

SOCIAL WORK THEORY AND COMMUNITY DEVELOPMENT PRACTICE:

**A case analysis of community issues and problems of
implementation in Rehoboth, Namibia**

**A dissertation prepared in partial fulfillment of the
requirements for the Social Planning and Administration
Masters Degree**

by

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TABLE OF CONTENTS

Abstract

General Introduction

Chapter 1

A general description of the Rehoboth community, the broader research site of Namibia and resources within the community relating to welfare services

1. Introduction

2. Description of Rehoboth as a rural community

2.1 Identifying information

2.1.1 Type of community

2.1.2 Classification of the community

2.1.3 Economic conditions

2.1.4 Local government

2.2 Resources in the community

2.2.1 Welfare - general overview

2.2.1.1 Social, economic and political context of
Namibia prior to colonization and
thereafter

2.2.1.2 Introduction of welfare services

Background description of the development
of welfare services

Background description of education and
training in social work

2.2.2 Description of social problems

2.2.2.1 Levels of living

2.2.2.2 Housing

2.3 Description of present welfare services

2.3.1 Social work legislation

2.3.2 Status of social work

2.3.3 Structure of welfare services in Rehoboth

2.3.4 Social work services

2.3.5 Finances

2.3.6 Implementation of social work

2.3.7 Community welfare organisations

Summary of present welfare services

2.4 Description of a community-based organisation

Summary of Rehoboth profile

3. Description of the broader research site - Namibia

3.1 The present political status

3.2 The economy

3.3 Spirit of the people

4. Conclusion

Chapter 2

A description of the housing project as an example of a community development project

1. Introduction

2. Community development project

2.1 Description of the project

2.2 Object of the project

2.3 Explanation of concepts

2.3.1 Method

2.3.2 Model

2.3.3 Approach

3. Conclusion

Chapter 3

Review of British and American Social Work theories and their influence on community development in Rehoboth (and Namibia)

1. Introduction

2. British model of social work

2.1 Historical development

2.1.1 Poverty, social conditions of poverty, unemployment

2.1.2 Social Benefits, Social Policy and the Welfare State

2.1.3 Summary

3. British Model of Community Work

3.1 General Introduction

3.1.1 Origin

3.1.2 Model of community work

3.1.3 Summary

4. American Model of Social Work

4.1 Historical development

4.1.1 Perspectives regarding poverty and poor relief

4.1.2 Introduction of social benefits and social policy

4.1.3 Post World War Two era of social problems

4.1.4 Summary

5. American Model of Community Work

5.1 General Introduction

5.1.1 Origin

5.1.2 Model of Community Work

5.1.3 Summary

6. Similarities and differences of the British and American Model

6.1 Poverty and Social Policy

6.2 Methods of Social Work

- 6.3 Community Work
- 6.4 Construction of theories/research
- 6.5 Concluding remarks on British and American Social Work models
- 7. Applied example: Locality development process model
- 8. Other Social Science theories
 - 8.1 Social Planning and Administration
 - 8.2 Economics
 - 8.3 Modernisation approach to development
 - 8.4 Criticisms of the modernisation approach
 - 8.5 The Dependency School
 - 8.6 Contributions of the Dependency School
 - 8.7 Basic needs approach
 - 8.8 Sociological perspectives
- 9. Conclusion

Chapter 4

Integrating Social Work theory and community development practice in Rehoboth:

A case analysis of community issues and problems of implementation

- 1. Introduction
- 2. Issues in Rehoboth impinging upon community development principles and practice:
 - 2.1 Issues regarding collective efforts
 - 2.2 Issues regarding the use of local understanding, local initiative and self-help
 - 2.3 Issues regarding the economic under-development of Rehoboth
- 3. Issues related to methods, models and approaches

4. Evaluation of social work services and community development practice in relation to the social problems in Rehoboth
5. Conclusion

Chapter 5

Reconceptualising social work practice in Rehoboth (and Namibia)

1. Introduction
2. Reconceptualising Social Work
 - 2.1 Social development work
 - 2.2 Income generating group projects
 - 2.3 Integrated and holistic developmental approach
 - 2.4 The basic needs approach
 - 2.5 Macro-level problem-solving
 - 2.6 Direct services
 - 2.7 Social therapy
3. Redesigning social services
 - 3.1 Levelling techniques
 - 3.2 Growth at macro-level
4. Programmes and policies
5. Education and training
6. Proposed welfare organisational structure
7. Summary
8. Conclusion

Notes

Bibliography

·ABSTRACT

The many social problems in Rehoboth could be ascribed to the economic under-development of the region as well as the structures established for social service delivery. The present context in which the social worker practices community development, the theories which are used as an approach for community development and the methods used for community development causes a conundrum in the practical field. This dilemma leads the social worker to question the specific social work theories and models used for community development, especially when implemented to bring about expectant social change. The need for re-evaluating social work theory and community development practice is pointed out by means of re-defining the role of the social worker, the functions and purpose of community development, the approaches used as well as indicating the direction of a more relevant practice towards solving social problems inherent in an under-developed community.

GENERAL INTRODUCTION

The economic underdevelopment of Rehoboth as addressed by the present social service delivery system is critically evaluated with regard to social work theory as well as the context, approach and method for community development practice.

A critical analysis of the different theoretical perspectives reveals that social work is entrenched within the capitalist model, the remedial method and residual policy which creates a problem when addressing social problems in an underdeveloped community.

The literature reviews indicate the need for a broader perspective of applied social sciences for community development and discusses critical questions of who develops, why development is necessary and what development should take place.

In re-evaluating the present context of social work theory and community development practice the social worker needs to reconceptualise and redesign social work services in order to integrate service and need, practice and theory.

The social work theory and community development is described in the context of Rehoboth, Namibia.

(a) The reason for this study

The present case study of the Rehoboth social problems and welfare services relates to student's practical requirements for completing the Master's course in Social Planning and Administration. Social Worker resumed her community work practice in Namibia in 1986. She was assigned to plan a community-based housing project in Rehoboth.

(iii)

Certain criteria were established for the housing project, namely:

- to clearly identify the target group
- to describe those basic needs to be satisfied
- to use an integrated community development approach in order to increase the overall effect of the project, thereby evaluating the economic climate of Rehoboth in relation to the social problems
- to use local resources - human, technical and financial
- to use appropriate technology for building methods and materials
- to motivate and maintain community participation throughout the duration of the project

Neither the Rehoboth government nor the community members of Rehoboth could provide the funds to finance this housing project. Therefore, foreign aid was requested as funds were not available in Namibia either.

New structures were created for this project as the existing government and welfare structures proved inadequate for undertaking such a housing project.

The theory carefully consulted and used was:

- community study and needs analysis to determine the target group
- research methods used was a survey and interview
- participatory planning approach
- promoting community participation by involving community members in the community profile and needs analysis and survey

(iv)

- development administration whereby the local committee members were responsible for keeping records of the progress made
- jointly establishing goals and objectives for the project
- using the locality development process model for community development
- using a basic needs approach as an approach for community development

Although this new theoretical knowledge of the Social Planning and Administration course was applied, the overwhelming conditions of underdevelopment that prevails in Rehoboth indicate the difficulties in using these social work theories.

