans and an interdependent relationship is what holds the community together (Mbiti, 1969; Broodryk, 2002). On a similar vein Kaplan (1996: 55) looks at development as moving from independence to a phase of interdependence. When interdependence is gained then we are empowered to be secure within ourselves “to recognize our limitations and constraints and the realities of our dependence on others, and to work beyond the attitude of us and them into the attitude of we” (Kaplan, 1996: 56).

The question then arises: how can Ubuntu be recaptured for the South African society, particularly in the workplace and in educational institutions, for these are the major places that have blatantly excluded the concept from their philosophies? Dandala cited in Lessem and Nussbaum (1996:71-73) identifies the fundamentals of Ubuntu as community and family. He describes community as the cornerstone in African thought-
focus and the key in the community is the family. He views the concept of family as different from the western emphasis on the nuclear family; it is a concept that embraces all those who have blood ties. As a result, there are many people who qualify as fathers, mothers, brothers and sisters. But family not only involves those who are alive now, but also those who were before them and those who will come in the future. It is in this context of the family-community that Ubuntu is nurtured. Ubuntu can be viewed then as a philosophy of co-existence, reconciliation, cooperation and integration. As such, the study proposes that the value of Ubuntu has a significant role to play in community development education and practice in South Africa.

Rahim (2006:860) points out that education directs human consciousness towards certain values. Rahim asks this important question: “what type of values in education, what categories of the curriculum or life experiences would link students to the social order so that they would realize their potential and needs [and that of their communities]” Rahim (2006:860)? In other words: which value in what context? Rahim’s response is that “rather than viewing values in a hierarchical order or relativizing all ethical values, they can be viewed as a relational and ethical guide made up of reflexive discourses and active effects,… a process to bring values into consciousness and to operationalize it within a social context” (Rahim, 2006:860). The study beliefs that the much needed education as values for the South African context would benefit immensely by adopting Ubuntu which encompasses the universal human values as its ‘ethical guide’.

4.5 SUMMARY

The third focus area of the study concentrated on the development professional-the qualities, character, ethics and values necessary for a practitioner who would promote the goal of the new welfare system, that is, the creation of a humane and caring society in South Africa. From the review of literature it can be summarized that educating the student as a whole human being has to be based on an integral education programme
that take into consideration the physical, mental, emotional and spiritual aspects of being.

Contributing to the goals of the new welfare system and to the healing and development of South African communities requires students to have self knowledge, be self-aware and live with integrity. Equally important is the inclusion of Ubuntu as part of students’ education so that it is possible to educate a new generation of ethical development practitioners based on integral value oriented education incorporating the concept of Ubuntu. Literature based on values oriented education is severely lacking for the human service professions generally and specifically for community development education in the South African context. The lack of literature is a reflection of the challenges to and the need for universal human values that serves as the base for integral education all the more urgent in South Africa.
CHAPTER 5

PHILOSOPHICAL AND TENTATIVE THEORETICAL FRAMEWORK OF THE STUDY

5.1 INTRODUCTION

This chapter discusses the main philosophical ideas guiding the research and attempts at constructing a tentative theoretical framework for the study. The two components of philosophy, according to Solomon (2001:100), are critical thinking and passionate vision. Solomon states that critical is the same as being ‘reflective’ and the second component requires commitment, even devotion, to an idea or a way of thinking, ‘passionate vision is essential’. He describes modern European and Anglo-American philosophy as a subtle form of ethnic chauvinism because of the assumption that philosophy must be rigorously self-questioning, thereby eliminating from the realm of philosophy African ethnophilosophy. Philosophy became a celebration of critical reason as a product of the enlightenment campaign against religious superstition. It should be noted that the rich philosophical traditions of Africa, Asia, Latin and Native America have mostly been ignored even within their own countries because of the progressive domination of Western (American and European) philosophies.

Solomon points out that excluding the modern philosophical trend of the West, many other cultures do not distinguish and/or find conflict between religion and philosophy (Solomon, 2001: 103). He correctly asserts that contemporary philosophy [of the West] has cut itself off from context, history and culture and alienates itself from the rest of
humanity as it fails to recognize or give equal footing to ways of thinking other than its own. What is clear is that the global nature of intellectual life demands that philosophy accommodate a great many ways of thinking and this has not been taken seriously in the past by the American and European scholars. The very conception of what counts as philosophy needs to be revised because faith and authority (as opposed to autonomy) have their place in the abode of philosophy (Solomon, 2001:103).

The researcher believes that scholars from Africa, South Asia, Latin and Native America do not have to seek acceptance or recognition by Western philosophers or in Western philosophy. Rather, they need to utilize the rich philosophy arising out of their own context, culture and history, but without negating the value of other philosophies. Increasingly, a number of scholars from what Sewpaul and Holscher (2004) describe as the Two-Thirds World (rather than the ‘Third World’) are beginning to question what constitutes philosophy and interrogating philosophical scholarship arising out of specific contexts such as Africa and India (Wadia, 1955; Kaphagwaani and Malherbe, 2002; Laleye, 2002; Ramose, 2002). The study proposes a dialectic and dialogical relationship between ‘analogical thinking’ with ‘analytic philosophy’; the co-existence of yin and yang; and even further to include the synthesis of the east, west, north and south as the future of world philosophy (Wadia, 1955; Solomon, 2001).

Theories provide a framework for critically understanding phenomena and for the classification and conceptualization of facts (Bless and Higson-Smith, 1995; Silverman, 2005). Silverman explains that by provoking ideas about the presently unknown, theories provide the impetus for research and assist researchers to develop useful implications from their findings for practice and policy (Rubin and Babbie, 1997). The study draws from existing theoretical perspectives that correspond to the researcher’s ideas on the research subject derived from many years of experiences in community development education and practice during apartheid, abroad and in other African countries. While, the tentative theoretical framework for this study emerges from the essential philosophies of the four dimensions of the world, emphasis, however, is placed on the ideas/philosophies of the east and south.
To give effect to the essential thinking framing the study, various perspectives and ideas have been extrapolated to construct the tentative theoretical framework for the study. These perspectives incorporate the characteristics described in Lessem and Nussbaum’s (1996) ‘four-world model’; the ecosystems perspective; the Native American’s ‘Four World’s Project’ (Bopp, Bopp and Lane, 1998); and the ethical-moral perspective to development. The tentative theoretical framework highlights the shift in thinking from a conservative/neo-liberal to a radical approach to human well-being through social and community development approaches; from that of individualism to locating the individual within other systems such as the family and community and emphasizing the interdependent relationship between the individual, family and the community; and the interconnectedness between individual and collective consciousness.

5.2 LESSEM AND NUSSBAUM’S ‘FOUR-WORLDS MODEL’

The characteristics described in Lessem and Nussbaum’s (1996:38-44) ‘four-world model’ developed for business management in post-apartheid South Africa, which includes the value of Ubuntu, has significant relevance for community development and the human service professions in general. Lessem and Nussbaum claim that each quadrant of the world—north, south, east and west is generally characterized by specific qualities. Their model describes rationalism as characteristic of the north, represented by the mind; pragmatism as belonging to the west and represented by the material body; holism is of the east, represented by the heart and humanism of the south represented by the soul.

The doctrine of pragmatism, according to the writers, claims that all knowledge is acquired through experience with a ‘bias for action’ and is firmly embedded in the philosophy and culture of the west, most particularly in Britain and America. They mention Hobbes and Locke as the seminal philosophers who were of an empirical bent. The pragmatic approach promotes learning mostly by doing. Thought-centred rationalism had its seminal influence of the 17th century philosopher, Descartes.
Rationalism shares, with pragmatism, its functional orientation and with, holism, its structural perspective, but stands in total opposition to the south’s feeling-centred humanism. Dirigiste-style planning dominates rationalism and replaces free-market economics. Lessem and Nussbaum point out that a consequence of this type of planning is sluggish bureaucracy rather than elitist meritocracy and the public sector institutions is dependent on the dirigiste State, a situation pervasive in South Africa because the State has largely failed to evolve in its structure from formal bureaucracy to complex organization.

Lessem and Nussbaum mention that the oversimplified capitalist-socialist divide has been challenged by the Japanese through their holistic approach. Integration and the holistic approach are derived from the east, especially Japan, India and Malaysia which emphasizes the ability of unity of matter and spirit; the ideal and real. Every condition of thought or of things, every idea and every situation in the world, leads irresistibly to its opposite and then unites with it to form a higher or more complex whole. The dominant thought is that everything, every life and person, always form a whole. Such whole making is dynamic, evolutionary and creative. Two main forces operate in all existence: one growing and developing (evolution), and the other formative and binding (holism). Between the interactions of the two, the patterns of life are shaped by ever higher forms. The writers describe the potential of the two forces of evolution and holism in South Africa which they view as a dynamic, developmental spiral and assert that nowhere else in the world has history gathered together such a variety of people who need to reach back into the richness of the different African intelligences in their natural form and fuse these with the best of other cultural experiences to form new, exciting alloys.

Lastly, the humanistic tradition of Africans in Southern Africa is described as steeped in the communal, convivial way of being. The human group lies at the heart of a humanistic approach, encapsulated by the family who share a strong bond. The cultural heritage is Ubuntu. Morals, emotions, and the spoken words are significant; wisdoms are carried forward in the form of metaphors and stories. The consensus decision making process is evident in the traditional indaba and the removal of all dissent is
aimed at before the group would proceed. This African perspective is therefore communal rather than individual. The object of humanism is the community, duly evolving in its structure through the family into a fully fledged socio-economic network. The emphasis is on the collective without negating the needs and self-development of the individual. In the case of the individualist, separate individuals get together to form a team, but in the communally oriented person, an individual emerges out of a group/family and the community. The humanistic approach involves more give than take; an emotional rather than a primarily rational perspective on people and things; a cooperative rather than a competitive strategy; and focus is on the collective which includes the individual.

Lessem and Nussbaum (1996:187) characterize the philosophy of the west as much more action orientated and the east as more reflective; the west looks at the parts, the east looks at the whole; the west stresses individualism and competition; the east is characterized by its interest in harmony and cooperation; the west is about doing, there is a quality of ‘undoing’ about the east. Undoing is seen as a positive feature; it is about getting rid of the old to form the new. The east also embodies a process more than a product orientation and demonstrates a keen sensitivity about how processes flow. The notion of reciprocity, a central tenet of the concept of Ubuntu, is also the essence of both the holistic and humanistic perspectives.

Reciprocity between individuals, communities, organizations is important for development of self as a human being and for building emotionally healthy and committed entities, whether family, community, organization or the nation. Gilchrist refers to reciprocity as “you have to give in order to get and giving should be considered as an investment for unpredictable future return” (Gilchrist, 2004:103). While the study emphasizes holism and humanism as requisite characteristics of community development, it does not exclude pragmatism and rationalism as important for community development education and practice. All four philosophical factors are required for fully fledged reconstruction and development of South African communities and society at large. Lessem and Nussbaum’s four world model and its characteristics can be illustrated in the following figure:
5.3 THE ECOSYSTEMS PERSPECTIVE

The ecosystems perspective, a combination of ecology and general systems theory, was developed to arrange, integrate, and systematize knowledge about the interrelationships of people with each other and with their environments (Pillari, 2002: 7). This perspective emphasizes whole entities or systems and instead of looking for linear causality, the ecosystems approach highlights the interactional patterns that are formed through the relationships between parts (Moore, 1997:557). The four basic
principles that Ife (1995) identifies as fundamental to the ecological approach are holism, sustainability, diversity and equilibrium which apply to the natural world and to the social, economic and political order of a society (Ife, 1995:44). He adds that because of its dependence on these four basic principles, the ecological perspective contains a degree of internal consistency. From a holistic view, the general systems theory sees systems as consisting of smaller elements or subsystems, but in turn, are also part of larger supra-systems. These notions are evident in the ecosystems approach and imply, for example, that the individual constitutes a subsystem of the larger family system, and that the family is itself part of the supra-system of the community. Systems therefore form a hierarchy of related systems, and human functioning is studied in terms of the interactional patterns within and between systems (Fourie cited in Moore, 1997: 557; Pillari, 2002).

The ecosystems perspective views a human being as a subsystem within a hierarchy of larger systems such as the family and the community, even though the individual does occupy the central position within the system. The individual is in turn, made up of subsystems that include physiological, interpersonal, verbal, non-verbal, bodily, cognitive and spiritual dimensions. Systems are regarded as synergistic. This means that the whole is always more than the sum of its parts, separate parts of a system cannot therefore simply be added together in order to say something about the whole; the focus is on the interaction within and between systems and on the patterns of the interaction (Moore, 1997:564).

Pillari (2002) writes that the ecosystems perspective provides the social worker/ [human service professional] the synthesis that is required to work with different ‘clientele’ and this framework is wedded to the person-environment fit; the individual within his/her context. It is important to note that this perspective in social work is fairly recent. In the past, social work, in common with other professions and with the physical and life sciences, tended to view human beings and their environment as separate human beings (Germain and Gitterman, 1980; Germain, 1984). Western scientific and religious tradition set the human being apart from the rest of nature as western culture was more interested in mastering the forces of nature. Further the rational and analytic method
tended to “atomize the whole and to overlook the fact that certain properties emerge from the whole that weren’t found in any of the parts alone…the human being [was viewed] as an object apart from his setting [and] the person was fragmented” (Germain and Gitterman, 1980: 3).

As a field of study, ecology deals with the complex reciprocal and adaptive transactions among organisms and their environments. Ecological awareness and congruence with one’s world, writes Pillari, has theoretical underpinnings in ancient Eastern ideas in which all events and processes are interwoven, mutually influencing, and endlessly moving in a dynamic flow. Germain and Gitterman explain that in contrast to the western fragmented approach, “traditional Eastern thought expressed the oneness of the person with nature, the sense of kinship with other forms of life, and the striving to reach harmony with the relentless forces of the environment” (Germain and Gitterman, 1980:3). The human being’s relationship with the environment is one of appreciation and not of domination. Time itself is not linear and directional but is experienced as cycles of returning events and recurring patterns and relationships (Pillari, 2002:7). The basic model for ecological thinking refers to the adaptability of systems to change (that is, people/systems can or are open to change to adapt to the environment) and survive and because of the connections among systems, change in one system may affect other parts connected to the system or the whole system. The ecological systems perspective enables the human service professional, including the community development practitioner to define and view the problem in a broad perspective that offers scope for a variety of solutions.

5.4 THE NATIVE AMERICAN FOUR WORLD’S PROJECT

This project presented by Bopp, Bopp and Lane (1998) is an excellent example of the ecosystems approach to community development that incorporates the individual within the family and community systems. The core components of human and community development according to the Native American Four World’s Project are the individual, family, community and the wider society. The framework for community development
locates the individual as an intricate part of a family, community and nation. The systems influence each other and the whole and the whole in turn influences each of these systems.

- Individual: the development of the person, with respect to the mental, emotional, physical and spiritual dimensions.
- Family and small groups: The development of the family and small groups with respect to dominant thinking patterns, human relations, physical environment and economy, and cultural and spiritual life.
- Community: The development of the community with respect to its political and administrative, economic, social, cultural and spiritual life.
- The Wider World Context: The context of the wider world within which human and community development takes place includes the political and bureaucratic environment, the social environment, the economic environment, and the dominant cultural environment.

Each level of development takes place within a broader level. Individuals develop within families, groups and organizations. Families develop within communities, and so do groups and organizations. Communities and organizations develop within the context of surrounding societal and global conditions. Vision, imagination, learning and participation are identified as the key dynamics of change that propel the processes of human and community development. The authors write that according to the ecosystems perspective, the people-environment relationship must be conceptualized as a response to the particular psychological, spiritual, economic, social and political context. It is only in this respect that human service provision may be seen as holistic and comprehensive, and most importantly, relevant to local conditions.

The ecological systems model is an integrated and holistic approach that weaves together key elements from all of the main streams of development thinking such as spirit and culture are seen as the foundation and primary driving forces within authentic development; people’s participation and processes of empowerment as fundamental strategies for action; healing and personal growth as prerequisites to community
development; and building the capacity of people and organizations to carry out their own development processes. The model places considerable emphasis on practitioners as role models and co-learners in processes of development through which both communities and their helpers are learning and growing. The essence of the holism is interconnectedness and therefore every aspect of healing and development is related to all the others (personal, social, cultural, political, and economic). The principle of interconnectedness provides the following critical guidelines for community development services: personal growth and healing, the strengthening of families and community development must all go hand-in-hand; personal and social development, as well as top-down and bottom-up approaches must be balanced. This is the true meaning of a holistic approach in community development.

Bopp, Bopp and Lane (1998) criticism against the ecosystems perspective is that it needs to mediate between ‘the big picture’ and the realities of the problems of people at the local level. The model requires a grounded learning process and need to draw heavily on the knowledge base and skills flowing from humanism, rationalism and pragmatism in order to be effective in the real world. Because of the inclusive nature of this approach and the fact that it deals with so many dimensions and aspects, it can make the solving of critical social and economic problems seem overwhelming and hopelessly complex, and cause some people to retreat into approaches that appear to be easier to use.

Ife points out that the ecological perspective, while it may have internal consistency with the principles of holism, sustainability, diversity and equilibrium, it does not specifically address a number of issues that are fundamental to community development, including equity, human rights, structural oppression or disadvantage, and empowerment. In his model of community development, Ife links the ecological perspective with the social justice perspective based on principles of structural disadvantage, empowerment, needs, rights, peace and non-violence, and participatory democracy (Ife, 1995:49-51). The study adopts the view that Ife’s principles, both from an ecological and social justice perspective are contained within an integrated, holistic and humanist framework, inclusive of the ethical-moral perspective.
The very nature of development requires an ethical and moral stance. Although seemingly benign, development as economic development has not been predicated from a neutral standpoint. The power that one group exerted over another and the harm caused in the name of development has been demonstrated through colonial and apartheid periods in South Africa and bears authentic testimony to this statement. Sharma and Walz (1992:13) suggest the need for new paths to development, through massive redirection of goals and strategies, away from the industrialization, economic growth, and material wealth in favour of human, social, and spiritual development. They assert that non-utilitarian perspectives heighten consciousness of development issues and dilemmas and can provide bases for alternative approaches to development. One such approach is the ethical and moral perspective. Sharma and Walz state that economic development must be brought within the framework of social development and that development planning should be guided by social development principles. These principles are best expressed, according to Sharma and Walz, in the ethical-moral development perspective. Development is not neutral. It is value based. Literature on the modernization project clearly reflects the bias and value judgments inherent in imposed development. From this perspective, it is clear that there is an ethical-moral element to development other than the notion of material poverty.

Ethics involves the values of a person or group and covers the analysis and employment of concepts such as right and wrong, good and evil, and responsibility (Sharma and Walz, 1992:13). Ethics pertain to the beliefs held about what constitutes right conduct and are moral principles adopted by an individual or group to provide rules for right conduct. The key is that morality brings us in contact with others and asks us to consider the quality of that contact (Shanks, 1997). Shanks claims that moral norms and
codes, plus a set of virtuous character traits, are what is meant by ethics. Everyday ethical reflection, according to Shanks, must occur before we can effectively confront the larger moral questions.

Morality is concerned with perspectives of right and proper conduct and involves an evaluation of actions on the basis of some broader cultural context or religious standard (Corey, Corey and Callanan, 2003). From a professional perspective, ethics represents aspirational goals or the ideal or maximum standards set by the profession and enforced by professional associations, national certification boards and government boards that regulate professions. Codes of ethics are conceptually broad in nature and generally subject to interpretation by practitioners. Corey, Corey and Callanan describe ethical conduct as the result of a combination of knowledge and a clear conception of the philosophical principles that underlie an ethics code. They state that ethical conduct grows out of sound character that leads one to respond with maturity, judgment, discretion, wisdom and prudence. Ethics is viewed as “values in action” (Loewenberg, Dolgoff and Harrington, 2000).

Sharma and Walz (1992) present Gandhi and Goulet as representatives of the ethical-moral development perspective. Gandhi believed that the individual life’s purpose was attained through service to others, the pursuit of justice for all, and nonviolence in both thought and action. Self-realization is essentially the moral growth of the individual. Gandhi believed that social development resulted through self-realization. He also recognized that self-development was, to some extent, dependent upon social development. Therefore socially developed institutions would clearly make it easier for individual self-development to occur (Sharma and Thomas, 1992). Development to Gandhi was concerned with ways that are holistic, non-exploitative, and nonviolent. The conceptions and processes of development should satisfy the needs of all people, especially those most vulnerable, while strengthening the political and social fibres at different levels.

Gandhi’s development perspective was respectful of the traditions, customs, history, and culture of people and countries. The primary goal of development was not economic/material development, but the strengthening of the social, moral and spiritual
qualities of people and their institutions. The focus of development should be localized and emanate outwardly from there. Development should help people with consumption needed to live but should not make consumption life’s purpose. Gandhi specifically challenged the colonial approach to development, believing it to be replete with violence in all of its aspects.

Maintaining the worth and dignity of each individual, focusing on the welfare of total society, using nonviolent strategies to accomplish desired goals, and decentralizing economic, social and political power were also components of Gandhi’s conception of development. Gandhi offered a radical perspective to development by challenging both the goals of modern development, that is, material development and the means, such as industrialization and neocolonialist economic and political strategies used to achieve it (Sharma and Thomas Walz, 1992).

Goulet cited in (Sharma and Walz, 1992) similarly approaches development from the perspective of ethical and moral principles. He offers four guides for development:

1. The ‘good life’ is not defined by an abundance of material goods, although people must have enough to be good people.
2. Global solidarity is essential, lest development become a selfish scramble which will only compound existing inequities.
3. All people must participate in development to ensure their commitment and dependability.
4. Voluntary austerities must be exercised to bring development of all to a satisfactory level.

Sharma and Walz claim that using the ethical-moral perspective produces a significantly different development scenario. It opens up debate with a radically different perspective on development, fundamentally redefining development and its processes. Traditional measures of gross domestic product (GDP) and per capita income are not sufficient as measures of progress. Recognition needs to be given to the social, psychological, moral, emotional and spiritual needs and in order to make development more holistic, the wisdom contained in the ethical-moral perspective must be utilized. Sharma and
Walz (1992) identify the ethical-moral perspective as the least developed and understood critical view of development and in many ways the most radical.

5.6 SUMMARY

The tentative theoretical framework adopted by the study is an integrated approach to community development education and practice which is viewed as appropriately befitting the developmental approach to social welfare in democratic South Africa. The ethical-moral perspective forms the foundational base from which the qualities of the four quadrants of the world are interconnected to each other. The tentative theoretical framework emphasises the collective without negating the self-development of the individual. The individual is not an isolated being but is located within a family and community, and the notion of family extends beyond that of a nuclear family. While due cognizance is given to the rational and pragmatic philosophies, the study, nevertheless, emphasizes the qualities characterizing the humanistic and holistic perspectives for a society such as South Africa that requires healing from the effects of its colonial and apartheid past.
6.1 INTRODUCTION

This chapter contains the research plan and process that was followed to conduct the study and therefore details the methodology, methods and tools that were utilized. Methodological design is generally guided by the research focus and question/s, thus leading the researcher to choose a single best design or multiple, innovative and creative paths (O’Leary, 2004). The study focuses on community development as an emerging profession and education for community development in a post-apartheid, democratic context. The study asks the following research question: what are the components of a curriculum framework for community development education that would produce a new generation of ethical community development practitioners who would promote community well-being in a democratic South Africa? Three interrelated parts or themes that influence and impact on each other were identified to give effect to the study.

The first theme is related to the conceptualization of key terms in a democratic context and asks the question: What are the meanings given to community development and related concepts such as social welfare and social development in democratic South Africa? The second part of the research asks the following question: What are the main
components or framework that would comprise a curriculum for a degree in community development? The third part of the research which is intricately related to the first two themes focuses on the community development professional/practitioner. The study asserts that the democratic context of South Africa requires ethics for a new generation of community development professionals who are self aware and oriented towards universal human values, including Ubuntu. The research question related to this theme asks: What caliber or kind of professional/practitioner is required to facilitate community development ethically in a democratic and transformative South Africa?

6.2 RESEARCH DESIGN AND METHODOLOGY

Based on the focus of the study and the research questions in relation to the three pre-determined themes, the choice of research design was exploratory, descriptive and developmental, combining an extensive literature search with conceptual and empirical approaches. The goal of the research design was both basic and applied as both forms are viewed as complimentary, as “the advancement of knowledge and the solution of problems are both scientific necessities” Fouche cited in (de Vos, 2002: 108). Fouche adds that many basic research findings have practical implications and most applied research findings have implications for knowledge development. Social and community development are new approaches to social welfare in democratic South Africa and require conceptual clarity, the construction of relevant knowledge for a democratic context and an understanding of the challenges the approaches present for practice. Each aspect influences the other confirming the connectedness of basic and applied research.

Exploratory research which may be viewed as a systematic investigation into previously unknown, or little researched topics (de Vos, 2002) served to gain insight into the situation of social and community development in a democratic and transformative South Africa and to extract learnings from the Indian experiences. A descriptive research design allowed for more intensive examination of the situation and their deeper meanings thus leading to thicker description through the in-depth literature review and empirical aspect of the study (Mouton, 1996; Patton, 2002). The
developmental or intervention research design as conceived by Thomas and Rothman (1994) describes research which is focused on the development of knowledge about interventions to changing conditions in the human service professions. The development of the intervention takes place in stages. Thomas and Rothman (1994) identify six stages in the developmental/intervention design, which are, problem analysis and project planning; information gathering and synthesis; design; early development and pilot testing; evaluation and advanced development; and dissemination. The stages involved in this study from an intervention/developmental design perspective incorporate the following stages: problem analysis; planning; information gathering and analysis; participation (of relevant role players) and advanced development (of curriculum) and dissemination.

Conceptual research is about reducing, if not eliminating, the taken-for-granted understanding of the terms, definitions and concepts within the research (Young, 2000). The conceptual research design is guided by two questions: Firstly, what do the key terms mean generally and secondly, what is their meaning in contemporary South Africa? Understanding the general meaning requires an overall comprehension and insight of the historical development and context of the key concepts (Young, 2000:2). According to du Toit cited in (De Vos, Strydom, Fouché and Delport, 2005:425) the structure of the concept should align readers to the nature of the research content, that is, is it factual, relying on empirical data, or drawing on moral theories or is it conceptual, drawing on accepted verstehen (understanding) of key words. The understanding of key concepts of the study is a critical part of the research.

The qualitative methodology together with a combination of methods regarded as complimentary to one another and appropriate for achieving the goal of the study were used to obtain data from a varied population comprising social workers and development professionals; social policy makers/managers; academics, students and community members across national boundaries. The variety in the research sample is congruent to and lends itself well to the multi-faceted nature and approach of social and community development. An extensive review of literature was undertaken in order to gain a critical understanding of the developmental approach to social welfare, given that
social and community development are relatively new and community development is an emerging discipline and field of practice in the democratic context of South Africa.

6.3 THE RESEARCH PROCESS
Motivation for the research topic began in November 2002 when the researcher was part of a team appointed to assist in the transformation process of the Provincial Department of Social Development in the Eastern Cape towards a developmental approach. The researcher’s curiosity for knowledge on social development was further raised by the comments of the highly esteemed Professor Amartya Sen at the centenary celebrations of Rhodes University, Grahamstown in July 2004, when he mentioned that the Eastern Cape Province shift its priority from a predominantly economic development focus to an emphasis on social development. Sen recommended learning for the Eastern Cape Province from the social development experience of the state of Kerala in India.

After an internet search of universities in India offering social work and community development education programmes, contact with higher education institutions in the states of Andhra Pradesh and Kerala in India was initiated in 2004 via email. The researcher followed the initial contact by personal visits to Loyola College and the Mahatma Gandhi College, both affiliated to Kerala University in Kerala where discussions on various aspects of social and community development education and practice with staff were initiated. The Sri Sathya Sai University in Andhra Pradesh was chosen for its integral education programme incorporating awareness, self awareness and universal human values because the student is considered as a whole human being in the design and development of curricula at the under and post graduate levels. Loyola College which offers social work qualifications, albeit at the post-graduate level, was selected because of its community development programme.

6.4 GOAL AND OBJECTIVES OF THE STUDY
The overall goal of this study is to develop a curriculum framework for community development education, mainly at the undergraduate level that would produce a new
generation of ethical community development professionals for a democratic and transformative South Africa. In order to achieve this goal, the research focused on three predetermined themes:

i) a conceptual framework that would provide understanding or meanings of key concepts such as social welfare, social development and community development for contemporary South Africa;

ii) a curriculum framework for community development education developed through an integrated approach that would include relevant role players and provide the main components for community development education and practice; and lastly

iii) the requisite qualities or characteristics of and ethics for a new generation of community development professionals, challenging education to focus on the student as a whole human being. The study considers the development of character of the student is as critical, if not more significant than the mere acquisition of knowledge and skills for the human service professions generally, and community development in particular, specifically for a post colonial/apartheid South Africa.

The above themes are linked to each other and not isolated from each other. The conceptual framework influences the curriculum framework and content of the curriculum. The student as a potential development practitioner will benefit immensely from an education that provides not only the requisite knowledge, values and skills for practice in its curriculum content, but is also concerned with the development of the student as a whole human being.

The four Indian case studies focusing on the social development experience of the state of Kerala; the Kudumbashree Mission; community development education and practice of Loyola College in Kerala; and the integral education system of the Sri Sathya Sai University in Andhra Pradesh were intended to contribute to learnings in the three focus areas of the study. The research was not a comparative study between the Indian and South African development contexts.
The study was based on the following assumptions:

- that context influences the meanings or definitions afforded to concepts and therefore the meanings of the concepts of social welfare, social development and community development have to be obtained for the democratic context of South Africa.
- that an integrated, holistic, humanistic, ethical-moral approach to community development is required for community development to achieve its potential and be effective as an approach within the social development policy framework of social welfare;
- that the education of a new generation of development practitioners should be based on educating the student as a whole human being, with the emphasis on general awareness or critical consciousness, self awareness and universal human values, including Ubuntu;
- that South Africa can learn from the success and failures of its own past and from the experiences of other colonized countries to develop a genre of community development that is authentic to contemporary South Africa.

Based on the three main themes and the above assumptions, the study set out to examine the relationship and degree of integration regarding the conceptualization, education and practice of social and community development in the Eastern Cape Province by Government, institutions of Higher Education, practitioners and communities. To the extent that it was possible within the time frame allocated to the study by the participants in Kerala and Andhra Pradesh, an examination of the relationship and degree of integration regarding the conceptualization, education and practice of social and community development in the state of Kerala by Government, institutions of Higher Education, practitioners and communities; and the integral education programme of the Sri Sathya Sai University in Andhra Pradesh was conducted.

The significance of the study is its potential to address the current gap in community development education and as such would contribute to the design and development of
curriculum for community development education for the Eastern Cape Province based on grounded research. The researcher will also be able to contribute to and influence the content of qualifications in community development by South Africa Qualifications Authority (SAQA) such that they would produce a new generation of ethical development practitioners. Based on Eastern Cape Province as a case study, the research is intended to contribute to the development of empirically ground theory and praxis in community development for the South African context. On a local level, the knowledge generated from this research is to be disseminated to other institutions of higher education in the Province and to interested academics of other higher institutions in the country who are keen towards further improvement of community development education and practice. It is hoped that as a result of this study that communities of the Eastern Cape Province in particular will benefit from improved development practice that is relevant, empowering and healing. Across national boundaries, the study promotes a relationship of learning between the Eastern Cape Province in South Africa and the participatory institutions in the states of Andhra Pradesh and Kerala in India in social and community development approaches to social welfare, education and practice.

6.5 LOCATION OF THE STUDY

The study was located in the Eastern Cape Province, South Africa and case studies were drawn from the states of Kerala and Andhra Pradesh in India. Both South Africa and India are post colonial societies and like most post colonial countries are struggling against the common enemy of poverty. South Africa’s thirteen years of democracy and status in the arena of social and community development may be considered as fairly young in comparison to India which embarked on a national development programme after independence in 1947 and since then has undergone a number of such programmes. India therefore has a long history in development planning and in social and community development nationally. Although a form of community development was initiated under the colonial administration in India, leaders such as Mahatma Gandhi and Rabindranath Tagore created alternative models of community
development, based on Indian village life and values which they claimed offered a basis for organizing society as a whole (Dasgupta cited in Brokensha and Hodge, 1969). These models have influenced social development in India since independence. A consequence of India’s long history in social and community development and specifically in relation to the state of Kerala, which initiated social development in 1956, is a proliferation of knowledge, skills and values in social and community development, especially in the field of participatory development that is being successfully utilized internationally.

The state of Kerala has the highest social indicators in India and is comparable to some of the countries in the west and north with regards to social development (Krishnakumar, 2004). Loyola College of Social Sciences, an affiliate of Kerala University is situated in Thiruvananthapuram, the capital city of the state of Kerala. It was chosen for its Masters programme in Social Work which includes a year of community development as a specialization area of study. The Sri Sathya Sai University views the development of character as the essence of education; hence the emphasis on integral value based education that is, educating the student as a whole human being.

6.5.1 South African Context: The Eastern Cape Province

An overview of the Eastern Cape Province points to the urgency for more planned social service intervention at the community level and the need for a new generation of social service professionals generally and community development practitioners in particular, who are appropriately educated to contribute to the social well being of the poor, needy and vulnerable in the Province.

During apartheid, South Africa was made up of four provinces: Transvaal, Orange Free State, Natal and the Cape. With democracy, nine provinces were demarcated and the Eastern Cape, a consequence of the division of the former Cape Province into two, is one of the nine provinces. The Province is an amalgamation of two African ‘homelands’ or ‘bantustans’, the ‘white’ republic of South Africa which included the ‘group areas’ of the Coloured and Indian populations. From a social welfare administrative perspective,
the creation of the Province involved the incorporation of five institutions which catered for the welfare needs of the different ‘race’ groups separately. The incorporation not only of the welfare sector, but public institutions such as health and education into a single administration proved to be a nightmare and its effect is still being felt in the provision of services to the people, especially in the rural areas. The current Department of Social Development was known as the Department of Health and Welfare and when it separated from the ministry of health, changed its name from Department of Social Welfare to Social Development in 2002; the year that the Department embarked on a transformation process towards developmental social welfare. The Department was the first in the country to develop a model for integrated service delivery in 2004 which created two separate work streams in the form of social work and community development to address the serious problems of poverty, HIV/AIDS, violence, unemployment and related issues in the province (Integrated Service Delivery Document, 2004).

A brief profile of the Province provides an indication of the extent to which there is the need for the improvement of human well being in the Province. Of a total population of approximately 6.4 million people, 64% live in rural areas. With a poverty rate ranging between 60% and 70%, it is one of the poorest provinces in South Africa (Census, 2001). In some areas, the poverty rate is as high as 90%. Census 2001 shows that the unemployment rate was at 54%. Females constitute 54% of the population. The higher female majority could be attributed to, amongst other factors, migration of males seeking employment in other provinces. More than 50% of the population is younger than 25 years of age. Of those that are older than 20 years, 42% have not completed primary school and only 6% received a tertiary qualification. Nearly two thirds of the households still use wood or paraffin for cooking and heating purposes. Access to clean drinking water is also limited, with only 37% of households having piped water in their homes, and a further 25% using community stands as their main supply of water.

The Eastern Cape Province is the second largest province in terms of land size, consisting of 14% of all the land in South Africa. The racial [according to apartheid classification] distribution of the population is 88% African, 7% Coloured, 4.7% White
and 0.3% Indian. Some parts of the Eastern Cape are sparsely populated, while other parts are relatively densely populated (Census, 2001). Being a mostly rural Province with a high number of female headed households and children living in poverty (70%), the Provincial government faces a mammoth task of providing safety nets, improving access to social services and other poverty reduction mechanisms to the rural poor. The Province has a high infant and child mortality rate and increased number of orphans as an effect of HIV/AIDS presents major challenges for the Provincial government to engage in a concerted effort to deliver child protection and development services. The Provincial Department of Social Development (PDOSD) has identified children, women, youth, people with disabilities and older persons as vulnerable groups requiring social services. Life expectancy is expected to drop to 46 years in the next 10 years. Access to services like sanitation, electricity, safe drinking water, telephones, health, education, amongst many other, are also very poor compared to some of the other provinces (PDOSD: Annual Report, 2004).

An analysis of human resources indicates that the Department of Social Development is grossly understaffed to implement its core functions such as the promotion of family life which is mainly provided through social workers; and implementation of poverty eradication programmes and facilitation of community development through community development practitioners [mainly individuals with social work qualifications]. The staff population ratio as at July 2004 was as follows (PDOSD: Annual Report, 2004)

**Table 1: Staff Population Ratio of PDOSD**

<table>
<thead>
<tr>
<th>Post category</th>
<th>Norm per post category/Officer per population</th>
<th>No. of posts filled</th>
<th>Current provision</th>
<th>Shortfall in terms of norms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Worker</td>
<td>1:5 000</td>
<td>479</td>
<td>1:13 158</td>
<td>781</td>
</tr>
<tr>
<td>Community Development Practitioners</td>
<td>1:20 000</td>
<td>69</td>
<td>1:91 340</td>
<td>246</td>
</tr>
</tbody>
</table>

PDOSD: Provincial Department of Social Development
This shows that the social service professional employed in the core functions of the PDOSD is carrying a workload of 3 to 5 workers. The pressure is on higher education institutions in the province to appropriately educate human service professionals, both social workers and community development practitioners, given the state of the province and the shortage of suitably qualified professionals as reflected above.

6.5.2 Indian Context: State of Kerala; Loyola College in Kerala; and SSSU in the state of Andhra Pradesh

The state of Kerala in India was established in 1956 with the reorganization of three regions: Travancore, Cochin and Madras. Kerala was the first state to adopt a social development framework after independence (Krishnakumar, 2004). Kerala is a densely populated state where the female population exceeds the male population. As a result of universal primary education, the literacy rate in Kerala is close to 100 percent. Primary health care facilities are more developed than other parts in India. The public food distribution system (food ration cards) covers the entire population, reducing food scarcity and nutritional deficiency of the poor. However, while social development is progressive, the state is struggling to integrate social with economic development (Krishnakumar, 2004)

The University of Kerala, in combination with its affiliated colleges, have over 50 years knowledge, research and teaching experience in social and community development. A copy of the outline for the Masters programme in Social Work which includes a year’s specialization in Community Development offered by Loyola College, an affiliate of Kerala University was obtained by contacting the College via email. The programme comprised five courses and each course has a number of units. The courses are: Urban and Rural Sociology; Urban Community Development and Municipal Administration; Rural Community Development and Panchayat Raj; Developmental Economics and Social Awareness for Social Change. The researcher was interested in the design and development of the curriculum for community development education to prepare students to address poverty and the social welfare needs of communities in Kerala.
The Sri Sathya Sai University in the state of Andhra Pradesh was founded by Swami Sathya Sai Baba in 1981 with affiliated colleges at Anantapur, Whitefield (in Bangalore) and Prasanthi Nilayam. The information presented in this section was extracted from the Information Handbook of the University for 2004-2005. The aim of the university is to impart Integral Education and the development of character is considered as the primary objective of education. While the foundations of the university are based on eternal human values, the superstructure relates to modern society. Students are selected on merit through a very comprehensive testing and interviewing procedure giving adequate weight to intellectual attainments and intuitive insight. Education is free and English is the medium of instruction at all levels. Some of the programmes offered on the Anantapur campus for women are undergraduate degrees in Arts, Home Science, Commerce and Science; postgraduate programmes at Masters Level in English language and literature and professional course in Education. The Prasanthi Nilayam campus for men also located in the Anantapur district offers undergraduate programmes in the Arts and Science; postgraduate programmes at Masters Level in economics, mathematics, physics, chemistry, biosciences, business administration (finance) and computer science.

Social Work [community service/community development] and self-reliance programmes are an element of the Integral Education system that is applicable to all students, irrespective of the course they are admitted to. As part of this programme, the university has developed a unique programme in human values and self awareness education for community service/development which is compulsory for all students. The research assumes the position that all students at different levels in the South African education system will benefit immensely from integral education, that is, education of the whole human being, incorporating self awareness and universal human values. For the purpose of this study, emphasis is placed on the relevance of integral education for community development professionals who are being prepared to work with communities who have been oppressed by structures of colonial apartheid.

6.6 RESEARCH SAMPLE
Laws, Harper and Marcus (2003) write that qualitative research works to different priorities [than quantitative research] and usually uses purposive samples. They relate theoretical sampling to qualitative research and describe this type of sampling as “the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyses [the] data and decides what data to collect next and where to find them, in order to develop [the] theory as it emerges. This type of data collection is controlled by the emerging theory” (Laws, Harper and Marcus, 2003:367). Unlike statistical sampling, this form of sampling allows for data to be collected as long as they add to the development of a particular category and the sample cannot be predetermined numerically—it has to be worked through. Schurink (2001: 254) endorses that the qualitative research style allows for redefining the sample as more insight is gained and as the theory emerges.

The research sample was selected purposefully to meet the objectives of the study in the Eastern Cape Province in South Africa and the states of Kerala and Andhra Pradesh in India. The main characteristic of the population for selection in the Eastern Cape Province was individuals and groups involved in social and community development from policy, management, practice and education perspectives. The sample in the Eastern Cape Province comprised development practitioners, senior managers and policy makers of the Provincial Department of Social Development; academics from two higher education institutions; social workers from a non-government organization; post graduate students, director and development facilitator from a non-government organization and community members. Being purposefully selected, it is understood that the sample is not representative of the various population groups from which the sample was selected. The sample was drawn mainly from the Alfred Nzo, Oliver Tambo, Amathole and Nelson Mandela Metropolitan districts of the Eastern Cape Province.

The snowball or chain referral method of sampling took effect in and around Thiruvanathapuram, the capital of the state of Kerala. Guided by the aims of the research, a number of key informants in both the government and non-government sectors provided interesting and rich sources of relevant data. The sample comprised
post graduate students, academic and professional staff of Loyola College; senior managers, policy makers and social development professionals of Kudumbashree, the state mission for poverty eradication; a director of an internationally renowned non-government development organization and staff members; and community leaders. As an observer, the researcher attended three conferences and a seminar presentation in Kerala. The researcher was also referred to the sister College in the neighbouring state of Tamil Nadu where the Head of the Department of Social Work, Loyola College, Chennai was interviewed. The researcher was further referred to the Head of Department of Social Work, Madras University in Chennai. Through these interviews, a more comprehensive understanding of community development education and practice was obtained.

The participants of the Sri Sathya Sai University, Prasanthi Nilayam, Anantapur in the state of Andhra Pradesh comprised a senior lecturer and nine post graduate students of the institution. Forty participants were interviewed in South Africa, twenty six in the state of Kerala, two in Chennai (Tamil Nadu) and ten in Andhra Pradesh. The South African participants comprised thirteen males and twenty seven females. In Kerala thirteen males and eleven females participated in the study through interviews. The two Heads of Social Work Departments in Chennai were females. All the participants from the Sri Sathya Sai University were males. A group of forty two students and five staff members of Loyola College participated in a conference setting when the researcher paid a second visit to Kerala and Andhra Pradesh in November 2006 for verification of transcribed data and to fill the observed gaps.

Table 2: Sample of the Study

<table>
<thead>
<tr>
<th>Sample</th>
<th>Eastern Cape</th>
<th>Andhra Pradesh</th>
<th>Kerala</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community members</td>
<td>15</td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Social workers (NGOS)</td>
<td>4</td>
<td>1</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Community Development officials/practitioners</td>
<td>9</td>
<td>3</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Development Practitioners (NGO)</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Senior Managers/Policy makers</td>
<td>5</td>
<td>4</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Community Leaders</td>
<td></td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Academic staff</td>
<td>3</td>
<td>1</td>
<td>7 (including 2 from Tamil Nadu state)</td>
<td></td>
</tr>
<tr>
<td>Students</td>
<td>3</td>
<td>9</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>10</td>
<td>28</td>
<td>78</td>
</tr>
</tbody>
</table>

The second visit to Loyola College, Kerala (November 2006) involved the participation of 42 Students and 5 Staff (Lecturers).

### 6.7 DATA COLLECTION AND ANALYSIS

Data was collected through a combination of methods such as individual and focus group interviews, observations, case studies, documentation and texts. Data was collected through individual and focus groups interviews in the Eastern Cape Province; individual and focus groups interviews, observation and documentation in Andhra Pradesh; individual and focus groups interviews, documentation and observation including attendance of conferences and a seminar in Kerala. Writings on research interviews usually place the different types of interviews on a continuum from totally unstructured to relatively structured (Schurink, 2001; Wilkinson and Birmingham, 2003; Laws, Harper and Marcus, 2003). The researcher used what Schurink (2001:299) describes as an “unstructured interview with a schedule [and] the schedule is a guideline for the interviewer and contains questions and themes that are important to the research”. She points out that the main advantage of unstructured
Interviews with a schedule is that they provide for relatively systematic collection of data and at the same time ensure that important data are not forgotten (Schurink, 2001).

Validation of data was triangulated by the first set of data collected being presented to the respondents at both the Sri Sathya Sai University and Loyola College in India and the respondents from the Provincial Department of Social Development, Eastern Cape. Gaps were identified by the respondents of Loyola College and further data was collected to fill in the gaps.

Data was collected from the different respondents and analyzed in line with the three pre-determined themes framing the study. The case studies followed the thematic approach to analysis such that themes that were relevant to the South African context of social development, including the three pre-determined themes of the study, were extracted from the case studies and highlighted. The analytical approach to the major part of this study is based on grounded theory analysis embedded in the qualitative methodology which enables data collection, analysis and theory to stand in a reciprocal relationship with each other.

The questions contained in the interview schedule were based on the three critical themes of the research: the conceptual framework; the curriculum framework and the community developmental professional. While the open ended questions made the collection and transcription of data extremely labour intensive and time consuming, the nature of the study, however, necessitated more of an open ended format than closed questions. The interview schedule was adapted to suit the different target groups. In the Eastern Cape Province, South Africa, data was elicited from government officials, academic staff, professionals and community members. The researcher was assisted by two Xhosa speaking development professionals in the collation and transcription of data from community members living in the Alfred Nzo district of the Eastern Cape.

Data collection in the Eastern Cape Province took place from June to September 2005 and was verified with a selected sample in January 2007. Initial data collection in Andhra Pradesh and Kerala was done in October-November 2005 over a period of six weeks. After transcription of data, a follow up trip to Andhra Pradesh and Kerala was undertaken in November 2006 for verification and validation of data. A tape recorder was used in the
individual and focus group interviews in the Eastern Cape Province and in Andhra Pradesh. Data from the written interview schedules, the researchers recording and tape recorder were transcribed and cross checked for validity.

On the second visit to validate data and fill in gaps, an additional sample of 42 students of Loyola College participated in focus groups and elicited data through an interview schedule to support the data collected during the initial interviews. The focus group sessions was made up of seven groups of six students and included the community development specialization students who participated as interviewees in the previous year and are currently in employment. Each group nominated a facilitator and reporter to collate the information in accordance with the interview schedule. The facilitators of the groups were given a copy of the interview schedule. Two interview sessions were conducted with the senior staff member of the Sri Sathya Sai University to validate data that was collected from the students and the said senior staff member in the initial interviews.

The case study method was utilized to present data on aspects of social and community development as gathered through the interviews, fieldwork and literature reviewed. The four case studies presented in the research are the Kerala experience of social development which includes the Kudumbashree programme as the state of Kerala’s poverty alleviation mission through community development; Loyola College and its community development education programme; the Sathya Sai University of Andhra Pradesh and its integral and values education programme. Bell (1999: 10) explains that a case study provides an opportunity for one aspect of a problem to be studied in some depth within a limited time scale.

Although a case study is narrative in nature, it must be noted that it is much more than just story-telling or a description. Case studies, as with other research methods, data “is collected systematically, the relationship between variables is studied and the study is methodically planned” (Bell, 1999: 10). Yin cited in Tellis (1997: 3) explains that a case study complies with three tenets of the qualitative research method and includes that of understanding, explaining and describing. It is important to note that every case study is unique, thus the data collection techniques will vary according to the nature of the
case study being investigated and that generalizations cannot be made on the basis of a single case (Anderson and Arsenault, 1998). However, this should not detract from the potential to learn from a case study. Sources of evidence for case studies may include that of documents, archival records, interviews, direct observations, participant observations and or physical artifacts (Tellis, 1997: 5). The table below provides a summary of the different methods employed in the study.

Table 3: Methods used to gather data in the study

<table>
<thead>
<tr>
<th>Methods</th>
<th>Eastern Cape</th>
<th>Andhra Pradesh</th>
<th>Kerala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual interviews</td>
<td>7</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Focus Groups</td>
<td>7</td>
<td>1</td>
<td>1 + 7 (Nov 2006 for validation of data)</td>
</tr>
<tr>
<td>Conference attendance</td>
<td></td>
<td></td>
<td>3 + 1 (conference to present transcribed data in Nov 2006)</td>
</tr>
<tr>
<td>Seminar attendance</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Observation</td>
<td></td>
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<td>1</td>
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Four interview guides were prepared for data collection: a generic guide; and specific guides for PDOSD staff, academics and community members respectively. The generic guide covered the three main themes and the sample of some of the questions under each theme is presented. The conceptual framework included questions on the understanding of concepts such as social welfare; social development; development; community; community development; integration; aims of the new welfare system; objectives of the developmental approach to social welfare; composition of the framework for developmental social welfare for the Eastern Cape Province; an ideal community; indicators of community well-being; community development’s capacity to promote citizenry; community development’s capacity for nation building; the parameters of community development if only for the rich and needy; the role of the economically advantaged in community development.

Theme two which was related to the curriculum framework for community development education asked the following questions: understanding of social work, community work and the relationship between social work, community work and community development; community development a method of social work only or much broader than social work; location of an undergraduate degree in Social and Community Development; which faculty/discipline; principles guiding the design of curriculum for community development education; composition of the framework for curriculum in community development at the undergraduate level in relation to knowledge/theory and practice, skills, values and principles; objectives of curriculum for community development; role players to participate in curriculum development; inclusion of indigenous knowledge in theory and practice of community development and ancient and/or traditional sources of knowledge and wisdom.

Theme three asked questions relevant to the calibre of the new generation of development professional/practitioner required for a post colonial/apartheid South Africa. The questions covered identification of the idea characteristics/qualities that a
development professional should have for the current South African context; understanding of human values; should universal human values be part of the curriculum; should self awareness be part of the curriculum; identification of universal human values; meanings given to the values of love, peace, right conduct, non-violence, truth, social justice, integrity, compassion and respect; understanding of Ubuntu; relevance of Ubuntu for community development education and practice; understanding of individual transformation in relation to development practice; individual transformation applicable to the education of the development professional; understanding of role of leadership in community development; qualities/characteristics of transformative leadership.

Specific questions for the PDOSD staff covered the main purpose of the PDOSD; some of the current social/community development programmes implemented by the PDOSD; what informs/guides the current practice in community development in the Department; what do community development professionals/practitioners do on a daily basis; content of education in social and community development include at the tertiary level in respect of knowledge, skills values and principles; Values and Principles of community development; Human Values and Self Awareness Education; role of the Department in the development of curricula for social and community development by higher education institutions in the province; views on the caliber of social/community development professionals that are produced by the tertiary institutions in the Eastern Cape Province; view on the relationship that currently exists between the Provincial Department of Social Development and the departments of social work/social development/social services of higher education institutions in the Eastern Cape Province.

