COMMUNITY WORK AS PRACTISED BY THE VALLEY TRUST

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Submitted in fulfilment of the requirements for the degree of
Master of Arts in the Department of Social Work, in the
University of Zululand

Submitted : February, 1977.

To my paternal aunt,

my wife and children.

DECLARATION

I declare that :

COMMUNITY WORK AS PRACTISED BY THE VALLEY TRUST,

is my own work and that all the sources I have

used or quoted have been indicated and acknowledged

by means of complete references.

....

Siphindoda Victor Nzimande

February, 1977.

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SUMMARY

The purpose of this study is to analyze and evaluate the approach
to the practice of community work in a newly developing rural community.
The Valley Trust, a social welfare organisation engaged in a health
promotion scheme in a rural community is used for the purpose of the
analysis and evaluation.   The study report consists of nine chapters
which will be briefly discussed as follows :

Chapter 1 : This is an introductory chapter which deals with the
following aspects, viz.: motivation; objectives; method; and limitations
of the study together with the method of presentation of the report.

Chapter 2 : In this chapter the community concept is discussed.
Attention is paid to the analysis of the community concept, the rural
community, and the characteristics of the rural community.

Chapter 3 : Chapter 3 gives a detailed discussion of the key terms that
are used in community work.   These are : community organisation,
community development and community work.

Chapter 4 : This chapter deals with social work and its role in the
newly developing communities.   Particular aspects to which attention
has been given are : the nature of social work; the focus and the
contribution of social work activities in the newly developing communities;
the role of the social worker; and the equipment of a social worker for
rural community work in the newly developing communities.

Chapter 5 : Chapter 5 gives attention to aspects of particular importance
to social change.   These aspects are : the prerequisites for building a

community work programme; the factors associated with the social needs and problems among the newly developing communities; planned social change and the role of the agent of change; and certain principles and factors to be taken into account by an agency involved in community work.

Chapter 6 : In this chapter attention is given to an analysis of the community of the Nyuswa Reserve. In this analysis points of particular importance are : the description of the Nyuswa Reserve and its inhabitants; the economic aspects of the people; the labour aspects; the educational aspects; social welfare services; communication means; and the tribal council as a unit of local authority.

Chapter 7 : Chapter 7 deals with The Valley Trust, the social welfare agency involved in community work. Attention is given to the historical survey and the objectives of The Valley Trust. Further discussion covers the membership of the Association; the Management and administration of The Valley Trust; personnel and finances.

Chapter 8 : This chapter gives attention to community work as practised by The Valley Trust. The discussion also covers the nature and range of services provided by The Valley Trust; the influence of the work of The Valley Trust; the evaluative remarks on the services of The Valley Trust.

Chapter 9 : Chapter 9 deals with conclusions, recommendations and guidelines for the future.

OPSOMMING

Die doel van hierdie studie is om die benadering tot die uitoefening
van gemeenskapswerk in 'n ontwikkelende plattelandse gemeenskap te
ontleed en te evalueer.   Die „Valley Trust", 'n welsynorganisasie
gemoeid met 'n gesondheidsbevorderingskema in 'n plattelandse gemeen-
skap word vir die doel van die ontleding en die evaluasie gebruik.
Die studieverslag beslaan nege hoofstukke:

<u>Hoofstuk 1</u> : Hierdie is 'n inleidende hoofstuk wat die volgende
aspekte dek, nl. motivering, objektiewe, metode, studiebeperkings
en die stelsel wat gevolg sal word om die verslag aan te bied.

<u>Hoofstuk 2</u> : In hierdie hoofstuk word die konsep <u>gemeenskap</u> bespreek.
Aandag word geskenk aan die ontleding van die konsep, die plattelandse
gemeenskap, en die eienskappe van die plattelandse gemeenskap.

<u>Hoofstuk 3</u> :   Hoofstuk drie gee 'n gedetaileerde bespreking van die
kernterme wat in gemeenskapswerk gebruik word.   Hulle is by name
gemeenskapsorganisasie, gemeenskapsontwikkeling en gemeenskapswerk.

<u>Hoofstuk 4</u> : Hierdie hoofstuk handel oor maatskaplikewerk en die rol
wat dit speel in die ontwikkelende gemeenskappe.   Besondere aspekte
wat aandag gekry het is bv. die aard van maatskaplike werk; die fokus
sowel as die bydrae van die werk van maatskaplike aksie onder die
ontwikkelende gemeenskappe; die rol van die maatskaplike werker; en
die toegerustheid van 'n maatskaplike werker by die uitvoering van sy
taak aan die ontwikkelende gemeenskappe.

<u>Hoofstuk 5</u> : Hoofstuk vyf gee aandag aan aspekte van besondere belang
in 'n proses van maatskaplike verandering.   Hierdie aspekte is die

voorvereiste om 'n gemeenskapswerksprogram op te stel; die faktore
wat in verband staan met die maatskaplike behoeftes en probleme onder
die ontwikkelende gemeenskappe; beplande maatskaplike verandering en
die rol van die veranderingsmiddel; en sommige beginsels en faktore
wat deur die middel in aanmerking geneem sal word in die uitvoering van
sy taak.

Hoofstuk 6 : In hierdie hoofstuk word aandag bepaal tot die ontleding
van die gemeenskap van die Nyuswareservaat. In die ontleding word die
volgende punte gedek: die beskrywing van die Nyuswareservaat en sy
inwoners; die ekonomiese aspek van die mense; die arbeidsaspek; die
onderwysaspek; die welsynsdienste; kommunikasiemiddels; en die stam-
raad as 'n owerheid met plaaslike gesag.

Hoofstuk 7 : Hoofstuk sewe handel oor die Valley Trust, 'n welsynsorga-
nisasie belas met gemeenskapswerk. Aandag word geskenk aan die
historiese oorsig en die objektiewe van die Valley Trust. Verder,
die bespreking dek ook die lidmaatskap van die organisasie, bestuurskap
en algemene administrasie van die Valley Trust, die personeel en
finansies.

Hoofstuk 8 : Hierdie hoofstuk gee aandag aan die gemeenskapswerk soos
beoefen deur die Valley Trust. Die bespreking dek ook die aard en
die omvang van die dienste wat deur die Valley Trust aangebied word;
die invloed van die werk van die Valley Trust; en die waardering en
ander opmerkings oor die dienste van die Valley Trust.

Hoofstuk 9 : Hoofstuk nege handel oor gevolgtrekkings, aanbevelings en
riglyne vir die toekoms.

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PART I

INTRODUCTION

CHAPTER 1

INTRODUCTION

1. INTRODUCTION TO THE STUDY

The problems associated with the promotion of social change to encourage
the adoption of new ideas, new and improved habits in health, nutrition,
agriculture and environmental improvements among the newly developing
communities in Africa and Asia, have attracted the attention of the older
developing communities such as in Europe and North America during the past
three or four decades.

The newly developing communities, with the majority of their population
living under rural conditions, suffer from a host of problems related to
underdevelopment. Poverty, primitive methods of subsistence production,
low productivity in their pursuits, serious health problems, illiteracy
and impaired sense of community responsibility and spirit, isolationism
and a lack of mastery of their problem-situations, can be cited as some
of the prevailing circumstances. The observable lack of development
cannot glibly be ascribed to lack of resources but embraces a wide
spectrum of psycho-social and economic aspects of the life of the people.

These older developing communities, because of their experience in
dealing with problems of rapid social change and development, have
reacted by establishing agencies to sponsor programmes that will promote
directed planned change in these newly-developing communities.
Development schemes which have gone under different names were focused
on specific problem areas such as agricultural improvement, nutrition
education, adult education, creation of job opportunities, youth

preparedness schemes, to mention only a few. These schemes concentrated on specific areas that the 'experts' of the sponsoring agency felt capable of tackling and wanted to pursue as an activity. In most cases they were implemented in a manner which not only was intended to help the recipient community, but which also seemed to demonstrate to the host community how it should tackle development.

The host community was expected to co-operate in adopting the 'good ideas' that would bring them development. The evaluation of the development scheme was undertaken by experts and for the benefit of the sponsoring agency and its supporters. When the hoped-for results were not forthcoming the people of the rural communities were described as tradition-bound, conservative and resistant to change.

Some of the development schemes were set time limits, and were often planned and implemented without the host community's participation. It was assumed that people would be influenced by good examples. In most instances the approaches to development schemes developed certain shortcomings, viz. :

(a)   There was a lack of awareness that the nature and sequence of acceptable technical and social advancement should be closely related to changes in social institutions and other patterns of community life.

(b)   Development plans and projects were drawn up without detailed preliminary stocktaking and analysis of the prevailing situation.

(c)   The focus of development paid little attention to the people as opposed to the technical aspects of the scheme.

Many of the approaches in development schemes have undergone marked and interesting changes. The most important have been the focus of the schemes on people, making the achievement of material objectives secondary to this one. However, this new enlightened approach has not been generally embraced in all development schemes.

This study has as its area of interest the analysis and evaluation of the approach in community work development schemes with special reference to encouragement of participation and involvement by members of the community in projects to promote social change and to foster development.

2.   MOTIVATION FOR THE STUDY

Over the past five years, prior to writing this dissertation, the writer studied writings on community work schemes, in the context of community organisation and of community development methods. What was of particular interest in the available literature were the different approaches used in promoting social change through community-wide projects. These varying approaches can be grouped into two main categories, as formulated by Batten (1960, pp.1-2): 'Some agencies hardly stress initiative at all. They plan specific programmes which they work to carry out. Others aim mainly to get communities themselves to think, and plan, and act. For them the way people set about their work is more important than the work itself.' The latter approach which interested the writer very much, stressed the participation of the people through their involvement in a programme of action. This approach seems clearly superior, and is in accordance with the much quoted definition of community development of the Ashbridge Conference on Social Administration,

held in Great Britain in 1948, (cf. du Sautoy, 1948). The participation
of the people in a community through their involvement in a programme of
action, was emphasized as the cornerstone for success in community
work to achieve community development.   A South African scholar
(Hough, 1973, p.58) is also in favour of this approach. He has clearly
stated that for development to be meaningful it must be focused on
people : 'If the aim is that there should be development of people the
focus of the scheme must be on people, their participation in planning
and decision-making and their learning from involvement in every stage
of the full process.'

The writer became interested in determining what in actual fact obtained
in practice.   Consequently he decided upon a personal investigation of
the work of The Valley Trust, a social welfare agency which has been in
operation for a considerable period of time.   The Valley Trust affords
good opportunities for studying the techniques or approaches adopted by
a welfare organisation engaged in various projects that are designed
to promote social change in a newly developing rural community. Aside
from its long existence, spanning over twenty-two years, the agency
was found to have kept and preserved all the records since its inception,
and in addition, its work has been covered in newspaper articles, journals,
magazines and research reports. There was therefore sufficient written
information on the work of the agency to provide adequate material from
which to investigate the degree of community involvement.

3.   OBJECTIVES AND SCOPE OF STUDY

One of the main objectives of this study is to establish whether The
Valley Trust, as an example of an agency that seeks to promote change

and development in a newly developing rural community, follows an approach that works with, or for, the people. In addition, it must be asked whether some agencies did not particularly see such newly developing communities in their totality, needing comprehensive development in co-operation with other agencies : have they tended to concentrate on a single facet of its social life only ? It would seem that such an approach resulted in an agency working with a community problem as just one technical element, unconnected with other aspects of community social life.

From the point of view of social work, community work aims at promoting social change, and development can be viewed as a specific process demanding practical principles and procedures based on specific methods. In this study, we shall attempt to analyze the work of The Valley Trust, and especially its methodology to ascertain whether it is directed towards working with people as the primary focus, or merely concentrates on the provision of welfare services which the agency has decided upon.

This analytical view of the Agency was, according to the writer, the only feasible one because it did not form part of the community in which it operated. If it were part of the community it would have been possible to evaluate its evolution as part of the processes in the system of change and development of the community's organisational structures. However, as a sponsoring agency from outside to promote change and development, its role would be limited unless it were to succeed in not only achieving adaptation of the new ideas, but also self-generation of these from within the community. This, however, could only have succeeded if the Agency focused its scheme on the people, who through their full participation in planning

and decision-making and their consequent learning from involvement in every stage of the full process of growth and development would have developed to adopt the institution as their own. Change and development can be seen as half complete if it only succeeded in the co-operation to follow instruction and advice, but did not produce qualitative changes in the life style of the people, in terms of increased self-confidence, change in value orientation, positive attitudinal changes, and the ability to utilize skills and techniques acquired to master their own human, social and physical environment.

It is to be acknowledged that most of these schemes to promote social change and development have been created by well motivated, meaningful and concerned groups of people as to the social needs and the problems of the newly developing communities. However, if these schemes were not based on the principles, procedures, and methods of community work approaches as have been developed and advanced by disciplines such as social work, for instance, their effectiveness in achieving the desired goals or objectives would be limited. Social work has grown to realize that a good heart alone, without the required appropriate knowledge and skills, is no guarantee that a sound practice will be undertaken. The important factor, therefore, is a sound combination of the positive motivating factors together with the basic knowledge necessary to promote social change.

It is also the intention of this study to emphasize the fact that in order to understand community work practice properly an agency needs to have a clear understanding of the basic principles.

The next objective of this study, therefore, is to establish what its
contribution could be to schemes designed to promote planned social
change.   In this context, two important factors in the contribution,
could be made by the social work theorist.   Firstly the community
organisation method in social work has developed practice skills and
procedures in work with whole communities of people, that can be adopted
and applied even in programmes of social development in the newly
developing communities, and consequently lead to improved community
work practice in these communities.   Secondly, since social work
practice with the newly developing communities is a new development,
still in its infancy, it is hoped to contribute ideas to the formulation
of a scientific methodology in this field.

Another objective of the research was to study the relevant literature
in the subject of community work in order to develop a sound theoretical
background.

The writer used the Agency to evaluate approaches to community work
practice to promote social change, as a functioning agency in the field
within easy reach by the writer.   The study will also assist in building
a practice guidance for social work's involvement in community work among
the newly developing rural communities as are found in the homeland areas
of South Africa.

In brief the objectives of the study can be listed as follows :
- to establish whether the Agency adopts an approach that works with
   or for the people
- to establish what would be the contribution of social work in
   schemes to promote planned social change
- to study the relevant literature in the subject of community work.

The scope of the study includes the work of The Valley Trust, a social welfare agency, involved in a health promotion scheme in a rural community.

4. METHOD OF STUDY

This study has proceeded along the following lines :

(a) Literature Study

The relevant literature on community development schemes and case studies, and on community organisation practice has been studied for a clear understanding of the central concepts and ideas in the practice of community work. This provided for the conceptual framework together with the concepts upon which the work of the relevant Agency was evaluated.

(b) Questionnaire

A questionnaire was constructed and used as an instrument to elicit information on the different aspects of the Agency studied. It concerned itself entirely with the Agency.

(c) Interviews and Visits of Observation

As a supplement to the questionnaire interviews with the officials and professional staff of the Agency were conducted. This helped to clarify and explain in detail the many ramifications of the Agency's practice. This was undertaken during several study visits to the Agency.

(d) Documents from the Agency

The writer was fortunate to obtain a wealth of literature about the Agency and its work. From the Trust Deed, i.e. the constitution of The

Valley Trust as well as articles on behalf of the Agency, a great deal of information was secured.

5. LIMITATIONS IN THE STUDY

(a)   This study basically concerns an evaluation of the methodology adopted by The Valley Trust in its community work services.   In order to present a more complete picture it might have been desirable also to assess the effects of The Valley Trust's services on the community it serves.   However, to render this feasible, would have required establishing rapport with the members of the community.   In this respect there are some limitations :

1.   In view of the cultural background of this particular community, it would regard the researcher as an outsider and therefore not respond fully or spontaneously.   To overcome this would have required the researcher to have lived in the area for a considerable period of time in order to be completely accepted by them.   This was not possible for the researcher;

2.   One possibility of overcoming the above limitation would have been the use of research assistants.   However, because of the absence of qualified people in the community to assist with the completion of a questionnaire, this also could not be done.

(b)   The earlier reports of The Valley Trust indicated that the work of the Agency was to be constantly evaluated for its progress. This was, however not always pursued.   Consequently only one evaluative report was

made in 1962.   The writer could not have the benefit of The Valley
Trust's own evaluation of the work it is doing.

6. - - METHOD OF PRESENTATION OF REPORT

The study is presented in four main parts :

Part I - (Introduction)

Part I contains the introductory chapter.

Part II - (Theoretical framework and basic prerequisites)

Four chapters are included in this part, which deals with the theoretical
framework and basic prerequisites of the study.   Chapter 2 deals with the
community concept, with special reference to the rural community, and the
basic characteristics of such a community.   In Chapter 3 the concepts
community organisation, community development and their relationships to
community work is discussed.   Chapter 4 deals with social work as one of
the professions which could form part of the team in community work.   In
this chapter the focus is on the nature of social work; the contribution
of social work activities with respect to the newly developing communities;
the role of the social worker; and the equipment necessary for a social
worker in the practice of community work in the newly developing communities.
In Chapter 5 attention is given to aspects of particular importance to
social change.

Part III - (Community Work in Practice)

The three parts which make up this section deal with aspects related to
community work in practice.   Chapter 6 concerns itself with a detailed
analysis of the rural community in the Nyuswa Reserve, that is the area
of operation of The Valley Trust.   Chapter 7 pays detailed attention
to the description of The Valley Trust, the social welfare agency involved

in community work in the Nyuswa Reserve.   Chapter 8 deals with the

approach to the practice of community work by The Valley Trust.

Part IV - (Conclusions and Future Directions)

Part four consists of one chapter which considers conclusions and

recommendations.   Future directions of possible improvements and study

in community work practice among the newly developing rural communities

are also considered.

PART II

THEORETICAL FRAMEWORK AND BASIC PREREQUISITES

CHAPTER 2

THE COMMUNITY CONCEPT

1.   INTRODUCTION

The term community must be discussed because of its importance, not
only for the purpose of this particular study, but also because in the
practice of community work, the community is the client of the community
organisation worker.   It thus becomes necessary to have a clear
understanding of the 'community' concept.   To this end we shall attempt
to define this concept accurately.

Because this study concerns community work in a rural setting, further
attention will be given to a description of rural community, especially
a newly developing rural community; and an analysis of characteristics
of such a community, will follow this description.

2.   ANALYSIS OF THE COMMUNITY CONCEPT

(a)   Definition and Discussion

The term 'community' is central to the analysis and evaluation of the
work of an agency involved in community work with the object of promoting
change and bring about development.   Among the important writers in social
work who have defined and discussed the 'community' is Stroup (cf. Harper and
Dunham, 1955, p.26) who states that 'a community may be described generally
as composed of a relatively large number of persons having consciousness of
their own inter-relatedness, who are dependent upon common territory, possess

limited political autonomy, and seek basic satisfactions in a complex and changing social structure'. Here it must be observed that conscious interrelatedness is stressed, an element which is important in being together as a specific group, and also the one that aids interaction. Stroup sees a community as a structured entity with organisations that bind its members to adjust to the complexity of a changing situation, in which they seek to satisfy their basic needs.

(b)   The operational use of the Word and 'Community' concept

In the above definition it can be seen that there are two distinct elements, viz., the geographical and social aspects of the community.

For the purposes of this study, the word and 'community' concept will be understood both in a geographical and social sense. It is an area of common life for a particular group of people showing similar attitudes as to their manner of life and attitudes. This area will be a village, a reserve or any other area viewed as such, but satisfying either criteria of geographic delimitation or social commonality among its inhabitants.

3.   THE RURAL COMMUNITY

(a)   Description and Discussion

In addition to the many other classifications of communities according to certain characteristics, there is a broad categorization of communities into urban and rural. Certain forms of life style, and economic, social, cultural and political and civic organisation, characterize (and distinguish between) the urban and rural communities.

In this study, attention is paid to the rural community for three reasons :
first, because the work of the Agency under study is in a rural area;
secondly, because the problems of urban communities are so distinct from
those of the rural communities that it is preferable to treat them
separately for better analysis and understanding; and lastly, because
most community development projects have been carried out in these
communities where greater efforts were and are needed to bring about
basic changes in the attitudes of the people concerned.

Describing the exact nature of a rural community or communities in all the
aspects that may be involved, is a task beyond the scope of this study.
However, it suffices to state only some of the characteristics of the
life of rural, tribal communities to create a background against which to
view the efforts of a community work project in such a community.

Rural communities differ the world over. Thus there is a difference
between an American rural community which forms the hinterland of a
city,and a rural village or simple tribal community in India or in Africa.
While the former has some trappings of city influence, the latter may be
so different from the city that nothing between the two is common or
comparable. These rural areas are the homes of the majority of the people
in Asia, Latin America, and Africa. In Africa the tribal rural community
has similar characteristics even if limited to traditional social and
political organizations. Tradition also influences the attitudes of
these people in the acceptance of new ideas and using new methods and
techniques in solving problems in the health, economic and other fields.
These communities 'have in recent years drawn the attention of specialists
in public health, education, agriculture, and community development, because

their inhabitants are less well situated to know about and participate
in technological and social development than are their city cousins'
(cf. Foster, 1965, p.44).

(b)   Newly-Developing Rural Community

In considering rural communities it should be mentioned that there is a
difference between a rural community of the older developing country and
the rural community of the newly-developing country.   The former is
characterized by a more simple quality of life than its urban counterpart.
However, the smaller scale of life in the rural context does not itself
imply simplicity. The rural community may often be as complicated as the
city or town of which it is a hinterland with a lot of its trappings.

The newly-developing rural community as found, for instance, in Africa,
is a simple tribal community, and it is no part of the urban area which
may be near it.   It has a simple tribal form of government which however,
has no civic administrative responsibilities and duties;   it does not levy
any taxes, nor does it have any system of renting property.   The
population is often largely illiterate, and it is not influenced by the
mass media such as the press and the radio which may be reaching not more
than five percent of the population.   Leadership patterns are of a
traditional nature and the duties do not extend beyond traditional duties
in social, cultural and judicial affairs.   Real controlling authority is
outside the community .   The basic social services such as education,
health, social welfare are poor or inadequate.

Basically these communities have no communication system of their own,
and as such they are isolated from the outside world.   This isolation
exercises a great deal of influence over their lives. They are by-passed
by all forms of development.   Visible physical changes are minimal and

the concept of development 'does not feature' in the lives of the people. For employment purposes all eligible men and women emigrate to seek work outside the community, as there is no industrial employment and only very little economic activity, limited to small scale retail business. The total life situation is that of subsistence living.

Insofar as the practice of community work in developmental programmes in tribal rural communities is concerned, the approach calls for basic work as discussed in the focus on community work activities in the following sections.

4.   CHARACTERISTICS OF A RURAL COMMUNITY

Here the characteristic communal features which have a bearing on efforts to promote change among the peoples of the newly-developing countries, will be discussed. According to Foster (1965, p.45) 'the similarities in peasant life the world around are so marked that we are justified in sketching an "average" community to serve as a guide to what characteristic (an agent) may reasonably expect to find when attempting to introduce innovations'.

(a)   Lack of innovativeness

Tradition orientedness among tribal and peasant people is a truism. This explains why they will follow the ways prescribed by their ancestors. For their way of life they look to the past. When innovations in agriculture, health, nutrition and marketing are prescribed to them, their adoption has seldom been enthusiastic. Their unfavourable disposition to innovations rendered promoting change a very difficult task. Deviation from this negative attitude of mind can be encouraged as the peasant people are

presented with new sets of reference which supersede the ones they are

embedded in.

(b) - Isolation

The isolation of the traditional local community and its dependence

largely on word-of-mouth communication is an important -contributory

reason for rural stagnation.

Peasant communities are usually physically, socially and psychologically

isolated from the other areas and from outside influence. This isolation

resulted in the peasant only knowing what obtained in his community, and

consequently his view of the world becomes limited and narrow.

Consequent to the isolationism of the rural peasant was the lack of

physical mobility which characterised the rural peasant's behaviour,

both in his environment and even when implanted to another setting, e.g.

the migrant worker.

In their reports, both Vilakazi (1963) and Mbatha (1960) who have done

some research among the Nyuswa people, state that the tradition-bound

rural person from the Nuyswa reserve tended to isolate himself even when

outside the reserve. He either spent his time in his place of employment

or in his hostel among people from the same district.   He isolates

himself from social and cultural contact with other people.

The manner in which he isolated himself makes it difficult for him to

think that ideas from other people are worth taking and considering.

The mass media of communication such as the radio, the press, and the

films could be used to produce attitudinal changes more effectively when

local groups were organized to benefit from specially prepared programmes

(U.N. Publication, 1971, p.28).

(c)   Fatalism

Rogers (1969, p.32) describes fatalism as 'the degree to which an individual recognizes a lack of ability to control his future'.   This attitude is widely prevalent among peasant communities. On the basis of a fatalistic outlook a person believes that 'whatever happens is the will of God', and he could never do anything about it. When an infant dies a fatalistic parent says, 'it was his destiny not to grow up'. He rationalized the situation in that there is nothing to do once events take their course.

The attitude of peasant fatalism has clearly dysfunctional consequences for programmes of directed social change. The agent of change is faced with a task of convincing the people of the efficacy of individual effort to help himself, when the determinant of his potential well-being is a supernatural Fate. If a person could see himself in control of his life situation, he could be motivated to improve his exisience, but if he resigns himself to the hands of Fate, he cannot be easily induced to desire self-improvement.

(d)   Limited aspirations

Rogers (1969, p.33) defines aspirations as desired future states of being, such as living standard, social status, education and occupation. Among the rural peasants a relatively low level of aspiration has been observed.   A combination of the factors of fatalism, the image of limited good, and the real absence of opportunities have conditioned the peasants to low aspirations for advancement.   For one, the tribal socio-political structure does not encourage achievement by individuals.   Tribal tradition decrees who shall hold important offices in the life of the tribe. The

favoured individual need not have any special qualities to qualify him
for office as it is an ascribed status position.

In his programme to promote social change and development, the agent
of change is faced with the task to create a strong motivation or ambition
for self-achievement.

(e)   Low empathy

Rogers (1969, p.38) describe empathy as 'the ability of an individual
to project himself into the role of another person'.   Rural peasants
were known to have low empathy.   They simply could not imagine themselves
to be in different and more diverse roles either than in their traditional
roles. Limited exposure to other ways of life and extreme socio-
psychological distance between rural peasants and the urban elite make
it difficult for them to imagine themselves in roles such as, for example,
the president of their country (cf. Rogers, 1969, p.38).

As the development of empathy results from meaningful interaction with
persons in different roles, a programme of development for rural peasants
must provide for opportunities to feel and experience for themselves what
it is to be in a new role, other than the traditional one.   It is not
until the rural peasant can empathize with modern roles that he will be
in a position to adopt a more favourable attitude towards development
and social change.

Against these background characteristics of rural peasant attitude and
life it becomes clear then that a programme of directed social change
for development has to focus itself on the people. It is only after
neutralizing and working through these inhibitory factors in the people
that development can become a consequence of the people's behaviour.

CHAPTER 3

COMMUNITY ORGANISATION, COMMUNITY DEVELOPMENT AND COMMUNITY WORK

1. INTRODUCTION

The concepts community organisation, community development and community work are key concepts in the study of community work practice. Because of this, the latter could only be fully comprehended if the key concepts are fully explained. Therefore, this chapter will focus on a detailed discussion of these concepts.

2. COMMUNITY ORGANISATION

The purpose of this discussion of community organisation is undertaken to emphasize the fact that the skills and processes employed in applying social work community organisation method are transferable, and are used as in numerous other situations.

Like social work, community organisation has been variously defined by different authors. One of the most comprehensive definitions to date, and clearly relevant to this study, is the one formulated by Dunham (1970, p. 4) : He defines community organisation as 'a conscious process of social interaction and a method of social work concerned with any or all of the following objectives :

- the meeting of broad needs and bringing about and maintaining adjustment between needs and resources in a community or other area;

- helping people to deal more effectively with their problems and objectives, by helping them develop, strengthen, and maintain qualities of participation, self-direction and co-operation;

- bringing about changes in community and group relationships and
  in the distribution of the decision making power.

The three types of objectives are designated as task, process, and relationship goals respectively. This definition according to Dunham is well suited for North America, and he admits that elsewhere a variety of meanings can be attached to it.

The community organisation process can take place with or without a professional social worker. In the latter case, Dunham (1970, p.6) refers to a community organisation action. This process takes place in different fields of community life such as in health, education, housing and social development activities, and may be characterised by the self-help concept. When a professional social worker becomes part of the process to give direction to the activities, the community organisation process becomes a method of social work, and is referred to by Dunham (1970, p.6) as community organisation practice.

Community organisation deals with problem-solving. It always begins as a response to a need or a problem. Community organisation is a normal process serving to improve the welfare of the community. Whenever people live together in groups some form of organisation is necessary to help them meet the needs that arise. Among the tribal Africans in rural communities, the extended family and communal relationship systems are examples of indigenous informal helping groupings that have played an important role. In fact, in some cases, these systems are still doing good work in spite of the strains put by the changes taking place. The writer is, however inclined to agree with Brown (1968, p.141) that

'nearly all African countries report a breakdown (at varying rates of disintegration) in traditional ways of caring for others'. Therefore new ways of planning to meet the needs of the communities become inevitable.

The object of community-organisation is therefore specifically to assist the community in identifying its needs and to assist in locating and mobilizing all available resources and services in a manner that will be possible by programmed planning, co-ordination and concerted action to meet these needs. It is thus also evident that any planned programme of community development has to make use of the community organisation method skills and techniques. The professional social worker, or community organisation practitioner, trained and experienced in community organisation, is one of the most important links in any community development programme since, with his background knowledge of the community which he has studied to discover the actual felt-needs of the people, he has become best equipped to offer guidance

According to Dunham (1970, p.4), the key objective of community organisation often stressed today is social change. Among community organisation approaches used to bring about social change are education and promotion, planning and programme development, the community development approach, emphasis on self-help, and integration of effort. In practice, these approaches are often intermingled. A major change in looking at community organisation is the acceptance by teachers and practitioners that the concepts of process and task goals are proper objectives of social work. Task goals or materially oriented goals are concerned with meeting specific needs, performing definite tasks, and achieving certain concrete objectives. Process or non-materially

oriented goals are concerned with helping people in a community or neighbourhood to strengthen their qualities of participation, self-direction and co-operation.

Community development has greatly influenced community organisation thinking which has incorporated the ideas of involving the residents and consumers in programmes of development, basing them on the felt needs of the people, and focusing on the total life of the community. Community organisation has tended to broaden its outlook not only to concentrate on social welfare matters, but also to other aspects of community life. This has led to the acceptance that the community organisation practitioner, trained in social work, can sometimes perform acceptably in other spheres of activity such as economic opportunity programmes and community development. From what has been said of the nature of the newly-developing rural community, it seems clear that community organisation's objective is to devise a developmental model. That is, to think, create, plan and implement programmes focusing on the attainment of both task and process goals. The knowledge base of social work and the contribution of the social sciences in the training of a community organisation practitioner equips the practitioner for problem-solving work and developmental work. Therefore for social work activity to be beneficial to the newly-developing rural communities its objective is to develop programmes to promote deliberate, planned social change in partnership with, and engagement of the community as part of the action system to effect human services provision.

In this study community organisation will be used to mean a process of helping the community to identify and define its needs, to devise and

work through a programme of action and a process of activity, and
finally to implement means to deal with its needs and problems.

3.   COMMUNITY DEVELOPMENT

The concept and term community development is here described in greater
detail as to its meaning, application, principles and objectives. Later
on, in the description and analysis of the approach of the agency under
study, these basic concepts will be used, and it will not be necessary
then to repeat the principles and objectives of approach to do community
work; only the application of these concepts can then be discussed.
The detailed attention given to the community development approach stems
from the belief that any scheme or programme for development, especially
with the newly developing communities, has little chance of meaningful
success if it does not take into account the basic approaches as
formulated in the community development method.   The important basic
principles must now be discussed.

A variety of descriptive terms have been applied to 'community
development' each designed to give its substance in encapsulated form.
It has been described by Dunham (1970, p.140) as a method, a process,
a programme and a movement which he further explains as follows :

-       as a method of applying behavioural sciences for human welfare;
-       as a process of community action related to bringing about change,
        especially socially and psychologically;
-       as a programme of social, economic, and also political development,
        with emphasis on basic matters such as health, education, nutrition
        education, and agricultural development, and
-       as a movement for progress with rising expectations and how to
        meet them.