The possible reasons why underdevelopment remains evident, when undertaking community development projects and social work services in relation to the present social work theory, forms the basis of this study. Many unanswered questions are brought to the fore, even though the theory (Social Planning and Administration) was applied in practice. This study forms part of the continued exploration of possible applications of relevant social work theory for a social welfare delivery system which would be more meaningful to the inhabitants of Rehoboth (and Namibia).

(b) A Critique of the Research Methodology

Participant observation, interviews, questionnaires and secondary data sources are the research methods used in this study. The question raised is how useful they are

considering the many problems and limitations of each of these methods.

Haralambos, M. (1985) refers to Phillips who states that too much attention is spent on theories accounting for relationships but too little attention is spent on obtaining valid data. He states:

data which result from human interaction are inevitably biased in one way or another, simply because of the nature of interaction ...
...There..is no fixed or absolute standard against which the validity of data can be judged...

However, direct observation does provide a likely means of obtaining valid knowledge of the social world as the researcher comes face to face with the reality she seeks to understand.

The case study was chosen as a form of social enquiry to understand social processes and meanings implicit in community development in Rehoboth. The study therefore focusses on social problems within the context and relationship to economic and welfare institutions in Rehoboth (and Namibia).

Student is aware of the problems of the case study method, namely, 'false coherence' and 'objectivity'. Millar, C.J. (1983) refers to Ruddock (1981) who defines 'false coherence' as "a danger of imposing a conceptual order upon empirical chaos" ³ Therefore, if it is concluded that the field investigated is a confusion of conflicts and contradictions, how does the researcher transcend this confusion?

The 'objectivity' problem relates to the subjective form of enquiry as each researcher differs in the collection of salient data, the manner of questions constructed and asked, the understanding of major dynamics and the perspective used for interpreting the material.

CHAPTER 1

A general description of the Rehoboth community, the broader research site of Namibia and resources within the community relating to welfare services.

1. Introduction

The Rehoboth Gebiet is one of the self-governing states in Namibia. The Rehoboth Basters have chosen to retain their 'homeland' as an independent state - much to the chagrin of other Namibians who are working towards the independence of Namibia as a whole.

The Warren, R.L. (1965) model of community study was used to compile a community profile of Rehoboth in order to gain better insight into the community dynamics and for analysing complex interactions, personal inter-relations and social problems. No community development project can be launched without prior research as the worker "must either know the community and its environment well or must see to it that they gain this knowledge through investigation."¹ The tangible facts and more abstract aspects of the community help the worker "to describe and explain why people, groups, organisations and processes in their environment are functioning as they are; and why issues and problems are arising, persisting and presenting themselves in the way that they are".²

The data collected for the community profile thus forms part of the facts used for the analysis of the problems encountered when implementing the housing community development project.

The following section describes the impressions gained from the Rehoboth profile. These and other facts have direct implications for development and will be referred to again in Chapter 4.

2. Description of Rehoboth as a rural community:

2.1 Identifying information

2.1.1 Type of Community

Rehoboth is the second largest town in Namibia. This is by virtue of population figures. It is a small town regarded as an urban centre but closer analysis reveals it to be a community in transition because the town is continuing to grow, expand and change. It is a community with a rural background but changing towards an urban character, hence a 'rural-urban continuum' as described by Edwards, A.D. & Jones, D.G. (1979).³

A few characteristics are highlighted to describe the 'rural-urban continuum':

The town is geographically isolated in the Central Region and is situated several kilometres away from the nearest towns, along the main south-bound national road. The town is developing from a homogeneous to heterogeneous population accommodating people of differing traditional norms, values, standards, beliefs and customs.

Social relationships, social values and social organizations are essentially also undergoing rapid changes, although some social relations

remain traditional and personal as influenced by people's norms and values for many years, for example, mutual support which prevails for members' hardship in the community is indicative of kinship relationships, as is characteristic of rural communities.

There are therefore certain rural to urban contrasts which are associated with different levels of modernization. No clear pattern of change exists in Rehoboth at present, although there are different directions of community change, for example, Rehoboth may be moving toward modernisation but is doing so without industrialising.

Block E:

Block E is situated on the outskirts of Rehoboth, away from the centre of town. This shanty town is hidden from view behind the long grass and Acacia trees. Roads leading to Block E are sandy and poorly constructed thus making it relatively difficult to gain access to this part of the community.

Block E was built as a separate location in relation with the rest of Rehoboth town but due to the increase in overall population growth and housing development, certain parts of Blocks B and C now border on Block E. Block E is reserved for Blacks and Blocks A - D & F are reserved for Basters.

The residents of Block E represent the other indigenous populations of Namibia - Nama, Damara, Ovambo. Many of the Black residents are born inhabitants of Rehoboth, whereas many others move into Rehoboth, settle for a while and then move away again. (Accurate statistical data is not available and no one has recorded the social mobility of residents in Block E.) Block E residents thus form a loosely knit social unit amongst themselves and in relation to the rest of the residents of Rehoboth.

Block E residents are served by the Block E Liaison Committee. This committee tries to serve the interests and needs of the Block E community to the best of their ability. However, they do not have any status in the rest of the Rehoboth community. They have access to a Rehoboth government Public Relations official who represents the Government's interest to the residents of Block E but also to the rest of Rehoboth. Block E Liaison Committee members are dissatisfied with their present status in the community as well as their poor access to the Rehoboth government policy makers. Block E residents are also dissatisfied that their recommendations, requests or suggestions are very seldom heard.

The Rehoboth government has to obtain finances from the various Representative Authorities to develop services for Block E residents. Only the

barest minimum and most essential health and welfare services are rendered to Block E community.

Although Block E residents do have their own churches and schools they are poorly staffed, inadequately supplied and are plagued by a lack of funds. The creation of these facilities basically serves to separate and prevent Block E residents from the rest of the resources and services in Rehoboth.

The most obvious social problem in Block E is the unemployment and the lack of adequate housing. The majority of residents live in appallingly poor tin and corrugated iron structures and in overcrowded conditions. Although communal taps provide clean drinking water residents have to fetch and carry water for daily use. Inadequate provision is made for sewerage, drainage and refuse removal. Residents build their own makeshift pit latrines.

2.1.2 Classification of the community

Some general characteristics of a rural environment and atmosphere which is maintained in Rehoboth, despite the changes are:

Rehoboth is a small 'folk' community. Strong communal ties are evident among the Baster. This is a closely knit social unit whose members' participation in community life is primarily

through the family. (There is a minimum division of labour). It is a slow moving community. The majority of members are inward-looking, they do not suffer strangers or newcomers gladly. The older generation are strongly resistant to changes.

The general characteristics of an urban environment are: An improved communication and transportation system keeps the residents of Rehoboth in contact with other centres in Namibia, as well as providing the link to other countries.

Modernisation characteristics are:

The increase in the size of the town is due to population growth and the land area used. The increasing geographic and social mobility of community residents is reflected in their being freed from traditional bonds and restraints (for example, marrying someone from outside Rehoboth; studying in another country; working in Windhoek or living outside Rehoboth but returning to fulfil family obligations). Modernization has not occurred on a broad scale and has therefore not displaced many features of community life that prevailed before.

2.1.3 Economic Conditions

The Rehoboth community is susceptible to the economic fluctuations of the greater business circle of Namibia. Rehoboth, as in the rest of Namibia, has an agricultural production which is

sensitive to annual rainfall, export prices, marketing quotas and the efficiency of farm management. Rehoboth may be considered symptomatic of a developing economic structure with a low degree of economic activity in this communal area.