Specific questions for the academia sample included: the main goal of the Department; course/s; programme currently offered in social and community development at the undergraduate level; course/s, programme currently offered in social and community development at the post-graduate level; how curricula for social and community development is currently developed in the institution; who should be included in curricula development for social and community development education at the tertiary level; the role of communities in the education of social/community development
professionals/practitioners; does the institution offer a programme on human values and self awareness education for social service professionals; how can the institutions of higher education departments’ of social work/social development/social services contribute to the development of the Eastern Cape Province; how institution’s department of social work/social development/social services playing a role in the development of the Eastern Cape Province.

The interview schedule specific to community members asked the following questions: description of experiences of working with PDOSD community development professionals; what should be included in the education of social and community development professionals; who should be included in the development of the education programmes for social and community development at the tertiary level; the role of communities in the education of community development professionals/practitioners.

The generic interview schedule was adapted according to the relevant key informants in the Indian context. A thematic content analysis method was used, with the data organized and analyzed according to the three pre-determined themes of the research.

6.8 CHALLENGES EXPERIENCED IN THE RESEARCH PROCESS

Interview schedules were submitted to the other two higher education institutions in the Province, requesting for the heads of the department of social work and a lecturer to complete the schedules which was to be followed with personal interviews if required. Only one institution participated by responding to one interview schedule completely; the other only completed the specific schedule for university staff only. The researcher did not receive any feedback from the other university even after numerous attempts to contact the Head of Department (Social Work) was made after my initial communication. One senior academic from a university outside of the Eastern Cape Province who had agreed to complete the interview questionnaire, later said that she did not have the time and that my questions required “too much thinking”. This reluctance to complete the interview schedule/questionnaire could be for a number of
reasons, such as, that the potential participants in academia were not familiar with the subject matter and did not feel comfortable answering the questions or the interview schedule/questionnaire was too long and they did not have the time to attend to it.

6.9 RESEARCHER’S POSITION, VALUES AND BIAS

The researcher is a product of colonized ancestry and a direct product of the South African apartheid system. Given the impact of apartheid structures on specifically the disintegration of black families, the value of the individual in relation to the collective (group and community) as a framework for both individual and collective transformation is of critical significance to the researcher both personally and professionally. The researcher strongly believes that the transformation of individual consciousness leads to transformation of the collective consciousness and that the collective consciousness influences the attitudes, values and behaviours of an individual and groups.

The researcher has been exposed to and greatly influenced by the writings and teachings of Swami Sathya Sai Baba since 1996. The researcher strives to apply Swami Sathya Sai Baba’s teachings in her personal and professional life. It should be acknowledged that part of the research problem proposed by the researcher, specifically in relation to the education of a new generation of community development practitioner, was strongly influenced by the ideas of constant integrated awareness (CIA), universal human values, selfless service and individual transformation as proposed by the teachings of Swami Sathya Sai Baba. These teachings have been adopted by a number of primary and secondary schools all over the world and four such schools exist in South Africa. The researcher’s interest is in the application of the aspects of Swami Sathya Sai Baba’s teachings related to universal human values and integral education to the education of social service professionals, specifically community development practitioners in the South African context. The researcher has also been interested in and to some extent influenced by the relationship between individual and collective consciousness and the nexus between the two discerned in the autobiographical writing of Gandhi and highlighted as a critical mechanism for individual transformation.
In the analysis of social development history in the literature review, the researcher agrees that the two problems that all history has to face are selection and simplification and that the selection process may be biased or inaccurate (Ballock, Manning and Vickerstaff, 2007). In the selection of the historical aspects of the papers written by the colonial administrators, the researcher was attempting to show that the motives behind the establishment/formulation of the social development approach says more about the approach then the actual approach itself. However, it is acknowledged that researcher bias and values may have intruded the interpretation and judgment of these articles as is often the case with the subjective approach to analysis inherent in the qualitative methodology.
CHAPTER 7
PRESENTATION OF DATA: CONCEPTUAL FRAMEWORK

7.1 INTRODUCTION

Data collated for the study under the three themes is presented in chapters 7, 8 and 9. Responses related to concepts are detailed in Chapter 7; data related to community development education and curriculum is contained in Chapter 8; and Chapter 9 describes the data with regards to the community development practitioner. These chapters consolidate data gathered from interviews, focused conversations, observations, conferences and seminars from the respective samples in the Eastern Cape Province, South Africa and the key informants in the state of Kerala and the Sri Sathya Sai University in Andhra Pradesh. Chapters 10 to 13 present data in the form of four case studies derived from review of pertinent literature, documents, interviews, focused conversations and observations, conferences and seminars. The case studies covered in the research are: the Kerala experience of social development; Kudumbashree programme as the state of Kerala’s poverty alleviation mission through community development; Loyola College and its community development education programme; the Sri Sathya Sai University of Andhra Pradesh and its integral and values education programme.

In Chapters 7 to 9 responses from the South African participants are followed by the responses from the Indian participants where relevant. Where only one set of response is presented, then this should be read as the responses from the South African participants.
7.2 SOCIAL WELFARE

7.2.1 Understanding Social Welfare from an Institutional Perspective

Responses from the government employed professionals described social welfare as a comprehensive network of social services that are offered to communities, families and individuals which focuses on the problems and social illnesses of people, thus looking after the well-being of people. A developmental approach focuses on the preventative and supportive aspect of helping clients and on developing their strengths. Essential is the commitment to provide a customer friendly service based on the core principles of Batho Pele and the Constitution of South Africa. In the past, social welfare was viewed as the responsibility of the government and non government organizations and social welfare was also referred to as 'handouts'. The term welfare has negative connotations to it and in South Africa it is politically loaded. Social welfare may also refer to social grants; the role of government to provide for the people in order to sustain themselves as a human beings. Previously, social welfare mainly related to casework and thus the need to move towards community development was realized. However, in terms of providing social welfare through community development, it is not being carried out accordingly as available resources are not being fully utilized.

The post graduate students, government officials and an academic emphasized that social welfare requires a generic type of workforce with diverse educational skills, life experience and background. The broad nature of social welfare was acknowledged in relation to the intervention strategies it required. Social welfare was not limited to social work only but included amongst others, community development.

From an academic perspective social welfare was described as a force in the current context of South Africa that should be harnessed to facilitate development of people from where they are to where they ideally should be. It is not only about the relief
programmes of government, it is also about being able to recover with dignity from stresses and shock that people occasionally receive in their lives, thus encouraging sustainable livelihoods.

One respondent from the non-government sector was highly critical of social welfare grants and had strong views on social welfare being developmental and not creating dependency on the state.

Social welfare is largely premised on the ability of the public sector or public institutions to create that kind of environment which is usually referred to as safety nets for individuals, communities or targeted groups. Unfortunately, it creates dependency, even though it works, it works only in the context of a rich country such as in Scandinavia. A poor state cannot afford social welfare. Instead, everybody has a right to sustain themselves and therefore the issue of accessibility needs to be sorted out. A poor state cannot afford any welfarist approach to development precisely because those people who are under the system of social welfare have actually been counted out of the mainstream economy and yet it is believed that social welfare resources will develop both the economy and the individuals. This approach remains untested in poor countries. Out of the eight or nine grants handed out by the Department of Social Development which was before the Department of Welfare in South Africa, we find that the most defensible grants are three: the disability grant, the child support grant and old age pension. The others are not defensible. They create a dependency that the country cannot sustain from the economic resources that we have. In fact some of the rich states in western Europe are even beginning to reverse that kind of provision, for example in Germany a welfare recipient must provide 35 hours in community work to the state. Only senior citizens, those with acute disabilities and those who are constitutionally not supposed to be part of the labour force, children need to be supported under social welfare. What needs to be supported is a very active population and grant expenditure should be redirected towards production. Consumption should be for production and not consumption for consumption sake only. The state should take away grants but redirect it such that it should be seen as public investment, not a welfare grant and those areas where that public investment goes to the individuals its expenditure pattern must be so organized such that it improves the flow of liquidity into areas that create economic activities. It should not be for the purpose of consumption. The purpose of consumption must be to create production. Social welfare grants should not be fruitless expenditure.
Another respondent from the non-government sector said:

social welfare is about those people who are dependent on what the government gives to them. People have no choice but to accept what is handed out to them. It is a remedial approach providing short term remedies with the aim of promoting development towards independency. There is a concern about the way the people live in the South African society; it is a question of creating a society that is inactive and not dynamic. The way people live, especially in the rural areas are affected by government policies and the economy. There is no community involvement as such. Welfare described from the community and not government perspective should aim to aim take ownership of problems and solutions; collective effort to act jointly in initiatives that are developed. Most importantly, it is about maximization of the limited resources of the country. South Africa follows different countries instead of coming up with its own approach. Sometimes looking externally is good because we can learn from others, but if it’s a learning process, then everyone should understand that it is a learning process and we will arrive at our own model. The state should not do anything without the people of the country being involved. Rather, the state has gone ahead in terms of policy frameworks and institutions. Those in the forefront of development need to understand that they have to change themselves. When things are done in haste, quality is sometimes compromised and resources are wasted. Time is spent on things that are not of priority and budgets are skewed because we are not spending where we are supposed to spend. We need proper human development programmes. Awareness needs to be created at community level. Communities need to understand how things work, they need to engage in terms of developing things further, helping government to monitor its own programmes and build government. Instead, we have created apathetic communities that are waiting to receive and not give anything. There is no participation, no input from the communities. The state officials must know that the system is meant to serve. If you are in a profession of serving people, then when you serve people you serve yourself. Professionals should be skilled and capable in serving others and not serving themselves. Officials are trying to manipulate the system so that they can consume as much as possible from it.

7.2.2 Non-Institutional understanding of Social Welfare
The respondent from the NGO sector suggested that social welfare does not have to be big; it can be a little gesture like helping a neighbour. However, social welfare may also be understood as the responsibility of each individual to look after the wellbeing of his or her family, neighbours, community, etc. Personal responsibility for wellness should not be transferred to somebody else (government or a working family member) but becomes everybody’s responsibility. The post-graduate students stated that social welfare needs to look at how to institutionalize ‘Ubuntu’, so that wellness and taking care of each other (reciprocal care) is encouraged.

The community members response was that social welfare is about a better life and communities are taken care of through programmes of government.

7.3 AIMS OF THE NEW WELFARE SYSTEM

An academic response to the aim of the new welfare system is to address the broadly shared issues that affect large numbers of people within the country or within specific geographic regions as opposed to putting a lot of money into very expensive infrastructure and systems that only service very few people. Common responses from the majority of the respondents were: to promote self reliance; upholding human rights and dignity; empowerment; instilling a sense of self-respect in individuals and communities.

The PDOSD practitioners stated that the government should provide social security as safety net as a medium term method for those individuals and communities who are not in the immediate position to become independent; to develop a fully fledged individual, an individual that is able to stand up for him/herself to articulate his/her needs. They identified the following as important in achieving the aims of the new welfare system: skills development and training; establishing client independence/self-determination; sustainability of programmes and projects; equality and equity: using an integrated development perspective; meeting the professional needs of people in the ratio of people in need and social issues i.e. not one Social Worker to serve five thousand people.
The post graduate students and social workers from the NGO sector emphasized that the programmes of government need to be more preventative and promotive rather than curative so as to mobilize communities to participate in building a caring and humane society, where every citizen including the vulnerable have their basic needs met, their capacity enhanced and their potential realized. Stakeholders should work as interdependent systems where each part depends on the other for growth of the community.

The respondent from the non-government sector had provided a more critical response to the understanding of the aims of the new welfare system.

The institution of social welfare has been christened social development. Now we are anticipating the function of the institution, that is, whether the institutions are functioning as social development institutions or they are still trapped in the welfarist outlook and practice. We are informed that we are in a developmental state. We now have developmental municipalities and that is challenging precisely because we must bridge the gap between perception and conception. The extent that to which we can bridge that gap will enable us to instruct our practice favourably and meet our intent of a developmental state and developmental municipalities. A developmental state is a state that is very active in the support of the demands of its constituencies, especially those who were historically disadvantaged to improve their lives. A developmental state is very sensitive to the needs and aspirations of its constituencies. It does not have an agenda on social development which is from outside of its own constituencies, however noble it may be. And if there is no social need or social demand for a new initiative then it should not be implemented.

We need to put more emphasis on development processes, design and management than on development product because there are externalities that influence outcomes in communities. That is why the emphasis should be on process planning and management rather than on product and management, so that the motion of the community is considered. There are too many white elephants in as far as development is concerned. However, these so called white elephants were accepted nearly by everyone when they were planned and they were treated as noble and ingenious by everybody. It is precisely because of the changes between the time of design and implementation that its value dissipates.
While the respondent emphasized process planning in social development, he also realized that human planning is affected by the plans of the Creator and that ultimately we live by the plans of the Creator.

In any case the only plan that was affected in the establishment of human kind was that of the Creator otherwise there was never a plan after that. It was social evolution and social evolution grappled with its own progressive development. The processes are very important, we are able to input new ideas to in the processes; real time information so that the tasks in the whole process can be informed by current decisions of an active community to move forward.

In the history of South Africa, there were products that were designed in the form of models and panacea that were implemented from time to time, starting from 1909 with the promulgation of the first constitution of this region. The model has been amended with exemptions and non-exemptions and it became apparent when the apartheid model was not working well. For example, the Urban Foundation, an organization which was created for the purpose of urban renewal and said to be proactive, but its idea of proactive followed the state as the doer into the trenches. Thereafter the pro-activity changed to the state not doing but defining resources for the doing. Towards the late 70’s and 80’s internationally, came the big debate on should development be bottom up or top down and it was an ideological debate, very vibrant. We are not talking about products, but about the methods. The methods must be applied in a process and if all institutions agree to the process then the debate on top down and bottom up becomes irrelevant precisely because then the process and the relationships with the community becomes interactive.

Policy makers must listen to what the community is saying and provide accordingly. The relationship is valuable for all and therefore the process in between them would feed from and into either or all of the stakeholders. So we are talking about a process that is cyclical, and it doesn’t contradict the natural life because that is also cyclical, so we believe that offers a promising practice. There are no models. We have vulgarised models and as practitioners we have taken models into the construction side. We call it concrete, whereas models should be seen as frameworks within which to initiate and reconstruct.

7.4 OBJECTIVES OF THE DEVELOPMENTAL APPROACH TO SOCIAL WELFARE IN SOUTH AFRICA
The following responses derived from the respondents in the Eastern Cape Province is summarized with regards to the objectives of the developmental approach to social welfare in South Africa: to facilitate the development of people towards self reliance by means of making available to them the educational, financial, emotional and organizational support that they require to become self reliant; to prioritize major problem areas such as, poverty and unemployment, HIV/AIDS and crime, structural adjustment programmes, landlessness and helping people to achieve a sense of belonging and finding some kind of reparation in South Africa to bring about sustainable improvements in the well being of individuals, families and communities; to link social welfare to social service systems through which people's needs are met and through which people strive for their aspirations. In order to promote self-reliance one has to use the potential of all South Africans, drawing on existing strengths, wisdom, coping mechanisms, indigenous ways of survival to address the 'evils' of the apartheid system, that is, inequality, discrimination, poverty and disease.

The PDOSD practitioners identified a self-reliant community as being able to stand up and negotiate for support on its own, and not merely take what is handed to them as well as being able to influence the policies of the government. For example, "the people of the community of Mbashe must be able to say to the Department of Social Development this is what we expect you to assist us with rather than the Department saying this is what we are bringing to you" (Practitioner, PDOSD).

The post-graduate students stated that the developmental approach also aims at the holistic view and overall well-being of the individual, system and subsystems; integration; and value systems of role players in development. In meeting these objectives the development worker should act as facilitator and not assume the role of expert. The development practitioner should encourage participation; skills enhancement and skills transfer and develop programmes through the participation of key role players.
7.5 ELEMENTS OF A FRAMEWORK FOR DEVELOPMENTAL SOCIAL WELFARE SERVICES IN THE EASTERN CAPE PROVINCE

An academic view of the framework for social welfare was that it should be based on sound research, needs to be participatory, inter-sectoral, touching on all the levels of human existence and it would need commitment from the state in terms of personnel and financially. It would need to be serviced through a wide range of assistants to the developmental workers.

PDOSD practitioners stated that as a service provider the PDOSD needs to projectize; the role of the Department must be enacted within a timeframe, so that there is understanding of when the Department would exit from the community so that they would act independently. Therefore project management is important because it would prevent the Department from pumping money without proper consultations with the community. The principles of Batho Pele must be enacted and people should be consulted and allowed to articulate their views. In addition the framework should ensure project feasibility and sustainability in order to change the mindset of people from dependence to independency thus empowering the individual and community (that is, ensuring realistic goals and the vision to achieve).

A senior manager of the PDOSD remarked that the holistic approach must be adopted to achieve sustainable development from generation to generation. The framework should focus on learning what has pulled the people through the hard times i.e. their inner ability to be the masters of their own lives. The emphasis of apartheid was on dividing people; forcing development onto them, undermining and discriminating people; it is important to instil a sense of self-respect and self-worth in the communities so that they recognize the rights and responsibilities they have as a human being. Development is a process and practitioners of the Department of Social Development should not see themselves as experts but learners in social development. The practitioners need to go out there and consult with communities and from a participatory approach and methods be able to learn from community members, who may not be educated in the formal sense but have knowledge and something to say if approached.
Promoting values such as love, compassion, sharing, Ubuntu, acceptance, respect, empathy, honesty and non-judgmental attitude reflected in the practitioner’s work with the client system. Long-term strategic planning and not short-term planning would be necessary in order to determine the sufficiency of resources (such as information, human resources and economic resources). Lastly human resources should be addressed as well as the high turnover rate (motivation for work should be looked at) and qualified people should be in professional positions.

7.6 DEVELOPMENT: SOUTH AFRICAN RESPONSES

The responses to this conceptual question could be positioned under the following headings:

7.6.1 The holistic approach to understanding Development

The response to development further supports the holistic nature of development which is about the improvement of the lives of people, socially, economically, environmentally, spiritually and physically.

An academic described development as a movement of people from one place or quality of life to another level. It denotes a concept of progression taking place at all the levels of human existence: biological, psychological, sociological, cultural, spiritual, political levels. Within the South African context of democracy development priorities are the sociological and economic upliftment of people in poverty and related afflictions, such as HIV/AIDS, unemployment etc. In the current context of democracy in South Africa the concept of development is all encompassing which involves the psycho-social development of its people within a strong vibrant economy. It is generally accepted that "economic growth, job creation and eradication of poverty should be the top priority".

Development is about progress and creating change in the right direction. Change can take place on various levels and should be holistic. A holistic approach is also extended to the formulation of good policies to promote development. Change in an individual will create change within a family, which in turn will effect changes in a community, thus
creating a ripple effect. Change and Development is an ongoing process, it should be sustainable and individuals should be involved as it leads to personal journey within. Development can be seen as being part of human nature as each individual needs to grow thus there is an ongoing sense of “becoming”.

The director of the NGO stated that development socially means all elements of the human development index as accepted by UN system and all multilateral bodies, which would include health, education, the economy, safety and security, underpinned by social justice democracy.

7.6.2 Development as integral to people and human dignity

From the NGO perspective, the objective of development is to enhance human dignity. Where it is enhanced to sustain it, and progressively develop it. Human dignity is sometimes not seen as tangible but is broken down into its various components which we refer to as social sustainability. It would include solidarity among human beings, empathy, personal safety and security, justice in as far as it relates to access to the means of protecting self and property and common property resources which is the environment. The PDOSD practitioners saw development as restoring people's dignity by involving them in addressing their problems with solutions that come from them, including their own culture, beliefs and values. It is a realization that development has always been there and that the people are the drivers of their own development. The development workers facilitate a continuation.

7.6.3 Development as change in values

The NGO practitioner identified Development as a change process underpinned by changes in values which are pillars that keeps the whole of society together.

7.6.4 Development as practical process/learning

The NGO social workers and development practitioner describe development as a process of practical constructive activity and requires multi skills, a conceptual framework, vision, planning, and ability to make decisions, give direction and learn. Development is a process of learning and of self discovery. In most cases it’s the
context which gives the direction and involves a number of role players in the process. Communities are key players or have a major role in determining the direction. The development practitioner acts as a catalyst to release people’s power and energy. With proper guidance and strategic thinking the practitioner can take the people where they want to go. The people have to determine the direction in which they want to move and claim ownership and control of their destiny. While the practitioner is part of the development process, it is not about the development practitioner. The practitioner only plants a seed but the community will be there to nurture that seed and to develop and harvest the growth. It’s that level of consciousness that should be borne in mind by practitioners.

7.6.5 Development as economic development

The PDOSD practitioners’ response was that development is about changing community mindsets to be developmental in thinking and in doing things so they can be self-reliant. It’s about enabling communities to identify their strengths and make changes which are directed towards growth. Change is largely influenced by the policies of the government which mainly focuses on economic development of the country. Although the policies do influence change, people have to participate in the development of those policies that are intended to change their lives. In the current context of South Africa, development means people developing themselves through the use of the available resources. This requires the Department of Social Development taking services to the people and making use of the government resources to meet those needs. Since there are more opportunities than in the past, communities and people really need more awareness or education towards these opportunities because people are not in a position to grasp those opportunities that are being provided by the government for them to be self reliant. Communities actually need to be made aware that there is this paradigm shift and need to move away from being too dependent on the Department (government). Community education is necessary about the developmental approach. It does not necessarily relate to income-generation within communities, as many are lead to assume. However it is also important to note that in South Africa, social and economic development cannot be separated.
The community group response to the meaning of development is that development is ‘transforming life for the better; communities improving their way of living’.

7.6.6 Development as the movement from apartheid to democracy

A PDOSD practitioner defined development in South Africa as moving from apartheid to democracy and trying to develop people within this context.

7.6.7 Development and social welfare

Two managers of the Provincial Department of Social Development (PDOSD) staff highlighted the need for social welfare even within a developmental framework. They claimed that even though the PDOSD the paradigm shift is expecting transformation from welfare to social development where people are able to develop themselves using the available resources, the department is also aware of those people falling within the cracks, that means those people who are unable to do things for themselves and those are the people who will fall under the social welfare paradigm. There are people who will be dependent on the department financially, socially, economically. For example, government understands that security facilities are necessary for young people who are in trouble with the law and that they need assistance from the state. So, the care and reintegration of these young people becomes the responsibility of the PDOSD. “In as much as we want them to stop committing some of those offences but at the end of the day there will be those few who are going to do that therefore we need to be realistic, we need to prepare, we need to do something about them. So there is always going to be a need for a social welfare system”.

7.7 DEVELOPMENT: INDIAN RESPONSES

The responses to this question are positioned under the following headings:

7.7.1 Development as change
From attending a class lecture, where students were provided with the definition of development by Sigleman and Schaffer (1995) who defined development as: ‘systematic changes and continuities in the individual that occur between conception and death, or from “womb to tomb”. Systematic referred to orderly; patterned and permanent. Continuities meant the way in which we continue to remain the same, reflect our past. Changes: only positive change was considered as development in the beginning. In modern period, change can be positive, negative or neutral. Developmental changes occur in three realms: physical-body; cognitive-mind; and psycho social relationships both personal and interpersonal and relationships played within the family and larger society. All three realms are interconnected.

7.7.2 Development as change in values

The Community Development students at Loyola College saw development in relation to the diversity of people in society and that it empowered people to change their cultural misconceptions. The emphasis is on development as creating awareness for change in believes and attitudes.

7.7.3 Holistic Approach to Development

Senior State Official: Development was identified as a slow process and not mechanical. Holistic approach to development is necessary, creating a system for harnessing all other programmes of the state such as economic, social and political participation. Challenges to development are time, energy and resources. It requires painstaking experimentation for innovation and creativity. He added that while India is rich in resources but because of its history of colonialism, India lacked the development of human resources.

7.7.4 Development and the Individual

Director of a world renowned community development organization stated that development begins with the individual. The individual, however, is not an isolated being. The individual is located within the family, community and society. Individual learning and growth should be aimed at development of family, development of
community, development of society. The organization is based on the philosophy of sarvodaya, meaning the welfare of all, a term created by Gandhi aimed at building a society based on love and affection, caring and sharing, peace and harmony. Development should be and in the organisation is based on the blending of science and spirituality; of appropriate technology so that there is development without destruction. Social development takes place through individual reform/ transformation.

7.8 SOCIAL DEVELOPMENT: SOUTH AFRICAN RESPONSES

The responses to this conceptual question could be positioned under the following headings:

7.8.1 Social development as all encompassing

From an academic perspective, social development links economic initiatives with the social and with the development of people in all their complexities. The term social development can be misleading because it is all encompassing and inclusive of development of people and at every level of their humanity and not only within their social concerns.

The NGO director stated that social development is inclusive of human beings and their economies and the maintenance and re-sustenance of the natural resources and the environment. The social is inclusive of what the Creator put around a human being. Social development doesn’t contradict what the UN terms as the human development index. But if we construe the social in its narrow sense which relates to a community of individuals limited to their activities and relations among themselves, then that is problematic, since social development is much broader than that.

The NGO social workers stated that social development is a broad term that can relate to health, housing, education, etc and thus it can be viewed as an umbrella term. Social development in its approach is meant to be holistic and thus not only focus on one area of development. Social development is mainly carried out by non government
organizations and as a result funding restricts social development programmes and projects to education and dependent on resources available in the community.

Social Development is a paradigm shift from welfarism wherein beneficiaries of welfare services were reliant on social grant as handouts and an end in itself and not as a means to an end. Social development is an all inclusive process involving the relevant consumers in decision making. It involves the concept of Ubuntu, that is, togetherness. Decisions and outcomes are not imposed on people. They are involved in their own development and well being and ensure its sustainability from generation to generation.

Social development may be viewed as progress and change in the right direction and is related to individual rights through to the community. Social development can also be viewed as a programme that aims to assist and develop an individual in all the areas of his/her life, so as to be holistic in its approach.

7.8.2 Social development and collective effort

The NGO practitioner viewed social development as the whole, overarching contributor to all the initiatives that people undertake in communities. It is a collective effort of all social forces towards a common goal. It is collective work with or without government, donors or the development worker. It raises the level of awareness of people to act jointly. In most cases people do not act jointly because they lack information. Once people are informed it raises their level of awareness. The next step is to derive skills to engage with the knowledge gained and then to act. But there is also another important issue and that is of vision. Development cannot take place if there is no shared vision. Through understanding of people’s limitations and strengths, additional strength can be built. It is assumed in development that people don’t know, but people are not afforded the opportunity to express themselves. If people have collective ownership of their own problems, they know how it feels and will then be able to say what needs to be done about it, which leads to vision. Ownership has to do with owing the problems and the solutions. Collectively agreement on what can be done together, have a common goal and live at that level of visioning to bring about identified change. This requires collective conviction.
7.8.3 Social development, participation and integration

The development practitioners of PDOSD stated that communities must be involved in the decision making process. Developmental welfare is about active participation of people. It’s also about integration of services between the various stakeholders and within the department so that services are not duplicated. Departments that are involved in social development are Local Government, Agriculture, Economic Affairs, Health, and Education and NGOs should be included.

The PDOSD managers’ response was that social development is the bringing together of resources; human, financial, economical for the social upliftment of the people. The role of the PDOSD is to lead the process of bringing together all of these resources for the betterment of communities. Social development should be underpinned by social justice and social transformation and the PDOSD needs to afford people with services and resources in line with social justice and transformation. Education is critical as communities need to know about their rights, about transformation, “are we doing justice in terms of the services we are providing or are we just dumping them with services irrelevant of their requirements and are we going to be in a position to allow them to question whatever we are going to do”.

7.8.4 Social Development as information and knowledge

The community group response to the meaning of social development is getting information and knowledge about government programmes to helping many communities of a bigger geographic area to develop. Skills development in construction of roads so that ambulances can reach the clinic, schools, agricultural officers.

7.9 SOCIAL DEVELOPMENT: INDIAN RESPONSES

Social development involves education, infrastructure, welfare, health, and the economy for the improvement of people’s lives. Social development refers to the development of all the people in society and focuses on empowering people. Culture and human values are an important part of social development. The foundation for social development in
the state of Kerala was laid through early social reforms and radical changes of the first elected communist government; literacy was seen as a tool for educational reforms.

7.10 COMMUNITY: SOUTH AFRICAN RESPONSES

The responses to this question could be positioned under the following headings:

7.10.1 The complexity of Community

The academic response to community is that community is a very complex term. Community can be seen as a community of friends, the neighbourhood community, a geographic community and also people with communal issues and are suffering under adverse conditions. It constitutes a community even though people are not related and they are not living together.

According to the Ngo practitioner, there are different communities, an ANC (political party) community, Xhosa (language/cultural group) community, geographic, gay and catholic. What makes them a community is a sense of identity, in other words that which make them unique from others. Communities should not be defined by those from the outside. Communities are defined by those who are in it and they should define the borders, uniqueness, features and characteristics. There is a sense of identity that is linked to community; there are agreements between those who are in it who define its uniqueness and sets the boundaries. Community is a sense of spirit; of being together, of belonging to a particular group of people.

But community is something that is flowing, fluid, because people can move in and out of it. But we like to box [compartmentalize] people, as if it is going to forever stay like that as if it is only one person or all those people are the same (NGO practitioner).

The NGO director felt that community has various aspects to it and the most important aspect of it is the moral fibre that binds individuals in household that makes them a family, and families make a community; that is the most important thing. The geographic
notion of a community does not work, everybody is for themselves and that is not a community. A community embraces the moral fibre that knits people together, in the four areas for social sustainability, which are empathy, solidarity, justice for all and safety of property and individuals.

7.10.2 Community as geographical area and commonalities

The most common response from the majority of the respondents was that a community is made up of people within a geographical area, have been together for quite some time and the people are bound by community norms and values. The norms vary in communities. When they are together they have respect for each other, share their ideas, experiences and sometimes share the same culture. A community is a group of individuals who share either a common goal/aspirations; a geographical area; beliefs and interests; resources. A community shares something that is common amongst its members and this binds the members and gives them a sense of belonging. Community is made up of people that share the same goal/objective, a common purpose or the sharing of resources. An individual may belong to more than one community at a time. Communities are also a source of mobilization. Furthermore, communities may also be assumed to exist when it does not physically exist.

The community groups defined community as people living in one geographic area made up of traditional leadership and project members. (It was interesting to note that women and children were hardly mentioned in the conversation).

7.10.3 Community as the South African society

The PDOSD practitioners viewed community in the current contest of democracy in South Africa falls under the broad umbrella of the country's Constitution by referring to it as the South African community which may be dissected as follows: ethnic communities; greatly rural, rural, peri-urban and urban communities; traditional communities; religious communities; industrial communities; agricultural communities and a host of other communities such as indigenous communities, etc.
One practitioner claimed that individuals with the same interests are not considered a community. These individuals come together to achieve a certain goal, for example, a group of children who are in conflict with the law, are brought together from different areas to work towards a particular goal i.e. reintegration. They are not considered a community.

7.11 COMMUNITY: INDIAN RESPONSES

7.11.1 Sri Sathya Sai University (SSSU) students’ response

Community is not on the based on religion or caste. Community is a group of diverse individuals/people in a locality. Community means the reciprocal relationship between individual and society. When the individual is transformed, then society will also be transformed. From being a part of the community, then the nation, the individual has to progress to become a universal citizen.

The emphasis is on the individual as the key component of a community. There is interconnectedness between the individual and community. The individual is part of a family which belongs to a village which is part of a community which is part of society, the nation and the universe. As such the individual is to become a universal citizen. The reciprocal nature of the relationship between individual and society is emphasized. The individual has to recognize himself/herself as a member of society and since the individual has gained much from society (through the systems and structures of society that promote human development), the individual has to contribute to society (reciprocal relationship).

The quality of life of the individual will reflect on the community, therefore the character of the individual is very important. Special emphasis is placed on the role of the mother in the community who is seen as the main socialization agent of the child and teaches the child what is right and wrong. Individual character leads to cohesiveness. The good in culture has to be highlighted and nurtured. Individual adherence to human values is important for development of character.
Teachers of the community have a role to play in this regard by setting a good example. Individuals reach God or a higher level of consciousness through the community and the critical link between individual and community is service to others who are in need; the less fortunate. If the spirit of service is developed in each individual then the community would prosper. Those who are economically advantaged need to share this for the good of the family and community: “to give wealth makes it grow, grab wealth and it declines. Similarly, if we serve others, others will take care of us. We need to each live for the other and all for God. The concept of God binds people together” (Student). From this perspective of reciprocity, arises a sense of belongingness; acceptance of each other and when required adjustments are readily made. There is an emphasis on reciprocity and generosity. The purpose of community is people living together for the betterment of each other.

Another aspect of community referred to is the spiritual bond of people. The smallest community is the family and the ideal community would be the ‘family’. At a very simple level the very smallest community is a family, the nuclear family, a mother, father and children. In the past, five or six families formed a community. Care and sharing responsibilities takes place within this small community and when such a small nuclear limit joins other nuclear families, they make a big community. Building an ideal community starts with individual harmony, resulting in family harmony impacting on the village, community, society and the nation. Cooperative behaviour is the basis for building community.

Most communities have changed from a simple to its current complex nature. “Early communities had limited wants and very limited desires. Groups of people bartered their skills and their ideas, had to live together and grow together. As the community started increasing, and as the population increased, sub-communities were formed which are more or less antagonistic towards each other. In the present age even though people need each other to interact with physically, mentally and intellectually, it is difficult to see a community as one people. However, these are all very superficial ways of looking at a community. All members of a community are bonded together spiritually because they are connected to the Supreme Consciousness/God; therefore we are all basically the
7.11.2 Community Development Students of Loyola College (CDSLC) Response

Community is a group of people, comprising different religions, castes, and jobs and sharing the good and the bad and also living in a particular locality, geographic, physical place. Community can be a group of people belonging to a family, having similar emotions and common values binding them together.

The people in a community must have common customs. Only then can you call them a community. In urban areas people with different religions and castes live together, but in the rural areas, sometimes family members will belong to one caste and religion form a community. In the rural areas there is more homogeneity and in the urban areas there is more diversity.

A community is a group of people who share the same characteristics, irrespective of whether they are rural or urban. Religious communities have their own mission and goals of life, so they come together as a community. A community can be diverse groups of people, living within a specific geographic location or it can also be a group of people, not related to any specific location, but having common characteristics.

7.12 AN IDEAL COMMUNITY: SOUTH AFRICAN RESPONSES

The question what is an ideal community was asked because community development intervention, particularly from an institutional perspective is initiated without facilitating the establishment of a holistic vision of and together with the community. Therefore,
most of the interventions of the various stakeholders are not harmoniously planned and coordinated; is fragmented and done in a piecemeal manner.

An ideal community was described as: having enough of what is needed in terms of basic human life, family life, community life, social life, health provision, opportunities to earn a living, opportunities to express themselves and members to fulfill their potential. The indicators of community well-being are a low crime rate; health: child mortality rate; life expectancy of people; educational levels; per capita income as an indicator of whether the breadwinners are able to access enough money to buy the basic necessities; basic facilities/amenities in the community like hospitals, schools, roads, electricity, water. The indicators of community well-being was described a very complex subject by the NGO participant. The varied responses could be positioned under the following headings:

**7.12.1 Sustainable resources and being active**

An ideal community requires sustaining resources such as people, money, natural resources and infrastructure. How people resources are used in a community is important because poor communities have very rich minds and the rich minds go to cities leaving their areas bereft of their contributions. People resources need to be sustained for an ideal community. An ideal community is contented, satisfied with resources: human, financial, has schools, clinics, shops, recreational facilities and so on and allows people to participate in their own development and to be part of it all the way. A community that has participated in its own development at its own pace and takes responsibility for its development is the ideal community. A dynamic community in the sense that it changes over time, that is, when circumstances and situations change then the community also changes.

An ideal community is an active community, a community that wants to do things, to act on something; a community that has vision and aspires for something; a community which uses all its sources, both economic, social, political effectively and efficiently for the total empowerment of its people so that everybody in that community can feel valued as an important asset or ambassador of that community. Empowerment is a
source of power/energy from within that needs to be exercised and an ideal community only uses the practitioner to facilitate the awakening, the energy within the community, but then the community must get into motion, to act. The health status is another indication of an ideal community. An ideal community is an independent and self-sufficient community which through its own efforts maintains a sustainable lifestyle.

7.12.2 Individuals who take ownership and are self aware

The NGO development practitioner was passionate in his response that:

even those who are hungry have to take personal ownership of the problem, they are reminded that nobody is going to feed them and need to go out and get the food themselves. Then they can use the power within to challenge the authorities. People should not use crime as an excuse for development, to say government is not providing jobs so the person turns to committing crime. There are alternatives, but you have to accept your situation and ask how can I get up, you have to start slowly, you cannot say let me go and rob a bank now and I am going to have a house and a nice car, it doesn’t work like that. So the person has to have a degree of self awareness. Self awareness and consciousness, awareness should lead to a level of consciousness and that level of consciousness should lead to action that are informed, that are strategic, that impact more on the future, it’s not about today but about the long run.

The PDOSD practitioners’ response was that an ideal community would be able to say to the Department of Social Development that they have “initiated this programme so help us towards achieving our goal”; they can speak for themselves. And where the economy of the community is improved and they can support their families; a community well informed of its rights; a community that is cognizant about its needs and is able to address them in a coordinated manner. The ideal community is fully aware of the various policies and is able to implement them, for example the Department of Social Development has its own policies, then the Department of Education has its own policies and what this requires is education of communities about the various policies
impacting on their lives; have access to resources; people share a common goal and purpose and they are willing to work towards achieving the goal that has been identified (group cohesion); should have common human values, such as Ubuntu; should be open and welcoming to changes; resources and services should not be focused on basic needs but rather on the process of self-actualization; the community will have a vision and a goal and will act as a team that works towards its development and achievement; the community will be able to recognize and accept their shortcomings and limitations and will also know when to ask for help; there will be a sense of belonging in the community.

7.12.3 Reciprocal Care

An ideal community is where individuals are part of families, that is, they live, care for others and they themselves are cared for by others within their families; where upbringing, caring and support of individuals is a communal responsibility.

7.13 THE IDEAL COMMUNITY: INDIAN RESPONSES

7.13.1 SSSU Senior Academic

The response by the senior academic of the SSSU to the question of what is an ideal community provided an insight into Swami Sathya Sai Baba’s teachings on the issue. A community is made up of a group of individuals. The quality of life of the individuals will reflect on the community and therefore the character of each individual is very important. Individual character leads to community cohesiveness. The role of the mother as the main socialization agent was emphasized. “Mothers play a special role because they provide the necessary training in the early stages of children’s development; they teach what is good, what is right and what is wrong”. From this early learning, in an ideal community, the individual’s character develops to build community cohesion and happiness.

Each community or nation will have its own culture and the good in the culture has to be highlighted and pointed out to the children. How the culture is translated into activities is
important and this is dependent on the individual's commitment to human values. Leaders of the community also have a role to play in this regard. Unfortunately most leaders of today are setting a wrong example. The individual understands his/her purpose in life and develops a deeper understanding of life through the community by being of service to those who are in need. Each individual should develop a desire to be of assistance to other members of the community. In this way the spirit of service develops in every individual and that community will prosper.

As the rich are becoming richer the poor are becoming poorer, so distribution is important. Baba's teachings are not against the creation of wealth, but about sharing it. However, sharing rarely takes place. Rather exploitation is increasing. "When you serve others, others will take care of you". Reciprocal care and generosity is emphasized.

**7.14 SSSU STUDENTS' DESCRIPTION OF AN IDEAL COMMUNITY**

The responses of the students could be located under the following headings:

**7.14.1 Acceptance of others**

In an ideal community, the most important thing would be to accept each other and develop acceptance. For a good ideal society the first thing that needs to be done is for individuals to increase their levels of acceptance. An individual only knows himself/herself through connection with others. Individuals need each other and therefore need to develop trust in others. Individual level of acceptance and needing people are important in an ideal society/community. “You know you exist only in relation to others, so if you know the aspect that you need others, then you develop the sense of acceptance. Basically man is a social animal; he can't live alone in the forest. Therefore he should accept others with their limitations" (SSSU student).

**7.14.2 A good family**

Teaches relationship of reciprocal care and responsibility between family members e.g. father and son which is built over a period of time.

**7.14.3 Harmony between thought, word and deed in an individual**
According to Swami Sathya Sai Baba’s teachings the first step is harmony between thought, word and deed in an individual. Then there is harmony in the home that is reflected in the family, where each person is able to support each other. And if there is harmony in the home, there is harmony in the village, in society. An ideal home or ideal village is an example to others thus setting examples and standards, leading to an ideal province and finally this gives rise to the ideal country which will lead us to the ideal world. In essence the ideal community is dependent on the ideal individual. There should be community unity and not individualism. There should be sharing of property and not too much of individual ownership. Public places belong to everybody and everybody should take care of it.

An example of this existed in the villages of India where arable land suitable for cultivation did not belong to any one individual. There used to be a system where every year at the village festival, people congregated and a small child picked a sheet out of a pot where each and everybody’s name of the village would have been written. So the child picks up a sheet and reads, this part of the village, this particular land belongs to this particular house. So like that land did not belong to any one individual, so everybody takes care of the land, they grow crops which are shared with everybody. So they should be more of sharing and caring and the community has to stay united (SSSU student).

7.14.4 Role of teacher and parents

The role of teacher and parents are emphasized. Parents are the first teachers. But in societies where parents are separated from their children not by choice but by coercive circumstances like the black majority in South Africa, then the role of the teacher is critical. South Africa definitely needs ideal teachers.

There have been a number of cases, where just one good person, who comes into their lives, can change the lives of the entire community. And that, more often than not, happens to the ordinary school teacher who has relevant knowledge and is liked by every student. There is a kind of bonding with the teacher and that synergy is enough to change the lives of those fifty students at the same time. So, the students look forward to going to school to the ideal teacher. The teacher is an inspiration to people in the community. The role of the teacher is important at every level, secondary and at graduate levels to transmit high ideals and values (SSSU student).
Not only a person, but the environment can be an ideal teacher. “One thing that you will notice in Puttaparthi is all over the place we have Swami’s teachings. So, unconsciously we read them every day. The environment and all the advertisements on billboards are unconsciously internalized and that is a form of teaching also. Good teachings in the environment can make an impact at a subtle level. So the environment has a role to play in moulding the individual” (SSSU student). Instead of subjecting children to violence in movies, they should be exposed to beautiful pictures, beautiful scenery and stories that itself will show an ideal world. So teachers, parents and the environment are critical for the learning of a child/student.

7.15 COMMUNITY DEVELOPMENT: SOUTH AFRICAN RESPONSES

The NGO practitioner stated that community development can be interpreted differently by different people. In the current context of democracy community development is something that should be very close to local government, should be linked to the state and large amounts of state investment in human and infrastructural development is required to redress the devastation that occurred to many communities over the last fifty years of apartheid. Community building and community development are the same. Community development is all the efforts that people collectively believe is of utmost priority to take them forward in terms of uplifting their way of life, generating wealth, knowledge, equality, improving infrastructure, wellness within communities, curbing problems before they become disastrous, efforts of recovery from shocks and stresses. It is a collective effort to improve the way of life and is positive.

From an academic perspective, community development involves the wide gambit of intervention that might be more geographically located and involves infrastructure, such as schools, clinics, roads; the development of human potential; utilization of resources within a geographic parameter to address the issues that are of concern to the specific geographic community.

Community development is for people who have stayed together for a period of time, are bound together by norms, values and standards and have a desire to improve their
situation. People have a built in desire, it is always there, to develop, to improve their situation and it means that community development takes place for them when they are vocal about their needs and want to improve their situation as a community. Whatever collective action they take to improve their situation is community development.

The PDOSD practitioners viewed Community development as working with the community to bring about change. People should be allowed to prioritise their needs, be committed towards their development and be able to own their initiatives. The practitioner ‘allows’ these people to be able to prioritise their needs, be committed towards their development and be able to own their initiatives. The role of the community development worker is that of a facilitator. A strengths based approach means that communities have to take the lead in their development and the practitioner assists them to achieve what they want to achieve. Improvement of skills could be the community’s strength.

The NGO director asserted that community development has to start from the premise of not negating but re-enforcing the moral fibre of the community. The issues around community development that leads to misconception are related to the values attached to community development. People come up with projects and then talk about sustainability. What they are actually talking about is money, input of materials and labour and they do not understand that from the micro enterprise to the macro economy of any region, what has lead to the actual levels of development are the values that are shared by that community.

When one talks about community development, one must first proceed from the definition of the values in the context of community and the values in the context of development. An example is the production matrix where human beings interact with the natural resources and environment through the medium of technology, but the relationship between the human beings, the technologies and the natural resources is largely dependent on the values that underpin the relationship which determines whether it is developmental or non-developmental and sustainable or non-sustainable. So the premise of values becomes quite significant and very important. But unfortunately, the element of values is left out of development.
According to the PDOSD managers community development discourages dependency; promotes the active involvement of people in their own development; employs a multifaceted, multisectoral approach and encourages partnership between the state, provincial government and all stakeholders in welfare. Community development involves "sustainable development from generation to generation" and ensures the value of people at all times.

The NGO social workers responded that community development is an approach of developmental social welfare. Problems and issues are defined and solutions sought collectively by the community members using local resources. The process may be driven by an outsider, for example, a development officer from government but the community should chart the way forward in defining the process. Community development approach is holistic, that is, it includes the social, political, spiritual, economical aspects of a community. Community development is concerned with the overall wellbeing and function within a system or subsystem, which may consist of a group of individuals sharing a common geographical area, beliefs, values and or goal. Community development can take place in both rural and urban areas and wherever there are needs that have been identified by community members. People’s participation is important in community development because it is through participation that the community members are able to claim ownership of the community development initiative.

The post-graduate students asserted that community development relates to peoples involvement in their development and it may be seen as a process or method, is broad and holistic in its approach. The importance of community members participation is stressed as it is through their identification of the needs that community development is able to begin. Furthermore an internal motivation from community members is required. Community development may take the form of projects and programmes but it does not have to strictly relate to this. Through community development, experiences and resources are shared amongst members. The representation of the community plays an important role in community development. The role of the community development practitioner should be secondary to the community. Community development is not
community work and it is a long and time consuming process that involves power relations and group dynamics. In practice presently, community development programmes, projects or initiatives are not sustainable, due to the long process, short cuts being taken and conditions and rules from funders hamper the process of community development.

The community members’ response was community development is about obtaining new knowledge to do things; unity of the community in action; employment and job creation.

7.16 COMMUNITY DEVELOPMENT: INDIAN RESPONSES

7.16.1 SSSU students’ response

Community development is community service. The attitude of service is important and emphasis is placed on the way service is done. The main point of community development/service is that it is the students/practitioner who benefits from doing service and therefore should not have any expectations in return. Service should be rendered out of one’s own volition. Community development in South Africa, India and other countries is a paid job. It is not generally seen as service or sacrifice. Where there is contract and obligation because of pay, then service to community should be performed with commitment and dedication. Contracting obligations can be made service orientated through an attitude of compassion, care and humility and service is to be done with good intentions. The person who is being served should be considered as Divine and the community development worker must be seen as serving God. The concept of ‘beneficiary’ is seen as arrogant. The practitioner sees himself/herself as “I am the giver”. Most community development practitioners’ show selective affection, compassion and care. Attitude and values make all the difference.

7.16.2 Loyola College Academic Staff response

Community development is part of social work. The emphasis of community development is on the upliftment of communities and individuals within communities.
Community development is viewed as for people in the low income group. The role of the practitioner is to raise awareness of what can be done at the grassroots level and education. Community development is an empowerment process. The aim of development is to change poverty at the grassroots level. Changes should take place at the physical, mental and cultural levels and not only at the infrastructural level.

Community development is viewed as an attempt to improve living standards and make people responsible citizens. Peoples’ efforts must be supported by Government. Social cohesion is an important aspect of community development. Individualism is becoming dominant in Kerala society. There is a need for creation of “we” feeling. Individualism is as a result of globalization; cut throat competition between families and group. Social position is measured by material possessions; prestige is determined by the schools children attend. The majority in Kerala belongs to the middle class and is struggling to maintain a certain standard of living. These people have a miserly attitude as they struggle to make ends meet. People are not very generous.

Those who belong to the lower economic level are in the minority, but are generous of heart. Students doing community development will work in developmental NGOs. It takes a special kind of person who wants to be a community development practitioner/professional and wants to work with those who are [materially] poor.

7.16.3 Community Development Students of Loyola College (CDSLC) response

Community development is a kind of service rendered to the people of a particular place, to help them stand on their feet or to make them self-reliant in all aspects of life. It is empowering the people; getting information to and from the community and channeling available resources they have into community programmes. Community development has to make people understand what resources are available in their community, and how to use these resources. It is very important to teach people how to use available resources. So a community development worker or a social worker must be aware of the various resources available and channel these resources to the community. This is referred to as convergence of the available resources (social development). Genuine community development requires the practitioner to: know/find
out the exact needs of the people; help with the realization of people’s needs or to enhance people’s needs for achieving certain objectives.

The students commented that there is a difference between field work (practice), and what they study in the textbooks. “Practically, it is very difficult” (CDSLC student). They are able to integrate theory with practice to a certain extent. They agreed that community development is something that has to be done but the officials organize the projects and the programmes for the people. There is a role for the community development worker and that is to implement the bottom-up approach. To an extent people’s planning takes place and people are involved in the planning of their development.

The bottom-up approach has a long history, because for the last ten years, programmes have been implemented but we cannot say that they are a success. Because when we are on fieldwork, people do not know why they are gathered and we have groups formed because of direction of the government. Women’s groups, Kudumbashree groups, they do not know why they are coming together every week. People are not aware of the need of coming together and then how can we say that they are planning things. Okay, of course, officials are planning, no, but in the papers and in the reports, they highlight that the people are planning, that is what is happening (CDSLC student).

The students agreed that people’s planning needs to reach all the people, and to some extent, the state has done much more than other countries in the so called Third-World in terms of decentralized planning and people's participation. The students agreed that the state of Kerala is the only state in India and maybe the rest of the world that has initiated people's participation to the extent that it has happened. However, the students believe that decentralization has not yielded the expectant outcome of growth, its goals have not yet been achieved and decentralization has become 'decentralized corruption'. “Corruption is rife at the local level, that is, at the Panchayat level”.

For example, ‘funds for the construction of infrastructure are not fully utilized. Officials organize to make their own materials and pocket the allocated funds. For that purpose, even though there are local panchayats, the powers of the government are not yet fully decentralized. There is a lot of power being kept by the state government, even if we had to do a local programme, then sanction of
the state official is necessary. So there is a channel, the local person has to go to the works department of the corporation and also he has to give a bribe, then only will they sanction the work. Another thing, they are not accountable, because it is always in the paper, that they have not submitted accounts of last year's amount.

If social development is implemented in its true sense at the panchayat level, then people must be able to ask questions, but people don't know what it is exactly and they are not aware that there are community development programmes; they don't know their roles and their rights. People need training, because all of a sudden when they get money they don't know what to do and how to handle the money, or how to take certain decisions or how to implement certain programmes. First they should be trained. They must be given basic orientation to the programmes and its value to them. In the Kudumbashree programmes the students make people aware of the different programmes (CDSL student).