None of the above terms of course constitute an adequate definition, nor were they intended to be such.   According to an article in a United Nations publication (1967, p.5) the concept of community development can be described in terms of :

(i)   the close partnership relation it involves between government and people; or

(ii)   the integrative approach it advocates in dealing with many different problems of the community; or

(iii) the flow of communication it facilitates among those concerned with development at different levels.

These possible ways of looking at community development emphasize the means and not the goals.

The fact that community development does not have a central meaning has been due also to the following factors :

(i)   community development aims at achieving both task (concrete) and process (helping people to grow in certain ways),goals.

(ii)   the increasing relation between community development and community organisation with consequent overlapping; and

(iii) the application of the approach both to rural and urban communities where the focus differs because of the difference in these communities.

The abovementioned difficulties have, however, not prevented the concept 'community development' from developing specific procedures to be used in what is referred to as community development approach, movement and activity.   Probably one of the definitions most commonly used is the one

formulated by the United Nations and quoted by Ross and Lappin (1967, p.8) which states :

> The term 'community development' designates utilization under one single programme of approaches and techniques which rely upon local communities as units of action and which attempt to combine outside assistance with organized local self-determination and effort, and which correspondingly seek to stimulate local initiative and leadership as primary instruments of change...

In an earlier edition, Dunham (1965, p.246) expresses almost a similar view when he states :

> community development may be defined as organized efforts to improve the conditions of community life, previously through the enlistment of self-help and co-operative effort from the villagers, but with technical assistance from government or voluntary organisations.

The basis of activity inherent in these definitions includes the following elements :

(i) a planned programme with a focus on the total needs of the community ;

(ii) the encouragement of self-help and self-determination as cornerstones for a programme;

(iii) the provision of technical assistance either from a government or voluntary organisation. This may include personnel, equipment, supplies and even financial help; and

(iv) the integration of various specialities, such as, for instance, agriculture, public health, nutrition education, work with women and children; all for the help and eventual development of the community.

According to a United Nations Publication (1967, p.6) 'community development is concerned with bringing about a greater investment of development effort and assurance of continuity, by creating conditions whereby the under-utilized human resources of local communities may be developed and brought into more effective play. Inseparable from this is the goal of improving the quality of popular participation, and not merely its quantity'. The community development philosophy maintains that participation may be deceptive 'unless accompanied by a time process of human development'.

The nature of community development is described as essentially educational and organisational, with more emphasis on the former, (cf. Rosner, 1973, pp.1-2; Dunham, 1970, p.173; Biddle and Biddle, 1965, pp.243-258). Education in community development is 'directed' towards changing attitudes and practices that are obstacles to social and economic improvements. The achievement of concrete tasks in terms of, for example, higher literacy, improved agricultural production and even better health and better nutrition are secondary. Essential as these may be, they are less important than the qualitative changes expressed in attitudes, and relationships which increase the capacity of the people to help themselves achieve goals which they determine themselves. More succinctly Biddle and Biddle (1965, p.243) put it thus 'It is a building within the hearts and minds of men.'

The organisational aspect mentioned by the three authors quoted above, is important, not only to the pursuit of common interests, but also to the re-orientation of existing institutions, and the development of the capacity to create new ones to make self-help fully effective. The value

of organising people lies also in the general contribution which it makes towards increasing social coherence. The involvement of groups and the community at large, in many ways also sets out to identify and cope with the various factors that converge to keep the individual from growing ; and on the positive side, to create structures and environment and support which help to maximise individual contributions. In the process of enhancing the existing leadership and institutions, and creating new ones where appropriate, the community development approach seeks continually to restore dignity, initiative, and voice to the average individual, on whose growth in healthy directions will depend the vigour and wholesomeness of the community.

In order to do all this there are certain basic principles to be taken into account by agencies involved in the process of developing communities. Batten (1974, p.98) in emphasising this point, states that 'no suggested innovation is effectively good, however important it may seem to the agency which sponsors it, unless ways can be found of getting people to implement it and go on implementing it'. A development agency has no authority and effective means of 'forcing' people to accept an innovation, (even through benevolent persuasions). Batten's (1974, p.98) viewpoint corresponds with this when he states that 'the power to decide whether to adopt it or not, (i.e. the effective authority) rests with the people.' He further emphasizes that the people must be allowed to decide about what is to be done with them, at whatever level of development they may be found to be.

It is well worth repeating that the key factor in the concept of community development is working with people rather than for them - of helping them

to think and decide realistically for themselves rather than attempting to think and decide for them. This basic concept is potentially applicable even to the work of a specialist agency that does work with people, and indeed it should be part of each specialized agency's professionalism .

4. RELATIONSHIP BETWEEN COMMUNITY ORGANISATION AND COMMUNITY DEVELOPMENT

In studying literature on community organisation and community development, there appears to be increasing interest among writers on the subject of the relationship between the two concepts.

Armstrong (1971, pp.103-108) among others, has given a great deal of attention to this matter in an article entitled 'Community Development and Community Organisation - allies or rivals ?' He states that 'they have been, and are, closely linked and the connection has usually be seen as a complementary one'. Quoting from an article by Dunhan in the Social Work Year Book, 1960, he writes :

> The process of Community Organization in Social Work seems
> especially closely related to Community Development. The
> development of social programmes, fact-finding ..., are all
> elements that are common to generic community organization
> and community development.

In his earlier writings Dunham (1965, p.258) stated that community organisation and community development 'are inextricably intertwined'. This statement followed his observations that the skills and methods used in both were similar. In his later edition Dunham (1970, pp.176-179) concedes that there are differences, but however, insists that 'in certain situations, particularly in urban areas the boundary line tended to be blurred, and it is difficult to say whether a specific programme should be called community organization or community development'.

Dunham (1970, p.98) in an article entitled 'Community Development :
Whither Bound' expresses the idea that the issue of relationship
between the two concepts might be resolved with the synthesis of the
two, at least. He then states that such terms as 'Community Organisation
and Development', 'Community Work' or 'Community Planning' might be
considered.

Armstrong (1971, p.103) regards community work as being comprehensive
and community organisation and community development as being more
specialised approaches within the field. The concept community work
which will be used in this study is to be discussed in greater detail in
the following section.

5. COMMUNITY WORK

(a) Definition and discussion

The usage of the term 'community work' appears to be a :

> great convenience for it can be applied to a vast
> range of operations, from projects planned
> meticulously, organised and carefully directed
> closely to actions characterized by spontaneity,
> mass participation, and minimal organization and
> direction. (Armstrong and Davies, 1975, p.156)

Probably the most comprehensive definition on community work pertinent
to this study is the one formulated by Armstrong et al. (1975, pp. 205-206)
It reads :

> Community work is carried out with the assistance of an
> agent of change who, in response to the felt needs of a
> community, will endeavour, using a non-directive technique,
> to encourage that community to develop its innate potential
> of self-help, with the participation of as many people as
> possible, thereby fostering indigenous leadership, in order
> to achieve certain (process and task) objectives which have
> been, in consensus, identified by the community as being of
> benefit to the whole community, and where necessary drawing
> upon resources external to the community in order to bring
> to bear an holistic approach to a planned process of change
> which will be carried out, wherever possible, using
> collaborative strategy of action.

The range of the above definition is fairly wide, and inclusive of
some aspects which might previously have been regarded as outside
the traditional domain of social work. But in our expanded view,
especially with commitment to helping to bring about planned change
in the newly-developing communities of the world, these can no longer
be regarded as extraneous.

The terms community development and community organisation are still
being used in different countries with a tremendous amount of overlapping,
and at times of confusion and contradiction. Milson (1974, pp.14-15)
acknowledging and commenting on the different usage of the two concepts,
states that the British prefer 'to use the term "community development"
to describe what American friends have in mind by community organisation'.
This was partly alluded to in the discussion of the relationship between the
two concepts. The prevalent recent practice is to use the term community
work as a cover for what community organisation and community development
do, and to regard the two latter concepts as specialized approaches under
the broad umbrella of community work. Brager and Specht (1973, p.103)
regard 'community work as a comprehensive field and community organisation
as a more specialized approach within the field..'.

According to the report of the Sixth Conference of Lecturers in Social
Work held in Bloemfontein on the 7th and 8th April, 1972, there seems
to be some agreement on the use of the term 'community work' as a
useful term to encompass both community development and community organisation.

In this study the writer will use the term community work to refer to
approaches both in community organisation and community development. But
for emphasis's sake and greater clarity the individual terms will occasionally
be referred to.

Community work will be used by the writer to refer to planned and programmed activity designed to assist people of a community as individuals, groups, and as a community. The activity will be conceived of as taking place with the assistance of an agent of change attached to an agency sponsoring a community work programme.

Community work essentially aims at bringing about social change. This idea, first expressed by the Gulbenkian Study Group in 1968, is replete with such a message. Taylor (1974, p.104) emphasises this as he states 'Community work is basically a method of small-scale social change in which the choice of ends and means is made by those most affected by them'. In the same vein, though in a comprehensive manner, the Boyle's report (1973, p.4) states clearly :

> Community work is essentially concerned with affecting
> the course of social change through the two processes
> of analysing social situations and forming relationships
> with different groups to bring about some desirable change.
> It has three main aims; the first is the democratic process
> of involving people in thinking, deciding, planning and
> playing an active part in the development and operation
> of services that affect their daily lives; the second
> relates to the value for personal fulfilment of belonging
> in a community; and third is concerned with the need in
> community planning to think of actual people in relation
> to other people and the satisfaction of their needs as
> persons, rather than to focus attention upon a series of
> separate needs and problems.

The aims here alluded to will hold good in an urban as well as a rural community. In spite of some earlier thinking that rural communities possessed the classical example of what a simple community is, it is being realized now that these communities have needs not too dissimilar from those of ordinary urban communities. For the satisfaction of some of their basic needs the rural communities depend on the town and city areas.

These are the areas that provide cues for the development of strategic

services, the transport system for example. The effects of technological

changes, a city phenomenon, exercise considerable influence on the

adjoining or nearby rural areas. Milson (1974, p.14) stresses this

point '... there is a general understanding that the need for community

work arises partly from the effects of social change created mainly

by technological change'.

In the field of community work, agencies have followed both the directive

and non-directive approach.[1/] The former is very common with agencies

working among rural communities (cf. Batten, 1960, pp.27-28 and Batten,

1974, pp.96-102). The nature of their projects are characterized by

being agency orientated with consequent 'neglect' in the vital aspect of

developing local initiative, involvement and participation. As a consequence

of their orientation is the giving of attention to technical aspects of the

problem situation as if it were distinct from the overall situation from

which it occurs, and the people involved in the community. The result is

that the problem is 'discovered' by the directive agency which analyses

it and gives its own interpretation. A programme of action is devised

and implemented with the 'co-operation' of the people in tackling the

real need. Persuasive measures are undertaken among a 'helpless' people

who find themselves confronted with superior ideas explaining a situation

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1/ In a directive approach the agency decides which community needs deserve
attention. On the basis of its own decision it plans a programme and
delivers it to the community which is enjoined to participate. For
an agency with power and effective means to persuade people, this might
work to produce the development as conceived by the agency.

The non-directive approach concentrates on getting the people concerned
to look critically at the idea being suggested through their involvement.
It helps people to come to an informed and therefore realistic decision.
The agency will not want them to accept the idea however well-intentioned
unless and until they are sure it holds a favourable balance of advantage
for them.

in their life to which their own efforts have failed or are largely unsuited. The disadvantaged, unsophisticated person is both confused and overwhelmed. This approach ignores the fact that for lasting change and development to occur the people involved must be party to the process.

To what extent a project in community work will succeed, will depend on how, and in what way the people were helped to develop understanding and interpretation of their needs. They must internalize the new methods of doing things. Community work undertaken by agencies with personnel specifically qualified in skills to work with people as groups and communities, are in a better position to approach their work in a scientific manner and will take into account the basic principles involved in helping people with such problems as, for instance, are found in social work. The fundamental starting point in any community work programme is the understanding of the people with whom the agent of change is to work, and this can only be possible if the agent works with the people.

CHAPTER 4

SOCIAL WORK AND ITS ROLE IN THE NEWLY DEVELOPING COMMUNITIES

1.   INTRODUCTION

Social work is a helping profession in all communities, and therefore should also occupy an important place in the whole spectrum of services required for efficient development in the newly developing communities. This postulation is axiomatically accepted among the newly developing communities of the so-called third world countries.

Due to the peculiar nature of the social needs and social problems of these communities, it is becoming a subject of interest as to what contribution social work can make toward social change and the solution of the social problems of newly developing communities. Therefore in order to understand the need for social work involvement, attention will be given to particular needs of the newly developing communities, and it must be asked how social work can be instrumental in the developmental process. In order to understand the role of social work, it will be necessary first of all, to expound on the nature of social work. A final section will be devoted to an examination of the equipment the social worker needs in order to fulfil his role role in an efficient rural community development project.

2. THE NATURE OF SOCIAL WORK

(a) Definition and discussion

Social work is essentially a helping profession which uses specific

methods and skills to work with individuals, groups and communities

in such a manner that they become better citizens and more self-reliant

groups or communities. In social work there are a number of definitions

but we will here employ the definition by Boehm since it is relevant

and comprehensive enough for this study. Boehm (cf. Dunham, 1970, p.20)

defines social work in the following terms :

> Social work seeks to enhance the social functioning of
> individuals, singly and in groups, by activities focused
> upon their social relationship which constitute the interaction
> between man and his environment. These activities can be
> grouped into three functions : restoration of impaired capacity,
> provision of individual and social resources, and prevention of
> social dysfunction.

The significant nature of social work activity, characteristic of its

practice in almost all countries, is according to Dunham (1970, pp.20-21)

that :

-    it is a helping activity

-    it is a 'social' or non-profit activity

-    it is a liaison activity, through which individuals and groups

     may tap all available resources in the community to meet their

     needs.

Social work, like other professions engaged in the helping process, has

developed an expertise or set of working principles regarding desirable

methods of working out solutions to community problems. In seeking to

achieve this goal, the method of social work differs from other professions

such as medicine, law and nursing in that, 'social work operates in consideration of all social, economic and psychological factors that influence the life of the individual, the family, the social group and the community' (Friedlander, 1960, p.7).   By the nature of their approach, and the manner of working, the other service professions focus their attention upon one specific aspect of the personal need manifested. Because social work focuses on the total needs of the situation, be it a client or community, it is a particularly appropriate profession to be involved in community work.

In its application the social work objective is dualistic, that is, help is not only directed at persons and human groups, but also encompasses social conditions that sustain the life of the people of the community. This makes social work a profession of particular importance to community work because it is holistic, and takes a total view of human needs.

In its operation, social work uses basic knowledge and facts and techniques borrowed from other social sciences which have been assimilated into the profession.   Thus social work's varied objectives have been :

-   the diagnosis and treatment of social problems affecting
    individuals, groups, communities and the population at large;
-   the identification of those problems that call for structural
    reform;
-   the creation of the necessary conditions and facilities for the
    participation of individuals, groups and communities in the
    business of solving their own problems;
-   the development of capacities in individuals, groups and communities
    to help them prevent the occurrence of certain social problems.

In its service to the community two things become involved, viz. :

- the inter-organisation of the activities of many community agencies and groups;

- active participation on the part of the people in the solution of the problems of community concern (Dunham, 1970, p.87).

A further basic idea is that the people must be assisted in the understanding and better utilization of community resources that do obtain in their community. This conscious understanding must obtain from both the service-users and providers. The latter must continually evaluate the adequacy of the services in respect of the needs and problems they have been designed to meet. All the three primary methods of social work rely, to a large extent, on motivating people to identify their problems, break them down to manageable proportions, and then, with support from outside, to become more competent at mastering the issues and circumstances in their lives. Social work practice begins its activity at the point of need as expressed by the individuals, the group or the community.

The main aim of engaging people in such an activity is to help them make better use of their human potentialities and facilities in their community, so that the environment may be both modified to meet their needs adequately, and so that they themselves might become better equipped to bring about social improvement. The social work activities focused on activating people to become actively involved in this process of social improvement are carried out under both governmental and voluntary auspices in a supplementary and complementary manner.

As a profession, social work has consistently stressed the importance of recognising the dignity of individuals; involving them in the process of

deciding essential factors which govern their lives; deep commitment
to the concept of self-determination; and the recognition that every
individual has a latent capacity to contribute to the solution of his
own, and the community's problems, provided he is not mentally
incapacitated.

In its operation the social work profession has concerned itself with
the following practical problems, viz., dependent and neglected children
and their families, the physically and mentally ill and disabled, offenders,
the unemployed and underemployed, the residents of inadequate and insanitary
housing, the impoverished, the socially, economically and culturally
displaced and alienated. In addition to being therapeutically focused in
respect of the problems mentioned social work, especially the community
organisation method has become primarily task- or goal-oriented. In its
work with community groups, organisations, and in collaboration with other
agencies it has sought to bring about change. The change sought after in
social work is in relation to enhancing the social capacities of individuals
and groups as community members so that they can participate meaningfully in
achieving certain specific tasks or goals in the welfare of the community.

The acceptance of process goals as a legitimate objective of community
organisation has brought social work closely to adult education.

Although social work has been accepted as a function of society in the
same manner as health and education among the older developing communities,
the position is not the same in the newly-developing communities. The
reason is that social work is still new and has not as yet taken its rightful
place. However, sufficient interest, and in fact, conviction of the
usefulness of the profession of social work in the solution of the peculiar
needs and problems of the newly-developing communities is gaining ground.

(b)   Methods of social work .

Social work employs three primary methods of professional activity.
These are social casework, social group work, and community organisation.
In addition to the primary methods there are two important secondary methods,
viz. social work administration and social research.

For the purpose of this study the community organisation method of social
work will be concentrated upon.[1]   This is because the community
organisation method of social work does not aim merely at the gratification
of individual needs but also aspires to the improvement of the community
as a whole.   It therefore aims at community integration, in the interest
of all participating members of the community, and touches on all aspects
of community social life.

The remaining two primary methods of social work, social casework and
social group work, remain important in that skills and techniques of both
are very useful in dealing with individual and group situations to enhance
community organisation practice, although the worker in community
organisation may not always employ these methods in professional situations.

(c)   The objectives of social work with particular reference to rural
       communities

In social work different writers have accentuated various aspects of
professional objectives. Against the broad background of these professional
objectives, the writer points out the one objective regarded, among others,
as important in achieving planned social change in the newly developing
rural communities, that is social work should help the community to
develop through implementation of specific programmes designed to cover

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1   This method was fully discussed in Chapter 3.

different aspects of the community's social needs. This involves helping the community, through programme interventions, to develop their capacities to participate intelligently in efforts to improve their situation.

For the achievement of what has been mentioned the skills of the community organisation worker are important. The worker does not approach the community on the basis of putting a programme to them, but must use his skills to get the people themselves to develop abilities to enable them to participate in the construction of a programme, which they themselves understand will help them to achieve the desired social change and development.

(d) Social work; social welfare; social policy

Social welfare as an organised institution is regarded as a body of activities designed to enable individuals, families, groups and communities to cope with social problems of changing conditions. But in addition to and extending beyond the range of its responsibilities for specific services, social welfare has a further function within the broad area of a country's social development. In this larger sense, social welfare should play a major role in contributing to the effective mobilization and development of human and material resources of the country to deal successfully with the social requirements of change, thereby participating in nation-building (United Nations Publication, 1970, p.136).

The social requirements of change and participation in the process of development through programmes of planned change are the main considerations requiring the attention of social welfare policy formulations in the newly developing communities.

3. THE FOCUS AND CONTRIBUTION OF SOCIAL WORK ACTIVITIES WITH RESPECT TO THE DEVELOPING COMMUNITIES

The nature of the social needs of the newly developing communities typifies the types, range and spread of the problems that have become prevalent for these communities. Their problems are not unique in human life, but they are certainly different from those that benefit from social work activity in the older developing countries. These countries have not only gained experience over the decades in their efforts in dealing with social problems, but have over the years developed, devised, created and implemented measures that were a product of their own endeavours. On the other hand the newly developing countries have as yet not developed ways and means, or expertise to solve their social problems in a way that tallies with their experience. It is this aspect that must still receive particular attention in their social work planning.

In the newly developing communities social work as it is known today is relatively new and a rising profession. Younghusband, while participating in a seminar on 'Training for Social Work in Developing Countries', in Uganda, (December 16, 1967) remarks 'it is really a phenomenon of the last twenty years'. In these newly developing communities there may be no social welfare agencies, no social welfare system,, no facilities and equipment for assessment and analysis of social needs and problems. A great shortcoming therefore, seems to be the lack of a welfare infrastructure.

In spite of the obvious limitations and infancy of the profession among the newly developing communities, the writer believes that social work has a very positive role to play. The profession is unique in the field of contribution to social services and social welfare planning. Social work is a social institution that has proved itself, and is needed to help with needs and problems of the changing new world. In its helping

role it has been a method of working with people as individuals, groups and communities.

In social work it has been realized from experience in industrialized countries that the development of social welfare policy in conditions of rapid change is a difficult process and has to deal with a number of separate but interlocking frames of reference. As Schorr and Baumheier (1967, pp.1361-1362) assert 'social policy is conditional upon the level of development of a society, its traditions, cultural and ideological orientation and technological capacities'. It can therefore be stated that the degrees of public intervention in the resolution of the many social welfare needs and problems of the newly developing communities is, however, limited. As Dunham, (1970, p.26) has aptly put it 'The general level of social welfare organization and practice in a community cannot rise much higher than the level of the community's understanding of social welfare.' It therefore means that social work's contribution to social welfare policy making and programme development should also concentrate on ways and means of involving the whole community with all its organisations and structures in the task of social development. The sense of communal responsibility in African communities, which is a unique and valuable characteristic of African society, has to be fostered and developed in spite of its limitations by tribal custom, and effects of changes.

As social work seeks to assist social welfare to focus more on rehabilitation and solution of social problems while at the same time devising plans for development on a wide spectrum of the community's life with special emphasis on health, nutrition, education and training, employment opportunities, and economic development, it will be necessary

for social workers to become even more widely diverse in their
deployment, thereby creating new channels to interdisciplinary and
team efforts.

(a)   Social work and team work

As has already been indicated, social work cannot go it alone in programmes
of planned change.   In fact, social work has long developed an expertise
for team-work in an interdisciplinary fashion, for example, in the
medical setting (medical social work), in psychiatry (psychiatric social
work), and industry (industrial social work).   Even on some programmes
dealing with grass root development such as the 'Nutritional Research
Program in Guatamala' the need to involve social work together with the
other disciplines viz. medicine, nursing, nutrition, anthropology was
realised (cf. Paul, 1965, p.435).   The expansiveness of human social
needs and problems is the concern of all social resources in different
fields of human endeavour.

Because of the professional education background of the social worker
in social sciences and the specific techniques and skills developed in
professional education, social work becomes an important and valuable
ally in the formulation and implementation of programmes of planned
social change.

Therefore, in this study, we place the focus on social work contribution to
interdisciplinary team work.

(b)   Specific focus of social work activity

Khinduka (1971, p.68) asserts that social work must primarily act as the
indefatigable agent of modernization and development.   Its starting point

is grass roots-level work with a developmental focus aimed at the
individual, his community, and his environment. In the employment of
the three primary methods of social work the aim should be the
development and enhancement of social functioning of the people as
individuals, as groups, and as communities of people. It is they
who must not only appreciate positive change and development, but must
also develop the capacity to bring this about with an understanding of
their life situations. Focusing social work treatment on individuals
and small groups in a remedial context will certainly not achieve the
desired result for the peoples of the newly developing communities.
Hough (1973, p.47) puts it succinctly, 'In our concern with under-developed
communities the whole community is the afflicted one. The whole community
must then become the object and main focus of our efforts and not merely
the small number of castoffs who vaguely may or may not become rehabilitated
and who in our fantasy may become healthy and contributing members of
society again.'

The focus of social work activity must develop a bias to deal with the
community as a place and people. It must develop the ability to help
the people to focus meaningfully in their relationship between themselves
and the social and physical environment in which they live. To achieve
this it must specifically aim at making people both adaptable and creative.
They should learn to adapt the traditional institutions and values to
meet the changing situations, and the problems inherent in it; people
must be motivated to create structures and organisations to deal with issues
that are developing.

(c)   Focus on attitudinal change and development

For this to happen, the peoples of newly developing communities must be
educated to acknowledge certain facts: firstly, that change is an ever
occurring process and it must not be looked upon negatively all the time ;
One must develop a positive attitude to change and break away from the
usual resistance that has caused the newly developing communities to seem
static.   This would inevitably lead people to develop confidence in their
ability to improve their own lot through their own efforts.   Outside
assistance should help them to develop and not force them to change their
way of life and the manner of living and doing things.   Secondly, the
people must strive towards the development and achievement of what is
commonly referred to as 'well-being'.   The positive attitude associated
with ideas of what is good and even better is a sure way of conquering·
the fatalistic attitude that makes people feel at the mercy of unfortunate
circumstances and conditions.

(d)   Contribution of social work knowledge and skills

Social work can contribute knowledge and understanding of people's needs,
arising from social work experience and the close personal contact it
involves.   It is also in a position to contribute information about the
effects of social changes and how people adjust to them, arising from the
profession's understanding of human behaviour and the influence of
environmental factors.   Social work can also contribute knowledge on how
to involve people in co-operative action and understanding which will
enable them to achieve personal satisfaction, assume leadership, and
accept responsibility.   This is particularly applicable to the plans for
citizen participation.   According to Arrad (1967, p.11) social work

'can contribute by suggesting relevant proposals which frequently arise
out of the whole range of economic and social changes.'

While making its specific contribution, social work participates in the
comprehensive plans for development so that it will understand its
specific, clearly demarcated, function with respect to the objectives
of other community programmes.

The engagement of social work in the establishment of programmes that
will assist communities not only to adapt to the changing social situations,
but at the same time enable them to create alternatives, can be a major
contribution of social work.   From the expertise of its knowledge base
and philosophical conviction, social work does not believe in 'putting
on a programme' for the community, but rather in helping the community
members develop their own programme. Therefore, social work activity
at this level of functioning will help to achieve the following :

(i)   to establish channels of communication with all sections of the
        community, and thereby help it participate meaningfully in all
        the different stages of the programmes designed in collaboration
        with the community.   On this point Naidoo's (1973, p.151) remarks
        on behalf of Indian welfare organisations are indeed worthy of
        consideration.   He states 'one significant feature, perhaps of
        particular relevance to the major Indian welfare organizations,
        is the extent of community involvement and volunteer participation
        at both management and service levels', which means that the
        community participated both at decision-making level and service-
        provision level.   The significance of the involvement by the
        community made it regard as its function, not only to solve certain
        social problems, but also to learn to marshall its resources to
        protect and promote the social well-being of its people.

(ii)   to develop in communities the ability to establish and arrange their

priorities/needs as they participate and become involved in the

actual process of problem-solving. Clarkson (December, 1967), a

participant in a seminar on 'Training for Social Work in Developing

Countries' held in Uganda, in December, 1967, writing on the role

social work can play in prevention and cure of social ills in the

developing countries, calls on the governments of the newly developing

communities to make careful decisions as to the allocation of funds in

order of priorities. She asks whether 'a basic living wage is more

important than retirement benefits ?' Measures to improve the

adequacy of life, to help increase the product capacity of people,

are of course important.

(iii)   to stimulate the community and help it to adopt attitudes and behaviour

patterns which will enable them to take the necessary decisions on

their life situations. Quoting from Weidner, Hough (1973, p.57)

stated, 'It seems to me that social work should speak loud and clear

in indicating that efforts at development aid which do not possess

the unequivocal element of full-participation in both planning and

decisions for implementation of plans by the people who are in fact

also the receivers of help, will simply be a waste of money and effort.'

Imposition of plans and programmes of development by experts of direct-

service agencies does not expedite development, but they retard its

pace.   The process of interaction in the developmental process will

help to develop in the users of services mature concepts enabling

them to make proper decisions about themselves and thus of the

education and the learning of skills acquired in the process of

involvement.

It therefore becomes clear that the main contribution social work can make with respect to newly developing communities, is to focus its helping activities on the total life of the community.

4.   THE ROLE OF THE SOCIAL WORKER

In an attempt to sketch and establish as to what might be. the role of the social worker in the newly developing communities, it becomes necessary to take into consideration the following factors :

(i)   that the social welfare system which provides for the basis of operation for social work in urban areas does not obtain in the majority of newly developing rural communities;

(ii)   that social work has to work in close co-operation with other professions such as health, nutrition,education and agriculture, in the development of programmes; and

(iii) that social work has to work with or contribute to programmes in community development.

Dunham (1970, pp.214-216) discusses a whole range of activities and roles of social workers in community work as they have emerged in the past thirty to forty years. In addition to the 'original' roles given by Ross, that of guide, enabler, expert and later social therapist, there is, according to Dunham (1970, p.215), a measure of agreement in regard to the roles of (i) enabler; (ii) guide, consultant or expert; (iii) educator, interpreter, or persuader; (iv) initiator, stimulator, strategist; and (v) promoter, advocate or contestant. These roles are indicative of the new approaches and philosophies in the satisfaction of needs and the resolution of social problems in different communities at different levels of development. One point that emerges clearly with this development is that each role or

set of roles is influenced by and/or influences the prevailing situation in that particular community.

Among the methods of social work, community work method is one that finds application in a number of roles just mentioned.

In community development we have become familiar with the notion of a generalist worker, called a multi-purpose worker . His training and equipment need not be specialist; but a social worker is a professional person who has received a special professional education that has equipped him for certain defined tasks. The broad-based nature of his education enables him to be flexible and to move with the changing situation as it becomes necessary. The central idea in all his activities is that he is practising a helping profession. Commenting on this role, Dunham (1970, p.216) states 'The community organization worker should certainly not make decisions, but he may be invaluable in helping the group get necessary facts, "talk-through" the problem, and assess alternatives realistically.' The greatest merit in his role lies in creative participation and even creative leadership.

Brigham (1965, pp.65-69) who traced the role of the social worker in rural work among Indonesian villagers, pointed out clearly that, 'The social worker's function is to help the villagers to help themselves...'. In this apparently vague role definition, the social worker's task included the stimulation and encouragement of growth, offering consultation, and supplying knowledge and necessary information that will help the people to organise themselves and carry out their developments in social work activities as much as possible.

In social work, Mermelstein and Sundet (1976, p.15)[1] have stated that the idea of a 'generalist social worker' for rural areas has been proposed by

1. cf Ginsberg, 1976, p.15

several authors. They endorse the idea that such a social worker should be able to help people to solve their problems 'without regard to strict definitions of specialization or of problem areas'. According to these authors, the definitions of the generalist social worker as given in the Encyclopedia of Social Work can be expanded to include 'a practice approach focused on the totality of a geographical community and containing an inherent focus on enhancement of life'. The generalist social worker assesses social phenomena in all of their systematic ramifications and identifies and intervenes at whatever level he is efficient and effective to bring about desired social changes. Because in his field of operation they might not only be gaps in services, but that services are generally underdeveloped, the generalist social worker might be called upon to carry out programme development more than his urban counterpart. Programme development will provide him with a point of entry and helping the community in both short and long term goals in dealing with their social needs and problems.

In his work the social worker must be mindful that:

> the attitude basic to effective social work programmed
> planning is a firm commitment to the client-community
> as having the right and responsibility to determine
> and define its own needs, problems, objectives and
> means of achieving these objectives. This attitude
> must permeate all professional activity with any
> individual, group, or organizational subsystem of the
> community (cf. Ginsberg, 1976, p.23).

From the many attempts that have been on the role of the social worker in community work, especially among rural oriented communities, including the admirable base of Murray Ross (cf. Ross and Lappin, 1967), a summary of the important and essential aspects is made. At different times and under different situations the social worker would be fulfilling during

the course of his work, any one or more of the functions to be discussed
in this section.   In all the different roles the social worker has to
fulfil at one time or another, he should be understood as an agent of
change with his main task not only to deal with consequences of change,
but help foster change to enhance both human and social functioning.
His professional education ideally equips him for these tasks :

(i)   The generalist social worker uses his skills and ability
        to conduct action research to get to know the community he
        is to work with; its needs, problems, resources available, the
        people, level and style of living, and the subsystem and organisations
        in the community.   This basic knowledge is necessary for subsequent
        planning.   It is necessary for the social worker to make the factual
        knowledge available to the community so that they can clearly see
        themselves in perspective.