The economy of Rehoboth is classified under the traditional sector, as it is a basic subsistence economy with an agricultural base. As a result Rehoboth is not yet drawn into greater independence with the modern Windhoek economy and community.

The community of Rehoboth follows primarily the traditional sector. In addition, a mixed cash economy and credit buying, exists. The wholesale and retail trade is represented in Rehoboth. This comprises the building industry, food and beverage, agricultural machinery, general dealers, clothing and footwear. These wholesalers and retailers stock the basic essentials in household commodities. Many goods, for example, meat and dairy products, shoes made from animal hide, are reproduced and consumed within the Rehoboth community. There is, however, a limited ability to provide large-scale locally produced goods reaching beyond the requirements which sustain the community needs. The growing population in Rehoboth is placing a burden on consumer demands, but many residents are without real income to

support the business sector which causes a constraint on economic growth. Although a rich variety of minerals is mined in Namibia, vast potential deposits await extraction, as is the case in Rehoboth. Mineral groups of copper, silver and gold are mined on a very small scale but do not contribute to the economic situation of Rehoboth in any significant manner. The lack of capital and expertise inhibits the development of these natural resources. The lack of knowledge is one of the problems in developing natural economic resources in Rehoboth. The inability to develop the natural resources is due to the lack of technology (both modern and appropriate) and a reluctance to innovate.

As the Rehoboth government does not have sufficient technology or means of social organisation to gain access to their natural resources, they are unable to attract or retain members with the necessary expertise to assist them in the development of Rehoboth. As a result (and in addition to the general economic conditions in Namibia) only limited opportunities for employment in Rehoboth can be generated.

Demographic factors which influence the Rehoboth economy are:

- the high population growth (4.1% per annum)
- the distorted age/sex ratio of the labour force which gives rise to the necessity of

migrant labour - more men have to work elsewhere

- the economically active men and women living elsewhere in urban areas support the members of their extended families in Rehoboth.

2.1.4 Local Government

Namibia is divided into 26 magisterial districts. Each district has a headquarters with Windhoek as the national capital. District sizes are related to the density of settlement and population groupings but also in accordance with the Odendaal plan. Rehoboth comprises 12,182km². Rehoboth is the headquarters of the Rehoboth Gebiet. The magistrate in Rehoboth is subordinate to the Windhoek courts of law.

Rehoboth Gebiet is one of the lands and magisterial districts reserved for indigenous groups - the Baster. A commission, under the chairmanship of Mr M F Odendaal, was instructed in 1962 by the South African Government to investigate the general welfare of the inhabitants of South West Africa and in particular to propose means whereby the indigenous population groups could develop more rapidly. In order to accommodate the ethnic groupings in the country it was recommended that a separate homeland system should be created, whereby the respective groups could progress toward self-determination in their own areas.

The present government in Rehoboth was established in June 1979. The Act of Self Government 1976 (Act No. 56 of 1976) makes provision for the self-government of Rehoboth. This Act is based on the old Patriarchal Laws of Rehoboth. In addition, the regulations of Proclamation A G 8 also apply.

The Self Governing Act determines that a Kapteinsraad and a Volksraad be elected. The Kaptein is the head of the Kapteinsraad. He is assisted by two burgers of Rehoboth - appointed by himself. These three officials serve as the Kapteinsraad. The Volksraad consists of six members elected by registered voters within the Rehoboth community. The legislative body of Rehoboth consists of the Kapteinsraad and the Volksraad. The executive powers of Rehoboth rest with the Kapteinsraad. Decision-making is thus vested in the hands of the Baster. There is no indication that the Baster will relinquish their power and privileges in the Rehoboth Gebiet.

An annual policy meeting, which all registered Baster voters may attend, is held in February in the Hermanus Van Wyk Town Hall. The members, at these policy meetings, primarily voice their concern about racial issues affecting Baster and Black residents. It is the content of issues at these meetings which, at present, cause much dissatisfaction and racial tension among Rehoboth residents.

Rehoboth is a District Centre. It is the focal point for the economic, administrative and cultural activities of the Baster population. The local government is the bureaucratic organization responsible for executing rural government services.

The Rehoboth Government, by means of the Self-determination Act and the A G 8, has ensured that the economic structure and institutions as well as racial stratification and segregation are maintained to benefit the Baster population primarily, thereby discriminating against the Blacks in Block E and poorer Baster families. As a result, there is wide-spread abject poverty among many of the Rehoboth residents which is contrasted with the more affluent Baster 'elite' who live in Block D.

Land Tenure

Land tenure in Namibia is characterised by land ownership status on a district basis. Various forms of ownership rights might be found within the boundaries of a particular district. Rehoboth land tenure is characterised by communal ownership of property in the town and farms in the rural district.

Only Basters own property and farms in the Rehoboth Gebiet. Right of ownership is accorded in terms of birth rights which are protected in the present Rehoboth constitution. Black resi-

dents born in the Rehoboth Gebiet are denied these rights but may live and work on Baster owned property. This arrangement indicates a landlord (Baster) - tenant (Black) system.

All Rehoboth property is registered in the Deeds Office in Windhoek. All government regulations concerning buying and selling of property needs to be followed in Rehoboth as well.

Land tenure is, however, not used as a marketable commodity nor does land tenure serve as a collateral for a loan. There is thus no property development in Rehoboth, no marketable factor of production, nor is land freely exchanged. Basters may only buy or sell farmland or plots to Basters.

Ownership of land is vested in Baster authority and lineage. Usufructory rights enjoyed by extended family members afford a high degree of security of tenure both on farms and plots or houses in town.

Expenditure and Taxes

The extent to which the Rehoboth government can perform the functions which the citizens require is limited by the amount of money it can raise through taxes, and the allocation it receives from the Central Revenue Fund. It is questionable whether the various people in Rehoboth community are paying their equitable share of the

government's costs through their existing tax structure. It is also questionable whether the organizational structure presently in operation is satisfactory with respect to ease and economy of collection.

Access to Resources

The Rehoboth government retains their power position over use of land, water, markets, farmland, availability of services and all resources in Rehoboth and stipulates ownership to Basters only. However, they do not have the expertise to develop these resources and therefore cannot improve the economic stagnation which currently exists. As a result, there is general discrimination in the provision of basic facilities such as health, education, housing and access to employment opportunities. There are indications of overburdening of housing, water, welfare services, education, sanitation and other public services.

2.2 Resources in the Community

2.2.1 Welfare

General overview

Programmes or services for rendering welfare assistance to families or individuals is a reflection of basic changes occurring in community living today.

A brief description of these social changes is given, thereby tracing the introduction and development of social work services.

2.2.1.1 Social, economic and political context of Namibia prior to colonization and thereafter

The people of Namibia had, before colonization, evolved a variety of forms of subsistence throughout the various regions of the country. The major forms of economic activity were hunting and gathering, cattle pastoralism, small stock herding and mixed stock and farming. Minor activities were fishing, mining, trading and making handicrafts. Each community adapted to their specific environment. In so doing each society developed internal forms of co-operation to ensure survival of the community, for example harvesting and building houses.