7.17 INDICATORS OF COMMUNITY WELL BEING: SOUTH AFRICAN RESPONSES

The following Indicators of community well being were identified by the respondents: unity and co-operation; self organization and self mobilization; creating opportunities, fairness and equality; exercise of collective power and strength; creativity, innovativeness and learning; extensive networks and good relationships within and out of the community; capacity to plan for its own future and take action; dynamic, and organized; having health and education facilities; poverty is eradicated; preventative and promotive measures to control and curb HIV/AIDS, TB, and other diseases are in place; orphan and vulnerable children are timeously placed in foster care or cared for by family or community members; issues on special needs are addressed timeously; community home based care is given priority; healthy socio-economic activities involving locals; employment and self actualization; access to sanitation; running water; infrastructure such as shops, businesses, clinics, community halls; accessible roads, transport; skills development; access to and use of all resources; ability to solve and address problems; cohesion between community members; collective problem solving and decision making process.
7.18 COMMUNITY DEVELOPMENT, CITIZEN PARTICIPATION AND NATION BUILDING IN SOUTH AFRICA

The PDOSD practitioners agree that community development can assist in building a nation through the eradication of poverty and the role of the development practitioner is to facilitate processes to assist with the eradication of poverty. The State President’s speeches mention pushing back the frontiers of poverty. It means at the end we will be a nation without poverty. To this end, practitioners are trying to develop poor communities so that they are self reliant and contribute to a nation that is vibrant and independent. It is about breaking down class barriers, the inequality that currently exists so that people can then participate and develop as a nation. Community development is about building unity because in each community there is diversity and the role of the development practitioner is to work towards bringing unity which becomes a nation building process. Citizen participation is the cornerstone; it is the foundation of an ideal community. The Constitution of the country and the Batho Pele principles must be applied. The practitioner’s responsibility is that of facilitating communities to function autonomously.

According to the NGO practitioner the legal framework of the Constitution gives everyone the opportunity to be a full citizen. But a right that is not exercised is the same as not having that right. Rights are not exercised by communities because they are not provided with access to exercise this right. Only those who are mostly literate, those who are in a position of power who have access to communication technology and well resourced cities and places exercise their right as citizens. There are plenty of legislations and policies that allow for community participation in different forms but government officials are grappling with this because most officials are still afraid of
people. They are still afraid of communities, they feel once they start getting close to them they are opening a can of worms, so they leave communities ignorant and distant. In most cases councillors do not encourage citizen participation, even local leadership and organizations. Very few organizations have annual general meetings and when issues are put on paper, they are not put into practice.

Community development can facilitate a process where communities gain knowledge about what is due to them and also facilitate a path from where they exercise this right with a more informed mind. Community development can open avenues for communities to demand community participation. The most important thing is that the community needs to be organized to be able to do these things. Community development should show people their rights and how to exercise them as citizens. Those that have been given the opportunity to lead this process are also not using it in a way that is benefiting communities, like the ward councillors, ward committees, even local members of parliament (MPs). Professionals and practitioners such as community liaison officers or extension officers employed by government really don’t effectively engage with communities and don’t encourage participation. They don’t even encourage feedback between government and communities. The communities are also to blame because sometimes, they are not interested unless they feel the pain, then they get on the street and want to participate. Communities cannot be organized around nothing. There has to be a burning issue even if it is about service delivery and that burning issue helps to organize them and through that process people get to know what is due to them, what are their rights and through that they develop strategies and learn more; their awareness and consciousness is raised in such a way that they can say government is equal to them, government is made by them. Sometimes people think that this government does not belong to them; it only belongs to them during election.

There are many problems that are common to the majority, and through community development as a strategy to alleviate these shared problems, development will occur, both in the community and within the individual. Once there is change in an individual and in a community, the change and evolution will have a ripple effect. Thus through citizenship and citizen participation, nation building will be fostered.
The NGO social workers view was that through community development there is a common goal that is being shared, thus there is a sense of ownership of the issue. This will lead to a shared vision thus bringing about a sense of belonging and worth that promotes pride and citizenship. Being part of a community and through community development members are able to build up community resources. This fosters a feeling of belonging amongst the members which in turn encourages participation amongst the members thus leading towards citizenship. Practically, this is not occurring as there is a lack of community members coming together, lack of unity, which could possibly be attributed to community members not having an understanding of the importance of participation in community development. Community development practitioners are under the assumption that community members are aware of participation entails, however, this is not so.

Another academic view was that community development could be a nation building strategy but needs to be inclusive even though there are certain classes or racial divisions around certain issues such as poverty. So to the extent that it is inclusive, it will certainly be a nation building strategy. The danger lies in focusing on certain issues such as unemployment where certain strategies could cause some division. For example, affirmative action, although it is helping some people causes harm by alienating others. As long as there is sensitivity around the need to address everyone’s concerns, community development is a powerful nation building strategy.

The post graduate students stated that linkages must be built between macro and micro issues. Community as a locality can sometimes obscure that we belong to a bigger South African nation and the nation’s aspirations. If the linkages are strong then all the actions of individual organizations can collectively contribute towards the overall end/goal of nation-building. When community development is only focused on local micro issues, it does not contribute to nation building. The issues that are raised at local level should not be the unique issues of a specific community. They are connected to and affect society as a whole and in South Africa most people divorce themselves from the national agenda. So it does need to be facilitated carefully and strategically so that people can make the linkages, can see the bigger picture.
Sometimes it’s not the bigger picture, it’s about the individual development practitioner, individual work and salary and not the society as a whole. And for communities sometimes, it’s about what they can get out of government and not about the whole development of the country. So there has to be this vision and this consciousness as active citizens to work towards nation-building and not remain at the individual, local level. The linkage has to be made between the micro and macro levels.

The areas managers of the Department of Social Development agree that community development can contribute to and promote nation building because from the perspective of the systems approach, the various communities make up a nation and therefore a dynamic community leads to a dynamic nation. The active participation of community members will culminate in nation building because people will be working together and respecting each other for a common goal. From the improvement of the particular community the process would expand towards the nation. Where people are involved in decision making for their own betterment and are able to strive for their aspirations, the collective approach to defining problems and finding solutions together by the community will unite communities. United communities will build a united nation.

7.19 COMMUNITY DEVELOPMENT IS MORE THAN ECONOMIC DEVELOPMENT

When asked if community development is only for the materially poor, all the respondents said that it was not. The following reasons were given:

- Development is an ongoing process. We tend to link community development only with those issues/problems of poverty and unemployment but it can be to improve community safety in a very “unneedy” community; it can be to develop a stronger social network and to mobilize community resources to improve the quality of life even further and not only to address homelessness etc. Having a job and having money in the bank does not equate to a quality of life in itself.
- Community development is for everybody who has something to contribute in terms of improving livelihood in a society. Community development is social, political and economic development. It is also capital building; it is about
management and utilization of natural resource. We all have different roles and tasks to perform in community development, whether it is royalty, the poor or needy. And also there is a certain level of expectation from all of us in terms of benefits, what comes out of it, there has to be a collective benefit element, even if it is a rich person giving money to a poor organisation. It’s not only about being rich and having access to money but this act of giving makes one emotionally richer inside. And the collective benefit is the money may help get people out of the dependency system towards being self sufficient to develop themselves further. Service to others should be exercised in a well thought out process to enable structured change. We can learn from each other.

- We need a change of mindset as a society so that one doesn’t only refer to the development of poor people but also to those that are not economically poor. Those who are economically well off also have to change their thinking because they do not live as an island but are part of the broader society and need to plough back to the community. Hence the former president Nelson Mandela is talking to business to assist with building clinics and schools in the rural communities. The majority of people in the province are poor and we have a responsibility to uplift them and their standard, therefore the focus is on the poor. But it is important for us to have community development workers even in the areas where there is wealth/affluence so as to be able to influence the rich to contribute to the development of the disadvantaged. That’s why it is always said that people who are wealthy must be involved in the PDOSD community meetings. Integrated services mean that the business people have to be involved. They have to know that they should contribute to improve the communities of their employees.

- Both poor and affluent societies have needs. As social workers one of the guiding principles is the uniqueness of individuals and families and all have their own problems, even those who appear affluent have problems within their families. No community is without problems and therefore require assistance. The economically advantaged and the economically disadvantaged need to work together for the purpose of a vibrant and dynamic society; the two need each
other. Community development is not only for the poor and needy but for the cross section of the community in order to encourage and promote interdependence so as to build a strong economy and thereby eradicate poverty.

- Community development is a collective approach to finding solutions for problems and for driving socio-economic, political, environmental, spiritual development. Social problems are not only caused by poverty for instance substance abuse may be promoted by availability of money to buy substance. Globalization is exposing both the affluent and most rural communities to crime and social problems similarly. Community development does not only have to relate to poverty. It can be related to other social issues such as substance abuse in affluent communities.

7.20 THE ROLE OF THE ECONOMICALLY ADVANTAGED IN SOCIAL AND COMMUNITY DEVELOPMENT

According to one of the academics, the economically advantaged have resources, skills, finances and they too are beneficiaries of social and community development and should be engaged voluntarily at various levels. “We have a common destiny so surely we should all participate according to our capabilities and opportunities that we might have; otherwise it takes community development back into welfarism again. It’s a nation building process, we need to heal as a nation so we all need to heal and we can’t have all the attention being focused on sixty percent of the population and the other forty percent watching and the state, private sector and certain sectors of the non government doing all the work. That would be unfortunate” (Academic).

According to the non government practitioner the economically advantaged have resources to access and accumulate information; they can afford to test different technologies before it is actually given to others; sometimes they can bring valuable experience of what works for them in the context of trying to build more appropriate innovative ideas and expertise. A service organization can use a good lawyer, finance person and at the same time the interested community members can be complimented
by the technical expertise. Diverse skills, experiences and expertise can be brought into the organization. It’s all about values, if people are self-centred and they are working for their own profits and it’s all about them and their houses, holiday overseas and offshore investments then they are not into contributing to community development or nation building. It is only about ‘me’. But there are a couple of people especially after they have retired who contribute to the broader development of the Province.

…in an African context, no one is born to be poor. In the spirit of Ubuntu, if a family is having difficulties, then the community would say this family is having it hard lets lend them a cow, the other family would say let’s give them four chickens and one hen, the other family would say let’s give them a goat. So, the family begins to accumulate its own wealth. Sometimes, the family is given a plot to plant crops in a big field; nobody is born to be poor. But as a principle accumulation of wealth is essential. Ubuntu should actually come into force much stronger than the way wealth is currently accumulated through competition and greed. What is required is the collective buy in for the agenda of Ubuntu for wealth accumulation. The agenda is all about if I’m wealthy I don’t want you to steal from me so I rather give you something or if I’m wealthy and I’m neglecting my social responsibility it means that it will come back to me sooner or later. So in every community redress is there but it requires effort, self empowerment and a level of consciousness, understanding and strict discipline (NGO practitioner).

According to the area managers of the PDOSD the economically advantaged can play a mentoring role. For example, if someone is trying to form a business or open a small business then they would need a mentor, the economically advantaged do not have to give food but transfer skills to make people self-reliant. The way society is arranged one always think that people who have material needs do not need assistance. For the sake of a dynamic society, people need to be together; community development workers are needed amongst the affluent because this is a network. Bishop Tutu used to say the whites in South Africa will never be free until black people are free, in other words what it means is that even in a sea of poverty, people cannot be happy in small islands of affluence, there must be some kind of interaction, some kind of equilibrium. There should be this constant movement of trying to level the playing fields.

There is a problem with the way we conceptualize community development. The affluent also need community development. The role of the economically advantaged
should be the sharing of expertise and knowledge towards the upliftment of the
disadvantaged and a concerted effort towards job creation in order to eradicate or
alleviate poverty; to listen to others and be part of defining the problem and finding the
solutions. If the economically advantaged are properly mobilized to be patriotic about
their province, community or village they will voluntarily contribute to the cause as part
of their participation.

Current post graduate social work/community development students’ response was that
the economically advantaged should not be excluded from community development,
because even though they might be economically advantaged, they might be less
developed or ‘poor’ at another level, such as spiritually and emotionally. However,
politically, community development with the economically advantaged is not a priority
and if intervention were to take place in such a community the level of intervention
would differ, perhaps higher up on Maslow’s hierarchy of needs. The role of the
economically advantaged in social and community development should be that of
making resources available to other communities who do not have the resources.
Resources may include that of human resources, where there is a transfer of
professional skills and knowledge (doctors, teachers and other professionals),
machinery or equipment and also they should partake in social responsibility
programmes.

7.21 INTEGRATION AND THE INTEGRATED APPROACH TO COMMUNITY
DEVELOPMENT

From an academic perspective, integration refers to the country as a whole and the
need to prioritize developmental issues that affect large numbers of people in a holistic
integrated way using all the resources available to the state and in the private sector.
Integration is opposed to tackling one or two issues in isolation. The developmental
perspective is to help a lot of people with common concerns simultaneously.

Integration is described as follows by the NGO practitioner: “South Africa before
apartheid had a sense of community, we were all in this together. Apartheid structurally
and systematically arranged to separate people from each other, to separate functions of different systems from being linked; people were boxed into compartments.

Integration currently means jointly engaging in a collective effort. Integration is about saving costs and using collective energies for better impact and a common goal”. Integration is community building. Integration creates a sense of being part of each other; a sense of inter dependence. In some cases service is slow because a government department wants to go on its own thereby stretching itself too thin.

Integrated development is participatory in its nature and dynamic, something that is changing and not static.

Integration is a learning process for change. The focus is on livelihoods, on all aspects of poverty alleviation including relief programmes that contribute to poverty alleviation. Integration is about strengthening of institutions, both local and government institutions because there is a close link between government and local institutions in terms of rendering services. Micro-macro linkages in terms of legislation need to be made and at the same time understanding the context and processes that are at play in development. Integrated development requires work with other departments and other institutions in order to join forces; requires joint planning, management and budgeting. The integrated approach requires one to be more responsive to the way things should be done; search for innovative and creative ways to extend the boundaries of knowledge and information. The developmental framework allows opportunities for learning. It should be flexible to allow self reflection so that one can improve; provide learning opportunities for the community and practitioners and state policy makers, people who determine the life direction of the nation.

Through experimentation one can begin to develop new concepts, experiment with new models. Information is a source of power, the element of continuous learning is critical to assess whether things are working and how they can work better. There is lack of information or information is scattered or people are duplicating what others have done or sometimes we make decisions based on assumptions but not on what has worked. We need to have a framework which can begin to collect relevant, accurate and quality information so that we can make right decisions to work in an integrated way.
The Director of NGO response was that:

integration is the articulation and reinforcement of relations in the work place (for lack of a better word) and in the household which would entail also the understanding and articulation of relations within and between sectors. We do have a book “94 Glossary of Development in South Africa” and we all use those words, we use all the terminology, the same glossary and the whole challenge is what do we understand about these concepts. One of the worst understood concepts in practice is integration and coordination. In practice they are the most abused. Everybody mouths let’s find synergies within the various sectors; let’s think in an integrated fashion. If you were to look into a village that has a population of five thousand pupils or potential pupils and you find those who are responsible for infrastructure development come and put up four classrooms and the next village which has a potential for one hundred pupils, those who are responsible for infrastructure come and put a fifteen classroom school and yet both these enunciate integrated development. Integration means that the health, economic, ecological, educational sectors must speak to each other because literally they do not, so it’s not an innovation from us to say development must be integrated, it’s just a confirmation of what should be, but off course it becomes an attractive label precisely because historically we have negated that, so we are trying to re-establish it but we are now re-establishing it by couching it in a common glossary rather than practicing it. The lack of the interconnectedness between the different elements are obvious; once the relations and the values are articulated then the sensitivities which are the basis of empathy among individuals will start to build up, even in relation to the natural environment, for without the elements of the environment, we cannot survive as a human being, then we can speak of integration, the interconnectedness between all elements (NGO Director).

The PDOSD practitioners stated that integration is avoiding duplication of services. It’s about planning together for service delivery. This demands that the practitioner must be able to relate to the functions of the organisations and come up with a coordinated way of service delivery. The Department of Social Development as an example has to be able to put the various programmes together to come up with something that is integrated in a tangible way such as a child care grant or a grant to a child in a crèche should be lined to community development projects. So the practitioner requires
knowledge about the different projects and how they work and how they are or could be linked together.

The area managers responded that integration is a concept that they grappled with for quite some time, without arriving at a common definition of the term. But they moved from the premise that an individual has many needs, for protection, for food and other needs. Integration is when you put all those needs together to work towards satisfaction of these needs. Even the availability of resources such as water, health, sanitation, housing, have to be put together holistically. The Department of Social Development’s personnel need to work as a team, including the social workers. PDOSD staff experience difficulty with other stakeholders and department workers who are trained differently from social workers find it difficult to work as a team. Unlike other departments, the PDOSD has to master the issue of integration, putting together all those disciplines for the betterment of human life. Integration in the current context of democracy is the adoption of the holistic and intersectoral approaches through informing, educating and empowering PDOSD employees, partners and the public at large as well as promoting better life for clients, such as the elderly, orphans, people with disabilities, HIV/AIDS infected and affected people and children in conflict with the law.

The NGO social workers saw integration as addressing issues and problems in a holistic manner, for example by a multi-disciplinary or intersectoral team, finding solutions to problems by seeing individuals as an integral part of families and communities and seeing individuals and communities within a social economical, political, spiritual context.

The current post graduate social work/community development students response was that post 1994, there has been a move towards working together in teams, where all Departments of government, professionals, organizations work together to see the individual as a holistic integrated, interconnected entity, as the individual consists of subsystems that are all connected. With integration, there should be no expert or professional snobbery. In addressing a problem within an integrated approach, the focus should be on the individual's subsystems and what can be changed within the
subsystems and in the individual. Integration relates to a holistic viewpoint of development from a multi-disciplinary perspective, where everyone should work and develop together. It views the social, political and economic aspects as holistic. Integration also seeks to balance the past 'separate development' and aims at Government Departments and organizations working together.

7.22 COMMUNITY DEVELOPMENT AND LEADERSHIP

7.22.1 The role of leadership in community development in the current context of democracy

Leadership is change and transformation and leadership skills are needed to guide that process and transform societies, communities, and individuals. The role of leadership in the current context of democracy is very important as it needs to focus on alleviating social issues that are creating poverty in the country. Transformative leadership involves being amenable to change and demonstrate delivery in line with the Constitution of the country and applying Batho Pele principles at all times.

The role of leadership in development in the current context of democracy is positive since primarily focusing on economic growth, job creation and the eradication of poverty being the country's top priority. Leadership should facilitate opportunities so that people can exercise their potential for their own growth. Looks at the positive or strengths of a situation and turn the negatives into opportunities for development. The transformative leader knows how to introspect and is self aware. A transformative leader should be a leader who has charisma. The leader should focus on individuals and communities well-being and through working with them should inspire them to continuously build themselves, thus transforming themselves continuously.

7.22.2 The qualities/characteristics of transformative leadership

The respondents identified the following qualities/characteristics of transformative leadership: trustworthiness; concern for others who report to the leader; clarity of
communication, no ambiguity; knowledgeable, assertive and has courage, who is accessible, easy to communicate, kind; has compassion and love; someone who leads by example.

The PDOSD practitioners remarked that leading by example is needed currently in South Africa. ‘Even if we look at the political scenario unfolding in front of us, we do not have many who are leading by example’. Someone who can hold things together; who can give direction in times of need; charisma, inspirational, motivating which leads people to achieve their highest capabilities; transcends ordinary forms of leadership.

7.23 SUMMARY

This chapter presented the data collected in response to questions based on conceptualization of key concepts and relevant related issues that support conceptualization of key terms necessary for consideration in community development education and practice. The responses from both the South African and Indian responses with regards to community and community development are similar in that the individual is placed at the centre of development of the family and community. What is also discernable is that respondents from the non-government sector provide a more critical stance to some of the questions and their responses with regards to the concepts displays a more in-depth understanding of the developmental perspective than the PDOSD respondents.
CHAPTER 8

CURRICULUM FRAMEWORK FOR COMMUNITY DEVELOPMENT EDUCATION

8.1 INTRODUCTION

This chapter presents responses in relation to questions asked of the South African respondents with regards to community development education and the curriculum framework. The case studies presented in chapters 12 and 13 mainly contain data from the Indian perspective that are relevant to community development education and practice which could be adapted to the South African context. However, responses to the curriculum framework for social and community development education derived from interviews of the Indian participants are included in this chapter.

8.2 RELATIONSHIP BETWEEN SOCIAL WORK, COMMUNITY WORK AND COMMUNITY DEVELOPMENT

According to the academic viewpoint, social work is a professional discipline which expresses itself through five well described methods: casework, group work, community work, research and social work administration/management. It is about helping people to help themselves. It has to do with advocacy on behalf of the client.

The Provincial Department of Social Development (PDOSD) manager was taught that social work is a way of putting together pieces without questioning the wreckage, “you don’t want to know who broke these, you just put together all those pieces. That’s what social work meant—we studied putting together pieces without questioning”.

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Another manager stated that social work is difficult to define because it has to do with working with people and the dynamics that you face when working with people. Social work can mean working with people at a personal, emotional and relationship levels. In social work we need to understand people as individuals and understand individuals within communities and that they are part of a nation.

The NGO development practitioner’s response was that social work should be informed by the context. The western point of view which is more individualistic; it takes anything that has to do with community and calls it social work. “I think social work must be changed into casework”. Engagement with the context is social development because the focus cannot be on personal development and personal advancement only. Social work is not too proactive in terms of what has been learnt from the engagement of individuals to shape life for the better and contribute to policy development and public debate about disease, social problems, crime etc. Social work is too individualistic. It has to contribute to the overall development of society through individual and community development. These two areas should be the foundation stages.

The post graduate students response is that community development is centred in social development and community and social development is about participation. It is recognising that people have needs and they have strengths. Social work in the past did not recognise this in relation to the majority in South Africa. Social workers practiced community work. But community development cannot be limited to social work. Social work has to contribute to the bigger picture through community advocacy programmes and community development initiatives. Community development is an all inclusive approach which involves participation, consultation, negotiation, consensus and cooperation of the people in order to put in place programmes for their self development, sustainability and independence.

The PDOSD practitioners response was that community work is a body of knowledge, skill, experience and writing predominantly within the field of social work and working in geographically defined neighbourhoods addressing specific social problems or concerns. Community development is more generic or open ended term not confined to social work, it is a pursuit which is engaged by a wide range of role players, not
necessarily located in neighbourhoods. The interventions strategies are potentially broader than social work.

The director of the NGO stated that community development is centred in social development. Participation is essential to community and social development. It’s recognising that people have needs and they have strengths. And community and social work did not. The relationship between them is that social workers should practice community work and also get involved in community development. But that community development should not be limited to social work. I think social work has to contribute to the bigger picture. Community advocacy programmes, community development initiatives, the whole issue of sensitising people is an important part of community development. Social workers need to provide information. They do more diagnosis of communities than assessments.

The NGO social workers mentioned that social work provides assistance to individuals and families who experience social problems and over time it becomes important to bring them together within the community and engage the entire community to find solution and preventative measures to problems. Social work, community work and community development are all methods of intervention, where social development can be seen as the umbrella underpinning social work, community work and community development. Community work as part of social work and community development has the same aim of empowerment of systems which are interconnected. The relationship between them goes deeper on the level of networking, where the social worker might need the assistance of the community development worker, and vice versa.

The PDOSD managers viewed community work and community development as intervention strategies that social workers may use. Social workers participate in community work and contribute to community development. Skills are shared in social work and community development. Thus they are interrelated on the level of helping people with social problems, but are also different as social workers work with individual clients whereas community work and community development can relate to very large number of people at the same time.
Community development and community work are linked, cannot divorce one from the other. Being involved in community development means being engaged in community work so that development is not just a framework but work is the actual action. And also community work is engagement in strategies. It’s all the efforts and activities of people who engage themselves in working towards certain goals. Community work is therefore part of community development.

8.3 LOCATION OF COMMUNITY DEVELOPMENT: A METHOD OF SOCIAL WORK OR BROADER THAN SOCIAL WORK

The majority of respondents claimed that Community development is a separate learning field/discipline from social work. Various reasons and descriptions were provided:

- Community development involves a number of sectors and departments such as land affairs, social welfare/social development and health. Community development taps into all those environments. Social work is too narrow. If social service professionals want to work in the areas of developmental management, sports and development, urban planning and development, they must be able to tap into all these fields. The concept of people-centred development has to be further developed in community development.

- Community development is broader than social work. It emphasizes the concept of community participation acknowledging people’s needs. Communities can only be properly and effectively assisted if they are participating fully in their own development. Community development engages communities in developing community based mechanisms for dealing with community issues in the long term. The collective, collaborative and multidisciplinary nature which is the basis of community development makes it different from casework and more challenging.

- Community development is much broader than social work as it looks at various areas of need at one time, such as, economic, infrastructure, health and education. If community development fell under social work, then social work would need to recognize the broader development needs. Furthermore, social
workers receive a very generic training, where as community development workers education and training needs to be more specific in terms of interventions skills and methods and it is more networked based. Community development is more holistic and can be viewed as a broad scale intervention.

- Community development is much broader and it can exist without social work. Furthermore communities themselves could initiate and implement their own community development initiatives.

One development practitioner viewed community development as a method of social work. The emphasis is a paradigm shift from welfarism to social development which gives one more latitude and scope in choosing one's own destiny towards a sustainable way of life in an independent manner.

8.4 LOCATION OF THE UNDERGRADUATE DEGREE IN SOCIAL AND COMMUNITY DEVELOPMENT AS PART OF SOCIAL WORK DISCIPLINE OR A SEPARATE DISCIPLINE

An academic's response was that social and community development need to draw from a number of bodies and disciplines and social work cannot host such a degree. Social work has become too regulated, defined and bureaucratized. Social development or community development as an occupation or as a discipline is evolving, taking shape and starting to define itself. It is forming an identity of its own and has a mission in the current context. It is a separate discipline, emerging and drawing together knowledge and skills that are appropriate for South Africa currently. None of the current disciplines accommodate this emerging discipline, not community work, community psychology, educational outreach work, land reform; their focus is too narrow to deal with social development issues.

The managers of PDOSD stated that community development needs to be a discipline on its own because it is very wide. However, the values of social work should be the same as community development but “social work should not be social work that I
studied”. Community development relates to various sectors such as economics, agriculture, public works and environmental affairs. Community development must be a different degree but it must include components of social work and that the social work degree should have components of community development. ‘They are supposed to be complimenting each other’.

PDOSD practitioners’ response is that social work is limiting as it focuses mainly on counseling, casework, grants and groupwork, and to a lesser extent community work. For social and community development, more specific skills are needed as a specialization field. A suggestion was made that in the first year general social work should be offered to the students. In the second year, students should be allowed the option to specialize either in social work or social and community development. However, the fieldwork practice for community development needs to be looked at closely especially if left under social work. There is inadequate provision made for community development practice in the current social work education programmes.

One PDOSD practitioner stated that community development requires one to have an understanding of development economics and basic accounting. Social work as a discipline and degree does not have such elements, “it's lacking here and there if you are to combine community development with social work. They’ve got to be separate”. Social work itself has to become developmental as it is too clinical. Social work must be taught from a social development perspective and should be developmental as a discipline.

The NGO social workers pointed out that for those students that want to do social and community development, having it placed under social work would not be beneficial to them. Aspects of social work should be included in the social and community development degree. Social and community development is not covered in great detail within the social work degree as time does not allow for it in the curriculum due to the broad content that needs to be covered. That is why social and community development should be a separate discipline.
The post graduate students suggested that social and community development can be located as part of the discipline of social work as social and community development would make use of the same intervention techniques as social work. It is also a human service profession which aims at empowering individuals [within communities] which is in line with social work aims and objectives. Furthermore, both social work and social and community development can be understood as a ‘calling’ which also leads towards a self-development journey.

8.5 LOCATION OF SOCIAL AND COMMUNITY DEVELOPMENT EDUCATION IN A FACULTY

The academic, non government practitioner, one senior manager, placed the education for social and community development in the social science faculty because social and community development are considered multisectoral. The education faculty was considered too limited, so were humanities and fine arts although there would be artistic elements as in community theatre.

The Department of Social Development practitioners said Commerce because community development is seen as economic development fundamentally focusing on the eradication of poverty. Another senior manager and current post graduate social work/community development students and the non government practitioners located the education for social and community development in the Humanities so as to maintain the social aspect which is about people, the drivers of development while emphasizing the economic aspect.

8.6 DESIGN PRINCIPLES FOR CURRICULUM IN COMMUNITY DEVELOPMENT EDUCATION FOR THE SOUTH AFRICAN CONTEXT

The managers and practitioners of PDOSD mentioned indigenization because the knowledge and the intervention strategy must be ‘home-grown. Even though, British and American models could be looked at, “our own home-grown methodology” needed
to be developed. The curriculum should be rigorous, academically sound and based on research. The academic component should not be downscaled even though there may be a need to get large volumes of people through. Integrity and intellectual component of the curriculum is important. The curriculum design should be guided by the principles of community development, should be people-centred, action orientated and based on partnership and experiential learning.

One of the area managers of the Department of Social Development mentioned his own experience as a lecturer “when some of the universities design their curriculum, what I found when I was lecturing was the material I was using was the same material that was used when I was a student in 1991. And it was that kind of material from overseas. So for me I think we need to consult, particularly the communities around the University and do research on the kind of subjects, content, what is to be achieved by the curriculum, what kind of materials would need to be designed, would it be relevant to the people who are going to be there, relevant to the realities of our area because you find that once we use material from abroad we have to domesticate them or indigenize them and it’s very difficult”.

Other principles suggested by the respondents are: that the curriculum must be of benefit to the community; participation of community and other stakeholders in curriculum development; due respect to be accorded to all stakeholders in the development of curriculum; stakeholders must share community interest; curriculum must be well structured; systematic flow of communication and information between stakeholders; curriculum must have relevant direction; adopt down-top approach to the development of the curriculum; personal development of students and academics should be part of curriculum design; to start where the community is with its development using local resources, knowledge, culture and wisdom; listen to the communities and be responsive to their development needs; curriculum design should be a process of empowerment for communities and the relevant role players; an integrated approach to curriculum design should be adopted; and to be guided by human values.
8.7 KNOWLEDGE (THEORY) COMPONENT OF THE CURRICULUM FRAMEWORK

An academic response pointed out that the curriculum should draw on input from a wide range of disciplines such as economics, law and social work. There should be strong human rights, social justice thread running through the curriculum, because essentially it needs a social development / social activist focus. There should be strong emphasis on practical competence, in other words there should be a practical component in the curriculum, not only theory, people need to be developed in the actual skill of social development; understanding that social development and economic development are interdependent and mutually reinforcing conceptual understanding of community development, social development, community; a broader understanding of what it means to be in a community and understanding how a community thinks.

The responses of the other participants were: a strong critical theoretical foundation which should include social psychology; working with cultural diversity; integrated planning; strategic management; people-centred approaches; sustainable livelihood approaches; programme and project management, advocacy; understanding of civil organizations, community organization building; government planning and budgeting systems, governance, a background of the legislative framework, how government works; documentation; knowledge of South African society and the different communities; needs of the community; economics specifically business development; and understanding of small scale economics (micro) as well as large scale economics (macro) to enable a link between the two; marketing; and an understanding of recruitment, labour and industrial relations (for management positions). The theories of development are “very very important”. Students should, before they get focused on community development, have a certain understanding of theories of development; an understanding of political science, ‘how we have turned out to be what we are as a country’; basic economics; psychology; child and youth development, children’s welfare and rights; social services policies and legislation; HIV/AIDS: integration and integrated
approach to services; women, children, youth affected and infected by HIV/AIDS through home/community based support services; social cohesion; improve the institutional capacity of communities and not for profit organizations to enable participation in development; self awareness and interpersonal relationship skills; methods and techniques of entering the community; cultural issues; basic principles of community development; emergence and history of social welfare and social work in South Africa; need for and importance of community development; aims of community development; human values that guide the process of community development and the practitioner; process of community development; multicultural practice; basic accounting skills (assess economics of community); law (legislature); language (writing skills); professional communication or consultation skills; history and theory of community development; significance of community development for South Africa; skills for community development; social welfare models and policies; history of South African social welfare; community participation and techniques and methods; community psychology; current trends in community development, programmes and policies in community development; case studies of community development strategies and programmes; indigenous knowledge; understanding diversity or differences.

Knowledge content should be in line with the country's priorities in dealing with the following issues: poverty alleviation/eradication; HIV/AIDS; people with special needs; children and youth; women abuse and elderly as well as people with disabilities.

8.8 CURRICULUM FRAMEWORK FOR SOCIAL AND COMMUNITY DEVELOPMENT EDUCATION: INDIAN RESPONSES

I) History would be very important but it should not be biased. Need to learn the lessons from history. Need to learning of great heroes.

ii) Sustainable development should be included.

iii) Basics Economics: basics would be important. Janakia, very popularly known as the father of economics in India (the ancient Vedic economics) made a very simple kind of
proportion; Janakia said that your whole income should be divided into four equal parts of twenty five percent. The first twenty five percent should be saved; the next twenty five percent should be for charity, the next twenty five percent for self and the last twenty five percent was for tax. Swami says even to this day, more or less, these percentages work well. There should be a standard at which one places a ceiling on desires. This is the kind of economics that can be taught to people. Consumerism is not the solution. “You can't keep on consuming because the other kind of economics that says go ahead and consume as much as you want gives rise to more economics that is not sustainable. Simple economics will be enough”.

v) Sociology and Psychology

vi) Management games like team building exercises to build confidence.

vii) Two languages should be part of any degree, a local language and English. English is a national/international language.

viii) Computer knowledge; theory, how it started, the generation of computer; first teach students to play games and they will become more attracted to it and later tell the students about the history and how it works.

ix) Storytelling, a story which can really boost a person’s esteem. Some inspiring stories can be made part of the curriculum. “And that is even how our teachers teach us”. Inspirational talks, two minutes in every subject the teacher can give a good inspirational talk, and set the minds rolling, to get the students to think. “Even in physics, chemistry, I've noticed that even in the chemistry classes, one of our lecturers, he literally does that. Just the first two minutes, he reads out something, and then goes ahead, absolute core chemistry”.

x) Self sustaining of community: training in self-sustaining ideas; Understanding of community environment and resources; Vocational skills-tap latent talents; Use of local hero Heroes (motivational values), Promote events and activities for community thinking.
8.9 PRACTICAL COMPONENTS OF THE FRAMEWORK: SOUTH AFRICAN RESPONSES

The practical component of the framework was considered as really important. The learners would need to be exposed to the whole process of engaging with the community and of developing partnerships with role players to address the community or social development concerns. To show the importance of the practical aspect of the curriculum, one respondent said:

"Even if that was a whole years work, it should not be compromised because therein lies the success and failure of the programme. It is important not to fill students with theoretical knowledge only. I would say supervised practical work either as an internship when they are finished or somewhere in the curriculum, I think that would be wise."

There needs to be an emphasis on practical experience in rural development, including agriculture and rural economics. Students should be channeled into particular areas such as community entrepreneurship and development. Other skills that students should have are technical skills such as strategic planning, facilitation, research, monitoring and evaluation and organizational development skills; project management and planning skills; and intersectoral collaboration and team building; writing proposals for community development projects and funding proposals. Students should be educated to act locally but to think globally, the different ideas that have influenced development at the local level and understand the bigger picture of the economical and social aspects of development to be effective at the practical level.

Students should be involved in non government organizations and in the Department of Social Development for their practical experience. There must be some kind of agreement so they are able to have a common understanding of the paradigm shift to the developmental approach. Students need to be gradually involved even in bigger projects to develop an understanding of the broader picture of development; need to
understand how the huge programmes and projects were developed, for example poverty alleviation programmes.

Practice experience in home/community based care programmes for people living with HIV/AIDS; the linking of HIV/AIDS infected and affected persons to poverty eradication programmes; preventative and promotive programmes for people living with HIV/AIDS; food security programmes targeting poor households and HIV/AIDS infected and affected people are important areas for students to gain practical experience.

Current post graduate social work/community development students indicated that more in-depth practical experiences are required than is currently provided in the social work degree. Students need to implement the process of community development. However, the problem arises as community development is a long process and it cannot be completed in a year. It is also unethical to use the community members for students own benefit and leave them after the year is over. A suggestion is to use students as community development assistants for their fieldwork practice where they are matched with a qualified community development worker.

### 8.10 SKILLS REQUIRED FOR SOCIAL AND COMMUNITY DEVELOPMENT PRACTICE

The following skills were identified by the respondents: interpersonal, organizational, conceptual, conflict resolution, community mobilization, participatory approaches, entrepreneurship, documentation, problem solving, leadership, people management and decision-making skills; interviewing, negotiating, counselling; budgeting; management and planning skills, communication skills; skills in conducting community needs analysis, drawing up a business plan, capacity building; monitoring and evaluation; coordination; self management; conflict change management; networking; time-management, writing funding proposals; management; project management; public speaking and presentation skills, groupwork skills; lobbying, advocacy; professionalism.
Selection of the right person for the programme is important. Values and principles underpin the developmental approach, therefore people with certain values and principles and commitment to work with the community should be selected because the quality of investment in the community by the development worker determines the outcome. The worker’s commitment and passion determines a lot of what is going to happen in terms of mobilizing people.

The following were identified as qualities to be inculcated in the practical aspects of the curriculum: ethics; empathy; genuineness; self-awareness; compassion for people; and patience.

8.11 VALUES AND PRINCIPLES TO GUIDE THE DEVELOPMENTAL APPROACH

Values that were identified by the respondents were: respect for people and the basic human dignity of each person, including self; human dignity; self-determination; valuing culture, human rights, social justice, inclusiveness, democratic values; need for commitment to human development and to interface with real issues of life as it is and to be hands on (actions); transparency, to be open and honest; creativity; consultation, reporting back to communities; non-discrimination; value for the individual; empowerment; love; peace; good conduct; non violence; compassion; truth; integrity; peace as a basis for understanding co-operation, care for community members; love for each other as human beings; justice which is underpinned by the belief that we are all equal and deserve equal treatment; perseverance and determination to help people to improve themselves and attain growth; trusting people with their capabilities and need to advance themselves; trusting one’s self to be able to hold hands with the community and walk the journey; humility; Ubuntu; passion/dedication; vision; love compassion/empathy; allowing the community to develop in their own time and pace; social work values and ethics; an attitude of service; humanitarian values; equality; accountability; kindness; tolerance; patience. These values should be part of people all of the time therefore there must be an awareness.
The principles identified were: Batho Pele principles; integration of programmes, people participation, stakeholder collaboration, sustainability premised on strength based approach and preserving what has kept the people alive; learning, sharing, growth for self and the community.

8.12 VALUES AND PRINCIPLES TO GUIDE THE PROFESSION OF SOCIAL AND COMMUNITY DEVELOPMENT

One respondent stated that it was not the profession but the person, himself or herself, what kind of values should that person hold? If we select students, what kind of values would we be looking for from an individual perspective?

Committed to human development and ready to get their hands dirty. Need to participate with the real issues of life and not shy away from the real action. The individual must be able to get of the comfort zone (NGO Practitioner).

The senior managers of PDOSD said: Respect, there must be respect, “sometimes professionals answer people anyhow without showing respect. We need to move away from professional self centeredness ‘I’ to the collective ‘we’ approach that says we are inter-dependent. That is how the Boers were developed; they were developed as a unit not as individuals. We need to inculcate that sense of collectiveness, that spirit of Ubuntu”.

8.13 OBJECTIVES OF THE CURRICULUM FOR SOCIAL AND COMMUNITY DEVELOPMENT

The respondents provided the following responses: A practitioner who can function in a culturally sensitive way, independently and effectively; then ethically congruent in terms of the values of community and social development. Has the student achieved the outcomes of having satisfactory knowledge, skills and attitudes in the following areas: competence in social development strategy; understanding of social and community development theory; and independent professional practice in social or community development; prepare community development workers for roles of facilitating the
course of people’s development while assisting communities to access resources for their own development; identify their own leaders and develop community leaders; assist communities to identify their needs and solutions; assist communities to network for other help that is not available in their own community; adequately equip the community development practitioner in the successful implementation of his vocation under the umbrella of all the guiding values and principles associated with community development; to implement the process of community development practically; to highlight the use of an integrated approach; understand the link between social development and community development and its place in the building of a nation; methods of sustainability; importance and value of providing services and to act accordingly in a respectful and humble manner.

The student should be in a position to facilitate processes that contribute to the building of a vibrant, coherent community and society; should be an activist in the promotion of a coherent and dynamic kind of society; should not be the voice for people but must encourage people to speak for themselves. The student should be confident to work with communities, skilled, knowledgeable and able to document the journey, help build community legacy.

Students to be knowledgeable in working with people in their context; to have relevant skills, values and principles in place for effective community development practice; have knowledge of relevant theory relating to community development; be able to apply theoretical knowledge practically and effectively in communities; to produce critical thinking professionals with practical experience; respecting community needs as the basis of development; to enable the community access to resources; participation in the community projects; sustainability of the community projects.

8.14 ROLE PLAYERS WHO NEED TO PARTICIPATE IN THE DEVELOPMENT OF CURRICULUM FOR SOCIAL AND COMMUNITY DEVELOPMENT EDUCATION
Various role players were identified by the participants: people from the communities, non government organizations, representatives from the government department of social welfare, people who are teaching in the universities in different faculties, social activists and civic organizations should be involved; community liaison officers (community development workers) who are already in practice, representatives from the business sector so that they may also be able to gain a full understanding of the discipline itself; government should participate actively in developing the curriculum and the communities with the focus on civil society; faculties of Law and Commerce as the skills of these faculties are important for work with communities; sociologists, psychologists, social workers and anthropologists as they practice multiculturalism and thus use local knowledge in their work; individuals/volunteers who carry out community work and work closely with communities.

A PDOSD manager stated that it should be an all inclusive process in respect of "representatives from the apartheid era as well as post apartheid South Africa" to develop a holistic curriculum for social and community development education. Community traditional leadership, civil structures, community development activists, service providers and practitioners; policy makers and representatives from the provincial government social needs cluster, that is, education and health. This kind of participation will prepare the practitioners with the knowledge and skills to practice in an integrated manner from the early stages of their education.

8.15 THE EXTENT TO WHICH INDIGENOUS/LOCAL KNOWLEDGE IS USED AND SHOULD BE INCLUDED IN THE THEORY AND PRACTICE OF SOCIAL AND COMMUNITY DEVELOPMENT

A PDOSD practitioner stated that there is a growing awareness of the value of indigenous and local knowledge. "All development interventions that trample over peoples knowledge is playing with fire in terms of a respectful relationship with people. However, it is not central at the moment. Indigenous knowledge should be incorporated into the theory and practice of social and community development because the people
who are important role-players, recipients and deliverers of services have an emotional buy in”.

Managers of the Department of Social Development responded that they take local knowledge into consideration in their practice through participatory rural appraisals. They build information on the events that have happened and how communities lived and how things have changed.

But “there is a major problem with students who have graduated from white universities… they are not able to put to practice the theory that they learnt from within the walls of white universities. What is important is the religion of that particular area and language. The spiritual aspect of communities is expressed through their language and that’s what we find very difficult, going into the communities and not being able to relate with them because the language and cultural values are not understood” (PDOSD Manager).

Indigenous knowledge must be the basis for any development and therefore the curriculum for social and community development. The basic principle for development towards sustainability is to trust people to drive their own development and allow them self direction so that when the facilitator leaves the community moves forwards on its own. The goal for development is to enrich and enhance that which keeps the community alive and surviving so that beyond that survival there is an opportunity for growth, health and peace.

Another PDOSD practitioner stated that:

Currently, the inclusion of indigenous knowledge is very minimal, some of the material comes from overseas but changes are taking place. The DOSD conducts participatory rural appraisals but we need to drive that process repeatedly. There is still a lot that we do not know in terms of indigenous knowledge. We need to unlearn, not necessarily doing away with what we know but begin to learn that there is still a lot that we do not know about indigenous knowledge. We need to learn from local sources, from all spheres and all sectors. We need to know about values that are critical for nurturing and socializing its children and members; survival mechanisms and how the community takes care of its vulnerable people; how communities deal with
community disasters and poverty collectively. And we always find that what we learnt but we do not document. Documentation is very important (PDOSD Practitioner).

There is very little indigenous and local knowledge that is considered for practice and this is not enough. Local knowledge is important as ultimately, the client is the expert of their own life thus they know what is best for themselves, based on their local knowledge. In other words, local knowledge informs individuals and their identification of their needs and the way that it should be addressed, thus local knowledge cannot be ignored and it needs to be considered to a greater extent in the theory and practice of community development. Furthermore, it must also be noted that local knowledge cannot be taught explicitly as it needs to be lived and local knowledge does change over time.

Local knowledge should include the community’s traditions, culture, norms, and changes over time, communication patterns and decision making process as these all provide the practitioner with a full understanding of the context of the community. Local knowledge is the fundamental backdrop to any community development initiative. The community’s needs are fundamental and knowledge of those needs will guarantee the application of the appropriate community development initiative. Within the theory and practice of social and community development, local knowledge is very limited. Local knowledge is unique from community to community and local knowledge should also include knowledge of surrounding areas. To work more effectively, practitioners need knowledge which is related to communities in South Africa, beliefs and customs as these underpin peoples’ activities.

8.16 ANCIENT AND/OR TRADITIONAL SOURCES OF KNOWLEDGE AND WISDOM THAT COULD BE INCLUDED IN THE EDUCATION OF COMMUNITY DEVELOPMENT PROFESSIONALS

The PDOSD practitioners responded that people have survived and functioned in certain ways for many years; that local knowledge/wisdom needs to be tapped into. It
comes down to respect in engaging with the community. It is hard to find broad principles in such a diverse country, though one would need to sensitize the learners to the fact that this is an incredibly important area and one needs to equip them with ways of accessing and finding out the local knowledge and wisdom so that they have the tools. It might be unrealistic to teach vast bodies of local knowledge. Students need to be sensitized to people and given tools, possibly through a few case studies of the importance and application of traditional sources of knowledge to social development practice, for example, the case studies of a rural Xhosa situation and maybe a urban modern Xhosa situation that exposes the learners to the essential centrality of traditional wisdom So the focus actually is on how students are actually prepared to use what exists in the older generation; actually preparing them to be able to understand and to be able to utilize that knowledge. The attitude of students should be to find the knowledge/wisdom and tap into it as a strength and to respect it.

A PDOSD manager remarked that older people in a community are a critical source of wisdom and knowledge. “They have a way of doing things. If we still have older people in our communities we must consider ourselves blessed because older people don’t argue unnecessarily. If they see that this thing is not what they want to see they will just simply leave you and let you grapple on your own. If they see you drowning they will take you out. As long as you continue to argue with them, they don’t argue with you, they will simply leave you and anything that does not have the blessing of older people it is not going to succeed” (PDOSD Manager). He further stated that “we don’t have that older wisdom in our education; we have British and American knowledge. For instance, if the life expectancy is going to be 45 years in 5 or 6 years to come what kind of nation are we going to have, a nation that has got no history, no tradition”.

Another manager of PDOSD identified traditional social values and survival methods; storytelling where through folktales, values and principles are passed on; much of people’s beliefs systems come from religions and cultures of South Africa.
8.17 SUMMARY

This chapter is important in that it provides a view of what respondents consider as important for a curriculum framework in community development education for the South African context. The responses also give an indication of how community development is perceived as a discipline and a profession in relation to social work in South Africa. Wisdom tradition and indigenous knowledge is seen to have a place of importance in community development education.
CHAPTER 9

THE DEVELOPMENT PROFESSIONAL: ETHICS AND CHARACTISTICS OF THE NEW GENERATION OF DEVELOPMENT PRACTITIONERS

9.1 INTRODUCTION

This chapter presents data which asks questions relevant to the caliber of a new generation of community development professionals for a democratic and transformative South African context. The response of the Sri Sathya Sai students to the question of universal values is included in this chapter.

9.2 IDEAL CHARACTERISTICS OF A DEVELOPMENT PROFESSIONAL IN THE CURRENT CONTEXT OF DEMOCRACY AND TRANSFORMATION IN SOUTH AFRICA

The characteristics mentioned and reasons provided by the various respondents were as follows:

A commitment to democracy and transformation; multi skilled; have a formal qualification; should be guided by ethical principles that spring from the heart and not be imposed from the outside; needs to have a fair amount of stress tolerance and maturity to cope with difficult people, community structures and bureaucratic hindrances; be perseverant and patient; have a great degree of human relationship skills and will have
to be very flexible as they will meet people from all walks of life; an emotionally intelligent person.

Other characteristics mentioned were: open mindedness; willingness to learn; assertive; be good at listening to other persons point of view because community development depends on that listening to what the people have to say; work with love and respect so as to assist people regain their dignity and contribute to nation building; respect for basic human rights; non violence; truth; committed to social justice and participation on all levels; good conduct; have integrity, compassion; respect for all human beings as equal; enthusiasm; share community interest and information; have direction. The individual should have a positive self image so as to allow other people, clients and communities to be themselves and help them follow their self direction and definition of improvement of quality of life; be able to manage diversity; a peaceful person so as to transmit peace to other people and allow them space or guide them to be their authentic selves; truthful so as to build the necessary trust for rapport; humility so as not to assume power; openness to learn and listen; respect for self and difference; self-knowledge; empathy to understand others; love so as not to be jealous when others excel; leadership qualities and to facilitate leadership; awareness and knowledge of impact of the past on community and impact of change on community; flexible; transparent.

The practitioner should be kind, caring, knowledgeable, tactful, good communicator, stands up for what is right, confronts what is wrong, encouraging people to do the best they can be, sharing, honorable, well balanced; be a critical thinker so as not to perpetuate inequality and injustice as is happening in practice; humane, in order to serve the best interest of the people and not the budget nor personal gains of status and recognition.

9.3 UNDERSTANDING OF HUMAN VALUES

The participants provided a varied understanding of human values:
Values are foundations positioned in the human heart that guides thinking and behaviour to be non-judgmental, to assess but not judge; respect, spirit of Ubuntu, caring attitude. By nature people are not individualistic; they become human beings through action of the collective consciousness guided by human values. Human values teach us to accept diverse religion, culture, tradition, rural, urban differences, and class and to hold all humans in the highest esteem.

Some of the determining factors of human values may be identified as follows: love; peace; basic human rights; integrity; compassion. Human values are meanings we attach to our interactions with other people. Values are what society sees as a yardstick for acceptable and unacceptable behaviour and bind people together and commit them to a common way of behaviour or relating to one another. They provide social cohesion.

Human values govern our thinking, behaviour and self-growth. It is an internal dialogue that is important and necessary to uphold that which is right. They inform us of who we are and the skills we possess. Human values are culturally accepted norms of good behaviour that guide individuals to become part of a community.

9.4 SHOULD HUMAN VALUES BE TAUGHT TO COMMUNITY DEVELOPMENT STUDENTS?

All of the participants said yes, and the varied reasons were:

Development students/practitioners by nature already have a lot of what is required, but certain grey areas and blind spots exist, like the need for client self-determination and dealing with situations where the community or role players want to go in one direction and the social development practitioner want to go in another direction (possible conflict); to counteract prejudices and encourage principles of respect and acceptance of every human being as being equal; need to ensure that student understands what the parameters of being a development professional are and what is acceptable.

There is need for human values because the student will be working with people, their emotions and sensitivities. People will co-operate and work with a professional who is
respectful and accepting. We are in a teaching and learning situation all our lives and we come from different backgrounds and may have different ideologies and in addition no two personalities are alike. Core human values will build understanding and social cohesion. Human values guide our thinking and actions and therefore distinguish us from animals.