(ii)   The social worker uses his skills and techniques to stimulate
        people to get together and become organised.   It is true among
        all communities that some form of formal or informal organisation
        exists, but as pointed out in Chapter 6, in the description of a
        typical rural community such as the Nyuswa community, there exists
        three broad factions without any basis of community functioning.
        The social worker's task is to help people learn to work together
        as a community.   From the basic knowledge in conducting human
        relations the social worker is equipped for the task.   In the
        process the participation of all concerned is encouraged, and
        in this manner more people become knowledgeable and competent
        in methods of working through issues as a group.   As people
        find it easy to meet, plan, decide, and engage in action as a group,
        cumbersome debating is eliminated.

(iii)   The social worker working with a community provides for
        creative leadership in so far as he gives expert knowledge
        and guidance in programme development and operation. In the
        process he helps to identify, encourage, train and develop
        local leadership from the people with initiative and commitment.
        The local leadership becomes the channel through which the
        community has its needs interpreted. However, the social worker
        should also help in creating opportunities for the people with
        leadership qualities to become involved in creative and satisfying
        tasks that will give them a sense of achievement in the
        development of themselves and the community.

(iv)   In his role as educator and planner the social worker helps the
        community to communicate through new formal structures such as
        the committee, which in many instances is not a customary method
        of discussion among the tradition-oriented communities. He uses
        his skill in blending the old and the new, and as enabler he
        assists the people to grow to empathize with the new roles
        and achieve a change of focus in their functioning.

(v)   The social worker helps the community to develop planned programmes
        to work through its different needs and problems. Planned
        programming and operation should provide for participation and
        involvement by all members of the community with interest,
        expertise and will to work for the betterment of their community.
        The social worker keeps in mind the fact that the programme must
        reflect felt needs of the people and must be developed at a pace
        consistent with the participants. It should be the community's
        programme and not the social worker's or the agency's.

(vi)   As an enabler and expert the social worker helps the people
        with the development of ideas, skills and techniques involved
        in formal planning, organisation, decision-making, and
        implementation of programmes. The efficient acquisition of
        these qualities enhances the creative and problem-solving
        ability of the people.

(vii)   The social worker also helps the community to see themselves, their
        needs and problems in wider perspective. The development of open
        and wider view of looking at issues helps to eliminate the
        narrowmindedness and restrictiveness often characteristice of
        the cultures of rural oriented communities.   The successful
        development of such a wide view assists in planning of regional
        and national programmes, since each community accepts that its
        welfare is ultimately related to that of other communities.

(viii) The social worker has to play the role of motivating the rural
        people to take an active part in the development of their
        communities. The task of motivating people is a complex process
        as Mbithi (1972, p.18) puts it   'It has to do with defining
        development such that there is no logical or operational break
        between past practices, past taboos, past beliefs, the present
        and the future'.   The social worker has to believe in the
        inherent worth of the people and their capacity to learn, given
        to correct motivation and encouragement.   Brooks (1974, p.37),
        while working with student social workers among villagers in
        Zambia, made remarks that emphasize this point 'the students
        have been amazed at the inventiveness and resourcefulness of
        many villagers, given the right motivation and encouragement'.

(ix)   The social worker helps the community to develop the capacity

to evaluate their programmes of action and the policies upon

which they are based.   Like all man-made things they become

obsolete in certain aspects due to changing social circumstances.

Programmes are designed to serve men, not to maintain an agency,

and they require change and re-direction in the spirit of growth

and development.

(x)   In all the helping activities in which the social worker becomes

involved in so far as community work is concerned, he assists the

community to create opportunities for individuals and groups

with initiative, and also for the total community to utilize

resources, and potential and alternative possibilities for progress

in the tasks of establishing a dynamic relationship with both their

human and physical environment.

5.   THE EQUIPMENT OF THE SOCIAL WORKER FOR RURAL COMMUNITY WORK

IN THE NEWLY DEVELOPING COMMUNITIES

A detailed discussion of the role of the generalist social worker has

been given above.   Inherent in this presentation were the skills necessary

for such a social worker to function effectively.   Writers who have used

the concept of the generalist social worker agree on the fact that his

training needs to be broad-based, more than that of a specialist social

worker in the urban areas.   However, he is not to be trained to be a

super social worker but a more functionally prepared social worker for

the rather underdeveloped field of practice.   In this field of practice

there are heavy responsibilities and obligations on the social worker

to give guidance, leadership and encouragement in the creation and

development of programmes to provide the much needed services.

Mermelstein and Sundet (1976, pp.21-27), Dunham (1970, pp.217-219), and Milson (1974, pp.49-68), have given an array of skills for a worker involved in community work, and also the factors to be taken into account in the professional education for such a worker. The potential scope of discussion of this topic is very wide and interesting, but it is certainly beyond the scope of this study, as it can be a study of its own. However, this study will limit itself to a synthesis of ideas put forward, and to the discussion of some practice skills required of such a generalist social worker in community work. The following are the skills discussed :

(a)   <u>Skill in the use of social work methods</u>

The generalist social worker has to be skilful in the use of both the primary and secondary social work methods. In spite of being involved essentially in community work he still needs the skills to individualize in handling feelings and an understanding of group processes, and develop both administrative and research abilities.

(b)   <u>Skill in the practice of community organisation</u>

For successful functioning in programme development the social worker needs skills in handling the issues of planning, administration, co-ordination,education, interpretation, and implementation which are some of the basic functions of the community organisation method in social work.

(c) <u>Skill in understanding people and the handling of relationships</u>

The social worker needs to understand all the different people he is working with. This understanding includes the relationship between the disadvantaged, the poor, and the normal and well-to-do, and those who have the power and influence in the community. He must relate to all the groups without favour or discrimination.

(d) <u>Skill in understanding the dynamics of community power</u>

The dynamic of power relation in each community is characteristic of that community. Family and kin groups, political groups, business groups, intellectual and religious groups, and traditional associations may all be important variables related to power in a community. It becomes important for the worker to know the source, the strength and influence of each of the power groups in the life of the community.

(e) <u>Skill in planning programme development</u>

The use of the programme development method is necessary for the development of social welfare services among the rural communities where no specific service systems exist. In order to promote this development the worker needs to be skilful in planning with the people and the community concerned.

(f) <u>Skill in group organisation and techniques</u>

The rural social worker is frequently called upon to engage groups in the design and construction of an organisation that will deliver the services as well as intervene in existing services.

(g)   Skill in enabling and facilitating community activity

For the successful development of programmes the worker has to assist

the community in developing competence in creating its own facilities

such as investigative committees, executive committees, work committees,

controlling and planning committees. Adequate functioning by the members

of the community within these structures is necessary for the successful

development and enrichment of the community's life.

(h)   Skill in conducting action research

The accumulation of factual data upon which programme development will

be based is one of the basic tasks for a social worker in community work.

The social worker must be skilful in engaging the community in the

acquisition, interpretation and use of the information in helping to

create programmes to enhance its life.

(i)   Skill and confidence in working independently

The rural worker is one of the few professionals that might be there

without colleagues and supervisors. He has to steer his own course

independently. For him to function properly he has to have qualities

of self-confidence, personal integrity, balanced emotional life, and a

strong commitment to the professional role with its responsibilities

and obligations.   He has to be knowledgeable, and conscious of his

professional role while at the same time co-operate with other profes-

sions and service systems.

(j)   Skill in displaying and handling leadership

The social worker might help to promote initiative and by his background

knowledge in social science help to bring to the community certain

expert knowledge, skills and techniques in programme development.
But as he does this he is not to take direct leadership in the community's
affairs; but encourages those with expertise and influence to assume ———
the leadership role. He is always mindful of the fact that it is the
people themselves who must direct their own destinies.

(k)   Skill in structuring educational programmes

Skill is required in structuring the educational programmes, especially adult
educational programmes.   According to Knowles (cf. Dunham, 1970, p.366)
the purpose of all teaching is to produce changes in human behaviour.
Five such changes are arrived at : (i) changes in things known or
knowledge; (ii) changes in things done or skills; (iii) changes in
things felt, or attitudes; (iv) changes in things valued, or appreciation;
(v) changes in things comprehended, or understanding.   All these changes
are desirable and necessary in bringing about planned social change and
fostering development.

CHAPTER 5

ASPECTS OF PARTICULAR IMPORTANCE TO SOCIAL CHANGE

1. INTRODUCTION

This chapter will deal broadly with four aspects of particular importance

to a programme of planned social change. These aspects are :

(1) the prerequisites for building a community work programme;

(2) the factors associated with social needs and problems among the

newly developing communities; (3) planned social change and the role of

the agent of change; and (4) certain principles and factors to be taken

into account by an agency involved in a programme of community work. Each

of these aspects is discussed with a view to providing a theoretical framework

against which the work of The Valley Trust will be evaluated.

2. PREREQUISITES FOR BUILDING A COMMUNITY WORK PROGRAMME

Community work efforts in rural communities of the newly developing areas

address itself to a wide range and set of problems. Characteristic of

these areas are economic and technical under-development with consequent

low per capita income and low level of provisions of social services.

Because the basic infrastructure for social and health services is also

lacking in many respects, community work then has the responsibility to

seek the achievements of both task and process goals as its primary concern.

Thus community work services would be focused on the development of the

basic services in such areas as health, nutrition, environmental improvement,

primary and adult education, social welfare and recreation, to mention some.

The community development approach is most applicable in such a situation. The education of the community as to the very nature of the primary services necessary is important. Efforts to bring about social change and adjustment become necessary not only for the establishment of such basic services, but also for their utilization.

Sherrard (cf. Dunham 1970, p.176) further states that community development concerns itself 'with attempts to free the latent strengths and potentialities of rural people formerly held in subjection through poverty, ignorance, disease and rigid political control'.

The developmental aspect of community work concentrates on a small community where the small group has the potential of being organised into self-help projects with participation open to all who are interested. The small group may or may not be part of a regional or national scheme. Usually it is.

The developmental approach in community work gives specific attention, in its work with the people of a local community, to certain important aspects of community life. The following are the main areas of concern :

(a) Building a community spirit

Popular assumption features a traditional rural community as the ideal type, small scale homogeneous community, a model of what a close face-to-face community is. Typical tribal and village communities are closed and may generally appear to be coherent social groups. This apparent coherence seems to be related only to the small, traditional social organisation. As long as the traditional social groupings function in

a known traditional manner, in simple aspects of their lives, in which their leaders and everyone else are familiar, they maintain a measure of coherence. But when they have to deal with new unfamiliar aspects in their life situation which have come about because of social change they quickly experience problems. This development also gives rise to the differences of opinions among the community members. Such a situation gives rise to the appearance of leaders in some aspects of the community's life. The traditional leaders experience problems because they are not flexible enough to adapt to changes, and accommodate the new forms of leaderships which they regard as a threat. Then factions develop which are for and against social change and development. As such, co-operation will be limited to certain factions and will not be exercised by the whole community. Foster (1967, p.45) came to the conclusion that '...co-operation in peasant society occurs only in rather special situations and it is usually not a sound basis on which to build new programmes'.

Biddle and Biddle (1968, p.107) have noted that among the poor and largely illiterate rural people a sense of community had been shown to develop. Though some rural traditional communities had customs like ILIMA (Communal self-help), this seems to have disappeared and no reference of community spirit to work together is found among traditional rural communities because of an underdeveloped sense of community spirit.

It is probably for this reason that projects in rural communities based on the assumption that people will work harmoniously together have failed.

Passmore (1972, p.72) quoting from a circular from the Chief Native Commissioner in Rhodesia, which was to act as a guide to community workers,

stresses that the statement in the circular paid particular attention

to the development of stable communities. It stated that the emphasis

on community work must be 'on the word "community" rather than on the

word "development", i.e. to say the development of communities rather——

than for or even by communities. Development will come to be meaningful

once the community has developed a sense of being one. The development

of a healthy community spirit promotes goodwill, confidence, co-operation

and proper communication among members of a community; all these are

important in community development. In view of this, then, community

work efforts should be directed towards building a basic community

spirit that will enable all members of the community to regard themselves

as one in terms of their responsibilities to the collectivity.

(b) Developing a sense of community responsibility

Rural tribal communal structures provide, to a limited degree, for the

expressions of community responsibility. Basically these structures

provide for two important tasks - the making of decisions that affect the

ordering of social traditional life, and the settling of disputes, i.e.

being administrative and judicial (cf. Hammond-Tooke, 1972). The basic

pattern of operation in these activities is defined by custom. The

limitations of an activity based on custom and tradition clearly becomes

dysfunctional when called upon to deal with a functional programme of

activity.

In order to help build a sense of community responsibility, a programme

of planned social change should always encourage the involvement and

participation in programmes of activity by all capable community members.

As these members engage themselves on behalf of their fellows, they

grasp the value of assuming responsibility for the community's benefit.

Only when such responsible members of the community can emerge and function meaningfully in the affairs of the community, will a firm base for community improvement be assumed.

(c) Encouraging basic community involvement and participation

There is considerable agreement among writers on community work that participation and community involvement in programmes of planned social change are basic for the ultimate success of community work projects and acceptance of new innovations.

Armstrong and Davies (1975, p.158) state emphatically that participation is unquestionably central to the process of community development. It seems to foster a more aware and better informed community.

Participation must be credited with providing a situation where learning through activity takes place. In community work projects, participation is open to all who desire to do so. The degree of participation will be influenced by such factors as whether the agency engaged with a community encourage it or not. If it encourages it, to what extent is it actually promoted ? It may also be influenced by an agency's use of directive or non-directive techniques. The former technique does not usually encourage participation and community involvement in the manner in which it operates.

Literature on community development also provides frequent illustrations of programme which are criticized because, though they secured desirable changes, they neglected to ensure that those changes came about because of choice and desire by the community expressing themselves on what they

felt as their real needs. Community action of that kind has not been the result of community education, participation and involvement (cf. Milson, 1974, p.23).

Participation implies consultation and working with and not for the people; and people will participate and contribute meaningfully to something they feel part of, identify with, and associate with their efforts. Batten (1974, p.98) feels strongly about this point and he emphasizes that the final decision must be made by the people, 'however backward and ignorant they may sometimes appear to be'. This they can only do through participation in all the stages of a programme. The encouragement of involvement and participation by the community in programmes to bring about planned social change is a basic prerequisite for success in community work.

(d) Encouraging social change

Community work is about change, whether to help bring it about or deal with the consequences of change. Dunham (1970, p.117) states emphatically that community development is always concerned with bringing about social change.

In rural communities of the newly developing countries promotion of positive social change is a necessity, in fact it may be the only way to help the community develop.

Agencies involved in community work projects strive to bring about change both in the environment and among the people. For the lasting success of a project, it is the change that occurs among the people that

is important. It is according to Batten (1974, p.97) the change
that obtains, 'as people become more open minded to change; more self-
reliant; more willing to act responsibly in implementing their own
decisions for themselves; more skilled in organising and planning how
best to achieve what they have decided on; more concerned to promote
the welfare of people other than themselves; and more willing to work
together for the common good', that are paramount in community work.

For the change to be meaningful and 'complete' it must take into account
the systems of beliefs, tradition, outlook in life; interpretation of
phenomenon, and the basic understanding of the persons concerned. It is
these factors in the life situation that provide an individual with
security as he manages his life situations. When for reasons of better
management of life situations he has to change to something new, it has
to be done in such a way that the new acquisition becomes meaningful, and
provides himself with sufficient courage and security to explain and
relate himself to his life situations. Perhaps it might be better to
make the learning process to induce change related as meaningful as possible
to phenomena he is familiar with. The dignity of the individual must be
respected as much as possible during this process. Since social change
is basic to development, it then becomes necessary for a programme of
community work to help the people concerned to develop ideas and acquire
values that will be favourably disposed towards affecting the changes
desired in their life situation.

(e) Encouraging educational activity

The community development approach inherited from its predecessors
'Mass Education' and 'Fundamental Education', the learning activity element.

The 1948 Ashridge Conference in Britain came out strongly on community development as an educational process.

Community development has,according to Armstrong and Davies (1973, pp. 155-156) come to be recognized as 'a process of knowing by involvement and experience, a form of social, political and economic education for the community as a whole which in turn becomes a learning unit, a context for the individuals encapsulated in it.' Education is, among other things, concerned with the development of mental powers and character. For development to take place, these concerns must be encouraged to make people desirous of self-improvement in their life situations. One of the basic prerequisites for community work, therefore, is to help the people develop motivations for self-improvement.

(f) Encouragement of human growth and development

Community development is based on the philosophy that human growth and development is the paramount good. (cf. Green, 1963, p.5).

It therefore follows that community work effort with developing communities is concentrating on human development to achieve growth in individual capacities, group coherence, and communal self-reliance; community work aims at producing a resilient base that will eventually enable persons to seek meaningful material changes with greater understanding.

It must surely be agreed that every human being of normal endowment, no matter how low in the level of development, has a potential to develop something to contribute to the common good. This development relates to

the formation and growth of personality. As a person acquires new
attributes, becoming more confident and capable of initiating plans to
help himself manage his life situation better, his whole personality
functioning undergoes change and consequent growth. Development becomes
internalized, and the individual acquires values in concert with his new
philosophical outlook. This enhances personality functioning and increases
the individual's capacity in adapting and adjusting to new situations
brought about by deliberate and planned social change.

(g) Determining the felt-needs of the community

Several authors who have written on community work have expressed their
views on the concept of felt-need. Among these are Dunham (1970;
Green (1963); Cassal (cf. Paul, 1965); and Dubey (1968). All of them
acknowledge the fact that the felt-need of the community must be determined
and that it must form the basis of programme planning and development.
In addition there is the basic understanding of the fact that certain
procedures are to be followed in establishing the felt-need of a community.

The observation and views of Dubey (1968, p.6) on the concept felt-need
are important here because of the distinctions he makes. He has stated
that there is usually a discrepancy between the 'felt-needs' of the
people (refers to people's needs as they perceive them) and the 'observed
needs' (as determined by the agent of change). Accordingly many an
organisation usually assumes that it is technically qualified or equipped
to interpret the needs of the people, and would quickly conclude what they
observed corresponds to what is felt, or what the people should feel as

their need. The subsequent programme is then based on their own observations rather than what the people have felt as their need.

The clarification by Green (1963, p.16), another writer who has given his views on the concept felt-need, must be considered here. He states 'real needs ... are an abstraction, an idea or theory only, and they imply someone who knows what is good for someone else. But what of felt needs ? They are only there when a person acts or talks as if he needs something, they are springs of action, something that provoke action'. Among a people, therefore, unless there are a sufficient number of people in that group who realize the need for action to remedy or change a situation, all the propaganda, lectures, pep talks and demonstrations Will not achieve the wholehearted response of the community in working to satisfy the need. It therefore becomes important for an agent of change to determine what the felt need, as understood by the community, is.

3.   THE FACTORS ASSOCIATED WITH THE SOCIAL NEEDS AND PROBLEMS AMONG
      THE NEWLY DEVELOPING COMMUNITIES

The general description of the Nyuswa Reserve is followed by an analytical presentation of the factors associated with the social needs and problems

of the newly developing communities. This is done to summarize in a nutshell the general position of a newly developing community as-exemplified by the Nyuswa community, and the issues that a programme of planned social change has to come to terms with.

(a)   The inadequacy of the traditional social security system[1]

The traditional social security system of many of the newly developing communities provides adequately for the simple tribal communities, but with the growth of outside influence that change the character of life among these communities, these systems clearly become inadequate. The traditional social institutions are based on kinship and social group ties, and not on societal or community responsibility to protect and promote the interest of its members. With the breakdown of the traditional systems there has not been a corresponding development of social security systems to meet the needs of these communities. The public, voluntary associations as known in voluntary welfare work have not developed spontaneously in the place of disappearing systems. There has not been an adaptation at community level, or creation of structures and organisations representing the concept of a social welfare system where the community in a functional sense can attend to its needs and problems.

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1. The traditional social security system has its roots in the extended family system with its network of kinship relations. In this system there is assured mutual assistance for all related members of the group. Custom and tradition make it obligatory for the members to help one another in times of need or crisis.

The problem is compounded by the fact that in tradition-minded communities the concept of service to others, beyond kinship relations, is still rudimentary. There is therefore very little room for personal motivation to create something on behalf of the social welfare of the community.

(b) Conservatism and resistance to change

Allied to traditionalism among the newly developing communities are the factors of conservatism with its built-in resistance to change. This constitutes a handicap as social work activity in these communities is directed to encouraging change and also deals with the effects of change. Three important elements of this phenomenon of conservatism are dealt with here, viz, cultural, social, and psychological factors.

(i) Cultural factors

Reference is made here to that system of behaviour which defines values, attitudes, and ideas, and by means of which man relates meaningfully to his environment. Some cultures, especially those of the older developing communities in the Western world, possess values that make them receptive to change, thus causing less anxiety in the process of accommodating new ideas and trying new methods in preference to the older and sometimes less effective ones. Thus, for instance, Gioseffi (1950, p.193), referring to the American culture, remarks that 'The client is comparatively free, at least with respect to cultural patterns, to mobilize himself for some change that may meet his need. His culture provides him with more choices to select from in working out his personal and social adjustment than do most other cultures'.

In contrast the cultures of the newly developing communities tend to be less favourably disposed towards change. As a consequence, according

to Foster (1965, p.66) 'a fertile field for a broad program of social change does not exist until after a good deal of preliminary cultivation has been made'. This conservatism appears to be culturally sanctioned. The individual derives his cue from what the old folks did and said, which was always right and true (cf. Foster, 1965, p.65).

(ii) Social factors

Certain aspects of the social structures of the simpler communities provide for little room for free movement and communication. Based as it is on kinship, familial and group ties, the concept of care and welfare for the others is limited to the immediate group. In addition, co-operation with other groups can be inhibited by petty jealousies, such as 'they (the out-group) should not be like us'. The often presumed solidarity of traditional communities may actually be fraught with a lot of factions and this becomes a serious handicap to co-operation on community-wide projects. Foster (1965, p.102) stresses the point further as he states 'societies in transition frequently are plagued by greater-than-normal-amounts of factionalism; this often means that if members of one faction show interest in a new programme, the members of another faction immediately declare against it, without logic and without attempting to weigh its true merits'. Thus one finds that planned social change has to formulate means to develop community responsibility with a capacity to function for the welfare of all without limitations.

(iii) Psychological factors

Reference has been made to the role played by cultural and social factors in resisting social change. This picture would not be complete without

the inclusion of psychological factors as well.   Psychological factors
may limit or extend an individual's view of things, that is, his
selection of good and bad, right and wrong.

The usefulness of a helping measure will be relevant to the client as far as
he can perceive its contribution to his betterment or its usefulness for
solving his problems. Among some newly developing communities there
still exist ideas which inhibit the proper and fruitful utilization
of certain services. Thus, for instance, Foster (1965, p.123) reports
'In Egypt as in much of the newly developing world, hospitals are
perceived as places where people go to die and not to get well;
consequently, there is much resistance to hospitalization because the
patient perceives it as meaning his family has lost all hope for him.'
This attitude is not only found among the Egyptians but is prevalent
among other newly developing peoples. The same attitude is discernible
among the Zulus in South Africa.   They too, regard hospitalization as
indicative of the fact that everything else the family could do has failed.
Further evidence of the fearful light in which a hospital is seen, is the
fact that a discharged person's family will be more impressed that he has
survived hospitalization than by the fact that the hospital as an
institution has proved its usefulness by enabling the patient to recover
from illness. We see that among the newly developing peoples, facilities
like hospitals are not properly utilized because of the prevalence of
superstitious attitudes towards them.

In order to deal with these inhibiting attitudes preventing optimum use
of facilities by the people of newly developing communities, the establishment
of adult education programmes becomes necessary. The people need to be guided
to develop positive attitudes toward new and improved measures.

(c)   Population problems

The rate of population increase among the newly developing communities is a subject of great concern. The problem becomes significant when one considers the discrepancy between the increase in population and the resources that must sustain it; the latter lags far behind.   As an illustration, we may consider Hance's (1970, p.416) remarks on Lesotho. He states 'the pressure of the population on resources is, if anything, even more severe'.   As a result, large sections of the population are poor. Certain factors can be attributed to the problems associated with population, namely, (i) the lack of population control measures such as family planning; (ii) the lack of adequate know-how in the resettlement of their populations; (iii) the fact that a large majority of the people are dependent on subsistence agriculture because their methods of food production are inadequate; (iv) the absence of alternative forms of employment to absorb the persons who cannot make a living from agriculture.

Community work measures to help the newly developing communities adopt effective control measures to curb their population increase, and also to develop effective alternative measures to cater for the population become one of the priorities in programmes of planned social change.

(d)   Poverty

According to Dunham (1970, p.140) the living conditions in the newly developing communities are characterized, among other things, by poverty - often abject poverty - related to agricultural under-production, unemployment and under-employment.   Sometimes actual hunger and famine exist.

In Europe, attempts to alleviate poverty during the 19th century, led to the development of voluntary welfare organisations, which developed not only the conscience of the responsible community members, but also their responsibility in working towards alleviation of lot of unfortunate members of their communities. In the newly developing communities in Africa, the same developmental trends have not been discernible. With the breakdown of their traditional tribal social security systems these communities have not as yet developed alternative forms of help for larger groups. Besides the fact that they may be lacking in resources, the lack of adequate know-how and lack of community responsibility appears to be major problems.

It will be noted that the reasons associated with widespread poverty in the newly developing communities are many, and range from climatic, geographical and financial,to social factors such as lack of motivation to change due to restrictive customs and traditions. In most instances, the people of these communities do not have adequate know-how to enable them to develop self-confidence to work out plans and programmes not only for their survival but also for their improvement.

In the South African reserves, poverty gives rise to the phenomenon of labour migration, which has created in these communities a host of social problems. Both Cassel (cf. Paul, 1965, p.20) and Horrell, (1973, p.76) agree on the fact that it is poverty in the reserves that give rise to labour migration, with the result that the majority of the able-bodied males and even females leave their homes to work in the mines and industries of South African towns and cities. The painful significance of this situation is that dwindling resources in these poorer communities

do not inspire local efforts to improve conditions. In this respect community work measures must be developed; also needed are economic improvement measures through programmes designed to help the people adjust to new and changed situations and develop the ideas and know-how which they need to improve their social position.

(e)   Problems of ill-health

Notwithstanding the great achievements of this century, the majority of the world's population in the newly developing communities do not have sufficient food to ensure normal growth and development. As many as a quarter of the children in some communities die during the first year, because the scourge of communicable diseases still has a big hold (cf. Newell, 1975, p.37). Pate's (cf. György, 1965, xi) sombre observation outlines the unhealthy position in so far as health problems of the newly developing communities 'If we take the developing countries as a group and also the more developed as a group, the average 0 - 1 year mortality rate is more than five times as large in the first category as it is in the second.'

Among children in particular, ill-health is associated with nutritional problems. Though in many instances malnutrition is related to food shortages, the social factors also contribute a great deal to the problem. Chief among these is the lack of nutrition education which would greatly help to eliminate the problem associated with ignorance. Other factors are related to social taboos. This is the case with the drinking of milk and eating of fish. Though the influence of taboos could be said to be receding among certain groups presently, the exact know-how of the value of foodstuffs is still lacking. Hance (1970, p.30) notes 'beef is eaten

by many ethnic groups at festivals and celebrations or when cattle die; chickens, though raised are reserved for gifts...'.

The-weight of health problems among the newly developing communities ___ . . add to the severity of their social predicament, as adequate means to deal with them do not exist.

The resultant attitude toward these problems is often one of resignation and the emergence of a fatalistic attitude. Thus the removal of ill-health alone does not necessarily restore hope; the programme must be accompanied by education in order to effect social development. According to Newell (1975, pp.38-39) community health improvement measures should not only be limited to combating epidemics and diseases endemic to such communities, (such as malnutrition and high infant mortality), but should also be directed in helping the people of the communities concerned to learn that there are possibilities for improvement and change, and that with the help of better organisation, they themselves can develop to assume responsibilities in improving their own lot.

(f)   Lack of community education

Among the newly developing communities the widespread lack of general education contributes to backwardness, underdevelopment and ignorance. These factors are further complicated by aspects such as isolationism, prejudice and the general lack of facilities to improve the quality of community life that is characteristic of these communities.

In so far as these newly developing communities are concerned, this position can be remedied through programmes that provide for mass educational efforts such as adult education programmes. The broad-

based community effort should not be regarded as an end in itself, but a means to an end. Thus, according to Batten, (1960, p.51)'the end should be the development in knowledge to meet community needs, such as knowledge for simple health measures, of homecraft and nutrition, of land utilization, of new interests in leisure, of better and simpler buildings and furniture, and of many other things', that will contribute to the development of the community.

A similar idea that stresses the value of informal educational efforts through programmes of development is found in the extract of a Report of the Community Projects Administration for 1954/55, in India, which is quoted by Karuaratne (1976, p.110) and reads as follows :

> the most important part of the programme of social
> education is to enthuse the rural population and to
> secure their participation in all the development
> programmes ..., such as agriculture, village
> industries, sanitation, health, communication, and
> other aspects of general village improvement'

Education that provides for the learning experience through the participation in development programmes, must at all times stress the totality of community life. Any project should, in spite of its specific focus, be related to other needs and aspects of community life. Thus a programme on nutrition education, should be related not only to the achievement of healthy bodies, but also to the principle that healthy bodies and minds are valued for their potential in enhancing the people's productive capacities.

4.   PLANNED SOCIAL CHANGE AND THE ROLE OF THE AGENT OF CHANGE

One of the most important developments in community work thinking has been the recent emphasis on community organisation concerned with social

change (Dunham, 1970, p.89).   The problems posed by underdevelopment

in the newly-developing communities have given rise to the involvement

of the process of deliberate, planned change.   Though the world has

progressed and changed so much in the last half of the century, there

still remained vast majorities of people in rural areas, who, because

of their isolation and non-participation in the stream of life of their

nation have seriously lagged behind in general development.

Through the process of planned change it is hoped to devise and

develop strategies to help the peoples of the newly developing communities

to follow the modern era of development.   Agencies involved with

development programmes endeavour to deliberately promote change among

the people they work with.   For successful planned change to take place

certain specific procedures must be observed by the agency promoting

change. The following discussion would deal with what factors the

agent of change[1] has to take into account in promoting social change.[2]

(a)   Awareness of the need of the community

When an agency of change decides to work in a community it must acquaint

itself with the nature of the needs of the community. The nature of the

needs may range from physical improvement and conservation, to health and

nutrition problems, education, recreation and housing. The agent of change

assessing the 'background of need' situation might define what he

considers as the basic real need of the community. For instance, a

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1. The term agent of change will be used to refer to the person/s representing
    the change agency. The change agent cannot act arbitrarily, but
    represents a sponsoring agency.

2. The description of Arensburg and Niehoff in planned social change
    (1968, pp. 66-123), is used to review the important factors the
    agent of change has to consider in the process of promoting social
    change.

number of children may be suffering from a variety of nutritional deficiency diseases and presenting a pitiful spectacle. However, he may be surprised to learn from the people that this is not a need they are really aggrieved by. Due to certain factors in their life situations and their cultural attitudes they may not regard the situation as requiring urgent attention. Some people from the newly-developing communities regarded illness as a supernatural phenomenon and not as a physical condition with specific causes. When a child is ill for a long time they rationalize that when he grows up he will be less prone to illness.

The skilful agent of change would not rush to devise a programme on the basis of his own definition of the real need. He would begin at the level of understanding of the people and develop the correct awareness of the need as felt by the people concerned. As he associates closely and wins the confidence of the people he gradually leads the people to understanding and awareness of the need situation. It is the people themselves who must be aware of the situation that requires attention. Many an agency has based a programme on its own definition of the real need, which in fact may be genuine, but with the resultant lack of co-operation of sustained participation because the people do not feel the same urgency about the need.

(b) Knowledge of the local environment and community

Many programmes on development have failed or stalled because the agent of change has not concerned himself with the acquisition of enough knowledge of the local environment and community. The famous Kongwa experiment in

East Africa for growing groundnuts has been quoted by Arensburg and

Niehoff (1967, p.74) as an example of a project that failed through

inadequate knowledge of the local environment by the sponsoring agency.

Though land was plentiful the agents had not sufficient information

on rainfall which was very erratic.   The large-scale machinery used in

the project were a marvel rather than a challenge to the local peasants

who failed to make sufficient headway in the learning process in good

time to be employed profitably.

Knowledge of the community of operation is of particular importance to the

agency of change.   The agency has to have sufficient knowledge of all the

characteristic features about the population, the social organisations,

authority structure, pressure groups, patterns of leadership and

leadership potential for engagement in projects of development from

their past doing, educational levels, economic activities, and all

other aspects which characterize the life of that particular community.