Co-operation among the different groups was based on the principles of reciprocity, clientship, complementarity and inter-dependence.⁴ In certain instances people in Namibia continue to adhere to these principles today. Levelling mechanisms existed in the economic system. Redistributive social forces (lending and re-lending stock within families and clan), controls on land ownership, and environmental barriers to the accumulation of personal wealth, tended to limit concentration of economic and political power.⁵

The traditional division of labour and social care was later distorted by the colonization of Namibia, firstly by Germany and currently, by the policies of the South African government. The onslaught on

the economic and social self-sufficiency of Namibians was initiated by the onset of Colonialism. Land, cattle and natural resources became colonial property, thereby dramatically altering the lives of people/Namibians.

The introduction of capitalism and minor industrialism (mines) and modernizing of the agricultural sector uprooted the Namibian people (as in other countries) from traditional homes and pursuits. Capitalism, in general drove people to the small towns, encouraged mobility, material gain and competition.

This altered life-style has, over the decades resulted in concomitant social problems such as neglected children, destitute aged and handicapped, deserted wives, vagrants and unemployed persons. These problems were initially dealt with in a charitable and philanthropical manner by extended family members, chieftains and local pastors. The altered Namibian life-style was further exacerbated by the introduced and imposed conditions of labour policies and practices, as well as the increase in migration to the few urban centres that exist in Namibia. The influence of modernization and urbanization (now) resulted and continues to result in further breakdown of traditional tribal institutions and social controls.

It is within this transient and developing social context that welfare services based on current

British and American theories, models, methods and approaches were introduced to Namibia. The resultant implications for the mandate of the social work profession to render appropriate services are indeed profound.

2.2.1.2 Introduction of welfare services

Background description of the development of welfare services

The manner in which the South African government responded to the social needs and problems in its capacity as mandatory power for Namibia, was to impose State departments to render statutory welfare services. In the 1960's and 1970's various government departments were established for the different population groups. In 1980 Proclamation A G 8 was introduced - the implications of which are discussed in this first chapter. However, the rendering of welfare services is severely hampered by the structural inadequacies of the Representative Authorities and the functions they have to perform.

The development of State welfare services created a demand for trained personnel. Social workers were sent to the Republic of South Africa for training at the different universities and colleges. From the 1960's White qualified social workers from the Republic of South Africa were recruited to render welfare services in Namibia to supplement the staff required for welfare delivery. Initially wives of

medical doctors, pastors or top ranking civil servants assisted with the rendering of social work services. In late 1979 Black welfare assistants were trained to overcome the manpower shortage and were placed in a few state and municipal offices to render primarily probationary services. These welfare assistants were given an elementary training on social problems and the remedial/clinical and statutory method of treating such problems. The emphasis appeared to be more on the deterring/preventive and punitive basis in the course of instruction. The Academy (and now the accorded status of university) produced the first Namibian trained social work students in 1988. Students, as future social workers in underdeveloped Namibia are primarily trained in the professional school of social work, and their activities in the field are primarily remedial. Lack of suitably qualified supervisors and community work programmes create problems to initiate the practice of either community work or community development.

Social work in Rehoboth (and Namibia) is today still associated with charitable poor relief and material aid, as citizens usually only seek social work assistance when in dire material need, or when statutory authority compels them to do so, as for example, in cases of divorce, child neglect or non-family maintenance when neither family nor church pastor or leader could render help.

This attitude of charity prevails because of the social work profession's inability to promote a more appropriate approach to cope with the underlying causes of mass poverty, widespread deprivation and subsistence living which characterizes the social and economic problems of underdevelopment of Namibia, giving rise to concomitant social problems.

The present crisis situation and inability of the social work profession to address social problems in Rehoboth, Namibia is discussed in the context of education and training (theory) of the social work profession.

Apart from the myriad factors described later in Chapter 1 which impinge upon the practice of social work, the variable selected for research into understanding why social work delivery is ineffective is embedded in the reality that social workers are trained and educated in British and American models of social work which are then applied in Rehoboth, Namibia.

It is this professional knowledge, skill and expertise which mandates the social worker to render social work services.

Background description of education and training in social work

The vagueness of the meaning "social welfare" persists in Namibia. According to Midgley, the term social welfare is used to connote a general state

of wellbeing among people, to designate social services such as health, education, housing and social security, to refer to fiscal and other measures which are intended to have an effect on social conditions. The possible reason for the vagueness of social welfare in Namibia lies in the application of British and American theory, models, methods and economic approaches used by the social worker to address the overriding community problems, as taught in the education institutes.

The pervading influence of British and American social work models can be traced in the education of social workers.

Cohen reports that education and training for social work appears to have been established in South Africa at the university level at approximately the same time as in America. Social work as organized practice appeared to be in the 1920's. The University of Cape Town and thereafter the University of Stellenbosch pioneered training in social work and sociology. According to Midgley American social workers had, in the 1950's formulated a theoretical basis and a comprehensive methodology for their profession which influenced British social work education and which in turn was adopted in many developing countries, such as South Africa. This American approach, according to Midgley, integrated different forms of social work practice through a unitary methodology which was

dependent of liberal values and psycho-social concepts.⁶ British and American theories, models, methods were thus used from the inception of South African social work education.

The three primary methods of social work (casework, group work and community work) all draw on this American methodology, although casework was for many years given more emphasis in social work education, which in turn, gave rise to most social workers practicing casework. The casework method has been used primarily as an overall approach to social problems which "conceptualizes social problems largely as problems of individuals and of their maladjustments and inadequacies and suggests that they can best be solved through interpersonal intervention and counselling by skilled workers".⁷

Taylor and Roberts have pointed out the strong problem-solving orientation of intervention for individuals, groups and communities lies mainly in the socio-therapeutic approach used.

Due to (American) internationally disseminated publications and considerable academic prestige, the ideas of American social work professors were widely adopted in other industrial countries where previously social work education had been more vocational and pragmatic by nature. Degree courses were established, professionalisation was emphasized, psychodynamic theories and the generic approaches were taught.⁸

Midgley states that many social work educators believed that the diffusion of Western theory was desirable because it standardized professional practice. Other arguments put forward, according to Midgley, are: reliance on Western theory was seen as a form of dependency in which Western ideas were adopted as they were regarded to be superior simply because they emanated from the West; other educators claimed that social work methods are applicable to all cultures,, anthropological evidence was produced to show that preliterate societies, ancient Asian civilization and Western industrial countries all shared a common humanitarian concern for the embodiment of universal humanitarian ideals and that this transfer could be justified. This point of view was, however, later challenged.⁹

The emphasis on academic and professional training based on British and American models in social work gives rise to the possibility that social workers do not have adequate practical skills to apply in the setting and communities of Namibia, by implication, Rehoboth. Social workers adopt unquestioningly the model of social work based on South African education and training.

The South African education concentrates primarily on the British and American models of social work. The application thereof pervades the thinking and operation of the Namibian social worker. Training

institutions have, according to Khinduka, S. (1971), in the main, concentrated on the remedial model, and have concentrated less on "developmental and other appropriate skills which would prepare students to work in organizations concerned with ameliorating the problems of mass poverty, illiteracy, ill-health and malnutrition"¹⁰ thereby addressing the problems of underdevelopment.