The profession requires practitioners to work with people thus practice needs to be guided and informed by principles and values that have to be upheld. All individuals are made up of human values even though we may not be aware of them and do not consciously put them into practice. Therefore education in human values will create an awareness of the core values that connect us as human beings.

Human values need to be taught but it is up to the individual student to take heed and incorporate it into their lives. It is not a guarantee that they will incorporate them into their lives, but it is extremely important that students are made aware of it. Working with individuals and communities requires the professional to have and practice human values, thus it does need to be entrenched within the education programme and the profession in order to carry out proper practice.

9.5 SHOULD SELF AWARENESS BE PART OF THE EDUCATION PROGRAMME?

All participants responded in the positive to the above question, providing the following reasons: While some individuals have a well developed self awareness, others have a less developed self awareness or they have areas where they haven’t really looked at well enough to integrate it or they might be very defensive around certain issues, for example, they might have great sensitivity around HIV/AIDS, and might reject people who drink alcohol, they need to become aware of those things and take them into consideration in their responses to their fellow human beings.

Self awareness is very important because students have misconceptions about themselves, they think they know when in fact they don’t know and sometimes when they know they think that they don’t know. Sometimes students have a superior or
inferior complex about themselves. They are not aware of their own capacity and potential. We need to develop individual potential; students underestimate their potential because of a lack of confidence.

Self awareness is important to be able to work in a team. Self awareness in the helping profession is important because professionals know themselves so that they can manage themselves with confidence while working with other people. It helps to understand other people better and therefore empathize with them, when they experience a problem or make mistakes and when they are right and strong. As a practitioner it is important that we know who we are, and that we are able to respect, gain insight, have compassion and empathy for others through having a good sense of self. Furthermore, it is important as a practitioner to be able to identify our strengths and challenges so that we would be able to improve our practice.

Professionals have to understand that practice is not theory only. We need to understand our impact on people and the impact of the work on ourselves. Self awareness leads to discovery of strengths and weaknesses and learning accordingly.

**9.6 HOW DOES HUMAN VALUES APPLY IN A UNIVERSAL WAY TO COMMUNITY DEVELOPMENT PROFESSIONALS?**

The participants responses were: To respect the inherent value of human life and the right of every human being to develop and grow and have a chance of happiness; the commitment of service to others; commitment to helping others; promoting the goodness of oneself as a human being, social justice, respect and love. Social justice encompasses right conduct, non violence and integrity and to treat others with dignity.

All respondents agreed with the values of love, peace, right conduct presented in the interview schedule. These values were described as:

The area managers of PDOSD said that love is very important. According to the managers we cannot talk about love if we do not have value, respect and acceptance for that person as an individual. This is selfless love. Community members will not take
the professional seriously if he/she does not show that kind of affection, that selfless love. Love is displaying a feeling of warmth, caring and endearment towards others. Love for self and others as fellow human beings; loving oneself means to accept one’s weaknesses and strengths.

Peace is a basic human value and means co-existence and living with other people in harmony, despite differences. Peace, however, starts from within an individual. If we are at peace with ourselves, then obviously we are at peace with the people surrounding us and that includes the communities we work with. Restoration of peace in the community is through building solidarity and togetherness.

Right conduct is essential otherwise reference was made to the national professional body for social workers and that the “Council will come after you”. Right conduct must be implemented from within because our moral behaviour is about knowing what is right and wrong and this should be combined with the norms and standards from outside. People are born with basic human rights as enshrined in the Constitution of our country. These rights shall be promoted through the Batho Pele principles. Good conduct falls within the scope of law and the justice system. Right conduct is the way you behave and treat others; it is the exercise of self control through internal values.

Non-violence, as a basic human value is not just about physical violence but the way we conduct ourselves, the way we behave, the way we talk, the way we do things, the way we relate to people. Non violence means not using physical power of any sort in the settlement of disputes. Negotiation through dialogue should be utilized in resolving issues. Non-violence is the realization that violence is not the way and that our behaviour should be governed by love and peace.

From a manager of PDOSD: “Somebody said that if you are a liar you must have a very good memory. When we speak the truth then we do not need protection, we are always safe, we don’t have to think, we don’t have to suffocate” (PDOSD Manager). Truth refers to honesty and discipline for the purpose of reconciliation, resolutions and forgiveness. Truth is to be true to one self and others and is governed by respect.
Understanding and knowledge base informs respect, ignorance leads to disrespectfulness.

Social justice is about the rights of people, transformation. It is about giving people a voice; Integrity is a basic human value. Dignity and integrity is to always do things in a manner that is truthful, honest. Integrity is what we are known for, what we stand for. Integrity is about being able to keep ones’ head held up high; self pride and self worth.

Compassion is very important. Compassion is feeling for others, caring for others and respect. Compassion relates to empathy in the sense that we should place ourselves in the predicament of others and attend to them with love and acceptance, without judgment.

9.7 UNDERSTANDING OF UBUNTU

The various understandings of Ubuntu from the respondents were as follows: Ubuntu is an important concept for community development and development practitioners generally. Ubuntu is compassion, love for other people and respect. All of the core human values are encompassed in Ubuntu.

Ubuntu is a sense of belonging and togetherness and through Ubuntu, we should promote a better life for all our clients. Ubuntu is made up of human values and it is a way of life that says “we are who we are through others”. The concept speaks to the spirit and principle of humanness, using positive attributes in relating to one another. Ubuntu promotes reciprocity because when an individual suffers it is only human to help for when we suffer another will help us.

Ubuntu is a principle that originates from within but the end results are external. In the community the development practitioner must be able to understand, listen and ensure that he or she hears the voices of the people and then acts upon this with the goal of helping the community. Furthermore, community development must be done with everyone in the right spirit; it is not exclusively for some people with selfish or wrong intentions.
9.8 UNDERSTANDING INDIVIDUAL TRANSFORMATION IN RELATION TO DEVELOPMENT EDUCATION AND PRACTICE

In a number of workshops and conferences held by the Provincial Department of Social Development from 2000 to 2004 as part of the transformation process, practicing professionals actually mentioned that development stems from the transformation of the practitioner. Those who are working in the field need to move to a way of practicing that is appropriate. Individual transformation was considered important because the development practitioner must willingly change his mind set in order to transform so that he would be able to give or demonstrate meaningfully the prescripts of the Constitution of our country as well as meaningfully apply the principles of Batho Pele. As a community grows and develops so does the practitioner, it is a mutual journey and partnership between the community and the practitioner.

One PDOSD practitioner stated that individual transformation may be necessary for some people in the development field before they can be effective or useful. Individual transformation would also be transforming a learner from raw potential to a state where they can really make a difference. Another DOSD practitioner felt that transformation would be necessary for professionals who have fallen into ways of working that was not productive. “There are practitioners in the field who are involved in corruption and fraud and causing harm to people whom they are supposed to serve. It is because of the lack of basic human values they can do that to others. It’s tragic and we need to transform in that sense to working with integrity” (PDOSD Practitioner).

The NGO social workers agreed that it is very important to transform oneself before going out to transform other people. “If we move from the premise of not knowing, are open minded and prepared to learn, that’s how we can help other people to learn. We need to transform ourselves and we need to understand the people that we are working with, but we cannot understand them if we not aware of our capabilities and what we
can and cannot do. We need that knowledge of our own sense of self” (NGO Social Worker).

The post-graduate students mentioned that education itself is development and transformation in the sense that we move from the unknown to the known. We need that kind of education itself that is developmental in nature. The kind of education provided to the student should be able to develop character, develop an inner understanding. While education provides technical skills and knowledge, education must be able to transform the individual to have self- respect, respect for others, learning about the self, the kind of learning that is transformational.

One manager of the PDOSD remarked that everyone is on their own development journey or path therefore we are not static, but ever changing and "becoming". Without development, the individual would stagnate and so would everything else. Growth inward is a self-journey and can't be imposed. People develop and change or learn and grow as development takes place. This happens on an individual level.

The NGO development practitioner stated that during the apartheid era people demonstrated stereotypes because of their upbringing, their way of life and the laws of the day. With the birth of the current government and the current Constitution of the country, freedom is granted to all citizens. Therefore individual transformation is applicable to the education of the development professionals by appropriate curricula at tertiary level and revolutionizing the entire education system at all levels. Individual transformation in relation to development practice means personal change to move away from "welfarism" as practiced in the apartheid era to "social development" where all stakeholders are brought on board in respect of relevant issues which affects them. Education needs to produce confident individuals who know their strengths and weaknesses in order to help others. The student needs to reach a level of self-acceptance in order to help others. Transformation is about development and growth and education of the development professional is a transformation process.
9.9 RESPONSE OF SSSU STUDENTS ON UNIVERSAL VALUES: LOVE

Jesus said “Love thy neighbour as you would love thy self. Baba teaches to be sensitive towards what is happening around you”. Sensitivity is the single most important value; love may seem challenging, so it is easier to be sensitive to what is happening around you. The concept of sustainable development finds its foundations in love and living with sensitivity today. The word Watch is a good analogy for sensitivity. Watch your words; speak truth. People speak even if it is not necessary just to feel part of the crowd, so be cautious before saying anything: watch your words and watch your actions. Do unto others as you want others to do unto you. Watch your thoughts, be peaceful. Whatever you want to say think it over gently in your mind. Watch your character. Be loving to others; when you love others, then you love yourself.

9.10 SUMMARY

This chapter focused on data that was related to the caliber of development professional required for a democratic and transformative South Africa. The responses are critical because the aspect of healing and development necessary for all communities in South Africa require a certain caliber of development professional. The responses concur with ethical, values oriented as encompassed in Ubuntu and self awareness are important elements to be considered in the education of a new generation of community development professionals for South Africa.
CHAPTER 10

INDIAN CONTEXT AND KERALA DEVELOPMENT EXPERIENCE CASE STUDY

10.1 INTRODUCTION

Chapters 10 to 13 continue with the presentation of data collected from the Indian perspective of the research in the form of four case studies: the Kerala experience of social development which includes a poverty alleviation programme of the state of Kerala named Kudumbashree; Loyola College and community development education; and the Sri Sathya Sai University and its integral education programme. In order to understand the case studies in context an outline of the background to social welfare; social and community development in India is presented. The data was collated through primary and secondary sources: interviews; observations at conferences, seminars, literature and documentation review.

India was chosen as the location of learning because India’s critical position in relation to development generally and to the so called developing world, specifically, lies in the fact that two-fifths of the world’s poor live in India and India’s efforts to alleviate poverty, and the extent to which they succeed will be of decisive importance in any global assault on poverty (Guhan, 2001). India’s adoption of a national community development programme in 1952 after gaining its independence from British rule in 1947 can serve as a reference of learning for societies in transition such as South Africa. The state of Kerala adopted a social development framework in 1956. The fact that India has more years of experience in the developmental approaches and that it is riddled with differences in language, caste, class, religion, regions, amongst others, makes it an interesting learning ground in development.

Gandhi, who is considered the initiator of community development in India, prior to its independence from British colonization, gained a deep understanding of the complex
relationship between the colonizer and the colonized and its impact on the development of communities in India partly through his early experiences in South Africa. He believed that the impact of colonization’s ‘underdevelopment’\textsuperscript{13} could be counteracted with social transformation, specifically of the rural villages through community development programmes. A significant aim of Gandhi’s community development approach was the restoration of the self-esteem of the colonized through peace, self-reliance and self-sufficiency (Gandhi, 1966; Brown and Prozesky, 1996; Radhakrishnan, 1998; Pulikan, 1999; Radhakrishnan, 1999; Venugopalan, 2005). Gandhi’s notion of sarvodaya ‘welfare of all’ which covers the moral, spiritual and ethical development as well as material development is holistic in its approach similar to the characteristics proposed in the developmental approach to social welfare in South Africa (White Paper for Social Welfare, 1997:7).

What this clearly indicates is that the education of community development professionals in all previously colonized countries needs to take into consideration the impact of the complexities of the ‘development of underdevelopment’ which are still powerfully prevalent in contemporary societies. In South Africa, the prevalence of poverty, racism and violence are but a few striking issues of sustained evidence. The study aimed to learn from the Indian perspectives in relation to the three focus areas of the study: conceptual framework; curriculum and community development education and integral value based education focusing on the student as a whole being. Chapter 14 contains the learnings derived from the Indian case studies.

\section*{10.2 BACKGROUND TO THE INDIAN CONTEXT}

\subsection*{10.2.1 Social Welfare, Social and Community Development in India}

Social welfare by way of assistance to the poor, disabled and destitute is traditionally very old in India and based on the belief that individual salvation could be attained by helping the poor and the needy (Bhattacharya, 2003). Prior to British colonization, the

\textsuperscript{13} Underdevelopment in this study is used to refer to more than economic underdevelopment. It pertains to the effects of colonization on the whole development of human beings and communities (physical, psychological, spiritual, political, social and economic; tangible and intangible).
joint family system and the village community were the main agents of social work services. Reciprocity of care and protection were offered through the joint family system which served as a social trust and cared for the aged, children and women. Every village was a community with a self-sufficient economy, thereby reducing the chance of poverty. Temples in the villages played a significant role as repositories of communal care. People donated money to the temple and under this system socially disadvantaged people were protected (Bhattacharya, 2003).

Kushwant Singh (2004:145-149) comments that the British colonization of India economically “reduced India to beggary through colonial enterprises and industrialization that impacted on India’s agricultural and textile production”. The economic and organizational changes wrought on the colonies through industrialization, specifically for the investment of British capital resulted in problems with health, housing, child and woman welfare, labour, recreation, crime and social disorganization. Organized or professional social work as part of social welfare was a consequence of British occupation of India. Further, the period between 1800 and 1900 was known as the social reform movement under British rule. Certain customs and inequality such as the lack of property rights for Indian women, early marriage and lack of education were challenged by the social reformers. Provision of social welfare services to needy people was also part of the reform movement.

The need for trained social workers was recognized by those who were engaged in social welfare activities from 1900 onwards. The constructive workers or Gandhian social workers who arose out of Gandhi’s Sarvodaya Movement in 1915 were not professionally trained. The first school of social work, the Sir Dorabji Tata School of Social Sciences which was established in 1936 in Bombay offered professional training in social work and this was followed by schools of social work in Delhi, Calcutta, Lucknow, Varanasi and other locations in India (Bhattacharya, 2003).

Independence from British colonial rule on 27 April 1947 was followed by the imperative of reconstruction and nation building. India is amongst the few developing countries with a long strong tradition of parliamentary democracy. The Constitution guarantees periodic elections, executive responsibility to the elected
legislature, an independent judiciary, the rule of law and certain fundamental rights of citizens (Isaac and Franke, 2000). As the world’s largest democracy with a population of 1.1 billion, India maintains a federal structure of government comprising twenty five states while adopting a system of democratic central planning for economic and social development. The Planning Commission was established by the government of India on 15 March 1950 with the Prime Minister as the chairperson and including technocrats, economists and management experts as members. The formulation of development policy in India after independence shows that economically and socially India followed an evolutionary path, different from the revolutionary ones at that time of the USSR, China and Cuba. India’s reformist approach is aimed at social justice under continued conditions of parliamentary democracy, a federal polity, and a mixed system comprising elements of public ownership and private enterprise in economic activity (Guhan, 2001).

Each successive five Year Plan has attempted to address poverty; inequalities in income, wealth, and opportunity and distribution (Guhan, 2001:16). The objective of India’s planned development by democratic means is economic and social integration through a rapidly expanding and technologically progressive economy and a social order based on justice (Sachdeva, n.d). Planning is meant to take place at all levels that is, at the central, state, regional, district, block and village levels, and is meant to be done with the consent of the people and in consonance with overall planning.

The relationship between the Centre and the states, specifically from a fiscal perspective is one of the important aspects for social welfare, social and community development. Bhattacharya (2003) explains that while residual powers belong to the centre, a clear distinction is made between the state and national functions and resources of revenue. States are assigned certain taxes which are levied and collected by them. They also share in the revenue of certain union taxes. The proceeds of some other taxes which are levied and collected by the union are wholly awarded to the states. In addition, the states receive grants-in-aid of their revenue from the union which further increase the amount of transfers between the
two levels of governments. The transfer of resources from the central government to the states is an essential feature of the present financial system. (Bhattacharya, 2003) writes that all cases involving policy such as the formulation of plans, adjustments to plans, matters involving departure from planned policies, cases involving disagreement with a central ministry or a state government are considered by the planning commission.

The integration of welfare and development services formed the crux of the approach to human welfare from the Fifth Plan. Thus, social welfare is also part of the central governments Five Year Planning process together with economic planning in India. With the establishment of a fully fledged Ministry for social welfare services, provision of services is residual in nature, restricted to individuals and families who find it difficult to maintain themselves and their dependents physically. Services are provided by a wide range of agencies with the local authority at the base of the pyramid of government institutions, national government at the apex and the intermediate governments in states [provinces] occupying the middle position. Social welfare planning includes the assessment of resources and prioritization to achieve certain objectives; targets to be laid down to achieve certain results and co-ordination among activities to avoid wastage and overlapping. With Government’s realization of the need for trained social workers, social work is gradually emerging as a socially oriented profession and various schemes with regard to the welfare of women, children, youth and older persons have been and are implemented through the profession (Bhattacharya, 2003).

Social services [social development] are generally understood as those activities which are meant for furthering the welfare of all and these include education, public health activities, housing, labour, social security measures (Sachdeva, n.d: 7). Social welfare services supplement social services and education or universal literacy as a social service is given prominence from a policy perspective (National Policy on Education cited in Sachdeva, n.d.). Bhattacharya (2003) describes the role of education as critical to social development in India because it provides opportunities for employment and several other social problems like high fertility
rates, lack of health care, ignorance and poverty would become more manageable with universal literacy. The impact of universal literacy and education on the above social issues are discernable in the state of Kerala. Therefore, Bhattacharya points out that emphasis must be given to education for social development and its use as a powerful tool for inculcating social, moral and cultural values. While India aims at total literacy through the primary education system with special attention to women and disadvantaged sections of society, UNESCO had acknowledged the efforts of the states of Kerala and West Bengal by awarding India the literacy prize two years in a row (Bhattacharya, 2003).

From a development perspective, two models predominated in India. One was popularly referred to as the ‘Nehru Model of Development’ which made heavy industry the foundation of the economy. The second model was known as the Gandhian model, developed by Mahatma Gandhi who had a huge influence on community development in India. Bhattacharya (2003) confirms that Gandhi’s focus on rural reconstruction on a national scale provided the platform for the concept of community development. Along with the struggle for political freedom, Gandhi laid equal stress on people themselves promoting their welfare.

The primary aim of the Gandhian Plan was the attainment of maximum self-sufficiency in village communities, and his model emphasized the rehabilitation, development and expansion of cottage and village industries side by side with agriculture. Gandhi viewed the reform of agriculture as the most important sector for economic planning in India and the primary objective of agricultural development should be self-sufficiency in food. This had to be achieved not only by larger and better inputs but also through land-reforms, change in the system of tenure, abolition of the proprietary rights on land, consolidation of holdings and organization of co-operative farms. Spinning and weaving were given priority. The manufacturing of khadi (cloth) was important and placed on the same level of importance as the production of rice and wheat.

While the Gandhian plan recognized the need for and the importance of certain selected basic and key industries in India, especially defense industries, hydroelectric and thermal power generation, mining and metallurgy, machinery and machine-tools, heavy
engineering and heavy chemicals, it also wanted the state to consider the revival and expansion of rural cottage industries as part of industrial planning. The development of basic industries was not to interfere with or hinder the growth of cottage industries. In terms of the Gandhian model the basic and key industries would be owned and managed by the state as public sector enterprises. The national community development programme inaugurated on 2 October 1952, the birth date of Mahatma Gandhi was aimed at drawing villages into the framework of democratic structures after independence in 1947. Given that the majority of Indians live in villages in rural areas, the imperative to address issues such as poverty, illiteracy, health, existing administrative and social structures led to the establishment of the national community development programme.

The term community development in India is currently used mainly in relation to the rural areas where major emphasis is placed on activities for the improvement of basic living conditions of communities, including the satisfaction of their non-material needs. From a social development perspective, the main focus is on agriculture and related matters such as irrigation, communications, education, health, supplementary employment, housing, social welfare and training. Community development in both national and local structures are thus consciously planned, directed and evaluated to guide designed social change. Bhattacharya (2003) points out that India’s community development programme has been rated universally as the largest single venture launched in the world for reconstruction and rehabilitation of life in rural areas.

10.2.2 Decentralization, Panchayat Raj, and Community Development

Decentralization was a goal of India’s economic planning since the establishment of the first Five Year Plan in 1951 (Nair, 2000). This was as a result of the weak impact of centralized planning on rural development which prompted the government and the planners to think seriously on the decentralization of democratic planning. The absence of elected local bodies began to be keenly felt when the various rural community development programmes were launched as part of the Five Year Plans from 1951. The whole country was divided into more than 35,000 community development blocks.
through which plan funds were to be utilized in an integrated manner for rural upliftment. In the absence of elected representatives it was difficult to ensure effective people’s participation in community development programmes. Against this background a committee headed by Balwantarai Mehta (1959) was appointed to make recommendations for the revitalization of the Panchayati Raj system. The study team reported the need for strengthening the local self-government institutions up to the village panchayat level and empowering them to be actively involved in development planning at the local level. The report of the committee was influential in creating a three-tier Panchayati Raj (People’s Rule) structure with district panchayat at the top and gramia (village) panchayat at the bottom. The intermediate tier was coterminous with community development blocks (Isaac and Franke, 2000).

While many states experimented with the different modes of decentralized planning, the attempts were partial, both at the level of formulation and implementation without real devolution of any administrative or financial powers to the lower levels. In many cases, decentralization was only departmental, not democratic (Nair, 2000). The issue of decentralized planning remained a focus of the government’s policy concern and several committees and commissions deliberated on the issue and made policy recommendations. The Ashok Mehta Committee (1977) recommended decentralization of powers first to the district councils and then to a group of villages within a block that would be democratically elected bodies at the lowest level. The committee broke new ground by suggesting that election to local bodies must be allowed to be fought on party lines. This was a recommendation with far-reaching implications in the process of democratic decentralization of planning in India.

In 1985 the Rao Committee was appointed to review the administrative arrangement for rural development and poverty alleviation programmes that could be entrusted to the Panchayats. The report culminated in the passing of the 73rd and 74th amendments to the constitution which led to the setting up of a decentralized democratic local self-government system in the country (Nair, 2000; Sudhakaran, 2004). On 24 April 1993 Panchayat Raj institutions gained constitutional status. This Act opened the doors for active participation of people in grass-roots democracy on the one hand and decision
making in the process of rural development on the other (Sinha, 2004: ix). The 73rd Amendment to the Constitution provided the Panchayati Raj Institutions with power to enable them to function as institutions of self-government, thus enabling means of targeting and tackling development issues through co-operatives (Sinha, 2004). The democratic base widened after 1993 enabling horizontal planning and implementation (Sudhakaran, 2004).

The constitution of the Gram Sabha (Village Assembly) composed of all adult members of the village, ensured face-to-face communication and provided the opportunity to give ‘voice’ to those living in about 500,000 villages (Gangrade, 2001). Under the 73rd Amendment, the Panchayati Raj Institutions provided federal continuum through which power divides from Court to States and then to District, Block and Village Levels. Two significant features of the Amendment are that it specified a development role for the panchayat including the ‘preparation of plans for economic development and social justice’ at the village and intermediate levels, as well as the preparation of a development plan for the entire district by a District Planning committee; and mandated that one-third of all elected seats shall be reserved for women and 15 to 18 per cent for other disadvantaged sections of society (Palanithurai, Dwaraki and Narayanaswamy, 1997; Gangrade, 2001).

Some of the fairly significant inadequacies of the system pointed out by Gangrade (2001:73) are a lack of clarity with regard to the size and power of the Village Assembly (Gram Sabha); the expression of ‘self-government’ has been left undefined; and other vital issues including actual devolution of powers and authority to panchayats have been left at the mercy of the state governments.

Palanithurai, Dwaraki and Narayanaswamy (1997) raise concerns about the extent to which political leaders and bureaucrats are actually concerned to take care of people’s welfare with the participation of people themselves and the extent to which people themselves are independent enough to analyze their situation realistically without the help of the political parties. However, irrespective of the current shortcomings, it is agreed that the gap filled by the Government by the 73rd Amendment of the Indian constitution is a step towards placing people at the centre of their development in
accordance with the concentric circle theory of Gandhi (Gangrade, 2001:73). The people of India took over four decades to realize the dream of Mahatma Gandhi (Sinha, 2004).

10.2.3 Historical perspective of the Panchayat Raj system and community development at the local level

A distinction should be made between the traditional self-sufficient and self-governing village communities of pre-colonial India and the modern local self-government institution which resulted from the efforts of the colonial administration to make use of a certain “class” of men in pursuit of imperial interests. These local bodies were largely confined to urban areas and were considered more efficient instruments for improving the sanitary conditions of the urban centers, an important task for the well being of the European inhabitants and their troops located in the urban centres (Isaac and Franke, 2000). The 1935 Government of India Act constituted popularly elected provincial government and gave an opportunity to the nationalists to influence the growth of local self-government. When the Constitution of India was framed, elected bodies at the village level were not made part of the mandatory structure of government, but enshrined in the Directive Principles of the Constitution, to be venerated, but not practiced.

While the term community development may not have been used to describe what is now variously understood as community development, historically, community development is as old as the Indian society itself. The Panchayat Raj system and decentralization was in existence in ancient India, evidence of which is mentioned in the Rig Veda dating back to approximately 1200BC (Bhattacharya, 2003; Sinha, 2004). Community development programmes revolved round the village council or village panchayat which was the unique institution in each village. People carried out their personal and official duties through self-governing village committees characterized by agrarian economics based on Dharma [duty]. Until about 600BC these village bodies were the channels of contact with higher authorities on matters affecting the village (Matthew cited in Sinha, 2004:1). Each village had its own council or meeting place where the village elders assembled to discuss and deliberate over issues of public
interest. The village was the pivot of administration and as a collective unit, the village was well known to the gramani or ‘leader’ of the village who was the chief executive officer of the village administration. He was either elected or nominated and carried on the administration with the help of village elders and was responsible for the defense of the village and collection of government revenue (Altekar cited in Sinha, 2004: 1-3).

Every village was self-governing and there were unions of villages and self-governing federations. Rural politics was, to a great extent independent of State politics (Choudhary cited in Sinha, 2004: 2). Political revolutions or the changes at the top hardly affected the rural republics. However, the Panchayat Raj system lost its significance during the reign of feudal dictatorship and the effect of British policy and administration was such that the village panchayats lost their power gradually and become defunct.

The historical impacts of colonialism and undemocratic rural structures have condemned the majority of the rural masses to continued poverty without basic education, healthcare, shelter and nutrition (Isaac and Franke, 2001). What the history reveals is that the 73rd Amendment resurrected and revised a system at the local/village level to fit into the current context of democracy. However, Isaac and Franke (2000), point to the depth of the Indian people’s commitment to democracy and at the same time to the many limitations, such as, many states failing to redistribute land, displace the caste-system and replace the semi-feudal order in the rural areas into a democratic one. In a number of ways the experience of social development in the state of Kerala in India proves otherwise.

10.3 CASE STUDY: THE KERALA EXPERIENCE OF SOCIAL DEVELOPMENT

10.3.1 INTRODUCTION AND BACKGROUND

Scholars such as Amartya Sen and Jean Dreze have long championed Kerala’s development experience in their numerous works. This is because of the indicators of human development in a state located in a “developing” and post colonial part of the
world which is equal to “developed” countries (Dreze and Sen, 1998). Kerala was the first state to adopt a social development framework after independence and has consistently sustained the highest human development index among the Indian states, though with a low per capita income. The development experience of Kerala is a unique pattern of social and economic changes as a result of initiatives, both governmental and non-governmental, based on public action and shows that social development is possible and practicable even at low levels of income (Sen, 1997; Charvak, 2000; Isaac and Franke, 2000; Nair, 2000; Anand, 2002; Krishnakumar, 2004; Kannan and Pillai, 2004; Devika, 2005).

What makes the experience of Kerala even more interesting is that the social development changes took place peacefully given the widely diverse characteristics in the composition of the state. Situated on the south western tip of the Indian subcontinent with a lengthy coastline and abundant streams, lakes and rivers, the state of Kerala came into being as a political entity on 1 November 1956, by integrating the Malayalam speaking former princely states of Travencore and Cochin with the Malabar district of the former British colonial province of Madras (Parayil, 2000). The state has an area of 39,000sq kilometers and a population of 30 million people, making it one of the most densely populated regions in the world, with a population density of 740 persons per square kilometer. The Indian average is 257 persons per square kilometer. Modern Kerala is one of the most religiously diverse regions in South Asia. The current population distribution of Kerala according to religion is 57 per cent Hindu; 23 per cent Muslim; 19, 5 per cent Christian; and the rest Buddhism and animist (Krishnakumar, 2004).

10.3.2 SIGNIFICANT ASPECTS OF THE CASE STUDY

10.3.2.1 Social Development in Kerala

With an implicit development perspective, Kerala initiated and instituted a number of progressive redistribution measures such as land reform; a full-coverage network of public distribution system (PDS); education and health reforms; and a number of social
security and welfare schemes for the benefit of those who are vulnerable and needy (John, 2004; Nair and Krishnakumar, 2004). The radical land reforms were significant in the development history of Kerala because land redistribution granted a measure of economic freedom on the large mass of agricultural labour households; conferred ownership rights to hutment dwellers; and established colonies for members of disadvantaged groups with lands, buildings, and facilities. Also introduced were the radical Agrarian Relations Act and the Kerala Agricultural Workers Act which prescribed hours of work, security of employment, higher fixed wages, and welfare provisions for the agricultural workers (Krishnakumar, 2004; Devika, 2005).

The public food distribution system (food ration cards) covers the entire population, thereby reducing food scarcity and nutritional deficiency of the poor in the state. The system enhanced people’s access to food grains and other items of daily consumption such as sugar, edible oil and kerosene by subsidizing the difference between the market and the issue prices. Given this price differential, the PDS in practice amounted to an income supplement with its implication for increased wellbeing (Krishnakumar, 2004; Devika, 2005). The PDS has thus “contributed to improving a wide range of human development indicators that are closely related to access to food and alleviation of poverty” (Kannan, 2000: 1). According to the National Sample Survey data, Kerala is one of the two states (the other being West Bengal) to have achieved an increase in per capita nutritional intake between 1972-73 and 1993-94 (Government of Kerala, cited in Devika, 2005) and there has been a steady reduction in the number of people below the poverty line in Kerala over time (Devika, 2005).

The state boasts an excellent gender development indicator; it is the only state where females outnumber males in the population. Sen asserts that the distinction of Kerala is particularly striking in the field of gender equality and the female to male ratio is similar to the ratio in North America and Europe (Sen cited in Parayil, 2000:4). The state offered an expanding network of social security and welfare measures such as pension schemes (for agricultural workers, widows, destitute, old age and the physically handicapped) and welfare funds (for informal sector workers) as a result of organized public demand over time.
Public demand and populism led to wider access to education and health care. As a result of universal primary education, the literacy rate in Kerala is close to 100 percent (Krishnakumar, 2004). In terms of female literacy, Kerala stands out among all the Indian states. The literary movement along with the Press helped develop a non-formal education system with a wide network of libraries and reading rooms and a large number of vernacular newspapers. Kerala has the largest circulation of newspapers and magazines in India. Furthermore, it benefits from a thriving literary and film culture (Krishnakumar, 2004). A number of voluntary organizations, such as the Kerala Sastra Sahitya Parishad (KSSP) also emerged, consciously and conspicuously imparting scientific and rational awareness among the people. Kerala has a vast health care infrastructure facilitating access to institutional care and the network of primary and community health centres has extended their services to the remotest of the rural areas in the State. Primary health care facilities are more developed than other parts in India. Kerala has the lowest infant mortality rate and highest life expectancy rate of all the Indian states. While Kerala’s infant mortality rate (IMR) is 13 per 1000 live births, India’s rate is over 80 per 1000. This compares favourably with many of the ‘developed’ states, notwithstanding its very low per-capita income. The question that is frequently asked is: How did Kerala achieve indicators of social development that are comparable to those of the so called First World countries? What are the sources of Kerala’s high profile performance in respect of living standards? And what lessons can be learnt from Kerala’s experience for other developing countries?

10.3.2.2 Factors influencing the social development experience in Kerala

In order to understand Kerala’s experience of social development and the enabling environment that has contributed to enhancing human development, some historical factors contributing to the current experience of social development needs to be noted (Devika, 2005). A tradition of matrilineal system of the majority of the people and its cultural influence impacted on gender development. The welfare state concept and the provision of public elementary education in Europe inaugurated in the mid-19th century were reflected in Travancore and Cochin, the two princely states of what was then
Kerala. Opportunities for education of girls were recognized in Travancore as far back as in 1859, by opening a separate school for them (the first English school started functioning in Travancore in 1836). Its impact was felt by later democratic governments of independent Kerala who were influenced to continue and increase educational provisions inclusive of the gender dimension.

Health care also figured prominently in the welfare state policy of the then princely states of Travancore and Cochin. Besides the Ayurvedic and other indigenous medical aid widely prevalent traditionally, the European system of medical care was first introduced in Travancore in 1811, and the first hospital opened about six years later (Travancore Administration Report for 1106 M.E. 1930-31 cited in Devika, 2005). By the 1940s, the death rate in Travancore-Cochin came down to about 15, a level attained in France and Sweden only a decade earlier (Panikar and Soman cited in Devika, 2005).

The emergence of a new educated middle class whose attitude towards traditional institutions, beliefs and social relations was quite critical (State Editor, 1999: 456) and social reformers challenged the caste-ridden feudalism resulting in a cultural and ideological struggle against the backward elements of traditional culture and against the ideological hegemony of the Brahman caste.

The freedom struggle; working class solidarity; and the consequent birth of a vigilant and vibrant civil society were significant contributory factors. The spread of school education, commercialization, and emerging industrialization created the pressure for social-economic changes that brought about the decline of the old order. The freedom struggle added a political dimension to the changes in the form of a radical mass movement with sacrificial participation at the grass root level determining the emergence of the socialist/communist group in the State Congress. Devika explains that it was the communist fervor supported by education and popular literary movement which grew working class solidarity, highly conscious of human rights and with inevitable implications for development. A communist party was brought into power in Kerala in 1957 through democratic means of election and the state’s first elected communist government built its programmes on the early social reforms which began in the 19th century. However, this democratically elected government of Kerala was
dismissed by the Congress-led central government two years later for ideological reasons. Nevertheless, during its short claim on power, the newly elected communist government tried to enact legislation to reduce social and economic inequalities mainly through the landmark reforms mentioned above such as the land and educational reforms and the public distribution system (PDS). Many of these reforms could not be changed by successive governments.

Kerala’s experience of development is characterized by public actions carried out through popular mobilizations and governmental interventions within a democratic framework. What Kerala’s experience shows is that economic growth is necessary but not a sufficient condition for genuine development. The causative factor underlying Kerala’s social achievement was social justice. While the achievements are laudable, a few critics point to some of the shortcomings of the development experience. The state is currently struggling to integrate social with economic development (Krishnakumar, 2004). The main complaint is that Kerala failed to ‘grow’ economically while it developed socially and the conditions of excluded communities such as traditional fishermen are highlighted (Tharamangalam and George cited in Parayil, 2000:6). Despite its shortcomings Parayil (2004), points to the fact that the Kerala experience of development has not yet evolved into the ideal model of development for raising the masses from poverty and deprivation everywhere, and that there are various problems and challenges that Kerala still faces, it nevertheless, has several important lessons to offer other developing states. It offers hope as it shows that the standard of living of ordinary people can be improved without the achievement of rapid economic development; that change can take place peacefully within a democratic framework by enfranchising most of the formerly disadvantaged groups and communities of Kerala society; and most significantly, that Kerala’s economic and social transformation took place without outside help.

And this is important given the failure of competing models of development to deliver or adequately address poverty, deprivation, social conflict and environmental problems in countries of the South which have not improved since the development project began. The Kerala experience of social development shows the inadequacy of economic
growth as the main measure of ‘development’. It provides alternative indicators of development, such as physical quality of life index (PQLI), human development index (HDI), and gender development index (GDI) which measure ‘development’ more usefully than do economic growth indicators like GDP per capita (Parayil, 2000:2). In terms of co-operative ventures per capita, Kerala state remains unsurpassed in India. The evidence is in the proliferation of rural and urban cooperative banks, milk producers’, vegetable growers, cottage and light industry co-ops as well as the establishment of cooperative hospitals, built by different social groups all over Kerala. A summary survey of the past several decades shows that Malayalees (the people of Kerala) have ventured into community based banks, hospitals, educational, and light industrial enterprises. Kerala also has the strongest co-operative credit base in India. The principle of co-operation did succeed to encompass the whole economy, with 27,705 co-operatives at present working in the sectors of production, marketing, agro-processing, consumer, housing, employment, public health, professional education, insurance and infrastructure development. Community based and decentralized development programmes initiated by both non-governmental organizations and the state government is currently thriving in Kerala.

There is general agreement that Kerala’s development needs to be clarified and re-energized in order to maintain the high social standards the state has already achieved. This was clearly indicated at the first International Conference on Kerala Studies held at Thiruvananthapuram, Kerala, on 28 October 2005. Recognition was given to the urgency to improve further the material conditions of the people and, in particular, to address the problem of acute unemployment and other failings such as the slow rate of economic growth; stagnation in agricultural production and a decline in the area planted in rice; fiscal crises that threatened to undermine many of the redistribution programmes such as the agricultural labour pensions, educational and health spending, and the public distribution for food.

Food prices in the ration shop have been rising relative to the open market price. Kerala faces an environmental crisis with the loss of forest cover and soil erosion which directly threatens the quality of life and reduces the resource base that must be tapped to
sustain the main elements of the model. Kerala’s ecological problems are exacerbated by the state’s high population density and its intense land use, which make it difficult to set aside protected areas. By the early 1990s, the impact of globalization was also becoming apparent with very complex social repercussions. Devika (2005) points out that the current situation in Kerala is peculiar to what is called ‘exclusionary development’, development with some pockets of abject exclusion, with islands of hard core poverty. More and more educated Malayalees seemed to have lesser and lesser stake in reshaping socio-economic life in Kerala. The money flowing from employment abroad has a definite impact on lifestyle, promoting appallingly wasteful forms of consumption.

The 1994 conference called for the resolution of these inimical developments, not only for Kerala, but also for the rest of the world. It is important to show that high levels of human development can be achieved and sustained at comparatively very low levels of resource throughput by means of a more judicious use of human labour power and by developing a new non-consumerist ethic. It was acknowledged that the experience of Kerala needed to be provided with a new theoretical foundation. Neither capitalism nor socialism, as it is understood and practiced today are able to provide this theoretical framework. Parameswaran cited Parayil (2000:231) presents his thoughts regarding the formulation of a “Fourth World Model”, intended as a contribution towards the development of such a theoretical foundation. In essence, the model is a synthesis of Marxian and Gandhian thoughts as applicable to the twenty first century: the integration of politics, economics and ethics into one organic whole.

10.3.2.3 Sustainability of the Kerala Experience of Social Development: Democratic Decentralization and the People’s Planning Campaign (PPC)

With the formation of Kerala State in 1956, the Communist government was committed to the struggle for local empowerment and decentralized planning. The Administrative Reforms Committee of the newly formed state argued for a two-tier set-up of panchayats and municipalities at the grassroots and for district councils. Besides normal civic functions and developmental duties, the functions of the panchayats included significant responsibilities in revenue administration and a number of
regulatory functions. In this respect it went much beyond what was recommended by the Balwantarai Mehta Committee.

It was only with the 73rd and 74th Constitutional Amendments which gave the Left Democratic Front (LDF) election victory in 1996 the impetus for its envisaged decentralization as the People’s Campaign. The latest in this experiment of participatory development process was the “People’s Planning” initiated in 1996 in order to empower the local bodies in the State to function as local development institutions of self-government, in line with the Constitutional amendments mandating the formation and functioning of local bodies, the Panchayat Raj. The PPC was a response to the social development crisis, and it was shaped and supported by elements of the left that had been sympathetic to the social movements’ critiques of state-centric visions of development. It was in a strong sense, a serious effort to locate the ‘people’ as the major historical agent of social transformation and economic growth, in a much broader sense than ever before.

The democratic decentralization of economic planning by the government of Kerala in the first year of the Ninth Five Year Plan (1997-1998), reversed the situation and removed a major hurdle in the sustainability of community development implemented at the local level. Participatory development was proclaimed the core implementation strategy of People’s Planning. The most appealing slogan of the campaign for People’s Planning has been “development from below” with the active participation of the people at the local level. Choices of development projects are left to the local people; projects are to be conceived, formulated, implemented, and maintained by the local self-governments (Panchayat Raj Institutions- PRIs) empowered under the Panchayat Raj Act. The role of the State government in local development has been reduced to that of facilitator providing funds and guidance (Nair and Krishnakumar, 2004). In Kerala, there are 991 Grama (Village) Panchayats (GP), 152 (Community Development) Block Panchayats (BP), and 14 District Panchayats (DP) in the rural areas; 53 Municipalities and 5 Municipal Corporations in the urban areas. All these decision making units are independent and the task of reconciling all the decisions of the local bodies by formulating an integrated plan for the State is a challenge (Sudhakaran, 2004:6). The
Ninth Plan followed a unique methodology of the “People’s Campaign” for planning from below with people’s participation.

10.3.3 UNIQUE FEATURES OF KERALA DECENTRALIZATION PROGRAMME

Isaac and Franke (2000:16) highlight four features that distinguish the Kerala decentralization programmes as unique from other states in India and also in other parts of the world which could serve as lessons for social and community development.

10.3.3.1 Reversal of Sequence of the Decentralization Process

Decentralization requires changes in administrative structure, allocation of functions and powers and control of resources. All three are interrelated and to an extent, must be introduced simultaneously. However, the dictum of decentralization is that administrative support structures are first created by effecting in institutional changes, redeploying staff, generating an information base, training personnel and establishing horizontal linkages among various agencies and departments. This is described as a sequential model which presumes a linearity of implementation informed by a social–technocratic vision where the devolution of financial resources is limited by the absorption capacity of the nascent institutions. Financial devolution ends up an exercise on paper only.

In Kerala, the theoretical sequence of decentralization was reversed. Instead of waiting for the gradual building of administration capacity, the LDF government took the plunge and devolved funds in 1996. 35 to 40 per cent of the outlay of the Ninth Five Year Plan was towards projects and programmes to be drawn up by Local-Self Government Institutions (LSGIs). The nature of the devolution was as important as the size of plan funds devolved. 75 to 80 per cent has been in the form of granting aid. In the rest of India, financial devolution takes the form of schemes. Financial devolution in Kerala is being used as an instrument to bring about a division of functions between the state government and the LSGIs.
10.3.3.2 Planning as an Instrument of Social Mobilization

A distinctive feature of the decentralization experiment in Kerala is its insistence on mass participation and transparency. A comprehensive plan is to be democratically prepared by each local body before it can claim the grant-in-aid. The planning process starts below the ward members with maximum involvement of the masses. Mass participation is not limited to elected representatives of voluntary agencies, but includes ordinary people assembling in grama sabhas with non-official experts and volunteers participating in preparing reports, formulating projects and drafting plans. Officials have to work alongside non-officials. The People’s Planning Campaign was launched to empower the elected local bodies with departmental officials, experts, volunteers and the people rallying around them.

To ensure transparency and participation without compromising technical standards, a sequence of phases each with distinctive objectives, main activities and a training programme was drawn up. The First Phase consisted of mobilizing the maximum number of citizens to attend the grama sabhas or assemblies of voters to engage in a deliberative process of identifying local problems and needs. Mere listing of needs did not make a plan; the resource potential for satisfying them had to be assessed. The Second Phase started with a number of participatory studies of the local resources, both human and material. The findings of these studies and the deliberations in the grama sabhas were summed up in Development Reports. The Development Reports were discussed at seminars by delegates from the grama sabhas, and proposals for development action were drawn up. During the Third Phase the proposals from the development seminars were formulated into formal projects. To do this, every local body set up task forces, one for each development sector, consisting of elected representatives, officials, experts and activists. From this shelf of projects the elected representatives made their final choices of the proposal to be included in the plan (the Fourth Phase). The rationale for their selection, given the deliberative process that preceded it, was to be presented in a formal written plan document.

Once the lower tiers of local bodies prepared their plans, the higher tiers were to prepare theirs with due consideration to the proposed activities of the lower tiers. This
was phase five. The Sixth and final phase involved a technical and financial evaluation of the plans and projects by teams of officials and experts before the District Planning Committee (DPC) approved them. In the first round of the campaign the six phases extended over a year and involved up to 3 million citizens, thousands of officials and experts, and numerous mass organizations and other elements of Kerala’s thriving civil society. To provide organizational support to the campaign, around one hundred thousand volunteers were trained. The training programme is surely one of the largest non-formal education undertakings ever witnessed in India.

10.3.3.3 Campaign for the Creation of a New Civic Culture
In Kerala, planning is more than a technical process. Planning has also been made an instrument for social mobilization in support of decentralization. The mass mobilization was intended to ensure that correct decisions were made at the local level, to bring about certain attitudinal changes among participants and to build up mass pressure from below for democratic reforms. The People’s Campaign actively seeks to nurture a civic culture that will promote grassroots democratic institutions. A radical transformation of the development culture of the state is a necessary prerequisite for successful participatory decentralization. It also requires basic attitudinal changes towards the development process among all the key players involved: the elected representatives, officials, experts and the public at large. The bureaucratic departmental approach to development has to give way to a democratic vision. The ivory tower attitude and cynicism deeply ingrained among the technical elite has to be replaced by a culture of participation and engagement. There has to be a transformation in the mindset of the elected local representatives. The people’s representatives at the national and state levels cannot be the role models for the LSGIs. Development administration at the grassroots level demands day-to-day involvement of elected representatives. Elected representatives, as co-coordinators of local development activities, should recognize the legitimate roles of others, and develop partnerships based on mutual respect across party lines and above personal rivalries. The ultimate aim of decentralization is to provide maximum opportunity for the direct participation of the people in daily governance. This objective cannot be attained
through government orders alone. It requires the creativity and the social logic of a movement.

10.3.3.4 Institutionalization of the Decentralization Process

The sustainability of the new development culture requires institutionalizing in the legal and administrative system. This will not occur spontaneously. It requires sustained mass pressure from below to overcome inertia and to secure the necessary structural changes. The committee on the Decentralization of Powers was appointed to make recommendations for a comprehensive overhaul of the legislation on local self-government and related administrative matters. Most of the rounds of state level campaign training contained a question-answer session between the participants and a panel from the committee. Many members of the Committee closely interacted in the campaign in a personal as well as an official capacity. The committee submitted its final report in December 1997. At the end of 1999 the Government comprehensively amended the existing Kerala Panchayati Raj Act of 1994 and Kerala Municipality Act of 1994 as per the recommendations of the Committee.

There is also a departure from traditional methodologies in the legislative and other institutionalization processes of the decentralization programme in Kerala. The new system evolved through experimentation and modification as opposed to campaign activities that were carried out with ad hoc orders. The new system is being institutionalized and there is a dialectical interaction between the movement and the institution builders that does not fit the usual grand design paradigms.

The conclusion that Isaac and Franke (2000: 22) arrive at is that there are many more miles to go and is spite of remarkable achievements, the state of Kerala needs to improve in the planning process and to make implementation more effective. Devika (2005) comments that the degree of decentralization of power of a state is an indicator of its concern for and commitment to human develop
10.3.4 Seminar Presentation on Democratic Decentralization and Rural Development in Kerala

Seminar Presentation by: Dr L, senior lecturer at the State Institute of Rural Development (SIRD) in Kottarakara, Kerala

Topic: Democratic Decentralization and Rural Development in Kerala

Organized by and held at Loyola College on 16 November 2005

Dr L is considered an expert on rural development and SIRD provides training to development officials. Her presentation included: What is decentralization? What is its impact on rural development? An overview of the presentation is presented as recorded by the researcher.

Decentralization is seen as prerequisite for effective rural development. Reduction of poverty and develop equality of life in rural development. The needs of rural poor are meant to be addressed through decentralization. It focuses local government towards public accountability; enables local people to make use of natural resources and express their voice in decision making processes; encourages participation in local bodies which leads to building self identity, self confidence and breaks down exploitation. Village panchayat has a long history in India and related to Gandhi’s grama sabha and swaraj (self-reliance vision. While decentralization is a Western concept, in India it is part of the cultural heritage. Kerala’s model is an old Gandhian idea of socio-economic power belonging to people at the grassroots level.

Decentralization is the transfer of political, administrative and fiscal responsibilities to locally elected bodies in rural and urban areas and the empowerment of communities to exert control over these bodies. It bridges the gap between the governed and government and makes administration responsive to the needs articulated by the poor. Planning takes place from bottom to top. People’s participation promotes transparency. 73rd amendment to the constitution gives power to the local level and provides for right to information at the panchayat level. The objectives of decentralization are to improve quality of investments (service delivery); facilitate emergence of local solutions to development problems (use of natural resources); to exploit local production possibilities; to enable people’s participation leading to better vigil in execution of schemes such as water supply; to provide an enabling environment for people to make contribution in kind and cash for development programmes identified by them for priority action (democratic principle); collective decision making; to bring about a convergence of resources (human, natural, organizational) and services to tackle development problems with greater organizational integration; to unleash public action resulting in demand led improvement in the delivery of developmental and welfare services; and transparency in administration.
There were serious allegations during the reign of the first communist ministry itself that most of the cooperatives had only the communists and their sympathizers inducted to them. The story still continues. Despite this scope for decentralization (and thus dissemination) of the political economy of corruption and rivalry, the panchayat raj institution has in effect both an intrinsic and an instrumental value in ensuring an enabling environment for development. It offers a public platform for a vigilant civil society, conscious of its rights and committed to the correlative duties, to act as a watchdog in the common interest. And in the one step forward taken by Kerala, there is scope for the rise of such a platform. No doubt Kerala experience has disproved the ‘trickle down’ prescriptions for poverty alleviation and development.

10.4 SUMMARY

This chapter provides a background to India’s social welfare and development efforts; its’ community development programme specially targeted to the rural areas and the rationale for the programme. The state of Kerala provides interesting insights and learning to a state that initiated social development in the 1950s and is examining some of the challenges related to this approach in the 1990s. A critical learning for South Africa is that the essence of social well being for all its citizens and specifically the previously disadvantaged and marginalized within the developmental framework is the balancing of all aspects of development. The current social problems experienced by the state of Kerala are not because of its focus on social development but its lack of attention to other aspects of development.
CHAPTER 11

CASE STUDY OF KUDUMBASHREE

‘THE EMPOWERMENT OF FAMILIES AND COMMUNITIES THROUGH THE EMPOWERMENT OF WOMEN’

11.1 INTRODUCTION AND BACKGROUND

Data was gathered for this case study from interviews with the Chief Executive Officer, senior management and operational staff of Kudumbashree; documents; conference attendance and fieldtrip. The main source documents for this case study is Kudambashree: Concept, Organisation and Activities Document (2000) and Document presented at the National Conference on Sustainable Poverty Alleviation through Micro Enterprise Development organized by the Kudumbashree Mission (2005), attended by the researcher.

