



COMMUNITY DEVELOPMENT

ONLY STUDY GUIDE FOR

DVA2602

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DEPARTMENT OF DEVELOPMENT STUDIES

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Module aim

Although community development is one of the oldest forms of organised collective action to bring about social change in the community and community building, the concepts underpinning the theory and practice of community development are highly contested. Concepts such as “community”, “development”, “sustainability” and “community wellbeing” attract diverse views and opinions from a range of professional and academic commentators.

Community development has over the course of human history targeted those considered poor through various forms of government intervention as part of social welfare policies. In South Africa as in the rest of Africa, Asia, and Latin America, community development was used as an instrument of colonisation, which undermined the progressive philosophy and principles that underpin centuries of community development practice dating back to early civilisations.

In post-apartheid South Africa, community development has begun to emerge as professional practice in the range of intervention strategies to deal with physical and material poverty of the majority of the population in democratic South Africa.

The aim of this module is to critically examine the theory and practice of community development beyond the narrow economic focus perpetuated by neo-liberal approaches in many strategies of governments and international bodies. The module introduces you to the philosophical and theoretical perspectives that encompass “holistic development” that integrates the broader dimensions that comprise a community, namely the social, cultural, economic, physical, political and spiritual elements, which are inter-dependent and collectively impact on the wellbeing of the community.

In this module you will be encouraged to be critical of the concepts of community, community development and some of the assumptions that are presumed to promote community wellbeing, so that you can rethink these issues in terms of your own context.

LEARNING OUTCOMES

On successful completion of this module you will be expected to be able to:

- ◆ demonstrate a critical understanding of the concept of community development and the purposes of community development
- ◆ demonstrate critical understanding of theories underpinning community development and what constitutes “good” community development practice
- ◆ understand the skills base required for the practice of community development
- ◆ relate learning to specific professional situations and places of work to address some of the policy issues impacting on community wellbeing

STRUCTURE OF THE STUDY GUIDE

In each study unit a theme is discussed directed at imparting specific learning

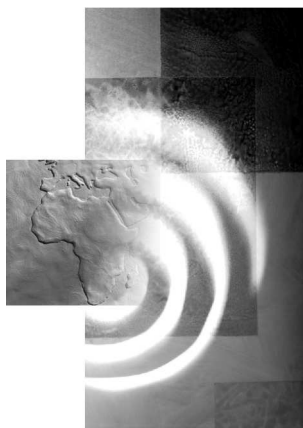
outcomes. There are six study units. Each study unit is divided into sections which focus on specific ideas/concepts that help elaborate the theme.

The module starts by considering the changing history and changing theories of community development in study unit 1. This provides an entry into the concepts and general nature of community development.

The next three study units deal with the relation of community development to sustainable development, to government and other institutions, and to globalisation and global processes. This takes you, as a student, more deeply into the context and dynamics of community development.

Having established some aspects of this context, we take you next to a consideration of practice. Is community development best done by official processes and by professionalising community development? Or should practice come from the grassroots? Do communities in fact have to organise in opposition to government strategies?

The module concludes with a consideration of three issues in community development: mobilisation, ethics and participation. These issues tie closely with all of the preceding units.



UNIT 1

Community development history, theory and approaches

This unit has five sections. Because of the nature of theory, we try to provide as much structure as possible to guide your learning. At the end of the unit we would expect that you should be able to bring the ideas together to build a good understanding of the concept of community development, its basic history and some of the key theoretical frameworks that inform its practice.



Learning outcomes

At the end of this unit and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ critique the concepts of community, development and community development
- ◆ write a critical review of the history of community development with particular reference to Africa and South Africa
- ◆ demonstrate critical understanding of the range of theories that inform community development practice



Learning activity 1

AS YOU START THIS MODULE, write down what you think community development is:

.....

COME BACK TO THIS ACTIVITY **WHEN YOU HAVE GONE THROUGH THE WHOLE MODULE** and again write down what you now think community development is:

.....

SECTION 1.1

Understanding the concept of community

Before we begin discussing community development, it is important to understand what the concept of community means in different contexts and to different people. Professionals, academics, politicians and even in our everyday conversations we use the term “community” without actually stopping to think what the other person might understand by it.

Generally in academic literature the concept of community is understood in different ways. For example, consider these four types of community:

Geographic (physical location)

- ◆ Local social system (may involve location but often have other special features. An example is an ethnic group, especially when it continues to function as a closely-knitted community).
- ◆ Association or functional (interest, common values, vision experiences – for example a church community)
- ◆ Political-ideological social movement (Chile 2007a:22–23).

As we discuss these and other different forms of community it is important to remember that one person or group of persons could belong to a number of these different types of community at the same time. If you think of your own context, you will quickly see that there are different types of community and that people belong to a number of different communities.

Write down the communities you are involved in:

.....
.....
.....
.....

1.1.1 GEOGRAPHIC-LOCATION COMMUNITY

Community from this perspective refers to a group of people living in a common geographic area and engaging with one another in a variety of ways (Ife 2002). These engagements (interactions) may include various forms of social, economic, cultural, spiritual, political activities. These interactions may be both organised (formal) and unorganised (informal). However the fact that a group of people live in a common geographic area alone does not give all members a sense of togetherness.

We usually identify three levels of geographic community ranging from small, medium to large or, micro, meso, and macro communities. These gradations of size are also relative depending on the frame of reference. Micro geographic communities may range from a small unit such as a village with strong socio-cultural and economic links

and interactions, to meso geographic communities such as local district or municipal council, to the larger macro community which is the country. Some people talk of the global community. However it is unclear whether community development is useful for these macro communities with their many divisions and conflicts and where most are strangers to each other.

1.1.2 COMMUNITY AS LOCAL SOCIAL SYSTEM

This form of community is defined by a network of social relations imposed by some form of internal power structure and institutions as the framework for delineating the community. This type of community may in fact be geographic, but the analysis takes into account the power structure and the pattern of institutions and their relationship with each other, and how people relate to these institutions. Examples of local social system communities include:

- ◆ electorates created for purposes of democratic participation
- ◆ institutions such as the Anglican Church of South Africa
- ◆ neighbourhood institutions such as body corporations/residents associations

While they may have geographic commonality the physical location of members is not as important as their participation.

Unlike functional communities (see below), members may have opposing values, experiences, and even very strongly disagree with each other. For example members of the same electorate may have strong ideological differences that result in different political party representation.

1.1.3 COMMUNITY AS FUNCTIONAL ASSOCIATION

These are communities usually based on common bonds of mutual interest and experiences that generate specific forms of interactions. Functional communities are usually associated with sharing common aims or shared tasks. They range from informal online communities such as Facebook groups who have particular common interests (for example fantasy football, or exchange of music and gossip), while not being tied to each other or obliged to each other in other ways; to strong functional communities such as kinship communities based on heritage with strong links to their heritage/tribes and strong mutual obligations.

The underpinning feature is that they are bound by common aims irrespective of the physical location relative to each other.

1.1.4 COMMUNITY AS SOCIAL MOVEMENT

These forms of community usually refer to groups of people who seek to express a particular socio-political, ideological or lifestyle perspective. They act out or express their preferred worldview by the way they live, and/or attempt to change the world through actions or forms of communication that articulate particular politico-social or economic-environmental movements. Past examples of these forms of community included communes, the hippies of the 1960s and 1970s, greenies, and more recently

African and Asian diaspora communities in the Global North, and new evangelical, prosperity and faith-healing churches and more recent community-type networks such as new political movements representing those without jobs, land or formal housing (for example Abahlali baseMjondolo in South Africa; the Treatment Action Campaign (TAC)) in South Africa which responded to the failure of government's response to the AIDS pandemic; fundamentalist Islamic movements such as Al Shabbab and Boko Haram, the short-lived democratic-spirited Arab Spring, the Occupy Wall Street anticapitalistic movement; and climate change activists.



Learning activity 1.1.1

Locate yourself within the types of community discussed above. Write two lines on each of the following:

- ◆ my geographic community
- ◆ my local social system(s)
- ◆ my functional association(s)
- ◆ my social movement(s)

1.1.5 COMMUNITY AND COMMON BONDS

In whatever form we define the community we work with it is important to note that the underpinning of any community is the sharing of something that binds the group of people together. However, common bonds should not be mistaken for the community being homogenous, as there would be a number of distinct differences including differences of opinion, wealth, aspirations.

As we stated at the start of this section these types of community are not exclusive. Individuals and groups of people could belong to more than one of these different types of community at the same time. For example I may live in a street in my local community (geographic), belong to a particular kinship group which is maintained despite distance and disagreements (functional), play golf with other members of the staff union at the university (interest) as an ecofeminist (ideology) and registered to vote in a particular electorate (social system). In fact most people belong to all of these communities and access them at different times for different purposes.

Understanding the concept of community is important because our community provides us with a base for forming and transmitting our values (what sociologists refer to as socialisation) which enhances our self-awareness, self-identity and feeling of belonging. Community also gives us a sense of collective identity that makes a community unique, but also provides us with a platform for collective action to protect and promote self and collective identity, meet current needs and work towards creating a common vision and attaining desired future expectations (Chile 2007:22).

Historically many communities in Africa were simultaneously geographical, functional and were social systems in themselves. They could be defined geographically because people were born, lived, worked, recreated and reproduced in defined geographic boundaries. Their community was a dominant part of their world and defined their

socio-economic, political and cultural networks. The strong bonds of solidarity led to inter-communal wars to expand territories and also to defend communities from external invasion. The concept of community changed over time from physical geographic location-to-virtual, from face-to-face interaction to virtual interaction, from predominantly intimate membership to members not necessarily needing to know each other, from common defined issues to more divergent but common interest, from single leadership to more diffuse leadership structures.

To end this section we refer you to two "classical social theorists" whose thinking have important implications for our understanding of community. German philosopher Ferdinand Tönnies 1855–1936, and French sociologist Emile Durkheim 1858–1917. Tönnies identified two types of community *gessellschaft* and *gemeinschaft*. *Gessellschaft* community is homogenous, members share the same values and beliefs, "community" is united by intimate and enduring social relations based on ties of kinship, friendship, and neighbourliness, and politics is local. In contrast *gessellschaft* community is impersonal, relationships between members are contractual and limited to the purpose for which they have been contracted.

Durkheim identified society as either "traditional" (Tönnies' *gessellschaft*) or "modern" (Tönnies' *gemeinschaft*) based on the degree of division of labour. Traditional society has relatively homogenous population with minimum degree of division of labour and limited role specialisation, and is characterised by "mechanical social solidarity". Over time traditional society is "modernised" as population grows and becomes more heterogeneous and a system of division of labour gradually evolves and individuals and specialised institutions develop to deal with particular and distinct spheres of life, and social relationships are based on "organic solidarity".

In Africa's history under colonialism and imperialism the division of labour and the type of impersonal and contractual relationships took on extreme and racist forms. The comfort of ties of neighbourliness was replaced with slavery (along the west African coast) and forced labour regimes (for example on the Mozambican *prazos*). Under nineteenth-century British colonialism society was organised, according to Mahmood Mamdani, around a concept of indirect rule, in which "natives" were governed as groups, not as individual citizens; and governed by "settlers" through local tribal authorities. The settlers were seen as dynamic and modern; the natives were seen and culture-bound and stationary. "If indirect rule aimed to assimilate elite groups through a civilizing mission, the ambition of indirect rule was to remake the subjectivities of entire populations ... the colonial state created a system of state-enforced internal discrimination – for which it claimed the mantle of tradition, thereby effectively fragmenting the colonised majority into so many administratively-driven political minorities". In Africa, this political minority was called the tribe (Mamdani 2013:45). Thus the modern identity of the colonised majority was not one of impersonal negotiated contracts but one where people were depersonalised under discriminatory and racist laws. Further, colonial rule disrupted community life, in its various forms, with vast systems of migrant labour, southern Africa being a good example. Though political power has been won by liberation movements, and while the new states have attempted to build new citizen identities, this subordinated and racially defined identity of the colonised in colonial times still seems to have influence in state strategies that isolate particular groups of people (some argue that Botswana's treatment of the Saan is such group discrimination), in the recurrence of conflict sparked by racism, and

possibly in the xenophobic attacks in South Africa on people with a different legal identity. All these things fracture social bonds and stimulate divided and suspicious modern identities.



Learning activity 1.1.2

- ◆ Explain what you think the terms “mechanical social solidarity” and “organic solidarity” mean.
 - ◆ State what kind of modern identity was created by colonialism.
 - ◆ Write a paragraph on the types of traditional and modern social bonds for your work as a Community Development Practitioner.
-

1.1.6 DEVELOPMENT

Like community the concept of “development” may also be problematic. Books on development do not always provide a clear definition of what this concept means, but rather explain it in context. As our first level modules argue, Development is also often used interchangeably with “growth”. This is not accurate. Development understood simply as “economic growth” is quite limited because it is primarily associated with growth in national income achieved through high productivity, economic specialisation, competitive advantage to maximise economic returns and achieve high gross national product (GNP) for the country and attain high employment or possibly reduce unemployment to as low levels as possible. These things are all very important for a country. But they do not by themselves constitute the holistic spectrum of development. We will return to this in UNIT TWO when we discuss “development from below”. Growth refers to increase in size and/or quantity, such as more jobs created, higher incomes, more houses built, more schools and hospitals. Development on the other hand relates to both human development and to structural change in the community. For example has the growth in the number of jobs changed the quality of life in the community in terms of quality of jobs (low-skill low-wage to high-skill high-wage, casual-to-full-time permanent); and has the growth in income reflected the gap between the rich and poor in the community or has it perpetuated the privileged positions of a few? And has the growth in the number of houses been reflected in the quality of housing environment, home ownership/affordability?

Sen (1999) defines development as “freedoms”, arguing that development should consist of five freedoms namely political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security.

For the purpose of this module we will attempt to explain development to refer to the process of realising human potential to meet human needs. This draws on the basic needs approach to development adopted by international organisations such as the United Nations agencies, World Bank and other international organisations. The “basic needs” approach tends to focus on alleviating material poverty as an end point. Although alleviating “basic needs” created by material poverty: food, shelter, clothing, basic education, health, employment is crucial, it must be combined with other dimensions of development such as

- ◆ access to social justice, human rights, freedoms, reduction of socio-economic inequalities
- ◆ enhancement of personal and community security
- ◆ concerned with enhancing human wellbeing and dignity, particularly of the poorest members of society

Understanding the concepts of “community” and “development” gives us a starting point to begin a critical discussion on the concept of community development. And if our understanding of what constitutes development goes beyond “economic growth” to include “structural change” which challenges society’s structures that create material poverty in the first place, then we begin to better understand what community development is. Community development deals with the diversity of issues that keep people from attaining their full potential, working with them to identify what this potential is, what resources (capabilities) they have, what forms of support (interventions) they need. This is what we will be referring to when we discuss the concepts of “participation”, to enhance the overall wellbeing of members of the community by “building people’s capabilities” through “empowerment”, in study units 2 and 6 below.

SECTION 1.2

History of community development

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Maistry, M. 2012. Towards professionalization: journey of community development in the African and South African Context. *Africanus Journal of Development Studies* 42(2):29–41. Focus particularly on pages 29–32.

As argued above, community development is one of the oldest forms of organised collective action to bring about community social change, build community, and collaboratively promote the wellbeing of members of the community through various forms of intervention. There is however ongoing debate on the origins of community development.

De Beer and Swanepoel (2013:2) reference a number of sources which suggest that community development started in the United States of America (USA) with the 1914 Smith-Lever Act which established the Cooperative Extension Service programme to support rural communities.

However, others trace the roots of community development to the social reform movement in Britain and North America in the mid-18th century that sought to deal with social problems brought on by the industrial revolution (see Hoffman 2003).

These two perspectives may be termed “Eurocentric”, meaning that they focus on European history to find answers to a global issue.

A more global perspective suggests that community development has been part of human civilisation and was linked to communitarian movements and cooperative farming in ancient Babylon over 5 000 years ago before Europeans ventured beyond their continent (Chile 2007b:36). It is difficult to understand how the origins of community development would be from cultures characterised by fragmentation, segmentation, depersonalised and with an individualistic ethos – its impulse is unlikely to derive from Western modernity alone. In contrast in Africa and other first nations characterised by close kinship, collective action to deal with community development issues was woven in the fabric of communal life such as warfare, farming, hunting, celebrations and burials (Chile 2011). These indigenous practices gave inspiration to mobilisation and resistance to colonial intrusions and subsequently anti-colonial nationalist liberation movements (Wass 1972). Anti-colonial community mobilisers such as Mohandas Gandhi and Julius Nyerere use destabilised principles of African community development as a basis for community mobilisation in the South African Ashram and Indian Swaraj movements, and Uhuru and Ujamaa movements in Tanzania and East Africa.

Contemporary community development practice globally has different origins and may be understood within particular historical contexts. For example, the 1914 Smith-Lever Act established the Cooperative Extension Service programme in the US, while

the late 19th and early 20th century British settlement movement of the Victorian-Edwardian period (Popple & Quinne 2002), and the 1925 British government White Paper on Education Policy in British Tropical Africa (Lotz 2010) influenced how the British colonial administration introduced their own brand of community development to African colonies and indigenous communities in Australia, Canada, and New Zealand as well as other British colonies including African countries.