The pervading influence is noticeable, for example, in the attitude to and understanding of poverty and social policy in current welfare services in Rehoboth. The following section discusses the nature of social problems in Rehoboth as well as the present welfare services used to address those problems.

2.2.2 Description of social problems

The most noticeable social problem in Rehoboth is both unemployment and underemployment. This problem gives rise to many other concomitant social problems, namely, alcoholism, family crises, marital disharmony and lack of family maintenance and support.

This description of social problems is based upon information obtained from primary and secondary sources of data in Rehoboth, namely, casework records and statistics of the local social work office, official government publications, community leaders as well as student's participation and observation while undertaking the needs assessment survey for the housing project.

A survey conducted by Rose, H. (1980) in Rehoboth underlined then already the different categories of social problems. The social problems expressed by respondents to be the most obvious include amongst other, unemployment, alcoholism, poverty and marital problems.¹¹

The above-mentioned description of concomitant social problems indicates the dire need to address the issue of unemployment.

The severe economic problems in Rehoboth directly influences the state of both unemployment and under-employment. Please refer to the afore-mentioned discussion on the community profile of Rehoboth and the introductory notes on the economy of Namibia.

As indicated in this profile the economy of Rehoboth is a basic subsistence economy with an agricultural base. This traditional economic sector is not included in the national accounts of Namibia, even though the economy of Rehoboth is susceptible to the economic fluctuations of the greater business cycle of Namibia.

The economy in Namibia, in general, reveals a negligent growth. Hence there is a limited "trickle down" of the Gross National Product to the rural communities (as in Rehoboth). This results in an inability on the part of the Rehoboth Government authorities to generate employment opportunities, and further conditions necessary for raising levels of

living. In addition there is no wider distribution of the economic and social benefits of the Gross National Product.

It is within this problematic negative cycle of socio-economic conditions where social work services and community development is rendered.

2.2.2.1 Levels of Living

Various standards in the levels of living are discernible. There is a clear distinction between rich (those who have farms and big plots, big houses, motor cars and money) and poor (those who have no land, inadequate housing or no money).

Rich and poor residents are dispersed throughout the town. However, the 'elites' of Rehoboth live in Block D. The majority of these residents are the senior civil servants and private entrepreneurs.

The levels of living for those residents considered as the 'poor' in Rehoboth are characterised by family instability and social impoverishment - possibly due to the lack of material and emotional resources as well as a personal crisis-ridden struggle for daily survival.

People in Rehoboth are divided into different social classes with differing degrees of prestige, income, and access to the goods of society. This too, causes much friction between the haves (Basters) and the have-nots (Basters/Blacks).

Background factors underlying the Rehoboth community's racial problems are deeply rooted in the structure of Namibian society. The community consists of many different types of people with diverse interests, religious affiliations, occupations, languages and ways of doing things. Stereotyped thinking and broad generalisations about certain worst characteristics within people do not contribute to establishing harmonious relationships within the Rehoboth community. It would appear that the special characteristics which many people have in common are often ignored or made the centre of great interest. Social groupings on the basis of race have been a source of both common loyalty (Baster identity and cohesion) as well as friction, misunderstanding and discrimination (Baster versus Black).

The Rehoboth community does not appear to measure up very positively in the way it confronts its problems. The extent of apathy, disinterest, unmotivation, withdrawal, negativism, rejection and little or no support for self-help projects is alarmingly high. This community has learnt to cope with failure and needs much guidance, support and encouragement to pursue the work undertaken by the social workers and volunteers.

2.2.2.2 Housing

Many hundred low-income families in the Rehoboth town centre have been living in inadequate basic

shelters, for the past few years. A total of 1,161 applicants appear on the waiting list of the housing authorities of the Rehoboth government. For low-income families approximately 100 new housing units are needed annually.

There is a growing demand for housing in Rehoboth, especially as the community is continuing to grow and expand. Approximately 852 new applications for housing were received last year. Approximately 300-500 burgers qualify for burger erven.

Building regulations and standards regarding housing are set by the Rehoboth government but they are appropriate for and commensurate with local conditions. However, providing basic shelter is a major problem in Rehoboth (and Namibia as in many Third World countries). The Rehoboth government does not obtain sufficient funds or subsidies for various housing schemes in Rehoboth. From the few housing projects planned and implemented none were provided for sub-economic families.

Dwelling units are primarily owner occupied. Renting of property is not encouraged.

Special groups with acute housing needs are: low-income families; aged couples; minority groups (Block E residents).

Erf prices vary from subsidised erven at R300.00 - R3 800.00

Two committees on housing matters serve the interests of the Rehoboth residents; Block E Liaison committee and the Rehoboth Housing committee.

2.3 Description of present welfare services

The Rehoboth government has appointed one senior social worker and two probation officers to render statutory welfare services to the Basters in the Rehoboth Gebiet. Social workers may choose to register in terms of the South African Social and Associated Workers Act 100/1978, as no facility for registration exists in Namibia. One social worker carries an average of 200 persons per caseload.

In general services are rendered more concentratedly in the town centre and a few other major centres in the Gebiet. It is the responsibility of the clients to approach the social worker - no reaching out is done towards clients. Little or no consideration is given to those most needy citizens who cannot on their own accord reach the social worker. Rose confirms this observation and discussion in her 1980 study.¹²

2.3.1 Social work legislation

The legislation governing social work practice in Rehoboth (and Namibia) is the National Welfare Act, 1965, as amended by Act No. 12 of 1979.

However, Rehoboth is a self-governing territory which has adopted the legislative and executive powers provided for in the Representative Authorities

Proclamation, No. A G 8 of 1980. Matters defined by this proclamation which fall within the legislative powers of Rehoboth government are varied, and include among them the provision of welfare services. Item 5, sections 1 and 2 of Proclamation A G 8 define welfare to include:

The provisions to members of the particular population group of social welfare services, including:-

Section 1:

- (a) family and child welfare and the adoption of children
- (b) social care or rehabilitation of juveniles, aged persons, physically or mentally handicapped persons, maladjusted persons, alcoholics and drug addicts
- (c) social and emergency relief
- (d) the establishment, erection, maintenance and management of, and control over homes, other institutions and schemes for or in connection with the rendering of such services

but excluding any matters in relation to -

- (i) the registration of welfare organisations
- (ii) the registration of social workers, and control over the profession
- (iii) the collection of money or other contributions for such services or for charity, from members of the public

Section 2:

Old age, blind persons, disability, war veterans and similar social pensions and allowances for members of the particular population group.¹³

This legislation provides, in the main, for curative welfare services, for material aid and for establishing institutions. The mandate the social work profession has is to cure the sick, control deviants or aid those malfunctioning in society.

2.3.2 Status of Social Work

The social work profession in Namibia does not govern itself. All control functions concerning welfare are allocated to the Administrator-General's office and then to the various Ministers of Welfare of all the Representative Authorities of the population groups in Namibia. Presently social workers reject this structure and function imposed on the welfare profession.

A Welfare Council consisting of exclusively White social workers was created to provide a co-ordinating function for welfare services. In view of the heterogeneity of Namibia this is unacceptable for efficient and effective social work practice in a developing country.

Other welfare committees and commissions were to consist of Whites only as it was deemed that Black and Coloured social workers are too inexperienced to serve on these committees, commissions and Welfare

Council. Vacancies on the Welfare Council were subsequently not filled. Black and Coloured Social Workers failed to submit nominations as they were opposed to the compilation and function of these committees and commissions.