Kudumbasharee means “the empowerment of families and communities through the empowerment of women” or “bringing prosperity to the family through women” (Kudambashree: Concept, Organisation and Activities Document, 2000). This programme exists only in the state of Kerala and has the aim of eradicating absolute poverty within a definite time frame of 10 years under the leadership of Local Self Governments (Panchayat Raj) formed and empowered by the 73rd and 74th Amendments of the Constitution of India. The Mission launched by the State Government with the active support of the Government of India and National Bank for Agriculture and Rural Development (NABARD) adopted a different methodology to combat absolute poverty by organizing the poor into community-based organizations. The Mission is different from other poverty eradication programmes in that it follows a process approach rather than a project approach.

Kudumbashree’s mission statement reads as follows: “To eradicate absolute poverty in ten years through concerted community action under the leadership of Local Self
Governments, by facilitating organization of the poor, combining self-help with demand led convergence of available services and resources to tackle the multiple dimensions and manifestations of poverty, holistically” (Kudambashree: Concept, Organisation and Activities Document, 2000).

The Kudumbashree Programme was established from two experimental programmes in Kerala, an urban based model implemented in the Alappuzha Municipality, in 1992 and a rural based programme, the Malappuram Community Based Nutrition Programme (CBNP) implemented in 1994.

11.1.1 The Alappuzha Municipality Programme

The Alappuzha Municipality Programme, which later became known as the Alappuzha model, was a new experiment sponsored by the Urban Basic Service Provision (UBSP) of the Government of India which sought an alternative methodology to identify the poor and redefine the nature and causes of poverty which was different from the conventional methods based on income. The experiment took place in seven wards of the Alappuzha Municipality and as a consequence, nine indices were developed.

The nine indices of identification of the poor covered the state of the dwelling/house; access to safe drinking water; access to a sanitary toilet; having an Illiterate adult in the family; family having not more than one earning member; family barely getting two meals a day or less; number of children below the age of five in the family; alcoholic or drug addict in the family; scheduled caste (SC) or scheduled tribe (ST) family [families belonging to socially disadvantaged groups]. A family found to have four or more of the above risk factors was treated as a “risk family”. The significant features of the indices were that: it was a simple and transparent method of identifying the poor by the community; enabled the poor to realize the nature and causes of poverty; included various manifestation of deprivation; enabled the measurement of poverty and its magnitude and made it easy to identify the poorest of the poor; it did not depend wholly on income and provided large possible combinations of poverty; facilitated rational grading of poor families and suggested possible corrective steps.
As further experiences were gained in the field, the nine point risk indices originally
developed during 1992 underwent changes and revised indices were formulated exclusively for the urban area. These indices covered: no land or less than a certain extent of land; no house/dilapidated house; no sanitary toilet; no access to safe drinking water within 150 meters; women headed household (widow, divorcee, abandoned woman, unwed mother); no regularly employed person in the family; socially disadvantaged groups (SC/ST); presence of mentally or physically challenged person/chronically ill member in the family; families without colour TV.

As a result of the success of the Urban Based Services Provision (UBSP) for the poor, the State government extended this project to all the Urban Local Bodies of Kerala. The Community Development Society (CDS) of Alappuzha received “We, the Peoples: 50 Communities” Award initiated in commemoration of the 50th Anniversary of the United Nations on 24th September 1995 in New York.

11.1.2 Malappuram Community Based Nutrition Programme (CBNP): Rural Model

In November 1994, a Community Based Nutrition Programme and Poverty Alleviation Project (CBNP and PAP) was started with the assistance of United Nations International Children’s Education Fund (UNICEF) and with community participation in Malappuram, considered the most disadvantaged district of Kerala. Four thousand, four hundred and forty eight (4, 448) Neighbourhood Groups (NHG) of poor women were formed under this community development project. Around seven hundred NHGs were linked to various commercial banks under the Linkage Banking Programme of National Bank of Rural Development (NABARD). Implementation of Governmental programmes for improving health and sanitation in the district were channeled through the NHGs. 100% immunization was obtained through the CBNP. Distribution of applications for old age pension and other social security measures were routed through the CBNP and resulted in effective transfer process. Special programmes for the development of socially disadvantaged population groups (caste based) were also undertaken. Implementation of District Primary Education programme and convergence of various entrepreneurial activities promoted more than 15, 000 micro-enterprises in the district.
Out of 119 entries, the Malappuram model was awarded the Gold Medal by the Commonwealth Association for Public Administration and Management (CAPAM) for its best practices in ‘service to the public’ in the year 2000. Appreciation was shown for the management of poverty through community participation.

As a result of the success of the programmes, the State Government through a special order directed all fifty seven Urban Local Bodies in the State to set up Urban Poverty Alleviation (UPA) Cells and to implement poverty alleviation programmes with community participation, especially women participation, as done in Alappuzha and Malappuram. Thus the Community Development Society (CDS) system was practically implemented in all Urban Local Bodies of the State. Most significantly, the by-laws of the CDS were approved by the State Government through a Government Order, signifying official recognition of the CDS as a legitimate body of poor women, empowered to implement poverty eradication programmes and mobilize resources, including loans from financial institutions and other agencies. On empowerment, the women from poor families proved to be resolute fighters of poverty. The State Government initiated actions for further strengthening and expansion of the women orientated participatory approach for community development and poverty eradication. A special Urban Poverty Alleviation (UPA) Cell was set up at the State capital to co-ordinate this work.

Activities of the UPA Cell attracted global attention and International recognition. On the occasion of World Habitat Day (5th October 1998), UNCHS recognized the CDS system of Kerala, implemented by UPA Cell as one of the best 100 practices of the world.

A comprehensive project report was prepared by the State UPA Cell, Kerala State Planning Board and the Trivandrum Regional Office of NABARD and after diligent study and analysis of participatory community development and poverty eradication programmes implemented in Alappuzha, Malappuram and elsewhere; the master plan for poverty eradication was prepared. The State Government gave approval to the project for the entire State under the name of ‘Kudumbashree’ in 2000.
11.2 SIGNIFICANT ASPECTS OF THE PROGRAMME

The study identifies, amongst others, four significant aspects of the Kudumbashree programme. These are the structure of community based organizations in Kudumbashree; the micro credit component of the programme; the micro-enterprise programme and the training programme for the rural areas and human resource development.

11.3 STRUCTURE OF THE PROGRAMME

A three tier Community Based Organization (CBO) structure is in action for effective convergence of the programme.

11.3.1 Neighbourhood Group (NHG)

The Neighbourhood Group (NHG) constitutes the lowest tier consisting of 20 to 40 women members selected from the poor families. Meetings are convened on a weekly basis in the houses of NHG members. In the meeting the various problems faced by the group members are discussed along with suggestions for improving the situation. Government officials are also invited to the meeting for explaining programmes implemented by them. In the weekly meeting all members bring their thrift [savings], which is collected and recycled into the system by way of sanctioning loans. Micro plans are also prepared after taking stock of the situation. Five Volunteers are selected in each NHG to undertake the various functional activities:

i) Community Health Volunteer: responsible for the various health related aspects of the group members including children, women and the aged. Convergence of various programmes undertaken by Health and Social Welfare Departments are also carried out under the leadership of the Community Health Volunteer.

ii) Income Generation Activities Volunteer: responsible for the collection, consolidation and maintenance of books of accounts and registers in
connection with thrift mobilization. NABARD provides the necessary training for increasing capability.

iii) Infrastructure Volunteer: Infrastructural disadvantage of the group is tackled with the help of various ongoing governmental programmes under the leadership of this volunteer. Liaison with the local bodies and acting as a catalyst for local development is the role of this volunteer.

iv) Secretary: responsible for recording the proceedings of the meeting and necessary follow up including motivation and team building.

v) President: presides over the weekly meetings and imparts necessary leadership and guidelines to the group members.

11.3.2 Area Development Society (ADS)

The second tier is the Area Development Society (ADS), which is formed at ward level by federating 10 to 15 NHGs. The activities and the decisions in the ADS are decided by the representatives of the poor elected from various NHGs. The Area Development Society functions through three distinct bodies:

i) General Body: consists of a President/Chairperson, Secretary and 3 sectoral volunteers such as Health, Income Generation and Infrastructure volunteers of federated NHGs.

ii) Governing Body: constituted by electing a President, Secretary and a five member Committee from among the General Body.

iii) The linkage with Local Self Government in the rural areas: In the village self government structure, (Grama panchayats) the ward member is the patron of the ADS; and in the Urban areas, in the Urban Local Bodies a separate Monitoring and Advisory Committee is constituted with the ward Councilor as chairperson. The salient feature of this arrangement is the determination of priorities by the poor in line with the policy framework of Local Self Governments.
11.3.3 Community Development Society (CDS)

At the Panchayat (rural) and Municipal (urban) level a Community Development Society (CDS), a registered body under the Charitable Societies Act is formed by federating various ADSs. The CDS has three distinct bodies:

i) General Body: consisting of all ADS Chairpersons and ADS Governing Body members along with representatives of Resource Persons, Officers of the Local Body who are involved in implementing various Poverty Alleviation and Women Empowerment Programmes.

ii) Governing Body: consisting of the President, Member Secretary and five selected Committee Members. The President is elected whereas the Member Secretary is the Project Officer of UPA Programmes. Other Government Officials and representatives of Resources Linkage with LSG.

From the rural areas, the President of the Grama panchayat is the patron of the CDS. The standing committee chairperson (welfare), all women members of the panchayats and the Secretary of the Grama panchayat are ex-officio members of the CDS. The Block Panchayat member/members of the respective Block division/divisions are also ex-officio members of the CDS.

From the urban areas, a monitoring and advisory committee is constituted at the Urban Local Body (ULB) level with the Mayor/Municipal Chairperson as Chairperson. The Municipal Secretary is the convener of the committee. In every ULB there is an Urban Poverty Alleviation (UPA) wing and the Project Officer of the UPA is the Joint Convener.

The advantage of this system is that it is managed wholly by the representatives of the poor and has the leverage of a non-governmental organization, which helps in channeling additional resources from various sources both internal and external. The CDS at local body level facilitates both autonomy and effective linkage with Local Self Governments.

The aspirations of the poor along with their genuine demands voiced in the NHG meetings form the “micro-plans”, and are scrutinized and prioritized to form a mini-plan
at the level of ADS. After consolidating the mini-plans by judicious prioritization process at the level of CDS, the “CDS Plan” is formed which is also the “anti-poverty sub-plan” of the Local Self Government. Preparation of micro, mini and CDS plans facilitate the poor to participate in planning process as a major stakeholder. The local body monitors the implementation of the plan and thereby proper linkage, coupled with autonomy is ensured in the CDS system. The denial of basic human rights or rather deprivation is monitored through the implementation of Kudumbashree and the programme is perceived and accepted by all Local Self Governments as further steps of the decentralization process.

11.4 MILESTONES REACHED

One of the reports on the Programme documents the following milestones: formation of 158,831 NHGs of the women from at risk families, covering urban, rural and tribal areas of the State; formation of 14,095 ADSs at the ward level; formation of 1,050 CDSs at LSG level; formation of 16,727 vibrant micro enterprises in urban areas; formation of 34,679 micro enterprises in rural areas; delivery cost of anti-poverty programmes has been reduced; poor women of the state have become active participants in the planning and implementation process of various anti-poverty programmes; the morale and confidence of women of the state in several areas has increased considerably; status of women in families and community has also improved; Kudumbashree has already gained national and international acclaim as an ideal and workable development model. The economic activities of the women groups of the Mission have even rejuvenated the economy of the State to a great extent.

11.5. MICRO CREDIT

11.5.1 Thrift and Credit
Kudumbashree promotes thrift mobilization by setting up Thrift and Credit Societies at NHG level to facilitate the poor to save and to provide them cost effective and easy credit. Thrift and Credit Societies facilitate easy and timely credit to those who are inaccessible. A member can avail loan up to a maximum of four times of her savings. The amount of loan and the priority of disbursement are decided by the NHG. The repayment is collected weekly during the routine NHG meetings. The income towards interest from thrift is generally used for re-loaning. The most important aspect of the thrift and credit societies is the prompt repayment of loans.

11.5.2 Informal banks

Thrift and credit societies organized by the Kudumbashree are speedily growing as Informal Banks of the poor women at their doorsteps. Most of the thrift societies are now capable of providing assistance even to income generating activities. The advantages are that the poor can save; flexible financial service; enables the poor to undertake micro enterprises; informal; easily available; facilitates timely credit; low transaction cost; interest at market rate; weekly repayment; transparency in operation; loan disbursement; loans at convenience of the poor; no collateral security; time saving; credit at the doorstep; prompt repayment; builds self confidence.

Currently, 10 687 Thrift and Credit Societies are operating in the 58 urban areas covering the major 58 towns. In rural areas, 146 114 Thrift and Credit Societies are in operation in the 991 Panchayats in the state.

11.5.3 Bank Linkage Programme

Efficiency and effectiveness of NHGs are to be verified on the basis of some objectively verifiable and easily identifiable parameters. A 15-point index for rating NHGs on the basis of which they will be allowed to link with various banks under the Linkage Banking Scheme has been developed by NABARD. Once the groups are linked they will be eligible to receive finance in the ratio ranging from 1:1 to 1:9. The assistance so received can be utilized by the groups for internal lending and development of Micro Enterprises. Under the leadership of the Kudumbashree District Mission Team, efforts are being made to verify the performance of NHGs throughout the State. About 63 598
NHGs are linked with NABARD under the linkage-banking scheme. This shows that the NHGs are equally competent to channel resources to the local bodies from banks.

Criteria for the linkage-banking programme are: composition; age of the group; weekly group meetings; attendance; minutes; participation in group discussion; savings (frequency); savings and loan recovery; style of functioning and group decisions; sanction and disbursement in of loans; interest on loans; utilization of savings on loaning; recovery of loans; books of accounts; by laws/group rules.

11.6 MICRO ENTERPRISES

Kudumubashree views micro enterprise development as an opportunity for providing gainful employment to the people below the poverty line and thereby improving their income and living standard. Through the operation of micro enterprise, it is expected that the asset management capability of the poor people will increase along with their profit margin and income.

11.6.1 Micro Enterprise in Rural Areas

The Kudumbashree programme was extended to the rural areas of the state during 2000-2001. Already, around 40 000 micro enterprises have been developed in grama panchayats of Kerala under the aegis of the mission. Almost all the Kerashree units (units producing coconut oil) are functioning in the rural areas. Lease land farming, vegetable cultivation and vanilla cultivation are some of the income generation activities taking place in rural Kerala. There are 20 017 Group micro enterprises and 14 662 number of individual micro enterprises in rural area.
11.6.2 Thrust areas for Micro Enterprises in previous years

With the view that economic upliftment of the poor could be achieved only through sustainable micro enterprises, Kudumbashree searched for enterprises that could provide sustainable income. On the basis of this, thrust areas and anchor activities were identified. Seven anchor activities were selected for the previous years: ethnic delicacies; tender coconuts and products; agriculture nurseries; soap making units; remedial education centers; paper bag making; courier services; direct marketing. Further activities that have been identified are food processing; dairy products; solar cookers; bio-technology; Vidayasree (IT Schools/units); integrated coconut processing; tissue culture; chain hotels (hospitality and accommodation).

To make them all sustainable, a “handholding” process is needed at least in the initial stage. To this end Kudumbashree has a relationship with Entrepreneurship Development Institute of India (EDII) at Ahmedabad. A six day residential Performance Improvement Programme (PIP) is imparted to the women entrepreneurs of selected enterprises to improve the performance of the newly started micro enterprises. 1170 entrepreneurs from 141 units were trained.

11.6.3 Repayment Information System (RIS)

Kudumbashree has development a Repayment Information System (RIS) for monitoring the credit system involving linkage with banks. A volunteer is selected from each Community Development Society, and trained to monitor the flow of credit to the members. In most of the cases this volunteer is a member of the IT Unit formed under various municipalities. The RIS Volunteers take down the details of applications forwarded to various banks and store the data in computers. They also liaise with the various banks operating in the jurisdiction of an Urban Local Body. The sanctioned loans and repayment are recorded along with a repayment schedule. When the applications are rejected or returned that is also monitored. As and when repayment falls due, the matter is communicated to the NHG where the beneficiary is a member. Information is also passed on to the Area Development Society, the Community Development Society and the Project Officer of the municipality concerned under
intimation to the District Office and the Head Office of Kudumbashree. If a member defaults the repayment, the NHG will intervene and even repay the amount for and on behalf of the defaulter by treating the defaulted amount, as a loan sanctioned in the name of the defaulter from the thrift and credit society. Since timely information is passed on cumulative default in repayment can be checked. The advantage of this system is proper monitoring. RIS is in the preliminary stage and cannot be claimed as a foolproof system as yet.

11.6.4 Expansion of Kudumbashree to further Rural Areas

At the inception, the activities of Kudumbashree was confined to the Urban areas and Urban and Rural areas of Malappuram District where the anti-poverty programmes have been attempted through community based structures as envisaged in Kudumbashree. The successful implementation of the project and its positive outcome in the limited circles of the state has created confidence in expanding the physical coverage and set new milestones for Kudumbashree by extending its activities to the rural areas. The entire rural area of the State will be covered in a phased manner and in June 2000, 262 Grama Panchayats were identified following fixed criteria. Subsequently during November 2001, 338 Grama Panchayats and in March 2002 the remaining 291 Grama Panchayats were covered under Kudumbashree. Massive training programme were organized for the Panchayat functionaries, officials and activists in the rural area. The scaling up programme was organized in a very systematic manner enabling the new Panchayats to learn lessons from the previous batch.

11.7 TRAINING PROGRAMME FOR THE RURAL AREAS

As a prelude to introducing the new programme in rural areas, training programmes for capacitating the panchayat functionaries, district resource persons and officials, panchayat level leaders of self-help groups, local leaders and officials were held at State, District and Panchayat levels.
State Level Training

The panchayat presidents, vice presidents, chairperson of women task force and key resource persons of the Grama Panchayats were given training at State level. Block coordinators, district convener (PPC) of Kudumbashree were also trained. The training was of 3 days’ duration organized in 3 batches from 10-18 July 2000. These training programmes helped to train 816 functionaries of the panchayats.

District Level Training

In the selected panchayats for Kudumbashree activities, the leaders of then existing SHGs, voluntary organisations, youth clubs, panchayat members (those left out in the District level training) and local resource persons were trained. 26 100 people attended the one-day training. Following this training, conventions of the women in the Panchayat were held to declare the formation of NHGs. On 17th August 2000, the Panchayat conventions declared the formation of 10 055 NHGs. The same methodology was followed in expanding the programme during the second and third phases.

Training Programmes

On formation of the NHGs, almost all the NHGs started thrift and credit operation. They were supplied with a minute book, pass books and account books for documenting the proceedings of their meeting and to maintain accounts. Leaders of the NHGs are trained in maintaining accounts and keeping registers. The topics of the two day training programmes for the leaders of the NHGs include leadership/communication skills, poverty and its manifestations, micro enterprise and hands on training on maintaining accounts was also given.

By 2002, all the Grama Panchayats (rural self governments) were brought under Kudumbashree. All the preparatory work was completed for the initial training of elected representatives and key officials in these Grama Panchayats. By 2005, the programme had universal coverage in the State with a total of 991 panchayats
11.8 HUMAN RESOURCE DEVELOPMENT

Kudumbashree strongly believes that capacity of each and every individual can be improved if they are properly trained. Rather than entrusting the training programmes to any training institute, Kudumbashree developed an in-house faculty team and conducted a series of training along the length and breadth of Kerala by using the facilities of already existing training institutes. Training curriculum was developed with the help of experts (academics) and Kudumbashree faculty. Three training modules were prepared of which the third exclusively covered the functional areas of micro enterprises management. Topics covered to date in Phase I are: self esteem; a new approach to Community Development; historical background to urban and rural Community Development; basic principles and objectives of urban and rural anti poverty programmes in the country; aims, objectives and various components of the National Anti Poverty Programmes; the new developmental approach and women empowerment; new indicators for the identification of the poor; structure of CBOs; CDS functionaries, roles and responsibilities; Thrift and Credit operation; Thrift and Credit accounting; agenda of meeting and preparation of minutes; importance of participatory approach; training for Social Work; training methodology; Social Work; planning from the grassroots.

Phase II covered the following areas: leadership and teamwork; gender issues in development process; child rights; planning, monitoring and evaluation; communication; State action plan; conflict management and decision making.

Phase III was followed with focus on the following areas: entrepreneurship development; developing enterprises; identification of projects for the successful entrepreneur; personal management; production management; inventory management; finance management; marketing strategies for micro enterprises; Communication and public relation; plan assistance of Local Self Government.
11.9 NATIONAL ANTI-POVERTY PROGRAMMES

Kudumbashree also serves to implement national anti-poverty programmes. Kudumbashree is the nodal agency for the National Government programmes|schemes such as Housing; Self Employment and Urban Infrastructure Development. Kudumbashree receives funds for the programmes from National government and releases the funds to urban local bodies. In other states these programmes are initiated by the State Urban Development Agency. The community development structure provides the delivery system for the schemes. Identification of beneficiaries, selection of micro projects, preparation of application, monitoring of recovery, actual implementation, social audit etc. is done through Community Development Society (CDS) structure.

11.10 INTERVIEW WITH DR K

Interview with Dr K, the Kudumbashree Programme Officer for Urban Activities

He stated that training of local people is done by Kudumbashree in conjunction with tertiary institutions and CBO's. Kudumbashree employs Social Development consultants to cover the 3 regions of Kerala which is divided into 14 districts, comprising 58 Urban Local bodies and 991 Panchayats (Rural Local bodies)

Dr Krishnakumar explained the difference between the Department of Social Welfare and Kudumbashree was that the former concentrates on certain sectors, such as child development while the latter takes the whole community as its starting point. Kudumbashree focuses on the holistic development of communities through an integrated approach and the empowerment of women. Kudumbashree brings together other sectors by applying the convergence principle. The emphasis is on women and their participation. It is a State initiated ten year plan to eradicate poverty, mainly through Local Self Government.

Convergence (Integration) is conceptualized as part of Kudumbashree’s CBOs which act as convex lens capable of converging the schemes, ideas, concepts and resources of various governmental and non governmental agencies and line departments working in poverty reduction and social welfare sectors. Kudumbashree augments and strengthens its activities by fruitfully collaborating with a host of line departments and agencies having similar interests like Spices Board, Khadi and Village Industries Commission and Board, Social Welfare Department and the Industries Department.
11.11 WOMEN EMPOWERMENT: THE ULTIMATE GOAL

In spite of commendable achievements Kerala has made in the social sector, the women of the state have only secondary status in the society. However, since the inception of Kudumbashree, the scenario has been changing dramatically. Women empowerment is a major concern and prime priority activity for the Mission. Every activity of the Project is geared to take the women towards this ultimate goal such as the weekly meetings, discussions, thrift and credit operations, participation in planning and implementation process of developmental activities and social and cultural activities of poor women. Moreover, thrift and credit operations and micro enterprises have enhanced the economic status of the poor women both in their families and society. It is a fact that Kudumbashree Mission and its activities, including the planned capacity building exercise of the beneficiaries, have improved the status of poor women in the urban and rural areas of the State. The poor people of Kerala, especially women have already accepted Kudumbashree as their own movement. Within a short span of less than five years, the Mission has surpassed many major milestones. Developmental specialists and social activists from several Indian States and foreign countries visit the Project to enlighten themselves in areas like participatory poverty reduction, women empowerment and convergent community action.

While not diminishing the accomplishments of the Kudumbashree mission, a critique from a feminist perspective of Kudumbashree is that Kudumbashree is non-political. The women’s self help programmes improves and builds self-confidence but within the concept of family and community (Devika, 2005). However, whether the SHGs formed will serve to question gender power is still ambiguous, though it holds interesting possibilities. Reports on the experiment have stressed its importance in helping many women gain citizenship skills like public speaking and in dealing with the state machinery. However, they also point out the claims often made by NHG members regarding the expansion of their general awareness are often considerably exaggerated; more crucially, they observe that at present, these institutions do not in any sense challenge patriarchal values and the belief in the home being women’s
“natural” location. It is important to note that this critique should not dismiss the aspirations and gains of the women who have entered the SHGs.

There is general agreement that women who have participated in vibrant self-help or neighbourhood groups have developed strong sense of self worth and faith in their ability to interact with power structures. Increase in their contribution to the household income has led to an increased relevance within the family (Devika, 2005). The writer concedes that without a doubt the induction of women into local governance and the remarkable spread attained by the SHGs of women formed as part of the Kudumbashree programme are two events of immense significance to the future of gender politics in Kerala. The People’s Planning Campaign (PPC) was hailed as an important experiment in mainstreaming gender concerns in development. Almost all the reports on gender in the decentralization process agree that the substantial reservation for women was definitely a major step towards inducting women as participants in local governance. However, they also point out that little cognizance was taken of the fact that their near-total inexperience in politics calls for special measures to help them learn the ropes of political activity. Women’s reservation does not automatically ensure a politicization of women as a group. Several reports therefore have recommended continuous capacity building and sensitization programmes for elected women representatives and not in isolation of the process of democratic decentralization. Critics have pointed out that some of the most vexing ills of decentralization derive from the fact that the effort had been to actualize participatory democracy within a framework ill-suited to it, that of the Five-year Planning. For the project of realizing gender justice as envisaged in the PPC, it could be said that it was skewed because what should have been ideally the attempt to address political demands ensuing from a feminist identity politics was delivered within a framework of governmental intervention. Thus the PPC sought to recognize ‘Women’ as a group and ensure it a fair share in the distribution of resources; but neither such recognition, nor the concern for such redistribution was forthcoming in wider political and civil societies in Kerala (Devika, 2005).
11.11 SUMMARY

Kudumbashree is an example of a poverty reduction, women and family empowerment programme that is successful to varying degrees through community development beginning at the village and structures established that ensures participation of women at every level up to the district level with strong state support. It is an interesting example of development that is based on social indicators formulated by communities together with state social development officers. Training is a critical aspect of the programme. The beginning phases of the programme aims at building the self-confidence of the women through thrift and savings groups (NHGs) emphasizing social development. With relevant training, women are encouraged to participate in micro enterprise economic development. However, the prerequisite for a programme such as Kudumbashree is a level of literacy/education and this is not a deficit in Kerala.
CHAPTER 12

CASE STUDY: UNIVERSITY OF KERALA, LOYOLA COLLEGE OF SOCIAL SCIENCES KERALA

12.1 INTRODUCTION AND BACKGROUND

Loyola College of Social Sciences affiliated to Kerala University and situated in the suburb of Sreekariam in Thiruvanathapuram, Kerala was founded by the Society of Jesus (Jesuits) in 1963. The Social Work Department was established in 1964 and it was the first professional education department of the University of Kerala. Other programmes offered at the College are Masters in Sociology and Masters in Personnel Management. The College is a recognized research centre of the University of Kerala. The Loyola Extension Services (LES) which acts as the social laboratory of the College is a unique feature of the College. Value formation is a priority for Loyola College and a fixed time is set aside on a weekly basis for value education for all the university students.

12.2 SIGNIFICANT ASPECTS OF THE CASE STUDY

The University Grants Commission (UGC) sets minimum requirements for the social work programme offered at tertiary institutions (University Grants Commission, 2001). Before presenting the combined social work and community development course outlines as offered at Loyola College in Kerala, the study presents the guidelines set out by the UGC for education programmes covering social development, community organisation/development; personal and professional growth and self awareness.
12.3 UGC GUIDELINES

12.3.1 Social Development Course

The introduction to the course on Social Development mentions that the course provides a critical and analytical framework to understand key concepts, development processes and current issues pertaining to different parts of the world, with specific reference to India. This course is expected to provide the social work students with a context for micro level interventions. The objectives of the course are to critically understand the concept, content [context] and process of social development; Develop the capacity to identify linkages between social needs, problems, development issues, policies; locate strategies and skill necessary for social development and reinforce values of social justice, gender justice and equality. The curriculum guideline provided by the UGC for social development provides the following course content:

Table 4: Course Content for Social Development

<table>
<thead>
<tr>
<th>Mod. No.</th>
<th>Module Title</th>
<th>Content</th>
<th>Suggested Teaching-Learning Methodology</th>
<th>Suggested Number of Class Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Social Development</td>
<td>Defining Social Development</td>
<td>Brainstorming exercises followed by discussion and a mini lecture</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>The Concept</td>
<td>Current debates on development</td>
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<td>Approaches to development</td>
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<td>Development Indicators</td>
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<td>2</td>
<td>Social Development</td>
<td>Historical experiences of development processes</td>
<td>Lecture-cum-discussions</td>
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<td>around the world</td>
<td>Regional Analysis</td>
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<td>Social and economic transformation in Asia</td>
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</table>
3  Social Development in India

The historical and social context of development in the Indian sub-continent in the pre-independence phase

The post-independence phase: government measures and the 5 year plans

Political economy of social structure and change

Demographic transitions

Social movements

Lecture and examples from various sources 8

4  Development sectors and understanding of nature of intervention themes

Rural development: agrarian and land reforms; Green Revolution

Industrialization and urban development

Labour relations

Gender issues

Environmental issues (land, water, forest)

Education

Health

Video film followed by discussion or group assignment 6

Group exercise or assignment and class presentations

Model assignment given below 8


Suggested Outlines for sub-topics are:

The concept of Social Development; Definitions of development and social development, Goals of development, Development indicators, Critique of development definitions and Inter-country comparisons.
Theories of Social Development, Social Evolution, Sanskritization, Westernization, Modernization, Secularisation

- Current trends, State intervention, Voluntary sector intervention, Political economy analysis, Alternatives, Health and Development, Health indicators, Global disparities in health development, Indian health care system, Regional disparities and contradictions in health development in India, Political economy of health, Social determinants of health, Urbanization and Development.
- History of environmental legislation in India, social, cultural and institutions issues in environment management.
- Education and Development, Overview of the education system in India. Elementary education as a fundamental right, Elementary education in India: some facts and myths. Sociopolitical analysis of education. Education alternatives and the schooling transition.

Methods of Assessment (suggested Outline for a Group Assignment)

1. Prepare a profile of the State, providing information on the social, economic and political aspects
2. What are the specific sector programmes/reforms implemented in this state?

3. Identify the factors that led to the success or failure of interventions and therefore the progress or continuing backwardness of the rural sector in the State

4. Identify the current problems or/and areas of underdevelopment in the State

5. Ideal size of the Group: 6-8

Individual group presentations could be followed by a class discussion on the following points.

1. Identify the similarities and/or differences between the States with respect to the social structure, agro-climatic zone, and political environment.

2. Compare the States with respect to human/social development, land distribution and infrastructure development

3. As social workers which problems/aspects would you prioritize for intervention in each State? Give reasons.

12.3.2 Community Organization Course

In its introduction to the course Community Organization (CO), the University Grants Commission (2001:47) model curriculum for Social Work Education states that the course Work with Communities - Community Organization/Development as a method of social work practice, is seen as a means to facilitate communities towards self-directed change. It takes as its basis the inequalities in society manifested through processes of marginalization, discrimination or disempowerment of groups, which have resulted in the loss of control over resources, be they tangible or intangible. The strategies of CO practice being addressed as part of the course covers a range spanning different ideologies, from those being people-initiated, and those that are initiated by the elite. Community organization is seen as a means as well as an end, where collective processes sustain the community’s capacity to bring about change. The document sets
out the following objectives for the course: Understand the critical elements of community organization practice; enhance critical understanding of the models and strategies for community organization practice; Make the micro-macro connections between the range of complex issues in practice; Field practice to include a critical and holistic analysis of issues; and develop attitudes conducive to participatory activities for a civil society. The following Guidelines are suggested for the Course content (2001:45-49).

Table 5: Course Content for Community Organization

<table>
<thead>
<tr>
<th>Mod. No.</th>
<th>Module Title</th>
<th>Content</th>
<th>Suggested Teaching-Learning Methodology</th>
<th>Suggested Number of Class Hours</th>
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<tbody>
<tr>
<td>1</td>
<td>Contextualizing Community Organization Practice</td>
<td>Location of Community Work within Social Work</td>
<td>Lectures with discussion</td>
<td>3</td>
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<tr>
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<td>Historical Development of CO practice</td>
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<td>Community Organization and Community Development</td>
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<td>2</td>
<td>Analyzing Community</td>
<td>Concept of Community</td>
<td>Workshop (PRA exercise)-group work</td>
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<td>Sociological and Practitioner Perspective</td>
<td>Case study</td>
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<td>Structure &amp; Functions</td>
<td>Field exercise</td>
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<td>Deconstruction</td>
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<td>‘Community’</td>
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<td>Analyzing Communities</td>
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<td>3</td>
<td>Understanding Community organization Practice</td>
<td>Definition of Community Organization</td>
<td>Brainstorming</td>
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<td>Values and Principles of Community organization</td>
<td>Lecture and discussion</td>
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<td>Ethics of Community organization practice</td>
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<td>4.0</td>
<td>Models of Community Organization</td>
<td>Overview of Rothman</td>
<td>Lecture</td>
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<td>Critique of Rothman Models</td>
<td>Discussion</td>
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<td>Issues in Community Organization Practice</td>
<td>Directive vs non-directive approaches</td>
<td>Group Exercises Discussion</td>
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<td>Working with groups</td>
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<td>Case study</td>
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<td>Leadership functions</td>
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<td>Reflection of Field practice</td>
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<td>Gender, Caste, Class as axis of inequality</td>
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<th>Current issues in Community Organization Practice</th>
<th>Working in Different Settings: Institutional and non-institutional settings</th>
<th>Interaction with Practitioners in Variety of Settings</th>
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<th>Attitudes, Roles and Skills of a community organizer</th>
<th>Roles of an organizer within different models</th>
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<td>Skills, attributes of Community organization Practitioner</td>
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<td>Skills of community Organization Practitioner problem analysis, resource mobilization, conflict resolution, organizing meetings, writing and documentation, networking training</td>
<td>Discussion</td>
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**Source:** UGC Model curriculum for Social Work Education (2001)

This course outline clearly shows that community organization is located within the social work framework.
<table>
<thead>
<tr>
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</thead>
<tbody>
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<td>1</td>
<td>Community Organization Practice</td>
<td>Community Work within Social work</td>
<td>Lecture</td>
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<tr>
<td></td>
<td></td>
<td>Understanding Human Rights in Community Organization Practice</td>
<td>Case Study</td>
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<td>2</td>
<td>Power</td>
<td>Concept of Power</td>
<td>Reference Work: Presentations</td>
<td>4</td>
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<td>The range of perspectives</td>
<td>Simulation exercises</td>
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<td>Dimensions of Power relevant to Community organization</td>
<td>Case Study discussion</td>
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<td>3</td>
<td>Empowerment</td>
<td>Concepts of empowerment</td>
<td>Simulation exercises</td>
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<td>Case study</td>
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<td>Lectures</td>
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<td>4</td>
<td>Gender and empowerment</td>
<td>Gender Sensitive Community organization practice</td>
<td>Simulation exercises</td>
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<td>Feminist principles</td>
<td>Lectures</td>
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<td>Case Study</td>
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<td>5</td>
<td>Models and Strategies of Community organization</td>
<td>Locality Development Model</td>
<td>Lectures</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Social Planning Model</td>
<td>Case Studies</td>
<td></td>
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<td></td>
<td></td>
<td>Social Action Model</td>
<td>Interaction with Community Organization</td>
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<tr>
<td></td>
<td></td>
<td>Select methods public interest Mobilization, Litigation, protests, Demonstration, Dealing with Authorities, Public Relations, Planning, Monitoring and Evaluation</td>
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<td></td>
<td></td>
<td>Roles in Different Models Attributes and attitude</td>
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<tr>
<td>5,1</td>
<td>Saul Alinsky Model</td>
<td></td>
<td>Lectures</td>
<td>2</td>
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<tr>
<td></td>
<td>Women Centred Model</td>
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<tr>
<td>5.2</td>
<td>Critique of Models and Reformulation of Models</td>
<td>Groups Discussion</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5.3</td>
<td>Community Organization as a method</td>
<td>Relevance of Community Organization as a method across different spheres of Social Work intervention and relook at own attitudes</td>
<td>Interaction with Practitioners Case Study</td>
<td>2</td>
</tr>
<tr>
<td>5.4</td>
<td>Strategy and roles</td>
<td>Unionization as a strategy Advocacy in Community Organization</td>
<td>Case Study Lecture</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>Current Debates in Community organization Practice</td>
<td>Emerging Issues Impact of Macro Policies</td>
<td>Lecture Discussion</td>
<td>2</td>
</tr>
</tbody>
</table>


As a note the document states that the content is vast, therefore universities need to be discerning in their choice of topics and the extent to which each topic will be addressed. The method of teaching is to be in line with the depth of topic to be covered. The workshop method is suggested as best suited to teach content of the course. Assimilation and grounding of skills to work is said to be highly dependent on field practice where students have the opportunity to integrate theory with practice, innovate and bring back valuable experiences and analyses to the class. This section mentions the interaction of the students with field practitioners who have years of experience and are in a position to discuss what is the best fit of strategies in a given situation and context, as another important part of the grounding process. Therefore, such interaction is said to be encouraged as most field practitioners are willing to participate in the teaching process, both within the classroom and in the field. Methods of Assessment are through examination, assignment, practice exercise and class presentation. The critique against the curriculum on community organization/work/development as part of the social work programme is that it still makes reference to models contained in and developed for the Western context.
12.3.3 Personal and Professional Growth Course

The introduction to the Personal and Professional Growth Course in the UGC document (2001:32-36) states that the course aims at enhancing personal and professional effectiveness by developing a continuous awareness and deeper insight into one’s being. It encourages value clarification, upholding of professional ethics, and ability to make effective choices for integration. The course provides opportunities to understand stress, stressors and methods to handle stress experienced and explore space of spirituality. The objectives of the course are to understand self as a being, as one in the process of becoming and experience self-awareness; examine own values and attitudes and explore choices made to express self in own environment; develop positive life skills and practice self-help methods for integration and for stress reduction; understand and uphold professional values and ethics; explore spirituality and its space in life.

**Table 7: Course Content for Self Awareness**

<table>
<thead>
<tr>
<th>Mod. No</th>
<th>Module Title</th>
<th>Content</th>
<th>Suggested Teaching-Learning Methodology</th>
<th>Suggested Number of class hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Self and Self Awareness</td>
<td>Understand self through a cognitive construct/paradigm (two/three models from among those available may be offered as workshops). Suggested approaches are Rational Emotive therapy, Gestalt Approach, Transactional Analysis, Reality therapy, Yoga for therapy, Meditation Techniques. Explore self as being, and understand the process of becoming (through observation) Practice consciously measures to sustain and experience continuous awareness. Observation and Reflection: Theory and techniques</td>
<td>Experiencing, sharing, and discussion of experiences of self through 2-3 approaches. Fortnightly home assignments with weekly sharing (oral). First fortnight observation of self in a routine-eating in silence, reflection over self in acts like dressing, bathing. Second fortnight: observation of thought</td>
<td>4</td>
</tr>
</tbody>
</table>
| 2 | Communication Choices | Communication mode and patterns and effectiveness  
Interpersonal communication  
Nature of choices made | Lecture and discussion  
Observation of own modes of communication language, rhythm, tone, speed, etc | 2 |
| 3 | Emotions and their expression | Emotions, nature of expression  
Understand own pattern of communication, choices made to express emotions, modes used, examine need for change. | Discussion  
Observation of most dominant emotion and way of expressing it. Use of mirror image. Reflect over need for change if necessary. Design consciously a programme for change-  
Practice new behavior at least once a day  
Sharing in class | 4 |
| 4 | Communication | Information and knowledge and skills of rapid reading, writing, creative writing, report writing and public speaking. | Skill development workshop | Four workshops outside class hours |
| 5 | Creativity and self | Understand brain functions,  
Creativity, need, and development | Discuss, choose and experience some creative hobby, experience joy. Recreate joy by pursuing the same. Allow this state to be present for longer periods of time. | 2 |
| 6 | Life Style | Conscious life style-enhanced life skills: communication, decision making, use of time and money, building and sustaining bonds-relation, collegial and personal.  
Self defeating behavior-nature and impact. Choices for change | Discussion sharing  
Life skills workshops.  
Experiential to locate self defeat behavior, designing programme for change | 2 |
<p>| 7 | Values, attitudes and professional | Values and attitudes-their role in life | Explore own attitudes, values, value conflict, understand the need of | 4 |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>ethics</td>
<td>value clarification.</td>
<td>Study and uphold professional ethics in practice. Make conscious efforts to apply these in practice</td>
<td></td>
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<tr>
<td>8</td>
<td>Integration</td>
<td>Through Eastern and Western approaches experience the processes of integration. Approaches recommended are: Yoga as a science. Mediation (tool for mediation-own choice)</td>
<td>Workshop, Demonstration and practice sessions for Yoga and meditation. Continued practice after demonstration.</td>
</tr>
<tr>
<td>9</td>
<td>Stress/ Burn out-self help methods</td>
<td>Stress, stressors, nature and impact of stress, its expression, and burnout. Explore and experience methods to work out stress for greater harmony and joy.</td>
<td>Lecture exploration through observation and reflection of nature and level of stress, its impact on body and processes of the mind. Workshop on stress management based on eastern methods.</td>
</tr>
<tr>
<td>10</td>
<td>Spirituality and Growth</td>
<td>Explore spirituality by understanding descriptions of spirituality from different faiths, its space and place in personal and professional life. Enhance conscious behavior and application of continued awareness in day-to-day functioning and professional practice.</td>
<td>Observation of needs satisfying styles. Understand opportunities used for variety of needs’ satisfaction. Explore modes of spiritual growth, and introduce and sustain growth through conscious choice of an experiential practice of meditation suited to self, and its continued practice</td>
</tr>
</tbody>
</table>

The methods of assessment: Self-assessment-diary and sharing, if desired. Sharing is strictly voluntary.

As a note the document states that the course is to be offered by a faculty having experience in use of small group teaching-learning technology and the student teacher ratio for the social work degree is one professional to eight students. Self awareness needs to be taught in small groups by experienced lecturers, and one who has humanistic, nurturing approach to such experience for learners. Outside experts may be invited for selective modules. In absence of a faculty with such experience, initially it is recommended that a personality development courses and a basic course in yoga may be offered by a trained teacher. It is recommended that most of the content be covered through experiential work and workshops.

12.4 LOYOLA COLLEGE MASTERS IN SOCIAL WORK INCLUDING COMMUNITY DEVELOPMENT

The MSW programme at Loyola College is a two year programme. The first year is generic and the 2nd year is a specialization year in either Medical and Psychiatric Social Work or Community Development. An average of 25 students is admitted into the programme annually. The first year fieldwork practice is conducted at pre-schools, their families and communities. 2nd yr practice involves working with the Kudumbashree Programme NHGs. Taking its guidelines from the UGC, the Masters Programme in Social Work is divided into four semesters.

The theory component of the degree as contained in the 2006 Syllabus of the University of Kerala is presented so that an overview can be obtained of the curriculum framework for the Community Development specialization that is implemented in the second year of the degree (Master of Social Work Syllabus, University of Kerala, 2006). The second semester curriculum includes a course titled Community Organization and Social Legislation and has the following objectives: to enable the student to understand the role of community organizer for facilitating community interaction leading to problem solving and development; to equip them with knowledge and skill to guide the
community process; to acquire a basic understanding of legal system and the Indian constitution with special emphasis on the Fundamental rights and the Directive principles of the state; to understand the various provisions and features of the different personal laws and social legislations. The course covers the following units: Community; Power; Community Organization; Phases of Community Organization; Models of Community Organization; Networking and Participation; Social Action; Social Action in India; Social Legislation; Constitutional Perspective; Law and Society; Human Right; Legal Services; Constitutional Remedies.

Community development as a specialization area is included in semesters three and four. The semester three courses in community development specialization are titled Urban Sociology and Urban Community Development; and Rural Sociology, Rural Community Development and Panchayat Raj. The objectives of the course Urban Sociology and Urban Community Development are to enable the students to acquire a theoretical frame of urban Sociology in order to identify and analyze the social issues; get acquainted with various agencies engaged in working for the urban community development; deepen the knowledge regarding the structure, functions and the administration of community development institutions and organizations; improve the skills of addressing new social phenomena in the urban social settings. The course includes the following units: Urban sociology, meaning, characteristics and scope; Origin and growth of cities-ancient, medieval, modern Indian cities; Problems in urban community; Urban planning principles and policies; Urban community development; Urban welfare programmes; Urban banking, cooperative, commercial and new generation banks in development; Social Work in the urban setting; Developmental Authorities and their functioning in Kerala; Municipal Administration; Urban poverty alleviation programmes; Urban Health infrastructure and its administration; 74th Constitution Amendment Act and 1992 Kerala Municipal Act and Rules 1994; Development Induced displacement and its impact in the community.

The objectives for the course Rural Sociology, Rural Community Development and Panchayat Raj are outlined as to improve the skills of addressing new social phenomena by understanding the strategies followed for Rural Development in India; to
prepare social workers to work in Developmental settings like local self governments, co-operatives, and (Integrated Child Development Scheme) ICDS scheme; to deepen the knowledge regarding the emerging trends in rural community development; to enable the students frame a historical perspective of community development. The units for this course cover Rural Sociology; Evolution of village communities in India; Rural Construction before 1952; Rural development in the Planning era; Co-operatives for Rural Development; Programmes of NABARD, CAPART, CSWB and Science and Technology mission for Rural Development; Decentralized Planning in India; Village-Taluks-District Structure; and National Rural Health Mission.

Semester four contains the courses Project Planning and Management, Developmental Economics and Social Awareness for Social Change. The objectives for the Planning and Management course are for students to acquire a theoretical frame of project preparation and its various stages of planning, implementation and management; familiarize with various social action projects and improving the skills of project administration; and develop a scientific research temperament in exploring the current trend emerging in the project preparation and management. The course is made up of the following units: Introduction to concept of project and planning; social development organization; stages of the project cycle; project format for project proposal writing; project administration and training; and project finance and financial management. The objectives for the Developmental Economics course are to understand various theories of development and the process of alleviating poverty; to acquire the knowledge of the five year plans and its impact in the process of development; and to explore the wide horizon of socio-economic developmental programme for the upliftment of the community. The unit includes the meaning and indicators of underdevelopment; Concepts of economic growth and economic development; Indian economy, structure and current economic scene; poverty and Economic development; population and economic development; agriculture and economic development; Industries and Economic development, small scale and cottage industries; service sector and economic development; and Planning and economic development.
The objectives for the Social Awareness for Social Change course are aimed at enabling the students to critically evaluate the social process and the social system in the context of social change; deepen the social analysis skill from various perspectives-class, caste, gender, ecology etc; develop an attitude towards various types of social awareness programmes to attain the goals of community development; develop a critical understanding about the social, political, economic and meaning systems and the present day influence of these systems in society; and critically understand human rights in the national and international concept. The units to achieve the objectives cover: Meaning of social awareness and social analysis; social change and education as a change process, the goal of education as transformation; Paulo Freire’s method of education for social transformation; Gandhian concept of education for change; Meaning and direction of Social Change, Noam Chomsoky’s movement of social change; Strategies for social change; Assessing social change; Social Movements, theories, types, relevance; Human Rights movement, theories, types and relevance.

Table 8: MSW Curriculum Development

| The Development of Curriculum for the MSW Programme: Loyola College: Interview with Father S, Lecturer responsible for the Community Development Programme |
|---|---|
| When asked about the development of the curriculum for social work generally and the MSW in particular, the researcher was informed by the lecturer responsible for community development that the guidelines were set by the University Grants Commission (UGC) of India. The syllabus for the programme followed the set guidelines but universities had the responsibility for filling in the content within the UGC parameters. The MSW programme at Loyola College, according to the respondent was developed by the College staff and reviewed by peers who include professionals from the field and academics from other universities. The two year MSW programme is intensive both in theory and practice. The MSW programme consists of four days of theory and three days of fieldwork practice. Students use their week-ends to conduct their fieldwork practice. The lecturer explained that the MSW students attend 18 hours of lectures per week from Monday to Thursday. Two hours are allocated for report writing. From Friday, Saturday and Sunday two days of fieldwork are compulsory. Students stay in the community where fieldwork is conducted. Students are required to do eighteen hours of fieldwork practice per week which includes travelling time. Assessment of Fieldwork Practice is through supervision by Agency and Faculty supervisors. Students appear before a Board at the end of each semester which is made up of 3 Faculty supervisors and the Head of the Department. Theory is assessed through assignment, seminar presentation, examination and 5% is allotted towards attendance of lectures. Teaching methodology is varied and includes group discussions and seminars. Fieldwork is disciplined and stringent. Syllabus is set so lecturers can teach in |
any area: Sociology; Psychology and Social Work. Loyola College has residential facilities and caters for day students. The lecturer mentioned that development of values of students and character is an important responsibility of faculty staff. A teacher is “not just teacher from 10am to 4pm, the teacher is a teacher for 25 hours of the day. The teacher has to be sincere, be an example, a role model. Authenticity of teacher is crucial”. The tradition of India gives importance to the teacher through the saying: “Mata, Pita, Guru, Deivam, meaning Mother, Father, Teacher and then God. A family exists in Loyola. The primary responsibility of a teacher is commitment to the students. The teacher should not be partial to any student and performance of duty is done with detachment. Values Education is the most important part of education”. The College has a number of advantages: residential; committed and cooperative staff members who are able to inculcate discipline so that students remain focused on their programme of study. Given the long hours and long week that the students have to commit to, an added advantage is that the students who are admitted into the MSW programme have had university experience at the undergraduate level and are mature and focused. Students have under graduate qualifications in science, a few in law and English literature and commerce. Some students have two undergraduate degrees and considered the MSW programme because of employment opportunities. The MSW Community Development specialization had 8 students and from participating in two class lectures and accompanying a student on his fieldwork practice, the researcher was able to gain some understanding of the intensity of the programme. The atmosphere in both classes was relaxed and congenial.

Table 9: Community Development Fieldwork Practice

<table>
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<tr>
<th>Community Development Fieldwork Practice: Integration between Loyola College and State Mission of Kudumbashree</th>
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<tbody>
<tr>
<td>The researcher accompanied a 1st year MSW student on his fieldwork trip to Ekolam Panchayat in Varkala Beach, 50kms from Sreekariam, where Loyola College is located. The MSW students at Loyola College are placed in the Kudumbashree Programme for their fieldwork practice. The researcher and student travelled on two buses and two auto taxis to reach Varkala Beach. The journey took approximately 3 hours because of the heavy traffic. All fieldwork expenses are met by the student. Each trip costs the student about Rs100. The student’s objective was to develop a relationship with the panchayat and the women in the Kudumbashree programme. The researcher and student attended three Kudumbashree women’s group meeting. Each group was at a different level of development in the Kudumbashree programme. At the first group, the researcher was introduced to Mrs. A, the secretary of the women’s neighbourhood groups (NHG). The location for the women’s meeting is rotated weekly amongst the members. About 12 women attended the meeting. This group was focused on savings and loan (or the thrift and credit programme mentioned under Kudumbashree case study). After the researcher was introduced to the group, Mrs. A began collecting the savings contribution for the week from the women. Each member has her own deposit book in which is recorded the amount saved, borrowed and loan repaid.</td>
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</tbody>
</table>
The second group of women had advanced beyond the savings and loan part of the development process and were involved in an income generation activity (or micro enterprise as mentioned in the Kudumbashree case study) which involved making coconut oil, but because of the poor quality of the product, the women reported that the shop stopped selling their products. (This group was mentioned by the CEO of Kudumbashree at a state conference held in November on Urban Poverty Alleviation when Mr. TKJ was questioned about quality control of the products of the Kudumbashree groups).