Such basic knowledge is important because an attempt to influence one

aspect of the community's life will of necessity generate activity in

other segments of the community.   As Dunham (1970, p.29) states 'no

social worker is prepared to practise social work intelligently in a

community until he knows certain basic facts about that community', so

does an agent of change need to know his community. Though all communities

possess some fundamental elements, he must also take into account that

each community is unique.[1]

(c)   The new and the old

Arensburg and Niehoff (1967, p.82) have stated that modernization efforts

are by definition in basic conflict with traditional ideas, customs and

1. This is in accordance with one of the basic principles in social
    work, viz. individualization.

techniques. The traditional peasants might express a need and want to change their way of life, but are always fearful of changing arrangements which they already know and trust, no matter how primitive these might be. This calls upon the agent of change to build new ideas upon the old ones, that is, grafting new ideas onto values, concepts, and institutions that are already familiar to the people rather than present the new set of ideas in isolation. This helps to prevent the psychological conflict in people when they have to break with the past. The agent of change does not have to degrade the old ideas and ways of doing things as this might lose him confidence and categorize the people he is working with. In defining development and consequent change to be effected the agent of change according to Mbithi (1972, p.118) must try to make a logical and operational break between past practices, the present, and the future.

(d) Demonstration of innovations

The peoples of the newly-developing communities are as pragmatic as their counterparts in the older developing communities on certain basic issues. They need clear-cut evidence that the suggested idea will bring about change that shall be beneficial to them. Arensburg and Niehoff (1967, p.86) quote a successful demonstration of a soil reclamation project on the Sengar River in North India. When the first effort succeeded in reclaiming 140 acres of soil at first attempt, and another 140 later in the same year, the confidence of the villagers resulted in increased participation so much that two years later the project was able to reclaim 2500 acres a year. A convincing demonstration can only take place in the environment where the project is applied. Mbithi (1972, p.21) is more emphatic on this point as he discusses Kenya's Rural Development

Programmes.   He says 'It is thus naive and short-sighted of planners

to evolve projects at Nairobi, take them to the rural people and

get hurt when they are not accepted'.   On an agricultural improvement

scheme, perhaps demonstration succeeds better if undertaken on a

neighbour's field; on a field people know, grown by a man they know.

This provides the peasants with a frame of reference not too difficult

to assimilate.

(e)   Participation of recipients

Arensberg and Niehoff (1967, p.89) state emphatically that many failures

have occurred because agents of change have not taken the trouble to involve

the local people thoroughly enough in their projects.   The tendency

among agents of change has been that they place too much emphasis on the

technical aspect of their job and not enough on the human aspect.

A project usually does not get far unless it satisfies the conscious

need of the people, and the agency's opinion as to what the people need

is not enough to ensure their co-operation.   Even if the new ideas or

techniques fill the needs of which the local people are already aware, it

might still fail unless the local people accept it as their own and are

actually involved in all stages of the planning.

A conservation programme on the Papago Indian Reservation, United States,

between 1947 and 1949 successfully reclaimed thousands of pasture land

because the conservationist who had conceived of the idea 'presented it

to the district people for their decision' before executing it (Arensberg

and Niehoff, 1967, p.93).   He had realized that it should be a learning

experience for the local people who must develop ideas about conservation

while they participated in the project.

According to Dunham (1970, p.230) participation'in social welfare programmes should be encouraged, from the standpoint both of democratic principle and of expediency - that is, direct involvement in the programme by those with the primary stake in its results'. If change is to be fully incorporated into the life of the people, their full participation in planning and undertaking the work itself must be woven into the programmes from the beginning and throughout all of its stages in implementation and evaluation.

The agent of change might sometimes tend to concentrate his work on the educated or on those who are fairly well off, for it is easier to deal with people whose culture is not too different from his own. The justification for this tendency has been that such groups would accept change more readily. This attitude becomes counter-productive in that the agent of change concentrates his attention on people who do not need it as much as those who in any event do not participate in community life.

In Chapter 8 of this work the factor of participation will be dealt with extensively.

(f)   Practical benefits

The success or failure of a programme sponsored by an agency of change will ultimately depend on the motivation of the people concerned. It is therefore worth considering what made individuals desire innovations. Even the peasants in traditional communities are as pragmatic and just as concerned with their own self interest as the man in the advanced communities. They will accept change offered to them if they are convinced that it will improve their life styles. When improvements provide real benefits the villagers are more likely to accept them.

In economic activities the profit motive will usually bring about improvements in the growing of cash crops. Where people live primarily on subsistence farming, they often do not have proper facilities to grow cash crops profitably. This has been the case in the isolated rural communities in Africa and Latin America. However, as facilities such as transport and markets improve, these people are very capable of changing their behaviour patterns in agricultural pursuits. In 1948 when two fruit companies decided to provide transport facilities for bananas from a Negro population living on the banks of the Cayapas River in Ecuador, so that they could be sold profitably in towns, the villagers changed quickly from subsistence farming to cash crop production (cf. Arensberg and Niehoff, 1967, p.103).

Practical benefits are not only a strong motive in changing agricultural practices but they are also important in inspiring other forms of activity that might contribute to promoting social change.

(g) Communication

According to Rogers (1969, p.7) communication is the process by which messages are transferred from a source to one or more receivers, and it is a vital aspect of social change. It is the key that opens the door to social change since, at least, minimum understanding must pass from the agent of change to those receiving the new ideas and vice-versa, if success is to be achieved. The agent of change has to learn to communicate effectively with all sorts and conditions of men and groups.

According to Milson (1974, p.52) communication concerns values and facts. He states 'Effective communication ensues when the participants not only

receive the information they require, but have the opportunity of
discussing the aims and goals of the programme in which they are
concerned.'   Poor communication can be harmful to the whole programme
of development.

The issue of communication also relates to the question of whom the
agent communicates with; the groups or categories of individuals, because
he also becomes identified with the group he communicates with best.
Another question is, how effective is the communication in terms of
influencing public opinion for accepting the new innovations ?
Communication with traditional or supposedly representative leaders
only may be inadequate in that the ordinary person might not be
communicating with these leaders. They will then exercise little
influence over the ordinary man to accept innovations.

Communication must always retain the character of a two-way process
between the locals and the agency sponsoring change. If the agent of
change communicates in one direction only, he may be greeted constantly
with 'ayes', but non-co-operation may actually ensue because recipients
do not know how to reach him with their objections.   The agent of change
must understand that he, too,is involved in a learning situation.

(h)   Continuity of the programme

In many of the newly-developing communities agents of change have started
projects only to abandon them subsequently without adequate discussions
with the people concerned.   The reasons for such withdrawal by the
agent being any or more of the following : non-co-operation from the
people who were termed conservative, apathetic, fatalistic or lazy; the

programme not showing the expected results; and the people not seeing the benefits from the project. Since these are the agent's evaluations, and have not involved the people, the people come to see it as the normal pattern: officials are merely trying out something on them when they have the time, and abandon it when they get tired. In India, villagers came to 'believe that demonstrations and co-operative work projects were passing whims of the government which would last for only a few days...' (Arensberg and Niehoff, 1967, p.124). When an agent begins with a project and then fails to follow it through, the project not only fails, but he is also fostering a kind of negative reaction among the very people he is trying to influence.

The only final proof that the idea has been accepted is when the local people use it as their own without further advice from the agent. The Vicos Project in Peru, in 1952 was termed a success not only in terms of participation and involvement of the citizens, but also from the continuation point of view. When the agency pulled out in 1957, the citizens of Vicos proudly took count of their new improved community and continued with further improvements (Arensberg and Niehoff, 1967, p.125).

The continuity of a project is necessary both to maintain a positive attitude among the local people and as a proof that the new ideas have been truly accepted.

In this broad field of promoting social change the agency of change and its representative agent(s) has to work in close co-operation and collaboration with all the professions and services in the community in order to render change integral and truly beneficial to the community.

5. CERTAIN PRINCIPLES AND FACTORS TO BE TAKEN INTO ACCOUNT BY AGENCIES ENGAGED IN COMMUNITY WORK

The successful practice of community work requires the observance and consideration of certain principles by agencies involved in this sphere of work. The following are some of the most important principles :

(a) Felt needs

The programme of development must be based on the felt-needs as expressed and understood by the people affected. Cassel (cf. Paul, 1965, p.20) involved in a similar health promotion scheme confirmed the point when the stated that the 'felt health needs were those expressed by the people themselves in the course of group discussions'. The community development agency has as one of its major tasks to assist the community to express the 'felt-needs'.

(b) Participation and involvement

The programme must provide for the participation and involvement of all concerned. Such involvement will bring about increased capacity on the part of the people to think, plan, organize, and implement. A corollary to this principle is that people, wherever they may be, are able to learn.

(c) Rootedness in the community

The programme must have its roots in the community, since the imposition of plans from outside and enjoining the community to co-operate in implementing them must be avoided if the very spirit of community development is to be maintained. People are more likely to respond positively and responsibly in projects they feel they have had a stake in their planning.

(d)   People-directedness

The agency involved in community work programmes should work <u>with</u>

people in stimulating or guiding them to adopt new attitudes, and take

appropriate actions, rather not <u>for</u> them by directing their activities.

(e)   Broad community involvement

The programme must involve organisations, institutions and other relevant

and influential bodies in the community.   It must be a community programme

and not just an affair between the agency and clients as consumers.   In

developmental programmes the whole community should be regarded as a consumer.

(f)   Cultural patterns

The agency must have clear knowledge of the cultural pattern of the

community and learn how communication and influence is to be transmitted

within the community.

(g)   Community leadership

The programme must encourage and create functional leaders from among

the community to take charge of all the aspects of the projects and continue

working in the development of the community.

(h)   Programme evaluation

The programme must provide for evaluation 'as an essential tool for day-to-

day guidance of operations - and for the final assessment of its achievement

and impact' (cf. United Nations Publication, 1971, p.31).   The evaluation should

be made with the fullest possible involvement of the local community in which

the activities are being carried by the agency.   It must provide for

a learning experience for the people who must agree on the changes taking

place in their lives.

PART III

COMMUNITY WORK PRACTICE

CHAPTER 6

AN ANALYSIS OF THE COMMUNITY OF THE NYUSWA RESERVE

1.   INTRODUCTION

In this chapter the Nyuswa Reserve which is the deliniated area for
intensive operation by The Valley Trust is described.   Community work
is concerned with bringing about planned social change at communtty
level, and in any study of this nature the community itself merits
attention.   Furthermore the community is also the client of the agent
of change and as such the different aspects of community life need
clear identification and description in order to understand the agency's
focus or lack thereof on the pertinent aspects of the community life.
In this description of the Nyuswa community the different aspects of
community life which have a significant bearing for the implementation
of community work programmes will be given attention.   Examples are :
its location and some geographical aspects;   the people of the community
and the features of their life;   the economic status of the people and
their level of living; the level of education for the people in the
community;   the available social welfare resources;   the communication
means; and the local authority structures.

2.   THE NYUSWA RESERVE

(a)   Location

Situated approximately forty kilometres from the city of Durban, on the
eastern side of the old main raod between Pietermaritzburg and Durban,

lies the area called The Valley of a Thousand Hills. On the southerly
end of the Valley is located the Nyuswa Reserve, at approximately 29° 35'
south latitude and 30° 31' east longitude. The reserve area is bounded
by the Umgeni River on the northern and eastern sides, and by the villages
of Drummond, Botha's Hill and Hillcrest on the south-west and the southern
end respectively (See Annexures 1 and 2).

Bertrand (1958, p.78) remarks that the general appearance of rural
communities varies widely according to predominant forms of settlement.
This will be found to be true of this place under description which is
a rural area without any specific attributes with regard to settlement
and other human activities.

(b)   The early settlement of the Reserve

The Reserve is known by the name of the dominant tribe in the area,
namely the Nyuswa, who, according to Vilakazi (1965, p.4) and Mbatha (1960,
p.9) settled in that part of the Valley just after the turn of the
nineteenth century. They were later joined by the Qadi and the Embo.
The Qadi, who have family ties with the Nyuswa, came in after 1838.
Mbatha (1960, p.12) reports that the Embo are a fragment of the great
Embo tribe of Ifafa, in the South Coast who journeyed back to the area
because they were related by marriage to a Nyuswa girl.

(c)   Geographical Aspects

The factors in the physical environment which have the greatest bearing
on the work of The Valley Trust with regard to food production and thus on
the nutrition and health and well-being of the people are the nature of the

land, climate, rainfall, and the vegetation.

(i)   The nature and slope of the land

The reserve has a physical structure of a plateau surrounded by hills

rising to about 914 m above sea level.   The relief of the areas lies

between 122 m along the Umgeni River and 701m   towards the

southern boundaries.   This gives the land a steep slope from the high

plateaux, divided by ravines known as kloofs, to almost sea-level where

it reaches the lower areas along the Umgeni River.   In summer countless

streams find their way through the ravines to the river, while in winter

they are dry and become ugly looking dongas, as they are called, showing

evidence of deep and serious erosion.[1]

The land has to a large extent a rugged feature with the dongas sometimes

ten or more metres deep.   These deep gulleys caused by erosion show

decomposed granite in deep layers.   The upper layers consist of a fair

amount of loam soils.   This loamy feature tends to thin out on the hills,

and to lie in greater depth in the valleys.   In some of the valleys, an

occasional patch of green vegetation indicates a sponge in which a

considerable amount of moisture is conserved, which delays the discharge

of water to the ravines and onto the river.

With the exception of the limited valleys it is clear that from the

agricultural point of view the rugged nature of most of the reserve, the

granite nature of the soil, and the excessive slope of the land which

give rise to highly leached and erodible soils, seriously limits the amount

of land suitable for agriculture on a productive scale (cf. Vilakazi, 1965, p.2).

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1.   In Chapter 8, it will be shown how this aspect of the work is attended to
     by The Valley Trust.

(ii) Climate and Rainfall

The reserve is said to enjoy a sub-tropical climate characterised by warm to hot summers and mild to cool, comparatively dry winters (cf. Vilakazi, 1965, p.2). It is a healthy climate, frost is infrequent, only found in deep valleys, as is the mist, but these disappear as the morning sun rises to the skies. Climate is no hindrance to any kind of outdoor activity or occupation. The place is also remarkably free from debilitating scourges to human beings and animals.

Rainfall is mostly in summer fairly distributed for a seven-month period between October and April. The highest amount is recorded during January and the lowest in July. During a period of five years from 1954-1958 the available rainfall statistics from the Health Centre at Botha's Hill recorded the following averages :

January 123,64; February 125,9; March 113,3; April 100,06; May 18,34; June 14,7; July 4,8; August 24,96; September 75,6; October 126,2; November 129,5; December 118,98.

From the rainfall figures it can be seen that soil cultivation and therefore crop production can only be a feasible undertaking during the seven summer months with some rainfall (cf. Annual Report, 1963, p.17). During the peak of the dry season in July hardly any rain may fall.

The summer rainfall is usually sudden and severe resulting in heavy downpours which result in heavy erosion of the rich top soil. Because of the sudden nature of the rains, the gradient of the land, and the intensity of the precipitation, very little water is absorbed into the water table in summer. With soil cultivation being hand done, and on animal drawn ploughs at times, very little of it can take place during dry winter months. The use of irrigation would appear to be difficult

because of the nature and slope of the land, and it does not appear to form part of the agricultural activity in the reserve. In the reports of The Valley Trust there is no mention of the successful use of irrigation means except small-scale watering.

(iii) The nature of the vegetation

It is believed that the Valley once produced good grass that covered the hills, but the problem of over-stocking, population increase and soil erosion has led to the deterioration of the good grass. As a result most of the hills are covered with the tough, wire-type grass that can withstand the unfavourable drought conditions of most of the hillsides. Many varieties of grass, including the long thatching grass, can still be found in the valleys containing water sponges and between the fields.

There are also a variety of shrubs including the drought-resisting thornybush of the desert, and different types of aloe trees. Most of the countryside has been denuded of trees for firewood purposes and the building of dwellings.

Though the reserve is a non-farming rural community, efforts to improve its agricultural potential are frustrated by the factors mentioned above. As a consequence of these factors perhaps, the Nyuswa reserve people have never actually looked to the land as their source of sustenance. Instead they have looked to migratory employment as a source of income. Therefore a programme to promote food production through increased and improved agricultural activity would obviously require high motivating skills to effect attitudinal changes and foster the love of the soil, and

the belief in its productive capacity, if properly handled and tendered. The implications for programme development which would win acceptance and achieve success are tremendous.

3.   THE INHABITANTS OF THE NYUSWA RESERVE

A description of the Kwa-Nyuswa part of the Valley of a Thousand Hills is herein made with special reference to features and aspects of their lives, their living patterns that might, and do, affect a course of a programme on community work.   In this case consideration is given to divisions among the people who live in the area under the influence of The Valley Trust; their anthropological features and their general living patterns.

The people of the Kwa-Nyuswa Reserve, the area operated by The Valley Trust, will form part of this analysis of the community in which The Valley Trust works. As mentioned earlier, the Nyuswa Reserve is inhabited by people belonging to three small tribal units, i.e. the Nyuswa, the Qadi, and the Embo.   Among the three tribal units there are few minor differences, in their traditional, social and political outlook. Therefore, they will be treated as one people.

(a)   The three main categories of people

Although the three abovementioned tribal units do not differ ethnically, there are, however, three important features on the basis of which the reserve population as a whole could be divided into three main categories. for analytical purposes.   These divisions have a specific bearing on the work of The Valley Trust, as will be indicated in Chapter 8 when dealing

with community work as practised by The Valley Trust.

The main categories are :

- the traditional people;

- the christian and educated people; and

- the marginal man.

A description of each one of these three categories will reveal characteristics peculiar to each group and how these characteristics have an influence on community work.

(i)   The traditional people

It has become commonly accepted that the reserves are thought of, and in most cases are, the homes of traditional tribal people.   The traditional people differ in many acquired qualities from these people who have been exposed to, and influenced by, outside forces both in a formal and informal manner.

The traditional person in the Reserve will be seen living a life characterised by adherence to age-old customs, beliefs, and what now appears as a generally restricted view of life, centering mostly around the clan or tribe.   On the one hand he might be credited in anthropological circles for upholding traditional culture, living as it were in almost the same way as his grandfathers did.   On the other hand this might not be wholly acceptable as he has insulated himself against, at times, all change and being rather suspicious of everything that is new.   It might be that the new ways of doing things might have a better value than the old traditional ways, as for example in cooking and eating practices.

As an illustration, the observance of culture cues as were traditionally practised can best be seen in the conduct of a long-winded traditional Zulu wedding ceremony. The traditionalist will see to it that there was a proper observance of, or rather strict adherence to traditional customs, and will even despise his counterpart, the Christian and the educated who are no longer familiar and knowledgeable with these. The vital elements of this ceremony and the trappings accompanying it have changed, at times drastically, very much to the annoyance of the traditionalist. He explicitly refuses to acknowledge the fact that life could never be what it was during past decades.

Being not formally educated or having limited education, as is the case with the younger generation, the traditionalists as a group are limited in their outlook. This can be seen in the case of his basic and most compelling needs. In order to satisfy these he has been forced to go out of his home environment to work and acquire money. As he is no longer able to fulfil his traditional role of hunter, he has been forced to accept employment as an unskilled, migrant labourer, housed during the working period at hostels. Here he will join with other men from his home district, and he will make occasional visits home to see his parents, wife and children, and also to rest. Difficult as this type of life might seem to be, it does still enable him to maintain himself.

Though some of the children from traditional families attend school, there are some who do not because of their parents aversion to formal school education. This education is said to expose children to the influence of the school, and the child would not have the opportunity to

learn housecraft, gardening, cultivation in the fields, and the discipline of the home (cf. Stott, 1959, p.123; Vilakazi, 1965, p.130). Also knowledge is a threat since this will make him question the customs, habits and practices of his parents and perhaps look down upon these.

The physical environment of the traditional has undergone little transformation from what anthropologists tell us it used to be (cf. Krige, 1965, pp.39-47). From the traditional beehive hut - still being found in some remote areas of the Reserve - the usual structure is now a mud-walled, thatched-roofed hut. A family may have more than one hut, the number may be determined by the number of wives, children and other different uses to which the huts are put. Since the hut is not partitioned into separate rooms, the cooking and sleeping is all done in one area with the fireplace near the entrance and the sleeping place further inside the hut.

In short, the traditional person lives a life characterised by tradition and lack of capacity to change. Traditionalism is restrictive to change. Change always has the factor of the unknown, and he fears this venture, obtaining security and anchor in his present simple life. Simplicity is a feature of his life. Since his environment is simple also, there is no evidence that he is unhappy. As a group, traditionalists are very much conscious of their identity and status, as well as their relationship with other groups in the region.

Among the people in the study about forty per cent of the population fall into this category (cf. Stott, 1959, p.18). It should be mentioned that the pure traditional specimen would, today, be an 'anthropological construct' among The Valley people. Implicitly change has taken place among them, but

it is in the area of attitudes and views on life that the traditional
tends to look back to his forebearers as guide and model for living.

(ii) Christians

As a group Christian Zulus are of recent origin in the reserves and are
a product of missionary work in the last forty years. Christianity as
a divisive, or a classificatory factor, is discussed here because it
brought with it a new dispensation among the Zulu in many parts of
Natal and Zululand, some of the Reserve people included. There is today
visible polarisation between the Christians, usually educated and
somewhat Westernized Zulus, and their traditional counterparts.

The two stand in direct contrast to each other, the Christian having
been influenced by acquisition of the new faith, new education and
values, he has developed an outlook that is far different from that
of the traditionalist. The new influences have exposed him to the
wider world with unrestricted capacities. He has then sought adherence
to his newly acquired culture and in so doing has completely and
vigorously rejected certain forms of traditionalism. In the Reserve,
as elsewhere the missionaries conducted their work, the Christianized
Zulus were encouraged to form separate communities.[1] These 'religious
communities' took upon themselves functions which had been performed by
the extended family, kinship groups and the tribes. It became common

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1. The people who had embraced Christianity from the missionaries
   were often encouraged to live apart from the Non-Christians,
   especially near the mission stations so that they could meet their
   obligations and new practices as separate groups without fear of
   being molested or ridiculed by the other groups. In Natal this
   practice can be seen among others, in the Mission stations at Edendale,
   Groutville, Ifafa, Driefontein and Richmond.

   Walker quoted by Vilakazi (1965, p.97), in Zulu Transformations says
   that it was the same attitude as adopted by early Christians in other
   parts of the world, where they would experience a sense of belonging
   and share similar ideas and values.

that the functions previously performed by traditional institutions were visibly superseded by the new ones among the Christians who came to reject mostly everything traditional. To these people Christianity was conceived of as a process encompassing, not only adoption of a new faith, but also taking on a new way of life in education, work, manner of living; generally as a process of a new civilization, but more important the symbolic attitude of moving away from 'darkness' to 'light'.

Functionally the Christian communities began to organise themselves differently with new forms of leadership and patterns of administration of their affairs. Western concepts of formal meetings with a chairman, secretary, a treasurer and committee members were adopted. In the new forms of organisation and administration developed new concepts of considering acquired qualities as a basis for holding positions as against traditional status. These developments were destined to play an important part in the development of the people, incidentally the traditionalists included.

The Christians having adopted the teachings of their tutors, good and bad, acquired and became characterised by new values towards life. They have copied the qualities of zealousness, industriousness and thrift, and attempted new tasks hitherto unknown among their people. They have become marked by a desire for change, progressiveness, enlightenment, and adaptation and creation of a new social order. The Christian people behave and live in the same manner as people in mission stations, and even urban African townships; the only difference being in the degree of sophistication of certain facilities and means.

The Christians have come to accept education positively, because it did not only enable them to read the bible for themselves, but was also stressed by the missionaries as a vehicle to enable them to adopt the 'new life'. To date their social and cultural activities differ markedly from those of the traditionalists. The acceptance of education has equipped the Christian people for all the high status jobs in the community. They are teachers, ministers, nurses and have also acquired similar and more varied occupations outside their places of residence.

The ability to adjust to a new social order, and be disciplined stable individuals speaks much to the credit of the new group. This ability has been acquired from the acceptance and utilization of the new forms of life and the rejection of the shackles of restrictive traditionalism. The Christian and educated have come to believe and share the values that their continued existence depends on their ability to change and adapt to new circumstances. This forward looking view of life which has characterised this group has found expression in the progressive nature of their lives and lack of fear for the unknown. They have added in their system of values the concepts of progression and retrogression; with intellectual development through education and spiritual discipline and development through Christianity. Unlike the traditionalists the Christians do not look at, or view the maintenance of age old customs and practices as the ideal, for fear to depart from the trodden path of the elders and ancestors.

The exact percentage distribution of this group in the Reserve is not easy to ascertain because the Christian educated have had their ranks swelled by the educated who are not necessarily Christian. This has

come about as a result of the development of secular schools especially

after the take over of Black education from missionaries.   However,

all these people are different from their traditional counterparts whom

they look upon as a separate group or class of people.   Conservative

estimates would put their number at about ten per cent of the total

population (cf. Stott, 1959, p.18).

(iii) The marginal man

It has been possible to distinguish the two categories aforementioned

on the basis of certain cultural aspects.   However, there is a certain

group of people who, though not easy to group them, can nevertheless

be categorised as one for purposes of discussion.

Unplanned social change was not a smooth and a uniform process with all

the people concerned.   It does not necessarily mean that a people will

change for the better.   Some people become influenced by change

positively, while others might be affected adversely.   The agents

operative during the change process determine, or will influence, the

change products.

In The Valley today there is a class of people who, it could be said,

have been adversely affected by change.   It may also be said that they,

by trying to change on their own, are ill-equipped, and as such they

are without any clear direction.   Some writers such as Vilakazi (1965,

p.109) refer to them as 'driftwood', also referred better as 'amagxagxa'.

He states :

> They are people who have not had the advantage of a Christian
> education but who have had contact with Western civilization
> through secular agents. They have, for example, been involved
> in the Western economic system, but still retain the old socio-
> religious system. They find that they have been cut loose from
> their kinship bonds and obligations but have not found a new
> centre for reorganisation of their lives.

The traditionalist seems to be suffering from 'confusion' emanating from the fact that unguided or undirected change has left him trying to find a balance between his age-old customs and habits, and the new system of values of the West, unsuccessfully. He found that the individualistic secular attitudes he has acquired were not in harmony with the old scheme of ideas and values. This unsettled state of mind can best be seen when he is involved in a crisis. Because he has adopted an individual, personal view of life, this person will, when he is in trouble, slaughter a goat, appeasing his ancestral spirits, but altogether ignore the social setting of ancestor worship; that he cannot be his own priest and that his kinship group must support him.

This group of people has recently developed among the Reserve people, and their numbers seem to be swelling fast. Their presence can be explained from the following factors :

-     Due to improved mechanization in White farms during the 1950's, farmers were in a position to do with less labour. The farm hands who would not go to urban areas because of legal restrictions found their way to the reserves, and the Valley reserve like the others absorbed a considerable number of these displaced persons.

-     The work of the missionaries in Christianizing the African led, among other things, to the undermining of the traditional religious beliefs. When these beliefs became weak among their erstwhile adherents who on the other hand were not absolved by the new order, a group of people who were neither anchored in the old nor the new order developed as 'drifters' (cf. Vilakazi, 1965).

-     With the economic and industrial development of South Africa, people from the rural areas flocked to industrial areas for work opportunities. Some of these people being traditional, uneducated and unskilled suffered culture shock when they came into contact with agents of Western civilization and culture. They deteriorated sometimes to the lowest order of living, often 'accounting' for the development of slums in areas where they resided. When urban redevelopment and reorganization in the housing field for the Africans took place, some of these people, who for many reasons could not avail themselves of the new improved conditions tended to drift out and settle the adjoining reserves in an around the Durban/Pinetown complex. Here they found that the administrative machinery was weak, and could with relative ease settle in any manner. The Valley reserve, being one of the nearby reserves, received its share of these people.

The marginal person having extricated himself from the traditional system with its values, was, and is at the same time, not anxious to impose upon himself the disciplined and restrictive mandates of Christianity. He has therefore become different from the others not because of his economic position and land holdings if any; but, according to Vilakazi (1965, p.110) 'they are different from either the traditionalist or Christians in terms of <u>values</u> because they adhere to neither the old tribal values or to new Christian ones'. Indeed they suffer the fate of being differentiated upon by the two groups aforementioned. Among these people are found the lowest orders of living, completely valueless; depicting the saddest picture of a cultureless person.

As is the case with other groups, the exact representation of this group in the community is not easy to determine. Conservative estimates would put their fiture at about fifty per cent of the population (cf. Stott, 1959, p.18).

The 1964 Annual Report of The Valley Trust (pp.34-49) when it referred to some findings of the research undertaken among the Reserve people, mentioned a dichotomy between Christians, traditionalists and other non-Christian people. The research findings of Vilakazi's work had reported that 'one of the most distressing features in the social situation is the lack of communication and mutuality between Christians and Heathens. The cleavages are sharp and affect every kind of relationship, not merely religious but also economic, political and social'. In the interim no further studies have been undertaken to gauge the position as of recent. Enquiries from The Valley Trust staff revealed that there was now less antagonism among the groups mentioned and discussed earlier, but the

1 The study entitled Zulu Transformations which appeared in book form in 1963.

emphasis in relationship could now be put on the development of mutuality between the groups. Socially they do follow culturally diverse pursuits.

The significance of the factionalism emanating from the cultural acquisitions of the Christian group was clearly dysfunctional for programmes that should be based on participation of all members of the geographical community. It also meant that the more progressive members of the community who empathize with new ideas cannot be used as a reference group, if they are Christians as that might engender feelings of antagonism from the traditionalists group. A situation of this nature might tempt the Agency to work with factions rather than the entire community.

The report findings[1] presented The Valley Trust with a big challenge of cultivating coherence and mutuality among all the members of the community.

(b)   Certain cultural features of the people

Knowledge of the cultural features of a community is important for all those concerned with projects of community work, because the patterns of power and authority, social organisational features and standard patterns of behaviour can only be understood on the basis of culture the community practises. If a change is introduced which violates what is an acceptable pattern of behaviour, it is most likely to be resisted. The knowledge of

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1 The significance of this finding will be discussed in Chapter 8 when giving attention to community work as practised by The Valley Trust.

these enables the agent of change to understand those factors which

promote progress or stand in its way. The most important of these

features especially among developing people are the cultural anthropological

features.

According to Tyler (cf. Johnson, 1968, p.10) culture consists of 'that

complex whole which includes knowledge, belief, art, morals, law customs,

and other capabilities acquired by man as a member of society'. Culture

provides the people of a society with meaningful cues that enable them

to function effectively in their manifold roles and status as members

of that collectivity.

The people under study belong culturally to one stock, but have, of

course through contact and assimilation, acquired new cultural habits

at times even forming themselves into distinct sub-cultures as has

been the case with the Christian group. Among the observable features

which permeate or obtain among all of them are language, family authority

patterns, status of man and woman, patterns of property ownership, and

political organisation.

Language is an important part of culture, especially among the non-

literate people where it serves not only as a means of communication and

expression, but also as a means of transmission of the knowledge, beliefs,

art, morals, law, custom and modes of behaviour in response to social

living. The Valley people, by and large, belong to a group of people

who have not written about themselves and their life. They have relied

on memory entirely for transmitting to posterity the way of life they

and their forefathers have led. The fact that they all speak the same

language in spite of tribal differences accounts for the fact that

culturally they share almost similar qualities.

(i)   Pattern of family authority and status

In Zulu society the patterns of family authority obtain from the fact
that they are a patrilineal people. The father has absolute authority
over his family, even over the families of his married sons who may be
living with him in the extended family system.   He is respected, almost
feared, for none of his children and his wife or wives may argue with him.
At best they can plead with him. This tradition has even been adopted
by the Christians. When a girl marries into a family she is specially
instructed to respect the boy's parents, particularly the father. The
absolute position of the male, and consequent subserviency of the female
becomes dysfunctional at times, because the latter cannot participate in
programmes that promote change without the prior permission of their
husbands.   As males would be away, as migrant workers, the women at
home would therefore be reluctant to participate in a programme to promote
change of which the husband is not aware. This is especially the case
with tribal women.