In the case of South Africa as in the rest of Africa, Maistry suggests that contemporary community development was an instrument of colonisation which “interlinked education as the main community development intervention and conversion to Christianity” (Maistry 2012:30), which undermined the progressive philosophy and principles that underpin centuries of community development practice. In many African countries colonial administration used community development as an instrument of control against anti-colonial movements (Wallis 1976) and the use of “indirect rule” may be interpreted as a typical community development strategy under the pretext of participatory democracy to undermine the social cohesion of pre-colonial African communities. It is therefore important to be critical of literature that tends to construct community development in Africa in modernist terms associated with educational and other forms of intervention to help “poor Africans” adapt to technological and social change, which tends to focus primarily on community development as government intervention. Non-statutory community development in the colonial period was a process of mobilisation strongly connected to political movements for community conscientisation and empowerment. In apartheid South Africa this consisted of political, social and economic mobilisation, and in the post-apartheid period both statutory and non-statutory community development form part of the range of intervention strategies that seek to handle physical and material poverty of the majority population in democratic South Africa.

After the failure of some general theories of development such as capitalist industrialisation through modernisation along Western lines, the failure of state socialism and attempts to escape dependency by opting out of the global market, there was a move in development thinking during the 1980s and 1990s to smaller scale and more local solutions. Further, in the era of capitalist globalisation, given that ordinary people live, suffer and resist primarily at a local level, there is the slogan to “think globally, but act locally”. Though community development also has origins in colonial era work-groups and projects in the localities identified with “tribes”, today’s community development also engages with this new thinking that attempts to engage specifically with development at the micro- or local community level. Community-centred development theory argues for a “bottom-up” approach which departs from generalising approaches to community development intervention. Context is central to such development interventions, which start with the needs, aspirations and resources of the local community, the people, their assets, networks and capacity to organise for collective action. The focus of community-centred development in this perspective is empowerment, capacity building and sustainability. Community development from this perspective is participatory, integrated and governed by principles of social justice, inclusive of all social groups and reflecting ownership of the policies and actions by the community. In this approach development is local, unique (in part) and sustainable within the context of local resources, environment, culture and economy. Community activists and leaders can develop a clear vision of what the community wants to accomplish, and assessing the strengths and limitations of the community as regards

achieving the desired vision, and then developing strategies and action plans for accomplishing the set goals and objectives.



Learning activity 1.2.1

Focus your search on the history of community development in South Africa.

- ◆ Using inferences from Maistry in this section:
 - a. Draw a timeline of community development in South Africa from pre-colonial times through apartheid period up to 1994.
 - b. Explain the differences between the different community development actors on your time line.
-

SECTION 1.3

Community development theory

Despite the title this section only provides an introduction to understanding the context of community development theory. A wide range of theories inform community development practice, which cannot be dealt with in only one section. We will examine specific sets of theories throughout this module so that they are discussed in context rather than in isolation. This will also give you time to build your knowledge and understanding of theory as the module progresses so that at the end of the module you have a more grounded understanding of what constitutes community development theory in all its complexity.

In this study unit, we first deal with one theory that sides radically with the people. Then we examine theories that help to explain community development as it is, with all its problems, by examining issues of how power works in communities, how the function of community development is conditioned by structures, and the importance of people's interpretation.

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Ledwith, M. 2001. Community work as critical pedagogy: re-envisioning Freire and Gramsci *Community Development Journal* 36(3):171–182.

1.3.1 CRITICAL THEORY AND COMMUNITY DEVELOPMENT

Community development theory is underpinned by what is generally referred to as "critical theory". "Drawing particularly on the thoughts of Karl Marx and Sigmund Freud, critical theorists maintain that the primary goal of philosophy is to understand and help overcome the social structures through which they are dominated and oppressed" (*Encyclopedia Britannica* 2015:1). Critical theory starts from the premise that it is necessary to understand a people's lived experience in context by examining the social conditions in which people live to enable us to uncover the oppressive structures, activities and symbols that underpin the dominant order's assumptions of a "good society". A central unifying focus of critical theory in community development is the empowerment of individuals, groups and communities to critically analyse their own experiences to understand the ways dominant institutions and ideology undermine emancipatory social transformation. Critical theory is therefore essentially normative, that is it combines theory and practice as an intrinsic process of praxis to bring about social change to affect human conditions, particularly that of the poor and marginalised in the community.



Learning activity 1.3.1

Understanding the concept of praxis

(NB: This learning activity will help you to do Assignment 02!)

The following discussion describes what praxis means. Use Ledwith's article to help you.

- ◆ Draw a simple diagram that illustrates the cyclical process of praxis.
 - ◆ Write four to five sentences to explain how each of the stages of the cycle informs the others.
-

1.3.1.1 Praxis

The concept of praxis comes from philosopher Aristotle but was also used by other philosophers such as Antonio Labriola, Hanna Arendt, Myles Horton and Paulo Freire. In the context of community development theory we usually adopt Freire's (Brazilian philosopher) use of praxis whereby theory and practice cannot be separated and must always be seen as two sides of the same coin. Freire argues that:

Cut off from practice, theory becomes a simple verbalism. Separated from theory, practice is nothing but blind activism. That is why there is not authentic praxis outside the dialectical unity, action-reflection, practice-theory. In the same way there is no theoretical context if it is not in a dialectical unity with the concrete context (Freire 1985:156).

Thus according to Freire praxis is a continuous, dialectic process through which individuals (what Freire called "the poor"; "the oppressed") gain greater consciousness of themselves and the world they live in through reflecting on their lived experiences, by exchanging these experiences with others in similar situations (the process of dialogue or "dialectical relationship"). Through dialogue new ideas and understandings ("thoughts") are developed that enable personal transformation ("emancipation") of the individuals and groups involved in the dialogue.

1.3.1.2 Conscientisation and hegemony

The concept of emancipatory social transformation from Freirian perspective comes from a process of "conscientisation" whereby "the oppressed" uncover the contradictions that exist in the economic, social and political structures of society controlled by "dominant institutions, individuals and groups" (hegemony). Conscientisation is a political process which exposes "the poor", "the oppressed" to the unequal power relations in society which allows "dominant institutions" and groups' unequal access to society's resources.



Learning activity 1.3.2

Understanding the concepts: hegemony and conscientisation

(NB: This learning activity will help you to do Assignment 02!)

The discussion in 1.3.2 and 1.3.3 describes the concepts of hegemony and conscientisation.

- ◆ Give two examples of "hegemonic ideas" of a "good society" regarding employment/unemployment.
- ◆ Explain the hegemonic assumptions about unemployment.

- ◆ Write four sentences to explain how you could conscientise the unemployed about the real causes of their unemployment.
-

The concept of hegemony comes from the work of Gramsci, an Italian political theorist and philosopher who defined hegemony as a process of domination whereby one set of ideas (or ideology) subvert or co-opt another (Gramsci 1971:247). By becoming more conscious of the ideologies that dominate society's institutions, individuals and groups become empowered to challenge the assumptions ("ideas" and "symbols") of "good society" promoted by dominant interest, institutions and the "elite class".

Thus community development theory has strong political perspectives on power with the focus of analysis on the pattern of power distribution in society.

Conscientisation seeks to enable individuals, groups and communities to make critical links between their personal circumstances of poverty, marginalisation and oppression to the wider structural factors in society, what Mills (1959) refers to as making connections of how private troubles are related to public issues. Steve Biko says this about conscientisation in South Africa:

We try to get blacks in conscientisation to grapple realistically with their problems, to attempt to find solutions to their problems, to develop what one might call an awareness, a physical awareness of their situation, to be able to analyse it, and to provide answers for themselves. The purpose behind it really being to provide some kind of hope; I think the central theme about black society is that it has got elements of a defeated society, people often look like they have given up the struggle. Like the man who was telling me that he now lives to work, he has given himself to the idea. Now this sense of defeat is basically what we are fighting against; people must not just give in to the hardship of life, people must develop a hope, people must develop some form of security to be together to look at their problems, and people must in this way build up their humanity.

This is the point about conscientisation and Black Consciousness (Biko 1987:114).

Bhattacharyya argues that unlike the physical sciences community development theory does not necessarily have to explain the phenomenon and make predictions, but should be a "charter for actions towards a goal" (Bhattacharyya 2009:10). We will learn that conscientisation and empowerment are central to community development. Furthermore, some theories underpinning community development enable us to be critical of how conscientisation and empowerment are viewed on the one hand and operationalised (acted upon) on the other hand.



Learning activity 1.3.3

Critical pedagogy

(NB: This learning activity will help you to do Assignment 02!)

- ◆ Read the article by Ledwith, M. 2001 Community work as critical pedagogy: re-envisioning Freire and Gramsci. *Community Development Journal* 36(3):171–182.

- ◆ Write two sentences to explain what the author means by the term “critical pedagogy”.
 - ◆ List at least two ways that the author suggests community development work may be constructed as critical pedagogy
 - ◆ Write four to five sentences to explain the challenges community development practitioners may face undertaking conscientisation work in communities.
-

SECTION 1.4

Functionalism, conflict and interactionism theories and community development

Compulsory readings for this section (all of these are in your reader *Readings in community development*): Pafiwa Mutasa Community Development Project Proposal.

There is no "one theory" that describes and explains community development practice. Community development draws from a range of disciplines to help our understanding and analyses of power, empowerment, social justice and social transformation, which are the central agenda of community development practice. The heading for each of these theories presents only the common element that brings a wide range of theoretical perspectives together. Under each of these three headings there are perspectives from a wide range of academic disciplines, including economics, sociology, communications, languages, linguistics, and political science. We examine them here from a community development perspective. Each of the three theories discussed below is directly relevant to community development practice. Functionalist theory relates to social structure and what the system (be it government, the economy, the development project) is designed to do, and what logically works inside this structure. How do you work with funders, government and business partners? Conflict theories relate to the central issue of power in our societies and in community development dynamics. Without an understanding of power, your community strategies will be naïve. Symbolic interactionism is concerned with shared meaning, interpretation, communication and cultural differences. These things are crucial in community processes and need to be understood by community workers and activists.

1.4.1 FUNCTIONALIST OR CONSENSUS THEORIES

Functionalism (for example as outlined by Parsons) examines how social equilibrium is attained/maintained in society, and how the various components of society work to maintain social stability. Functionalists argue that society consists of a hierarchy of structures and stability is the central essential element to achieve development outcomes. Just as the human body consists of various organs that function together to keep us alive, healthy and functioning, society's structures and institutions must work together to create social solidarity and achieve development outcomes. A key premise of functionalist theory is that society is structured so that it provides "the greatest good for the greatest number of people". Therefore even if there are "few deficiencies" in the structure it is important to work towards equilibrium rather than "rock the boat". Another key feature of functionalism is the imperative of "consensus" and the "goal" should be on "what is necessary for the system to function".

A functionalist analysis can clarify what purpose government has for community development – is it for defusing rebellion (as it may have been under colonial and apartheid rule?) Is South Africa's official community development programme to deal with social cohesion, to provide a people-friendly office in local government and bring more of the unemployed into the economy? If this is the function of the programme, then one should not expect real empowerment. If a community project has funding that

depends on certain rules being kept, for example that the funding is for capital expenditure only and not for salaries, this is part of the structure of the project which gives the project a certain function. A functionalist approach can also help clarify the problems in an organisation's structure, management and processes. "In essence, a functionalist would see structures as important components of capacity-building" (Hustedde & Ganowicz 2002:6).

A key criticism of this theoretical perspective is that it ignores and/or fails to explain inequality except to suggest that inequality has always existed and will continue to exist because it has a social function. Another criticism is that in order to maintain the status quo despite social inequalities those disadvantaged by current social structural arrangements should accept "their situation" in the interest of the "overall good" of society.

Underlying assumptions of functionalist theories:

- ◆ That society works towards stability.
- ◆ That society consists of interdependent components, "institutions" that fit together to provide a stable functioning social system.
- ◆ These components include the family, education system, culture system, political system, the economic system, et cetera
- ◆ Each of these components fulfils specific functions to meet the needs of society.
- ◆ Individuals are socialised into norms and values of society through these institutions.
- ◆ Socialisation instils in individuals and groups the value of consensus as opposed to conflict to help maintain social system stability. When community development is used to build social cohesion, peaceful cooperation in the community and cooperation with government, it is functional and works towards system stability.

1.4.2 CONFLICT THEORIES

Conflict theories illustrate the fact of power in social groups, and, for our purpose, in the arena of community development. Issues of domination, social conflict, competition, interest groups, exclusion and manipulation of people are issues that must be understood in community work. "Community developers need conflict theory because it provides insights about why there are differences and competition among groups within the community. These theories can help us understand why some people are silent or have internalised the values of elites even to their own disadvantage" (Hustedde & Ganawicz 2002:8).

Conflict theories explain that

- ◆ the defining feature of society is "difference"
- ◆ society's hierarchical structures tend to perpetuate these differences
- ◆ reproduce inequalities along lines of difference ("social stratification")

These lines of difference include race-ethnicity, sex-gender, age, religion, ability-disability, and socio-economic and class status. These differences create privileged and under-privileged groups leading to uneven, unequal and inequitable access to distribution of resources, power and social rewards. To maintain their privilege, those in "dominant" positions work hard to maintain the status quo of distribution of wealth,

power, and status, creating social relations based on exploitation, oppression, domination and subordination.

“Competition” and tension invariably arise as the underprivileged struggle to improve their life chances and get better social rewards, while the privileged fight to maintain their status. Conflict becomes inevitable as a means to empowerment and redistribution of power, wealth and other privileges.

Underpinning assumptions of conflict theories:

- ◆ Power is central to all social relationships. Power comes in various forms, economic production/resource control, political influence/control over means of coercion, cultural/values, social status/prestige.
- ◆ Tension and competition become major sources of conflict as subordinated individuals, groups and communities challenge the status quo of social power and economic relations.
- ◆ Conflict is not necessarily a bad thing or sign of instability. Conflict can stimulate innovation and lead to social change which seeks to alter power relations and social order. It may in fact lead to greater unity between individuals and groups in society and helps to define the values of a community.

Critical questions for conflict theorists:

- ◆ How fundamental are the changes to existing structures of domination and subordination?
- ◆ Do such changes significantly alter the existing social order of exploitation and marginalisation or are they simply cosmetic dressing? A community development project could encourage conflict between factions in order to neutralise both factions. This playing out of conflict changes nothing.

1.4.3 INTERACTIONIST THEORIES

Also known as symbolic interactionism, this theoretical perspective focuses on the level of our everyday life and social interactions as the source of social change. Symbolic interactionism argues that our interactions with each other within communities and across society enable us to establish social relationships and give us a sense of identity and belonging. Social relationships in society are constructed from our interpretations of the symbols we exchange interacting with others and the interpretations and meanings we attach to these symbols. If we see strangers as a God-given gift, this leads to one set of relationships: if strangers are regarded as dangerous pariahs (as in the case of xenophobia), a different set of relationships emerge. The way we construct our self-identity and wellbeing also extends to the way we engage with institutions of society, how we interpret the roles of such institutions as representing our interests or not.

A key feature of this theoretical perspective is that the meaning we attach to people, events, institutions and others is learned, but also unlearned and changed as we are exposed to different experiences. So we are very much part of constructing our reality, our community and our world. So social change comes through our active engagement with each other and the construction and re-construction of social relations, and not

through being passive and accepting the status quo (functionalist), nor by constantly battling against each other and institutions (conflict).

Underpinning assumptions of interactionist perspective:

- ◆ The way in which individuals interpret and react to each other through interactions help them to socially construct their reality.
- ◆ Society is constructed by everyday relationships, which consist of both spoken and unspoken rules, acknowledged as well as unacknowledged rules of behaviour.
- ◆ Society's structures and institutions are the product of these interactions, and of our membership of society.
- ◆ Social interactions are sources of learning.
- ◆ Interactions influence our perceptions and meaning of events and how we act to change our future.
- ◆ Change comes from both individual as well as collective action.
- ◆ Effective change comes from conscientisation, the ability to link personal circumstances with collective conditions.

This perspective allows us to see the importance of people's understanding of community processes, the importance of discussion and conscientisation and the importance of community development being an enduring, reliable and positive symbol of a way forward to achieving the good of all. It also alerts those in community work to the issue of cultural differences and key cultural values – some give very high value to personal freedom; others value the group. If an access road that will greatly help community businesses must go through part of a graveyard or a piece of a sacred forest must be destroyed, the issues of conflicting values and differing understandings of the good of the community must be discussed.

Critical questions for interactionist theories:

- ◆ How are interactions shaped by power and dominant structure?
- ◆ What meanings and institutions in community development are formed by unequal interactions?