A few women from the third group were more advanced in their micro enterprise project and were well organized in the making of soap and other washing products. Their products were sold in the shops established by the Gandhian Centre for Rural Development. Researcher and student were shown some of the finished products and impressed with the quality of the products.

Table 10: Workshop on academia and non government organization integration

<table>
<thead>
<tr>
<th>Workshop on academia-non government organization (NGO) Integration</th>
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<tbody>
<tr>
<td>The researcher attended the first one day state level workshop on academia-non government organization (NGO) networking which was organized by and held at Loyola College on 28 October 2007. According to the Principal of Loyola College, the reason for the conference was that 90% of social work students are employed by NGOs and therefore it was considered valuable for academic institutions to interact with NGOs. The domains of academia and action (NGOs) seem to operate more at tangent. The need for better collaboration and networking was a necessity. This state level conference was the first of its kind.</td>
</tr>
<tr>
<td>The word ‘convergence’ and ‘integration’ seems to be used often and supposedly implemented at different levels and by different institutions. The objectives of the workshop were to bring together representatives of academia and NGOs on a common platform to discuss issues of National development; gather reciprocal expectations of NGOs and academicians; identify common areas of action and develop follow up programmes for ongoing collaboration. The presidential address mentioned “Theory without practice is sterile and practice without theory is futile”. The conference was attended to by 7 representatives from academia, 13 from the NGO sector plus staff of Loyola College making it a total of 50 participants. While the representation was poor both from NGOs and academia, according to the Principal of Loyola College, the College was committed to continue with networking. The conference agreed that research should have been conducted first on the relationship between NGOS and Academia to determine what the current state of affairs. The conference was seen as a guideline for future conferences. The language of the conference was mainly in Mallayalam.</td>
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</tbody>
</table>
At the suggestion of the lecturer responsible for Community Development at Loyola College, Kerala, and in order to gain a more comprehensive understanding of curriculum in community development, the researcher also visited Loyola College in Madras, in the neighbouring state of Tamil Nadu. A focused conversation with the Head of the Department of Social Work and a staff member responsible for the coordination of fieldwork practice was held on 4 November 2005. Loyola College in Madras runs two streams of social work programmes per day: a morning session from 8h15 to 13h15 which is Government sponsored for poor students; an afternoon session from 13h15 to 16h00 for self financed students. Three specialization areas are offered at the College: Community Development; Medical and Psychiatric Social Work and Human Resource Management. The intake for each stream is limited to forty students. The staff student ratio in the department is one staff to ten students and is in line with the UGC stipulation on staff student ratio.

The head of department stated that the College is responsive to community needs. Practical programmes are carried out in groups and not individual students, attend to the immediate needs of communities and are also responsive to state’s policy on social welfare. All undergraduate students in the various disciplines of the College are required to carry out sixty hours of community development practice which is a compulsory part of the undergraduate programme.

From Loyola College, Madras, the researcher was referred to the Principal of the School of Social Work, Madras University. An undergraduate three year programme in social sciences (social work) is offered and Community Development as a specialization is offered at the post graduate level. Students are exposed to problem areas pertaining to tribal, rural, urban, slum and low socio-economic communities and programmes are in line with government intervention strategies which included community development techniques and skills and the participatory rural appraisal (PRA) approach.

As part of the fieldwork practice students are placed each semester in a community centre attached to Government institutions such as the Rural Development Department;
Women Development Corporation; Panchayat Raj or with prominent NGOS in rural development. Research involves students in a micro Research Project that focuses on one issue. Theory consists of four papers each semester of which two areas are in Community Development: (i) Community Development and Empowerment; and (ii) Entrepreneurship Development.

Student selection is through a written test, group discussion and personal interview. The written test focuses on general knowledge, attitude and values. Group discussion examines the student’s knowledge on current affairs. Individual interviews focuses on personal background; attitude to social work profession; family background. More than one thousand five hundred applications are received each year.

The university reviews its curriculum every five years. The School has eight programmes which include the Bachelor of Social Work (BSW); Master of Social Work (MSW); Human Resource Management; and Masters in Counselling and each programme is managed by a head of department with between five to eight staff members. The MSW programme in particular comprises an HOD and nine Faculty members for 50 students. In 2005, the MSW Research Project focused on the Year of Elders. Students performed street theatre to raise public awareness on the issue of older people and organized intergenerational activities.

From the University of Madras, Master of Social Work Curriculum (2003-2004), the School’s course on Community Organization extracted from the Community Development and Empowerment Specialization the following objectives were obtained: to develop an understanding of the concepts related to working with communities; to gain knowledge of the various approaches, skills and techniques of working with communities. The units that make up this course are: Community Organization; Analysis of Community; Community Power Structures; Models of Community Organization; Models of Social Action; and Recording in Community Action. The course on Rural Development has the following objectives: to develop in students an in depth understanding of rural communities; to provide knowledge of the various methods, programmes, strategies and developmental efforts towards rural community development; to understand the role and contribution of professional social work in the
development process. The units contained in the course are: Community Development; Concepts, Definition of Rural Community Development; History of Rural Development in India; Community Development Administration; Land and Water; Analysis of Rural problems; Poverty Groups and Poverty Alleviation programmes; Role of a Community Development Worker; and Concept of Democratic Decentralization.

The course on Development Planning has the following objectives: to develop theoretical understanding of development and planning; to enable students to gain an understanding of the administrative machinery involved in development; to provide knowledge on various methods, strategies and development efforts; to understand the role and contribution of the professional social worker in the development. The units cover: Development planning; Participatory planning; Agriculture; Cooperative movement in India; and Development of Scheduled Castes (SC) and Scheduled Tribes (ST) [disadvantaged groups in India]. The course on urban Community Development (objectives not stated in the document) is made up of the following units: Concepts related to Urban Community Development; The concept of Slums and their development; Urban Community Development in India; People’s participation in Urban Community Development; and Social Work intervention in Urban Community Development. The course on Entrepreneurship Development has the following objectives: to provide an understanding, nature and process of entrepreneurship development; to motivate the students to go for [promote] entrepreneurship development. The units contained in this course are: Entrepreneur and entrepreneurship; Evolution of entrepreneurship; Developing the Entrepreneurship Plan; Maintaining the Entrepreneurship growth; Entrepreneurship, personality characteristics; Small Scale industry; and Project which involves the submission of a project proposal to start a business.
12.6 SUMMARY
This chapter presented the curriculum for social development, community organization/development and personal growth and self-awareness form three different higher education institutions in Kerala and the state of Tamil Nadu. The relevance of these programmes for the South African context will only be gleaned from consolidation of the curricula into a comprehensive framework for assessment. Even though these programmes are offered under social work, they are useful in terms of curricula design, design and development for community development education.
CHAPTER 13

CASE STUDY: SRI SATHYA SAI UNIVERSITY (SSSU)

13.1 INTRODUCTION AND BACKGROUND

The Sri Sathya Sai University is located in the state of Andhra Pradesh in India. This university was chosen as a case study because of its Integrated Value Oriented Education system which the researcher believes could contribute to the aspect in community development education for the South African context that focuses on education of the student as a whole being. Another significant reason for studying the SSSU as a case study is that the development of a curriculum that incorporates aspects of character and ethical values for a new generation of development professionals will be a new experience for academics in South Africa. From this perspective, learnings form another higher education institution that has experience in this field will be of immense value for community development and community development education in South Africa.

In order to appreciate the Integrated Value Oriented Education system of SSSU, it is necessary to have some background understanding of the path that values education has traversed in India. South Africa has only just begun this path with the Values Education Framework developed in 2002 and is challenged with incorporating this framework into the school curriculum. As yet, not much has been said in regard to its incorporation into the tertiary sector.

13.2 THE PATH OF VALUES EDUCATION IN INDIA

The concerns related to education in India were compiled in a document titled Education for Our People: A Policy frame for the Development of Education (1978) by Citizens for Democracy, made up of a group of academics from a number of
universities. They pointed out that the formal education system which was created over a period of 150 years had become a gigantic enterprise that mostly excluded the poor, did not provide a quality education to the bulk of its students and also hindered the social transformation that was necessary. They maintained that transformation of the education system required a radical reform of the value system, processes and organization. The values of the existing educational system placed greater emphasis on individualism, competition, verbal fluency or linguistic ability and the acquisition of information with an ethos that was highly authoritarian impeding the fostering of values such as equality, love of truth and spirit of enquiry.

The new concept of education, according to this group, should recognize the significance of social objectives; cooperation and teamwork; the complementarity of intellectual and manual work; promotion of skills; and importantly, the emphasis on development of character should be encouraged. Equal importance should be placed on promoting a scientific outlook on life and the basic values of pursuit of truth, equality, freedom, justice and dignity of the individual. With regards to relevance and transformation of content, the group pointed out that a major weakness of the existing system was the lack of relevance of most of what was taught. This irrelevance was attributed to several factors such as an over-emphasis on mere acquisition of information and the common practice of framing curricula with an ascending objective, that is, the curriculum of the elementary school prepared a student for the secondary stage, the secondary school prepared a student for tertiary education with a qualification that made the individual eligible for a master’s degree or a well paid, generally white-collar job. Students were being prepared for a living and not for life.

Twenty eight years down the line, Pathania and Pathania (2006) acknowledge that deterioration of values and its deleterious effect on the learning experience is a worldwide phenomenon and despite its several thousand years of value-based cultural tradition, India is also subject to massive erosion of values. They point out that India’s ancient literature teaches that ‘the entire world is my family’, but there is constant strife in the name of religion, region, language or caste and political and economic corruption, scandals, scams, anti-social and anti-national activities are on the rise in the present
national scenario (Pathania and Pathania, 2006:5). They claim that the rapid degradation of values in the Indian context has posed a heavy challenge for higher education and of immense concern is that modern education has failed to produce leaders of character and integrity.

In India and internationally, there is a cry for going “back to basic values”, so that the strength to deal with the complexity of modern living is developed. The writers accuse the education system in India of ignoring instructions in morals values and shifting towards a western education system based on material and objective fields of knowledge and immersed in textual scholarships disregarding values. India is ignoring its meaningful values and materialism is becoming prevalent in Indian society (Ramoorthey, 2004).

The significance of values education is clearly discerned as different Committees and Commissions have been constituted over the years in India. Beginning with Gandhi in 1938 who advocated for changing the system of education as a whole; a 1944 committee observed that without an ethical basis, any curricula would be barren; a 1945 committee recommended that spiritual and moral teachings which are common to all religions, must be an integral part of curriculum; a 1948-49 committee stressed the need to incorporate spiritual training in the curriculum of educational institutions; the 1952-53 commission observed that the growth of character of students would depend to a large extent on religious and moral instruction; the 1964-66 commission stressed moral education and inculcation of a sense of social responsibility in students and the 1990 committee observed that education must nurture a set of values such as love and compassion; build a new social order based on truth and non-violence and prepare the ground for integration between science (truth), spirituality (unity of life) and democracy (non-violence) which is viewed as the link between the two. The five basic universal values which have been emphasized over the years are: truth, righteousness, peace love and non-violence (Pathania and Pathania, 2006:7). Pathania and Pathania further expand on their descriptions of the five basic universal values presented below as a model for educators.
Table 11: Additional descriptions of the five basic universal values

<table>
<thead>
<tr>
<th></th>
<th>Righteous Conduct</th>
<th>Peace</th>
<th>Love</th>
<th>Non-violence</th>
</tr>
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<tbody>
<tr>
<td><strong>Truth</strong></td>
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Source: Pathania and Pathania (2006:7)

It is this very transformation of the education system that the Sri Sathya Sai philosophy on education addresses through its Integrated Value Oriented Education system implemented in all the Sri Sathya Sai educational institutions in the state of Andhra Pradesh, other Indian states and internationally.

### 13.3 SIGNIFICANT ASPECTS OF THE CASE STUDY

#### 13.3.1 Philosophy of Integrated Value Oriented Education

In a paper titled *Conceptual framework of Values and Education* (2004) Professor Ramoorthey of the Sri Sathya Sai University, citing the teachings of Swami Sathya Sai Baba wrote that contemporary education is in a state of flux and that secularism implies a value-free or value neutral society and as a corollary, education systems do not have
any moral content. The indications are that, in contemporary society, there is an urgent need to arrest the moral decline by re-orienting educational systems towards a value based system of education. The Sri Sathya Sai System of Integrated Value Oriented Education is a time tested model which is being emulated in other parts of India and globally. Swami Sathya Sai Baba, the Chancellor of Sri Sathya Sai University, revered as a universal teacher and spiritual leader, currently based in the Indian state of Andhra Pradesh, states that “the end of education is character. Education is for life and not mere living” (cited in Ramoorthey, 2004:8). The human values based education is what differentiates not only the institution but the students of the Sri Sathya Sai University from many other higher education institutions in India and the rest of the world. It is one of the few institutions in the field of Higher Education which emphasizes character building as much, if not more than academic excellence.

Swami Sathya Sai Baba’s outstanding contribution to the world of learning in the form of Education in Human Values is extended to Higher Education. Swami Sathya Sai Baba, observed as early as twenty five years ago the critical need for human values, not only in educational institutions but in every walk of life and throughout the world (Giri, 2000: iii). The type of education provided at the Sri Sathya Sai University ensures absorption of knowledge, accumulation of wisdom, and an appreciation of the experience of ancient and universal ideals of Truth, Right Conduct, Peace, Love and Non-violence, the values consistently pointed out by the various committees and commissions on education in India.

Swami Sathya Sai Baba says that what is needed today is a single caste [class] of humanity, one common religion of love and one universal language of the heart (Giri, 2000). The basis of change is individual transformation through love. Giri (2000) provides a succinct exposition of Baba’s philosophy which underlies the education system of the Sathya Sai educational institutions and community service/development programmes in India and other parts of the world. In citing the teachings of Swami Sathya Sai Baba, Giri (2000) writes that Swami’s instrument of change is love and whatever is done in the field of sociology or economics is sought to be done by and through love. Both the wealthy and poor are treated with absolute equality and Swami
admits that that the wealthy and powerful present a difficult problem in the matter of transformation and require a special approach. Swami’s solution to the escalating conflict between wealth and power on the one side, and poverty and weakness on the other is the transformation of both into a single cooperative brotherhood [humanhood] on terms of equality without competition and conflict. This can only be achieved through truth and love. Swami agrees that the problem is bringing the two sides together on a common base or platform. Wealthy people live isolated in a certain state or condition and the poor are similarly isolated in another state or condition.

Swami’s approach to bringing the two disparate groups together is through a kind of spiritual socialism; through an understanding of the interconnectedness of all things; the universal source of divinity and the indwelling God that embraces poor and rich alike irrespective of their religious beliefs. According to Swami’s teachings and in spiritual terms, all human beings belong to the one humanity and the divine principles in all human beings derive from the one and same Universal Consciousness. This fundamental oneness has to be made manifest to all through direct contact with spiritual realities and the persuasive and expanding power of love. The minds and hearts of people need to understand spiritual values and truths because ultimately, it is not material but spiritual satisfaction that makes life worth living (Giri, 2000).

The spiritual socialism that Swami advocates is based on the conversion of wealth into a trusteeship for the removal of poverty; a trusteeship based on love, cooperation and brotherhood [humanhood]. The change must evolve from the heart; it cannot be imposed from the outside. All material doctrines, according to Swami, have failed to bring any real transformation. Only spiritual transformation to a desireless mentality and selflessness can put through the imperative revolution in human consciousness from which alone the desired changes can accrue. Society needs to be transformed from false to real values; a high level of living and thinking on the basis of humility, morality, compassion and detachment, as against the existing greed for comparative luxury, conspicuous consumption and a slave to materialistic values (Giri, 2000).
To this end Swami’s various social and educational service organizations throughout the world, including South Africa, are designed to create the cadres necessary for bringing about the desired socio-economic change by means of love and persuasion. These cadres are designed to put the new [younger] generation on the path of truth, righteousness, peace, love and non-violence. Swami’s solution to India’s economic poverty lies in hard work and increased production on a cooperative basis and ridding people of the disease of greed and selfishness. Every individual must be taught to think and work in the broader concept of society and its needs. In India and the rest of the world, what is needed is a synthesis of the material and spiritual aspects of life which will provide [humans] with the social conscience and cooperative spirit imperative to the creation of national wealth and prosperity through selfless, cooperative labour. Swami agrees that the existing doctrines of equality and socialism have not succeeded in achieving equality in distribution of wealth and property. The difficulty is that wealth, land and property can be equalized by legislation, but the laws cannot bring about equality in the desires of the people. This requires the healing touch of spirituality (Giri, 2000).

According to Swami’s teachings on education, all educational efforts should be based on building the character of the students and then one can confidently think of raising on it the super-structure of the curricula. In the scheme of Integral Education of the University, it endeavours to combine through its awareness programmes and thoughtfully designed curricular and co-curricular programmes, academic excellence with duty and devotion; erudition through purity and meditation, healthfulness through yoga and service, social and national awareness through field and project work and a sense of unity and world brotherhood [humanhood] through acquaintance with seekers of truth from all parts of the world. The major focus of the university, apart from academic excellence, is the development of character, correct attitudes and values. Each student is assisted to conduct himself[herself] in consonance with the highest principles of humility and integrity (Giri, 2000:ii).

Education which currently pertains only to the head or the intellect, must also address the heart, from which springs human values that are everlasting, such as forbearance,
tolerance, truth, compassion and sacrifice. The Sri Sathya Sai philosophy of Integrated Education is founded on a harmonious blend of secular and spiritual education; an intellectually and culturally oriented education system.

The objective of a wholesome education system should not only inform but should also transform the individual, the family, the society and the world. Swami Sathya Sai Baba states: “the human values have to be cultivated by constant practice. Promotion of human values must become an integral part of the education process. National unity and national integration have to become a way of life. Students, teachers and educational authorities should shed their narrow and parochial loyalties and prepare themselves to serve society and the world” (cited in Ramoorthey, 2004:10). Value oriented education ennobles, elevates and allows students to discover themselves; perceive unity in multiplicity; confer a spirit of service and sharing; assists with the attainment of equipoise; instills good thought and establishes the supremacy of the power of universal love. In essence, the aim is to shape a wholesome personality, an ideal citizen in the making, with perceptive knowledge and intuitive insights, with sensitivity to internal inspiration and external stimuli. The individual should possess a good balance of skills and character and a proper blend of materialism and spiritualism and should be a shining example of humility and integrity. He/she should be inspired by the spirit of sacrifice and should evince keen and active interest in service to community. These should be the hallmarks of the beneficiary of Integral Education embracing physical, intellectual, emotional, psychological and spiritual facets of human personality. The ultimate aim of education should be to enable students to attain self-confidence and become ideal citizens (cited in Ramoorthey, 2004:10).

Academic excellence is a product of a healthy combination of a skilled teacher, disciplined student and quality teaching. A school/educational institution is considered more than a location where routine teaching and learning is organised; it is a temple of learning where academic, human and environmental excellence is aimed at; where consciousness is aroused, enlightened and strengthened; where the seeds of discipline, duty and devotion are planted and nurtured. Differences in individual skills and aptitudes should be recognised and there should be conscious avoidance of comparisons and
competition among the students. Where possible, the emphasis should be on team spirit and cooperation (Ramoorthy, 2004).

13.3.2 Programme of the Sri Sathya Sai Educational Institutions

The Sri Sathya Sai University founded by Swami Sathya Sai Baba in 1981 has affiliated campuses at Anantapur in Andhra Pradesh (for women), Whitefield, in Bangalore in Karnatika (for men) and Prasanthi Nilayam in Andhra Pradesh (for men). The total student population in the three campuses is estimated at two thousand students and all three campuses are residential in nature. The Campus at Puttaparthi has a majority of post-graduate students with only under-graduate students in Science. Students have to obtain 60% mark in their previous qualifying examination and selection of students is merit based through a very comprehensive testing and interviewing procedure. The interview questions include subject orientated questions to ascertain whether student will be able to cope with the choice of subjects; student’s aptitude for spirituality/spiritual development is considered important because students have to live in/share dormitory type accommodation with ten to twelve other male students. Students are selected from different regions and religious backgrounds, so their aptitude to live in harmony with other students is necessary. While most students are of Indian origin, a few foreigners, albeit of a limited number, are admitted to the university.

Education is free; English is the medium of instruction at all levels (Information Handbook, 2004-2005). Some of the programmes offered on the Anantapur campus for women are undergraduate degrees in Arts, Home Science, Commerce and Science; postgraduate programmes at Masters Level in English language and literature and professional course in Education. The Prasanthi Nilayam campus for men also located in the Anantapur district, offers undergraduate programmes in the Arts and Science; postgraduate programmes at Masters Level in economics, mathematics, physics, chemistry, biosciences, business administration (finance) and computer science.
13.3.3 Awareness Curriculum and Teaching Methodologies of SSSU

The awareness programme at both the undergraduate and post graduate levels is an integrated system of education which harmoniously combines spiritual and secular education. The students are guided to work collectively, in unity and harmonious relationship with each other. Values are integrated into all the subjects taught at the university. An example is in the course on finance, where it is pointed out that tremendous amount of scope for manipulation of figures exists. Students are made aware of malpractices in accounting and through the application of values, students are taught not to be involved in fraudulent and dishonest activities. Similarly in science, students attempt to examine the relationship between science and nature, by exploring nature or trying to find the area of unity between science and nature. What is the source of all these things, where does it come from? Awareness classes are held twice a week in each class and a common class on morals for the whole university is held once weekly. Discussions are based exclusively on the application of human values and the dilemmas they present and constructive ways forward. All positive values of helping, cooperating and team effort are encouraged and competition with one another is discouraged. Through story-telling, inspirational talks and enacting, values are taught in such a way that it also boosts the student’s self esteem. Depending on the subjects, students learn of the spiritual implication inherent in the subject.

The course outline for the various levels on the Awareness unit extracted from a copy of a summary document (2004) covers the following:

Awareness Level 1 titled Philosophy of Education includes: what is Philosophy of Education and the three schools of Philosophy of Education prevalent in the world. The Sri Sathya Sai Philosophy of Integral Education includes foundations of the Philosophy; aims of education; the concept of integral education; qualities of ideal students and teachers; ideal student-teacher relationship; problems of modern education and solutions; the role of education in the transformation of society; Practice of the philosophy of the Sri Sathya Sai University; the emblem of the University and insight into prayers of the university. Level 1 is made up of a total of 26 hours.
Awareness Level 2 titled Unity of Religions includes definition of religion and nature and characteristics of religion; need for religion to an individual and its importance to society; religion versus spirituality; an outline of major religions of the world and a brief study of their founders; and an appreciation of the underlying unity of religions. Total number of hours allocated for this unit is 24. Level 3 of the Awareness syllabus is titled Eternal Values for the Changing World and includes meaning and importance of values; the five major values of truth, right conduct, peace, love and non-violence and their sub-values; concepts and themes related to right conduct (Dharma); an integrated personality; ethos-way of life of various nations; study of values in exemplary personalities such as Mahatma Gandhi, Mother Teresa, Albert Einstein, Vinobha Bhave, Swami Vivekananda and Abraham Lincoln; values in the modern context and practice of values in personal life, as a member of society, in professional life; and the role of science and technology in a value oriented society. Total number of hours allocated to this level is 26.

At Level 4, the Awareness programme is focused on Indian culture and a total of 20 hours is allocated to the programme. The Level 5 programme is based on the development of character through the teachings of ancient texts and writings of Swami Sathya Sai Baba on the main characters of the text. The number of hours allocated for level 5 is 24. Level 6 Awareness Programme is titled Life and its quest which includes an understanding of spirituality; and Yoga and the four paths in Indian Culture. Level 6 is made up of 24 hours.

**13.3.4 Assessment**

75% of assessment is based on academic performance and 25% is based on student’s service and social responsibility activities. Marks are given for the Integral aspects of education. The warden in the hostel also assesses the students as he knows them well. The integral values/attributes marks are rewarded apart from the subjects. Students are evaluated on punctuality, discipline, behaviour, cleanliness of rooms, physical exercise and participation in activities.
13.3.5 Practical aspects of the Integrated Education System

Hostel life is an integral part of the University’s academic programme, and hostel stay is therefore compulsory for all students who are admitted to the university. A very high standard of discipline is demanded. Hostel routine is structured with the aim that body, mind and soul should receive due and careful attention. According to the information booklet and interviews with students and the senior academic staff, the day begins at 5am with prayer and ends with prayer at 10pm. Between these times students are involved in spiritual, cultural, physical, social and academic activities. Ample scope is provided for students to give full expression to their latent talents in sports, speaking, singing, painting, dancing and other creative activities. Students are also encouraged to participate in community-oriented activities, both in the hostel as well as the university.

From the senior academic: “All the work in the hostel, except that of the cook, are carried out by the students, such as, electrical and mechanical repairs and maintenance, keeping the campus and grounds clean, taking care of the sick and serving food. Students artistic and creative talents are nurtured through acting, music and drama” (SSSU Senior Academic, 2005). Hostel life not only compliments and supplements classroom education, but is delicately interwoven with the latter so as to achieve a holistic moulding of the student’s personality and the development of character as well. Harmonious living and the spirit of cooperation as well as selflessness are particularly encouraged. Students are taught team building, conflict management, and group dynamics. Students are taught the skills necessary in their own respective subjects and the critical skill that they have to have all the time is the willingness to serve others. For the holistic development of students SSSU makes provision for students in the aesthetics, arts, culture and music. The institution has a music college so students who are interested can learn vocal and instrumental music. Students are encouraged to participate in drama and most are good in acting. A number of dramas and skits are performed on various occasions.
13.4 DATA COLLECTED FROM THE NINE STUDENTS AND SENIOR ACADEMIC OF SSSU ON ASPECTS PERTINENT TO THE STUDY (2005)

13.4.1 Student selection: knowledge of ancient scriptures and literature

When asked to what extent the students who are admitted to the university know the Indian scriptures or ancient Indian literature, the response from the senior academic was: to varying degrees; some of them are fairly thorough; they would have learnt Sanskrit and literature, but many will have an appreciation. However, there is a gradual decline because normally the grandparents at home tell the stories contained in the scriptures. The knowledge is provided at the secondary level to a very limited extent, because of secular education, religious education is neglected. But the Sathya Sai system makes a unique contribution and holds the highest recognition as a University. The current government, even though it focuses purely on secular education, has rated our integral education and given us the top most rating. Other countries are interested in the integral education system of SSSU. Countries such as Switzerland and Venezuela recently visited the SSSU. Training programmes are conducted for teachers from the various schools twice a year. The SSSU has been appointed as a resource centre for Integral Education for the government of India. So gradually we hope that the integral education will spread. Swami Sathya Sai Baba does not talk about religion but about moral and human values.

13.4.2 Understanding Community Development: SSSU Perspective

The senior academic stated that the three concepts of Social Work, Community Service and Community Development have the same or similar meaning for the SSSU. Students provide social services that are directly beneficial to communities in the surrounding villages. Twice a year students have specific days on which they serve the communities. They go to the villages and assist those without jobs to establish income generating activities. Some of the activities mentioned are making of small bags, paper bags, straw hats, small handicrafts and broomsticks. By showing them how to make such items, the villagers gain confidence and become self-reliant. From this beginning the women in the villages get together and organize into a society and some of them have done extremely well. Students collect plantlings and assist communities with
planting them. Students provide counseling on issues such as alcohol use. Those students that have already graduated from the university provide social services on a regular basis in their area of residence. Swami Sathya Sai Baba says that students’ participation in community service/development builds responsible citizens and contributes to nation building.

Two examples of students who have chosen to serve their communities after graduating from the university were provided by the senior academic. As a service one student was preparing insurance programmes for farmers because of the flooding during the monsoons and the lack of concern for these farmers during this period of devastation. The student put together an insurance product which he was taking to insurance companies to assist the farmers in times of difficulty. He marketed the product to the insurance companies and did not charge the framers for his effort. Another student identifies bright young students in the villages who cannot afford further education and gives them management training for a year and they take up responsibilities in marketing and maintenance and other responsibilities in the villages. Local capabilities are created by the young people in the villages. Students create capabilities, provide resources and make them self-reliant. They use their special skills for the betterment of others.

13.4.3 Spirituality: the SSSU students’ perspective

Spirituality was described as the annihilation of animal qualities such as greed, anger, lust, attachment, jealousy and desire and imbibing human qualities/values of love, peace, right conduct and non-violence and ultimately reaching the Divine that is within each one. This is achieved through the three P’s: purity, patience and perseverance. Purity equals desirelessness; Patience equals strength (equanimity, stillness); and Perseverance equals consistent (practice).

13.4.4 Role of the Teacher: SSSU students’ comments

The teacher has to be a role model. Students must see that teacher practice spiritual teachings through his/her sense of dedication. Students are sometimes restless and they watch how the teacher conducts himself/herself. What is expected of the students
is expected of the teacher, for example, qualities such as discipline and punctuality. Students must look at the teacher with respect and regard.

13.4.5 What is character? The SSSU students’ perspective

The students described the six paths of character as humility without ego; trustworthiness; reverence to elders; non-coveting behaviour, that is, not to grab and accumulate; selfless service and dedication. With character one is at ease with oneself and experiences non-duality through consonance of thought, word and deed. Character is the combination of ability with nobility. “These are two of the most important parameters that are required to develop any personality. It is not enough if you have ability, because you could do anything with it. So what you need is nobility. At the same time, just having nobility is not enough, it would have to be backed by ability....So, ...the basic tenant behind the Integrated Education programme is nobility and ability and this is basically the heart and the head...there is no conflict with conscience and inner self, between means and ends” (SSSU student). A person with character was described as devoted, wise, well educated, is able to discriminate between right and wrong, detachment (is not bound by expectations of actions), has faith in the inner self and determination, balanced, healthy and strong, uses intellect and displays equanimity. Such a person is confident in what one is doing.

Character requires the 4 D’s: duty, discipline, devotion and dedication. The four pillars of Truth, Righteousness, Peace and Love forms the basis of the SSSU and the students way of life, coupled with discipline, sacrifice and service. And equally important is making sense of that higher power or higher Self that may be called God or anything else, as the center of one’s life. Character is harmonizing of thought, word and deed without causing harm to anyone. There should be purity of thought, word and deed, otherwise it becomes selfishly motivated. Students receive input for all the three levels at SSSU; the body, mind and soul. Education elsewhere focuses on mind only. At the SSSU, the body is nurtured or taken care of by the routine and schedule of activities of the hostel. The educational Institute takes care of the mind and the soul in the mandir (spiritual place/prayer hall) sessions where students spend a minimum of four hours per day allowing for introspection on the deeper meaning and purpose of life “what actually
is our role and what we are supposed to do and what we are actually doing”. This is really missing in other higher learning institutions where there is little or no time to think/reflect. The sitting in silence and introspecting during that period happens with all students, albeit at various levels. At the very physical level just the act of sitting in the mandir (spiritual place/prayer hall) has so many benefits. Concentration and productivity is increased. The mind becomes steady at a mental level.

Character requires devotion, detachment, determination, poise, dignity, strength to follow that which is good. Character differentiates humans from other species/animal. Baba says that we are conquering outer space, but our inner space still needs to be explored. That which differentiates man and animal is character.

13.4.6 Education and Educare: the SSSU students’ perspective

Education is seen as the super structure which is external. Educare on the other hand is internal and is the foundation which promotes unity and co-existence; peace and character. Education plus human values equals Educare. An integrated education system is the harmonious combination of the spiritual and the secular. The purpose of education is not merely for living but for life. The focus is on both a career and responsibility towards society. Education should build character that will enable the individual/student to be part of a family, society, nation and citizen of the world. One’s senses are influenced by worldly events which are not permanent and the mind becomes a slave of the senses. Intellect is conscience and requires unity of thought, word and deed. Education on its own is argumentative and competition of egos. Educare ensures humility and willingness to share and care, show concern for others and to serve society. The Institute promotes team spirit, for example, in sports. Cooperative behaviour is the basis for building community.

13.4.7 The Spiritual Element of Education

A question asked of the senior academic: how was the spiritual element of education imparted to the students? The response was as follows:

i) Clarity on the purpose of education: The fundamental question, what is the purpose of education is asked? Education is not for mere learning, it is for life. It is not right to
see education from a career perspective only. The individual has a responsibility to his/her parents and society. So education must build character in such a way that student sees himself/herself as a member of a family, society and member of a nation.

ii) Control of Senses and the Mind: Congruency between thought, word and deed.

The five senses are externally oriented. For example, the impressions of what we observe and feel constantly bombard us. Senses and the mind influence the thought process, so the mind becomes the slave of the senses. The intellect decides as to what one should do ultimately, it analyses/processes thoughts and instructs, makes decisions. Intellect is often influenced by the mind. The intellect must listen to the inner conscience. On that basis it must analyze the thoughts in order to take right actions. There must be unity of thought, word and deed. Speak what you think and act according to what you say. Young people usually lack this congruency between thought, word and deed.

iii) Service to Society: Education unfortunately makes one argumentative. Most often, unless spiritually oriented, argumentation tries to justify the wrong that has been done. Normally in education, students are judged by the way they ask a question and present their argument. Education has to ensure that the character is properly developed. Spiritually, the aim is to care and share, concern for others, and being able to serve society is most important. At SSSU, the emphasis is on being able to serve society. These are the qualities that have to be built in students.

iv) Humility: Education makes one feel that they know everything even though the reality is different. Little knowledge sometimes leads to arrogance. Generally, students are arrogant in that way. They are not willing to listen. They do not have any consideration for other people’s views. So humility is a quality by which to care for the views of others, to listen patiently and even if one has a point to make, to make that point politely and at the appropriate time. This kind of behaviour constitutes humility. Humility does not make one a weak person. It adds to one’s strength. Humility means not showing anger and impatience towards other individuals. Whatever needs to be said should be said firmly and calmly. Rather than arguing, it is wise to withdraw and choose another
time to address the matter when the other person is calm and can understand. This shows the value of humility.

v) Ceiling on Desires: Need for caring and sharing is encouraged by placing a ceiling on desires because greed leads to harm, just as corruption is a great harm to society. The desire to acquire luxurious items and other material possessions is strong. Unless one is relieved of material desires, internal enquiry or asking questions of self-awareness is not possible. Baba’s teachings are about one’s own divinity. Only by looking inward, will we eventually be able to achieve divinity. However, so many of us are carried away by the external world thus making introspection impossible or extremely difficult.

vi) Learning of and from Noble Personalities: Students are usually taught about the lives of very noble and eminent personalities in all spheres; religion, the social aspects, philosophy, politics, and economics. Their lives are studied so that they try to find out what were the good points in their lives that made their lives noble. Lessons are given from scriptures, particularly the Bhagavad-Gita.

vii) Self-reliance and social services: Except for the cook, all the other jobs at the institution have to be done by the students, for example, electrical, civil and mechanical maintenance; care of those who are ill; serving food. All of these activities are done by the students. They have to keep the campuses and the grounds clean. Once a week they go out to the villages to help clean up the surroundings. All students have different capabilities and they learn accordingly whether it is electrical, mechanical etc. The University does not seek external help. Some of the students are good in drama so they use their talent to act. Their talents and characteristics are identified by staff and the students are guided to focus in that direction. The opportunity for self-reliance is provided. Training is provided by teachers and the seniors train the juniors.

This is carried forward from group to group. In the service to rural villages, students go to all the surrounding villages, door to door, to give them food and clothing. Students learn about village life and interact with people from the villages. Students learn from serving people in the rural areas, their qualities and about rural life. They learn humility. The University participates in activities that focus on the positive values of helping,
assisting, co-operating and harmony. There is no individual competition. All are team effort. All students receive certificates for participation and they do tremendous work of service. Team competition and not individual competition takes place in sport.

viii) Values are incorporated into the educational system and referred to as integral education because secular education is combined with spiritual input. Human values education is separate from awareness education and is open to all from a very young age through voluntary organizations who train teachers to offer human values education to young children free of charge.

ix) Love is incorporated into the education system of the SSSU. Love which is fundamental to human existence is based on feelings of affection and concern for others. It is inherent in the individual. Love in speech is truth. When there is love, falsehood is not uttered. Similarly love in action is non-violence. Righteousness is based on love. So love is fundamental to all the core human values of righteousness, peace, truth and non-violence and underpins these core values. Only in the presence of love will the core values shine. Non-violence means that we should not hurt anyone, not only physically but in speech and thought.

x) Peace can be taught through practical demonstrations such as sitting in silence for about ten to fifteen minutes. Peace is obtained when anxieties and negative feelings such as anger, hatred and jealousy are removed. Desire becomes greed which makes the mind turbulent. Peace can be achieved through practice of meditation. Students are asked to sit in silence for ten minutes initially then gradually the period is extended to twenty minutes. In this space, students are encouraged to think of their own religious figurehead and sit quietly with eyes closed. The one great advantage of meditation is that the memory power is strengthened. The student’s memory is strengthened because he/she is able to concentrate, develop good traits and become an agent of social transformation. In any place of employment, the student will be seen as an agent of change. He/she is loyal, works hard, is industrious, learned, bright, intelligent, but there is no arrogance. He/she gives of the best to the organization, place of work and serves as a role model.
xii) The role of the teacher: The teacher is to lead by example and is a role model. Initially, some entry level male students, being young and enthusiastic, tend to be restless. The teacher contends with this by being firm. Fortunately for the university, all the students stay in the hostel and most of the faculty staff are ex-students, who also stay in the hostel. They guide the students and are highly respected. Teachers insist on discipline, attendance and punctuality. Students may not like this initially, but they eventually learn to respect the teacher. Teachers help students who have noted talents. Students maintain contact with the university after qualifying. For example, since 1986, 600 students have graduated from the management school. In 2005, 550 alumni came, some of them from abroad, from various countries to participate in the celebration of Baba’s 80th birthday. They re-established contact with Baba. They came and shared their experiences and published a book called Re-connect. The test of what they have learnt at the SSSU will be shown after they leave. They have a solid foundation based on integral education, therefore they do not get ‘lost’ when they go out into society. They are not carried away by the material world.

13.4.8 Knowing the Inner Self

Another question put forward to the senior academic was the extent to which new students enter the University with an understanding of the inner self and how is it introduced to them by the University?
The students are fairly familiar with the inner self, because the Indian culture teaches children/students to revere God. They sing devotional songs, offer prayers and yoga is practiced in most homes. Meditation, which is thinking in prayer, is not difficult for the students. It is a regular feature. Often, it is the mechanical process, the rituals of religion that does not help unless it is combined with pure emotions. The curtailing of desires assist with the inward path and realization of the divinity within; that there is only one Supreme Being and the interconnectedness of all as part of the Universal Consciousness. Irrespective of a person’s status or position, relationships with other individuals should be as an equal and as part of the Supreme Being, not as a subordinate or a superior. Baba’s teaching of “help ever, hurt never”, not having power over another is inculcated. These ideas are then incorporated into the subjects that are taught at the SSSU.

13.5 SUMMARY

The responses provided by the academic and students underlined by the teachings of Swami Sathya Sai Baba show that the SSSU is an outstanding example of a higher education institution which combines secular education with spiritual development and focuses on educating the student as a whole human being.
CHAPTER 14

DISCUSSION OF RESEARCH FINDINGS AND LEARNINGS FROM THE INDIAN PERSPECTIVES

14.1 INTRODUCTION

The three focus areas of this study are the conceptualization of key terms, curriculum for community development education and the caliber of a new generation of community development professionals. This chapter together with chapters 15 and 16 will critically discuss some of the findings of the study and the issues raised with specific reference to the questions presented in the introductory chapter. The first part of Chapter 14 will discuss the findings related to the conceptual framework and the caliber of development practitioner required for the current South African context. Discussion on the findings which related to the characteristics and ethics of the new generation of development professional will follow in the discussion on the conceptual framework in Chapter 14.

The findings with regards to the curriculum framework for community development education are presented in Chapter 16 which contains the recommendations and the conclusion to the study.

The learning's from the Indian perspective will be followed in the second part of this chapter.

14.2 DEFFINING CONCEPTS

14.2.1 Social Welfare

Much importance has been attributed to the role of administrators of the late 1930s in the former British colonies in shaping welfare provision (Sewpaul and Holscher,
2004:66). However, the study points out that what is not questioned in literature that traces the genealogy of social welfare and social development to the colonial period are the motives and agency of those who shaped social welfare and wrought concomitant changes according to these motives. The study stresses this point because the British and American officials/scholars who had agency to conceptualize and give meaning to the key concepts related to social welfare were motivated by reasons different to the ones that prevail in the ‘radical’ changes being made to the South African welfare policy since 1994. Surely, the philosophy, theories and methodologies guiding social welfare; the epistemological and pedagogical framework for education of human service professionals, including community development practitioners are guided by a different set of motives, values and goals or are they not? Sewpaul and Holscher (2004) share the following insight from their analysis of selected micro texts around the issue of the financing of South African welfare services:

the market and managerial discourses, in spite of their origins in a largely unrelated context, find direct replication in the Financing Policy for Developmental Welfare Services. The pattern of unseating power structures within welfare from a previous era thus remains the same in South Africa as it has in other parts of the world, while the target groups are somewhat different…As in the First World context, social welfare and social work impress as being largely defenseless in view of their own marginalization. This can be explained with the existence of certain ‘blind spots’ in the conceptualization of social welfare and social work. Social work and social welfare have, in common with management, their modern ideological base. They fundamentally accept the modern economic rationality of [neo-liberalism] which management at present resembles so much more successfully (Sewpaul and Holscher, 2004: 97)

It should be noted that the authors include community work/community development as part of social work, so the term social work in the text is inclusive of community development.

Clearly, it should be noted that the definitions originating from this period is part of the ‘continuity’ of colonialism. Notwithstanding, the importance of planning, coordination, cooperation and harmonizing balance between the various sectors in any endeavour of development at the macro, meso and micro levels, the superseding motive for social development and education was an economic one in the British colonial territories of Africa. The “Memorandum on the Education of African Communities” issued by the
Colonial Office in 1935, clearly stated that the true educational aim “involves a clear recognition of the intimate connection between the educational policy and the economic policy, and demands a close collaboration between the different agencies responsible for public health, agriculture and schools” (McLean, 1936:195). The purpose of education in the colonies was for economic reasons, another ‘continuity’ of that time permeating most countries, including South Africa. Economism for the benefit of Britain and its citizens dominated the thinking behind social welfare and education policies at that time. The contradictions between socialist ideology ‘in words’ and ‘neo-liberalism’ on paper may be discerned in some of the responses in relation to the conceptualization of key terms that would impact on community development in the current context in South Africa.

The picture of social welfare was viewed by the participants from a much broader canvas than institutional social welfare. The institutional perspective is mainly described as a comprehensive network of social services that are offered to communities, families and individuals which focuses on the problems and social illnesses of people. Social welfare from this perspective was also referred to as ‘handouts’ giving cognizance to the negative connotation attributed to welfare and that it is politically loaded in the South African context. The professional streams of social welfare included community development and social work but the continued predominance of casework was acknowledged. While the need for community development was recognized, it was not seen as not being effectively implemented because available resources were not fully utilized.

Social welfare was also conceptualized from a non-institutional perspective by mainly participants in the non-governmental sector who are strongly critical of the current approach to social welfare. Social welfare grants were seen as creating dependency and South Africa could not afford a ‘welfarist’ approach to development. Only three social security grants were identified as justifiable: disability grant, child support grant and old age pension. The need for production was emphasized and public investment should create economic activities; avaricious consumption should be discouraged. The call was for ‘proper’ human development programmes and consideration should be
given to planning for maximization of the limited resources of the country. What this statement indicates is a lack of adequate planning on the part of current government sectors.

The South African government was criticized for following the trend in different countries instead of developing its own “home grown” approach to social welfare. Awareness, community participation and a reciprocal relationship between communities and government are seen as necessary for the creation of active and dynamic citizens who have a say in their welfare and development. The welfare system was criticized for creating apathetic communities who did not participate in and provide input for their development. An interesting and telling comment from the non-government sector highlighted the notion of service and that state officials/professionals should know that the system is meant “to serve”; that serving others meant serving one self. The value of reciprocity is contained in this statement of service. It was mentioned that social service professionals should be educated towards service to others and not try to manipulate the system for their own benefit. The study agrees that “serving others means serving oneself” should be inculcated in the education of social service professionals, including community development practitioners.

The non-institutional conceptualization of social welfare is close to the traditional understanding of social well-being where neighbours help one another; and individuals were responsible for the wellbeing of their family, neighbours and community. Social welfare was seen as everybody’s responsibility. The concept of Ubuntu is considered important in social welfare so that wellness and taking care of each other (reciprocal care) is encouraged. It should be noted that ‘sarvodaya’ meaning the welfare of all, a term created by Gandhi aimed at building a society based on love and affection, caring and sharing, peace and harmony is similar to the non-institutional perspective of social/human welfare and Ubuntu (Walz and Ritchie, 2000).

The non-institutional perspective of social welfare contrasts with the responses of community members who view social welfare as the role of government to provide a better life for communities. This leads to the question: is the current social welfare system creating dependency-the very same dependency that the developmental
approach is meant to discourage; the dependency and apathy mentioned in the non-institutional approach to social welfare?

The responses with regards to the aims of the new welfare system were perceived similarly to those mentioned in the White Paper for Social Welfare (1997) such as self-reliance; human rights and dignity; releasing the potential of all South Africans; mobilizing communities to participate in building a caring and humane society; human resource development, skills development and training; an integrated and interdependent approach to development.

The respondent from the non-government sector provided a more critical and realistic response to the understanding of the aims of the new welfare system. In essence, he pointed out that a change of name to social development did not necessarily mean that there was a clear understanding of the aims of the new approach; that institutions are still trapped in the ‘welfarist’ outlook and practice and there is a need to bridge the gap between perception and conception [and implementation]. According to him, a developmental state has to be sensitive to the needs and aspirations of its constituencies and should not have an agenda on social development which is imposed on its constituencies, however noble it may be. And if there is no social need or social demand for a new initiative then it should not be implemented. The new welfare system needs to place emphasis on development processes, design and management than on product. Interestingly the respondent was the only participant who emphasized planning in social development but he also mentioned that human planning is affected by the plans of the “Creator” and that ultimately we live by the plans of the “Creator”. What this comment presupposes is that flexibility and not a bureaucratic blueprint approach needs to be a key element of planning. He emphasized the reciprocal nature of the relationship between communities and policy makers (government) and that models of development should be flexible frameworks to be continuously reconstructed.

In discussing the elements/characteristics of developmental social welfare services, specifically in the Eastern Cape Province, the contradictions [which could also be interpreted as confusion] in the understanding of the concept ‘developmental’ may be discerned from the responses, specifically those of the PDOSD professionals.
Development was viewed holistically and as a process but had to be “projectized” within a timeframe, thereby limiting development to economic development only. Planning was mentioned but only to address the issue of human resources which required long term planning and not ad hoc short term actions.

From the discussion of both the institutional and non-institutional perspectives of social welfare, the study proposes that the concept of social welfare described by Gandhi as ‘social welfare for all’, needs to be considered in the South African context so that the welfare of the majority is linked to that of the minority and vice versa. ‘Sarvodaya’ meant the welfare or emancipation of all members of a society and Gandhi used the word to mean the “all round welfare of all”. It encompassed as much moral, spiritual and ethical development as material development (Pulikan, 1999). This notion of welfare or well-being will assist towards the removal of labeling and stigmatization and help generate an understanding of the need for reciprocity between and generosity of all members in a society such as South Africa. It will clearly show that as a country South Africa cannot sustain itself if the vast majority are steeped in continuous poverty, unemployment and hunger, while a few are able to have easy access to resources that maintains them in economic and political power. The latest record shows that 12 million people are in receipt of a social security grant in South Africa (Sunday Times, 17 February, 2008). While the policy makers speak of a more developmental approach to social welfare, according to the 2003-2004 budget only about 8% of the budget allocated for welfare focused on development; the rest of the budget was spent on social security-grants and pension (Gray, 2006).

The power derived from the economic and political structures by the few in the South African society in turn determines and influences the lives of the majority. Social welfare needs to be viewed as broader than a government system/institution providing social security for those who are unable to provide for themselves. The traditional form or non-institutional form of social welfare needs to be reinstated with the concomitant values of reciprocal care and generosity, values that are espoused in the African concept of Ubuntu and basic human values espoused by the Sri Sathya Sai University. There
needs to be a constructive relationship between organized and the traditional or non-institutional forms of social welfare.

14.2.2 Development

Conceptually, the majority of participants viewed development as more than economic development. The holistic approach to development is highlighted in both the South African and Indian responses. Development is seen as incorporating the social, economic, environmental, spiritual, psychological, political and physical aspects and is underpinned by social justice, human dignity and solidarity; development is both tangible and intangible; is the process of ‘becoming’, through changes in values which are considered as pillars of development. Development as change in values is recognized by both the South African and Indian participants and ironically this understanding of development was also an important consideration for colonial development, the need for change in the ‘traditional values’ of the African family which impeded colonial ideas of development. But the study has shown that the motives were different.

On an individual level, development is viewed as the interconnectedness of physical-body; cognitive-mind; and psycho social relationships both personal and interpersonal; and relationships within the family and larger society. The notion of development conceived by both groups of participants (South African and Indian), locate the individual as an important element within the family, community and the larger society. While it is acknowledged that development begins with the individual, the individual, however, is not an isolated being. Therefore, the individual is located within the family, community and society. Individual learning and growth should be aimed at development of family, development of community, development of society and not purely for individualistic reasons. Changes in an individual will lead to change within a family, which in turn will effect changes in a community, thus creating a ripple and reciprocal effect. This notion of development contrasts with the individualistic notion of development as proposed by the modernization project and Western cultural values. Development is seen as being part of human nature as there is an ongoing sense of
“becoming”, an integral organic and systematic process. Development is a process of learning and of self discovery, a slow process and not a complete product.

The challenges to development were identified as time, energy and resources. Development should be based on the blending of science and spirituality; and of appropriate technology so that there is development without destruction. An interesting response was that the holistic approach should be extended to the formulation of policies which it was pointed out, currently happens in an uncoordinated and fragmented manner in South Africa. While the concept of integration is emphasized in the White Papers for Education (1996) and Social Welfare (1997), there is in practice, very little coordination between the two sectors. Of concern is that while the responses provide a conceptualization of development that is radical, however, in reality the emphasis is still on one aspect only and that is economic development. This is reflected in the responses of the PDOSD practitioners who promote development as economic development for the eradication of poverty and self-reliance and a sense of the immediate need for poverty eradication. They view communities as key players or have a major role in determining the direction of their development, yet the “projects” are prioritized and directed by government funded “community development projects”. The gap between theory and practice is made clearly apparent by the responses of PDOSD practitioners.

14.2.3 Social Development

Social development is seen as an approach that is all encompassing and holistic, inclusive of human beings, natural resources and their environment and takes place through individual reform/transformation, collective action, shared vision of all social forces towards a common goal. The concept of Ubuntu, that is, togetherness, is seen as important in social development to ensure sustainability from generation to generation. The main characteristics of social development are identified as: participation in decision making; information to raise awareness; community understanding of limitations and strengths; community ownership of problems and the solutions; skills development; and integration of services of the different sectors, such as Local
Government, Agriculture, Economic Affairs, Health, and Education and NGOs. The characteristics are underpinned by social justice and social transformation. Communities needed to know their rights and education for transformation was seen as critical.

The PDOSD managers differentiate between social welfare and social development, similar to the references made in the Indian context. They are of the view that there will always be the need for a social welfare system for those people ‘falling within the cracks, meaning those people who are unable to care for themselves and will be dependent on the department [of Social Development] financially, socially, economically. Planning was not mentioned by any of the respondents. Understanding of social development is mainly from a practical level and while terms such as holistic and inclusive are expressed, the responses, nevertheless, reveal a limited understanding of and engagement with the philosophical and theoretical framework guiding social development.