Sex is an important determinant of status between man and woman.   In
patrilineal societies males enjoy a higher status than females.   The
lowly status of a woman in Zulu society was enshrined in the Natal Native
Code (cf. Section 28(1) of Proclamation No.195 of 1967 in Government
Gazette, No. 1840, Vol. 25).   The code accepted the fact that a Zulu
woman is a minor until death, and that she and her daughters are
subject to the guardianship of heirs in accordance with the classifactory
system of relationship.

The implications of the status position of the Zulu women are far and
wide ranging in the social functioning.   Viewed against changed

circumstances the position has become clearly dysfunctional. While
it was her responsibility to look after children when the man would be
away from home on a labour contract, a Zulu tribal woman could never
decide that her child who might be ill should be hospitalized without
the permission of her husband. The work of the agricultural advisors,
health educators and district nurses is often frustrated by mothers
refusing to take decisions, even on measures that would bring immediate
benefit for them, without the consent of the man of the house.

(ii) Family relationship and mutual responsibility

According to Krige (1965, p.23) the basis of family relationship stems from
the kinship system which is classifactory in nature and that therefore it
provides every Zulu with a number of fathers and mothers, and a very large
circle of brothers and sisters; however, the individual family, consisting
of a man and his wife and children is no whit less important than among
whites, and it is the most important unit in Zulu society. The basis of
this extended family relationship is important for security of all the
immediate members concerned for it ensures easy acceptance and mutual
assistance and consideration of all members at all times. Therefore
communal responsibility based on kinship ties and not community responsibility
is a strong basis of social organisation. It becomes important for an
agent of change to know this basis of social organisation, for the
relevant part in plays in the life of the people.

(iii) Property ownership

Among the Zulus there are traditionally three classes of property, and
these include the land, livestock and other products of human activity
like houses, ploughs, articles of wear and working implements.

The ownership of land is limited only to usage as it belongs to the tribe. Allocations of land for residential and ploughing purposes are made according to the number of wives a man has. Theoretically speaking then every house has its own property as every married woman would have a house or houses depending on the size of the family, livestock allocated to her house by the kraal head, articles of wear and implements. On the death of the kraal head, the eldest son of that house inherits all that property (cf. Krige, p.177).

The kraal head is the absolute owner of any property of the kraal which does not specifically belong to any individual house. In addition, however, he has charge, custody and control of all property belonging to different houses, and he may in his discretion use the same for his own personal wants and necessities, or he may exchange, loan or otherwise alienate the same for the benefit, or in the interest of, the house to which it belongs. However, he may not use or deal with house property for the benefit or on behalf of other houses in the kraal, without creating an obligation on the part of such other houses to the return of the property so alienated or its equivalent in value (cf. Krige, p.178).

(iv) Political authority

Political authority as it obtains in areas such as the Nyuswa Reserve is an adaptation of the traditional systems modified by the introduction of European concepts. The chief of the tribe has supreme political authority, and together with his councillors exercises political control over the tribe. All the people on the Nyuswa Reserve, irrespective of their educational and social standing, are subject to the political authority of the chiefs and their councillors, which implies allegiance to the chiefs and headmen.

The life of the people of the Reserve is changing in such a way that it might be preferable to view it as being in transition. These changes are specially noticeable among the Christian and educated group, and to some extent the marginal man.

(c)   Living patterns

For a complete picture of the life of the people in the Reserve, the writer will give consideration to the living patterns of the people with the view to isolate those features that are significant to community work in that region. The description of their living patterns will not be done in comparison with other places as, in the writer's opinion, this will be unfair and may lend itself to inaccuracies, because the different communities do not have the same facilities and potentialities.

The living patterns are influenced by the classifications mentioned earlier and the general cultural background of the people in the area. Characteristic of the life of the people are the following factors which are taken into consideration :

- the transitional state of the majority of the people;
- the fact that the largest majority of the people are of the labouring class; and
- the relatively low level of education among the people.

The foregoing description of the three categories of people found in the Reserve gives some indication of a people whose lives are changing. In all aspects of their lives change is slowly taking place, at times often accompanied by inexplicable instances, which cause crises especially among the traditional elements of the population. The period

of transition is particularly difficult and painful in the absence of social institutions that might help to cushion the effects of change, or at least help direct it. The traditional institutions and structures have been either swept away or have been 'found wanting' in terms of adaptation to the new conditions of life. As these people continue to play in the drama of life trying, albeit with little or no success, to grapple and master the problems faced with in modern life, they become casualties of issues they have no control over. These are reflected 'in disrupted family life, social cleavages and tensions, juvenile delinquency and crime, illicit living, frustration, alcoholism and the phenomenon of week-end moral standards' (cf.Stott, 1959, p.43).

The people of the newly developing communities while undergoing transition in their lives, have become victims of factors over which they have no control. The control systems of a simple traditional tribal system are not adequate to the changing conditions. They are in fact not transferable. As yet, as a people they have not found a substitute to help them manage the new life situations with meaning and satisfaction to them. In fact it is doubtful if they can succeed on their own without the aid of specially designed programmes of assistance in managing problems of disorientation, while at the same time help to promote their life situations by providing new alternatives to serve as reference.

These are precisely the factors that called for planned change. The fact that the majority of the people are of the labouring class, being unskilled, untrained workers accounts for their humble living patterns. Poor people, living under uncongenial conditions take long to accept new ideas and changes. These are factors in their life situation which account for little faith for the future, fatalistic attitude, and a low investment premium to improve themselves.

4.   ECONOMIC STATUS OF THE PEOPLE

The occupational levels of a people might be given as an index of their
level of living. With the complete absence of industrial concerns and
economic institutions and agencies in the Reserve, the vast majority
of the working class of people work away from their community and in
most instances as migratory labourers.   These workers with a low level
of education and no industrial training qualify for low status jobs
with subsequent low pay;   those employed within the Reserve itself
consist of a few professionals, mostly teachers and nurses, and some
other workers in tribal institutions. Some will be found in a few
businesses in the area, mostly retail shops.

Being a work force of largely unskilled labouring class the people would
of necessity enjoy a low standard of living and consequently have a low
economic status.   The latter is further aggravated by the fact that the
majority of the people work outside the Reserve. They are staying at or
near the places of employment and would naturally spend the major portion
of their earnings there. The result is that the small retail business
concerns in the area get very moderate support.

5.   LABOUR ASPECTS

The working pattern of the Reserve people has already been referred to as
labour migration, that is, for employment purposes they have to leave not
only their homes but their environment as well, often to live far away
from their places of residence.

Vilakazi (1965, p.145) had observed that force of circumstances in the Reserve cause people to seek work in outside areas. He states 'As a result of the poverty of the soil, the smallness of the land allocations or the non-availability at all, it has become imperative for men to go away to work in the mines, in the cities, on European farms and, on rare occasions on sugar plantations.'

Mbatha (1960, p.107) who undertook an exhaustive study of the phenomenon of labour migration among the Nyuswa Reserve people found interesting results. He mentioned that up to 71,4 per cent of men between the ages of 15 and 59 were working away from their home area. The 1973 Annual Report of The Valley Trust (pp.8-9), quoted the incidence of labour migration as 91 per cent of all males over the age of eighteen employed outside the reserve. The report also indicated that 'about 12% of women were engaged as migrant workers'. It appears then that labour migration draws away from their Nyuswa homes household heads, the real bread winners of families, and in addition some adult males and women also.

The migrant workers seek work in the nearby townships of Kloof, Gillitts, Hillcrest, Botha's Hill, and the town of Pinetown and then further afield as far as Durban and Pietermaritzburg.

With no industrial employment within the Reserve it is clear that labour migration plays an important part in the lives of the Nyuswa people. According to Mbatha (1960, p.109) 'Every person is affected by it in the sense that he or she or members of his or her family were or have been or were looking forward to work in town ...'. The absence from home of the large section of able-bodied men for varying periods of time clearly hampers efforts to promote development and change in the community life.

The popular saying is that when migrant workers are at home, over week-ends or so, they are at home to rest. As Mbatha (1960, p.109) puts it 'migrancy claimed the section of the people who had the greatest responsibilities for family life, the bread-winners and household heads. Few of the migrants acquired any skills while working in urban centres which they could use and turn into good account when they retired or wished to leave town employment.'

6.   THE EDUCATIONAL ASPECTS

The general level of education of a people has a significant relationship to their standard of living and patterns of life.   Indications, even implicitly, have already been made of the low level of education generally among the people of the Reserve.   Reference therein is made to formal education, as against the informal traditional form of oral education designed to pass on the aspects of culture to the coming generations. This type of education is home based.

The low level of education among the Reserve people is a factor that is related clearly to other aspects of underdevelopment in the life of the community.   Attention is being paid here   to review some of the reasons for the low level of education, and the present attitudes to education among the Nyuswa Reserve people.

(a)   The reasons for the low level of education

The generally low level of education among the Reserve people, as is the case with rural Black communities in South Africa, can best be understood when taking the following factors into account :

(i)   Lack of compulsory and free education

Compulsory and free education does not obtain to the Black people.

(ii) Lack of adequate educational facilities

The educational facilities found in the Reserve are relatively meagre
and poor.   Stott (1959, p.21) states that in 1951 there were seven day
schools in the area under study, three run by the Roman Catholic Church,
two by the Lutheran Church, and one each by the Methodist Church and the
American Board Missionary. All these schools were government aided, but
by 1955 four of them were taken over by the Bantu Education Department,
and they are run as community schools.   The Catholic schools also became
community schools in 1972.   In 1973, the first secondary school started in
the Reserve.   Therefore the present position of the schools, all under the
control of the State is as follows :

- one secondary school

- one higher primary school

- five higher and lower primary schools combined

- two lower primary schools.

There is no high school, boarding school facilities, vocational and
trade school or any pre-schools available in The Reserve. Prior to 1973
all children who had passed standard 6 were required to seek educational
facilities outside the community.   There are no facilities for adult
education either in the whole Reserve.   Adult education is a priority in
helping to promote attitudinal changes and it also facilitates the adoption
of new ideas.   It also assists in bridging the knowledge gap between the
younger generations and their parents who might not have had formal schooling.

(iii) Lack of a favourable attitude towards education

The attitude of the traditional people towards formal education has not
been very positive in the past (cf. Annual Report of The Valley Trust, 1963,p.1

Vilakazi's (1960, p.103) records that as recent as 1960 he had been

informed by a school committee member from the Nyuswa Reserve that it

had been his task to visit non-Christian homes and to persuade parents to

send their children to school. Schapera (cf. in Malherbe, 1937, p.407)

illustrated the position further when she stated that the Bakxatla chiefs

usually insisted that parents send to school all children who <u>could be</u>

<u>spared from cattle-herding and domestic work</u>, but as it happened among

the Reserve people, many parents complained if children went to school

they were deprived of their help, so that very few children were actually

spared to go beyond the lower classes.

(b)   Present attitude towards education

The present attitude towards education among the Reserve people is

positive especially among the Christian group, and the educated parents.

A local Secretary of the School Board[1] stated during an inverview with the

writer that the traditional people are now sending their children to

school in greater numbers than during the last ten to fifteen years, and

that the children from all groups in the community mixed freely.

The positive attitude to education has undoubtedly been the economic

advantage enjoyed by the few educated people from the Reserve. Though

some of them work away from the area, they have acquired and brought in

more material goods than the average Reserve man. They have also been

able to build for themselves better houses than their uneducated

counterparts, and their manner of living is different and superior.

Vilakazi (1960, p.134) asserted that economically it is beyond doubt that

school education has paid handsome dividends among the educated people of

the Reserve.

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1. School Board System established in terms of the Bantu Education Act.

7.   SOCIAL WELFARE RESOURCES

A discussion on the very limited social welfare facilities available to the Reserve people will be prefaced by an account of the social security of a traditional black family in order to understand the present position with lack of development in the social welfare field.

As already indicated the traditional black family is a social organism in which mutual dependence of members is strongly evident.   Social care and welfare are matters that go along with general duties and responsibilities within the bounds of the household family circle and even the clan.   The kinship system and lineage loyalties provide social security in a tribal setting.   It fosters cohesion and solidarity in every segment of the group.   This provides a haven to fall back upon in times of sickness and other social difficulties.   On a broader scale the communal nature of tribal living provides for a system of sharing difficulties when they arise.

However, the closely knit family system that allows for the type of behaviour described is breaking down.   Only in insignificant instances could it be said to be still operating.   Moreover, the nature of the present problems among the people of the Reserve can never be satisfied by a system that was good in a simple, closed tribal setting.   Among the Christianized groups the church does provide some assistance with social welfare problems.

However, the Reserve does not have community oriented and operated social welfare services.   Besides The Valley Trust, there is no other registered welfare organisation.   Therefore, with the breakdown of the security of the extended family system, and the emergence of new problems because of the changing manner of the life of the people, there are many orphans,

widows, old persons, sick, the maimed and the disadvantaged who are, according to Stott (1959, p.76) 'thrown upon their own devices'. The only-other form of assistance available to some of the cases mentioned is in the form of government grants and pensions, applied for through the office of the Bantu Affairs Commissioner at Ndwedwe, which is outside the Nyuswa community.[1]

Some of the people in the Reserve, especially the Christians and the educated, have adopted membership of such national organisations as the Young Men's Christian Association, and the Young Women's Christian Association which have branches in the Nyuswa Reserve. The purpose of the latter organisation as indicated in the Annual Report of The Valley Trust, 1964, p.57, is :

> To uplift spiritually, mentally and physically. The
> acceptance of Christianity, the inadequacy of the tribal
> system to meet modern conditions, and the breakdown of
> family and kinship bonds create the need for clubs to
> foster and uphold moral standards, educate adults and
> make them more self-reliant, promote fellowship and
> common purposes, and provide for mutual assistance.

These are important objectives in promoting a healthy community life. In them there is potential for developing effective community work. What is particularly significant is the fact that there is realization by some community members of the breakdown of family and tribal institutions that have hitherto maintained wholesome life for the community. This realization has further enlightened these members on the necessity of creating alternative measures to help educate the community members to promote their functioning in achieving mutually desirable goals.

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1. See map, annexures 1 and 2.

In spite of the sound potential for the organisation, one limiting factor is that membership is extended only to women who profess Christianity. In view of what has been mentioned of factionalism among the different categories of people, this limited membership appears to be a handicap to the organisation if it were to execute effective community work programmes. It may, therefore be important for the organisation to review its policy on membership and allow all interested people to become members and participate in its programme. This will have an immediate effect of not only increasing its support but also its impact in the community. The present indication is that it is viewed as an exclusive organisation.

As one organisation, with a welfare concept, consisting of members from within the Nyuswa community it is important that it set the pace with a developmental model for the community. It might also develop to work in close collaboration with The Valley Trust in devising the types of programmes best suited for the needs of that community.

In accordance with its objectives The Valley Trust has assisted in sponsoring The Valley Trust Sports Association, a sports body that controls and attempts to improve soccer and tennis among sports enthusiasts in the Reserve. The Agency has further created playing facilities in these sports which are well patronized by the locals especially over week-ends.

It can, therefore, be seen that in spite of the minimal social welfare resources in a place like the Nyuswa Reserve, there exists some potential upon which an agent of change can build.

8. COMMUNICATION MEANS

In Chapter 2 it was mentioned that inadequate means of communication with
the outside world resulted in isolation of the newly developing rural
community. This is characteristic of the Nyuswa community. The modern
means of communication such as the telephone system and good roads are
still lacking. Physically the community is served by two roads which
link it with the outside world. These roads which are the responsibility
of the KwaZulu government service are not tarred, and can be rendered
unusuable on bad rainy days.

Workers use buses and taxis which serve the community also. The workers
commute home either daily, or over week-ends or at month ends, depending
on the nearness of their employment places to the Reserve. Because this
transport is available during certain periods in the morning and afternoon
it does not enable other commuters to travel in and out of the Reserve with
ease. Therefore it is found that customers are dependent on supplies from
local shopkeepers to a great extent.

Few people buy newspapers from outside, and also few people own and listen
to the radio. The majority of the population is not reached by the
conventional news media that have the potential of educating the public
and also influence public opinion. It therefore becomes clear that the
inadequate communication facilities in the Reserve have implications for
development, as the community is isolated generally from the outside world
In order to improve the situation a great deal of attention has to be
paid to planning of the provision of better and adequate means of
communication that will also aid the development of other facets of the
community's life.

9.   THE TRIBAL COUNCIL AS A UNIT OF LOCAL AUTHORITY

The traditional tribal council which was re-constituted in terms of the

Bantu Authorities Act, Act No. 68 of 1951, and reinforced by the Promotion

of Bantu Self-Government Act, Act No. 46 of 1959, is the unit of 'local

authority' in this tribal area, as is the case in other tribal areas. The

tribal council consists of the chief of the tribe, his deputy, headmen,

and other appointed members from the tribe as councillors. The powers,

functions and duties of the tribal authority are set out in paragraph 4(1)

and (2) of the Act No. 68, 1951, and read as follows :

4.   Powers, functions and duties of tribal authority. - (1) A
     tribal authority shall, subject to the provision of this Act -

(a) generally administer the affairs of the tribes and
    communities in respect of which it has been established;

(b) render assistance and guidance to its chief or headman
    in connection with the performance of his functions, and
    exercise such powers and perform such functions and duties
    including any of the powers, functions or duties conferred
    or imposed upon its chief or headman under any law, as are
    in accordance with any applicable Bantu law or custom, or
    in terms of any regulations, required to be exercised or
    performed by such tribal authority;

(c) advise and assist the Government and any territorial or
    regional authority having jurisdiction in any area for which
    such tribal authority has been established, in connection with
    matters relating to the material, moral and social well-being
    of Bantu resident in that area, including the development and
    improvement of any land within that area ;

(d) generally exercise such powers and perform such functions
    and duties as in the opinion of the State President fall
    within the sphere of tribal administration and as he may
    assign to that tribal authority.

(2) Subject to the provision of any regulations -

(a) a tribal authority shall exercise its powers and perform
    its functions and duties with due regard to the rules, if
    any, applicable in the case of similar bodies in terms of
    the Bantu laws or customs of the respective tribes or
    communities in respect of which such authority has been
    established;

(b) the chief or headman in respect of any tribal authority shall
    exercise his powers and perform his functions and duties,
    including any powers, functions and duties vested in him by
    virtue of any law, with due regard to such rules.

According to the Act, the powers, functions and duties of the tribal authority cover a wide spectrum of tribal life. It would appear to provide a sound guideline, not only for administration, but also for potential development as well. However, in actual functioning, the tribal authority does not appear equipped for and capable of proper and adequate administration and for development of the area under its jurisdiction. The following are some of the reasons :

- The organisation and the functioning of the tribal authority derive from a traditional system and concepts and is not development-oriented.

- Though the tribal council is a formal body it has no administratively organised framework to provide for machinery, to carry general administrative responsibilities, duties and supervision. It therefore functions on an ad hoc basis.

The significance of the aspects mentioned above is that community work effort should be directed first of all to the power structure in such communities so that they too can either give a lead to change and development, or be amenable to efforts directed towards this end. The improvements that need to be effected in order to improve the provision of educational facilities, social welfare resources and communication means can only be attended to properly if the tribal council is involved in participating in bringing about the desired changes.

Since the tribal council is the effective legally constituted local authority which has not initiated development schemes as has already been indicated, it means therefore that it has to be activated in order to enhance its functioning and enable it to develop the capacity to take the responsibility for community work development programmes.

CHAPTER 7

THE VALLEY TRUST: A SOCIAL WELFARE AGENCY ENGAGED IN COMMUNITY WORK

1.   INTRODUCTION

The development of a welfare organisation is closely related to the
circumstances that brought about its establishment, and the way in which
it worked towards accomplishing its tasks in terms of its aims and
objectives.   The development should reflect the unfolding of ideas,
objectives, ways and means, structures, functions expressed in sources as a
response to the challenges, needs and problems encountered in the community
it seeks to serve.

The description of The Valley Trust, a registered welfare organisation
in terms of the National Welfare Act No. 79 of 1965, will focus on the
following historical background, the objectives and policy, membership,
management and administration, personnel and finances.

2.   HISTORICAL BACKGROUND

(a)   Establishment of the Health Centre Scheme

The development of The Valley Trust is traceable to the development
and the work of the Botha's Hill Health Centre which was established by the
then Union Department of Health (now State Health Department) under the
Health Centre Scheme :

> (i)   to provide medical services in the outlying areas where
>   for geographical reasons medical services have been lacking; and
>
> (ii)   urban or peri-urban areas where for economica reasons medical
>   services have not been available to the people (cf.Gale, 1949,
>   p.634).

In accordance with the original Government announcement in 1944, Health Centres were to be situated in areas where there were large numbers of poor people. The Botha's Hill Health Centre started operating as from 1st January, 1951.

Health Centre[1] practice was based on the concept of social medicine, which meant that the practice of medicine took cognizance of the social as well as the purely physical factors in the etiology of ill health (cf. Gale, 1949, p.633). The first aspect of this two-pronged approach concerned itself with family living conditions; complexities of man's social organisation; his social adjustment and maladjustment; as factors having a bearing on health. From this can already be discerned the important role social scientists can play in such a Health Centre service.

Initially the exact procedures to be followed by the health centre in practice, especially in respect of the different population groups, and also in the rural and urban situations, were not clearly spelled out. As a result the Pholela Health Centre[2] was established as an experiment with

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1. Gale (July 1949, p.632) had outlined the concept of a Health Centre as follows : 'The Health Centre is a practical expression of two of the most important and universally accepted conclusions of modern medical thinkers. The first ... is that medical practitioners and their auxiliaries can make their most effective contribution to the needs of the people through group or team practice. The second is that the primary aim of medical practice should be the promotion and preservation of health.'

2. Following on the success of the Pholela Health Centre, the first of these health centres, established as a pilot scheme by the Union Department of Health in 1940, the National Health Services Commission recommended in a report to the Government the establishment of more such centres. Consequently the Government decided in 1944 to establish more health centres in various parts of South Africa. In 1949 there were forty-four such centres.

regard to the best manner of approach. In this regard, the views of Doctors Kark and Cassel (1952, p.131) are also important to note because they saw the work of the Centre as directed to the community through a programme of community health education. According to Cassel (1965, p.21), this programme involves periodic routine home visits and small group discussions during which an attempt is made to make the 'unfelt' needs of the community 'felt' needs, and to motivate the people to make those changes in their way of life that are necessary to meet these needs.

Both Kark and Cassel (1952, p.131) came to the conclusion that the problems associated with inadequate nutrition in a community like Pholela were not only of an agricultural and general economic nature but also a problem that should be a concern of sociologists and health workers. In this scheme the basis of teamwork approach by various specialists in an attack on community health problems was already evident.

Dr. H.H. Stott, a medical practitioner in Durban who had shown interest in the Health Centre Scheme, then influenced the Department of Health to consider siting another Health Centre at Botha's Hill where he had recognised the need for health services in a rural community.[1] The adjoining Nyuswa Reserve had similar health and nutritional problems as the Pholela area which he listed as :

> The absence of any medical facilities except those provided by the traditional Black medicine men...
>
> The need in the area for soil and water conservation and of securing the people's interest and co-operation in improved agricultural methods...
>
> The absence of opportunities for advancement in the area (that is) the recreational, educational, economic and social activities (and the need to help the people) to promote their adjustment to modern conditions and open new avenues of advancement and achievement.

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1. The Department of Health was considering establishing another Health Centre in Natal, but the action was delayed for various reasons including finance.

Dr. Stott secured finances to construct a Health Centre building which was to be leased to the Department of Health which had agreed to secure staff, equipment and to maintain the Centre. He was appointed its first medical-officer in charge on an annual contract basis. He soon-realised that the Health Centre programme, as a State financed and controlled institution, would not be in a position to accommodate other necessary facets of activity that would offer opportunities for advancement and improvement in the life of the people of the community. Consequently he resigned from the Botha's Hill Health Centre to organise a sponsoring agency to handle the social, cultural and economic aspects related to health promotion. This agency, called The Valley Trust, was registered as a welfare organisation in 1953 in terms of the National Welfare Act No. 79 of 1965.[1] He was elected the first chairman, which position he has held ever since on a voluntary basis.[2]

The two organisations, the Botha's Hill Centre and The Valley Trust, through functioning separately and autonomously as far as management administration and finances are concerned, do have a close working relationship. It is a functional relationship that supplements each other's work.

3.   THE OBJECTIVES AND POLICY OF THE VALLEY TRUST

According to Perlman (1964, p.44) a welfare organisation comes into existence as an expression of concern by society or some group in society about undesirable conditions manifesting themselves in the lives of the people. The social agency, then, stands for what its supporting holds to be

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1. The National Welfare Act, No. 79/1965 repealed Welfare Organisation's Act, No. 40/1947 under which all welfare organisations had previously been registered.

2. The research report presents information up to and including 1976.

desirable for its whole membership. The Valley Trust Association sets for itself specific goals embodying the commitment of the group as to the manner in which it will be dealing with the situation. In the ensuing section the goals of the Association as embodied in its aims and objects will be discussed with this understanding in mind.

(a)   The objects of The Valley Trust

The objects of The Valley Trust reflect the goals and ideals the Association set itself. The following is the set of some of the objects as extracted from the Association's constitution, which are relevant to the study :

(i)   To promote the health and well-being of the local Bantu
        population with due regard to the significance of their
        social, economic,educational and nutritional customs and
        of their total social environment, as factors in the
        aetiology of ill-health.

(ii)   To devise methods best calculated to relate the project to
        the needs of the local Bantu population taking into account
        the manner and the conditions of their lives, using what ever
        is of value in their traditional outlook and institutions, and
        recognising the implications of the impact of Western society.

(iii)   To ensure the embodiment of the services and facilities provided
        or sponsored by the Association of the principle of securing the
        active participation of the Bantu population, in order thereby to
        foster the development of a sense of responsibility, and to extend
        the project at a pace consistent with the growth of the needs
        of the Bantu people and of their capacity to profit thereby.

(iv)   To co-operate with official and private bodies whose objectives
        are in accordance with the character and functions of the Association.

(v)   To promote investigations or research relating to any matter
        connected with the experiment.

(vi)   To co-operate in the extension of the medical services already in
        existence and to establish or co-operate in the establishment of
        a hospital

(vii) To establish or co-operate in the establishment of agricultural
       activities, including soil and water conservation projects, that
       are calculated to stimulate the interest of the local Bantu
       population in soil husbandry and crop production and in their
       relation to health.

(viii) To establish or co-operate in the establishment of opportunities
       and incentives for the Bantu people to develop the rural potential
       realistically and to encourage and provide facilities for the sale
       of essential commodities and products of Bantu craftsmanship and
       fabricated articles.

(ix)   To establish or co-operate in the establishment of social amenities
       of a cultural, religious, recreational and educational nature.

From the objects listed above it is clear that The Valley Trust did not
limit itself to the achievement of a specific objective or goal, such as,
for example, the control and eradication of high infant mortality. Nor
did it limit its services to a specific age group. However, it focuses
its attention to relate broadly in the promotion of 'the health and well-
being of the Bantu population' in the area of operation, through a programme
that seeks to improve the medical, social, cultural and economic opportunities
of the Nyuswa people.

The literature from the Association continually stated that The Valley
Trust was formed for the purpose of promoting a socio-medical experiment
in Black development. It adds that the experiment was founded on the basis
that the people's health in its widest sense, cannot be secured by medical
services alone. That among the newly developing communities there are
specific factors which require a broad socio-medical approach for them
to be attacked purposefully. In this approach, social factors, the habits
of the people, their traditions and customs were therefore taken into account.

From the objectives it also becomes clear that the Agency aimed at building
up initiative and a sense of individual and community responsibility among

the people. In order to achieve these aims and at the same time avoid undermining self-reliance with charity and sentiment, the Agency stressed that the services would 'extend ... at a pace consistent with the growth of the needs of the ... people and of their capacity to profit thereby'.

The primary objective was to help people secure good health. Therefore the work of The Valley Trust was closely related to the medical services provided by the Health Centre. This service was to act as a nucleus around which the natural growth of social, cultural and economic amenities could be encouraged. As the improvements in the health of the people were seen in a broad view, it was considered appropriate not only to help people maintain their present state of life, but also to develop to adjust to the changing conditions. In order to be able to achieve all of this The Valley Trust planned to study, and take into account the customs the level of education and the manner of life of the people. The Agency has not executed this intention on its own. Due to the fact that its financial resources are limited, and that it does not have research personnel, the Agency has relied on and made use of research work by other people, which of course has been carried out in the local community, sometimes with The Valley Trust co-operating.

This has been both pure and applied research. The pure research has been mostly anthropological studies, and the applied research has concentrated on studying the food and eating habits of the community with a view to improvements in the Nutrition education services mostly. Though the research studies have not been undertaken with community work objectives per se, they do, however contain facts that can be applied effectively by the Agency in promoting community work, if it developed that focus.

The nature of the objectives of The Valley Trust indicates a multifaceted programme of approach aimed at community development. From the above analysis it therefore emerges the fact that the Agency intended to engage itself primarily in community work with the view to promote change. According to the Agency the intention was to secure the participation of the people and stimulating their interest in working towards the accomplishment of the aims of the agency.

The objectives of the Agency are spelt out very elaborately in its Constitution. The crucial factor in the realization of the objectives of the Agency is the actual implementation of these. This is dependent and is also influenced by certain factors as well. Among these are : management and administrative ability, organisational know-how and competence, finance, staff, especially the trained staff and its ability in service delivery techniques, and a knowledge of the community to work with and the nature of the needs to be met, and a sound knowledge of the principles and procedures of the method to be used in developing the community. It is imperative that the Agency and the community must know each other very well and to develop mutual confidence and trust in each other, because both must agree on what changes are being sought and how they should be brought about.

(b)   Policy of The Valley Trust

For the understanding of the overall policy of the Association attention will be paid to specific aspects that will give an indication of the implication of policy objectives. The activities of the Agency are based on the policy that it is a long-term programme requiring patience and understanding in bringing about changes among people whose health problems

also stem from factors in their social customs, religious beliefs and
social practices. According to the policy of the Agency change
must be brought about by 'influence' rather than 'imposition'. The
contention is that the promotion of health involves more than the
provision of medical services. To achieve this the activities call
for the involvement and participation of the recipients themselves
in the promotion of their health. Against this background the aspects
of policy formulations will be discussed.

(i)   The encouragement of self-help

The concept of self-help is of course part of the philosophy of modern
social work. The Valley Trust's literature stated that one of the main
features of the approaches of the Association was to encourage self-help.
This policy aim contends that temporary measures such as food distribution
schemes, are by their nature regarded as short-term palliatives that,
despite some well meaning intentions, are liable to stifle initiative
and effort. It is argued that people will always cherish what they have
created or helped to create.

In order to make education towards self-help meaningful and related to
the needs of the people, they are encouraged to make maximum use of all
available resources in their community. Since the beginning of the work
of the Association, the agricultural programme, for instance, has emphasized
that the local people are assisted to use and establish resources within
their means in improving soil care, food production and nutrition habits.

(ii)   Involvement of the recipients in the promotion of their health
status

In pursuance of the policy to involve the recipients in the process of
improving their own health, the Botha's Hill Health Centre staff at the

clinic, and in the sub-clinics work in close relationship with the staff of The Valley Trust. This affords The Valley Trust staff an opportunity to implement its educational approach. In the home setting, it becomes possible to carry on the work started when the patient first came into contact with the clinic. Under these conditions the directives related to nutrition, food handling and preparation, the maintenance of personal and environmental hygiene, all have meaning and purpose and are more likely to be intelligently accepted.

Some home-visiting is done and the helping-in-the-home process affords not only the person with a problem the opportunity to witness for himself the methods and techniques used to help him, but also the whole family and relatives, who share in the experience of helping and observing the patients recovery. This also helps to create faith in people as they come to realize that it is possible to achieve the desired result by their active participation.

(iii) <u>Recognition of the positive aspects in the life of the people</u>

Embodied in the aims of The Valley Trust is the principle that in the overall understanding of ill-health, due regard must be given to both the significance of social and nutritional customs and the educational level and economic status of people. Therefore, according to policy, the aim is that all methods and procedures must relate the project to the actual 'felt' needs of the people. Account is also taken of the manner and conditions of their lives, with a view to emphasizing and using whatever is positive and valuable in their traditional life patterns, and institutions. However, it would appear according to the records of the Agency that it arrived at what it called the actual 'felt-needs'

of the people without consultation with the people themselves.
This was arrived at indirectly from the nutritional problems exhibited
by the people who attend the Health Centre as patients.