1.4.4 BRINGING STRUCTURE, POWER AND MEANINGS TOGETHER

To understand a community setting and the dynamics of community projects you could find it helpful to bring the three approaches discussed above – structural functionalism, conflict theories and symbolic interactionism – together. What are the structural constraints that we work in? What are the dysfunctions of that structure? Who has power in this context and how can power be used for the good of the community? What are the competing interests? In this situation how do we draw in people with different values and cultural understandings? How do we handle a negative and divisive spirit in the community? If these sorts of questions are considered together, a stronger analysis of the context can be made. One theory which put these things together was Giddens' structuration theory (Husttedde & Ganowicz 2002:11ff; Giddens 1987). However, this theory was designed for analysing conditions in Europe. In the global South the institutions are often more fluid and unstable than in Europe; social divisions are more acute; in this situation power can easily operate outside formal rules and legality. In addition to cultural differences there are also divided identities due to subjection of the majority to colonialism, imperialism, and apartheid and then capitalism and

neoliberalism in the interests of the global North. In consequence, the symbolic interaction in the global South inevitably involves living through and, if possible, overcoming the racist denial of the humanity of the colonised (and all the structural disadvantages that follow this). This leads to a wide variety of struggles and initiatives. In dealing with community processes, the politics and psychology of this split world is part of the texture of community life and its symbolic expression.

What we are arguing here is that, while the theory is still a powerful tool, it must be applied intelligently to our context of community development and the theory itself must be reshaped if necessary.



Learning activity 1.4.1

(NB: This learning activity will help you to do Assignment 02!)

- ◆ Write three paragraphs (each paragraph should contain at least six sentences) to critique (give positive and negative points) about each of these theoretical perspectives.
- ◆ In what ways do you think each theoretical perspective fits easily with the need for conscientisation and empowerment which are central to community development practice? Construct a table that illustrates how each of these theoretical perspectives responds to community development issues of empowerment and conscientisation and social justice.

Community development issues	Functionalism	Conflict theory	Interactionist
Empowerment and conscientisation			
Social justice			

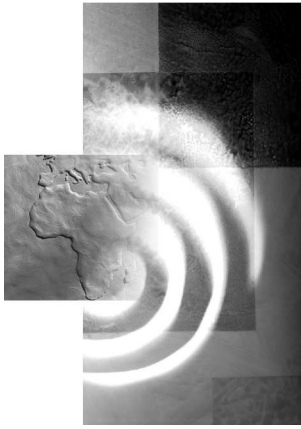


Learning activity 1.4.2

(NB: This learning activity will help you to do Assignment 02!)

Using the Pafiwa Mutasa Community Development project proposal, answer the following:

- ◆ Does the project aim to increase the functionality of the community? How?
- ◆ Does the proposal recognise conflict within the community? In what way, if yes?
- ◆ Does the proposal deal with community understanding, interaction and value-formation? How?
- ◆ List some of the specific ways these principles link with some of the theoretical perspectives discussed in this module so far. Refer specifically to unit 1, section 1.4 and 1.5, and unit 2, section 2.2 and 2.3



UNIT 2

Sustainable approaches to community development

In its original meaning, sustainable development referred to the physical environmental context. While contemporary “global triple crises”: peak oil, climate change and natural resource depletion have made environmental sustainability an even more urgent global imperative, sustainable community development encompasses more than a physical environmental focus. Community development is a deliberate and sustained attempt to empower individuals, groups and communities to attain their wellbeing through collective, participatory, and collaborative processes. It is more than completing specific projects but rather a vehicle for community change and transformation.

Sustainable community development therefore relates to the longer-term sustainability of the outcomes of community change and transformation. To obtain long-term sustainable outcomes, community development adopts a series of conscious, planned methods (strategies) to mobilise individuals, groups and communities to create a platform for identifying, understanding and handling community issues. The strategic approach consists of identifying what the communities (individuals and groups) want to see changed in the future, the difference that any set of actions will make in the lives of the individuals, families and groups in the communities, identifying the opportunities and resources within (internal) and outside (external) to help achieve desired changes in the lives of individuals and communities.

The underpinning objective of sustainable community development is to enhance 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. Sustainable community development for social change and transformation is therefore, the process of bringing about and maintaining adjustments between communities’ socio-economic welfare, communities’ resources and communities’ ecological sustainability.

In this unit we focus on community development approaches that seek to create longer-term, long-lasting outcomes. We believe such approaches build on the “strengths” and “assets” of the community, and take a more “holistic” perspective rather than “single-sector” approaches. Some of these approaches have been described in different ways, including “asset-based community development”, “strengths-based development”, “participatory action planning”, “integrated community development”, and “holistic community development”.

This unit consists of three sections. Section 2.1 invites you to critically reflect on the concept of sustainability and sustainable development. This is followed by two sections which take three key approaches that have been argued in the literature that when undertaken systematically provide some of the best possible sustainable community development outcomes. You are invited to consider whether the aims of sustainability are likely to be dealt with through either asset-based community development or integrated community development.

Section 2.2 discusses asset-based community development and includes a discussion of "social capital" as a form of community asset. Section 2.3 introduces the complex theme of integrated community development.



Learning outcomes:

At the end of this unit and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ develop a critical understanding of the concept of sustainable development.
 - ◆ critique the approach to sustainable community development with particular reference to South Africa.
 - ◆ identify and discuss some of the challenges of the integrated community development approach.
-

SECTION 2.1

Understanding the concept of sustainable community development

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Hamstead, MP & Quinn, MS. (2007) Sustainable community development and ecological economics: theoretical convergence and practical implications. *Local Environment: The International Journal of Justice and Sustainability* 10(2):141–158.

The concepts of “sustainability” and “sustainable development” are contested in community development and development discourse. However, generally most discussions on sustainable development cite the World Commission on Environment and Development popularly referred to as the Brundtland Report (1987), which defined sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (United Nations 1987:43).

There are two central points in this definition. The first is the issue of “intergenerational equity”. The second is the concept of “needs” and the limitations placed on socio-economic, political and technological activities that adversely impact on the environment’s capacity to meet the needs of present and future generations. These limitations are relevant at the global, national and local community level. While the popular understanding of “environment” usually refers to the “natural environment” it is important to understand that the concept of environment from a more “ecological” perspective encompasses the entire “human ecology” including physical (land-water-air and all resources there-in), social (technology, knowledge, health and all those assets created through the application of human knowledge), cultural (values, built habitats including urban infrastructure/housing/architecture, agriculture/farming systems, the arts/music), and the entire context that support human wellbeing. Discourses on “sustainable community development” must be critical of who determines what is sustainable and how to attain sustainability so that decision-making on sustainability is not externally imposed, a resort to imperialistic imposition.

For transformative community development outcomes we also need to be critical of the sustainability of the impacts of the intervention and the sustainability of the processes of intervention. For example the design of community development interventions to create employment and generate income must demonstrate not only ecological sustainability but the longer-term sustainability of the number and quality of jobs, and the capacity of the programmes to deliver sustainable wages/income long-term.



Learning activity 2.1.1

(NB: This learning activity will help you to do Assignment 03!)

- ◆ Read the article by Hamstead, MP and Quinn, MS. 2007. Sustainable community development and ecological economics: theoretical convergence and practical implications, *Local Environment: The International Journal of Justice and Sustainability* 10(2):141–158.
- ◆ List the goals of sustainable community development identified in this article.
- ◆ Explain what you think the authors mean by the concept “economics of sustainability”.
- ◆ Write five to seven sentences to explain the implications of integrating sustainable community development and ecological economics.

Aspects of sustainability	Project proposal
Physical environment	
Social environment	
Cultural environment	
Economic sustainability	
Financial sustainability	



Learning activity 2.1.2

(NB: This learning activity will help you to do Assignment 03!)

Watch the video “Greening the Ghetto” by New York environmental justice activist Majora Carter. The video is at <http://www.oercommons.org/courses/greening-the-ghetto/view>.

- ◆ Answer the eight questions onscreen that follow the Ted Talks video.
- ◆ List three ways in which New York’s urban issues reflect issues in your country.
- ◆ List three environmental concerns raised by Carter.
- ◆ List three social concerns raised by Carter.

SECTION 2.2

Asset-based community development

Compulsory reading for this section (all of these are in your reader *Readings in community development*):

UN Habitat. 2008. *An asset-based approach to community development and capacity building*. Nairobi, UN-HABITAT United Nations Human Settlements Programme.

The theory of asset-based community development is usually associated with Kretzmann and McKnight (1993). The central thesis of the theory is that community development should begin from a position of what the community has (strengths, assets, resources) rather than what it lacks (deficits, needs, problems). This is a radical shift in community development thinking where community development work has traditionally started with identification of communities' problems through "needs assessment". The ABCD approach derives from the philosophical position that we find what we look for in a community. If we go looking for problems we will find them aplenty, but if we go with the belief that communities thrive then we will find assets, strengths and resources to build on. It is development theory that seeks to transform the culture of development communication from focusing on a negative construction of individuals and communities, to one that speaks to their strengths and capacities to promote positive change by focusing on peak experience and successes. It draws from appreciative enquiry theory which recognises that our reality is socially constructed, and the language we use to describe ourselves and our communities becomes a vehicle for reinforcing meaning, constructing and attributing the reality. Communities defined by their deficits internalise deficiency while those defined by their assets, strengths and resources will see these as starting points for their development and transformation. Sustainable community development is predicated on understanding the community, identifying strengths, mapping potentials and resources and defining community issues from the community's perspective. This process consists of a series of activities that may be termed "community analyses" which seek to identify and understand the community, its history, resources, aspirations, and key stakeholders of development in the community with a view to mobilising the community to develop vision, goals, objectives and development activities. The central purpose of community analysis is a community learning process to build stakeholder understanding and confidence in the community's capacity to effect change and transformation through collective action. This involves identifying local assets which form the building blocks of sustainable community development.

Asset-based community development recognises that communities have knowledge, wisdom and expertise that is as important as "universal knowledge", and recognising and using communities' knowledge to empower local communities towards self-determination. Local knowledge is critical in the management of local resources and development interventions based on ecological principles. Community mobilisation and collaboration between local associations, institutions and community leadership lead to the creation of social capital, privileging and validating local voices, and enhancing participation, community engagement and community ownership.

2.2.1 THE QUESTION OF “SOCIAL CAPITAL” AS A COMMUNITY ASSET

The concept of social capital derives primarily from Putnam who defined social capital as “connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them” (Putnam 2000:19). Field (2003:1–2) suggests that the central argument of social capital theory is that “relationships matter”, and that “social networks are a valuable asset” in building communities. This is because the key elements of social capital, namely trust, shared norms, reciprocity, shared identity, tolerance, acceptance and celebration of difference, and familiarity, are the “glue” that helps to bring and hold people together.

Despite its appeal the usefulness of social capital theory in community development is challenged on a number of levels. For example Portes and Landolt (1996), ask if social capital can in fact be built and how social capital can serve divisions in a community. Furthermore Coleman (1993) argues that trust and cooperation which are central to community social capital theory may not be transferable from one situation to another, or between groups of networks given the socio-economic and other forms of stratification in communities. DeFilippis (2001), further argues that the concept of social capital fails to take into account the issue of power in the community (DeFilippis 2001:791).



Learning activity 2.2.1

(NB: This learning activity will help you to do Assignment 03!)

- ◆ Read the handbook UN Habitat (2008) *An asset-based approach to community development and capacity building* Nairobi, UN-HABITAT United Nations Human Settlements Programme.
 - ◆ Using some of the ideas in the UN-HABITAT handbook:
 - Write five short paragraphs to explain how you could undertake asset mapping in your community, and mobilise members of the community to participate in the asset mapping programme.
 - List some of the challenges community development practitioners may face in conducting asset mapping.
-

SECTION 2.3

Integrated community development

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Pawar, M & Torres, R. 2011. Integrated community development through dialogue, capacity building and partnership in an Australian town. *Journal of Comparative Social Welfare* 27(3):253–268.

A number of authors tend to describe integrated community development as “experts” working with the poor to improve their living standards through increased productivity, enhanced entrepreneurial skills, development of collaborative skills, and leadership development. We think this is a rather narrow and deficit-focused perspective. We take a broader approach to conceptualising integrated community development, which we understand as development intervention that is community led, handling local community issues with local community resources/assets with coordinated partnership of multi-agencies incorporating a range of activities across a number of sectors. Integrated community development takes a “holistic” cross-sector approach.

Historically community development intervention grew out of institutional and/or organisational response to specific needs in communities rather than the result of systematic carefully thought-through planned strategies. In many cases responses were ad hoc, coming from different agencies with no over-arching coordinated approach or institutional framework. Thus for example “development projects” targeting health needs, education, income generation and water supply could be designed and implemented by different agencies and institutions without as much as consultation, least of all collaboration, between the sponsoring agencies, even though the projects may be compatible with and complement each other.

Integrated community development departs from the “ad hoc philanthropy” approach whereby external agents come into a community, identify what they think the community needs and develop and implement projects with limited engagement by the community. Integrated community development engages a community action planning process that we will discuss in section 2.4 of this unit, to coordinate the combined efforts of all development actors in the community. For example, the development activities of government, international organisations, local philanthropic organisations such as churches or business corporations “doing some good things” in communities such as building schools, health clinics, roads and other infrastructure, would be coordinated so that there are limited leakages of valuable resources due to duplication and competition between agencies. Integrated community development means that the entire process of conceptualisation, planning, development, funding and implementation of proposed development interventions are incorporated into community action plans coordinated by communities’ coordination committees. There is both inter-agency and cross-sector collaboration, which looks at broader community transformation outcomes rather than agency and/or sector outcomes.

The integrated community development approach seeks to ensure that development

intervention contributes to long-term sustainable outcomes, engages communities' economic, human, political, environmental, and socio-cultural assets. These assets are carefully mapped, and strategic planning integrates the activities of local businesses, philanthropic organisations, community based organisations, and government departments to mobilise local communities' participation, build partnership across community sectors and stakeholders. This also opens up and establishes clear lines of communication between the communities, governments and organisations engaged in the development process.

Integrated community development enables more effective use of communities' resources because of reduced duplication and conflicting objectives. Coordination between agencies, governmental institutions, and community based organisations to prioritise activities across sectors ensures more relevant response to communities' aspirations, taking into consideration areas of strength and capacity needs. The active engagement of members of communities enables the development of critical consciousness and empowerment of the community to gain strength and confidence.

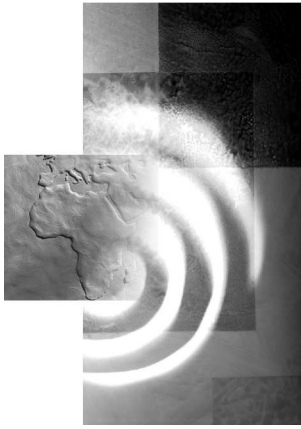


Learning activity 2.3.1

(NB: This learning activity will help you to do Assignment 03!)

Read the article by Pawar, M & Torres, R. (2011) Integrated community development through dialogue, capacity building and partnership in an Australian town. *Journal of Comparative Social Welfare* 27(3):53–268.

- ◆ Write four to six sentences to summarise what they describe as “integrated community development”.
 - ◆ The authors identify a number of challenges for integrated approach to community development. List some of these challenges.
 - ◆ Write short sentences to explain how the authors suggest these challenges could be dealt with.
 - ◆ Drawing from some of the ideas in this article, explain in half a page how you would design an integrated community development programme in a small rural community in your country.
-



UNIT 3

Institutional frameworks for community development

Community development practice operates with limited financial and human capital, technology and organisational management resources allocated by various institutions for the transformation of communities. To ensure the greatest possible outcomes for communities, one of the important challenges of community development intervention involves the design of appropriate local social, economic, cultural and political institutions to manage communities' development resources, oversee the effectiveness of development intervention, and help improve the sustainability of development outcomes. Development policies, programmes and activities not only impact on the wellbeing of individuals and communities, they also trigger changes in the nature of interactions and relationship between members of communities amongst themselves and with society's institutions. These changes often lead to modifications of existing development institutions and the creation of new ones.

Therefore, one of the key challenges to community development practice is how to design institutional structures that mobilise local experience and resources and integrate these with local and external expertise and resources for the transformation of communities. This includes how to create community development institutions at the local community level, namely local agencies, institutions and organisations able to articulate the needs and aspirations of communities so that development programmes respond appropriately to communities' aspirations to empowerment and self-determination.

Community development work is undertaken within government structures (statutory sector) as well as outside of the statutory sector. The statutory sector consists of the national (central) government, provincial governments, municipal and local territorial authorities (local government) and local communities and village administrations. In many cases some of these structures may be quite remote from the experiences of local communities and the bureaucratic nature of public service government departments may render them even inaccessible to local communities.

Government may also have general legislation and programmes that greatly help or hinder community development. If education, health, job creation and policing are working well, this provides a platform for successful community development.