The Proclamation A G 8 cannot be amended to promote welfare functions as it was not designed to promote the co-operation, co-ordination, planning and implementing of welfare services on a national heterogenic basis.

The Administrator-General recommended (1984) that the appointment of social workers to the welfare council, welfare committees and welfare commissions be deferred until internal political stability is achieved in Namibia. Currently the welfare council, welfare committees and welfare commissions do not exist, although the Proclamation A G 8 has not been abolished. For the last two years the Ministers of the Interim Government have unsuccessfully applied to the Windhoek Supreme Court to abolish Proclamation A G 8.

The present status of the welfare profession in Namibia is in a state of crisis. There is no welfare council to register social workers, welfare organisations in the private sector or the supervision of public money. In the absence of a welfare council there is no social welfare or fiscal policy for rendering welfare services.

The decision to oppose Proclamation A G 8 has contributed to the current dilemma of welfare delivery. In spite of this compounded structural problem social workers attempt to render services in keeping with the mandate, values and ethics of the social work profession, reflecting the self-reliant spirit of the Namibia people.

This overall structural and status problem in turn, implicates the delivery of welfare services in Rehoboth.

2.3.3 Structure of welfare services in Rehoboth

The structure within which the social workers operate is illustrated as follows:

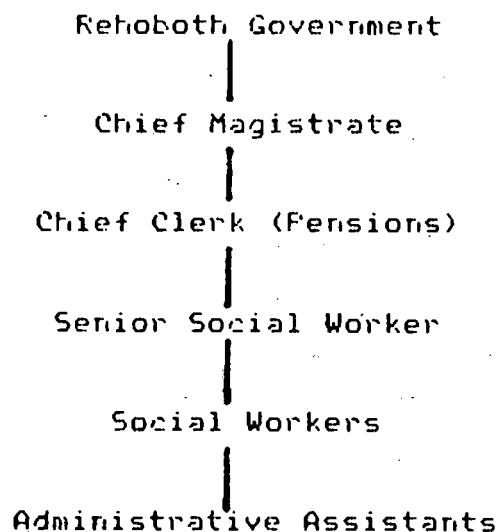


Figure 1: Structure of Welfare Services in Rehoboth

The only clarity depicted in this structure is the formal status structure and lines of communication and authority. However, the structure, for the rendering of welfare services, creates confusion and uncertainty, clouds communication networks and does

not reinforce the goals of welfare. The reasons for this are discussed as follows:

The structure firstly depicts that the power-wielders in Rehoboth tend to be the same people for government, economic, educational and social service matters, which, for example, permits officials to lay down rules and regulations and make decisions about the initiation and operation of welfare services.

The authority of welfare matters is clearly not in the hands of the social work profession, but in the hands of government officials who are not qualified social workers. This authority is so designed in terms of the Proclamation A G 8 - as discussed earlier. The organisational structure is restrictive in the sense that decisions taken by social workers are not necessarily implemented because they lack the power and authority to do so. Therefore, inappropriate authority relationships exist between the social workers and the senior government officials. The expert power which the social worker holds cannot be imparted to those senior administrative officials, as they, in turn, have no authority or knowledge to influence their superiors. Decision-making power resides with the Chief Magistrate, therefore the decision-making strategy is centralised. However, the Chief Magistrate does allow the Senior Social Worker to make decisions regarding direct services and types of methods to be used in welfare delivery but not on welfare policy issues.

The second problem related to this structure is to what purpose the welfare service is established and what the common objectives are that need to be achieved by the Department of Justice in conjunction with welfare. Welfare falls within the realm of a bureaucratic secondary organisation where social work forms a subsidiary part of the judicial enterprise.

It is unclear as to how all the functions of the Department of Justice are functionally integrated, which adds to the confusion of rendering meaningful welfare services. There are no organisational or procedural manuals containing the information relevant to the Department of Justice, nor that for the social work profession and staff.

Conflict is a hazard which exists between department heads (power wielders) and social workers in middle management and operational levels especially as social workers are responsible for addressing the needs and social problems of Rehoboth.

Examples of conflict are found over the jurisdiction of the social work profession especially on matters of social policy, inappropriate work flow and goals which conflict with welfare services.

Social work services are entrenched in a formal bureaucracy. The disadvantages of the bureaucratic welfare structure are:

Social workers are selected and appointed on the basis of technical qualifications. The employees are

remunerated by fixed salaries and benefits, which is graded according to rank in the hierarchy.

Furthermore, other negative characteristics of the bureaucracy are excessive red tape, inflexibility, emphasis on authority and control and protection of posts.

The definite incompatibilities which exist in rendering welfare services within the present bureaucratic structure are:

- contradictions in goals between the two professions, namely, judicial and social work
- discrepancy between the administrative structure and professional culture

The above-mentioned structural incompatibilities coupled with the underlying economic problems in Rehoboth make it an arduous and formidable task for the social worker to render a more appropriate and effective welfare service. As a result, an emotional barrier is created between the needs of the community of Rehoboth and the social worker's ability to address them.

2.3.4 Social Work services

The senior social worker, at middle management level, effectively should be responsible for the following management functions and tasks, but, as the illustrated structure depicts, the input the social worker can give is limited.

Management functions:

Planning

The senior social worker is not involved with management and control functions relating to the welfare profession as these functions are allocated to senior government officials (non-social workers) in accordance with the Proclamation A G 8 regulations. As a result, no policy or strategic planning exists for rendering welfare services. No objectives and goals are selected neither are strategies, policies, programmes or procedures selected to deal with the problems.

The planning which the senior social worker can do is done on an ad hoc basis and in an incremental manner and concerns the planning of direct services.,

Organising

The senior social worker is reliant upon the field workers to provide the necessary information for arranging the welfare services to be rendered. However, the organisational structure is not conducive to the effective rendering of welfare services.

Staffing

Staff are recruited through the Central Personnel Institute. The senior social worker has some input in making appointments. However, no in-service training strategy for new staff members exists, although some attention is paid to in-service training through supervision sessions.

Directing/Leadership

The leadership which the senior social worker can give is directed at direct services and methods because there are no specific goals for staff to achieve. All major decisions are made by the senior government officials who do not necessarily consult the senior social worker.

Control

Limited control functions are performed because there are no clear objectives through which to assess whether goals have been achieved or not. No action is taken to ensure that the welfare department functions according to plan. No comparison or evaluation is made whereby performance is compared with achievement of objectives, goals and plans.

Management tasks:

Co-ordination

There is no co-ordination of plans or programmes within the department nor between the department and private welfare organisations in Rehoboth. (even though these organisations are informal and informally managed by voluntary workers).

Decision-making

Incremental decisions are made in relation to direct welfare services and methods.

Communication

There is no upward communication to address welfare issues, although a downward flow of communication

exists between the senior social worker and the field workers.

2.3.5 Finances

A certain percentage of funds from the Central Revenue Fund is made available to all Representative Authorities (of which Rehoboth is one). Government officials from the Rehoboth Government can use these funds according to the priorities as established by themselves. This often results in insufficient available finances to provide equal standards of welfare care to all groups in the population of Rehoboth.