What can be drawn from the literature reviewed on social development is that the meaning of social development currently existent in South Africa, is a continuation from the colonial era and the ‘modernization project’ of the West. From a continuity aspect, a number of the characteristics of social development have relevance for the South African context, such as, planning, coordination, cooperation and the inclusion of the different sectors of health, education and labour to act in a unified manner; and the two work streams of developmental social welfare and community development. The study affirms that divergence of this definition is necessary in the values and motives that underlie this approach. While economism dominated the definition then and continues to do so, we should look at Omer’s (1979) conceptualization of social development for the South African context. Omer’s notion of social development is what could be referred to as “balanced and harmonized”, and gives effect to the principle of equilibrium contained in the ecosystems perspective. Equally relevant for a society such as South Africa that has been damaged by both colonization and apartheid, is Omer’s conceptualization of human nature as being cooperative and caring. Omer’s notion of social development fits in well with the all encompassing definition of community
development which includes individuals and families as integral components of the community and therefore community development interventions.

From the literature reviewed it can be ascertained that social development is much broader and comprehensive than formal social welfare. From a systems perspective, social development encompasses all aspects of human and community and societal development, both tangible and intangible or what is currently termed as hard and soft aspects of development. While the original motive for social development was an exploitative one through the colonial experience in other parts of Africa, Asia and Latin America (colonial and apartheid experiences in South Africa) and functioned to serve only one group of people, the later progressive conceptualization of the term appropriated by post-colonial writers reflect the attributes of the humanistic and holistic notions to the concept.

14.2.4 Community

Almost all of the time, irrespective of the transformation or upheaval that happens in a society, the idea of community is mostly viewed positively and criticized for being falsely romanticized (Burkey, 1993; Hoggett, 1997; Bauman, 2002; Amit, 2002; Amit and Rapport, 2002; Delanty, 2003; Day, 2006). However, it is a term that must be engaged with for a better understanding of community development. Figueira-McDonough (2001: 13) explains the significance of the concept of community for academics as the first step towards planning intervention based on assessment of individual communities.

One respondent said that the definition of community should be provided by the group itself. While community was viewed as a complex term by the majority of respondents, meanings given to community correlated closely to the “warm” and “safe” notions as described in the literature: a community of friends; the neighbourhood community; a geographic community; people with communal issues who suffer under adverse conditions; people who share the same characteristics; a sense of identity, that which makes a group unique from others; sharing a common purpose, values, goals; a sense of spirit; of being together. The fluidity of the concept of community was highlighted; community is not fixed and allows for movement of individuals from one “community” to
another. Thus an individual may belong to more than one community at a time. What this notion of community raises is the issue of individuals having multiple identities rather than a single identity.

While shared values is considered as an important criteria for identifying “community” in the literature on community, the moral fibre that binds individuals in a household together that makes a family, and families make a community was considered an important aspect of community because the moral fibre knits people together in the four areas for social sustainability, empathy, solidarity, justice for all and safety of property and individuals. The geographic notion of community was said not to exist because people are too self absorbed and therefore a common physical area should not be considered a community. Furthermore, communities may be assumed to exist when it does not physically exist. One practitioner claimed that individuals with the same interests are not considered a community. People may come together for a short period, achieve a certain goal and disband. Community has to be enduring, sustaining.

The community members defined community as people living in a geographic area made up of traditional leadership, project members and others. It was interesting to note that women and children were not mentioned in their focused discussion but project member were. Moving beyond the local or micro level, a very broad or macro meaning of community as the South African community was presented, comprising ethnic, deep rural, rural, peri-urban, urban, traditional, religious, industrial, agricultural and other communities such as indigenous communities.

On a similar vein to some of the South African participants, the family as the smallest community and the critical role of the individual as part of the family in the community; the reciprocal relationship between the individual and society was highlighted by the Indian participants as the key components of a community. Individual transformation influences the community and the nation and the individual eventually progresses to become a universal citizen. There is interconnectedness between the individual and community. The individual has to recognize himself/herself as a member of society and since the individual has gained much from society (through the systems and structures of society that promote human development), the individual has to contribute to society
(reciprocal relationship). The quality of life of the individual will reflect on the community. The character of the individual is very important. While leadership role is mentioned in community development intervention, the participants of SSSU mention two specific roles not usually considered in community development. Special emphasis is placed on the roles of the mother and teacher. In the community, the mother is seen as the main socialization agent of the child and teaches the child what is right and wrong, the building of character. Individual character leads to cohesiveness. The good in culture has to be highlighted and nurtured. Individual adherence to human values is important for development of character.

Teachers of the community have a role to play in this regard by setting a good example. The spirit of service needs to be developed in each individual then the community would prosper. Those who are economically advantaged need to share this for the good of the family and community. There is an emphasis on reciprocity and generosity. The purpose of community is people living together for the improved well-being of each other.

Reference was made to the spiritual bond of people as an important aspect of community and this bond starts in the family. The smallest community is the family and the ideal community would be the ‘family’. In the past, five or six families formed a community. Care and sharing responsibilities took place within this small community. Building an ideal community starts with individual harmony, resulting in family harmony impacting on the village, community, society and the nation. Cooperative behaviour is the basis for building community. The Indian perspective highlight the changes in community from simple to complex resulting in antagonism towards each other and in the present age even though people need each other to interact with physically, mentally and intellectually, it is difficult to see a community as “one people”. It was pointed out that the above descriptions were superficial ways of looking at a community. The understanding of community “had to be deeper and should be accessed from the level that all members of a community are bonded together spiritually because they are connected to a Higher Consciousness and because of this connection members of a community are basically the same”.

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In both the South African and Indian perspectives, the ambiguity of “community” is not acknowledged, but there appears to be a strong acceptance of the relationship between individual and community and the individual being part of the collective. The conflict between community “security” and individual “freedom” as described by Bauman (2001) does not arise in these responses. The responses both from the South African and Indian perspectives convey a notion of community as being inclusive rather than exclusive. The study however, is wary of this notion and cautions against its complete acceptance because of the diversity of the South African context and specifically its history of segregation and disunity needs to be worked with through community development intervention.

The question what is an ideal community was asked because community development interventions, particularly from an institutional perspective, are not directed towards what the community determines as the ideal state of development. This question is not considered both from government and non-government perspectives. Therefore, most of the interventions by the various stakeholders are fragmented and initiated in a piecemeal manner. The South African responses identified an ideal community as having basic sustainable resources such as health and education; a community that present opportunities to fulfill potential as human beings; contains active individuals who take ownership and are self aware; is well informed of its rights and takes responsibility for what it needs; and reciprocal care.

The Indian responses highlighted the contribution of individual character to an ideal community and community cohesiveness; mothers, community leaders, teachers, the good aspects of the culture and the environment were identified as having a significant role to play in the development of an ideal community. How the culture is translated into activities is important and this is dependent on the individual’s commitment to human values. The harmony between thought, word and deed in an individual leads to harmony in the home that is reflected in the family, where each person is able to support each other, and if there is harmony in the home, there is harmony in the village, community and society leading to the ideal country which will lead us to the ideal world. The ideal family teaches a relationship of reciprocal care and responsibility between
family members. An ideal community promotes a spirit of service, to be of assistance to other members of a community. In this way the spirit of service develops in every individual and that community will prosper. Leaders of the community also have a role to play in this regard. Unfortunately most leaders of today are seen as setting a poor example. As the rich are becoming richer and the poor are becoming poorer, so distribution and sharing are important. Reciprocal care and generosity is emphasized.

Other characteristics of an ideal community as identified by some of the Indian participants are: acceptance of others; trust in others; needing people are important in an ideal society/community. “You know you exist only in relation to others, so if you know the aspect that you need others, then you develop the sense of acceptance”. The sentiments are similar to the literature on Ubuntu. These responses are an indication of the enormous task confronting the social service professions in facilitating processes that could lead towards ‘ideal communities’ in South Africa.

**14.2.5 Community Development**

Taking the meaning of community and the characteristics of an ideal community presented above, it is interesting to note the way in which community development was conceptualized by the participants. The notion of collective action is common to the meaning given to community development. People's participation; the strengths based approach; skills development were seen as important by PDOSD staff. Other characteristics of community development identified by management staff of the PDOSD once again raises the question of whether theory is actually followed in practice when they describe community development as the active involvement of people in their own development and employing a multifaceted, multisectoral approach; encouraging partnership between the state, provincial government and all stakeholders in welfare. Community development may take the form of projects and programmes. Community development involves "sustainable development from generation to generation" and ensures the value of people at all times.

It should be noted that the PDOSD recognizes the active participation of community in their development without actually analyzing the issue of power between state
mechanisms for community development which in most instances are imposed from above in the form of poverty alleviation “projects” (Ganashe, 2007) on communities. A study of development programmes/projects in the Makan-Ndlambe area in the Eastern Cape Province showed that community members lacked an understanding of what active participation meant and that poverty alleviation “projects” were directed by the state. Participation and power go hand in hand. What the development forces at the community level have to learn that “participation”, if it is to be more than a palliative, involves shifts in power. These occur within communities, between people and policy-making and resource-holding institutions. The difference between participation as a means (to accomplish the aims of a project more efficiently, effectively or cheaply) as opposed to participation as an end (where the community sets up a process to control its own development imply the possibility of very different power relations between members of a community as well as between them and the state and agency institutions (Nelson and Wright, 1995). The study points out that the concept of community development for the South African context has to consider participation as an end.

The moral aspect of community development was highlighted by an NGO participant who criticized the “project approach” to community development which focused on money, input of materials and labour while neglecting community values. He pointed out that the interaction of human beings with the natural resources and environment through the medium of technology is largely dependent on the values that underpin the relationship which “determines whether it is developmental or non-developmental and sustainable or non-sustainable. So the premise of values becomes quite significant and very important in community development. But unfortunately, the element of values is left out of development”. The views on values and development as reflected by the NGO sector responses echo the assertion made by the study and highlights the fact that values are given very little consideration in community development practice. What is obvious is a difference of focus in the conceptualization of community development between the government and non-government sector. A more profound conceptualization of community development is obtained from the NGO sector participants. Is it because there is more of a participatory approach, an understanding of
the values base of development and less of a political agenda as opposed to government imposed community development “projects”?

While the community’s collective self-determination is emphasized, the need for outside assistance is also recognized by the respondents. The community development approach is portrayed as holistic, that is, it includes the social, political, spiritual, and economical aspects of a community. Community development is concerned with the overall wellbeing and function within a system or subsystem, which may consist of a group of individuals sharing a common geographical area, beliefs, values and or goal. Community development is not equated to community work and is recognized as a long and time consuming process that involves power relations and group dynamics. It was acknowledged that in practice presently, community development programmes, projects or initiatives are not sustainable, due to the long process, short cuts being taken and conditions and rules from funders hamper the process of community development. What also needs to be acknowledged, as pointed out by Burkey (1993) is that the commonly accepted approach to rural community development has been to establish projects which treat the village as a more or less harmonious unit.

The community members were the only participants to use the word unity of the community in collective action for education, employment and job creation.

A group of the Indian participants highlighted the attitude and values aspect, albeit from a different angle, of community development. They emphasized an attitude of service and that it is the students/practitioner who benefits from doing service and therefore should not have any expectations in return. Service should be rendered out of one’s own volition. When the researcher pointed out that community development in South Africa, India and other countries is a paid job and not generally seen as service or sacrifice, the response was that ‘where there is contract and obligation because of pay, then service to community should be performed with commitment and dedication’. Contracting obligations can be made service orientated through an attitude of compassion, care and humility and service is to be done with good intentions. The person who is being served should be considered as Divine and the community development worker must be seen as serving God. It was mentioned that the concept of
“beneficiary” is seen as arrogant because the practitioner sees himself/herself as “I am the giver” or what Kaplan (1996) refers to “as taking development to the people”. Most community development practitioners’ show selective affection, compassion and care. Attitude and values make all the difference. Cooperative behaviour is the basis for building community.

Other descriptions of community development as a process were: service to a people of a particular place to become self-reliant; giving information; channeling available resources and the community development worker must be aware of the various resources available and channel these resources to the community. This is referred to as convergence of the available resources (social development).

A specific view in relation to the Kerala experience of community development was afforded as development initiated for people in the low income group; to change poverty at the grassroots level; make people responsible citizens. Education and raising awareness were considered as important roles of the practitioner. Changes should take place at the physical, mental and cultural levels and not only at the infrastructural level. Peoples’ efforts must be supported by Government. Social cohesion is an important aspect of community development. It was mentioned that individualism was becoming dominant in Kerala society and there is a need for creation of the “we” feeling. Globalization was seen as a cause of individualism, creating antagonism and competition between families and groups. The consumerist society created by the need for material possessions and status has impacted on people’s (mainly middle class) attitude as they become more miserly and less generous. These sentiments were clearly reflected in the case study of Kerala’s social development experience.

The difficulties of community development were highlighted by the students of Loyola College. They commented that there is a difference between field work (practice), and what they study in the textbooks. “Practically, it is very difficult” and therefore students are able to integrate theory with practice to a certain extent only. They agreed that community development is something that has to be done but the officials of government organize the projects and the programmes for the people. The role of the community development worker is to implement the bottom-up approach. The students
agreed that to an extent people’s planning takes place in Kerala and people are involved in the planning of their development. However, people need to be made aware and kept informed of government’s programmes. The students agreed that people’s planning needs to reach all the people, and to some extent, the state has done much more than other countries in the so called Third-World in terms of decentralized planning and people’s participation. They also agreed that the state of Kerala is the only state in India and maybe the rest of the world that has initiated people’s participation to the extent that it has happened.

14.2.6 The integrated approach to community development

The responses highlighted the characteristics of integration as: the use of collective energies to save costs; cooperation and not isolation to deal with a social issue; community building; creating a sense of being part of each other; a sense of interdependence; dynamic and participatory in its nature; a learning process for change; innovation and creativity; self reflection; process of strengthening institutions, both local and government; requires departments and other institutions to join forces; joint planning, management and budgeting. The need to have a framework to collect relevant, accurate and quality information was highlighted, so that right decisions could be made to work in an integrated way.

The NGO response was scathing of the use of the word integration claiming it to be one of the worst understood concepts in practice because integration should actually be put into practice. The serious lack of interconnectedness between the different elements, including the environment was expressed.

For the first time the PDOSD mention the word planning in relation to integration and prevention of the duplication of services. They admitted to grappling with the understanding of the concept but realized the need for teamwork in an integrated approach. The majority of respondents described integration as holistic development. And once again, individuals are identified as an integral part of families and communities, and individuals and communities are located within a social, economical, political, spiritual context. Integration also seeks to balance the past ‘separate
development’ and requires government departments and organizations to work together.

The study acknowledges that even at this stage of South Africa’s democracy, there is very little integration between the various role players in development, including institutions of higher education. Perhaps Coulshed (1990) is right when she implies that integration is more of an attitude and set of values than an activity or event. And this is why values education is critical at the tertiary level.

14.2.7 Community Development and Leadership
Transformative leadership was deemed as extremely important for community development by the South African respondents. The leader in community development should focus on individuals and communities well-being and through working with them should inspire them to continuously build themselves, thus transforming them continuously. The following were identified as qualities/characteristics of transformative leadership: charisma; trustworthiness; concern for others; clarity of communication, no ambiguity; knowledgeable, assertive; courageous; accessible, easy to communicate, kindness; compassion and love; self awareness and to be able to lead by example.

The PDOSD practitioners rightly pointed out that leading by example is needed currently in South Africa. “Even if we look at the political scenario unfolding in front of us, we do not have many who are leading by example, someone who can hold things together; who can give direction in times of need; inspirational, motivating people to achieve their highest capabilities”. It was mentioned that transformational leadership which transcends ordinary forms of leadership is currently deficit in the South African context.

14.2.8 Indicators of community well-being

Surprisingly, the indicators of community well-being extend beyond economic well-being. The responses incorporate extensive social indicators for community well-being. The role of community development in building active citizenry and a united nation is agreed to by all participants. Community development can contribute towards reducing class barriers; building unity in diversity and citizen participation is seen as the
cornerstone of community development. Building unity and nation building requires the participation of all citizens and therefore, community development has to incorporate all communities in a reciprocal relationship with each other. An important comment made by the post graduate students is that by focusing on community as a locality sometimes obscures the bigger picture of South Africa as a nation and the nation’s aspirations. When community development is only focused on local micro issues, it does not contribute to nation building. The issues that are raised at the local level should not only be the unique issues of a specific community but should be connected to the larger society as a whole in South Africa. This comment points to the need for integrated development at the micro, meso and macro levels. Community development facilitation can make the linkages to the bigger picture. Active participation of communities and the systems approach are recommended for nation building.

14.2.9 The role of the economically advantaged in community development

It was agreed by all respondents that community development was meant for all. Similar to Gandhi’s idea of social welfare as ‘social welfare for all’, the respondents pointed out that all communities are in the process of development and therefore the affluent and materially poor needed assistance for community well-being. One group of respondents aptly observed that:

There is a problem with the way we conceptualize community development. The affluent also need community development. Community development is not only economic development when development is viewed as an ongoing process and therefore all communities are ‘developing’, even though their needs and strengths may be different. The holistic and integrated approach to community development includes those who are materially wealthy in the community development process. We need a change of mindset as a society so that one doesn’t only refer to the development of poor people but also to those that are not economically poor. Those who are economically well off also have to change their thinking because they do not live as an island but are part of the broader society and need to plough back to the community. The majority of people in the province are poor and we have a responsibility to uplift them and their standard, therefore the focus is on the poor. But it is important for us to have community development workers even in the areas where there is wealth/affluence so as to be able to influence the rich to contribute to the development of the disadvantaged. That’s why it is always said that people who are wealthy must be involved in the PDOSD community meetings. Integrated services mean that the business people have to be involved. They have to know that they should contribute to improve the communities of their employees.
Further responses to the effect that the economically advantaged and the economically disadvantaged need to work together for the purpose of a vibrant and dynamic society; the two need each other; community development is not only for the poor and needy but for the cross section of the community in order to encourage and promote interdependence so as to build a strong economy and thereby eradicate poverty; globalization is exposing both the affluent and most rural communities to crime and social problems similarly; community development does not only have to relate to poverty-it can be related to other social issues such as substance abuse in affluent communities; it’s a nation building process, we need to heal as a nation so we all need to heal and we can’t have all the attention being focused on sixty percent of the population and the other forty percent watching and the state, private sector and certain sectors of the non government doing all the work-that would be unfortunate, clearly support the view of the study that community development is for all in South Africa. However, what is glaring by its very absence is the lack of awareness by the respondents of the power relations between the economically advantaged and the materially poor or the impact of the power exerted by the previous regime over the majority of people in South Africa, which continues to be played out in the current arena politically, economically and culturally. The notion of power and its distribution as a factor of community development, specifically for the South African context is not taken into consideration by the respondents.

Conceptualization of terms especially related to the human/social service professions is both complex and complicated. As a conclusion to the conceptual understanding of the study, it should be observed that the responses point to the diversity of the human service professions. There are as many definitions as there are people. How then do we consider what is authentic for a society? Does the majority rule apply? Is a common understanding derived from the understandings of the majority, that is, does popular meaning provide the basis for policy or does policy (government) set the trend, specifically in the area of human welfare and well-being?
14.3 THE DEVELOPMENT PROFESSIONAL: ETHICS AND CHARACTERISTICS OF THE NEW GENERATION OF DEVELOPMENT PRACTITIONERS IN SOUTH AFRICA

14.3.1 What are the ideal characteristics that a development professional should have and why in the current context of democracy and transformation in South Africa?

The role of the development practitioner is presented first prior to looking at what are the ideal characteristics of a developmental professional in the current context of democracy and transformation in South Africa.

14.3.1.1. The Role of the Development Practitioner

The varied roles of the community development practitioner included:

Facilitator: encourage participation and not assume the role of expert; skills enhancement and skills transfer and develop programmes through the participation of key role players, which is, the integrated approach to development; act as catalyst to release people's power and energy and provide strategic guidance. Practitioners should consider themselves as learners in social development. Through the participatory approach and methods practitioners should be able to learn from the indigenous knowledge of the community.

Educator: educate the community on the developmental approach; the paradigm shift from apartheid to democracy; and raise awareness of the opportunities provided by the government towards community self reliance.

Enabler: to know/find out the exact needs of the people and help with the realization of people's needs or to enhance people's needs for achieving certain objectives.

14.3.1.2 Ideal characteristics

It was mentioned that it takes a special kind of person who wants to be a community development practitioner/professional and wants to work with those who are [materially] poor. A formal qualification was identified as a required characteristic of the profession and guided by ethical principles that springs from the heart and not imposed from the
outside. What this indicates is that the individual professional should have an intrinsic understanding of ethics and a code of ethics derived from the profession would be supplementary to the ethical character of the individual. The practitioner should be guided by values such as love, compassion, sharing, Ubuntu, acceptance, respect, empathy, honesty and a non-judgmental attitude which should be reflected in the practitioner’s work with the client system.

An understanding of the universality of development and social welfare for all based on the values of social justice and equality is necessary. The following responses with qualifying descriptions underlie the ethical values that are needed to guide community development practice: patience and perseverance; emotional intelligence; human relationship skills; work with love and respect so as to assist people regain their dignity and contribute to nation building; truth; non violence; integrity, compassion; respect for all human beings as equal; a peaceful person so as to transmit peace to other people and allow them space or guide them to be their authentic selves; truthful so as to build the necessary trust for rapport; humility so as not to assume power; good conduct; respect for self and difference; empathy to understand others; tolerance and maturity to cope with difficult people, community structures and bureaucratic hindrances; be a critical thinker so as not to perpetuate inequality and injustice as is happening in practice; humane, in order to serve the best interest of the people and not the budget nor personal gains of status and recognition; and love so as not to be jealous when others excel. The study has identified the neglect of these qualities/characteristics in the past in the education of social service professionals. “The individual should have a positive self image so as to allow other people, clients and communities to be themselves and help them follow their self direction and definition of improvement of quality of life”. This statement made by a respondent indicates the need for self-knowledge; and awareness of the impact of the past and of change on communities.

Other characteristics which must be taken into consideration in the design of curriculum focusing on educating the student as a whole being are: be good at listening to other persons point of view because community development depends on listening to what the people have to say; respect for basic human rights; enthusiasm; share community
interest and information; assertive; have a sense of direction; be able to manage diversity; openness to learn and listen; leadership qualities and to facilitate leadership; flexibility; and transparency.

14.3.1.3 Understanding of human values

The respondents’ understanding of human values provides an impetus to the philosophical foundation that social development should be based on. An important comment that aligns itself to Omer’s (1979) philosophy on social development is “by nature people are not individualistic; they become human beings through action of the collective consciousness guided by human values”. In addition, responses such as “Human values are meanings we attach to our interactions with other people. Values are what society sees as a yardstick for acceptable and unacceptable behaviour and bind people together and commit them to a common way of behaviour or relating to one another. They provide social cohesion”, are quite similar to the literature on applied ethics (Shanks, 1997). Shanks states that ethics are discernable on an everyday basis from our behavior towards others. From an individual perspective, human values are described as an “internal dialogue important and necessary to uphold that which is right”.

14.3.1.4 Need for human values and self awareness education

It was agreed by all participants that human values and self awareness should be an integral part of the curriculum. Reasons such as “Core human values will build understanding and social cohesion. Human values guide our thinking and actions and therefore distinguish us from animals. All individuals are made up of human values even though we may not be aware of them and do not consciously put them into practice. Therefore education in human values will create an awareness of the core values that connect us as human beings”, were given as reasons for inclusion in the curriculum for community development education. As Barnett and Coates (2004) pointed that educating for ‘being’ is a challenge, the response of post graduate students displays a realistic understanding of the challenge when they say that “It is not a guarantee that they [students] will incorporate them[values] into their lives, but it is extremely important
that students are made aware of it. Working with individuals and communities requires the professional to have and practice human values, thus it does need to be entrenched within the education programme and the profession in order to carry out proper practice”.

The inclusion of self-awareness was considered essential for those [students] who have a less developed self awareness or they have areas where they haven't really looked at well enough to integrate it or they might be very defensive around certain issues. Other reasons included that self-awareness was necessary for students who have misconceptions about themselves, they think they know when in fact they don’t know and sometimes when they know they think that they don’t know; sometimes students have a superior or inferior complex about themselves; lack of confidence; ability to work in a team; [students] are able to respect, gain insight, have compassion and empathy for others through having a good sense of self and last but not least self awareness leads to discovery of strengths, weaknesses and learning accordingly.

The respondents were clearly able to see how Human Values applied in a universal way to community development professionals from their descriptions of love, peace, truth, non-violence, right conduct; social justice, dignity, integrity and compassion. Ubuntu was considered an important concept for community development and development practitioners generally. Ubuntu was described as compassion, love for other people and respect. All of the core human values are encompassed in Ubuntu.

14.3.1.5 Summary of qualities of community development practitioner

In summary the qualities of the community development practitioner as derived from the research are characterized by:

- A commitment to and unconditional support for human and community development and for the ideals and values proposed in the integral and unitary philosophical and theoretical framework that would guide community development education.
- Simplicity; humility; sense of sacrifice and justice; integrity and willingness to confront any expression of corruption, vice and illegalities; high sense of self-discipline, self-enhancement and sense of responsibility.

- The command of community development practice facilitated in an integrated manner with all sectors/systems operating within a community in such a way that the functions of care, protection and development are simultaneously attended to, to produce change as determined by communities.

- Their ability to communicate; be aware both from an extrinsic and intrinsic perspective; coordinate and serve as an active and dynamic liaison individuals, social groups (families), and institutions in resolving the social problems of the community and providing a comprehensive analysis of such problems.

- The institutions of higher education should serve as a space for the creation of knowledge and the shaping of human, ethical, moral values, high human sensitivity and commitment in the overall and ongoing education of community development practitioners within the social development framework for social welfare.

### 14.4 LEARNINGS FROM THE INDIAN PERSPECTIVE

#### 14.4.1 THE KERALA EXPERIENCE OF SOCIAL DEVELOPMENT

##### 14.4.1.1. Decentralization, Participation and Planning

One of the functions of planning is to establish linkages between different sectors and activities so as to enhance benefits from them. Multi-level planning requires integrated planning at various levels, that is, both at the micro and macro levels. Sudhakaran (2004) highlights the challenges of planning and integration in the Indian context. He states that the success of any programme depends on the timely availability of complimentary inputs, infrastructure facilities, and marketing support. A programme
isolated from other related activities will not produce the intended result. Integrated planning is relatively easy in a centralised planning system, where all the major decisions are taken by a single agency. But it becomes difficult in a system where there are many independent decision making units and where the market plays a dominant role.

The importance of planning in social development specifically in relation to a reciprocal relation between the bottom-up and top-down approach is apparent in the Peoples Planning Campaign initiated in the state of Kerala in 1996. This kind of planning which promoted people’s participation at the grass root level differs significantly from the colonial notion of planning as presented in the 1930s conceptualization of social development. While the idea of democratic central planning may conjure pictures of control from the centre, the one noted advantage of having a democratic central planning body is that there is a link between the different levels of government from centre to state to district to local to village and through this link some planning does eventuate. The Kudumbashree mission for poverty alleviation is evidence of the capability of planning for development through the structures that have been established from the grass roots to the state level. Democratic decentralization provides the environment for fostering participation and development planning at the village level specifically in rural areas. Decentralization also serves to improve administrative functions. In South Africa, the villages in the rural areas should be given a voice in the planning and implementation of their development.

Much could be learnt from the decentralization and planning efforts of the state of Kerala for rural social and community development in South Africa, especially from the organization of the People’s Planning Campaign and its outcomes. Isaac and Frank (2000) describe the details of the planning and implementation of this gigantic activity. Popular participation is the cornerstone to Kerala’s social development experience. At the national and state level people’s participation is emphasised in development but in Kerala the word participation is much more than a concept in development parlance. It is participation that strengthens civil society. The most important lesson is that public action through democratic means (which includes both popular movements and
progressive governmental intervention) can radically transform a society, is as relevant today as it was a generation ago. The village, area and district level structures of the Kudumbashree programme is a good example of transformation through community participation and specifically women’s participation at the different levels.

14.4.1.2 The lack of balance between social and economic development

There is very little doubt that the social development programmes initiated by the first communist government in the state of Kerala had a tremendous impact on the lives of all Keralites from health, welfare and education perspectives. The changes that were implemented showed the tremendous courage, commitment and noble aspirations of a group of leaders who believed in the implementation of social changes first which were necessary to improve the lives of the oppressed/marginalized in Kerala. The humane approach in the emphasis on education, health and food distribution needs to be applauded and most countries, including South Africa can learn from this consideration. However, another equally important parallel lesson to be learnt for South Africa is the need to maintain a balance between social and economic development because the approach was not seen as unitary. The emphasis on social development first was a positive step but neglect of economic and other aspects of human and community development for too long has resulted in large numbers of educated unemployed, and pockets of exclusive development. South Africa, on the other hand, is placing too much of emphasis on economic development and neglecting not only the social but other aspects of community development.

14.4.1.3 The relationship between social development, education and values education

The Kerala experience of social development shows that there is a significant relationship between social development and education. Education of females since the 19th century; health care, including traditional forms of healing together with its focus on education generally and literacy, has enabled the state of Kerala to create a strong civil society who have a high degree of general awareness of the state of affairs politically, socially, and economically. The establishment of libraries in rural areas in Kerala may
be seen as a huge social investment, the advantage of which is shown by the almost 100% literacy rate in the state. An interesting comment made by the senior director of a world renowned non-government organization in Kerala was that while education has contributed towards the upliftment of the people in the state, the emphasis on secular education in India generally and Kerala in particular, is also resulting in people becoming devoid of their spiritual/human values as they rush towards materialism and unbridled consumerism. What this statement alerts one to is that education without values can result in problems such as migration to “greener or more affluent pastures” causing a brain drain in the country of origin.

While the Keralites received immense social development with education being a critical part of that development but combined with minimum economic growth, the situation encouraged most Keralites to move into the Gulf labour markets. The remittances from the Gulf States are not channeled into productive fields. Also characteristic of Kerala has been the paradox that the educated unemployed were reluctant to take on manual jobs leading to a heavy influx of construction workers from other States against rising unemployment among the Keralites. The state of Kerala has given itself a second attempt at social development with decentralization and the people’s participation and planning. The question still remains: How much of the human values education programme as proposed by the national government is implemented at the education institutional level in Kerala?

14.4.1.4 Leadership for social and community development

Dedicated and self-sacrificing leadership: Kerala’s movements have thrown up an unusually large number of dedicated and self-sacrificing middle and top leaders, thereby creating a cadre structure of unusual strength, endurance and ability to generate new ideas and actions to adjust to changing local, national and international circumstances. It seems unlikely that civil and popular movements could sustain themselves for so long without a strong and viable cadre of leaders who for the most part did/do not succumb to corruption and privilege. The leadership was committed to improve the conditions of the oppressed and marginalized in the State and the decisive social changes instituted
by the democratically elected communist government with this type of leadership, within its two years of power, played a significant role in setting the foundation for social development in the state of Kerala.

The state, backed by an emancipatory political movement, instructed and introduced diverse capability-expanding measures, more in line with its developmental aspirations, implied in fostering social-human capital for sustainable development, than as welfarist doles. Could this type of leadership be described as ‘servant leadership’ or ‘leadership of service’ necessary for development at the community level?

14.4.1.5 Cooperatives as a mechanism for community entrepreneurship

The establishment of cooperatives as an important part of the economic aspect of social and community development was and continues to be fostered. South Africa could consider a form of Food Distribution System (FDS) similar to the PDS in Kerala, but in the form of cooperatives, which could be accessible to the rural areas and be of better service than the poorly organized distribution of food parcels in South Africa as part of the National Department of Social Development’s Poverty Alleviation Programme.

14.4.1.6 An Integrated approach to development

While a strong sense of the integrated approach exists in the relationship between the state and higher education institutions as is evident in the relationship between the Kudumbashree Mission and Loyola College in Kerala, there is still a great need for collaborative relationships, especially between academia and development organizations/institutions. The challenge of the integrated approach and collaboration between the various role players in development was clearly observed by the poor turnout from both sectors at the conference between NGOs and Higher Education Institutions organized by Loyola College in November 2005.
14.4.1.7 Communication and Information flow from government to the grass roots level

Communication to communities on government and its programmes was identified as a problem in the state of Kerala by the Loyola College students and this is also highlighted as a problem by other participants. Bureaucratic administration and functioning from the perspective of information flow must be an important consideration for community development practice.

14.4.1.8 A solid foundation

By adopting a social development approach, the first Communist government provided a solid foundation on which further development experiences or experiments could be built. The early reforms in education are another important aspect of the foundation. Redistribution is the basis of social development. The social reform in relation to education, health and welfare services based on social justice and equality in 1956/1957 forms the bedrock for Kerala’s development today. In South Africa, the Government to some extent reneged on its Reconstruction and Development Programme of 1994. The emphasis on economic development through GEAR in 1996 changed the focus of transformation in South Africa. The country lacks a strong foundation on which to base development at all levels.

14.5 LEARNINGS FROM THE KUDUMBASHREE MISSION OF THE STATE OF KERALA

14.5.1 Social Indicators

In developing a set of social indicators that moves away from a purely economic, income based focus, the programme of Kudumbashree puts into effect the comprehensive nature of social and community development by considering the needs of communities from a holistic perspective. The indicators make it possible for community members to identify ‘families at risk’, thereby removing some of the stigma of institutional ‘welfarism’. Importantly, the development of communities is based on the
development of individual women within groups through which the specific family and the whole community is intended to benefit. The researcher was amazed at the manner in which the women organized themselves on a weekly basis when the researcher accompanied a first year Master of Social Work student from Loyola College on his practical fieldwork trip. At a certain time of the day, the village was energized with the movement of women forming into groups of about twenty and meeting in prearranged homes.

14.5.2 Structures for Integration of Community Development

In establishing the three tiers of community organizations, the Mission of Kudumbashree has been able to address one of the most challenging issues for social and community development, specifically in the South African context, which is, a structure for the integration and coordination of development programmes that are directed at combating poverty and related social issues. The three tier structure provides a two way link for interaction and communication between the grassroots level and the State and vice versa.

14.5.3 Community Organization for holistic development

Kudumbashree provides a model for community organization that will enable the Provincial government to put into effect the Provincial Growth and Development Programme (PGDP) of the Eastern Cape, in an integrated and coordinated manner to address poverty and related social issues such as the HIV/AIDS pandemic and care of orphans. The Provincial government could consider the establishment of a Mission similar to Kudumbashree or mandate the Department of Social Development as the lead facilitator to establish such a programme.

However, the researcher’s observation with regards to the establishment of a similar programme in the Eastern Cape Province will only have a chance of success with the following preconditions: there is commitment of the managers, social/community development and other staff to working as a team; continued exceptional and effective leadership is required and improved literacy levels in the communities. The visionary leader of the Kudumbashree Programme occupied the position of Executive Officer for
seven years and built a team who worked with him to take the vision forward towards continuity and sustainability; high female literacy is a necessity and an advantage because women will easily participate in development initiatives that are aimed towards self-reliance and empowerment and not dependency, creating family awareness and benefits that accrue to the family.

14.5.4 Kudumbashree and the empowerment of women

The poverty eradication programme targets the development of families through the empowerment of women. It fits into the framework that the study promotes, which is, the individual is located as part of the collective and within this framework, empowerment of the individual has a rippling effect on the collective.

14.6 LEARNINGS FROM LOYOLA COLLEGE

14.6.1 Work Regimen and Selection of students

The Loyola College Programme in Community Development has an intensive work regimen. Students are immersed in the programme for 6 days in the week, sometimes stretching to 7 when they are involved in fieldwork practice beginning on Friday and returning to the College [residence] on Sunday. Lectures are from 9am to 3pm from Monday to Thursday; the afternoons are spent in the library as part of self/ independent study and Friday and Saturday and most often Sunday is spent in fieldwork practice. This kind of study regimen requires dedication, commitment and tremendous motivation and strong sense of patriotism to qualify as a community development professional. From an academic perspective community development is included as part of social work qualifications even though institutions such as the Institute for Rural Development offers training in community development, mainly to government officers.
14.6.2 Intake and Selection of students

Student intake is limited and selection is through a written test, group discussion and personal interview. The written test focuses on general knowledge, attitude and values. Group discussions/exercises examine the student’s knowledge on current affairs; focuses on individuals team work and interaction with others. Individual interviews focuses on personal background; attitude to social work profession; and family background. Staff Student ration is 1:10, making individual attention and development of a healthy and supportive relationship between lecturer and student possible.

14.6.3 The Curriculum Framework

The Curriculum Framework is not outcomes based but objectives and guidelines for curricula at under and post graduate levels are provided by UGC nationally in social work which includes social and community development. There are variances in each institution depending on the state but not as different as evidenced by content framework between Loyola College, Kerala and Madras Universities Schools of Social Work. The development of patriotism and the value of social justice are highlighted in the UGC framework.

The most significant learning from the interaction with Loyola College is that the objectives/outcomes and curriculum framework for the different courses and fieldwork practice data presented under the case study of Loyola College can serve as useful guidelines, with some contextual adaptations, towards the development of the curriculum framework for community development education, both theory and practice, in South Africa.

14.6.4 Fieldwork Practice

There were eight students out of the intake of twenty five who undertook community development as a specialization. These students appear to be genuinely committed towards the upliftment of their own community and other poor communities in the country. Fieldwork practice is intense and students are provided with learning
experiences in both rural and urban settings. Student’s initiatives and responsibilities are fostered in the fieldwork exercises.

14.6.5 Critique of Indian education centralized curriculum construction

One criticism against the centralized curriculum construction by a group of Indian educators is that the great emphasis placed on uniformity rather than on diversity makes it difficult to relate education to the local environment or to individual aptitudes and capacities; and the failure to adjust the content of education on changing social or national needs, due mainly to the inertia of the system. Can the same be said of the outcome based education being developed for higher education institutions, specifically in the field of human service professions, by SAQA in South Africa?

14.7 LEARNINGS FROM SRI SATHYA SAI UNIVERSITY

14.7.1 The philosophy and programme on integral education and human values education

The philosophy and programme on integral education, human values education and spiritual development of students are areas that higher education institutions in South Africa generally can learn from the SSSU, given that the Values Education Programme formulated in 2002 for the South African context, is relatively new and challenging, specifically at the tertiary level. The multiple, complex and contradictory values existing in South Africa as a consequence of the diverse social systems could benefit from the integral, human values and self awareness based education programme of the Sathya Sai University and to a lesser degree, Loyola College, which could offer lessons of curriculum development in higher education institutions, specifically for social and community development education in South Africa.
14.7.2 Spiritual Development as part of Higher Education and Community Development

In recent years social work literature has begun to examine the role of spirituality in working with client systems, including communities. The study has presented spirituality as an important component of individual, family and community development. For human service professionals, including community development professionals, to be able to work with this aspect of the client system, requires higher education institutions to educate students as whole human beings which include students’ spiritual development. In recent years, there has been a proliferation of literature on emotional intelligence and more recently there has been a movement by a few scholars towards spiritual intelligence in the workplace, management and other programmes (Hawley, 1993; Patton, 1997; Angajan, 2000).

From the responses provided by the students of the Sri Sathya Sai University, it is not incorrect to say that they have a strong understanding of human beings as spiritual beings. For example, the students’ responses to community and community development highlight the interconnectedness and interdependence of all things, especially between the individual, family, community, society, and the world at large. The SSSU’s integral education system inculcates a notion of being human that differs starkly from that portrayed in the Western notion of being human which is dominated by the philosophy of rationalism. Even Marxism with its focus on historical-materialism, neglects the spiritual development of individuals, families and communities. The students of SSSU are encouraged to learn from and understand the dominant religions of the world and their spiritual development stems from an education that places emphasis on the student as a whole human being and spirituality is afforded due consideration in the development of integrated wholeness.

14.7.3 Human Values: Similarity to Ubuntu

In locating the birth of consumer society and consumer mentality, Bauman cites Jean-Joseph Goux (1990) who wrote that “to create value, all that is necessary, by whatever means possible, to create a sufficient intensity of desire and that what ultimately creates
surplus value is the manipulation of surplus desire” (Bauman, 2001:130). He adds that in a life devoid of norms and [basic human values], excess and desire seeking satisfaction has become the sole life support, and fuelling strong individualism in today’s society generally.

In stark contrast, the SSSU’s handbook (2004-5: 34) states that ancient Indian communities lived, survived and thrived on the Vedic dictum: “Let us live together, let us move together and let us grow together. Let us share our strength and prosperity to foster brotherhood [humanhood] and live without barriers”. The universal human values underlying the integral education system of the SSSU aims at fostering human solidarity and what becomes clear is that the philosophy of SSSU is similar to what is contained in the philosophy of Ubuntu such as reciprocal/mutual care and sharing; the understanding of a shared humanity and universal love.

All the discourses on values in relation to social work and social services professions discuss values in relation to the profession. The difference between these discourses and that espoused by the integral education, universal human values and self awareness programmes of the Sri Sathya Sai University is that the human values are considered inherent to all human beings, including students, irrespective of their professions and academic education and should be integral to all higher education curricula.

The integral education and human values programmes fostered by the SSSU can contribute significantly to educating a new generation of community development professionals at the higher education level, as whole human beings for a multicultural and diverse society as South Africa which is still in its early years of transformation from a colonial/apartheid context to a democratic one.

14.7.4 Awareness and Self Awareness

Sen (2005: 273) cites Jonathan Glover, who argues in his recent ‘moral history of the twentieth century’ that we must not only reflect on what has happened in the last century, but also ‘need to look hard and clearly at some monsters inside us and to
consider ways and means of caging and taming them [or transforming them]. Social awareness and self awareness are required of the new generation of development practitioners. The student should have an awareness of external forces and how they cause and perpetuate oppression and social injustice. The study refers to this form of awareness as extrinsic or external awareness. Self-awareness is about inward or internally directed focus. The student should be constantly aware of his/her thoughts, words and actions and how they impact on his/her daily life and relationship with others. This may be referred to as intrinsic or internal awareness. Therefore, consciousness raising, both intrinsic and extrinsic (internal and external) should be an important part of the curriculum for community development education.

The concept of ‘noble’ leadership derived from Kerala’s experience of social development was observed in the integral education and human values programme of the SSSU students in their preparation for selfless service to the communities. This was observed to a lesser extent at Loyola College, Kerala. The relationship between students and teachers, and the residential facilities being part of the integral education programme are highly influential in the education of students as whole human beings.

14.8 Leadership

All of the case studies to a large extent display the critical role of leadership, especially transformative leadership, necessary for authentic human and community development, welfare and education. The value of service to others without expectation of a reward, is a dominant characteristic of leadership as displayed by Gandhi in the struggle for freedom from colonialism and in post colonial community development; the communist leaders in the establishment of social development in Kerala; the committed and dedicated leadership of Loyola College and the Kudumbashree Mission; and the inspirational leading by example of Swami Sathya Sai Baba as founder and Chancellor of the SSSU. Selfless service, noble and integral leadership in human and community development, welfare and education, specifically from those assuming positions of authority, is seriously deficient in the current context of South Africa.
CHAPTER 15
CONCEPTUALIZING COMMUNITY DEVELOPMENT AND REVISITING THE TENTATIVE PHILOSOPHICAL AND THEORETICAL FRAMEWORK OF THE STUDY

15.1 INTRODUCTION
The first part of Chapter 15 provides the researcher’s conceptualization of community development fashioned from the empirical data, critical examination of the relevant literature, the tentative philosophical and theoretical framework and the researcher’s wisdom of experience gained from being a community development practitioner and participation in numerous conferences and workshops on and related to community development over the years. In the second section of this chapter, the tentative philosophical and theoretical framework is revisited to present a recommended framework that could guide the curriculum for community development education and practice in the Eastern Cape Province, if not South Africa.

In her article on *The progress of social development in South Africa* Gray (2006:62), cites Midgley (1995) who wrote that the origins for social development emerged out of African community development and thus constituted a uniquely Third World approach to social welfare. However, she states that nowhere in Africa has it succeeded in eliminating poverty and that South Africa has bravely attempted to implement social development with patchy results. She points out that developmental welfare cannot be successful without widespread institutional support and therefore community development as the intervention strategy requires institutional support. She reiterates what this study has emphasized; conceptual clarity is needed. She adds that community-based, people centred development was the catch cry of welfare transformation, but more is needed because focusing predominantly on community responsibility draws attention away from government responsibility for social and [community] development. In promoting community development, government has to provide support to make communities whole again in all aspects: culturally, spiritually,
economically, politically and psychologically from the ravages of distorted development of the past.

15.2 CONCEPTUALIZING COMMUNITY DEVELOPMENT FOR THE SOUTH AFRICAN CONTEXT

Before engaging with the conceptualization of community development, it is necessary to briefly discuss social welfare and social development as derived from the study. Social welfare in the South African democratic context is viewed as social welfare for all, similar to Gandhi’s version of ‘sarvodaya—the social welfare of all’, even though the emphasis is on those who are materially poor. And because of this emphasis, the problem that is perpetuated is that the developmental approach or social development promotes economic development at the expense of the other dimensions of development, be it at the individual, family or community levels. This partial approach to social development does not do justice to its other characteristics of integrated, holistic and comprehensive.

The study agrees with social development as presented by Omer (1979) because it balances the various dimensions of development and provides a philosophy of social development that portrays human nature not as the qualities of rugged individualism but rather as conducive to communities and societies requiring healing from its oppressive past. And South Africa is such a society as all of its communities, irrespective of ‘race’, class and culture require assistance with healing and development, albeit to varying degrees. The need for healing of communities is critical if we are serious about authentic community development and the authentic development of a nation. The Cradock community healing process is an example of what is required in the majority of communities in South Africa (Abdullah, 2004). The researcher engages with the conceptualization of community development from this understanding of social welfare and social development for the South African context.

Recent events involving a group of white Afrikaans students at the Free State University who are opposed to integration and their resultant treatment of the university cleaners
portrayed the extent and depth to which racial hatred and Afrikaner superiority is ingrained in some of the white population in South Africa (Sunday Times, 2 March 2008). Their inhumane treatment of the university cleaners confirms Ai’s (2002) comment that South Africa would take a few generations to heal from the oppressions of the past. Mphahlele (2002) has also pointed out that in South Africa race and apartheid has put both black and white through a process of socialization based on false values, aspirations, moral standards and religion determined by the dominant economic and political culture. Other events that lend urgent significance to the conceptualization of community development as community development for all are the lack of moral leadership from politicians and other public figures, the increase in white collar crimes, corruption and fraudulent activities at all levels of government departments (Mbembe, 2008).

All of the participants in the study agreed that development is also an integral part of economically advantaged communities and that the economically advantaged are intrinsically connected to those who are materially disadvantaged. Some of the reasons provided were: that the collective effort requires all communities to contribute, service to others should be exercised in a well thought out process to enable structured change, we can learn from each other; community safety requires community development; those who are economically well off also have to change their thinking because they do not live as an island but are part of the broader society and need to plough back to communities; it is important for us to have community development workers even in the areas where there is wealth/affluence so as to be able to influence the rich to contribute to the development of the disadvantaged; community development does not only have to relate to poverty, it can be related to other social issues such as substance abuse in affluent communities.

The Indian respondents’ described cooperative behavior as the basis for building community and mentioned that the understanding of community should be accessed from the level that all members of a community are bonded together spiritually because they are connected to a Higher Consciousness and therefore the interdependence of communities is a reality for serious consideration in community development. These
responses demonstrate an understanding of the reciprocal relationship within and between communities. Bauman (2001: 149) supports the claim of interdependence when he states that

We are all interdependent in the fast globalizing world...and due to this interdependence none of us can be the master of our fate on our own. There are tasks which each individual confronts but cannot be tackled and dealt with individually. Whatever separates us and prompts us to keep our distance from each other, to draw boundaries and build barricades, makes the handling of such tasks yet more difficult. We all need to gain control over the conditions under which we struggle with the challenges of life- but for most of us such control can be gained only collectively. ...If there is to be a community in the world of individuals, it can only be (and it needs to be) a community woven together from sharing and mutual care; a community of concern and responsibility for the equal right to be human and the equal ability to act on the right (Bauman, 2001: 149).

The researcher therefore reiterates what she considers community development is not. Community development is not economic development; community development does not equate to project development and most importantly community development is not only for the materially poor. Currently, the White Paper on Social Welfare (1997:67-68) has adopted the United Nations (1963) definition of community development. In the definition of community, the White Paper makes a distinction between community as a locality and a community of interest, also referred to as a functional community. In the UN (1963) definition, community development is viewed as a process and highlights the partnership relationship between government authorities and the people to improve economic, social and cultural conditions of communities; emphasizes participation of the people in the efforts to improve their living conditions with as much reliance as possible on their own initiatives and the provision of technical and other services to encourage initiative, self-help and mutual help and make these more effective (White Paper on Social Welfare, 1997:67-68).

The Community Development Worker Programme (CDWP) which was launched in 2003 is a Presidential Programme led by the Ministers for the Departments of Public Service and Administration (DPSA) and Provincial and Local Government (DPLG). The main responsibilities of the CDWs are to help people in their communities to gain
access to the range of services provided by the government and to provide feedback to government structures on their communities needs and how government services are working (Ministry for Public Service and Administration Booklet, 2007:6). In essence, this programme of community development is meant ‘to ensure that government goes to the people to improve the quality of the outcomes of public expenditure intended to raise the standard of living of the people’ (Ministry for Public Service and Administration Booklet, 2007: 8). The booklet identifies other community based workers from government departments such as health, social development, sports and recreation, agriculture, public works and housing, whom the CDW is expected to work with collaboratively. The booklet does not include a definition of community development but discusses the goal of developmental social welfare and outlines the thinking behind the programme, which is stated in the booklet as follows:

The concept of participatory governance is part of the government’s overall strategy to improve the lives of all South African and informs its approach to community development. The CDWP is based on the following objectives: to improve social equity and justice; to enhance service delivery; to deepen our democracy; to contribute to citizen education (Ministry for Public Service and Administration Booklet, 2007:9)

The thinking behind the CDWP is the closest that the government has come to in claiming community development, albeit without a context specific definition, is for all its citizens. However, the extent to which this thinking of community development for all has extended beyond the document may be discerned from the fact that the CDWs are placed mainly in rural areas after a one year training programme by private training providers to assist with establishing ‘projects’ initiated by various government departments. While the study agrees that the rural areas of South Africa, specifically the former ‘homelands’ are in need of urgent assistance, the study, however, disagrees with the fragmented approach emphasizing economic development which tends to focus on the deficiency of the ‘poor’ for their lack of ‘development’. CDW training programmes are at Level 5 on the National Qualifications Framework (NQF) which is a level below the undergraduate degree provided by institutions of higher education.
At the first policy workshop on community development organized by the National Department of Social Development (NDOSD) in February 2007, participants representing a number of stakeholders, including higher education institutions were challenged to provide a definition of community development. One of the outcomes of this workshop was the establishment of a time frame for the NDOSD to develop a policy on community development by the end of 2009. The second workshop was held from 27 to 29 February 2008. Once again participants attending the workshop represented a variety of stakeholders. However, it was noted that other government departments such as the departments of local government, housing, education, health and public works, amongst others, and prominent civil society organizations involved in some form of community development, should have been but were not present at this workshop. On 28 February 2008, participants were divided into five commissions to discuss the critical issues that arose from the various presentations relevant to community development made on the previous day.