In addition to government structures a substantial amount of community development work is undertaken by voluntary and non-government organisations. The greater

majority of these are independent and may not relate directly or co-ordinate with each other. This may create challenges. It could be argued that this lack of coordination may explain the poor planning and integration of community development interventions and the often ineffective and non-sustainable nature of development outcomes. In this unit we examine some of the challenges these institutional arrangements pose for community development practice. The unit consists of three sections, each section is devoted to a critical examination of the three institutional arrangements. Section 3.1 examines the role of government institutions, section 3.2 discusses the role of non-governmental organisations, while section 3.3 highlights the role of community-based organisations.



Learning outcomes:

At the end of this unit and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ demonstrate critical understanding of some of the institutions involved in community development at the local, provincial and national levels
 - ◆ identify and discuss some of the challenges contemporary institutional arrangements present to community development
 - ◆ critique the role of institutions and organisations involved in community development in South Africa or country of their practice
 - ◆ identify and discuss some of the roles of people's organisation in community development in South Africa or country of their practice.
-

SECTION 3.1

Governmental institutions and policy responses to poverty and inequality in South Africa

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Gray, M & Mubangizi, B. 2009. Caught in the vortex: can local government community development workers succeed in South Africa?

May, J. 2013. Sustaining effective anti-poverty programmes beyond transformation: challenges and way forward.

State institutions at national, provincial and local government/municipal levels are frequently the sites for community development initiatives. Such initiatives range from well-resourced and well-intentioned projects and programmes, through to vague and often inconsequential policies and political rhetoric. Although “the State” is busy in community development efforts, there remains a fundamental tension in the overall idea that the state and its institutions can lead or undertake community development. At the heart of this tension is the issue of power and its distribution between the state and communities and between communities themselves. State institutions seldom question the distribution of power and the legitimacy of its use. To do so would quite quickly call into question the actual purpose of state involvement in community development as well as the legitimacy of the state institutions themselves. Ignoring power, its distribution and use raises questions of whether the state and its institutions are involved in community development for purposes of community management and community control rather than community self-determination.

There is a further issue that many government policies deal with social needs through mass programmes, national legislation, and through the programmes of the national, departments or ministries. Such programmes deal with general national and structural issues such as poverty, unemployment, conditions of employment and poor formal education. Such programmes, while clearly necessary, often are not tailored to local conditions and to particular needs on the ground.

The relationship between the state and communities may be seen as a continuum from paternalism to partnership, with a possible mid-point involving some level of participatory arrangements. This range of relationships may be assessed in terms of the location of authority and accountability within the relationship. In this context the authority rests with the dominant party (the state) in a relationship while the accountability falls on the subservient party (the community).

The real intentions of state engagement with communities may not always be apparent from its rhetoric, although policy intentions may be implicit rather than explicit. For example Swanepoel (2011) suggests that in the early 1980s community development in South Africa was used as a method to “clear up black spots” and relocate people from the so-called “white South Africa” to the homelands. This was evident when the

then Minister of Community Development PW Botha (who later became President) used the UN definition of community development to justify the Group Areas Act to resettle black Africans in the “homelands” as a precondition for development. This was reflective of the way community development was used by colonial authorities throughout Africa as an instrument of control, as discussed in unit 1. From this perspective community development was used as an instrument of social control. Even in the post-apartheid contemporary South Africa state involvement in community development must not be accepted uncritically.

Government institutions operate with sets of values which are governed by ideology. Although community development in South Africa was located within Departments of Social Development in National and Provincial governments, social development policy is governed by the ideology of the government. The same applies to community development practitioners in both statutory and non-state institutions. They need a good understanding of political ideology and how ideology influences government policies towards communities and community development to better understand how it implicates state development policies and activities.



Learning activity 3.1.1

(NB: This learning activity will help you to do Assignment 04!)

Read through the article by Gray, M & Mubanggizi, B. 2009.

- ◆ Draw up a table that evaluates the ideologies/values that inform community development in South Africa articulated in the article.
- ◆ Write down statements from the article that illustrates the ideological framings under each of the headings under community development values.

Community development values		Gray and Mubanggizi
Social justice		
Human rights		
Equity		
Public service		
Empowerment		
Accountability		
People-centred development		
Coordination and collaboration		

Policy responses to poverty and inequality in South Africa

Compulsory readings for this section:

May, J. 2013. Sustaining effective anti-poverty programmes beyond transformation: challenges and way forward.

A handbook on community development workers in South Africa.

Gray, M & Mubanggizi, B. 2009. Caught in the vortex: can local government community development workers succeed in South Africa? *Community Development Journal* 45(2):186–197.

Swanepoel and De Beer (2011) suggest that poverty may be at individual, community or societal level depending on the proportion of individuals and families in the population experiencing deprivation and hardship. On the basis of their own analysis they conclude that "In South Africa, where some areas experience unemployment of up to 50 percent and even more, societal poverty is the order of the day" (Swanepoel & De Beer 2011:2).

While there are many causes of poverty, some authors have argued that there are "individual causes" such as people's attitudes, lifestyles, misfortune, cultural practices, beliefs and values, and psychological disposition. Others argue that attributing poverty to individual factors amounts to "blaming the victims" of poverty. This group of theories argue that the real causes of poverty lie in the way society is structured, which creates inequality of access to society's resources and assets. The inequitable access to society's natural, social, economic, cultural and political resources creates "winners" and "losers". The losers are the poor. And this may not necessarily be that they want to be losers or they are "bad players", but the rules of the game are such that they will always fall short no matter how hard they try. Thus poverty indicators such as income, employment, health, education, life expectancy, housing, social inclusion and food security cannot be attributed to individual factors, but must be understood from the fundamental structural arrangements of society.

Therefore policy responses to poverty also reflect the theoretical perspective on the causes of poverty. Individual-focused theories find policy responses in conservative and neo-liberal approaches such as self-help strategies and programmes for the poor for them to take personal responsibility to pull themselves out of poverty. Neo-liberal responses blame the poor for over-dependence on generous state social welfare assistance for both individual and society's poverty. Their response is punitive policies such as limiting state welfare, and pushing hard for the poor to "find jobs" through "self-employment" and similar programmes. Theories that implicate cultural practices, beliefs and values embedded in particular cultures and communities that "transmit intergenerational poverty" generate policy responses that seek to "correct" these "cultural impediments" by teaching the poor to adopt different "cultural norms" such as socialising youth into "middle-class values" of education and personal responsibility.

Individual-focused theories and policy responses go beyond individual "persons" to communities such as "ghettos", particular disadvantaged residential areas of towns, townships, and villages. At this point it may be useful to be critical of even some of the

emerging community development theories such as asset-based community development. While they shift the focus from communities' deficits to strengths, they still define communities' poverty by communities failing to take advantage of their local resources and assets to improve their competitive advantage thus blaming communities for their poverty.

Policy responses from theoretical perspectives that attribute poverty to structural causes of economic, political and social systems which limit equitable access to opportunities and resources seek social change and transformation. This group of theories argue that the structure of national and global economic systems constrains job creation, wage structures and the productive sectors. These constraints create structural unemployment, low wages, "working poor", and growing income gaps in society leading to social and economic inequalities. Parallel barriers in the social and political systems limit effective participation of the poor in the democratic process. The combined effect of economic, political and social marginalisation makes the mobilisation of the poor to influence the political process to bring about social and economic change difficult. Policy responses that seek to change the system develop strategies on at least three levels, namely political mobilisation through awareness raising and conscientisation of the poor, creating alternative institutional arrangements such as setting up community corporations and banking systems which provide a holistic approach to breaking the cycle of poverty, and community empowerment through making poverty a social justice and human rights issue.

The two perspectives on the causes of poverty and the corresponding policy responses need careful critical analysis by community development practitioners. Policy responses that focus on dealing with issues of personal responsibility, skills and capacity development, education and training are important and must not be dismissed as simply neo-liberals blaming the poor. However, such responses should not be taken as the "only" solution. There are structural constraints that must also be handled because personal responsibility does not operate in a vacuum. Striking a balance between responses that deal with individual "deficits" and integrated programmes that seek to tackle the multi-dimensional aspects of poverty is the challenge of contemporary community development theory and practice.

May argues that, with some mistakes and some setbacks due to the global economy, the South African government has had modest success in dealing with poverty, through decentralisation and cooperative governance and "through the provision of a social wage package. This includes free clinic-based primary health care (PHC) for all, compulsory education for all those aged seven to thirteen years, and subsidies on housing, electricity, water, sanitation, refuse removal and transportation on those who qualify" (May 2013:93). May mentions successes in the areas of social grant payments and the Extended Public Works Program. Clear failures have been with land reform and, up to 2007, dealing with HIV/AIDS. May concludes that government efforts to deal with poverty in South Africa should be far more efficiently managed; that even with subsidies many cannot afford services provided; that social grants make an important and direct contribution to the reduction of poverty (May 2010:10). He also advocates urgent attention to health and land issues.

For those concerned with community development in South Africa, it is crucial to understand the successes and failures of government in dealing with the needs and

empowerment of the mass of people. May is concerned with strategies to handle poverty. Government also has policies and programmes towards, for example, education and training, job creation, infrastructure, small businesses, exports, labour legislation – all of which affect communities. Community development workers must simultaneously work with these programmes, deal with the failures of these programmes, and deal with those local and contextual issues which national programmes are blind to.



Learning activity 3.1.2

(NB: This learning activity will help you to do Assignment 04!)

Read the article by May, J. 2013.

- ◆ List the policy responses to poverty outlined in this article.
 - ◆ List three ways in which these policies aid the welfare of communities.
 - ◆ Express in two sentences whether some of these policies “blame the poor”.
 - ◆ Write a well-argued page on the following proposition: “One of the most effective policy responses to structural causes of poverty is legal initiatives and policy reforms to ensure equitable access for the poor to society’s resources and opportunities”.
-
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Learning activity 3.1.3

(NB: This learning activity will help you to do Assignment 04!)

Use the Pafiwa Mutasa Community Development Project Proposal to complete this activity.

- ◆ Write five sentences to explain the theoretical perspectives that you think the project is developed from. Make sure you provide evidence from the project reports/ documents.
 - ◆ What could be done differently to make this project handle the structural causes of poverty? (five sentences)
 - ◆ What challenges could the organisation face taking a structural approach in developing community development programmes? (five sentences)
-

SECTION 3.2

Non-governmental institutions

Compulsory readings for this section: (all of these are in your reader *Readings in community development*):

Nikkhah, HA & Redzuan, MB. 2010. The role of NGOs in promoting empowerment for sustainable community development. *Journal of Human Ecology* 30(2):85–92.

Non-governmental institutions involved in community development range from international and transnational non-profit organisations, international and transnational business corporations, to national voluntary, private sector and non-sectarian organisations involved in a wide range of projects in education and training, humanitarian support and human rights watchdog activities.

The role of NGOs in community development in South Africa has changed significantly since 1994. During the apartheid period NGOs played a key role in facilitating dialogue with significant political actors at national and international levels, working particularly with the anti-apartheid movements, supporting victims of apartheid policies, and helping mobilise communities for self-determination. In the post-apartheid period the situation changed, the NGO sector became fragmented as it struggled to negotiate new arrangements with an evolving power structure in a democratic state (Habib & Taylor 1999). Furthermore, many of the most senior staff members of both national and international NGOs were absorbed into the state sector. These shifts complicated (and some may argue compromised) the work of NGOs in the community. Many of these NGOs face a number of challenges, including the legal environment within which they operate, the dwindling funding sources and the need to seek a variety of means to be sustainable including consideration of profit-making activities.

From these discussions, you should be able to see that there are unresolved tensions between voluntarism and professionalism, commercialism and non-profit strategies, and civic-political activism and its relationship with governments.

Two key features characterise the nature of NGOs, namely (i) the origins of most NGOs is rooted in humanitarian relief and welfare; (ii) most NGOs purport to work with the poor and marginalised in society. These features create some tensions regarding community development work of NGOs. Firstly, there is tension between short-term relief work and moving to longer-term transformative work. Secondly, there is tension between welfare provision and conscientisation about power, empowerment and activism. Thirdly, the claim that NGOs work with the poor is contested because the number of poor people in Africa is so large that it will take extensive resources to reach the poorest quintile in society. Inevitably, people who tend to benefit from the services rendered by NGOs are usually those who have some skills, levels of literacy and networks. The poorest of poor then tends to be neglected. Fourthly, because women and girls are proportionally the largest poorest group in most African communities, development interventions that do not prioritise gender inequalities are less likely to reach the poorest in the community – and many NGOs have fallen into this trap.



Learning activity 3.2.1

(NB: This learning activity will help you to do Assignment 04!)

- ◆ Read the article by Nikkah, HA and Redzuan, MB. 2010. The role of NGOs in promoting empowerment for sustainable community development. *Journal of Human Ecology* 30(2):85–92.

In this article the authors state that NGOs:

- (1) are good at reaching and mobilising the poor and remote communities
 - (2) help empower poor people to gain control of their lives, and work with and strengthen local institutions
 - (3) carry out projects at lower costs and more efficiently than the government agencies
 - (4) promote sustainable development (Nikkah & Redzuan 2010:85).
- ◆ Complete the table below by summarising the evidence provided by the authors to substantiate these claims.

Roles of NGOs		
	Evidence	Page
1		
2		
3		
4		

- ◆ Write three paragraphs (each paragraph of between 6–8 sentences) to critique the theoretical framework used by Nikkah and Redzuan to explain how the three functions illustrated in figure 1 of the article promote sustainable community development. Your critique should highlight the weakness of their arguments.

SECTION 3.3

Community-based organisations

Compulsory readings for this section:

Community-based organisations (CBOs) are part of a myriad of civil society organisations that seek to promote public good, encourage empowerment and participation to handle the structural roots of poverty. They play critical roles in bringing grass roots communities together to take action and make representations on issues of common interest and providing services at the local level. They work in a variety of fields, such as education, health, the rights of people living with disabilities, gender issues, et cetera. They are owned and managed by members with the primary focus on self-help activities. In most cases they are legal entities with formal governance/management structures. Although they may perform some of the functions undertaken by NGOs, two key features distinguish CBOs from NGOs. CBOs are small with the primary focus on single geographical areas, and the primary focus of development activities is self-help. In most CBOs people organise them selves around issues they consider most necessary for their livelihood. In apartheid South Africa for example, many CBOs were also organised around commitment to liberation and used conscientisation strategies to mobilise communities against apartheid laws. The civic organisations of individual townships in the 1980s were examples of this. With the challenges facing large NGOs in the post-apartheid period discussed in section 2 the number of CBOs has grown exponentially to fill the gap left by NGOs. Furthermore, government efforts to provide services to local communities to reach as many communities as possible have further boosted the growth of CBOs (Swilling & Russell 2002).

In most countries CBOs constitute the majority of the organisations that come under the umbrella of the voluntary and community sector (VCS) or civil society organisations (CSO) or the not-for-profit sector (NPO). Their activities focus primarily on social mobilisation, economic and social development, advocacy, self-help and they are governed at the local community level. Most of them are governed by small administrative committees of local people. They also articulate, advocate and help identify the potential development partners for communities. Their small size may render them especially vulnerable to financial stress and external influences. Some of the key challenges for CBOs include long-term sustainability because of human resource capability, lack of funding, governance and management. There are also challenges related to collaboration and cooperation with governmental institutions.

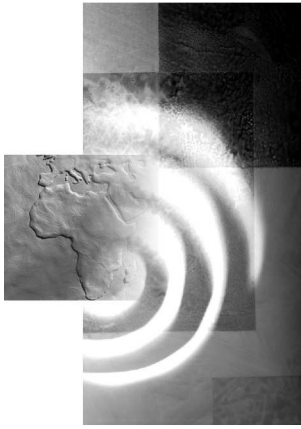


Learning activity 3.3.1

(NB: This learning activity will help you to do Assignment 04!)

- ◆ Identify one CBO engaged in a community development programme in your community or area.
- ◆ Write a brief (1 page) history of the origins of this CBO. This history should contain at least the following:

- (a) The key people involved in establishing the CBO
 - (b) The key issues the CBO has been involved in over the period of its existence
 - (c) The major projects completed by the CBO in the community
 - (d) Their main partners in the development process
 - (e) The difference the CBO has made in the communities they operate in
-



UNIT 4

Globalisation and community development

This study unit aims to stimulate your consideration of how global processes have affected our countries and the communities with which we engage. The situation of social groups and settlements in the global South has been dramatically influenced by these forces. This in turn influences what can be done in community development. Globalisation has undermined the natural environment and in many respects constrained national governments – so it ties together (Study units 2, 3 and 4). This implies that the factors that form the context of community development are all related, and can be discussed together. It also implies that understanding globalisation is crucial to our way forward with community development.

The global changes in international communications particularly since the mid-20th century have led to rapid reductions in the barriers between nation-states. The rapid growth in transportation technology, information and telecommunications and technologies of production of goods and services have reduced the temporal and spatial distances between individuals, groups and communities, and between producers and consumers across national boundaries. These technological changes have radically altered the ways people around the world engage with each other, how nation-states interact, and how organisations, institutions and corporations undertake business. The combined outcome of these changes is what has become popularly referred to as globalisation.