Politicians and senior civil servants of the Representative Authorities appear to adopt the view that the budgetary allocations made to the social work services are a wasteful form of consumption expenditure and many privately question the need for services of this type.

The annual financial budget of the Interim Government of Namibia does not prioritize a budget allocation for welfare services. The exact percentage of all financial allocations from the Central Revenue Fund of the Interim Government to all Representative Authorities is unobtainable as such financial expenditure is regarded as classified information.

The financial and economic institutions and structures of Rehoboth (and Namibia) adversely affect the availability of welfare resources and the demand

for welfare services, which is not met effectively. No clear fiscal policy exists for welfare services in Rehoboth (and Namibia).

Although the reasons may differ, Midgley and Hardiman identify the fiscal problems of social welfare in other developing countries in a similar way ... "manifestations of a circular process in which welfare ministries are given few resources partly because they are thought to be providing a marginal and generally inferior service and this, in turn, prevents them from developing their activities in more positive ways..."¹⁴

2.3.6 Implementation of social work

The point of departure in practice is that the social worker must be attentive to the fluid nature of and sensitive to the moment and varying needs of people.

From the description of government welfare services in Rehoboth, it was noted that the social workers operate their services in isolation - there is limited contact with other welfare organisations within and outside Rehoboth.

Proclamation A G 8 and the Act of Self Government 1976 (No. 56 of 1976) mandates the Rehoboth government the right to determine and manage welfare services (among other matters). Self-determination in this context is understood, accepted and upheld by the Rehoboth government as the right to local autonomy. Social workers do not uphold this right to local autonomy as proclaimed in Proclamation A G 8,

and as seen by the Rehoboth government. Local autonomy is viewed from two conflicting perspectives. For the social worker in Rehoboth, Khinduka, S. (1979) defines self-determination in the following way: "...The principle of local rights is thus invoked mainly to defeat, delay or dilute national policies designed to correct the iniquities of the local system".¹⁵ By contrast, the deceptive principle of self-determination and local autonomy contained in Proclamation A G 8 and the political and economic institutions and structures of Rehoboth, denies the true egalitarian end of self-determination.

Self-determination as applied in Rehoboth is thus incompatible with the basic tenets of a democracy, as well as the International Code of Ethics and value base of the social work profession.

The existing principle of local autonomy and self-determination as viewed by the Rehoboth government limits and restricts the social worker in rendering welfare services within the Rehoboth community, hence contributing to the isolation of practice.

Social workers in Rehoboth (as elsewhere in Namibia) do not determine the approach to be used in the department from where social work services are rendered.

Because the social worker does not determine the approach to be used for social work service rendering

the nature of their work is conducted in such a manner that the service is not conceptually related to any specific disciplinary body of knowledge for example, sociology, social psychology or anthropology.¹⁶

In the main social workers continue to render direct service programmes on individual recipients.

The statutory casework method is used to solve client's problems. Limited use is made of the group work method. Community work methods or programmes are launched in an incremental manner - primarily with youth programmes in school holidays. The social worker primarily fulfils a statutory obligation rather than dealing with basic needs and a preventive model.

It is for this reason that welfare in Rehoboth is primarily associated with charity and material aid. The application of the casework method and direct service indicates that the social work services are generally remedial in approach based upon a clinical/medical model. In using these methods the social worker is concerned with the treatment of symptomatic manifestations of social problems rather than addressing the root cause of economic underdevelopment. Midgley, J. and Hardiman, M. (1982) in evaluating social work and welfare services in developing countries found this to be the same "...Social welfare services are largely but not exclusively remedial, being directed at conspicuously

Material aid and social benefits are used according to the criteria laid down by the government, regulations which are directly adopted from the Republic of South Africa manuals and welfare policy. There is a discrepancy in the amount of money allocated to the different populations in Rehoboth. Social benefits are therefore paid according to racial differentiation. Namibia does not claim to be a welfare state.

The current treatment of poverty and social policy described below illustrates the fact that the social worker does not question the individual pathology, nor the intervention affected by the social work methods used.

Poverty and social policy

By defining the problem of poverty as the responsibility of the individual, the social work profession in Rehoboth (and Namibia) has adopted the earliest perspective of British and American theorists.

Cohen states that in blaming the victim the "shift is to emphasize environmental causation". Cohen refers to Ryan, W. as follows:

The old-fashioned conservative could hold firmly to the belief that the oppressed and the victimized were born that way - "that way" being defective or inadequate in character or ability. The new ideology attributes the defect and inadequacy to the malignant nature of poverty, injustice, slum life, and racial difficulties. The stigma that marks the victim and accounts for his victimization is an acquired stigma, a

stigma of social, rather than genetic, origin. But the stigma, the defect, the fatal difference - though derived in the past from environmental forces - is still located within the victim, inside his skin. With such an elegant formulation, the humanitarian can have it both ways. He can, all at the same time, concentrate his charitable interest on the defect of the victim, condemn the vague social and environmental stresses, that produced the defect (some time ago) and ignore the continuing effect of victimizing social forces (right now). It is a brilliant ideology for justifying a perverse form of social action designed to change not society, as one might expect, but rather society's victim.¹⁸

In "blaming the victim", the individual is held responsible for personal deficiency; public issues are defined as personal problems and acute need assisted by a residual policy of social benefits.

In "blaming the victim", the clinical interview approach of the casework method is used to treat the concomitant social problems, thereby emphasizing function rather than addressing cause; treating rather than analyzing causative social factors.

In "blaming the victim", the delivery of a direct welfare service to individuals in need is stressed rather than social conditions reformed.

In "blaming the victim", when addressing social conditions as a "culture of poverty" from a professional transactional perspective, the real social problems of economic under-development of the Rehoboth community is not analyzed and is not appropriately addressed.

There is no national welfare policy in Namibia. Provisions for economic security are primarily the individuals' responsibility. Social insurance schemes and pensions have been instituted for some Namibians. There is some measure of public assistance (residual policy) to the indigent, but the relief of poverty (which concerns the majority of the population) is primarily left to private charity, churches and non-government organisations. As is the case in America, the social benefits system is pluralistic in approach to the minority population, in which a concerted effort is made by governmental measures, employer and individual efforts, to provide economic security.

Namibia (Rehoboth) is an agrarian country (community). The family remains the most important social institution. Mutual responsibility and caring, especially the economic burden, is still shared, but with the changing economic conditions, it is becoming increasingly difficult for some individuals to maintain this responsibility. However, family members are expected to assist the incumbent requiring material aid.

No measures have been developed in Namibia to promote economic security and welfare of the individual and his family. This negative state of affairs has great impact on the majority of the people. No legislation is designed to raise the standard of living and quality of life. No economic policy is developed which would compensate for the failings of the economic and social systems.

The lack of a welfare fiscal policy in Rehoboth (and Namibia) is evident. The classical capitalist philosophy (Keynes) which maintains that government intervention could play a positive role in maintaining full employment and in expanding production, is not addressed (even although the concept of government intervention remains a controversial subject). Social welfare expenditures and the residual social policy in Rehoboth (and Namibia) cannot be considered as instruments of fiscal policy nor as a means for the relief of destitution and the improvement of social conditions. It is especially in times of threatening economic recession - as is the present context of Rehoboth - that the Government ought to serve to redistribute income and maintain consumption for the local population.