The two commissions that were of interest to this research were on conceptualization of social development and community development and professionalization. The workshop participants agreed that community development should be professionalized. What was evidently clear though from the deliberations is that, as yet, South Africa does not have a context specific definition or conceptual understanding of community development. The struggle for meaning continues. In the past two years, the NDOSD appointed a team of consultants to assess the government’s Integrated Sustainable Rural Development Programme (ISRDP) and Urban Regeneration Programme implemented in nodal areas, some of them being in the Eastern Cape Province. The initial findings of the evaluation were presented at the workshop to enable participants to understand some the developmental issues currently prevalent in certain provinces. At the introduction of the findings, the presenter made the following interesting statements that surprised quite a number of workshop participants: ‘that community development did not equate to project development and community development was not economic/material development only’. He pointed out that community members identified material poverty as a huge problem in their lives but they also mentioned higher order needs such as having a sense of belonging and a purpose in life (Goldman, 2008)
The researcher proposes that community development needs to be clearly conceptualized as community development for all-those who are economically wealthy and those who are materially poor. Individuals and families are the essential units of the community and community development encompasses the tangible and intangible aspects as part of the community. And community in this sense refers both to geographical and functional community, either together or separately. The researcher’s conceptualization of community development is aligned to the conceptualization of community development as presented by Kaplan (1995); Taylor (1998); Weyers (2001); Bartley (2003) and incorporates Rahman’s (1993) interpretation of the relationship between individual and collective consciousness. Kaplan (1995), Taylor (1998), Weyers (2001) and Bartley (2003) view development as a natural, organic process that is inherent in all life forms, including communities. Community is viewed as an organism in its own right, in which the individual parts have the potential to interconnect, and come into synergy; and the whole is more than the sum of its parts, and that people have to connect, build trust, and learn to work together, if they are to make profound changes in their community [and between communities] which is imperative for nation building in South Africa.

Weyers’s (2001) describes community development as a form of intervention that facilitates the processes of development of community which includes individuals and families within a community. Even though Weyers (2001) subsumes community development under community work as a model, he nevertheless, presents community development both as a natural process and a form of intervention. The study’s conceptualization of community development as a natural process pertains to all communities. By neglecting or ignoring the role of materially advantaged communities in community development, we also ignore the ‘development of underdevelopment’ by the economically affluent of the materially poor and the power dynamics that is perpetuated by the capitalist economic system. However, the study observes that ‘underdevelopment’ refers to more than economic underdevelopment. It includes all the other aspects of the life processes of a community. And because development is viewed as an organic process, the development path of communities may be impeded or obstructed by both external and internal factors. The identification of development
priorities by communities, including those who are materially poor, and the kind of assistance that is required must be determined by the communities themselves. Any intervention in a community’s path of development requires a thorough understanding by the practitioner of where the community is at on its path of development and be able to facilitate development processes in accordance with the community’s self determination.

Literature presented in Chapter 2 has shown that development as ‘colonial social development’ and development as the ‘modernization project’ have failed the majority of humanity and generated more harm than good. The war on poverty as economic or material want is an ongoing one and will continue as the gap between the materially advantaged and materially disadvantaged continues to widen. Equally important, even though they are not given the same level of prominence by government, the war against poverty should include the other dimensions of a community, which are, cultural, spiritual and psychological, prevalent in all communities (Nji, 2004).

The researcher affirms that the physical/material needs of those who are disadvantaged should be urgently addressed. But that is not the end of developing community well-being. The focus on the physical/material aspect only of a community presupposes that communities who are materially advantaged are fully developed, thereby neglecting the other aspects that are integral to all communities. A social development framework for human and community well-being demands transformation, conceptualized as breaking away from harmful old habits and ways of thinking to new and creative thoughts, knowledge, actions, values and attitudes that embraces humanity holistically. Through individual and collective transformation, the study proposes that the conceptualization of ‘community development for all’ can contribute towards active citizenship, social cohesion, unity in diversity and nation building. The issue of diversity in the South African context is significant for community development. The fostering of unity in diversity needs to take cognizance of Rahim’s distinction between two types of public culture which may hinder or progress community development:

- a communal culture that promotes politics based on sameness, religion, race, ethnicity, and kinship. It has the stamp of parochialism and sectarianism that promotes sectarian culture.…Ecumenical culture, on the other hand, promotes politics of deference based
on reciprocity and mutual support. Unlike communal culture, ecumenical culture aims at promoting the public good and unifying people as citizens rather than as ‘kin’ or clients (Rahim, 2007: 310).

This study’s conceptualization of community development places emphasis on diversity and an important facilitative role of the community development practitioner is building unity in diversity and not the promotion of blind uniformity. And this notion of community development firmly believes that unity in diversity is possible and that the nature of human beings is inherently good; more cooperative than competitive as suggested by Omer’s (1979) philosophy on social development. One of the ways in which cooperative development can work is through a programme of skilful social support networks-education, health care, women’s agencies, land reform and other relevant social arrangements [within and between communities] (Dreze and Sen cited in Rahim, 2006:862). The empirical data appears to support Rahim’s (2006) view that this integrated approach to development for human development is to rearrange and envisage new ways of life through the agency of human efforts.

The findings presented by Goldman (2008) challenges Maslow’s (1970) hierarchy of needs as cited in Moore (2002:337) and Louw and Edwards (1997:449). Even though Maslow’s view of the person is a holistic one, an integrated whole, and he believed that people are essentially good and worthy, he nevertheless arranged individual needs in a hierarchy- physiological, safety, affiliation and love, self-esteem and self-actualization needs- which meant that the person’s development progresses through successive stages of need gratification towards the goal of self-actualization. Mitra (2003: 14) describes spiritual transcendence as the highest ascendant need and includes survival and biological needs; material needs and power; affection; goodness and self-esteem; knowledge; peace and self-satisfaction as the other needs prior to the need of spiritual transcendence. Goldman (2008) claims that community members identified higher order needs, such as the need to belong and to have a sense of purpose with the same level of importance as the meeting of basic needs.

For far too long the bottom rung of Maslow’s hierarchy of needs, that is, the meeting of basic needs has been used as the starting point and to a large extent, as the end of development intervention at the individual, family and community levels. The focus on
meeting basic material needs only, tends to neglect the higher order needs that is relevant to both the materially disadvantaged and the economically wealthy and the interrelatedness between systems within a community and between communities. Without negating the importance and urgency in the South African context for food, clothing and shelter that supports human dignity, the human need to serve others should also be considered as essential for human development. The study proposes that the spiritual development of individuals, families and communities, so sorely neglected in the development lexicon of the past, is a critical dimension for community development in South Africa. Spiritual development as gleaned from the literature reviewed and responses in the study pertains to the understanding of the interconnectedness and interrelatedness between and within human beings, communities and the environment, and with a Universal or Higher Consciousness. The spiritual dimension highlights the integration of individual and collective consciousness that is essential to the study’s conceptualization of community development.

Given that the current government is challenged by the relationship between the individual and the collective, the study pays attention to and agrees with Rahman’s (1993) insightful description of such a relationship. He addresses the dilemma between individualism and the collective quite appropriately in his description of the collective. He defines the collective as “an association of individuals who possess a sense of identity with the association, so that the collective interest (as defined collectively by an agreed procedure) registers emotionally in the consciousness of its members as part of their “individual’ interest, that is, realization of the collective objective gives direct fulfillment to the individual members” (Rahman, 1993:21). He adds that the collective interest may be material or non-material or a combination of both. Collectivism, according to this definition, does not deny nor does it necessarily advocate the pursuit of material interests, and it is not on the basis of material versus non-material motivation that it is distinguished from individualism. It is acknowledged, that in reality, all collectivist societies do seem to have a high content of material motivation for their collective pursuits. The difference between collectivism and individualism is that while individualism consists of the pursuit of individual “objective functions, (for example the maximization of individual acquisition) separate from collective objectives, collectivism
conceives of an integration of individual and collective objective [and consciousness] through a process that is emotionally organic rather than quantitatively aggregative” (Rahman, 1993:22).

Put differently, but implying the integration of individual and collective consciousness, Nji (2004:52) explains that for rural [community] development to succeed, “it must benefit from the interest of mobilized, motivated and organized men and women [individuals] whose destiny is dictated by their collective unanimous will, capacity and common endowments or resources, under the umbrella of purposive social action”. It is through such organic integration that subjective internalization of individual consciousnesses, objectively external to each other takes place. This makes self-reliance a collective state of mind, an organic unity of consciousness, which, extends from and does not replace individual self-reliance, as the sense of the individual itself is extended to embrace the collective. It is this conceptualization from individual to collective self-reliance without negating self-reliance at the individual level that constitutes the integration between individualism and collectivism.

This conceptualization of community development will require the student/community development practitioner to understand the community in its totality and the interrelatedness of all its dimensions, meaning, an understanding of where the community is at spiritually, psychologically, socially, economically, physically, culturally and politically in its path of development. While a comprehensive knowledge of the community may be perceived as daunting for application of community development in practice, the researcher firmly believes that a thorough understanding of the community as a whole and the relationship of the various parts to the whole will provide the student/practitioner with community specific facilitative processes for authentic and self-determined development. The study highlights the fact that the interaction of the various dimensions of a community are specific to a community and while there may be similarities between communities, each community should be in the first instance, comprehended within its own dimensions and in relation to the whole.
Community development should promote collective responsibility, reciprocity, generosity and individuals as active agents of transformation. Communities are no less a living entity as the individuals and families located within a community and the natural environment that is an intricate part of the community. More specifically, this conceptualization of community development integrates individual and collective consciousness for community well being within the developmental social welfare paradigm in South Africa and therefore places the onus on institutions of higher education in South Africa to educate human service professionals generally and community development practitioners in particular as whole human beings; an education for life and not merely for a living.

From the above discussion and description, the study conceptualizes community development as a natural process; the integration of consciousness; and an intervention. Community development is the integral life processes of a community, encompassing individuals and families and their relationship with the broader environment, integrating individual and collective consciousness and includes any external intervention that is implemented when the life processes of the collective are obstructed or impeded by internal or external factors. Community development intervention should be guided by the integral and unitary framework proposed in this study. Intervention assistance and support may be provided by the public or private sector or civil society or a combination of these agents in accordance with the community ’s self determination. Collective participation in decision making and action should be the key determinants of defining community development as an intervention.

The above conceptualization of community development has the following implications:

- that community development applies to all communities—those who are materially advantaged and those who are materially disadvantaged;
- that development refers to both tangibles and intangibles of community life;
- that individuals and families are an integral part of communities and their life processes are critical for consideration in community development;
that the holistic and humanistic philosophies underlying community development recognizes the interconnectedness and interdependence between communities and between systems within communities and the environment; and promotes the integration of individual and collective consciousness without negating individual development. However, the individual is not an island and is located within a family which is located within a community as the collective;

that the holistic and humanistic philosophies underlying community development is grounded in the relationships of reciprocity and generosity and espouses the universal human values encompassed in the concept of Ubuntu;

that the student/professional and academic personnel are and integral part of the individual and collective consciousness; and therefore

the development professionals/practitioners do not bring development to communities. Rather development professionals/practitioners should be sensitive to and aware of where the community is at on its path of development and facilitate intervention in accordance with the community’s self-determination.

15.3 FINALIZATION OF THE PHILOSOPHICAL AND THEORETICAL FRAMEWORK: THE INTEGRATION OF INDIVIDUAL AND COLLECTIVE CONSCIOUSNESS FOR COMMUNITY WELL-BEING THROUGH THE INTEGRAL AND UNITARY FRAMEWORK

The integral and unitary approach which emphasizes the interconnection and interdependence of all communities in the South African context is imperative for community development or we will continue perpetuating development at the individual, family, community and broader societal levels that is distorted. The function of community development as a significant mechanism for healing, promoting emancipatory citizenry and nation building lends support to the idea that community development is for all South Africans. Therefore, the study proposes an integral and unitary framework for community development education that encompasses the characteristics of the 'four worlds' but placing emphasis on the humanistic and holistic
perspectives. While not negating the rational and pragmatic elements, the study asserts the need to fill the gap between reason and action with humanistic characteristics so that the holistic approach to community development education is achieved.

European Enlightenment was optimistic about the reach of reason but this approach has come under severe attack in recent years (Sen, 2005). Glover cited in Sen (2005:276) argues that “the Enlightenment view of human psychology has increasingly looked thin and mechanical”. However, Sen (2005: 276) explains the need for reason because “we can reason about the right way of perceiving and treating other people, cultures, other claims, and examine different grounds for respect and tolerance. We can also reason about our own mistakes and try to learn not to repeat them”. While reason or intellectual enquiry may assist to transcend blind belief, the study proposes that reason is a necessary but an insufficient determinant of the nature of being human; human beings are physical, emotional, spiritual and intellectual beings and all of these components have unitary status.

In adopting an integral and unitary framework, the study attempts to bridge the divide between intellect and emotion; between body, mind and spirit; and between the individual and the collective divides created by European Enlightenment and Western philosophy. The theoretical framework replaces the ‘either-or’ dichotomy with ‘and’; thereby viewing the human being holistically as an intellectual and emotional and spiritual and physical being. Dichotomies imply a certain neatness and compartmentalization that is not found in lived life. Similarly and related to Omer’s (1979) perspective, the components of social development, comprises the economic and social and psychological and spiritual and moral and political, rather than either economical or psychological. Nussbaum (1997) asserts that orienting our humanity in only economic or political terms is too narrow; education must engage the hearts, mind, body and soul of students in shaping them as future citizens in an age of diversity. The emphasis is on holistic education.

By locating the individual as the central component of the family and the community collective, the theoretical framework attempts to create a synthesis of the liberal-socialist divide, promoting the integration of individual and collective consciousness as
presented by Rahman (1993) and Nji (2004) and producing a sense of cooperation, interconnectedness and interdependence between the different systems of development. The framework, therefore, challenges the supremacy or dominance of reason, the idea of human nature as competitive, aggressive; the Darwinist dictum of “survival of the fittest”; and the economics of “private greed” (Rahman, 1993) which reflects the value orientation of the dominant structures of the west. Importantly, the framework locates the economy as embedded in society and culture and not apart or outside of them. Other philosophical views, besides the western perspective, highlight the interdependence of human beings and between humans and the environment. In the Short History of the World, H. G Wells (1938) mentions that the state of interdependence between the different life forms existed some million years ago. The study proposes a rethink of and challenge to the hegemonic view of the nature of human beings that has dominated the world for the past few centuries. South Africa has not escaped the influence and domination of the hegemonic view of the nature of human beings even though the concept of Ubuntu is central to African philosophy. Other philosophical traditions that exist within this rich tapestry of human and natural diversity also endorse similar views to that of Ubuntu in terms of human relationships and being.
The framework recognizes the interdependent relationship within and between the various levels of the individual, family, community and society. The boundaries are permeable because the systems influence and impact on each other. The different
dimensions of the individual, family, community and society interact within their own system and between systems at the different levels. In fitting the different dimensions together for human and community development, Bopp, Bopp and Lane (1998) describe the interactive dimensions as a medicine wheel. The interactive circles of the integral and unitary framework highlight the dimensions of the various components for community development as follows:

- the mental, emotional, spiritual and physical dimensions of the individual;
- the dominant thinking and communication patterns, spiritual and cultural life, physical environment and economy, and human relations dimensions of the family;
- economic, social, cultural, spiritual, political and physical dimensions of the community and
- political, social, economic, physical and dominant culture of the society.

The integral and unitary framework for community development education and practice proposes that knowledge underpinned by the humanistic and holistic philosophies and values of all the dimensions of the different systems is critical. Equally important is the understanding that an intervention intended to address any one of the levels or component of a system should take into account the effect on all other levels and components comprising a system. Only then will due regard be given to the conceptualization of the developmental approach to human and community well-being in democratic South Africa as comprehensive, humanistic, holistic and integrated.
CHAPTER 16

RECOMMENDATION OF A CURRICULUM FRAMEWORK FOR COMMUNITY DEVELOPMENT EDUCATION

16.1 INTRODUCTION

The first part of this chapter will present the recommended curriculum framework derived from the findings of the study for education in community development. The curriculum framework covers eight areas under which the relevant courses and their content could be developed. The eight areas identified by the study incorporate the data from Chapter 8 under the focus area of curriculum framework and Chapter 9 which focuses on the new generation of ethical community development practitioners. The learnings from the four case studies contained in Chapters 10 to 13 that could contribute to the curriculum framework are discussed below under the heading of Future Plans and Actions.

16.2 PRINCIPLES GUIDING THE DESIGN OF THE PROGRAMAME

The following design principles were compiled from the participants’ responses:

- A combination of study and direct practice/work that would benefit the student, individual, family, and community collective. The curriculum should allow students to be able to simultaneously study and participate actively in addressing emerging needs in the communities.
- The integration of knowledge, action and being should be taken into consideration in the design of the curriculum.
- Community development education should promote ‘mutually empowering partnerships’ amongst all the role players involved in the promotion of human welfare, including communities, to contribute to the design and production of
emancipatory knowledge that is grounded in the realities of the South African context.

- The design should be geared towards a unitary approach that creates balance in all aspects of community development: social, economic, political, physical, psychological, cultural and spiritual.
- The curriculum design should strengthen the overall shaping of the intrinsic values of the student, families, communities and society.
- Focus on self/independent learning of students and the pedagogy of small group learning is considered important.
- The curriculum design should enable students to put into practice the ethics and basic universal/human values under supervised guidance.
- A variety of locations (such as in the community) for programme delivery should be considered in the design of the programme.
- The curriculum design should incorporate information and communication technologies.
- Indigenization should be considered in the design of the curriculum because the knowledge and intervention strategy must be ‘home-grown. Even though, British and American models could be looked at, ‘our own home-grown methodology’ needs to be developed.

- Traditional wisdom should be incorporated in the curriculum and recognized in the design process.
- The curriculum should be rigorous, academically sound and based on research. The academic component should not be downscaled even though there may be a need to get large volumes of people through. Integrity and intellectual component of the curriculum is important.
- The curriculum design should be guided by the principles of community development, should be people-centred, action orientated and based on partnership and experiential learning.
- The curriculum must be of benefit to the community and adopt down-top approach to the development of the curriculum; to start where the community is
with its development using local resources, knowledge, culture and wisdom; listen to the communities and be responsive to their development needs. Curriculum design should be a process of empowerment for communities and the relevant role players.

- An integrated approach to curriculum design should be adopted. Participation of community and other stakeholders in curriculum design and development with systematic flow of communication and information between stakeholders.
- Personal development of students and academics should be part of the design process.
- The curriculum design is to be guided by human values.

16.3 OBJECTIVES OF THE CURRICULUM

The main objective of the curriculum is to produce a community development practitioner who will be able to:

- function in a culturally sensitive way, ethically, independently and effectively;
- have relevant knowledge, skills and attitudes in the following areas: competence in social development strategy; understanding of social and community development theory; independent professional practice in community development; capacitate community to identify their own leaders and develop community leaders; assist communities to identify their needs and solutions; assist communities to network for help that is not available in their own community;
- successfully implement his/her vocation under the umbrella of all the guiding values and principles associated with community development and work in accordance with the integrated approach;
- understand the links between social development and community development and its place in nation building;
- know the importance and value of providing service and to act accordingly in a respectful and humble manner;
- facilitate processes that contribute to and be an activist towards the building of a vibrant, coherent community and society;
- encourage people to speak for themselves and not be the voice for people;
- work confidently with communities, skilled, knowledgeable and able to document the journey, help build community legacy;
- be a critical thinking professional respecting community needs and strengths as the basis of development;

16.4 COMPONENTS OF THE CURRICULUM FRAMEWORK FOR COMMUNITY DEVELOPMENT EDUCATION

The study proposes that the components of the curriculum framework, structure of the programme and pedagogy for community development education should be guided by the integral and unitary philosophical and theoretical framework. The data presented in the eight components of the curriculum framework were derived from the participants’ responses in both the South African and Indian contexts reflected in Chapters 8 and 9.

Table 12: Components of the Curriculum Framework for Community Development Education

<table>
<thead>
<tr>
<th>16.4.1 Philosophy</th>
<th>Recommended Content</th>
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<tr>
<td>Philosophy has been totally neglected in the curricula for education of human service professionals in the past. “Philosophical questioning arises wherever people are. Students need to discover that philosophy is not an abstract, remote discipline, but one that is woven into the fabric of their daily lives” (Nussbaum, 1998:17). For the students, philosophy should supply something that was formerly lacking in the South African education system: an active control or grasp of questions; the ability to make distinctions; critical reasoning and a style of interaction that does not rest on mere assertion and counter-assertion, all of which are important to the lives of the students and others whom they will assist as human service professionals generally and community development</td>
<td>Philosophy of Humanism; Philosophy of Holism; Philosophy of Applied Ethics. Western philosophy and its relationship/impact on development and theories of development; and theories related to individual, family and community development based on the philosophy of rationalism. Philosophy in relation to religions of different cultures.</td>
</tr>
</tbody>
</table>
16.4.2 Conceptual and Theoretical Knowledge

| Provides the ontological and epistemological perspectives to community development education within the South African context. | Conceptualization of key terms: Social Welfare; Social development; community; community development. History of South Africa; History of social welfare; History and theories of community development; Contemporary South African society and diversity; Theories of development; social work; social development. The various dimensions of Community Spirituality and community development Understanding Poverty. Organizations and institutions of development. Sociology for community development; Rural and Urban community development Indigenous knowledge and traditional wisdom. Languages: (Mother tongue and English). Policy and Legislation: how government works; government planning and budgeting systems; governance; background to the legislative framework. Labour and industrial relations. Social policy formulation. Human Life Cycle and Development; Community and Social Psychology. Economics: Basic sustainable Economics (as against consumerist economics); small scale economics (micro) as well as large scale economics (macro) to the understand link between the micro and macro; Rural economics; Community Entrepreneurship: Small business development; Cooperatives. Leadership and management: Community development leadership; Transformative and servant leadership and examples of such types of leaders as role models; Management including integrated planning and strategic management; Programme and project management. Computer knowledge and Literacy |

16.4.3 Social and Self-Awareness

| The programme for community development education should be structured in such a way that the student's sense of self-awareness, of self or of being is an ongoing effort of learning. “Learning is always an act of self search and discovery” (Rahman, 1993:222). Working with congruence | Social awareness on individual, group and global levels Traditional wisdom and knowledge to be incorporated into the social awareness component of the framework. Knowledge of Self-Awareness and Reflection: Individual transformation. |
relates to the way practitioners translate their values into what is actually done, and how they behave with people. To genuinely and consistently ‘walk the talk’ is immensely challenging. It is the pivotal point that shows how genuine a practitioner is about their own personal learning and development. Without awareness, the practitioner cannot know whether their values are truly underpinning their practice, since it is less about the results that flow from the actions, and more about the intention that lies behind them. "This is also important in monitoring one's power as development practitioners. It is vital to find ways of reflecting on this in relation to values and intention. It is only the practitioner's awareness that tells them how they are doing, if they are prepared to listen. Without awareness, practitioners are inevitably lost in a sea of self-deception" Bartley (2003).

### 16.4.4 Integral Education: Ethics, Universal Human Values and Principles

This aspect of the curriculum is based on the notion that development is not neutral and that universal human values and the ethical-moral perspective to development are critical parts of community development education and practice. These perspectives as part of the curriculum are important for educating the student as a whole human being and individual transformation in community development.

The following values identified by the respondents should be incorporated into the curriculum framework: respect for people and the basic human dignity of each person, including self; self-determination; cultural diversity; human rights; social justice and equality; inclusiveness, democracy; transparency; honesty; creativity; non-discrimination; value for the individual; empowerment; peace; good conduct; non-violence; care and compassion; truth; integrity; love for each other as human beings; perseverance and determination to help people to improve themselves; trusting people with their capabilities and need to advance themselves; trusting one's self to be able to hold hands with the community and walk the journey; humility; Ubuntu; dedication; vision; allowing the community to develop in their own time and pace; an attitude of service; accountability; kindness; tolerance; patience.

The need for respect was highlighted by the senior managers of PDOSD who said: "Respect, there
must be respect as sometimes professionals answer people anyhow without showing respect. We need to move away from professional self centeredness ‘I’ to the collective ‘we’ approach that says we are inter-dependent. ... We need to inculcate that sense of collectiveness, that spirit of Ubuntu”.

The principles identified were: Batho Pele principles; the principle of integration; people participation; stakeholder collaboration; sustainability premised on strength based approach and preserving what has kept people alive; learning, sharing, growth for self and the community.

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<tr>
<th>16.4.5 Community Development process and practice</th>
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<tr>
<td>The responses for this section pointed out the need to understand that the development of human beings, individual and/or the collective is a creative process and the creation of knowledge through mutual dialogue and collective enquiry between the institution, students and communities will enhance this section on the processes of community development. The integral and unitary framework will guide the community development process.</td>
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| Skills: relationship; critical thinking; listening and interviewing; teamwork; report writing and documentation; storytelling; conceptual; conflict resolution; problem solving; decision-making; budgeting; communication; capacity building; change management; time-management; public speaking and presentation skills; professionalism. |

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<th>16.4.6 Research</th>
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<td>The integration of theory and practice is embedded in research.</td>
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| The framework to include: Qualitative and quantitative research designs and methodologies. Participatory action research will be given prominence as an approach to community development research. |

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<th>16.4.7 Fieldwork Practice</th>
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<tr>
<td>The practical component of the framework was considered as really important by the respondents. The learners would need to be exposed to the integrated process of engaging with the community and of developing partnerships with role players to address the community or social development concerns. To show the importance of the practical aspect of the curriculum, one respondent said:</td>
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Even if that was a whole years work, it should not be compromised because therein lies the success and failure of the |

| Students will be required to integrate theory and practice through fieldwork in the second and third years. The fourth year will be an internship year in either a government or non-government organization located in a rural community where students will be required to live and work closely with the specific community on their identified development requirements. |
programme. It is important not to fill students with theoretical knowledge only...[student require] supervised practical work either as an internship when they are finished or somewhere in the curriculum.

<table>
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<tr>
<th>16.4.8 Electives: Specialization Areas</th>
<th>Examples of specialization areas: HIV/AIDS; People with Special Needs; Youth Development; Gender and Women’s Development Social Development Sectors: Education, Health, Agriculture, Local Government, Housing and other sectors; Ethics and Moral Development. The framework should allow for student’s choice of specialization area depending on their specific area/s of interest.</th>
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16.5 Structure of the Programme

The undergraduate degree programme will be four years in duration. The fourth year will serve as an internship year with a development agency/organization, focusing on rural development. A research project based on the actual needs of communities will also be included in the fourth year. The student will be able to elect a specialization topic to study in the fourth year.

16.6. The approach to education for community development

While the university would physically be the main location of the education programme, consideration should be given to part of the learning taking place in communities and conducted by community members. With awareness, the practitioner will be learning and changing their understanding alongside the communities. This mutual process of learning side by side is enriching to the whole, and all those involved in the process. Learning is the central building block, without which development has not really taken place. Similar to the curriculum of the SSSU, where students are educated towards integrated awareness of thought, word and deed, Bartley (2003) identifies three forms of learning: learning with the head, heart and hands. Experiential learning is potentially “transformational”, transforming attitudes and behaviour in relation to self, others and
context. It is at the heart of community development intervention. Bartley’s reference to transformational learning is similar to Paulo Freire’s education for critical consciousness. The process of conscientization or the development of awareness for social change means that people become aware of and are better able to understand and question those factors that perpetuate their everyday life situation and powerlessness to change it. Through reflection which creates understanding, inputs can be obtained which facilitate understanding, planning and action. This whole process is especially invaluable if carried out as collective action and the student/professional is seen as part of the collective.

…human beings…are also beings who work and transform the world. They are beings of ‘praxis’: of action and reflection. Humans find themselves marked by the results of their own actions in their relation with the world, and through their action on it. By acting they transform; by transforming they create a reality which conditions their manner of acting. Thus it is impossible to dichotomize human beings and their world, since the one cannot exist without the other (Freire, 1973:102)

The development of awareness is a process and takes place on different levels such as individual, group and global levels. Awareness on all three levels leads to an awareness of the interconnectedness of life processes on a universal scale.

16.6.1 Education for Individual transformation of Student/Professional

Based on the various understandings provided in the responses, Freire’s (1973) ideas on education for critical consciousness, Bartley’s (2003) reference to transformational learning and the component in the curriculum framework on social and self awareness, education for community development should lend itself towards the transformation of the individual student/professional as one of its outcomes. The importance of individual transformation can be gleaned from these responses and it intensifies the responsibility of education, specifically for the human service professions, including community development education, to contribute towards the transformation of the student. Individual transformation could transform a student from ‘raw potential’ to an individual who is committed towards providing quality service and contributing to the development of a society in transition. Individual transformation was considered important because the development practitioner must be willing to change his/her mind set to be able to
give or demonstrate meaningfully the precepts of the Constitution of South Africa (1996) as well as meaningfully and sincerely apply the principles of Batho Pele (people or human-centred development). As a community grows and develops so does the practitioner. Community development could become a spiritual journey for the practitioner while establishing a healing process in the community.

Individual transformation is extremely necessary for professionals who have fallen into ways of working that was/is not productive and harmful. “There are practitioners in the field who are involved in corruption and fraud and causing harm to people whom they are supposed to serve. It is because of the lack of basic human values they can do that to others. It’s tragic and we need to transform in that sense to working with integrity”. Important is the transformation of oneself before setting out to transform other people. Education provided to the student should be able to develop character and inner understanding of the Self. While education provides technical skills and knowledge, education must be able to transform the individual to a state of self-respect, respect for others, learning about the Self, the kind of learning that is transformational.

The following responses confirm that education is an ongoing process and is critical for becoming and being: “everyone is on their own development journey or path therefore we are not static, but ever changing and becoming”. Growth inward is a self-journey and can’t be imposed. People develop and change or learn and grow as development takes place. Transformation is about development and growth and education of the development professional is a transformation process. This happens on an individual level. The student needs to reach a level of self-acceptance in order to help others.

With reference to the current state of education Nussbaum (1998:14) has this to say about higher education in America which is relevant to higher education in all parts of the world, including South Africa:

Becoming an educated citizen means learning a lot of facts and mastering techniques of reasoning. But it means something more. It means learning how to be a human being capable of love and imagination. We may continue to produce narrow citizens who have difficulty understanding people different from themselves, whose imagination rarely venture beyond their local setting….But we have the opportunity to do better, and now
[we need to] seize the opportunity. That is not ‘political correctness’; that is the cultivation of humanity (Nussbaum, 1998:14).

She adds that we need to challenge the many traditional thinking in education—about race, about women, about social justice and about development and an education that promotes acculturation to the time-honoured traditions of ‘Western Civilization’.

Both the humanistic and holistic perspectives of the framework promote values of cooperation, mutual care and love, a concept that Bartlett (2003) point out is not often mentioned in development literature. A specific contribution to this section is obtained from the SSSU students in their response that love more specifically, selfless love may be difficult to understand in the context of community development. Instead sensitivity may be viewed as the single most important value because love may seem challenging. Comparatively, it is easier to be sensitive to what is happening around one and the concept of sustainable development finds its foundations in love and living with sensitivity.

16.7 Selection of Students for the Programme

The participants highlighted the importance of selection of students suitable for the programme. Community development as a profession is labour intensive, time consuming and challenging. The quality of investment in the community by the development worker determines the outcome. The participants from the SSSU stated that even though human service professionals are paid to serve individuals, families and communities, the service should be provided with commitment and dedication. Lessons could be learnt from the selection processes such as a written test, group exercises and individual interviews employed by the SSSU and Loyola College. One participant stated that “the worker's commitment and passion determines a lot of what is going to happen in terms of mobilizing people” [and facilitating development].
16.8 Future Plan and Action: The integrated Approach and Value of the Study

The data gathered through this study provides the basis for the curriculum of the undergraduate degree in community development. The components of the curriculum framework presented above are comprised from the responses of research participants. The researcher is committed to the integrated and participatory approach to curriculum development. Significant learning material for curriculum development can be obtained from the case studies contained in Chapters 10 to 13 in relation to the conceptual understanding of social and community development from the Kerala experience of Social Development in Chapter 10; practical community development intervention strategy from the Kudumbashree Mission in Chapter 11; course content on social development; community organization/development; social and self awareness; and fieldwork practice from Loyola College and related institutions in Chapter 12; practical aspects of the universal human values based integrated education system; and spiritual education and development from the SSSU. These learnings will be included in the above curriculum framework through adaptation to suit the South African historical and cultural context. These adaptations will be made as part of a future plan that gives effect to the integrated approach to curriculum development, through participation and input of the relevant role-players.

With the integral and unitary philosophical and theoretical framework as a guide and by adopting the integrated and participatory approach to curriculum development, the researcher considers the following actions to be taken in the near future as befitting the above-mentioned framework and approach:

- Organizing a workshop to present the research findings to research participants who are still available in the Eastern Cape Province, other relevant role-players, including academics from the other two higher education institutions in the Eastern Cape Province.
- The findings and learnings from the case studies will be examined with the participants to extract and adapt content as is relevant to the South African context.
The value and relevance of the study as applied research will be strengthened through the participation and input of the various role-players and giving effect to what the research intended, which is, beginning the process of educating a new generation of ethical community development professionals guided by the integral and unitary philosophical and theoretical framework.

16.9 CONCLUSION

The overall goal of this study was to develop a curriculum framework for community development education, mainly at the undergraduate level that would produce a new generation of ethical community development professionals for a democratic and transformative South Africa. The three predetermined themes derived from an understanding of the problem and gaps in relation to community development education were conceptualization, curriculum and the community development professional. The identified objectives of the research based on these themes were to obtain an understanding of the meanings of the key concepts of social welfare, social development and community development; to develop a curriculum framework with the main components for community development education and practice through an integrated approach which would include relevant role players and lastly determine the requisite qualities or characteristics of and ethics for a new generation of community development professionals, thereby challenging education to focus on the student as a whole human being specifically for a post colonial/apartheid South Africa.

In order to achieve the main goal and objectives of the study and because of a serious lack of referential framework for developmental social welfare or the social development framework to social welfare and community development education and practice, the researcher chose to learn from the experiences of welfare and educational institutions in India. Learnings of value have been derived from the four Indian case studies.
focusing on the social development experience of the state of Kerala; the Kudumbashree Mission; community development education and practice of Loyola College in Kerala; and the integral universal human values based education system of the Sathya Sai University in Andhra Pradesh were intended to contribute to learnings in the three focus areas of the study.

The study has clearly identified the two main areas of deficiency or gaps relevant to community development education and practice in South Africa. The first is related to the capacity to conceptualize community development within a social development framework in a post colonial apartheid South Africa and the second is connected to the education of the community development professional as a whole human being. The conceptualization of community development mainly from an economic perspective will tend to perpetuate the distorted development of the past. Conceptual re-orientation is a critical and much needed endeavour in South Africa in both the education and social welfare sectors. The continued piecemeal and neglectful attitude and approach to community development within social work prgrammes causes more harm than good. Consideration should also be given to the fact that social workers are burdened with huge caseloads and unable to also be effective as community development practitioners. Community development will be effective as a discipline on its own but working in an integrated approach with other human service professions, including social work.

A philosophical base highlighting the philosophies of humanism and holism needs to underpin community development education and practice in South Africa. And to be able to contribute to the healing and development of individuals, families and communities require community development professionals of a caliber that is different to the majority of human service professionals especially social workers produced by higher education institutions under the apartheid system. This majority, whether directly or indirectly perpetuated the separate development espoused in apartheid social welfare.

It would abode well for community development as an emerging discipline and profession to take serious note of the fact that the development practitioner uses his/her
personhood as the facilitative tool to assist communities. The paradigm shift from fragmentation and segregation to wholeness and integration requires curricula for the human service professions and specifically for community development that educates development practitioners as whole human beings. In the past little attention was placed on the education of students as whole human beings and the development of students' character. The emphasis on ethics, values, social and self awareness are as critical if not more important than technical knowledge and skills for the human service professions. What the study shows is that the spiritual education of students as community development professionals is a critical element in the education of students as whole human beings.

The integral and unitary framework proposed by the research means that students need to understand the interdependent relationship between the individual and the collective; the integration of individual consciousness with collective consciousness for community well-being within a social development framework for a post colonial apartheid South Africa. In the human service professions generally and in community development particularly, it is the professional who by their very being are enabled to work facilitatively with communities to enhance their development processes. Given that community development is an emerging discipline and profession in South Africa, higher education institutions are provided with the opportunity to contribute significantly to the healing and development of communities by formulating education programmes for community development that will produce a new generation of ethical development practitioners. Community development education should aim towards producing practitioners of character and the wholesome integration of intellectual, emotional, physical and spiritual aspects of being.

The effort to encourage creativity and focus on education of the whole being would require education to be conducted differently: more discussion on education to concern itself with matters of human and humane interest; nurture the mind, body, soul and spirit of the students.

In 1916 Bertrand Russel wrote in the preface of his book titled Principles of Reconstruction (after the First World War)
My aim is to suggest a philosophy of politics based on the belief that impulse has more effect than conscious purpose in moulding men's [he may be correct in only referring to men at this point in history, given the involvement of mainly men in the actual war] lives. Most impulses may be divided into two groups, the possessive and the creative, according as they aim at acquiring or retaining something that cannot be shared, or at bringing into the world some valuable thing, such as knowledge or art or goodwill in which there is no private property. I consider the best life that which is built on creative impulses, and the worst that which is most inspired by love of possession. Political institutions have a great influence upon the disposition of men and women and should be such as to promote creativeness at the expense of possessiveness. The State, war and property are the chief political embodiments of the possessive impulses; education... ought to embody the creative impulse[s], though at present they do so very inadequately.

Russel (1916: 143) saw education as a political institution and playing a critical role in social reconstruction which was not considered by writers on educational theory at that time. He confirms the power of education in forming character as being great and generally recognized as such. He uses the term reverence that is needed in education. He writes that to educate really well and to make the young grow and develop into their full stature requires one to be filled through and through with the spirit of reverence. He claims that it is a lack of reverence towards others that stifles the human spirit and produces mediocrity in education. Reverence requires imagination, vital warmth and the feeling of something sacred in all that lives. Imagination shows the educator what the student can become but what is considered in education, in some form, is the maintenance of the existing order; a view to worldly success-to making money or achieving a good position. Russel stated that:

Only a few good educators have the energy of belief to break through the constraining system. Almost all education has a political motive: it aims at strengthening some group national, social or religious in competition with other groups. It is this motive, in the main, which determines the subject taught, the knowledge offered and the knowledge withheld and also decides what mental habits the students are expected to acquire. Hardly anything is done to foster the inward growth of mind and spirit. The most educated are often atrophied in their mental and spiritual life, devoid of creativity and possess only certain mechanical aptitudes and skills. Education ought to foster the wish for truth, not the conviction that some particular creed is the truth....instruction is treated mainly as training for a livelihood, leads the young [student] to regard knowledge from a purely utilitarian point of view, as the road to money, not as the gateway to wisdom... education appears as a means of acquiring superiority over others (Russel, 1916: 162-163).
The researcher reiterates the view of human nature as inherently good and worthy as portrayed by Omer (1979) and Maslow cited in Moore (2002). While this may appear to be too difficult to change from the dominant current view of human nature as competitive, aggressive and selfish, the researcher derives hope from an article which shows that transformation of dogmatic thinking is not impossible or improbable. Under the heading of *Insight* in the Opinion page of the Daily Dispatch newspaper in East London dated 19 February 2008, Paul Whelan, an international history graduate of the London School of Economics and Political Science wrote an article on *South Africa’s democracy and other fragile assumptions*. In this article, he points out that for thousands of years people thought that the sun revolved around the earth, providing an insight into human beings boundless capacity to deceive ourselves, to accept the popular view or trust to authority, to misconstrue everyday events. He concludes his article by saying “the sun went around the earth for 2,000 years, burning truth in its part, because we let it”. Similarly, for too long almost the whole of humanity has been deceiving itself about the one sided view of human nature. It is time to correct this misguided hegemony and incorporate into our lives a more holistic and humane approach in our relationship with others and the environment.

If nothing else, especially for South Africans, the painful dehumanizing past should serve as an ongoing reminder of how we should not live with each other in the diverse tapestry of humanity that aptly describes South Africa. This is extremely important for education at all levels, and especially at the level of higher education, where the opportunity for the development of adult character and future citizenship is afforded a premium space. Equally relevant to the South African history is the education of and role that the human service professionals played either through ‘overt’ omission or ‘neutral’ commission in the provision of discriminatory social welfare services to the majority of the people in the country.

This trend should not continue in a democratic arena where the policy for the well-being of its entire people is supposed to be ‘radically’ different from the past. The researcher believes that the new generation of community development practitioners educated
from an integral and unitary perspective would be able to contribute towards the goal of developmental social welfare as stated in the White Paper for Social Welfare (1997:7).

Programmes such as the Integrated Rural Development programme and the Masupatsela Youth Development Programme are national initiatives emphasizing a set of values that promote unity, integration, selfless service, social cohesion and nation building. How can this be done when officials and practitioners are not educated to be critical, conscious, socially and self aware and practice universal human values? Equally important is educating young people as transformative leaders and a leadership of service. However, there is a clash of values between the neo-liberal economic policies with the socialist/communist values of social welfare, especially community development (Sewpaul and Holscher, 2004). How do these two sets of opposing values form an integrated whole? Basically the integral and unitary theoretical framework provides the much needed guide to the integration of individual and the collective consciousness. Finally from an institutional perspective, the researcher quotes Russel's (1916:167) words of wisdom, which are considered relevant for community development education and practice in the current context of South Africa.

> No institution inspired by fear can further life. Hope, not fear, is the creative principle in human affairs. All that has made man [and woman] great has sprung from the attempt to secure what is good, not from the struggle to avert what was thought evil. It is because modern education is so seldom inspired by a great hope that it so seldom achieves a great result. The wish to preserve the past rather than the hope of creating the future dominates the minds of those who control the teaching of the young. Education should not aim at a passive awareness of dead facts, but at an activity directed towards the world that our efforts are to create. It should be inspired…by a shining vision of the society that is to be,…and of our ever widening horizon of man [and woman’s] survey over the universe. Those who are taught in this spirit will be filled with life and hope and joy, able to bear their part in bringing to mankind [humankind] a future less somber than the past, with faith in the glory that human effort can create.

This study proposes that an integral and unitary framework to community development education and practice will produce a new generation of community development practitioners who will contribute towards the creation of a humane South Africa.

> The end of education is character. The end of knowledge is love.

Swami Sathya Sai Baba (Chancellor: SSSU)
PRIMARY SOURCES


SECONDARY SOURCES


Beveridge, W. 1942. *Social insurance and allied services*. HMSO.


Sachdeva, D. R. *Social work administration in India*.


Sunday Times. 2 December 2007.


**DOCUMENTS**


SAQA. Development Standard Document.


APPENDIX 1: GENERIC INTERVIEW SCHEDULE FOR ALL PARTICIPANTS

SECTION ONE

1. CONCEPTUAL FRAMEWORK

1.1) What is your understanding of the following concepts in the current context of democracy in South Africa?

Identify the dominant ideas of these concepts (for theory construction)

What are the objectives of these dominant ideas (objectives delineate the process by which the ideas are turned into practice)

1.1.1) Development

1.1.2) Social Welfare

1.1.3) Social Development

1.1.4) Community

1.1.5) Community Development
1.1.6) The developmental perspective is a transformation from ‘separate development’ to ‘integrated development’ as emphasized in both the White Papers for Social Welfare and Education. What is your understanding of integration in the current context of democracy?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2 A FRAMEWORK OF SOCIAL AND COMMUNITY DEVELOPMENT FOR THE EASTERN CAPE PROVINCE

1.2.1) What would you identify as the aims of the new welfare system in South Africa?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.2) What would you identify as the objectives of the developmental approach to social welfare in South Africa?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.3) In view of the above what should a framework for developmental social welfare services in the Eastern Cape Province encompass/incorporate?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.4) How would you describe an ideal community?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.5) What are the indicators of community well being?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
1.2.6) Could community development promote citizenry/citizenship and citizen participation in a democratic and diverse context? Yes/No. Explain your answer
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.7) Could community development be viewed as a nation building strategy? Yes/No, Explain your answer.
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.8) Is community development only for the poor and needy? Yes/No. Explain your answer
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.9) Should the economically advantaged be excluded from community development? Yes/No. Explain your answer
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

1.2.10) What should be the role of the economically advantaged in social and community development?
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
SECTION TWO

2. CURRICULUM FRAMEWORK FOR SOCIAL AND COMMUNITY DEVELOPMENT EDUCATION

2.1) What is your understanding of social work, community work and the relationship between social work, community work and community development in the current context of social welfare?

SocialWork
__________________________________________________________
______________________________________________________________________
______________________________________________________________________

CommunityWork
__________________________________________________________
______________________________________________________________________

Relationship between social work, community work and community development
__________________________________________________________
______________________________________________________________________

2.2) Would you consider community development a method of social work only or is it much broader than social work? Explain your answer

______________________________________________________________________
______________________________________________________________________

2.3) Where would you locate an undergraduate degree in Social and Community Development?

As part of the discipline (area of learning/field) of Social Work: Yes/No: Please explain

______________________________________________________________________
______________________________________________________________________

As a separate discipline: Yes/No: Please explain

______________________________________________________________________
______________________________________________________________________
Any Other suggestions:

______________________________________________________________________

______________________________________________________________________

2.4) Given the multi-sectoral and multi-disciplinary nature of social and community development, which faculty should the education and training for community development be located? Explain your answer.

______________________________________________________________________

______________________________________________________________________

2.5) List/identify the principles that should guide the design of curriculum for social and community development education for the South African Context.

______________________________________________________________________

______________________________________________________________________

2.6) What should comprise the framework for curricula in social and community development at the undergraduate level in relation to:

2.6.1) Knowledge:

What should be included as the theoretical component of the framework?

______________________________________________________________________

______________________________________________________________________

What should be included as the practical component of the framework?

______________________________________________________________________

______________________________________________________________________

2.6.2) What are the skills required for social and community development practice that should be taken into consideration in the development of relevant curricula?

______________________________________________________________________

______________________________________________________________________
2.6.3) What Values and Principles should underpin the developmental approach?

______________________________________________________________________
______________________________________________________________________

2.6.4) What Values and Principles should guide the profession of social and community development?

______________________________________________________________________
______________________________________________________________________

2.7) What should be the objectives of such a curricula for social and community development?

______________________________________________________________________
______________________________________________________________________

2.8) Given the emphasis on integration in post-apartheid South Africa, who should participate in the development of curricula for social and community development education?

Explain your answer.

______________________________________________________________________
______________________________________________________________________

2.9) To what extent is indigenous/local knowledge considered for theory and practice of social and community development? Explain your answer

______________________________________________________________________
______________________________________________________________________

2.10) To what extent should indigenous/local knowledge be considered for theory and practice of social and community development? Explain your answer.

______________________________________________________________________
______________________________________________________________________
2.11) What indigenous/local knowledge should be included in the curricula (theory and practice)? Explain your answer.

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

2.12) What ancient and/or traditional sources of knowledge and wisdom could be included in the education of development professionals?

______________________________________________________________________

SECTION THREE

3. HUMAN VALUES AND SELF AWARENESS EDUCATION

3.1) What are the ideal characteristics/qualities that a development professional should have and why in the current context of democracy and transformation in South Africa?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

3.2) Do you think we need to teach human values to development professionals? Yes/No. Explain your answer.

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

3.3) Do you think we need to teach self awareness to development professionals? Yes/No. Explain your answer.

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

3.4) What is your understanding of human values?

______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
3.5) Identify/list basic human values which you think apply in a universal way to social development professionals

_________________________________________________________________________________

3.6) Which of these values would you include as basic human values and what is your understanding of these values

Love__________________________________________________________________________

Peace__________________________________________________________________________

Right Conduct___________________________________________________________________

NonViolence____________________________________________________________________

Truth__________________________________________________________________________

Social Justice___________________________________________________________________

Integrity_______________________________________________________________________

Compassion____________________________________________________________________

Respect_______________________________________________________________________

Any other values________________________________________________________________

______________________________________________________________________________
3.7) What is your understanding of Ubuntu

______________________________________________________________________

______________________________________________________________________

3.8) How is this concept relevant to the development practitioner in relation to himself/herself and community development

______________________________________________________________________

______________________________________________________________________

3.9) What is your understanding of individual transformation in relation to development practice?

______________________________________________________________________

______________________________________________________________________

3.10) How is individual transformation applicable to the education of the development professional?

______________________________________________________________________

______________________________________________________________________

3.11) What do you view as the role of leadership in development in the current context of democracy?

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________

3.12) Describe the qualities/characteristics of transformative leadership?

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________
APPENDIX 2: SPECIFIC INTERVIEW SCHEDULE FOR DEPARTMENT OF SOCIA

1. What is the main purpose of the DOSD?

2. What are some of the current social/community development programmes implemented by the DOSD?

3. What informs/guides the current practice in social and community development in the Department?

4. What do community development professionals/practitioners do on a daily basis?

5. What did your education in social and community development include at the tertiary level in respect of knowledge, skills values and principles?

   5.1.) Knowledge (theory and practice)

   5.2) Skills

   5.3) Values and Principles of the profession of social and community development
5.4) Human Values and Self Awareness
Education

6. What role does the Department play in the development of curricula for social and community development by higher education institutions in the province? Explain your answer

7. What do you think of the caliber of social/community development professionals that are produced by the tertiary institutions in the Eastern Cape Province?

8. What needs to happen for institutions of higher education in the Eastern Cape Province to produce social/community development professionals that are sufficiently prepared to work in a diverse, democratic and mainly poor and marginalized communities?

9. Describe the relationship that currently exists between the Provincial Department of Social Development and the departments of social work/social development/social services of higher education institutions in the Eastern Cape Province?
APPENDIX 3: INTERVIEW SCHEDULE SPECIFIC TO UNIVERSITY STAFF

1. What is the main goal of the Department?__________________________________________________________
______________________________________________________________________
______________________________________________________________________

2. What course/s; programme; degree is currently offered in social and community development at the undergraduate level? __________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

3. What course/s; programme; degree is currently offered in social and community development at the post-graduate level? __________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

4. Describe how curricula for social and community development are currently developed in your institution?_____________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

5. Who do you think should be included in curricula development for social and community development education at the tertiary level? __________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

6. What do you think is the role of communities in the education of social/community development professionals/practitioners? __________________________________________________________
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________

7. Does your institution offer a programme on human values and self awareness education for social service professionals? Yes/No. Please explain
______________________________________________________________________
______________________________________________________________________
______________________________________________________________________
8. How do you think the institutions of higher education departments' of social work/social development/social services can contribute to the development of the Eastern Cape Province?

______________________________________________________________________

______________________________________________________________________

9. How is your institution's department of social work/social development/social services playing a role in the development of the Eastern Cape Province?

______________________________________________________________________
APPENDIX 4: INTERVIEW SCHEDULE SPECIFIC TO COMMUNITY MEMBERS

1. Describe your experiences of working with DOSD community development professionals?

________________________________________________________________________
________________________________________________________________________

2. What do you think should be included in the education of social and community development professionals?

________________________________________________________________________
________________________________________________________________________

3. Who should be included in the development of the education programmes for social and community development at the tertiary level?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

4. What do you think is the role of communities in the education of community development professionals/practitioners?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________