A much contested concept, globalisation generally refers to the increasing interconnectedness amongst different parts of the world facilitated by advanced communications, information and transportation technologies. This interconnectedness is realised through global economic integration processes such as international free trade of goods and services, mass transnational migration of people, labour and financial capital, and gradual deterritorialisation of national boundaries.

Another aspect of global interconnectedness is the emergence of global governance through transnational and multilateral arrangements such as the United Nations and its various subsidiaries, the World Bank, International Monetary Fund (IMF) and the World Trade Organization (WTO). At the regional level there are organisations such as the Africa Union, European Union, Association of South East Asian Nations (ASEAN) with their sub-regional organisations such as the Southern Africa Development Community (SADC) and Economic Community of West Africa States (ECOWAS).

The debate about globalisation and development is mired in controversy. There are those who argue that globalisation provides opportunities for enhanced development

outcomes for individuals, groups, communities and countries. For example, it has been argued that international trade liberalisation leads to growth in countries' gross domestic product (GDP) (Bouët 2008) which helps reduce poverty, the international free flow of financial capital increases foreign direct investment (Asiedu & Gyimah-Brempong 2008), and financial flows from African diaspora which contribute a significant share of African countries' GDP (Ndikumana & Verick 2008). Furthermore, the growth and diversification of national economies has the potential to create political stability, enhance gender equality as more women are engaged in the economy, promote cultural development through tourism, and invariably further reduce poverty and social inequalities. On the other hand, there are those who argue that the neo-liberal ideology of globalisation undermines the role of the nation-state through monetarist policies that undermine social democracy (Berner & Phillips 2005) and facilitates the collapse of social infrastructure in health, education and water supply, and undermines rural economies by neglecting roads, railways and even agricultural input to support food security. Africa's limited access to global finance, trade and technology creates unequal exchange between Africa and the global economy where losses from preferential trade agreements, tariff revenues and expropriation of profits by transnational corporations are not compensated for due to declining foreign direct investment (FDI), development aid, and international trade constraints due to fragile links dominated by primary products. Manufacturing has declined and in some cases almost collapsed due to loss of protection, demand restraints and selective investment by profit-driven privatisation policies which favour FDI in high-technology high-skill export-oriented sectors of the economy.

Thus globalisation has been implicated in many of the issues community development seeks to deal with. For example, the IMF and World Bank imposed a neo-liberal redefinition of the role of the state which has weakened state institutions, undermined the quality and coverage of social services and infrastructure. Unregulated market destroys local enterprises and undermines local economies, creating masses of unemployed and low-wages particularly in countries' poorer regions and rural areas. The weakening of the state undermines social democracy as government accountability shifts from citizens of nation-states to transnational corporations, which brings to question the socio-political legitimacy of the state in society. Globalisation by its nature privileges large-scale market-focused production and consumption supported by intensive technology, which have serious consequences for the physical and cultural environment of communities. It shifts away from small-holder farming and diversified subsistence cultivation and undermines communities' food security, aggravates rural-out migration and reinforces poverty. Furthermore, the privileging of the free market transfers ownership of local economies to external agents who may be more interested in pursuit of profits than communities' interest. This invariably shifts power of social change and transformation from local community control, and has, together with other globalising forces, resulted in sharply increasing inequalities within countries. Community development is faced with the task of how to develop interventions that not only correct the impacts but also counter the hegemony of globalisation.

However, globalisation also presents opportunities for community development. Information and communication technologies provide opportunities for linkages between groups and organisations, sharing of information and knowledge exchange, and the building of strategic alliances that support social justice and human rights, and community empowerment, which are central to community development practice.

This unit examines the role of globalisation and its impacts and implications for community development. The discussion in each of the three sections seeks to expose you to critical reflections on three key themes, namely the historical context of globalisation, the tension between globalisation and localisation, and the links between globalisation, colonisation, neo-colonisation and community development practice.



Learning outcomes

At the end of this unit and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ demonstrate critical understanding of the historical context of globalisation including that of colonialism
 - ◆ identify and discuss some of the key processes of globalisation
 - ◆ critique the role of globalisation on community development and some of the local responses to the challenges of globalisation on local communities in South Africa or country of their practice
-

SECTION 4.1

History and concept of globalisation

As we work through this section it is important to note that the concept of globalisation is contested and cannot be assumed to represent a monolithic process focused exclusively on global economic integration. So our use of the concept "globalisation" refers to the increasing integration of human activities across national boundaries, which is different from discussion of globalisation in popular press and the media, which often limits the concept to the global financial institutions led by transnational corporations and international capitalism. As important as it is, global economic integration is only one aspect of the complex process of globalisation, which includes and cuts across political, social, demographic, cultural and environmental dimensions, which makes it a multi-faceted process interconnecting the world through instantaneous global communication.

Giddens (1990) saw globalisation as a complex multi-dimensional process involving a dialectical relationship between the global and the local, including "sideways stretch", breaking down state boundaries and creating new international agencies (including transnational corporations, multilateral agencies, and transnational NGOs). The transformation of global exchanges fuelled by technological transformations in transportation, information and communications has led to exponential growth in capitalist industrial/manufacturing production, economic expansion, international trade, transnational migration and financial transactions. However, globalisation has also created and intensified "core" and "peripheries" – a stratified global landscape of inequalities between the more privileged centres of global exchange – "the core" – and "less-developed peripheries".



Learning activity 4.1.1

(NB: This learning activity will help you to do Assignment 05!)

- ◆ List 10 to 15 global companies that have direct impact on your life. Samsung, ...
 - ◆ List three groups who in your opinion are doing well in our current globalised context.
 - ◆ List three groups whose life situation you believe has worsened in our current context.
-

4.1.1 HISTORICAL CONTEXT OF GLOBALISATION

The historical context of globalisation may be traced to the ancient civilisations of Egypt, Greece, Rome, India, Babylon and African civilisations of Mali, Ghana, Songhai which spread their influence and built regional economies, incorporated other empires and kingdoms, spread their values, beliefs, and customs across the "known world" of that time. The history of contemporary globalisation from a western European perspective is linked with the creation of global capitalist economy with the growth of European trading cities such as Venice in the 14th century, Antwerp and

Brugge in the 15th century. From the 14th century through to the 19th century economic globalisation grew with the consequent expeditions by European explorers and traders and the establishment of trading posts in Africa, Asia and the Americas. The Trans-Atlantic Slave Trade and the imperialist partition of Africa were all part of global capitalist expansion, which was capped by the process of colonisation and the creation of colonial empires to deepen imperial capitalism. In the post-colonial period from the mid-20th century economic globalisation expanded through the growth of multinational-transnational corporations ran by what Castells terms "networks of power" (1996, 1997, 1998) across national boundaries. The rise of global corporations fostered further global economic integration entrenching western capitalism, which extended to incorporate political globalisation as the power of the World Bank, IMF and WTO extended and deepened.

(Refer to the article by Pieterse, JN. 2012. Periodizing globalization: histories of globalization *New Global Studies* 6(2):1–25 for a more detailed analysis of the history of globalisation.)

4.1.2 GLOBALISATION AND SOUTHERN AFRICA

We move from the more general consideration of globalisation and look at the regional setting of southern Africa. The following extract from Kössler, Henning and Strand (2003) presents an example of how globalisation can be examined at the local community level, and not just at global or continental scale. This serves both to illustrate the long-term processes of globalisation during the 19th and 20th centuries and the context of the South African subcontinent.

Kössler, Henning and Strand (2003:10–11) assert that:

Southern Africa is a subcontinent that has undergone particularly large upheavals during the last two centuries. This has been occasioned above all by the implantation of settler colonialism. A further important factor was the age of wars and large-scale migrations that was brought about by the rise and expansion of the Zulu realm in the first quarter of the 19th century. With the famous trek and the establishment of Boer republics in what is today the centre and north-west of the Republic of South Africa, these two movements blended. They were superseded later on by the establishment of large-scale systems of migrant labour that have encompassed the entire subcontinent. However, this system has never been uniform (cf. Kössler 1999a). In particular, the western parts of the region have been shaped by the longer-term impacts of the Cape trading system, and later, in colonial Namibia a specific system of migrant labour came into being, mainly involving the mobilisation of the labour reserves that existed at the northern fringes of the territory for mining and settler agriculture in the central and southern parts. To provide background for our case study, as well as to flesh out somewhat the notion of globalisation just outlined, we have to take a brief look at some of these developments.

Southern Africa and particularly its western portion presents a range of especially clear examples for the long-term processes of globalisation alluded to above. In the whole area, communities and their interrelations as well as their internal conditions have not evolved in splendid pristine isolation, but in close connection with the world

market and the dynamics of capital. The establishment of Cape Town in 1652 as an entrepôt for the trade of the Dutch East India Company ushered in a process of settlement and gradual territorial expansion by the settlers. At the same time, the Cape became a hub of forced as well as voluntary migration, from Europe as well as from South East Asia. Almost instantly, the expanding colony became a centre of inland trade and at the same time, its slow but continuous extension dislodged the Khoi groups that had been living in the region before the advent of the Dutch. In this way, a long-term double movement towards the northern parts of the later Cape colony was initiated: fugitive Khoi along with Dutch or Boer settler-farmers. The evolving border society (cf. Legassick 1969; 1992; Penn 1995) was marked by incisive changes, both in terms of social organisations and inevitably linked to this, in terms of identity formation. The outcome was a whole range of new emerging groups such as the Griqua, Oorlam, Koranna and Basters. Under the leadership of outstanding personalities, some of these groups have reached historic stature. But all of them were marked by the super section of earlier communal ties based on kinship by those of personal loyalty. This resulted in considerable flexibility and integrative capacity that has also marked these groups in later decades (Kössler et al 2003:10–11).

This early history was not only a history of merging and influence but one of genocide of Saan people in the Cape Province, war, and ever-strengthening waves of colonial and segregatory legislation. In sub-Saharan Africa, only the former Portuguese colonies of Angola and Mozambique have anything like the sustained dose of colonialism, colonial government, settler aggression and legislated racism that South Africa has had though the cataclysm of the slave trade in west Africa and Angola had an at least equally massive effect. In terms of linkages, especially from the time of British imperialism this linked white elites to Europe economically and culturally, and linked southern Africa in a system of reserves for migrant workers.



Learning activity 4.1.2

(NB: This learning activity will help you to do Assignment 05!)

- ◆ Write a 150 word paragraph to relate this to the experience of your local community with specific reference to how either apartheid and/or colonisation impacted on the “values, skills, crafts, norms, knowledge and material items” of the community.
-

SECTION 4.2

Globalisation, deterritorialisation and localisation

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Arjun Appadurai 2011. Cosmopolitanism from below: some ethical lessons from the slums of Mumbai Salon 4 video clip World Social Forum 2013 in Tunis, Tunisia on YouTube.

One of the most critical features of globalisation is "deterritorialisation". Although deterritorialisation has specific meanings in anthropology and the arts (Tomlinson 1999), we use the term here to mean the collapsing of national borders because of new communications technologies and the rapidly expanding forces of globalisation. Deterritorialisation also means that the borders of nation-states no longer constitute "impenetrable walls" to movement of people, money, information and ideas. The growth and development of communications technologies has increased "deterritorialisation" so that globalisation penetrates local communities, breaking down boundaries between local communities and international/global community. Deterritorialisation has also marginalised governments of nation-states in decision-making on national public policies affecting their citizens as national, social, economic, environmental, political, and even cultural policies and issues of morality are inextricably intertwined with global level policies controlled by multilateral transnational organisations.

The challenges posed to national and local communities by the forces of globalisation have led to some form of "resistance" to what has come to be referred to as "globalisation from above". "Globalisation from above" has been accused of representing the dominant neoliberal ideology, which has been accused of creating a number of negative consequences such as poverty-induced migration, corporate-dominated world media and neo-imperialism of global capitalism.

"Globalisation from below" is therefore presented as a response by community-focused movements working to restore local control over the democratic state for more local forms of production and reproduction to ensure more sustainable socio-economic, cultural and environmental development. This is often termed "localisation". However, it is important to emphasise that the plethora of "anti-globalisation movements" that range from extreme right-wing xenophobic political movements advocating national isolationism, including some that even seek the dismantling of the United Nations because of what they perceive as the UN's imposition of global governance, to extreme left-wing "anti-capitalism" movements, may not all necessarily represent globalisation in the interests of the poor. The practice of community development is concerned with domestic issues at local community level and how such activities impact on and are impacted upon by policies and activities at the global level.

It is important to note that it is simplistic to categorise globalisation from above as

“bad” and globalisation from below as “good”. Such dualism misses a critique of a complex process. For example, through the global reach of the United Nations there has been a foregrounding of civil, political, economic, social and cultural rights; and there has been vigorous promotion of sustainable environmental practices. Further, these have become enshrined as global values in a wide range of positive global initiatives such as the UN Declaration of Human Rights 1948, International Covenant on Economic, Social and Cultural Rights 1966, Rio Declaration on Environment and Development 1992 and the Kyoto Protocol on climate change 2009. These international covenants check some of the overbearing powers of national governments on their citizens, and also at least attempt to temper the excesses of exploitative corporate capitalism on physical and cultural environments. Furthermore, while the role of nation-states is undermined by forces of economic and financial globalisation, global integration of international civil society social justice movements bring pressure to bear on both national governments and transnational corporations, which has tended to entrench social democratic principles as the basis for legitimate authority and for setting global, national and local community development agenda (Sen 1999). The globalisation of news media can bring abuses of power by national governments to international attention and exposes corporate pillage. At the same time, global media can, for example, legitimise imperial wars – with regards to both Iraq and Libya, global media both legitimised and questioned Western military intervention.

4.2.1 THINKING GLOBALLY AND ACTING LOCALLY

Many global issues are felt locally and it is the series of local activities that add up to create the large global level issues. For example global warming and climate change have come about as a result of actions of individuals, groups and organisations across the world, both large and small. The concept of “thinking globally and acting locally” suggests that we take a broader global view of the consequences of our individual activities. It may be linked to the Gandhian principle of “we must be the change we want to see in the world”. In order to bring about positive change in the world we must not only engage with the world but also change our own world. If we want to see greater awareness in the world, we have to cultivate awareness. This demands that communities develop local responsiveness to socio-economic, cultural, political and environmental issues such as poverty, injustice, war, and climate change starting at the local community level, and not simply look to the international transnational governmental and non-governmental agencies to identify the problems and develop solutions. This means that community development practice must look for some form of balance between global level policies for the international institutions and organisations to provide global level policies and local-national and community-based institutions to translate those policies into activities that deliver longer-terms sustainable development outcomes. In the context of community development practice this approach recognises that universal meta-narrative homogenising constructs advocated by blanket globalisation must be challenged to reflect the context and diversity and the lived experiences of those directly impacted by development intervention.

4.2.2 WORLD SOCIAL FORUM: AN EXAMPLE OF GLOBALISATION FROM BELOW?

One of the ways that international civil society has responded to corporate globalisation is to come together to present alternatives to neo-liberal globalisation. Initially these were primarily manifested in “anti-globalisation” protests at locations such as Seattle in 1999 against WTO meetings. This was followed in 2000 in Davos, Switzerland against the World Economic Forum. Some of the protests attracted large participation globally but were criticised as being characterised by resistance rather than providing alternative perspectives for global development. Thus following deliberations in Davos a number of activists, intellectuals and civil society leaders came together to organise what has become a regular World Social Forum. In partnership with the administration of the City of Porto Alegre, Brazil, the first World Social Forum was held to develop alternative development agenda from the corporate-focused World Economic Forum. The City of Porto Alegre and the state of Rio Grande where it is located, were both governed by a Workers’ Party with strong social democratic ideals. The partnership between the City Council administration and the Rio Grande State government established the World Social Forum as week-long annual event on the city’s calendar in 2001 to 2003. In 2004 the City of Mumbai India hosted the World Social Forum, which returned to Porto Alegre in 2005 before going global from 2006.



Learning activity 4.2.1

(NB: This learning activity will help you to do Assignment 05!)

Go to the YouTube video of the opening march at the Tunis, Tunisia 2013 World Social Forum: <https://www.youtube.com/watch?v=L5ASe0dwMjk>.

This activity is simply to give you the flavour of the World Social Forum! No further activity needed!

Appadurai (2011) outlines some ways in which the poor of Mumbai in India have used the resources and tools of networking, international links and organisational cooperation to empower themselves to some extent. Appadurai describes how three organisations linked up in a way that used the resources of cosmopolitan culture. The organisations were a group organising social work in the slums, an organisation of sex workers and a slum-dwellers movement. “They have learned to speak directly to banks, engineers, architects, developers, politicians, academics and multi-national celebrities. They have learned to document, survey, monitor and regulate their own communities, through techniques of surveying, enumeration and mutual information. They have evolved sophisticated forms for articulating their own saving circles and assets with official and quasi-official banking and credit institutions” (Appadurai 2011:9). This can be seen as a form of “community development from below” (see unit 5). Appadurai’s argument is that, despite the desperate situation in slums, there is evidence there is a “capacity to aspire” among a proportion of slum dwellers, and that this energy can empower through a form of “globalisation from below”.