According to the policy of the Agency it is stated that it sought to
bring about change 'by influence' and not 'imposition'. This good principle
would appear to be counteracted by the fact that the people themselves did
not decide what changes were desirable. As the operation became outlined
to the individual and the family it was presumed that the other members of
the community would be influenced by the good work done for a neighbour.
It is doubted whether in practice this policy of indirect influence have
achieved any spectacular results since the work of the Health Centre and
The Valley Trust 'was foreign' to the client and consequently to the
community. The rehabilitated client was under no obligation to tell the
other people how he had been helped and this policy of not approaching
the people directly as members of the community in discussion groups
seems to have laid a weak foundation for the work of The Valley Trust.
It transpired that the organisations in the community, both traditional
and modern, clubs, and tribal social structures were not brought in to
participate in the promotion of change. The following serves to illustrate
this :
The Valley Trust introduced fencing in the Reserve to help people protect
their gardens from roving animals. The first person to do so was fined
money by the tribal induna (headman) for antisocial behaviour, and another
had his fence cut (cf. Brunner, 1969, p.319). If this innovation had been
discussed with the tribal leaders and they, as community leaders, had
agreed with it as a need, the 'punishment' imposed on the two people would
have been avoided. The induna's interpretation was that the individuals'

behaviour was an interference with traditional practices. The full potentiality of the elaborate objectives was not adequately achieved.

4.   MEMBERSHIP OF THE ASSOCIATION

(a)   Categories of membership and subscriptions

The constitution of The Valley Trust provides that membership is open to :

-        any individual of not less than eighteen years (18) - referred to as an ordinary member ;

-        any individual of not less than ten years (10) of age, and not more than seventeen years (17) of age - referred to as a junior member;

-        any firm, company, or voluntary organisation - referred to as a group member;

The constitution of the Association also makes provision for confirming honorary membership and that the Management Committee reserves the right for approving membership for the Association.

According to the constitution every member other than honorary life members pays an annual subscription, the amount of which is dependent upon the category of membership as follows :

        ordinary member   R2.00

        junior member   R0.50

        group member   R5.00

(b)   Growth and features of membership

The Association has experienced rapid growth in membership. At its first Annual General Meeting in 1953 it had a recorded membership of thirty (30).

In 1964 the figure had grown to three hundred and sixteen (316), and by 1974 it had reached eight hundred and fifty-four (854), the highest so far. In 1975 it was eight hundred and twenty-six (826). This substantial growth in membership has been achieved through extensive publicity campaigns in the press, articles in magazines and journals, appeal brochures from the Association, talks and radio presentations given by staff of the Association, and through the indirect influence of the visitors to The Valley Trust. These members in turn serve as a valuable source of income for the Association.

With regard to the membership of the Association there are certain features to be noted that have a significant bearing on the practice of community work. These are that none of the community people or organisations are members, and that the membership is restricted to White persons only,[1] while the consumer clientele is entirely Black persons. The significance of the first feature is that the community served has not had an opportunity of being involved as a community, to participate in the discussions, formulations, planning and development of projects by The Valley Trust. This lack of involvement by the community deprives them of experiences, cultivation and growth in the process of doing things for themselves which could afford them the opportunity of acquiring new information, developing skills and ways of doing things on their own. The two-fold effect of this process is that of helping people to help themselves, the concept of self-help; and the development of leadership among the people most affected by the planned change.

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1. The restriction in membership was ascribed to State policy as the penultimate page of the 1969 Annual Report asserts 'State regulations require that membership be restricted the White persons only'. No mention of the regulations is made for the sixteen year period before 1969. In response to a question on membership in Questionnaire I, question number 10, it was reported that the whole issue was 'under review'.

5.   OFFICIAL PUBLICATIONS OF THE VALLEY TRUST

Only White persons form the membership of the Association and they
have the opportunity to benefit from all the literature from the
Association; that is, the annual reports and brochures that traditionally
present the core of the ideas and the analysis and progress of the work
of the Association.   These are, incidentally, all written in English.
Therefore, since there is no organised group of the local Black people
participating as members, it means that the community members do not
benefit from the written material from the Association.   The local
community is not purposefully and practically communicated with about
the Association of The Valley Trust.   Opportunity to know about the
Association is limited to the technical aspects of the work with
individual and sometimes 'groups' of users.

6.   MANAGEMENT AND ADMINISTRATION OF THE VALLEY TRUST

(a)   Annual General Meetings of the Association

The constitution of the Association makes provision for an Annual
General Meeting to be held either in October, but not later than December
of the same year.   In these meetings the reports of the past year's
transactions together with an audited statement of accounts are dealt
with together with other relevant aspects.

Voting is open to all registered ordinary members who have renewed
their membership, and to accredited representatives of group members.
Junior members do not have a vote and are not eligible for election to
the Management Committee. The community members, not being members of

the Association do not receive any invitation to attend these meetings.

(b)   Management Committee

The Trust Deed of The Valley Trust provides for a Management Committee
of not more than twenty-five (25) members, elected at the Annual
General Meeting. Provision is also made that the founder - as trustee
(or his successor) and one other of the Trustees shall be ex-officio
members of the Committee.

The Committee meets quarterly or more often if it is deemed necessary
for the transaction of ordinary business of the Association.

The overall management and control of the affairs of the Association
are vested in the Management Committee.   As an elected body by all
qualifying registered members of the Association, it is empowered with
supreme authority in policy formulations and decision-making.

(c)   Executive Committee

The Executive Committee is made up of the Chairman, his deputy and the
treasurer, together with two other members elected annually by the
Management Committee from among its members.   The aforementioned
officers of the Association are elected independently at an Annual
General Meeting.

The Executive Committee has the power to perform, on behalf of the
Management Committee, any ordinary matters or routine business. As
the Management Committee meets once in three months, some of its
functions are performed by the executive committee.   It is, however,
still expected to seek ratification of all actions taken at a full
Management Committee meeting.

(d)   The Trustees

The Trust Deed also makes provision for three Trustees, with an option
for the election of the fourth at the discretion of the three. Of the
three Trustees, one shall be the founder, and on his death or resignation,
his wife or a direct descendant of his in perpetuity. The authority
to control all the immovable property belonging to, or which at any time
may be acquired by the Association, is vested in the Trustees.

(e)   Sub-Committees

In order to cater for the different aspects of the work of the Association,
and also to maintain a closer liaison between the management, administration
and the professional practice a number of sub-committees have been
established.

Each sub-committee makes recommendations to the Management Committee
with regard to the formulation of policy, the administration and the
financing of projects under its management, and the need for research
that helps to improve the type of service being rendered. All the major
activities of the Association, such as in agriculture and nutrition
educational services, are managed through sub-committees consisting of
members of the Association.

All members of the committees and sub-committees with the responsibility
for management and control act in a voluntary capacity.

(f)   Working Committee

The Working Committee is different from the other sub-committees in the
nature of its composition and functions. It consists of the representative

leaders from the Botha's Hill Health Centre in the medical and nursing sections, and the administrative staff and heads of all sub-committees of The Valley Trust with the Administrative Officer of The Valley Trust as chairman.

According to the 1972 Annual Report of The Valley Trust, the idea behind the establishment of this Working Committee is to enforce (internal) group responsibility for all major decisions, particularly when aid is involved and thereby improve liaison and co-operation along the 'referral chain concept'. The report further states that the Committee will broaden the front of the Agency's contact with the community, and will afford key members of the Agency a forum where problems of day to day management can be thrashed out in committee. This Committee can be evaluated as an internal administrative instrument which is not geared for organizational work directed to the community.

7.   PERSONNEL

Voluntary participation plays an important part in the management and development of the activities and services of voluntary welfare agencies. In The Valley Trust voluntary participation by the Association's members in committee and administrative work especially during the early years of the existence of the Association has been a feature. In all the specialized committees voluntary participation of members is still engaged.   Their participation has added to the development of the Association dependent entirely on voluntary financial contributions. However important voluntary participation may be, an organisation can also not function without full-time staff.   At The Valley Trust there are two categories of staff, namely : the administrative and the professional staff.

(a)   Administrative staff

The general administration of The Valley Trust is centralized within

one unit, which serves as the headquarters of all the activities of the

Agency. The important officials in this section are the Chief Executive

Officer, the Administrative Officer, the Finance Officer and the Community

Liaison Officer. Two of these official positions will be discussed

because of their relation to community work rather than purely

administrative work.

        (i)   Chief Executive Officer

The manifold activities and roles played by the Chief Executive can best

be studied according to the views of Stein (1965, p.61). He states that

the executive of a social agency is responsible to the board or governing

body for the execution of policies, to which the agency, through the

board, is committed   His essential functions are to represent the best

interest of the agency and to take responsibility for the managerial

processes of planning, organising, staffing, co-ordinating, reporting,

budgeting and promotion of research.

In the case of The Valley Trust, the Chairman of the Management Committee

is also the Chief Executive Officer.[1] He controls all the functions of

management and administration.   As the chief of both the Agency and staff,

he is responsible for the orderly, smooth and effective functioning of the

1.   The present Chairman of The Valley Trust, who is also a foundation
     member of the Association, is the administrative overseer on a
     voluntary basis, and attends together with all other employees to all
     aspects of management, administration and control of the Association's
     affairs and activities. According to the 1974 annual report of The
     Valley Trust (p.20) it is stated that upon the termination of his
     services, he will have to be succeeded by another medical doctor who
     will then become a paid official of the Association.

Agency's operations. Standing midway between the Management Committee and the staff, he exercises his most vital function in relation to these two elements of the Agency structure.

In addition to the duty of being overseer of all the Agency's operations, he serves to explain the ideas and activities of The Valley Trust to visitors, technical groups such as medical students and nurses, and representatives of other organisations that have shown interest in the work of The Valley Trust.

(ii) Community Liaison Officer

The community liaison officer is one of the new positions in the personnel structure of the Association. Previously the Association had on its staff a Public Relations and Liaison Officer.

The duties attached to the new position should include maintenance of contact and liaison with the local community individuals, group leaders, and institutions in which the Agency operates. His duties also include public relations work, the establishment and maintenance of co-operation, and satisfactorily effective relationships in the local community for the acceptance and understanding of the Association's objectives and projects. He works in close collaboration with all the sections of the work of the Agency and he is responsible to the administrative head.

(b) Professional staff

(i) Nutrition education services staff

The nutrition education services of the Association are under the control of a Nutrition Education Officer who works with a professional

assistant. These two employees are qualified and registered nurses who have had the benefit of additional training in nutrition education. Both of them operate all the services of the Nutrition Education Unit. Their work consists mainly of giving nutrition education talks and advice to patients referred to them by the Health Centre, and other people who wish to attend such sessions. Their work also includes making home visits to listed patients as a follow-up of the education already started, and to assist the people with whatever problems they might have in their home situation. At the Unit the work also includes giving talks to visiting groups such as nurses in training from the neighbouring hospitals. Outside the Unit, the work includes talks at local schools, demonstrations and talks in the local community in co-operation with the agricultural team and community liaison services.

A Nutrition Education Sub-Committee was appointed by the Management Committee to work for the development of this service as reported earlier.

The success in the work of this section is reported in the Agency's 1972 Annual Report (p.9), which states that there was a growing number of mothers who seek advice on the feeding of their families from the Nutrition Education Unit. The Report further states that it is now not an infrequent occurrence for mothers to consult her (the nutrition educator) before seeking medical advice, to ascertain whether the feeding routine may be at fault and responsible for the child's indisposition.

(ii) Agricultural services staff

In 1956 The Valley Trust employed for the first time a full-time qualified agricultural advisor and demonstrator. He and his assistants attend to a variety of services related to assisting the local community improve their

vegetable gardening. He assists people who had been referred by the Botha's Hill Health Centre, either to show them how to lay out a garden or start one anew. In addition, he assists in soil conservation and enrichment measures, fish pond construction and maintenance and poultry rearing. Though his work is mainly in the community, his approach is mostly individual families and on occasions instructs groups.

8. FINANCES

The Valley Trust literature states that the Association's income is received entirely from voluntary donations, membership subscriptions, bequests, and grants. It does not receive any financial assistance either from the State or the Provincial Council, nor does it qualify to receive assistance from the Community Chest because it operates outside the area covered by the Chest. The following are the main sources of income :

(a) Donations

The mainstay of The Valley Trust's source of income since its inception has been donations. These come from individuals, women's organisations, service organisations, industrial concerns, bequests, trusts, foundations and estates. The steady rise of this source of income is reflected by the following figures:

Year	Amount [1]
1954	R1,614.35
1964	R5,143.27
1974	R11,090.33

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1. Figures extracted from the Annual Reports of The Valley Trust for the years mentioned.

The income from donations has shown a steady rise during the past
twenty-one years. As the Agency got known through extensive publicity
the public has reacted favourably in contributing to its cause.

The donations are received from both inside and outside the country.
The Oxford Committee for Famine Relief has been the main overseas donor
to The Valley Trust during the past twelve years.

The Association conducts a rigorous continuous compaign in appealing
for funds.

(b)   Interest from investments

In order to secure itself financially, The Valley Trust decided in the
early years of its establishment on a policy of establishing special funds,
using bequests and major donations. The interest accruing from the special
investments is used for current revenue. The practice has provided for a
secure and permanent source of income for some of the basic aspects of
the work, and has also guaranteed salaries for the key members of staff.

(c)   Income from rentals

From rented properties, that is the Health Centre Building, the Agency has
continued to receive steady income. The figures given for 1964 and 1975
in Annual Reports give a good indication of this; i.e. R1,608.07 and
R4,700.69 respectively.

(d)   Membership subscriptions

From the beginning the Agency adopted a policy to use membership subscriptions
as a source of revenue. In the 1954 Chairman's Report of The Valley Trust
it is stated 'we need members, not only because of the interest and help

which they bring to the work, but also because of the steady income which their subscriptions provide'. In 1964 the subscription netted R563.05 while in 1974 the figure rose to R1,769.87, but was down to R1,455 in 1975.

(e)   Jumble Sales

The contribution of the jumble sales to the total income of the Association is not very significant.   The importance of this method of fund-raising is that it is the oldest and most constant activity that has developed with the Agency, organised and pursued by the lady members of the Association.

(f)   Special funds

The Agency has devised and developed a pattern of having specific funds to cover specific aspects of the work, the most important of which are the following :

(i)   Rotating Pool

This fund was started in 1959 and is now supported by grants from Oxford Committee for Famine Relief.   Its main aim is to provide fencing materials and labour for the establishment of vegetable gardens and fish ponds for the Agency's clients.

It is called the Rotating Pool because the loans given under this scheme have to be repaid by the recipients to replenish the source so that more loans become available in the future.   It is an enabling measure.   In twelve years up to December 1971, loans totalling R12,800 had been advanced, and had debts amounting to only R621.00.

(ii) Rehabilitation Fund

This fund was established to assist destitute and tuberculotic afflicted families who are unable to provide for themselves with the health-giving supplementary foods that they need to have.

Assistance also takes the form of helping the family to establish its own vegetable garden without any charge being made for all the assistance extended. The fund receives grants from Oxfam in England, and the Hunger Week Appeals by some Natal churches. By December 1971, a total amount of R5,996.68 had been allocated for this work.

(iii) Nutrition Education Programme Fund

The Nutrition Education Programme which now forms the greatest part of the work of the Association was co-ordinated and replanned in 1970/1971. The South African Sugar Association had then made a donation of R10,000 for the establishment of the Nutrition Education Unit. In addition a grant of R5,000 per annum for a period of five years was made available to enable the Association to acquire suitably qualified staff for the operation of the Unit.

CHAPTER 8

COMMUNITY WORK AS PRACTISED BY THE VALLEY TRUST

1. INTRODUCTION

In this chapter the approach in the practice of community work by The
Valley Trust is discussed.   In the previous chapters the writer aimed
at presenting certain distinctive apsects of major importance to
organisations involved in community work, if practice were to be seen
as contributing to change and development of the people concerned.
In Chapter 5, for instance, attention was given to certain definite
factors to be taken into account by the agent of change together with
principles upon which they were based.   For a proper perspective in the
application of these, a detailed account of the Nyuswa community as an
example of a newly developing rural community was presented.

Against the background of the material already presented, the approach
of The Valley Trust to community work in the local community will be
critically analysed and evaluated.   The model to be followed herein will
consist of the presentation of the nature of the services as provided by
The Valley Trust, dividing them into three broad categories, viz,
(a) the agricultural and related services; (b) the nutrition education
services; and (c) the training activities.   This will be followed by a
review of the effects of the services of The Valley Trust both in the
area of operation and to outside people.   The last point will concentrate
on the evaluative remarks on the services of The Valley Trust.

Prior to proceeding with the analytical evaluation of the work of The

Valley Trust, one of the most important objectives of the Agency is

re-stated 'To promote the health and well-being of the local Bantu

population with due regard to the significance both of their social,

economical, educational, and nutritional customs and of their total

social environment as factors in the aetiology of ill-health' (cf.

Constitution of The Valley Trust, p.3). The focus of this objective

was very significant, and it implied that the Agency viewed the totality

of the community life as the scene of operation. This challenged the

Agency to know the community it was to work with very well. It was

further asserted in the first Annual Report that the Agency was addressing

itself to the community on the basis 'that the people's health in its

widest sense, cannot be secured by providing medical services (alone)

and that there are important factors among (developing) people ..., which

require the broad socio-medical approach'. For this reason The Valley

Trust's programme aimed at 'the promotion of medical, social and economic

opportunities for the Bantu people', and that the Botha's Hill Health

Centre provided an ideal nucleus around which the 'socio-medical approach'

could be developed.

2. THE NATURE AND RANGE OF THE SERVICES PROVIDED BY THE VALLEY TRUST

It is common practice that measures to promote the health of the people

through improved nutrition among the newly developing communities have

always been associated with improved agricultural practices. The main aim

being the increased production of food upon which people depended for their

nutrition. When The Valley Trust was established in 1953, it immediately

created an agricultural section with a sub-committee to handle and promote

all activities related to this field, which were briefly stated as follows :

'to contribute towards the raising of the standard of health of the people by encouraging them to make better use of their soil and thus improving their nutrition' (cf. Annual Report of The Valley Trust, 1956, p.5).

(a)   The programme on agricultural improvements and related activities

When the programme on agricultural improvements and related activities was sponsored it had to contend with the following factors :

(i)   The people among whom the Agency worked were a non-agricultural-minded community without a good and sound tradition of the use of soil for subsistence.

(ii) The land in the Nyuswa reserve had been neglected and misused, and consequently deteriorated to such an extent that its capacity to support plant, animal, and human life had become limited.

Food production in the Reserve was grossly insufficient too, because of the above factors and also that it could only be limited to summer months during which there was adequate rainfall as indicated in Chapter 3. The task of motivating the people to produce enough food to feed themselves adequately was to be achieved through a programme that provided for example, incentive, advice and guidance in agricultural improvements.

Clearly then, it could be seen that the Agency was not only faced with a technical problem of agricultural improvements, but also with a cultural as well as a social problem involving the attitudes of the people and their view of agricultural activities. There were, however, two limiting factors on the part of the Agency. Firstly, as indicated in Chapter 7, the local

people were not members of the Agency; it therefore meant that they

could also not be members of the agriculture sub-committee. Secondly,

this sub-committee did not operate in the Reserve. When the 1955 Annual

Report of The Valley Trust (p.5) commented about the appointment of an

Agricultural Assistant by the then Department of Native Affairs (now the

Department of Bantu Administration and Development) it put the position

clearly as follows : 'It must be realised that this man will operate

entirely within the Reserve itself, under the Agricultural Section of

the the Native Affairs Department. He will form an important link between

the Bantu living in the depths of the Reserve and The Valley Trust

Agricultural workers with their experimental and demonstration plots and

incentive projects.' Therefore The Valley Trust had only worked with

people who had come or could afford to see the demonstration gardens

(to be discussed in this Chapter). Then, when the people had seen what

could be done, they were encouraged to do the same in their homes. It was

assumed that by observing certain techniques the people would be in a

position to effect a change in their practice patterns in agriculture.

However, in order to give effect to the agricultural improvement programme,

a number of projects were devised and implemented by the Agency. The most

important of which were the following :

(i)   Soil reclamation project

Realising the importance of good soil care in the production of food, the

agricultural section embarked on a soil reclamation and conservation project

as one of its priorities. In the Nyuswa reserve areas large tracks of good,

arable land had become badly eroded without any counter measures being

undertaken by the people. During the dry winter months the grass had been

burned under the mistaken notion that it will hasten the advent of new

green grass. This contributed to soil erosion from the sudden summer

rains which found the sloping land bare of cover. By means of education

the people were discouraged from burning the grass, encouraged to work

to preserve the good soil from which crops could b produced.

As the Agency did not mobilise the people in the community for participation

in its projects, such as for instance, the peasant farmers as a group, this

soil reclamation project was undertaken by The Valley Trust and its members,

and it was assumed that for example, 'the donga reclamation and storm water

deviation measures carried out ... (would) always be good practical examples

fo the Bantu of what can be done to conserve their soil' (cf. Annual

Report of The Valley Trust, 1955, p.5). It will be remembered that in the

soil erosion project discussed by Arensberg and Niehoff (1967, p.86) which

is quoted in Chapter 5, p.82 of this study the scheme became a success

because the project planners worked with the villagers who could see how

the things that they themselves had participated in produced the desired

results in terms of what they had felt as a need.

(ii) Demonstration Garden

By way of practical example a Demonstration Plot of approximately 2½ acres

was selected for soil rehabilitation and vegetable production. For this

plot to be of maximum value in attracting the attention of the people to

observe methods and techniques used in soil care and improvement, it was

selected at visible position, and its soil structure was reported to have

been as infertile and unproductive as any bad soil in the reserve area.

The plot was properly fenced, terraced and cultivated. In this garden

the deep and mock trenching and contour terracing were first experimented

upon and then demonstrated to the people who were assisted with the establishment and/or improving their own gardens. Also demonstrated were soil enrichment techniques that would be within the means of the ordinary community members to practice. The compost heap method was used because grass could be obtained without much difficulty. Crops suitable to the climate and local conditions were being grown and popularised. Vegetable seedlings and suitable fruit trees were being made available at correct planting times to interest community members.

The Demonstration Plot was used to demonstrate to patients from the Botha's Hill Health Centre who were interested in gardening, ordinary people from the community who were interested and visitors to The Valley Trust.

(iii) Family garden allotments

In 1959 a scheme was introduced whereby a limited number of families from the community would have plots that had been terraced and trenched allocated to them for cultivation under the supervision of The Valley Trust Agricultural Demonstrator. These plots formed part of the property that belongs to The Valley Trust and were outside the Nyuswa Reserve. Here a family could produce vegetables, firstly for their own consumption and the surplus for sale. This scheme has served as an incentive for the more enterprising people from the Reserve. To enable more people to avail themselves of this facility the plots were lent for a season at a time (cf. Annual Report of The Valley Trust, 1953, p.20).

(iv) Home produce market

The home produce market was an incentive project to stimulate home production of surplus vegetables for sale. Established in 1956, situated

near the Demonstration Plot, on the main road to the Nyuswa Reserve,
the Market provides stall facilities at no charge with a view to :

- display what can be grown under local conditions at different
  seasons;

- popularising home-grown health promoting foods;

- providing an economic outlet for surplus crops and vegetables;

- making available, to the patient from the Botha's Hill Health
  Centre, foods recommended for their health by the medical staff; and

- providing an opportunity for the people to view the Demonstration
  Plots.

The two measures, that is, the Family Garden Allotments and Home Produce
Market, may be seen as enabling measures or techniques providing for
incentive for the more enterprising people from the Reserve. Here they
do not only grow vegetables for home consumption but also for sale.
The sale of locally grown vegetables as an economic incentive is,
however, limited to surplus vegetables and that they are only sold
within the Reserve. The profit motive as a real benefit which usually
bring about improvements in the growing of cash crops by people who
have primarily lived on subsistence farming is limited. Two factors are
however, important in this regard : the availability of proper
transportation and adequate market facilities; and that the peasant farmer
is more likely to accept profitable agricultural changes, as he learnt
about them, if he had sufficient land to realise practical benefits from
the endeavours from his newly acquired knowledge and skills.

Because of limited amount of arable land in the Reserve, which factor
has already been cited as reason for labour migration and poor transportation
and inadequate market facilities, the growing of cash crops is also very

limited. As a consequence The Valley Trust cannot adequately promote this venture on the part of the community. Consequently vegetable production is stressed largely for home consumption and nutritional purposes.

(v) Garden fencing project

With all the efforts to improve agricultural activities among dwellers, the customary practice of allowing domestic animals, like cattle and goats to roam over the cultivated fields during the winter months always proved a major deterrent to progress. It did not become possible to cultivate winter crops as these would be destroyed by animals. During the winter period it was observed that the incidence of malnutrition would increase (cf. Annual Report of The Valley Trust, 1959).

Consequently in 1959 the Management Committee decided, as an enabling measure, to make small loans available to community members who had the means to avail themselves of this facility, to enable them to buy fencing materials with which they could fence and protect their vegetable gardens from being destroyed by roving domestic animals. It then became possible for vegetable gardeners who had facilities to water their gardens, to produce vegetables throughout the year. This innovation, that is fencing, met with opposition initially from the tribal leaders who had registered it as anti-social behaviour, as already indicated in Chapter 7, under the discussion on policy. However, with the increased numbers of people who have fenced their gardens, it seems that the innovation is gaining acceptance (cf. Annual Report of The Valley Trust, 1963, p.14).

The promotion of vegetable gardening by the agricultural team of the agricultural section has always formed an important part of the services of The Valley Trust. According to the information obtained from the

Agricultural Field Officer under the Section, he stated that, it is stressed that the advice given on vegetable gardening put emphasis on the relationship between the protective foods and attainment of health. Therefore, attention is given to encouraging people to have vegetable gardens so as to get the essential health-giving foods; and that they are developed to see their efforts in relation to the attainment of healthy bodies through the maintenance of balanced diets.

(vi) Communal gardening

The 1964 Annual Report of The Valley Trust mentioned for the first time the communal gardening scheme, having been a spontaneous action on the part of the people concerned. When the scheme was hailed it was stated that 'Without doubt one of the most encouraging developments during the past year has been the establishment of communal gardening deep in the Nyuswa Reserve'.

The establishment of the communal gardening scheme had been the work of an industrious vegetable gardener who had taken on the gardening project of The Valley Trust. He had also been assisted by The Valley Trust to acquire a tractor which he used in the Reserve even to plough for other people. The Valley Trust assisted this communal garden group with the fencing of the garden area.

The significance of this development was in its behavioural aspect; the ability of the people to organise themselves into an association in undertaking a project. Such a development offered the community members the opportunity to discuss, as a group, their needs, how to pull resources together as a group and then use outside assistance.

Though this development was lavishly commented upon in the 1964 Annual Report of The Valley Trust, further recording of the developments was absent. It was not until the 1973 Report (p.17) reported again on the communal garden group making an application to The Valley Trust for assistance in the construction of the water conservation dam.

Since The Valley Trust does not engage in organisation at community level and working with groups, it would appear that no efforts were made to promote the communal gardening by its staff, yet the development held good potential for promoting change and development.

Communalism remains a good traditional concept of working together among Black people. According to Askwith (1960, pp.1-5) it is regrettable that this traditional concept was being lost among Black people , because it had provided a base on which community development could be introduced among Blacks. As people worked together they talked, sang and enjoyed each other's company. This was the case at weeding and at harvest times when the people all helped in each other's fields. The helping process got round in turns as the helped person will return the help received on another occasion to the others. It further provided for neighbourly responsibility and group care, for example when the house of an old man or woman got burnt down and he/she was too weak to rebuild it, the other members of the neighbourhood would do the task.

(vii) Poultry deep-litter project

Closely allied to the agricultural and nutritional improvements was the poultry deep-litter project, established during 1962/1963, with its twin aims being :

(a) producing cheap but nutritious meat ;

(b) producing deep-litter for fertiliser to improve vegetable
production.

According to the 1963 Annual Report (p.210, the simplest and most
economical method of poultry-keeping suitable for adopting by the Reserve
dwellers was being demonstrated and hardy strains of fowl able to
withstand indifferent handling were being recommended.

The deep-litter system being used for the runs was particularly suitable
for the Reserve conditions generally and ideal as a restorer of soil
fertility.

However, it is noteworthy that inspite of the 'obvious' advantages of
the project, it never became a thriving proposition among the Nyuswa
people.   Consequently three years later the Agency's 1966 Report (p.10)
gave a pessimistic account of the project. 'The community is proving
very slow in adopting, on a worthwhile scale, the simple multipurpose
system of poultry keeping in spite of help available from the Rotating
Pool.'   It concluded 'It is felt that no useful purpose will be served
by pressing this project at this stage as there are other problems such
as the high cost of feeding the fowls and their need for constant regular
attention.'

Probably with this project it appears that the Agency was in a hurry to
see the results. This appears to be in variance with its own stated
assertions that The Valley Trust programme is a long term project
requiring patience and understanding, and that the project would extend at
a pace consistent with the growth of the needs of the Black people and of
their capacity to profit thereby (cf. Objectives, in Chapter 7).

(viii) Fish culture project

In 1960 an experiment to erect fish ponds and stock them with certain types of fish was started. Its purpose, as the 1960 Annual Report stated was 'to encourage the consumption of fish to meet the serious protein lack in the Bantu diet especially among the children'.

In spite of the fact that this project had to cross formidable cultural barriers - fish having not formed part of the diet for some Black people - the project gradually gained acceptance. Whereas the 1960 Annual Report mentioned the existence of three ponds only, the 1966 Annual Report gave the figure of seventy-three fish ponds already in existence.

From this initial 'success' in the fish pond construction, the 1970 Report (p.8) reported that it was difficult to understand why few people become interested in this project. It was consequently agreed that 'more observation and experimentation (was) necessary in this important project - particularly with regard to working out suitable simple techniques to encourage greater interest, maintenance and management by pond owners'.

The rather dispairing tone of the Report on this project would indicate that the scheme was not properly discussed with the community initially, and that there was insufficient research on establishing whether people did feel it as a need to eat fish, and whether they had developed sufficient understanding and appreciation to regard fish pond construction as part of the answer to their need.

Like the poultry deep-litter project, the fish culture project fizzled out after a few years. These two projects, together with the tree

nursery project which had been started in 1954 (cf. 1972 Annual Report, p.12) were started by the Agency and somehow the projects were discontinued after a few years. The negative effects in attitude engendered by such unilateral action on the part of the Agency are commented upon in this study in Chapter 5, p.

The drawbacks suffered in the project already mentioned indicated that the approach by the Agency lacked in an important element in promoting change that is, the important thing in change was the change in the attitudes of the people. New projects can be abandoned as fast as they are developed if the people do not accept them, when they have not been established as their felt needs, and their participation secured in all the stages of the planning of the project. Initially the project might have looked good on presentation by the agent of change, and the people might have gone along with it out of curiosity or fear to disappoint someone who had claimed that he was bringing something good for them, or, out of sheer respect of the official. But the failure through lack of co-operation and or internalization of the new ideas provided evidence that no genuine development took place (cf Arensberg and Niehoff, 1967, p.124).

(ix) Enabling services

In a further effort to promote vegetable gardening and production of food, the Agency has undertaken some enabling services to help the people. These consisted of the sale of seedlings, and the tool purchase scheme, where the Agency bought gardening tools and made them available to promising gardeners at half the price they were purchased for (cf. Annual Report of The Valley Trust, 1965, p.22).

The developments in the work of the agricultural section among the people of the Reserve were evidenced by the research undertaken during 1961 and 1962.

According to the 1962 Annual Report of The Valley Trust (1962, p.12) a research project on the response of the community to the Agency's gardening promotion efforts was undertaken by Professor Krige, then head of the Department of African Studies at Natal University. From a random sample of 37 families which had been selected from a total of 84 families in a given area in the Nyuswa Reserve, the following developments were observed :

- a total of 43% of the gardens had begun in the period from 1960-1962;
- 100% of the families ate the vegetables themselves;
- 54% of the families sold surplus vegetables as well;
- 90% had planted fruit trees since 1952;
- all, except two of the families, ate fish if available.

These results give an indication of the progress and changes that took place among the people of the community in which The Valley Trust operates.

(b)   Nutrition educational services

The early developments of nutrition education in the work of The Valley Trust started as an indirect activity. Strictly speaking nutrition education, as was the case with health education, was the responsibility of the Botha's Hill Health Centre staff which undertook it on an indirect basis only to people who had come to the Botha's Hill Health Centre. The Valley Trust assisted with the important component in nutrition i.e. food production. The 1956 Annual Report of The Valley

Trust (p.4) clearly reports on the 'integration of health education into the clinical work' of the Botha's Hill Health Centre. Nutrition education as a clear-cut activity had at that time not been properly designated.