Learning activity 4.2.2

(NB: This learning activity will help you to do Assignment 05!)

Read the article by Appadurai entitled "Cosmopolitanism from below: some ethical lessons from the slums of Mumbai". Focus on the last two sections: "The cosmopolitanism of the urban poor", and "Cosmopolitanism and the politics of hope".

- ◆ State in two sentences what strikes you most about this article.
 - ◆ List five ways in which networked, innovative culture and practices have been shaped to deal with difficult life situations.
 - ◆ Write a short paragraph on modern/cosmopolitan strategies of people in townships, informal settlements and slums in your country.
-

SECTION 4.3

Globalisation, colonisation, neo-colonialism and community development practice

Compulsory reading for this section (all of these are in your reader *Readings in community development*):

Motsoetsa, S. 2005. Compromised communities and civic engagement in Mpumalanga township, Durban, KwaZulu-Natal. *Journal of Southern African Studies* 31(4).

Colonisation is the act of invading, conquering, taking over another people's land and resources by another group, and then subjugating and dominating the colonised people's wealth, culture, identity and values.

It is the ideology that supports the subjugation of the colonised people because of strongly held beliefs of the superiority and "ordained mandate" of the colonisers.

It evolves and expands the mandate of the colonisers using a number of administrative apparatuses to rule and maintain control over the colonised, exploit their resources and expropriate profits from colonised to the benefit of the colonisers.

4.3.1 POST-COLONIALISM, OR MORE CURRENTLY, DECOLONIAL THINKING

This refers to the theoretical frameworks that seek to dismantle and disestablish colonial thinking, ideology and practice, and develop practices that move beyond the oppressive structures and discourses of colonialism, articulate the people's voice, and disestablish the structures perpetuated by colonialism.

Some of the readings in unit 1 suggested that community development was part of the instruments of colonialism (Maistry 2012). Even in more contemporary time, community development has been used by multilateral and transnational organisations to "neo"-colonise communities across the world. Global business corporations such as mining and logging companies, and non-government organisations use international aid and development projects that perpetrate exploitative relationships with local communities and legitimise the values of transnational capital and local elite. Similarly, transnational corporations and multi-lateral agencies' neo-liberal policies have undermined local communities' economies, environmental, social and cultural systems, democratic participation, local knowledge, values and practices, and erode community identity.

Much of the neo-colonising process is undertaken in the guise of local community development such as oil companies in Nigeria's Niger Delta, mining companies in South Africa and Namibia, and multilateral agencies and international NGOs using international development aid, financial incentives and development professionals. The conception, design and implementation of such development programmes by external

professional experts from the World Bank and IMF impose hegemonic values on local communities on the assumption that “professional experts” knows best what communities want. The challenge for community development practice is how to develop decolonising practices that are critical of these hegemonic values and assumptions.

4.3.2 GLOBALISATION AND THE (UNDER)DEVELOPMENT OF AFRICAN COMMUNITIES

Many writers take a critical perspective on the impact of globalisation on Africa tracing the negative impact of globalisation on the continent to Africa’s colonial past starting with the slave trade in the 16th century, through the partition of Africa by European countries at the Berlin conference in the late 19th century, to exploitative colonial capitalism in the post-1945 period and the inequitable processes by which Africa has been integrated into the global economy (Collier 2007; Collier, Hoeffler & Patillo 2004; Mkandawire 2005). Globalisation has therefore led to “unequal exchange” between Africa and the global economy whereby Africa, the poorest continent in the global economy has become a net exporter of capital to the world (Chile 2001; Easterly 2007) as explained in the introduction to this Unit.



Learning activity 4.3.1

(NB: This learning activity will help you to do Assignment 05!)

The African and other black people of South Africa were subject to a triple dose of Dutch and British colonialism, British imperialism and apartheid. Now people must contend with neoliberal globalisation.

Read the article by Motsoetsa on “Compromised communities and civic engagement in Mpumalanga township, Durban, KwaZulu-Natal”.

- ◆ List four ways in which the community was disadvantaged by apartheid, imperialism and colonialism.
- ◆ List three ways in which the neoliberal market has “compromised” people in the Mpumalanga township.
- ◆ Write a paragraph on why community development could be difficult in this township.

However, there were more positive signs in the last decade of the 20th century and the first two decades of the 21th century as Africa seeks to more actively take its place in the community of nations and determine its place in the global economy on more equal terms rather than at the behest of Western global power houses.

One of Africa’s more positive engagements with globalisation is to adopt the asset-based development approach whereby Africa seeks to identify its assets at the global level including what used to be called the “brain-drain”, and how this could be more effectively utilised for the development of Africa.

Other assets include Africa’s natural environmental resources, cultures, traditions, and history, and local knowledge and wisdom. For example, where as foreign direct

investment in traditional thinking is associated with Western European, Chinese and American transnational corporate investors, asset-based development approach to foreign direct investment seeks to engage with African diaspora and how they may become forces of foreign direct investment in African countries and communities.

Other areas include tourism, encouraging Africans to discover the beauty of their own countries and communities' histories, cultures and landscape through tourism; inter-continental and inter-community exchanges. Information and communications technologies enable more effective linkages between groups and organisations at the local communities with global networks to access resources for communities' transformation.

One of the most important elements of globalisation that has the greatest potential for transformative community development outcomes for African communities is international migration. The World Bank estimates that in 2013 there were over 22 million sub-Saharan African migrants living in countries other than the one they were born in (World Bank 2013:29), and collectively they remitted over US\$32 billion to African countries (World Bank 2013:3). Remittances to Nigeria and Egypt alone were US\$21 billion and US\$20 billion respectively. Note that Egypt was classified under North Africa and the Middle East and not sub-Saharan Africa. Remittances constituted 25 percent of Lesotho's GDP and 20 percent of Liberia's (World Bank 2013:5), while for Sudan remittances were 208 percent larger than the country's foreign exchange reserves (World Bank 2013:2). Giddens' (1990:64) definition of globalisation as "the intensification of world-wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" is particularly relevant to how African diaspora engages with the continent for the transformation of local communities from the ground up. Thus, while many communities lose through globalisation, there are sometimes flows of resources the other way.

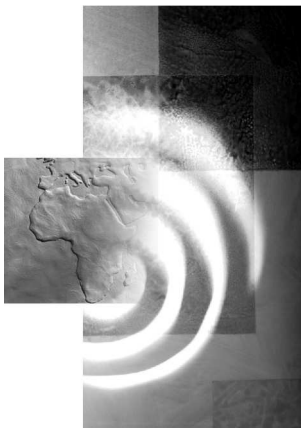


Learning activity 4.3.2

(NB: This learning activity will help you to do Assignment 05!)

- ◆ This activity requires you to imagine how you as a community development practitioner could work with members of your communities to develop strategies that encourage interconnectedness between people in the communities and people from other parts of the world.
- ◆ Your task is to develop a strategic framework for your community to engage with the global networks to achieve sustainable community development outcomes. You can consider the following dimensions:
 - (a) Connections between migrants from your community living outside their home community and how they could impact social, political and economic activities in their home communities.
 - (b) Connections with national and international NGOs.
 - (c) Connections with education institutions.
 - (d) Connections with significant individuals locally, nationally and internationally.

- ◆ Write a brief conclusion that summarises some of the challenges community development practitioners may face engaging diaspora in the development of their local communities.
-



UNIT 5

Community development practice

This unit consists of four sections which discuss four related themes, namely community development as professional practice, radical community development practice, and development from below, and community development principles. There is extensive discussion among community development practitioners and other professionals such as social workers as to whether community development should be described as a profession, or in fact have professional status. Questions often raised in conversations include “Does community development have ‘unique’ training and research that provides an intellectual (knowledge) base, developed practice based on codes of ethics, and has strong organisational structures to give it professional status?” This is the focus of section 5.1.

In section 5.2 we examine the concept of “radical community development practice”. Given that the primary focus of community development is to empower individuals, groups and communities, and to challenge institutional arrangements that create inequitable power relations in society, much of community development practice is often termed “radical”. We invite you to examine some of the theoretical foundations that help explain/understand the concept of “radical practice”.

Section 5.3 takes one of these so-called radical practices, “development from below” and asks you to critically examine the concept of “development from below”. Finally section 5.4 looks at what constitutes community development principles. We discuss this in the last section to give you the opportunity to reflect on the key ideas and concepts that have been introduced in units 1 and 2 and bring together what they think would be the central principles and building blocks for “good community development practice”.

Some of the ideas and concepts are very complex and require a large number of references to do justice to them, but we try and limit the number of compulsory readings so that you are not overburdened with text. However, we encourage you to explore as many of the extra reading material cited in the list of references as possible to broaden your understanding of these ideas.



Learning outcomes:

At the end of this unit and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ Demonstrate critical understanding of the diversity of perspectives on the challenges the community development profession faces with particular reference to South Africa.
 - ◆ Critique the conception of community development as “radical practice”.
 - ◆ Identify some of the key features of ‘development from below’.
 - ◆ Critique what has been identified in the literature as the key principles of community development practice.
-

SECTION 5.1

The community development profession

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

De Beer, F & Swanepoel, H. 2012. A postscript as an introduction: do we know where to go with community development professionalization in South Africa? *Africanus Journal of Development Studies* 42(2):3–13.

A handbook on community development workers in South Africa.

Despite its long history associated with human development and the role it plays in community wellbeing and social transformation, there is still debate as to whether community development practice is a profession (Chile 2012; De Beer & Swanepoel 2012, 2013). Literature examining how an occupation may be considered to be a profession suggests that such occupations need to undergo a series of processes, which may result in three categories of professionalisation models, each of which offers a different perspective on the development of a given profession. These models are summarised as attribute models, process models, and power models (Curnow & McGonigle 2006). Each profession evolves differently, and the maturity of the profession determines which model is most appropriate. The earliest arguments about professionalisation (Flexner 1915; Wilensky 1964) suggest that a profession must have at least six characteristics, namely systematic theory, authority, community sanction, ethical codes and a culture. To support professional practice an occupation seeking professional recognition must have academic training through established schools and university programmes to develop a significant intellectual component with a body of knowledge and theory, local and national associations that enforce a code of ethics, state licensing laws and a professional organisation with a growing set of published papers and best practices (Cox 2010).

We may argue that all occupations are semi-professions and may be appraised on the number of professional aspects as well as the quality of each aspect (Savard 1986). The traditional conceptualisation of professions tends to be static whereby there are fixed standards of educational, ethical and professional practice which members must meet. More contemporary understanding of the concept of professionalisation rejects the static standards approach of "claimed wisdom" opting for more dynamic rational instrumental process. The traditional conceptualisation may be termed "professionalism" while the dynamic conceptualisation may be termed "professionalisation". Professionalisation implies an on-going organic process of improvement and adaptation by individual professionals in their own practice as well as the professional organisation.

The question that needs to be dealt with then is if community development practice has developed sufficiently to be considered a profession. Are there formal qualifications based on education, apprenticeship and examinations, the regulatory bodies with powers to admit and discipline members, and organisational structures with codes of

conduct for community development to make a particularly strong case for professionalisation?



Learning activity 5.1.1

(NB: This learning activity will help you to do Assignment 06!)

Read the article by de Beer and Swanepoel.

- ◆ Draw a simple table to summarise the key arguments presented by the authors on why community development is a profession, the challenges faced by community development as a profession, and what community development needs to do to be recognised as a profession.

	De Beer & Swanepoel
Why community development is a profession	
The challenges faced by community development as a profession	
What community development needs to do to be recognised as a profession	



Learning activity 5.1.2

(NB: This learning activity will help you to do Assignment 06!)

Write a half-paged typed essay to critique the views presented by De Beer and Swanepoel. The critique should discuss whether their arguments on the professionalisation of community work are convincing.

SECTION 5.2

Radical community development practice

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Etzo, S. 2010. The unfinished business of democratisation: struggles for services and accountability in South African cities. *Democratization* 17(3):564–586

Community development practice has always aspired to a vision of social change and transformation that radically transform society's socio-economic order. To bring about social transformation, community development situates its practice within critical analysis of power, what Freire (1972) refers to as "critical pedagogy", or a way of learning that allows you to take responsibility for your situation and confront the things that oppress you.

Community development practice can be termed "radical" if it intends to challenge both the practitioner and the community to engage in critical consciousness, to understand the relationship between power and empowerment and how structural arrangements of power explain how individual's and communities' lives of poverty and privilege are constructed. Critical understanding of power enables us to make the connections between individual and community oppression with structures of oppression.

Beyond the social transformatory tenet, radical community development also has an ecological perspective which opposes "global capitalist consumption" that adversely impacts on human and natural resources. Often the political manifestation of radical community development is street protests, strikes, boycotts and educational and conscientisation campaigns aimed at critique of global capitalism. In this unit, we consider examples of this in the form of the Soweto Electricity Crisis Committee and Abahlali baseMjondolo.

5.2.1 ROOTS OF RADICAL COMMUNITY DEVELOPMENT THEORIES

5.2.1.1 Anarchism

Although anarchism is often associated with breakdown of law and order, as a political theory it is consistent with social ecology and social justice. Anarchism recognises that "small is beautiful", and argues against hierarchical power relations and centralised control of democratic institutions, structures, community resources, and decision-making; and argues for the development of structures, technologies, economies and production at a more human level. It supports grassroots community development, local autonomy, decentralisation and self-determination.

5.2.1.2 Critique of colonialism

This theoretical perspective relates to critical discourses that seek to examine how development discourses and practices have perpetuated socio-economic and political structures established by colonialism and imperialist domination, which have become

subtle but insidious. Post-colonial perspectives seek to recognise the pervasive nature of colonialism and imperialism and give voice and validation to local culture, communities' values, and indigenous political-economic systems. It is emancipatory by affirming, validating and creating spaces for the "colonised" to effect "change from below" within the context of their own reality rather than the dictates of external agencies dominated by international and transnational development agencies, global transnational corporations, and multi-lateral organisations.

5.2.1.3 Feminism

The underpinning argument of feminist theory is that society is characterised by patriarchy which permeates power structures and discourses that dominate and oppress women. Feminism recognises patriarchal domination as a major and problematic factor in development outcomes. Women's oppressed position in society is the result of class-based capitalism which undervalues the private sphere (family/home) and promotes the public sphere (work/economy), thus creating artificial boundaries between family and the economy. Social feminism advocates increased emphasis on the private sphere and the role of women in the household and equal opportunities for women in the public sphere as a solution to patriarchal social construction of society. Community development theory from a feminist perspective directly challenges the domination of patriarchal values such as "top-down" undervaluing of community wisdom and local skills and knowledge. Feminist theory provides an alternative perspective on dismantling of socially oppressive patriarchal structures, sustainable management of resources ("eco-feminism") to bring about ecological/environmental social justice, and anti-discriminatory practice based on fundamental human rights to create social justice outcomes. Feminist theory argues that equity and social justice outcomes must be central to development intervention, which makes gender a central theme in community development (Emejulu 2011b).

In Africa, and South Africa, feminists have taken up the issues that confront African women. These include issues of poverty, racism, social inequality and environmental decline, in that women absorb more than their share of the damage done by these processes. Hence women join with calls for social and environmental justice. While often expected to be submissive, women in Africa are often family and community leaders, to a greater extent than in the West. Yet the confused mixture of Western and traditional African patriarchy found in men in many communities in the current context results in an often violent subordination of women, for example through rape and domestic assault. The burden of HIV-AIDS infection in Southern Africa is carried by young women. The number of women-headed households is increasing. Thus in a community development context there are inescapable gender issues.

5.2.1.4 Democratic socialism

This set of theories argues that the influence of transnational capitalism has weakened national governments' accountability to its people. National economic decisions, economic institutions and resources focused on capitalist accumulation for privileged elite should be put under citizen ownership and control to meet human needs of the majority of the population. Democratic socialism (see Hodgson 1984) favours the bottom-up approach. We will return to a more elaborate discussion of this approach in unit 5.5 when we examine globalisation and community development.



Learning activity 5.2.1

(NB: This learning activity will help you to do Assignment 06!)

- ◆ Comment on the following two statements by suggesting reasons why someone arguing from a radical CD perspective might agree or disagree with these:
 - (a) Community development practice **does not need to be radical to effect community change.**
 - (b) The entrenched nature of capitalist exploitation demands radical community development practice to bring about community transformation.
-

In an article entitled “The unfinished business of democratisation: struggles for services and accountability in South African cities”, Etzo gives an account of two anticapitalist and broadly anti-government social movements in South Africa: the Soweto Electricity Crisis Committee (SECC) and Abahlali baseMjondolo (AbM). Both these movements have obtained benefits for the communities they are in.

In Soweto, rising electricity costs and Eskom cutting electricity supply to numerous houses due to non-payment led to an activist movement, the SECC that challenged the legitimacy of Eskom’s action and facilitated illegal reconnections of residents to the electricity grid, resulting in free electricity. The SECC justified this in arguing that government’s electricity policy should provide genuinely free basic services, including electricity.

The SECC arose partly because of “their local councillors’ indifference” (Etzo 2010:568) and effectively questioned the legitimacy of local government, and also challenged the legitimacy of privatisation and cost-recovery strategies adopted by the government and Eskom. This led to the SECC entering the political arena with a leftist agenda, but with limited success and increasing divisions (Etzo 2010:571).



Learning activity 5.2.2

(NB: This learning activity will help you to do Assignment 06!)

Watch an interview of the South African Civil Society Information Service with Trevor Ngwane, a key activist in the SECC, at the website <https://www.youtube.com/watch?v=cK6U6oymLAQ>.

Then write a six-line paragraph on Ngwane’s views on the failures of government with regard to services and welfare.

Abahlali baseMjondolo (AbM) is a shack-dwellers movement, originating in Durban. The context of its rise is partly in the massive housing backlog that has resulted in vast informal settlements and also in that national policy aimed at the elimination of informal settlements and the province of KwaZulu-Natal in 2007 adopted a *Slums Act* “... aiming at preventing and eradicating shack settlements” (Etzo 2010:573). The

effect of this is that "... it tends to criminalize informal settlements by compelling municipalities and private landlords to take action against illegal occupants" (Etzo 2010:573). Abahlali challenged this in court. With a membership of some 8 000, it also engaged in other strategies such as protests and resisting evictions (Etzo 2010:576). AbM has focused on issues of democracy and rights to highlight the exclusion and co-option of voices of the poor. As with the SECC, it does not see local government as legitimate. Its view of democracy, what Zikode (AbM leader) calls a "... living force that recognizes the humanity of the poor, and is inclusive". Accordingly development-consisting of those daily activities aimed at putting in practice policies or programmes should be "brought back to the community" (Etzo 2010:575).



Learning activity 5.2.3

(NB: This learning activity will help you to do Assignment 06!)

Go to the Website of Abahlali baseMjondolo at www.abahlali.org.

From your viewing of the website, list four features of AbM to show it to be an example of radical community development.

At one level while the SECC practised economic socialism in the form of free electricity as part of its politics, AbM had a form of socialist politics with an insistence on the direct voice of the marginalised. At the same time these social movements were not entirely revolutionary in that they claimed the post-apartheid ANC government was being unfaithful to its original liberatory purpose. In addition, both movements became uncomfortably entangled in negotiations with government.

Yet both of these movements can be seen as a form of radical community development resulting from the direct failure of government on particular issues.



Learning activity 5.2.4

(NB: This learning activity will help you to do Assignment 06!)

Read the article by Etzo entitled "The unfinished business of revolution: struggles for services and accountability in South African cities".

- ◆ List three factors which gave rise to the Soweto Electricity Crisis Committee (SECC).
 - ◆ List three factors which gave rise to Abahlali baseMjondolo.
 - ◆ Discuss in a few sentences what benefits these radical movements gave to the communities they worked within.
 - ◆ Is there a way that government can work with these radical oppositional movements? Give a brief answer.
-

SECTION 5.3

Community development from below

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Ne, E, Hill, T & Binns, T. 1997. Development from below in the "New" South Africa: The case of Hertzog, Eastern Cape. *The Geographical Journal* 163(1):57–64.

The concept of "development from below" means different things to different people at different times. For the purposes of this module we use the concept to mean "development initiated by the people" who are directly affected by the development intervention. This means that the impetus (stimulus) for development intervention not only takes account of the needs of the local community but also builds on the resources (assets) of the local community, taking full cognisance of the local environment, culture, and aspirations, and not imposed from outside. Development from below is "people-centered" to enhance community empowerment, community capacity building, communities' participation, use of indigenous knowledge, and local (grass-roots) development agencies. In this vision, decisions about development goals, objectives, and the means to achieve these goals and objectives are decided by the people, and development outcomes must be sustainable, that is to say ecologically sound, cost-effective, and under local control. Thus the goals of development from below are modest and achievable. Further principles of development from below are the integration of economic and social change, dealing with the root causes of communities' problems rather than treating the symptoms; and decentralised, participatory decision-making which is "iterative"-adaptive to the changing context and processes.

The concept of development from below is a direct response to "development from above" or what has been termed "top-down", "trickle down" development. Top-down development has been associated with governments, international development agencies, and multilateral organisations such as UN agencies, World Bank, and transnational corporations. Top-down development intervention usually consists of large-scale projects such as the construction of dams, agricultural development projects, infrastructure development projects such as roads, housing schemes and urban redevelopment projects. Policy decisions for these projects are usually taken by the sponsor organisations with little active engagement of local communities apart from "consultation" with selected "community leaders". In cases where such projects are considered to be of "national importance" local communities may be "re-located" to create space for such projects. Top-down projects expropriate resources and profits from local communities and accumulate capital and power at the top to benefit national and international elite.

The philosophy underpinning development from below is that development intervention must recognise the capacity of communities to be autonomous, self-reliant and self-determining. Design and implementation of community-centered development inter-

vention must therefore start with the people at the roots of the community, the families and groups that would be directly affected by the development.

5.3.1 HOW DO WE ACCOMPLISH DEVELOPMENT FROM BELOW?

Development from below is primarily accomplished through small-scale community-focused development programmes that seek to transform the socio-economic, political and physical/ecological environment of communities. It focuses not only on income/employment generation/security but also on political mobilisation (Friedmann 1988). Development programmes consist of small-to-medium collective “enterprises” operated on broad-based decision-making with strong political conscientisation agenda. The cooperative/collaborative approach enables the development of collective consciousness, and the building of bonds of solidarity among community members. Community empowerment comes through enhanced self-awareness, self-worth and self-confidence.



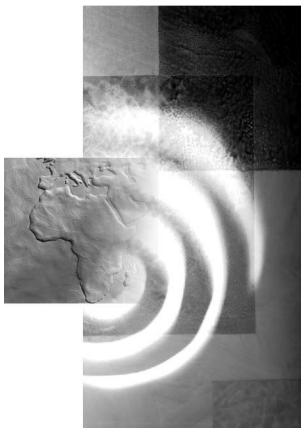
Learning activity 5.3.1

(NB: This learning activity will help you to do Assignment 06!)

Development from below has been built around “projects” and policies that seek to encourage socio-economic, political and ecological sustainable development outcomes.

Read the article by Ne, E, Hill, T & Binns, T. 1997. Development from below in the “new” South Africa: the case of Hertzog, Eastern Cape. *The Geographical Journal*, 163(1):57–64.

- ◆ Identify the socio-economic, political and physical/ecological environmental aspects of the communities that were transformed and how the communities became empowered.
- ◆ List some of the challenges faced by communities to develop from below identified in this article.
- ◆ This article was written in the 1990s, about South Africa shortly after the demise of apartheid and in the time of great enthusiasm for the RDP. Say in two sentences whether this sort of project could succeed today in your locality.



UNIT 6

Issues in community development

Community development work demands sets of skills and knowledge for all practitioners which include critical understanding of governance and management, fundraising, financial and people management, change management and organisational analysis, theory and practice of group facilitation, critical understanding of public policy and social theories relating to poverty and social inclusion, socio-cultural and environmental sustainability, community research methodologies including social analysis, policy analysis and development. Other key skills areas include effective communication, writing and presentation, capacity to engage with people, conflict management and conflict resolution, critical self-reflection, strategic planning, monitoring and evaluation.

The diversity of skills demands that community development practitioners require on-going professional development not only to acquire skills but to remain current with emerging theories and practices.

In this unit we focus on three key themes that underpin significant amount of work undertaken by community development practitioners irrespective of the organisations, institutions, agencies and communities they work. Section 6.1 examines community mobilisation which is one of the most fundamental starting points for participatory development. Section 6.2 discusses ethical skills which are essential to critical judgement in community development. Section 6.3 revisits the question of participation.



Learning outcomes:

At the end of this unit and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ demonstrate critical understanding of the skills required for community development practice
- ◆ develop the capacity for critical judgement to elucidate skills to fit specific contexts

SECTION 6.1

Community mobilisation

Compulsory reading for this section (all of these are in your reader *Readings in community development*):

Von Holdt, K. 2011. Trouble: mobilising against xenophobic attacks, in *The smoke that calls: insurgent citizenship and the struggle for a place in the new South Africa*, project leaders K von Holdt & A Kirsten. Johannesburg: Centre for the Study of Violence and Reconciliation/Society, work and Development Institute.

Siebert, S, Michau, L & Letiyo, E. 2009. *Guiding principles for community mobilization* Kampala, Uganda Raising Voices Available online at <http://raisingvoices.org/wp-content/uploads/2013/03/downloads/Activism/SBL/GuidingPrinciplesCommunityMobilization.pdf>.

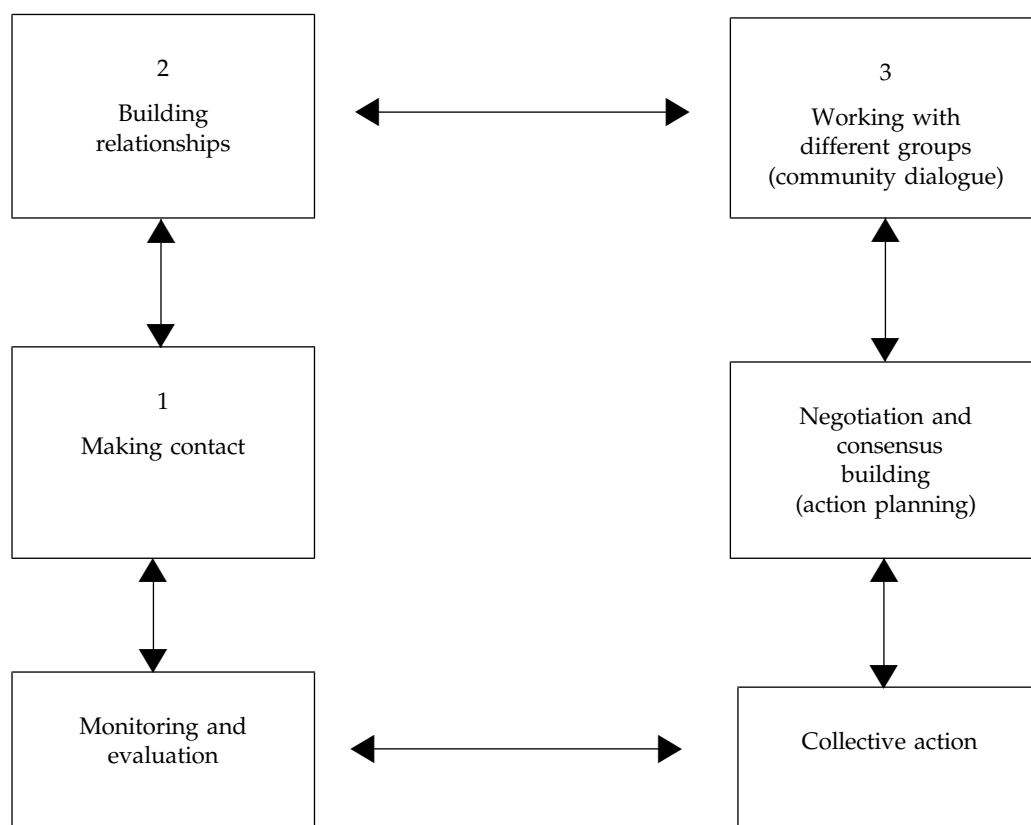
Community mobilisation is the process of identifying and bringing together the skills, abilities, talents and experiences within the community to deal with development challenges of the local community. The underpinning premise of community mobilisation is the active and effective engagement of members of the community in the sustainable socio-economic, cultural and political transformation. Mobilisation is NOT merely about consulting the community!

Community mobilisation is a systematic process of engaging the community in defining their development issues, identifying and mapping resources, engaging key stakeholders and leadership to develop and implement plans and programmes to handle these issues. Community mobilisation is a long-term process that requires significant investment of time and resources to build relationships. It is a challenging process because it cannot be prescriptive, but when undertaken systematically it provides an excellent instrument for pooling information and knowledge of the development dynamics in the community. It is one of the most effective ways of ensuring community ownership of the development process.

As with all strategies of community development intervention, community mobilisation must be situated within the cultural context of the community, taking full cognisance of the historical experiences of communities, including histories of oppression, marginalisation, exploitation and disconnection from institutions of government and political and economic power.

Some believe strongly that community mobilisation is central to bringing people together to identify their strengths/assets and work together to find solutions to their development issues. A radical or bottom-up approach to community mobilisation is predicated on the premise that individuals, groups and communities need both the opportunity to engage in meaningful decision-making and the capacity to choose alternative strategies and actions for community change and transformation.

Community mobilisation may be represented as a flow chart consisting of six stages:



The stages in the community mobilisation flow diagram are described in more details in the following sections.

Key tasks/stages in community mobilisation:

- ◆ *Making contact with the community.*
For community development workers outside the community, this involves first/initial contacts with the community and how the community development practitioners create contacts and finds their way in the community. Often this involves identifying the appropriate contact persons in the communities such as community leaders, co-workers, opinion leaders/shapers. Community development practitioners must exercise critical judgement understanding that these are only initial contacts which will be built on as the practitioners become more established in the community.

The community development practitioner must work transparently and avoid being captured by select groups and interests in communities. Always recognise that every leadership group has its interests but the purpose of community mobilisation is to bring the community together with their diverse interests to develop a shared vision through dialogue.

- ◆ *Building relationships:*
This involves how the community development practitioner investigates analyses, and understands the community, its people, institutions, resources and aspirations. This is undertaken over many months of studious work to build trusting and respectful relationships with the range of stakeholders in the community. This will

involve a series of meetings with individuals and groups. This will engage and enlarge the initial contacts in stage one, bring them together and penetrate the community. We think of community networks such as clubs and associations, businesses and business groups, schools and religious groups, governmental institutions, traditional authorities, political parties, women and youth groups, sports teams and significant individuals.

Depending on the nature of the community and the issues involved, this stage may also involve use of media such as radio, television, newspapers, billboards or pamphlets to inform and debate the issues. Please note that there are challenges associated with the use of media.

◆ *Working with different groups and interests:*

Part of the process of community mobilisation involves working with the diversity of groups in the community to reach common ground on a number of issues. This involves dealing with conflict between different groups of interests, dealing with resistance, and creating a cooperative environment to reduce the often highly competitive environment over limited resources and supremacy of ideas. Bringing individuals and groups together to dialogue is not an easy task. Some of the strategies outlined in stage two are also useful in this stage. Encourage open communication focusing on shared values, interests, goals. Respect for differences of opinion is central to building consensus.

◆ *Negotiation and consensus building:*

The role of the community development practitioner is to bring individuals and groups in the community together to help build trust across the community. To achieve this there must be mutual trust between individuals and groups in the community and the community development practitioner. Trust is earned and cannot be taken for granted. The simple fact of being a professional does not make the community development practitioner trustworthy. Your transparency, openness and accountability engender reciprocity from other people. Being seen as bridge-builder seeking consensus rather than taking sides, will be extremely helpful.

Building trust between individuals and groups in communities requires effective facilitation to encourage individuals and groups to transcend their differences, build consensus around common values through participatory decision-making processes. At this stage the negotiation to arrive at agreed community objectives and activities will include prioritising and sequencing activities so that people with a diversity of interests feel their needs and aspirations have been incorporated in the community action plans. This ensures the broadest possible acceptance and ownership of the community action plan and motivation for collective action.

◆ *Motivating collective action:*

At this stage community mobilisation consists of motivating members of the community to implement the range of activities developed over the preceding four stages, and maintaining high-energy levels to enable them to achieve set development goals. To enhance continued active participation of all stakeholders, the sequencing of activities should be done so that there is evidence of clear achieved outcomes across the community. SMART objectives developed in stages three and four are central to attaining this goal. SMART means objectives are **specific, measurable, achievable, realistic and time-bound**. SMART objectives should always be assisted by activities that range from small actions with quick results to more complex actions requiring longer time frames.

◆ *Monitoring and evaluation:*

Although this stage is placed last in the cycle/flow diagram, it should be part of each of the other stages as well as being on its own. At every stage in the community mobilisation process as in every form of community development intervention, it is important to check to ensure that what we are doing is meeting set objectives, is timely, on budget and stakeholders' feedback is sought and we are critically reflecting on our activities. Monitoring should critically reflect on and document answers to questions such as "Are we doing what we agreed to do?", "What is the evidence of success?", "What issues do we have?", "What should/could we do differently?" This must be an on-going process, and not just a one-off activity. Answers to these questions should be discussed with the management and governance committees if these exist. If any of the activities are funded by external bodies, these regular monitoring reports should form part of the accountability process.

The "end-point evaluation" is where we go back over the entire community mobilisation process and assess the collective effort of the communities' achievements, what worked and did not work and why, what could have been done differently, what remains to be done, what are the next steps, future vision and aspirations.