In 1956, an important development in nutrition education took place. The Health Centre acquired the services of a visiting dietician from the State Department of Health. Apart from her role as adviser in nutrition, to the Health Centre Nursing Staff and The Valley Trust Agricultural Demonstrator, one of her duties was to co-operate in the study of the traditional foods and eating habits of the Black people. In 1957, the work on nutrition education received a boost, when a report of a survey 'integrating the nutritional habits and problems of the Zulu in The Valley of a Thousand Hills' was completed and also made available to The Valley Trust. The survey had been undertaken under the direction and supervision of the dietician from the Department of Health.

From 1968 important changes began to take place. By special arrangements more of the nutrition education work, previously undertaken by Botha's Hill Health Centre was transferred to The Valley Trust staff. The 1968 Annual Report mentioned for the first time a 'trained nutrition educator' attached to The Valley Trust.

In the period 1970-1971 further developments also took place in the promotion of nutrition education, which enabled The Valley Trust to consolidate and extend its activities. A generous donation from the South African Sugar Association made it possible for The Valley Trust to build its own Nutrition Education Unit, and also to afford to employ 'technically qualified staff for the Unit'. Thus in 1971, a Nutrition

Demonstrator were employed by The Valley Trust. These developments
indicate that the role of The Valley Trust in nutrition education increased
with the Health Centre staff doing mostly preparatory work on nutrition
education.

The programme functioned through what is called a 'referal chain',
whose links were the doctor and nurse at the Health Centre, and the
nutrition education and agricultural teams of The Valley Trust. The
largest portion of the work in the Nutrition Education Unit consisted
of dealing with patients from the Botha's Hill Health Centre. The
procedure followed in this work in terms of the referral chain concept
is discussed in the following sub-section.

(i)   Advice to Health Centre patients - the referral chain concept

A person would come to the Health Centre as a patient. If after attention
by the doctor and nurses it was established that among other things, the
patient's illness had some connection with the inadequate or faulty
nutrition, this fact was explained to the patient. Possibly the
anxiety in the patient makes him more 'favourably disposed towards
listening' as he wants to get well. As the patient develops interest
in this preliminary talk on dietary habits, he is then prepared for the
complementary services of the nutrition education and agricultural teams.

The 'conditioned' patient is then referred to the Nutrition Education Unit,
where talks and practical demonstrations on nutrition education are conducted.
Mothers during the period of pregnancy and lactation periods are encouraged
as a matter of routine to attend the talks and demonstrations; and to receive
guidance on dietary needs of infants and children, and also 'proper feeding
techniques'.

(ii) Cooking demonstrations by The Valley Trust

The talks given to mothers on the care and feeding of their children, and the other people who have nutrition deficiency problems are well supplemented by a cooking demonstration the aim being to popularize nutritionally recommended foods.

The focus in the demonstration is on the use of foods both with good nutritional value, and at the same time within the abilities of all the members of the community to grow or to purchase; and on the methods of food preparation that cause minimal damage to essential nutrients in the food. The methods used in the demonstrations are of the 'simplest' traditional patterns, so that no essential equipment is beyond the means even of the poorer members of the community to afford.

During this period of demonstration further particulars about the home and social circumstances of the person are obtained. That is in preparation to help the person or family concerned in starting or improving a vegetable garden. For that assistance the person is referred to the agricultural team.

(iii) Home visiting

The work of the Nutrition Education Team does not end with talking with the patients at the Unit. It is followed by home visiting to see that their advice is being followed, and to deal with any subsequent problems that may arise (Annual Report of The Valley Trust, 1971, p.24).

During the operational year 1971/1972, it is reported, according to the 1972 Annual Report of The Valley Trust that over 140 follow-up visits to homes were made by the Nutrition Educator - usually in the company of the Cooking Demonstrator and the Agricultural Field Officer.

(iv) Community cooking demonstrations

The community cooking demonstration technique by the Nutrition Education Team is a development of recent origin, first reported in the 1972 Annual Report of The Valley Trust. The demonstrations were first undertaken as a response to the request by the members of the communty. According to the Agency the local community has shown interest in these demonstrations, and that there are more requests for the community demonstrations than (it was) able to meet. This development is being hailed by the Agency as a development of awareness of the relationship between sound health and dietary habits, particularly the daily consumption of correctly prepared natural protective foods. The cooking demonstration is carried by the Agency's nursing staff, together with the cook demonstrator with the community members participating as spectators. It would appear that no specific planned effort is made by the Agency to train local women as effective demonstrators in their community since they live and share common interests. The visiting demonstrator is not part of this "sharing".

The technique used by The Valley Trust seems to ignore the fact that the development of the local women as they acquire the skills would have far more lasting value than the mere acquisition of information from observing experts at work. In addition the community cooking demonstration technique would have a wonderful potential as a means of education if it were not on an ad-hoc-basis, but if it became a planned project carried on along specific lines. This will afford the opportunity to measure change and development taking place among the women of the community as a result of the impact of the project.

(v)   Local school nutrition education programme

The programme of the Nutrition Education Team also includes the local
schools mentioned earlier who are visited at least once per year at
the beginning of the year. The children, still a highly educable group
are encouraged to take the message on nutrition education home.

(vi)   Lectures and demonstrations to visiting groups

In addition to all the talks mentioned, the staff of the Agency are
involved in giving talks and demonstrations to visiting groups and
'observer trainees'. So, for instance, in 1972 a total of 91 lectures
and addresses were given.   The great majority took place at The Valley
Trust and are combined with showing of slides and visits to Nutrition
Education Unit and the agricultural section.   These talks cover all
aspects of the work of the Agency,which also receives invitations for
talks to mission stations and other medically oriented institutions.
These talks mark a significant development in the work of the Agency,
since education, especially community education is one of the functions
of community work.   They also reflect the impact that the techniques
and ideas of The Valley Trust are having on the outside and wider
community.

From the talks on nutrition, some of them written, it appears that a
great deal of attention is given on what the Agency does, and has
discovered, and tries to develop, and the technical ideas it propagates
on health promotion techniques. Such an approach might probably work well
with technically qualified people, such as health visitors, nurses and
other people in related fields.   However, when it comes to dealing with

people without any prior knowledge to understand such techniques, the basic community organisation approach and skills appear to be missing. This approach would among other things focus on people as community members and involve their participation in ways and means to organise own efforts in solving their own health and nutrition problems.

When an approach by an Agency is planned, directed, and implemented without full consideration of the social and psychological aspects in the process of promoting change, the effort seems destined not to achieve lasting results. The approach should always take into account that it is the people's needs and problems that must be met and solved.

(c)   Training activities

From the beginning The Valley Trust had expressed the desire to extend its knowledge to other communities who might need it.   As the 1954 Annual Report of The Valley Trust states, the aims of the Agency are two-fold : firstly to raise the standard of health of this particular community; and secondly, to establish principles of health promotion which could be applied to any community at the same level of development, and with similar needs and problems.

It was not until 1971 when after much planning and organisation, that the Agency embarked upon an ambitious project of offering to those interested the opportunity to observe the co-ordinated approach to the problems of malnutrition and techniques being used. This is undertaken in a form of a 'training course' for observers which is planned for three categories of workers, viz.:

- State Registered Nurses and/or trained agricultural demonstrators
- Teachers, welfare workers[1], health educators and clergymen;

and other people in leadership position in working with their

communities in bringing about improvements in health and

welfare.

- Ordinary workers referred to as 'labourer trainees'. This is

a six-week gardening course which is devoted entirely to

familiarization with The Valley Trust gardening techniques, deep-

litter poultry keeping and pond construction.

For the first two categories of workers designated as community leaders,

a far more comprehensive programme of observation was designed. It

included the following (cf. Annual Report of The Valley Trust, 1972, pp.22-23).

- observation of the actual cases of malnutrition at the Medical Centre;
- observation of patients (particularly mothers and infants) being

taught correct dietary habits by the Nutrition Educator;

- observation and demonstration in a simple and practical form of

preparing and cooking food without destroying essential nutrients.

- observation and demonstration of vegetable gardening, including

terracing deep tillage, trenching, compositing, making seed beds,

tree planting, and transplanting;

- observation and demonstration of deep-litter poultry keeping

and compost making;

- observation and demonstration of the value of conserving water,

and at the same time providing another source of food, by the

introduction in suitable places of small fish dams.

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1. The designation 'social worker' is not listed.

- observation of agricultural developments in the Zulu Reserve,

   home visiting and, if it can be demonstrations given by the

   Nutrition Education Unit;

- attendance at lectures given by the medical and administrative

   staff to visiting nurses, students and other appropriate groups.

   (These lectures are usually accompanied by showing of slides or a film.)

- informal talks and discussions with members of the staff on the

   methods and philosophy of The Valley Trust, on individual local

   problems in the home districts of those attending the course,

   relative to health promotion.

The detailed programme for the first category of members is not the same
as that for the second category.   The former focused more on the
scientific, the medical and technical.   The value of the observation
programme for the second category on the other hand. lay in acquiring
a grasp of The Valley Trust's 'co-ordinated approach to the problem
of malnutrition', with a view to applying the same methods in their own
communities by example, demonstration, organisation and stimulating
the interest of appropriate local bodies - e.g. medical, agricultural, and
education (Annual Report of The Valley Trust, 1972, pp.22-23).

The interest shown in this facility is reported to have been overwhelming,
in that,in 1973 for instance, observer trainees had come from 70 places
in Natal, the Cape, the Transkei, Transvaal and Swaziland.   The Valley Trust
maintains that it is absolutely essential for 'observer trainees' to be
sponsored by a properly constituted organisation such as medical mission
that could follow on and implement ideas on the return of the trainee.

The significant expansion of the 'observer trainee' educational programme for outsiders, though in terms of Agency policy, is an indication that the Agency is possibly spending as much time and energy with the outside as it does with the local community.

From the format of the programme of observation, for the people designated as community leaders, it is clear that it is agency oriented, laying greater emphasis on technical aspects of health promotion. Since the Agency does not have a trained community worker, competent in community organisation skills and techniques, this approach is likely to be absent from the observer trainee programme.

There appears to be a great need for such an approach and category of worker, because from the Agency's own assertion it is dealing with problems whose basis has its roots in a multiplicity of social, economic and environmental factors (cf. Annual Report of The Valley Trust, 1963, p.16). Furthermore, the statement on value of research (cf. Annual Report of The Valley Trust, 1957, pp.22-23) indicates the American experience of including social scientists, such as social anthropologists in programmes of development. This view of seeing development in broad terms, had come about after realization that in programmes of development designed to bring about change and improvement in the lives of the people of the newly developing communities the issue for the agent of change is not simply to pass a package of new ideas which he hopes will be adopted by the people. But taking into account that, the process of development is far more involved as it means understanding, the basis of thinking of the people first, and then cautiously introducing the new ideas in such a manner that the people develop trust and confidence in their usefulness, and thereafter develop the courage to have them substitute the new ones

for the old ones with minimum disruption (cf. Arensberg and Niehoff 1967, pp.82-84 and Mbithi, 1972, p.18). Social work has long realized the importance of interaction between human beings as a crucial factor in influencing attitudes and value orientation. It depends on a man's emotional life whether he would develop an understanding, accommodating and sympathetic view of the new ideas to influence his life. So if the aim is to influence him to change his outlook in life, this has to be done through the human relationship. This approach by social work to effect change in the personality of the individual is aimed at increasing the ability of the individual as a member of his community to develop self-confidence to control factors in his life situation and bring about the necessary changes in himself and his social environment to contribute to his well-being as a member of the group and the community.

From what has been advanced, social work can, therefore, lay an important claim of participating in efforts to promote change and thereby bring about development. Therefore the programme such as that of The Valley Trust would be more complete and potentially viable in tackling the multiplicity of issues involved in change, if it includes social work's participation.

3.   THE INFLUENCE OF THE WORK OF THE VALLEY TRUST

From what has already been discussed it becomes logical at this stage to survey the influence of the work of The Valley Trust on the local community and also on the outside people. Considerable attention has been focused on the manner in which The Valley Trust approaches the practice of community work with the local community. This line of approach is followed because the objectives of the Agency relate

specifically to the local community, and the study aims at testing
the practice of community work in a newly developing rural community
such as Nyuswa.

In the description and discussion of The Valley Trust in Chapter 7
mention is made of the close functional relationship between The Valley
Trust and the Botha's Hill Health Centre in the promotion of what is
called a socio-medical scheme. In reports about the progress and
achievements the two are often featured together by The Valley Trust
reports, as sister organisations, sometimes creating difficulties as to
which one of the two actually exerted influence on the community. In
the absence of a comprehensive survey, it is difficult to establish
accurately whether the high patronage enjoyed by the Botha's Hill
Health Centre is as a result of the activities of The Valley Trust, or
a response by the people to utilise a basic medical service within easy
reach, that also charges nominal fees.

The Health Centre/Valley Trust combination was conceived of as a scheme
that sought to give attention to social, cultural, economic and
environmental factors as variables associated with ill-health, especially
among the people of newly developing communities. Whereas in the older
developing communities measures to improve the lot of the underprivileged
people had always stressed the combined effort of health and welfare
measures, among the newly developing communities the same approach has
not developed fully. In this regard the statement by Watts (cf.Watts
and Lamond, 1966, p.3) supports this point of view as he states 'It is a
truism to say that the health and welfare of people is inversely related
to their socio-economic status and standard of living.'

The problems of ill-health such as malnutrition, tuberculosis, a high infant mortality, child neglect, and ignorance about hygiene deserve attention of welfare workers as well. The Valley Trust has developed as a complementary welfare component of the basic medical services provided and has consequently attracted interest for what it could do, or what can be achieved by such a combination in similar areas and communities.

From the information gathered the Agency gives a story of success of its operation during the last twenty-three years, i.e. between 1953-1976.[1] This success has come about despite the limitations of having been entirely dependent on voluntary financial donations, scarce resources, limited staff, and a limited knowledge of the principles in the practice of community work with newly developing communities.

(d) The influence of the work of the Agency in the local community

In so far as the influence of the work of The Valley Trust in the local community is concerned, attention will be paid to the effects of the nutrition education services and the developments in the gardening campaign in the Reserve.

(i) The effects of the nutrition education services

According to the Agency, the effectiveness of the nutrition education programme could be seen in the reduction in the incidence of severe cases of malnutrition attending the Health Centre. Statistical records at the Health Centre, according to the 1972 Annual Report of The Valley Trust,

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1. The research on the Agency's work covered the period between 1953 and 1976.

show that there was a decrease in the number of kwashiorkor cases
recorded at the Centre from 137 in 1965 to 17 in 1971.   This was
regarded as an important achievement if viewed against the background
of increased attendance figures, at the Centre from 17,901 in 1963 to
22,262 in 1971.   The Agency found reason to attribute this success to
nutrition education on the strength that its educational campaign is
directed to the mother and her infant.

The above quoted report further claims that a point of prime importance
is the fact that this reduction in the incidence of kwashiorkor has
been effected by the people themselves and the motivation for change was
stimulated by the doctors and nurses of the Health Centre and The Valley
Trust nutrition education services.   This development is regarded as a
significant community change via the channel of infant care.   It is further
stated in the Report that during the period 1971/1972 the Nutrition
Education Team gave attention, advice and encouragement to more than
4,000 patients referred to the Unit from the Health Centre.   The 1972
Annual Report of The Valley Trust stresses that patients are referred as
individuals and receive the personal attention of the Nutrition Educator.
The end result of this endeavour is reported as not only the decline in
the incidence of malnutrition among children, but also the fact that
mothers have developed the habit of consulting the Nutrition Educator
on their own, for advice and guidance in the event of a child's
indisposition prior to seeking medical attention.

In conclusion the Report stated that without question, nutrition education
has proved to be the greatest single factor in the overall socio-medical
scheme, responsible for the decrease in the incidence of malnutrition and
kwashiorkor in The Valley over the past twenty years.

(ii)   The developments in the gardening campaign

The 1962 Annual Report of The Valley Trust, published a survey entitled
'Some Aspects of the Impact of The Valley Trust on the Nyuswa and Qadi
tribes of the Valley Thousand Hills'.   The survey had been undertaken
by Krige of the University of Natal.   The highlights of the extracts
from the report are presented herein.

The research report gave extensive coverage of the response to the campaign
for the establishment of gardens.   It states that the response has been
good despite the fact that about 71 per cent of the able-bodied between
the ages of 15 and 60 were away from home and most of the work had been
undertaken by the women.   In the areas occupied by the Nyuswa and Qadi
tribes about 94 gardens were observed; and it was established that seventy
per cent of all the gardens in the sample at the end of 1961 had been the
direct result of encouragement given, and ideas imparted by The Valley
Trust.   All the families who had vegetable gardens consumed the vegetables
themselves, and 54 per cent of these families also sold surplus vegetables.
The report stated that the response to gardening was favourable among the
Christianised, educated, progressive members of the community.

Some striking facts are also revealed in that it is predominantly the new
immigrants into the area who are responding to the gardening campaign,
62 per cent of the head of the families had entered The Valley during the
last twenty years prior to the investigation.   These people are essentially
not traditionalists.   Among the traditionalists very little impact was
made by The Valley Trust.   The reason for this was not investigated
except stating that the difference between the 'educated', as Mayer (1963)
in his 'Townsmen and Tribesmen' called them, are eager to learn something
new, whereas the traditionalists tend to react against innovations and
tries to insulate themselves from all new influences.

They have the cue of the ideal in the past. The report further stated that, the fact that indigenous traditionalists were not influenced by the work of The Valley Trust 'need ... be no cause for concern.' As long as The Valley Trust could count on the support of about 40 per cent of the population then its work was regarded as acceptance to the community. This attitude becomes hard to reconcile with as it indicated that the Agency had not regarded all the people living in the area of operation as belonging to the one community that is its client community. It further indicated that it was the Agency that sought support 'in contributory response' to 'prove' what it was doing.

The gardening campaign increased to such an extent that the 1970 Annual Report of The Valley Trust, quoted that there were then more than 600 vegetable gardens in the area, many of which had come about as a direct result of influence of The Valley Trust[1].

The utilisation of the full potential of the Reserve for food production, despite its relatively poor soil and limited usable arable land, is hampered by the 'inhibiting factors' of the migratory labour system. Even women are inclined to seek employment away from home leaving only the children and the aged to look after the home.

(iii) The changes in the food habits of the people

The report also dealt with the changes that were taking place in the food habits of the people. Besides the vegetables, fruit and fish were also

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1. The Annual Reports of The Valley Trust after 1970 do not give any figures on vegetable gardens.

becoming popular with some sections of the people. The most notable

effect in the adoption of the new food habits were that the people were

beginning to realize the importance and value of balanced diets for the

good of their health.

(iv)   The encouragement of the sale of vegetables by the Nyuswa
        Reserve people

Prior to the establishment of The Valley Trust Home Produce Market the

sale of vegetables in the Reserve was unknown. The encouragement offered

by this facility for people to dispose of their surplus vegetables and

fruit has encouraged other people to erect their own vegetable stalls

along the main routes in the Reserve. In these stalls are sold not only

vegetables and fruit but also certain articles manufactured by the people

locally. There has not been a repeat research study after Krige in 1962.

The research report clearly pointed out the different reactions of the

categories of people mentioned in Chapter 6, that is, the Christians and

the traditional people. Because of their changed outlook the former

group was less inhibited in the adoption of new ideas and practices as

was the latter group. However, it would appear that the Agency did not

see the factionalism of the community as a problem.

(b)   The influence of the Agency on outside people, institutions and
       organisations

The influence exercised by The Valley Trust on outside groups has been

mentioned briefly before while dealing with lecture talks and the 'observer

trainee' programmes earlier in this chapter. It has also been mentioned

that programmes of the work of the Agency is attracting a gread deal of

attention from outside people, institutions and organisations. Some institutions such as the hospitals in Durban and Pietermaritzburg have incorporated in their training programmes for student nurses a lecture tour to The Valley Trust every year to observe the Nutrition education programme.

The knowledge acquired from The Valley Trust is deemed necessary for many of the Black nurses in training because it would be valuable added knowledge when they work in their communities where problems of malnutrition are still prevalent. The following remark by a student nurse who had visited The Valley Trust gives that impression :

> The enlightenment we received from this visit was simultaneously a challenge
> - a challenge to all student midwives who will soon be dealing with malnourished expectant mothers at home, in clinics or in hospitals.
> We realised the importance of guiding people on the choice of foods and the proper method of cooking and growing their own fruit and vegetables, and we learnt a great deal by seeing how this was being done at The Valley Trust' (S.A. Medical Journal July 1976 Vol. XXXIV, No. 7 p.27).

Besides the 'observer trainees' who have been mentioned in this chapter, the 1974 Annual Report of The Valley Trust (p.16) gives the following impressive array of visitors who called on the Agency during the year. In all the figure for the year was a total of 1256 visitors[1] the majority of these were people in the nursing profession who came mainly from Durban Pietermaritzburg and Mission Hospitals in Natal. The Agency was also honoured with visits from the officials of the Ministry of Health in Swaziland, sixteen of whom came; and eight officials from the Ministry of Health and the Catholic Relief Services in Lesotho. The Lesotho group consisted of health educators, community workers and a nurse.

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1. This figure includes those who have come for study purposes such as nurses in training and the 'observer trainees'.

Without doubt The Valley Trust appeared to have succeeded in communicating
itself and its integrated philosophy of health promotion to the casual
observers and visitors.

In concluding this sub-section, it can be remarked that the Agency is
attracting attention, and more people want to observe what is being
done, and the health promotion ideas that are being promoted. However,
since the work of the Agency in the local community was not continually
evaluated and the Annual Reports tended to omit the stage by stage
progress reporting in each project, year after year, it was not easy to
obtain a clear continuous picture of the progress and success. Furthermore
since the reporting largely concentrated on what the Agency is doing, the
reactions of the people of the community, other than the patients from
the Botha's Hill Health Centre, have not been reported adequately.

4.   EVALUATIVE REMARKS ON THE SERVICES OF THE VALLEY TRUST

In concluding this chapter attention is paid to making some evaluative
remarks about the services of The Valley Trust. In accordance with the
objects of its Constitution The Valley Trust has developed a fairly wide
range of services in respect of the community of operation. A feature
of the development of services is that during the first ten years there
was a surge of activities which resulted in promoting a wide range of
schemes by the Agency. Since 1970 the trend has been to concentrate
on the development and improvement of these schemes, especially those
that are still benefiting the community. The first portion of the
evaluation will cover the services which have been established under
the programme of agricultural improvements; and the second portion will
be confined to nutrition education services.

(a)   The evaluation of the services under the programme on agricultural improvement and related services

In this chapter four projects are dealt with, viz. (i) the demonstration garden; (ii) the family garden ; (iii) home produce; (iv) the garden fencing.

(i)   The demonstration garden project

Since its establishment this project has been one of the pillars of the work of The Valley Trust. The demonstration garden is used to demonstrate the methods of vegetable gardening advocated by the Agency to the patients from the Botha's Hill Health Centre; other interested people from the Reserve; and the visitors to The Valley Trust, including those under the 'trainee observer scheme'.   This project is maintained by the qualified and experienced staff of the Agency, and it is an impressive demonstration.   The impact of this project is reported to be the interest shown by the people who have seen the demonstration garden, and who have taken to vegetable gardening when they have returned to their places of residence.

(ii)   The family garden project

This project, though carried on a small scale, continues to provide a good example of the impact the gardening campaign of The Valley Trust has made on some members of the community.   Largely under the guidance and supervision of The Valley Trust agricultural demonstrator, the project has maintained the continuous interest of the enterprising members from the local community. This results from the fact that the protected terraced gardens have always served as an encouragement.

(iii) Home produce market

The home produce market project started as an incentive to stimulate home grown vegetables for sale. The project has produced an impact

in the Reserve where several vegetable market stalls are seen. However, the sale of vegetables is not confined to the home grown only. There is a growing tendency to buy vegetables from outside the Reserve and sell them in these market stalls. The same practice is found in the home produce market. This development has come about due to the increasing demand for vegetables by the consuming public, while the Reserve itself does not produce enough vegetables for sale.

(iv) The garden fencing project

The project of assisting community members with loans to purchase fencing material for the protection of their gardens provides a valuable service for the community. It enables the enterprising members of the community with interest in vegetable gardening to plant their gardens throughout the year when this is possible.

The utilization of this facility is taken by the Agency to indicate the interest shown in the establishment and improvement of vegetable gardens. The work of actual fencing the garden is done by The Valley Trust staff, but the maintenance is the responsibility of the gardener himself. Maintenance of the fences is poorly attended to by the Reserve dwellers in spite of the fact that these fences play an important role in protecting their gardens. In this regard the Agency still needs to give attention to develop the people's sense of appreciation in making the fences properly.

(b) The projects that were started but have either been abandoned or not given further attention

In this category will be dealt with the fish culture and poultry deep-litter projects which have been abandoned, though temporarily, according to the

Agency; and the soil reclamation and enabling services projects which have not been given much attention.

(i) <u>The fish culture and poultry deep-litter projects.</u>

These two abovenamed projects were established by the Agency for the purpose of helping the local population to increase their protein intake from cheaply available meat.   Both of these have been abandoned. The work involved in the maintenance of fish ponds; and the rearing of chickens so that in this they can supply both the meat and the deep-litter to enrich the soil for vegetable gardening has not interested the people.

The Agency has not succeeded in putting across to the people the new ideas in such a manner that they became acceptable and valued.   The people in the Reserve had no knowledge of the use of poultry litter for humus.   Even those who do keep chickens do not use the litter to enrich their vegetable gardens.   In respect of the fish culture project, the people had no prior knowledge of fish rearing.   To them fish is something that is found naturally in the rivers and the sea.   The few ponds that were constructed quickly fell into a bad state of disrepair and became unsuitable for fish rearing.   It appears that the Agency itself has not developed techniques and methods to make these projects interesting for the Reserve people.

(ii) <u>The soil reclamation, enabling services and communal gardening projects</u>

The three abovementioned projects were started with the interest of The Valley Trust but no sustained attention has been given to them.

The soil reclamation project was started to help the Reserve people attend to the problem of soil erosion. As no sustained attention was given to this one project, the problem of soil erosion is still there, and the community on its own does not attend to the problem. -Perhaps, revived attention to this aspect of the work is needed with the community being motivated and properly educated on the value of protecting their soil.

The enabling services mentioned in this chapter continue to be provided by the Agency but on a much more reduced scale than had been the case initially. The reason for this would appear to be that there is no adequate communication between the Agency and the local community to allow for the development of co-ordinated approaches in the development of services.

The communal gardening project also mentioned earlier in this report is one of the projects that have not been followed with enthusiasm by the Agency. In 1964, for instance, the communal gardening effort by certain members of the community was praised by the Agency. After that initial comment nothing is mentioned of this development in reports by the Agency until 1973 (i.e. nine years later) when a request from such a group for a conservation dam is reported to have been made.

(c) The nutrition education services

The nutrition education services have become the most important aspect of the work of The Valley Trust. It is in this aspect of the work that great strides have been made with corresponding success. The important features related to the success and impact of the nutrition services are

the reduction in the incidence of kwashiorkor among the children in the Reserve; the changes that have taken place in the food habits of the people; and the interest shown by the outside people, and institutions that have shown eagerness to learn of, and apply The Valley Trust approach to nutrition education.   More success has been achieved in respect of infant care, largely due to the fact that The Valley Trust has contact with mothers who have come to the Botha's Hill Health Centre and interests them on the value of sound nutrition to the health of their children.

The success that is reported in this aspect of the work came about because of the fact that the staff engaged in nutrition education is adequately equipped for their work.   In addition the work is generously financed from grants given to The Valley Trust.

PART IV

CONCLUSIONS AND FUTURE DIRECTIONS

CONCLUSIONS AND RECOMMENDATIONS

1. INTRODUCTION

In a study of this nature it would be quite natural for an objective observer on the work of the Agency to identify certain areas of possible improvement. However, before setting out with evaluative and concluding remarks, it is appropriate to re-state the purpose of the study in order to create a clear background against which these remarks should be understood.

The study is about the practice of community work in a newly developing rural community. An agency engaged in such an exercise was studied with a view to analysing its programmes and to ascertain whether its approach to the practice of community work is based on certain accepted principles. In order to establish this, a detailed analysis of the manner in which it has set about its work in respect of the community of operation was undertaken. This was done through the study of the reports of the work of the agency, interviews with officials and staff, and observation visits to the community of operation.

The definition of community work given earlier on p.30 of the study by Armstrong et al., is also re-stated in the process of creating the background for concluding remarks. They state :

> Community work is carried out with the assistance of an agent of change who, in response to the felt needs of the community, will endeavour, using a non-directive technique, to encourage that community to develop its innate potential for self-help, with the participation of as many people as possible, thereby fostering indigenous leadership in order to achieve certain (process and task) objectives which have been, in consensus, identified by the community as being of benefit to the whole community, and where necessary drawing upon resources external to the community in order to bring to bear an holistic approach to a planned process of change which will be carried out, whenever possible, using collaborative strategy of action.

For the purpose fo this text a simple operational definition of community work refers to planned and programmed activity designed to assist the people of a community. This activity is conceived of as taking place with the assistance of an agent of change attached to an agency or body sponsoring change through community work programmes.

From a social work point of view community work activity aims at promoting social change, and the process is viewed in terms of certain specific methods. In addition, it was stated that some of the schemes to promote social change had been created by well motivated and concerned people about the social needs and problems of the newly developing communities. However, social work has grown to realize that motivation and a good heart alone without the appropriate knowledge and skills do not necessarily lead to sound practice.

2. EVALUATION OF THE APPROACH TO THE PRACTICE OF COMMUNITY WORK BY THE VALLEY TRUST

In this section the evaluation of the approach to the practice of community work by The Valley Trust is made against the background of certain postulations in community work practice with the newly developing communities.

The aspects which form the basis of this evaluative discussion should not be seen as dealing with separate items, but rather with interrelated and sometimes overlapping items. Separating these items is for academic purposes only. In practice, programmes of planned social change and development should not concern themselves with one aspect of a community's needs but broadly with efforts aimed at satisfying human and social needs, solution of problems, and creating facilities for the realisation of human aspirations. The development-oriented programmes in community

work therefore, should focus on a wide spectrum of community life
to make effort meaningful to contribute in bringing about social change
and development.

The concluding evaluative remarks will give attention to seven specific
aspects which will form the basis of this discussion.

(a)   Focus on building a community spirit

The existence of a healthy co-operative community spirit among the people
of the newly developing rural communities is not something that can be
taken for granted; this fact has already been postulated. For effective
development of community work programmes this aspect becomes one of the
priority areas for a programme of community work activity.

In view of the fact that organizing work at community level has not yet
been undertaken by the Agency it can be concluded that the Agency has
not equipped itself to help in building a community spirit and developing
a sense of community responsibility.

The approach of The Valley Trust does not include the whole community as
a client in need, but limits itself to certain segments of the community,
and the concept of focusing on building the community spirit is one of the
postulations for community work effort that has yet to be put into effect.
Such an approach, focusing on building a community spirit, is clearly
necessary even according to the Agency's own objects in the constitution.
In addition, it is necessary to attend to factionalism and divergencies of
self-interest and other factors which promote divisions among the people,
as indicated in Chapter 6 of this text.   In Chapter 6 also it is noted
that the 1964 Annual Report of The Valley Trust (pp.33-39) quoted from
Vilakazi's research findings of the dimensions among the Reserve population

between the Christians and non-Christians resulting in lack of communication and mutuality between the two groups. Such a situation in the life of the community provides sufficient evidence of the need to adopt an approach that will, among other things, focus on building a healthy community spirit.

The need to develop a healthy community spirit is basic to the success of any community work programme designed to promote social change and development. It will only be when the people of a community have achieved a clear identification as a group, that it will be possible to achieve consensus of ideas as to the interpretation of what their felt-needs and broad community aspirations are.

(b) Developing a sense of community responsibility

The fact that among the people of the newly developing rural communities a developed sense of community responsibility is lacking has already been pointed out. This is more apparent among traditionally tribal-oriented communities. Because of the fact that the basis of their social organization is the extended family system and the kinship group, the individual's sense of personal social responsibility is limited to considerations within the family and the kinship group. As a result the people in these communities are unaccustomed to, and also have no frame of reference of exercising social responsibility on a community wide basis, other than to the small group. The absence of community wide schemes in such communities, as is the case in the Nyuswa Reserve, is evidence of the fact that there is a lack of a sense of community responsibility.