The task of mobilising communities requires sets of both behavioural and technical skills. Some of these include:

Behavioural skills:

- ◆ Critical self-awareness: this is the capacity to constantly challenge our assumptions, opinions and beliefs about people, ideas and situations
- ◆ Non-judgemental attitude
- ◆ Unconditional acceptance of other people's perspectives, recognising that there are no universal truths
- ◆ Trusting others and being trustworthy

Technical skills:

- ◆ Effective communication
- ◆ Active listening (staying calm and quiet, and focusing on what the other person is saying rather than trying to develop a counter-argument while they are speaking)
- ◆ Group facilitation
- ◆ Advocacy and lobbying
- ◆ Project management
- ◆ Keeping track of documents, being aware of and keeping appointments

The issues/stages and skills discussed above constitute a general and rather ideal picture of mobilising a community. But how does this translate into the mess and energies of our current world? One account of mobilisation in a troubled context is provided by Von Hold in his account of mobilisation against xenophobia in the semiformal settlement in Gauteng, South Africa. This settlement is characterised by a poor and black population, distance from town, desperation, lawlessness, widespread criminality, sharp conflicts between South Africans and foreigners, and anger and despair at the failure of government and the police to provide residents with a decent

and peaceful life. At the same time some residents saw value in the foreigners and there was reasonable respect for the rule of law, if it did appear. Following bitter xenophobic violence, the ANC branch, together with the Community Policing Forum and the South African National Civics Association, mobilised some citizens and foreigners to participate in an anti-xenophobia campaign. This resulted in a fragile but significant peace.

The type of community mobilisation discussed by Von Holdt is particular, issue based, and amidst residents who have deep divisions and who have little faith in government. It could be argued that many, even most, contexts in which community mobilisation is attempted will display a similar degree of conflict and mistrust which greatly influence what sort of mobilisation, and towards what purpose, can be attempted. Every context is within a specific history and politics, which condition and what mobilisation can take place. At the same time, if we keep the ideal of a flourishing and convivial community organised in a practical and integrated way, this can highlight the large tasks that lie ahead.



Learning activity 6.1.1

(NB: This learning activity will help you to do Assignment 07 in 1st semester!

- ◆ Copy the flow diagram which summarises the stages in community mobilisation.
 - ◆ Use a case study of a community you are familiar with to complete the details in the flow diagram.
 - ◆ List some of the challenges you may face at each stage of the process.
-



Learning activity 6.1.2

(NB: This learning activity will help you to do Assignment 07)

Read the article by Von Hold on the semiformal settlement and mobilisation against xenophobia.

- ◆ Describe briefly how mobilisation against xenophobia was done.
 - ◆ List four ways in which this process of mobilisation followed the community mobilisation stages and used the skills discussed above.
 - ◆ List three ways in which this process in "Trouble" clearly differed from the stages and skills discussed above.
 - ◆ Write a short paragraph on the issues of mobilising in a residential area that you know.
-

SECTION 6.2

Values and ethical skills in community development

“Poverty eradication without empowerment is unsustainable. Social integration without minority rights is unimaginable. Gender equality without women’s rights is illusory. Full employment without workers’ rights may be no more than a promise of sweatshops, exploitation and slavery. The logic of human rights in development is inescapable” (Robinson 2002). (Mary Robinson was President of Republic of Ireland, 1990–1997, and United Nations High Commissioner for Human Rights, 1997–2002.)



Learning outcomes:

At the end of this section and having undertaken the required readings and completed the set activities you are expected to be able to:

- ◆ demonstrate critical understanding of the role of values and ethics in community development practice.
- ◆ explain the role values and ethics play in enhancing development outcomes for clients and communities

Compulsory readings for this section (all of these are in your reader *Readings in community development*):

Irish Community Workers Cooperative. 2012. Towards standards of quality for community work: an all-Ireland statement of values, principles and standards.

Dussel, E. 2006. Globalization, organization and the ethics of liberation. *Organization* 13(4):489–508.

Values are sets of principles that define what an individual, group, community or society holds to be important and or desirable. They are the goals that individuals and communities aspire to, the source of their inspiration and what defines their identity. Values may be expressed through the individuals’ groups or society’s moral and/or ethical philosophy and how they guide or qualify individual conduct, interactions among members of the group or community, and how and what decisions are made for the group or community. At the organisational level the values that an organisation has are usually an expression of the collective values of members which have evolved and developed within the organisation over time (Chile 2009:31).

Ethics on the other hand may be defined as a set of principles that govern individual and group behaviour, interactions and relationships. Ethics usually relate to defining what is appropriate behaviour and the nature of obligations that individuals and groups owe themselves and one another in the particular cultural (or professional) context. The purpose of ethics is primarily to ensure that individual and group behaviour respects the interests and fundamental rights of individuals, and serves the overall good of the community and society (Chile 2009:33).

There is only a fine line between values and ethics because in most cases values define what may or may not be ethical. In community development practice ethics may relate to how practitioners treat information, finances, relationships with clients and communities, and conflicts of interest.

There are different levels of values. Personal values are the personal qualities that we consider as the driving forces or motivations for our being. They represent what we consider to be of highest worth or priority for our life's purpose. Personal values evolve over time through socialisation by family, education and society's cultural norms and practices that help define what we consider "right" or "wrong", "good" or "bad".

In contrast, professional values are the principles that guide our decisions and actions as professionals. They are the foundations that inform the work of professional groups, and seek to enhance professional standards, provide guidelines for practice and relationship with clients and the general public. Professional values for most professional groups are provided in "codes of professional ethics" which are set in the framework for ethical practice.

A third group or level of values is organisational values. These are the underlying principles that guide the business, operations and practices of organisations. For most organisations these values are encapsulated in vision, mission statements and organisational principles that guide relationships and interactions amongst staff, management, governance and the general public.

These different kinds of values may come into conflict. This can occur in community development work where our personal values conflict with professional and/or organisational values. To deal with values conflict requires critical self-awareness by the community development worker. Each community development worker comes to the job with his/her own context: experience, gender, family background, values, education and culture among other things. Context affects practice both explicitly (consciously) and tacitly (unconsciously). Critical self-awareness enables the practitioner to focus on the community's agenda rather than his/her own agenda, work with the community rather than "for" the community, achieve community outcomes rather than personal professional outputs, and develop inclusive processes with communities rather than inviting communities to "participate".

6.2.1 ETHICS THAT INFORM COMMUNITY DEVELOPMENT PRACTICE

Ife argues that community development by its nature cannot be a technical activity free of values. The very act of community development work implies certain values, such as that of community itself, and the values of democracy, participation, self-determination (Ife 2002:269–270).

This quote suggests that community development practice must be underpinned by core values that are consistent with principles. The central tenets of these principles are collective action, participation, empowerment, conscientisation and social justice. Professional values for community development set a framework for what is expected of community development practitioners to work ethically, fulfil their obligations to clients, communities and society.

Many countries, including South Africa, do not have national associations that govern the practice of community development. There are currently processes underway to “professionalise” community development in South Africa, which include professional qualifications at a degree level, creating a national professional association, and codes of practice (see De Beer & Swanepoel 2013; Hart 2012; Luka & Maistry 2012). The purpose of setting up such professional associations and the development of professional standards and codes of ethical practice is to protect practitioners as well as clients. The ethical base for community development practice is especially important because the greater part of community development practice is with vulnerable groups and communities, and ethical guidelines help to mediate where the background and personal values of practitioners may conflict with the communities’ values and community development principles (Chile 2012).

Community development seeks to build the capacity of individuals, groups and communities to develop knowledge, skills and confidence to critically analyse their circumstances, develop plans and initiate activities to deal with community issues through collective action. However, there is a potential conflict of values as the community development process takes shape and the practitioners and organisations face resource and time constraints and contesting interests. For example there may arise tension between building the capacities of local communities and achieving organisational programme objectives to deliver services; tension between democratic participation, inclusion and collective action and delivery of services in a timely and efficient manner; and tension between independent political activism for social change on the one hand and constructive engagement with government and corporations to access resources for the communities. One of the key challenges of community development practice is how to work through these dilemmas and tensions. Having professional codes of conduct which clearly articulate the values base and framework for handling ethical conflicts and dilemmas, help individual professionals and employer organisations to better manage these tensions.

A number of critical values and principles have been identified to underpin community development (Chile 2009; Swanepoel & de Beer 2011). These include:

- ◆ Empowerment of individuals and communities to be active participants in their own transformation. Community development is a democratic process, it is not tyranny of the majority, all voices are heard and considered and minority rights are protected.
- ◆ Development of partnerships and meaningful and respectful relationships with communities. Development should not be imposed by external “experts”, there is much wisdom in communities to act on their issues.
- ◆ Valuing the internal potentials of communities. Communities’ internal resources such as local institutions, organisations, networks and leadership are critical assets that must be mobilised and integrated with external resources for sustainable development.
- ◆ Recognise, embrace, and respect the diversities within communities.
- ◆ A commitment to the promotion of human rights, equity, social inclusion and social justice.
- ◆ Foster the development of civil society and develop and strengthen individual and community capabilities.
- ◆ The focus of community development is on the collective rather than ad hoc

response to individual crises, albeit recognising that social transformation starts with individual transformation.

- ◆ Community development outcome is transformative rather than conformation, empowering rather than controlling.
- ◆ Community development is not a quick fix within short time frames but takes a longer-term perspective to deal with deeply-rooted inequalities and disadvantages in communities, recognising that it takes varying lengths of time to achieve tangible sustainable outcomes depending on the communities involved.

These values are open to question – perhaps they are the values of a humane and humanist version of “development as usual”, and they suggest a fairly peaceful and defined community. Perhaps it is necessary for values to be rethought for each context. The priority might be to stop violence and slowly grow an ethic of peace and coexistence. The inclusion of women and overcoming patriarchal patterns are generative themes in some places. Further, some contexts require more urgent and politically challenging values. We consider this in a section below.



Learning activity 6.2.1

While there was no official Community Development Association in South Africa as at the start of 2014, concerted efforts have continued to be put into developing a unified body that represents community development professionals across the country. This body will have sets of principles that govern the practice of community development. What we have now is a *Handbook on community development workers in South Africa*, which contains key ideas on the role of community development in South Africa.

- ◆ Locate this document in your reader.
- ◆ Read through this document carefully.
- ◆ Write brief sentences to explain the following:
 - (a) What does the document state is the key purpose of community development?
 - (b) What specific experiences in South Africa are mentioned in the document that guided the development of the principles of community development in South Africa?

6.2.2 HUMAN RIGHTS

There is increasing recognition that central to sustainable development is the integration of the principles of human rights and social justice in all development interventions. At the start of this module we invited you to conceptualise community development as including access to social justice, human rights, freedoms, reduction in socio-economic inequalities, enhancement of personal and community security, human wellbeing and dignity. This approach is termed the “human rights based” approach to development, and is central to empowerment of individuals, groups and communities as rights holders to know and claim their rights to development, and for governments and institutions as duty-bearers to meet their obligations.

Community development practitioners require critical understanding of the complex linkages between fundamental human rights and development outcomes. At the basic

level there are human rights that define human survival and dignified living such as rights to life and liberty, rights to standard of living for sustainable physical and mental health for individuals and their families. At the higher level are human rights and freedoms necessary for human creativity, intellectual and spiritual development, and human rights that guarantee personal and community security, social inclusions and self-determination.

The concept of human rights in community development has two sides like a coin. On the one side the UN Declaration of the Right to Development suggests that every person, group and community has the right to be supported and given adequate resources to enable them reach their full potential. The other side of the coin is that the development process must respect the rights of individuals, groups and communities whose lives are impacted by the development intervention. This relates to the right to be actively involved in the decision-making processes, including the right to reject, refuse, or choose different forms of intervention. This has implications for development work with communities such as indigenous communities, people with disabilities, and other groups who choose to follow different pathways to those presented by development agencies and institutions. This also implicates development interventions such as large-scale developments of dams, mines, and oil drilling that impact on the physical environment, cultural heritage and traditional and social structures of communities often displaced by such development projects.

6.2.3 ETHICS OF LIBERATION

If we carry the values of critical theory and the Freirean approach to praxis into this discussion, we engage with the "ethics of liberation". An important exponent of this is the decolonial theorist Dussel. Dussel (2006) outlines the importance of these issues, among others:

- ◆ Values often are Eurocentric
- ◆ The account of organisations and their processes is greatly simplified
- ◆ Ethics should be concerned with "the production, reproduction and development of the life of the community, of humans beings" (Dussel 2006:500)
- ◆ "All ethical actions ... imply the reciprocal acknowledgment of all the members of a communicative group" (Dussel 2006:502)
- ◆ "The existence of victims makes the need to transform society, its institutions and forms of organisation, an ethical obligation" (Dussel 2006:503)
- ◆ We must recognise the "impossibility of victims taking action until they recognise their own condition" (Dussel 2006:503).
- ◆ "Any form of ethics must look, as a matter of urgency, at the liberation of the victims whose lives have been plundered and limited" (Dussel 2006:504)
- ◆ "We are living a time of confrontation between Eurocentric world, exclusive and violent, and the possibility of a different modernity" (Dussel 2006:505)

If we take this perspective of Dussel into community development, ethical considerations start with a partisan focus on the life and welfare of the life and welfare of the victims of racialised modernity – the displaced, overwhelmingly black, propertyless and dishonoured residents of the poorer areas where community development may be attempted. Dussel also exhorts us to work out new, noncolonial, inclusive ways of being modern and of using suppressed cultural resources. This should be through people's full participation, inclusion and "reciprocity".



Learning activity 6.2.2: Community development values

(NB: This learning activity will help you to do Assignment 07!)

The Irish Community Workers' Cooperative has developed what they term "Standards of quality for community development work".

- ◆ Read through this document noting especially the "Values and principles" at pages 22–26.
- ◆ Use the material from this document to summarise what each of these values mean in practice.
- ◆ Take each of these "values" and test them against your own practice, noting the challenges these values present to the community development practitioner and the employer organisation. If you are not into community development practice, then find someone who is a community development practitioner and interview them to help you evaluate their practice against these values, and the challenges these values present to them and their organisation.

Community development values	Measured against own practice	Challenges these values present to practice and organisation
Collective action		
Empowerment		
Social justice		
Equality and anti-discrimination		
Participation		



Learning activity 6.2.3

(NB: This learning activity will help you to do Assignment 07!)

Read Dussel's article in your reader.

- ◆ Write a paragraph on how Dussel's values could improve how we think about community development.
 - ◆ List two groups in your country who might be the agents to take these values forward.
 - ◆ Write a short paragraph on how easy or difficult it will be to spread such values in social groups and settlements in your country.
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SECTION 6.3

Community participation

Community participation is the process that actively engages members of communities in the decision-making about development interventions that affect them. Community participation is not an uncontested concept in community development. Participation can range from tokenism at one end where basic information is given to selected "community leaders" as a form of manipulation to legitimise decisions already made by sponsoring agencies such as government institutions, NGOs and corporations. On the other end participation may be genuine citizen power of community self-mobilisation for political resistance and/or economic self-actualisation. These extreme ends of participation have led to a further challenge whereby participation may be perceived as "good/welcome" and "bad/unwelcome" (McClymont & O'Hare 2008). Another area of contestation is where development institutions, agencies and organisations situate themselves as "community change agents", and initiate, plan and implement development interventions, but the entire process is managed by "professional experts", even where such interventions purport to "empower" communities. In some cases where communities are consulted directly or through their leaders the role of development experts is privileged over those of communities.

Our discussion of community participation in this section focuses on what we refer to as participatory community action planning. This is a community development approach that mobilises individuals, groups and communities to achieve sustainable community change and transformation through collaborative and coordinated efforts of all key stakeholders in the community. Participatory community action planning draws from at least two of the theories we have already touched on in this module, namely community development as social planning and asset-based community development. It adopts two key principles from planning: comprehensive planning and strategic planning combined with community mapping to bring the community together in a learning process to

- ◆ create common understandings about their communities
- ◆ build collaborations amongst members
- ◆ develop leadership
- ◆ identify strengths, resources, and opportunities for community social change

As a community learning process, participatory community action planning can also be a tool for historical analysis of communities, making links between past experiences, current situations, and future aspirations. The community mapping process also identifies the risk factors that may impede community change. Working collaboratively across lines of differences to develop common vision and prioritise activities, gives communities ownership of the development process as well as the outcomes.

A number of assumptions and tensions underlie the concept of community participation:

- ◆ That participation is a privilege given by powers that be, and can be withdrawn by those who give such privileges.

- ◆ Participation is a human right embedded in the right to development and right to self-determination.
- ◆ Participation is self-expression and the freedom of expression is community members' right to be heard.
- ◆ Participation demands compliance and conformity.
- ◆ Decision-making processes are open and democratic, and people's participation is accepted.
- ◆ There are degrees of openness in decision-making processes to which different groups have degrees of access and acceptability to participate.

Some of these assumptions contradict each other, and in many cases community development practitioners may not appreciate these contradictions. It is important that we critically reflect on these assumptions as we embark on our every-day engagement with communities.



Learning activity 6.3.1

The following activities invite you to critically reflect on the readings in this section. Take time to read through each of these before attempting these activities.

- ◆ Discuss in a short paragraph how participation can overcome barriers of class, group and status
 - ◆ Provide five reasons why people may not participate.
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