From the records of the work of the Agency with the local community, it
is evident that community responsibility has not yet been fully developed.
The development of a sense of community responsibility is a prerequisite
in development - oriented programmes, because for their continued progress
and success the people's abilities and skills need to be enhanced and
developed. .It will only be, when the people begin to understand
themselves as being responsible to work for issues in their community,
as community members, that they will be motivated and function effectively
in programmes to improve their community way of living.

(c)   Focus on encouraging basic community involvement and participation

Considerable attention has been given, throughout the report, to the
aspects of community involvement and participation as a key factor to the
successful implementation of programmes of planned social change and
development.   In Chapter 7 of this text it was mentioned that the people
from the local community are not members of the Association.   As a
result they are not represented in any of the committees of the Association.
Consequently, they are not involved to participate in the organization,
planning, decision-making, policy making, and operation of the services
of The Valley Trust.   Their 'participation' is limited to co-operation
in the implementation of the services only.

According to The Valley Trust's 1975 Annual Report (p.8), the nature
of its projects places limits to participation by non-scientific people.
It has been mentioned in reports by the Agency also that the migratory
labour system prevents the ordinary able-bodied person from participating
in the projects of the Agency, as he will often be away at work.

The latter statement has been pointed out as a fact in respect of male members of the community. In so far as the women of the community are concerned, the majority of them are not migrant workers. In addition, it can be stated that the project on nutrition education is closely related to women and children. It is the women who attend the clinics and the nutrition and community cooking demonstrations and talks, who can be mobilised for involvement in programmes of the Agency.

The basis of community development work is the involvement and active participation of the people themselves. This assertion is strongly supported by Cary's statement (1970, p.78), as he states that it is impractical to transform a community without its own broadly based involvement. In a programme of nutrition education, for instance, György (1965, p.93) states that the programme should involve both parents and leaders of the public and that it should be conducted with persistence and imagination ... and enlisting wherever possible the active participation of all.

Participation and organisation for involvement cannot be possible if the programme is carried out for the people and not with them. Quainoo (1962, p.70), writing on community development and community organisation for West Africa stated that

> for success or failure in community work projects,
> the crux of the matter, was the question whether the
> activities are being carried out by the people, i.e.
> with their full participation ? Or are the projects
> being done by some well meaning persons or agency for
> the people ? If it is being done by the people and
> for the people, then the organisation of the community
> for full participation will be easy; otherwise, the
> organisation of the people will be difficult.

(d)   Encouraging social change

It has been stated earlier in this text that the objective of community

work activity is to bring about social change.[1]   In chapter 5 certain

salient points related to the promotion of planned social change are

discussed.[2]   These gave an indication of factors to be considered

in a programme of promoting social change.

The study of the Agency has indicated that the idea of promoting social

change is contained in the objects of the Association.   The Agency

therefore has intentions of promoting social change.   However, its potential

in achieving this in respect of the local community is limited by its

approach to the practice of community work which does not focus on the

whole community.   The 1972 Annual Report of The Valley Trust (p.9)[3]

reports of 'significant community change, via the channel of infant care

in controlling the incidence of kwashiorkor in the Reserve'.   The control

of kwashiorkor is only one of the incidences related to the needs of

infants and children of the Reserve.   Since the report referred to only

deals with information relating to children who have attended clinics, the

position of children whose mothers have not used these clinic facilities

and have also had no contact with The Valley Trust is not known.   At

present it is not possible to know the total situation about children

and their needs, unless the Agency is in a position to adopt and implement

a far more community oriented approach regarding the whole community as

a client in a holistic manner.

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1.   cf. discussion on Community Work, p.32

2.   cf. pp. 78-89

3.   cf. discussion on the influence of the work of the Agency, pp. 172-173

(e)   Encouraging educational activity

The importance of education in community work has already been discussed.[1]
The role of education in promoting planned social change and development
is to bring about attitudinal changes. The educational content of a
programme should enable the people to acquire the correct understanding
of the aims and objectives of the programme in order to effect changes
through the acquisition of new ideas, skills and techniques.

The study has indicated that the Agency undertakes some forms of informal
educational activities, with patients from the Health Centre, 'observer
trainees', and occasionally with school children and women in the
community. These educational activities are undertaken by the Agency staff.
However, because the approach by the Agency does not involve the
participation of the people of the community as has been indicated, it
becomes evident, therefore, that its potential to educate the community
and influence the people to change is limited.

(f)   Encouraging human growth and development

The promotion of human growth and development as an essential element in
a programme of planned social change has been commented upon in the text.

The study has revealed that the approach of the Agency appears not to
have embraced the development of a programme of activity that will provide
opportunities for growth and development through learning experiences,
thinking, deliberating, deciding and co-operative action while
participating in a programme of planned social change.   It can be stated

1. cf. discussion on community development, p.27.

that more emphasis was put on the achievement of some task goals and less in the achievement of process goals.[1]

Hitherto the approach by the Agency has not made it possible to develop functional community leaders because it has not engaged in such an exercise. This is regarded as a shortcoming on the part of both the Agency and community. Local leaders, capable of implementing new ideas among their own members will serve as a reference group of what is possible because they will be community members themselves. In its community cooking demonstrations the Agency staff performs the demonstrations and the women from the community participate as spectators.

In a somewhat similar situation concerned with the promotion of a comprehensive rural health programme, Feuerstein (1976, p.48) states 'In Nicaragua an objective of a rural development programme was to train village health leaders'. This was regarded as important because the aim of the comprehensive approach in rural health means to promote action by the group within the community led by the community's own leaders.

The promotion of local functional leadership to work with community action groups they know well increases the self-confidence of the people. As these local leaders learn to demonstrate the skills and techniques they have learnt, and also lead the community in some aspect of life in which they have acquired competence they are inspired with a sense of achievement. The successful test of good community work comes at a stage when the agent of change is able to withdraw from active operations,

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1. cf. definition of community organisation, pp. 20-21.

because the people he has worked with are confident at not only working
out the new ideas but they can also pass them on to their fellow
community members.

(g)   Focus on determining the felt needs of the community

The issue of felt-needs as the basis for the determination of a programme
is constantly mentioned in the text.[1]   This is done because of the
important aspect that the felt need concept plays in community work
programmes.

In so far as the approach of the practice of community work by The Valley
Trust is concerned, the indication is that the basis for planning of the
projects is not the felt-needs of the people, as expressed and articulated
by them.   Rather, the Agency has worked on the basis of 'observed needs'.
As an illustration the Agency decided on the establishment of a fish
culture project so that the people can eat fish to obtain proteins.   The
people were taught to dig fish ponds and stock them with fish suitable
for the climatic conditions in the area.   The 1966 Annual Report of The
Valley Trust (p.9) states that several people from the Reserve were
trained in fish pond construction.   In the same year 73 ponds were
constructed.   However, the 1970 Annual Report of The Valley Trust (p.8)
states that there were few people interested in the project.   It further
states that this result came as a surprise to the Agency.   It is evident
that the process of determination of the felt-needs was not adequately
followed.   The people might have created the initial fish ponds as a
novelty.   If the Agency had established this as a felt need with the
people, it would not have been difficult for the Agency to establish

1.   Since the approach in programme determination is not based on the felt
      needs of the people as expressed and articulated by them, the programmes
      based on the Agency's own observation may not be adequate in relating
      to the needs of the community.   cf. discussion on Chapter 5, pp. 68-69.

the facts behind the wane of enthusiasm in such a short time, and both
the agency and the people would have evaluated the problems.

3.   RECOMMENDATIONS WITH REGARD TO BASIC PREPREQUISITES

In view of the concluding remarks in evaluating the approach to practice
in community work by The Valley Trust, it has become possible to arrive at
specific and general recommendations with a view to advance proposals that
might help to improve and develop some areas of functioning in the
Agency's work, and provide a guide to practice.

(a)   Building a community spirit

In a community work programme undertaken for the purpose of promoting
social change and development, it is imperative that the community should
be seen as a whole unit.   Consequently the focus of the programme should
aim at helping the people develop qualities of co-operation, group
adherence and group identification.   This will make it possible to
deal with such issues as factionalism and divergencies of self-interest
mentioned in respect of the Nyuswa community.

A true healthy community spirit in any community is an ideal, however, it is
an ideal to be striven at in community work because it is an important
base upon which to build and develop sound community work projects.   In
order to work towards the achievement of a healthy community spirit it
becomes necessary to create community work programmes with the participation
of the community members, based on their felt needs,so that they feel that
the work is   directed towards helping them satisfy needs which they have
felt.

The community worker should have a sound knowledge of the community
in which the programme of planned social change is carried, so that he
understands those aspects in the community's life which have a potential
of bringing people closer together and which can be exploited for the common
good. His knowledge of the community should also enable him to identify
leaders who are trusted by the community, around whom people tend to
congregate when they are faced with an issue requiring community action.

Attempts at building a healthy community spirit can only be successful
if the agent of change adopts an approach that works with the people and
not for them. Both the agent and the community must develop mutual
confidence in each other based on the understanding of each other's role
in a programme of development.

It is therefore suggested that the approach of The Valley Trust should
develop the focus of seeing the community as a whole unit. Attention
should not be limited to people who have been patients at the Health
Centre, but should expand to include all community members who must join
in efforts to deal with social, cultural and economic factors that give
rise to ill-health, and unhealthy living conditions. Health should be
seen by the agency as directly related to the welfare of the community as
a whole.

The Agency should also consider taking steps and methods at building an
approach to practice that will focus on building the community's spirit
as a prerequisite. It might be that the Agency does not have the exact
know-how to achieve this objective, it is therefore suggested also that
it might consider buying the know-how on a consultative basis.[1]

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1. This recommendation applies to all the other following points.

(b)   Developing community responsibility

The issues involved in bringing about social change and development
in the newly developing communities are too complicated and involved to
handle by the change sponsoring agency alone.   Change and development
involves a process of adopting new ideas and roles while discarding
the old ones which are not functionally effective in promotion change.
It is important then that the programme of development should provide
for opportunities for the participating community members to learn
to empathise with the new ideas and roles.   They must see themselves as
carriers of a new order, and must develop the understanding that they are
responsible as community members for the promotion of social change and
development which is designed to enhance the ultimate well-being of the
community.

In order to achieve all this that has been mentioned it becomes necessary
to develop specific qualities among certain important community members
who must take leadership roles. These must develop the quality and
capacity to assume responsibility and to make responsible decisions on
issues that they as community members have agreed that are needed for
the community's welfare.

The approach to practice by The Valley Trust should enable the Nyuswa
community people to develop self-confidence, as a community. The basic
ideas behind the projects created by the Agency, including those that
have been shelved for lack of community support, must be communicated to
responsible community members in such a manner that they understand their
specific purposes. This will enable community members to play a more

responsible role in developing their community. The aim on the part
of the Agency should be to help the people develop a responsibility for
their welfare and not to create welfare for them.

(c)   Need for basic community involvement and participation

The fact that it is impossible to transform a community through programmes
of planned social change without its broadly based involvement and
participation has already been stated.

In order for participation and involvement to be meaningful and acceptable
in a community, and also to ensure that the programme by a sponsoring
agency does not relate to the periphery of a community's general
living conditions only, it must work in close association with the
power structure and authority systems, together with other organisations,
institutions and organised groups in the community, be they formal or
informal. These bodies which are a product of a community's own
evolution and development are crucial in influencing the community in
accepting the new ideas.

Involvement on the part of the community must include 'emotional'
commitment to the objective being sought, in order for the participation
to be effective, and enough momentum sustained for the success of the
programme (cf. Brandy, 1967).   In the process of involvement leading
to motivation and participation, skilled staff and administrative
arrangements geared to the development of the community are essential
ingredients. The staff must also be skilled in community organisation,
and development, human relations, programme development, because it is
not only the technical aspects of the programme that are important, but
what changes develop in the lives of the people as they participate

and involve themselves in the process.

It is further, recommended that where the policy of The Valley Trust is
to allow only members of the Association to attend its Annual General
Meeting, and become members of the various committees, this policy
should be reviewed to allow all interested members of the local community
to be involved and participate in the process of organisation, planning,
decision-making and implementation of the projects of The Valley Trust,
irrespective of whether they are members or not.   It should be understood
that the community can only learn and benefit fruitfully and maximally if
it is a party to the process to bring about social change and development.

The fact that the nature of the projects of The Valley Trust places limits
on participation should not be an excuse for not involving the participation
of the community.   The crux of the matter is that in many parts of the
world people are involved in schemes similar to those of the Agency.
The writer has established this fact through literature studies from which
the basic approaches to programmes of community work have been established.
The people are involved to participate as beneficiaries of the product of
scientific enquiry and knowledge and not as analysts of scientific facts.

(d)   Need to encourage social change

The central theme in the objects of The Valley Trust as listed in its
constitution is to encourage social change.

Hitherto the attempts by the Agency to promote social change appear to
have been limited because the Agency has adopted an approach that has
not involved the community as a unit of operation to promote change.
This approach has not led to developing sufficient community awareness.
on the value to promote change.   The reported community change according
to the Agency's 1972 Annual Report, though laudable and desirable,

does not appear to cover a sufficiently wide spectrum of the community's life. It is possible that the scope of change can be widened to cover such aspects as family care, child care, improved homecraft, sanitation, purification of drinking water, improved housing and environmental care, so that the healthy infants should grow to be healthy children and healthy adults. These are aspects closely related to the maintenance of health which if planned and attended to on proper community work basis can result in effecting social change, in so far as health and welfare matters are concerned.

The basic issue of social change is closely related to all the other evaluative criteria, so much that sufficient development in some or all of them will ultimately produce the end product, social change and community development.

(e)   Need to encourage educational activity

The importance of the educational role in community work programmes to promote social change and development cannot be over-estimated. It is the vehicle through which all the other important criteria can be achieved. In community work education is a two-way process, in that on the one hand the change sponsoring agency must have adequate knowledge about the community, and on the other hand the community needs to be thoroughly and properly informed about the aims and objectives of the proposed measure to ensure proper and meaningful involvement and participation.

In the practice of community work a community worker is not prepared to practise properly until he has acquired adequate knowledge of the basic facts about that community. This knowledge will enable him to deal with

all factors that might either help to promote or retard the functioning

of a programme of planned social change.

In so far as the work of The Valley Trust is concerned in the context

of its two important schemes, that is, nutrition education and agricultural

improvements, the approach should aim at educating the community on the

necessity of developing and acquiring new ideas in nutrition and

agriculture. The educational efforts should be directed at influencing

attitudinal changes of the community as a prerequisite for the adoption

and sustainment of new ideas. As an illustration, for instance, when

the Agency staff conducts community cooking demonstrations it is important

that they should train the women of the community to conduct the

demonstrations themselves. Since it is the women of the community who

must be beneficiaries of new ideas and skills they must be involved

in the process of acquiring and putting into practice the ideas, skills

and techniques being demonstrated to them.

The educational programmes in the community must be conducted in consultation

with and involvement of community leaders and all other organisations and

bodies relevant in promoting social change. The activities should be

conducted along definite lines in order that it becomes possible to

evaluate the progress of a programme.

(f)   Need to encourage human growth and development

The need for the promotion of human growth and development as an

essential element in a programme of promoting social change and development

has been commented upon for its relevance to community work.

Since the evaluation indicated that the approach by the Agency has not made it possible to develop effective human growth and development through its programmes, it therefore becomes essential to adopt an approach to make the development possible. This can be done through involvement of the people themselves in the whole process of promoting social change and development. The involvement should engage the people to think and exchange ideas as a group, plan and decide to implement what they have finally agreed upon as needed to promote their development.

The process of involving people in their development should be concerned with the objectives of the attainment of task, process, and relationships goals.

(g) Need to identify felt-needs

In community work the community development worker has, as one of his major tasks the education of the community in discovering the 'real felt needs, that is, those that are strategic for development.[1] This approach has to be handled with considerable care. The decision as to the interpretation of the felt needs must be reached as the end result of genuine involvement in a group process. The imposition of plans from

---

1. A need of strategic significance is one that has the potentiality for facilitating the development process. Needs differ with regard to their potentiality for producing secondary consequences conducive to development or for drawing attention to hitherto dormant needs. Some needs when fulfilled will have no such consequences, indeed their fulfilment may even reduce the urge to change. On the other hand, there are needs, which when once met, would change the level of aspirations and the capacity to fulfil these aspirations to such an extent that the community would never be the same again.

outside must be avoided if the very essence of community work to promote

social change and produce development, is to be maintained. According

to a United Nations publication, (1971, pp.11-12) what is called for is

an approach to practice that creates mutual confidence between the community

and the practitioner or the agent of change, and then gradually leads the

community to think in terms of objectives likely to contribute to the

development process. Though this process might be slower in terms of

calculation by the agent of change, however the benefits of slower but

probably more lasting changes have to be weighed against the returns of

more accelerated change, which may be superficial and transitory.

The writer accepts the fact that at times it might be necessary, as an

emergency measure, for an agency to intervene on behalf of a community

in meeting a specific real need. However, for proper community development

and long term investment in community work it will be necessary again to

help the people to identify the hitherto unfelt, but real need, that gave

rise to action as on felt needs and the helped to devise

programmes based on this concept.

On the basis of this fact it will be recommended now that The Valley

Trust adopts an approach that will enable the Nyuswa Reserve people

to determine their real felt needs that have strategic significance and

on the basis of their 'own' discovery of what their felt needs are, to be

assisted to develop projects that will help them meet the 'discovered'

needs. If this process is handled by skilled personnel in community

organisation techniques, it will result in learning experiences that

will promote human growth and development as the participating members

of the community develop attitudes and values conducive to change and

development.

4.   GENERAL RECOMMENDATIONS

(a)   Need to include social work in a team effort

It has been mentioned herein that the individually oriented professions became inadequate in developing an approach to practice that will involve the community as a whole unit.   It is The Valley Trust's own observation and assertions that its focus is directed to problems in which cultural, social, and economic factors are important variables.   It is, therefore, recommended that the staff complement of The Valley Trust should be broadly based to include, among other professions, social work in a team effort.   The reason is that, according to Friedlander (1960, p.7) social work differs from other professions, such as ministry, law, nursing and medicine, in that it operates in consideration of all social, economic, and psychological factors that influence the life of the individual, the family, the social group, and the community.   It is therefore a profession that can enhance the work of The Valley Trust.

(b)   Need to pay attention to women

There is growing awareness among programme planners in the newly developing rural communities that the rural women should be integrated in development. According to a United Nations Report on the integration of women on developments (cf. United Nations Publication, 1973, p.9), it is stated that if women were motivated for more diversified participation in rural life they might be less inclined to leave the rural areas for the towns.

It, therefore, stands to reason that the Agency needs to pay more attention to the development of women in order that they participate more meaningfully in nutrition education, child care and development and homecraft.

(c)   Need to continually broaden the scope of change

According to the 1972 Annual Report of The Valley Trust it has been observed
that nutrition education directed to the mother and her infant has resulted
in a significant community change. This change has come about through
educational efforts to improve infant care.   The reported community
change is laudable and highly desirable, but however it is felt that it is
limited. The breakthrough that has been achieved in making the community
women bring up healthy infants should be followed with more educational
efforts to help the community to raise healthy children and healthy families
in general.

It is therefore recommended that the Agency pursues a policy of promoting
organised effort in the community to help them bring about improvements
in addition in such aspects as improved housing, with better lighting
and ventilation means, sanitation, purification of drinking water and
improvements of sources to obtain clean water, and home and environmental
hygiene with improved waste disposal methods.

(d)   Need for a multi-disciplinary approach

In the discussion on the objects of The Valley Trust, in this study
it is mentioned that the Agency focuses its attention to relate broadly
to the promotion of health and well-being of the local Black population.
Its socio-medical approach aims at tackling social, cultural, and economic
factors as important variables in the attainment of health, and well-
being of the people. The approach by the Agency has to focus on the total
needs of the community. For this to be achieved effectively it is necessary
that a multi-disciplinary approach is adopted.

(e)   Need for action research

It has already been stated that research undertaking forms one of the priority objectives of the Agency. However, owing to inadequate resources the Agency has relied mostly on research undertaken by other people and organisations which have relevance to its work. It is recommended that in order to improve and enhance its service delivery, especially practice in a unique situation such as in a newly developing rural community; the Agency should among other things, undertake action research with specific attention to methodological considerations in promoting planned social change and development.

BOTHA'S HILL AND DISTRICT, NATAL.

Ndwedwe District

umngeni river

Nyuswa

reserve boundary

Nyuswa reserve road

Emaqadini

Embo

Main Road

Botha's Hill
Health Centre.

TheValley Trust

N

0 1 2

Transvaal

O.F.S.

Natal

Lesotho

Cape Province

Durban
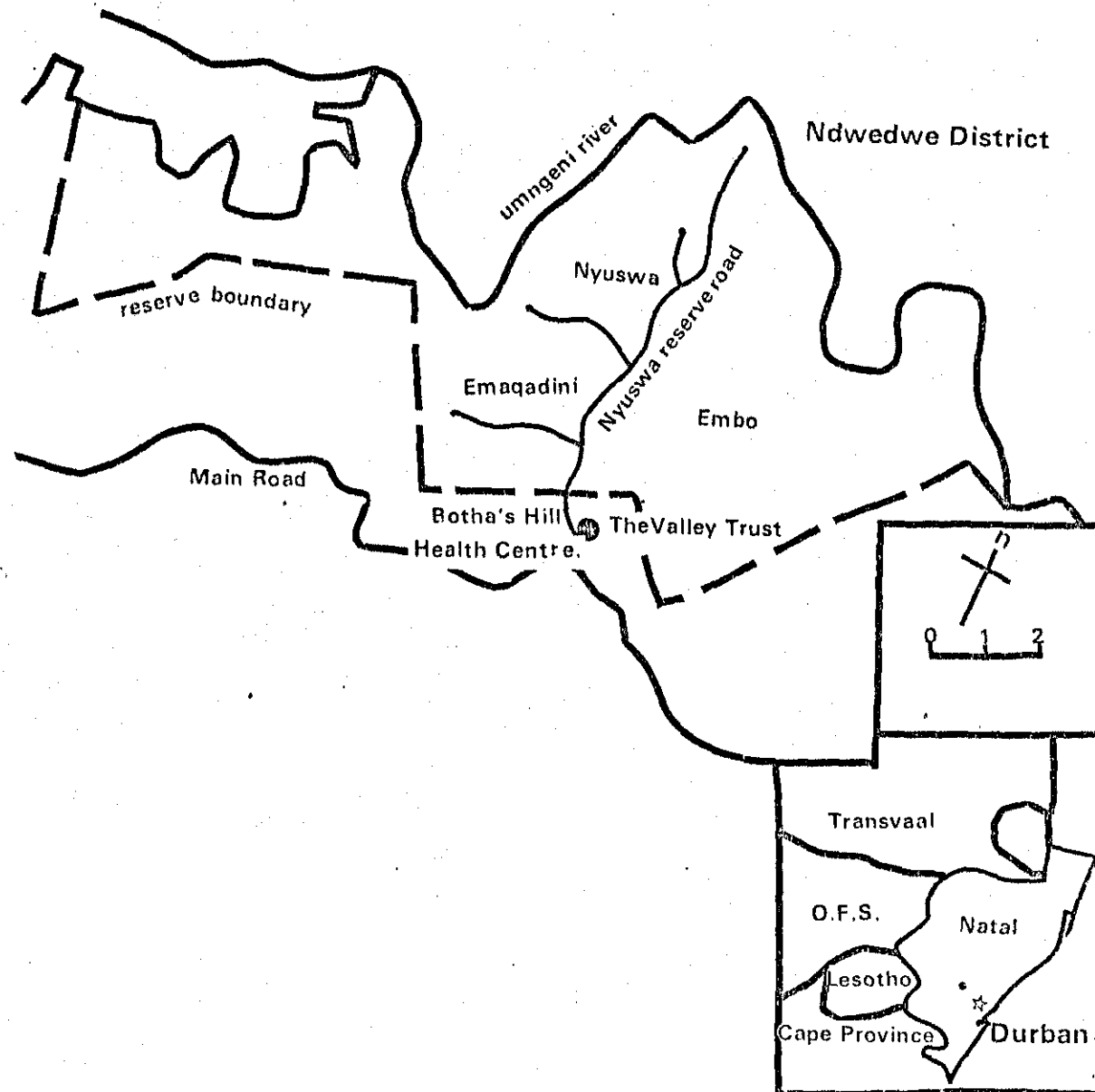
Map of Emaqadini, Embo & Nyuswa areas near Botha's Hill.

umngeni river

Nyuswa

Nyuswa reserve road

Camperdown District

Pinetown District

Emaqadini

Embo

reserve boundary

The Valley Trust.

Botha's Hill
HealthCentre

BOTHA'S
HILL
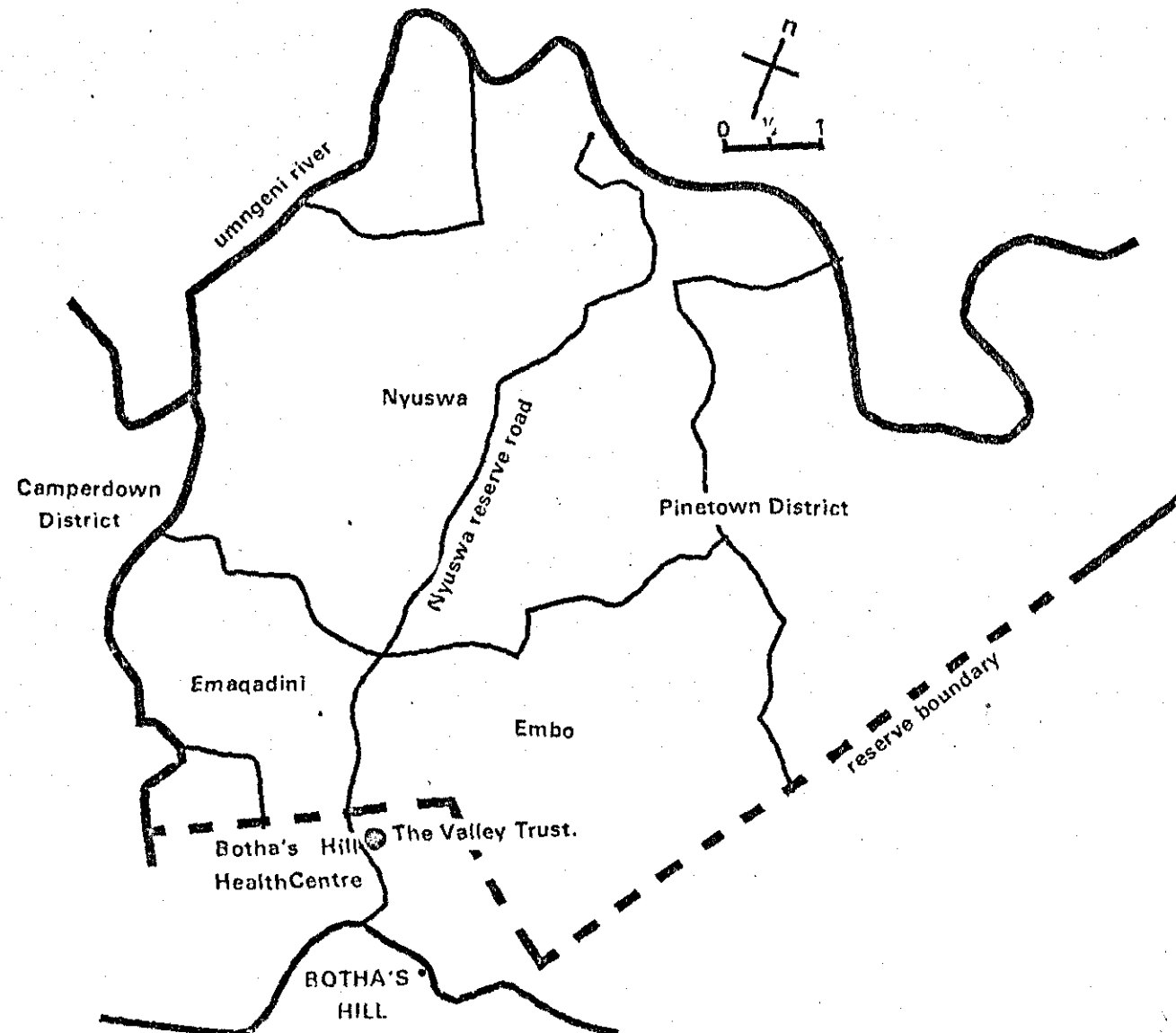
Source—adapted from the original copy The Valley Trust publication

QUESTIONNAIRE

1. Name of Agency: ....

    ....

2. When was the Agency established?.................... 19.......

3. (a) By whom was the Agency established?

    (i) Was it by a group of interested people, or

    (ii) as a branch of another Agency?

    (b) Does it therefore have an independent status of its own?

    '   YES/NO.

4. Under what Act was it registered? ....

5. Under what auspices does the Agency function?

    (a) Government, or

    (b) Private.

6. In what geographical area does the Agency function?

    (a) Mainly urban,

    (b) Mainly rural, or

    (c) ....

7. Is the area served by the Agency delineated in terms of
   specific boundaries? .... YES/NO.

8. (a) Is this a consumer-service Agency, - serving consumers or
       clients directly? .... YES/NO.

    (b) Is it a fee-charging Agency? .... YES/NO.

9. What are the Agency's specific services?

    (a) ....
    (b) ....
    (c) ....

10. Who are the members of the Agency? ....

    ....

    (a) Is there any qualification for membership? .... YES/NO.

11. (a) Who appoints the Management Committee or Board of Management?

    ....

    (b) Who appoints sub-committees? ....

    ....

12. Who determines the policy of the Agency?

    (a) Executive Committee

    (b) Management Committee

    (c) Full Association

13. ADMINISTRATION

Who is in charge of administration?

    (a) General office administration

    (b) Financial administration

    (c) Professional administration.

14. PROFESSIONAL SERVICES

    (a) What professional staff are employed? ....

         ....

         ....

    (b) What professional services are provided? ....

         ....

         ....

    (c) Are there any intended additions to the professional staff
in future in order to promote services? .... YES/NO.

15. (a) Does the Agency make use of volunteers? .... YES/NO

    (b) Are volunteers only members of the Association?..... YES/NO

    (c) Are there any volunteers from among the members of the
communities in the area of operation? .... YES/NO.

    (d) Do volunteers assist in the administration and/or
professional services as well? .... YES/NO.

16. (a) How is the Agency financed?

        (i)   by official subsidy

        (ii) private donations

        (iii) members' contributions.

    (b) Who approves the budget?

        (i)   Management Committee or Board?

        (ii) Full Association.

17. APPROACH TO THE COMMUNITY

    (a) What motivated the establishment of the Agency in that
        area? ....

        ....

        ....

(b) Did the Agency undertake any preliminary survey/s in order to establish the exact nature of the needs and problems it was addressing itself to? .... YES/NO.

(c) Does the Agency undertake any survey prior to embarking on any new project? .... YES/NO.

18. COMMUNICATION WITH THE COMMUNITY

In approaching the community does the Agency make use of

(a) Traditional leaders .... YES/NO

(b) Leaders in certain fields - education, business, etc. :..... YES/NO

(c) The people who are benefiting from the services of the Agency ...... YES/NO.

19. ORGANISING AT COMMUNITY LEVEL

(a) Does the Agency undertake any organising in the area of operation? .... YES/NO.

(b) If it does, how is the organising undertaken? ....
....
....

(c) Who undertakes the organising work? ....
....

(d) Are there any problems in this respect? ....
....
....

20. PARTICIPATION BY THE PEOPLE OF THE COMMUNITY SERVED

(a) Has the idea of the programme of the Agency been communicated to the people of the area served so as to encourage their participation? .... YES/NO.

(b) Does the Agency involve the people from the community to participate in the work of the Agency? .... YES/NO.

(c) If participation and involvement of the community is encouraged and does take place, at what levels is it limited?
(i)   planning of services,
(ii) decision-making process,
(iii) operation and provision of services.

21. Does the Agency see its responsibility as being limited to a specific group of the population served or to the whole community? .... YES/NO.

22. How does the Agency conceive of its operations? Is it in terms of:

    (a) providing a technical service in a specific field, e.g. health education .... YES/NO.

    (b) approaching a complex issue with social, cultural,and economic factors involved .... YES/NO.

23. If 22(b) is the answer how much attention was paid by the Agency to the factors? ....

....

....

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