From the British and American models, the palliative and punitive measures of treating poverty, eventually led to the provision of services and financial benefits which would provide security in economic crises.

In Rehoboth (and Namibia), the State has yet to acknowledge a responsibility to economic conditions affecting individual citizens.

The Rehoboth government (and by implication Namibia) does not protect and promote the economic and social welfare of all the members of the community. There is no "cradle to grave" social assistance.

This context of social work in the public sector in Rehoboth faces the historic question of the American model, namely, is the mission of social work cause or function; to reform society or to help people in need. As is the case in America, the dilemma is unsolved in Namibia.

The need to introduce a broader perspective to welfare services is required. Hence, the introduction of community development programmes, such as the housing project.

The introduction of a community development project afforded student the opportunity to introduce a preventive and multi-disciplinary approach to the social problems of Rehoboth as opposed to the presently used clinical/remedial model.

In planning this community development project student could draw on the Social Planning and Administration course theory as well as all other social work theory (mentioned in the introduction and discussed in Chapter 3) and evaluate which method, model and approach best served the needs of Rehoboth.

Summary of present welfare services

The above descriptions illustrate the current status and implementation of social work services in Rehoboth. Coupled with the economic and structural problems is a non-existent welfare policy which leaves the social worker with limited resources, non-applied approaches and inappropriate methods with

which to bring about effective changes in the lives of those persons the social work profession serves.

Due to the ineffectiveness of rendering welfare services a low morale exists among the social work staff members in Rehoboth (and Namibia). Social workers are frustrated by their conditions of service and feel that they are not respected by other professionals (legal and medical) and civil servants from other departments who appear to have little understanding and sympathy for their work (pensions and fiscal clerks). Many have indicated a strong desire to leave the profession to work in other fields but due to the lack of employment opportunities in commerce in Rehoboth (and Namibia) many have to remain where they are employed.

This general sense of malaise has resulted in a deterioration of standards of service delivery, poor management and a noticeable lack of policy innovation in Rehoboth welfare department (as well as other representative authorities and government departments in Namibia).¹⁹

As a result the welfare department is accorded a low status in the hierarchy of the Rehoboth government and continues to be regarded as marginal to either sectoral or national development.

This state of affairs is symptomatic of the impasse, brought about by the conflicting perspectives of the social workers and government officials respectively. Conflicts concern the dynamics of the welfare

profession described in Proclamation A G 8 and the internal organisational structure of the welfare service in Rehoboth.

Livingstone, P. (1960) refers to this stalemate experienced in developing countries that...

Social workers are partly to blame for this state of affairs since they have hardly attempted to justify their philosophy and activities to politicians and planners. Consequently, they find themselves in a vicious circle in which their perceived lack of relevance to the needs of developing countries perpetuates low budgetary allocations, low morale and the continuation of poor standards of service and inappropriate policies...²⁰

2.3.7 Community welfare organisations

There are a number of private welfare organisations in Rehoboth, such as:

The Rehoboth Noodhulp en Ontwikkelfonds Liga (Liga)

The Christelike Alkoholiste Bond

The Katolieke Kerk Pioniers

Gesinsorg Organisasie

Rehoboth Jeugaksie

"Dienmekaar" Vroue

A Committee for physically handicapped persons

These private welfare organisations are informal community-based organisations manned by volunteers. There is no co-ordination between state and private welfare organisations. Little attention is paid to planning of annual programmes. Most services are conducted in an incrementalist manner.

The Rehoboth Noodhulpontwikkelingfondsliga (Liga) is one of the community organisations intent upon addressing the needs of Rehoboth Basters. Volunteers within this organisation initiated the housing project for low-income families. A description of the Liga as a possible community resource is given below.

2.4 Description of a community-based welfare organisation (Liga)

The following section describes the community-based welfare organisation (Liga) structure and mode of operation. The Liga is one of the private welfare organisations considered as a possible community resource which will be required and/or used for implementing the housing project.

The Liga is a community-based organisation which pioneers community work and self-help initiatives. The Liga is loosely coupled and informally structured as members operate through primary relationships. The nature of the Liga is such that informal relationships exist both within and outside the work situation. Most of these relationships are based on or connected with extended family members.

The main purpose of such informal relationships is fellowship. There is, however, a risk in these relationships in that cliques develop. These cliques sometimes lead to family feuds or conflict with non-family members which then has direct implications on the work situation.

The family-oriented clique of the Rehoboth Liga form part of those power-wielders in the Rehoboth government and assume that their informal power and influence is thereby increased. The family-oriented clique of the Rehoboth Liga is powerful enough to control those other members who have no formal authority in the Liga and in Rehoboth. Because of this they expect their self-appointed authority and status to be recognised, respected and adhered to when giving instructions or conducting their work in the community.

The Liga has no formal linkage with the Rehoboth welfare structure and services.

Being an informal organisation the Liga has great flexibility in mobilising available resources.

The Liga has a diversity of activities and deals with problems of such magnitude and scope than the members have the capacity to cope with (human and technical)..

The reason for this is that there is no organisational chart which displays section functions, management levels, unit functions and work distribution. This results in duplication of duties as well as inappropriate authority relationships, often resulting in much in-fighting and conflict among the Liga leaders and members.

Due to the size of the Liga, tasks are less specialised, sections of work are undifferentiated, there is less developed administrative component and less sophisticated planning, control and informal communication.

The majority of community-based projects in Rehoboth are loosely coupled, ad hoc, incomplete and focus around a central or core person.

Liga leaders and members have no role models to identify with nor do they receive any training or guidance from professional social workers so that they can improve their work and rendering of services.

Summary of Rehoboth profile

Kotze and Swanepoel regard 'investigation' as the first phase of the process of community development.²¹ A comprehensive understanding of Rehoboth was thus obtained through the deliberate study of the local situation.

By orientating herself in Rehoboth student was able to absorb the nature of Rehoboth as well as the attitudes and interests of both local people and professional colleagues. The purpose, therefore of orientation, was to awaken student's senses to those hidden messages and assumptions in the community, the community needs and available resources to address those needs as well as the political, social and economic complexities as the number of factors to be considered before moving into the action phase.²²

The political/governmental impasse in Rehoboth, the economic underdevelopment and the complex social component of Rehoboth is best understood in relation to the broader social, economic and political complexities of Namibian society.

The description of the broader research site - Namibia - illustrates the wider context in which social dynamics, social forces and social processes impinge upon and influence the social institutions and community dynamics of Rehoboth. These social factors are necessary in understanding the nature of social problems and programmes for rendering welfare services in Rehoboth.

3. Description of the broader research site - Namibia

3.1 The present political status

Legislative powers affecting Namibia are at present still vested in the Parliament of South Africa. An Administrator-General, with legislative as well as executive powers of authority, is appointed to Namibia by the South African government.

Despite political changes in preparing Namibia for independence, some legislation is still executed by various departments in South Africa on behalf of Namibia. No laws affecting the international status of Namibia, or amendments concerning its composition or function may be passed, even though the powers to abolish or amend laws of the South African Parliament affecting Namibia, do exist.

South Africa has stood her ground on sovereignty of Namibia and by doing so has provided the Namibian body politic with a 'false identity'. Namibia has therefore become an issue of international concern, the reason being the "politico-legal conflict"²³ - conflict of a sacred trust betrayed. The reason for this problem is, however, that neither the Mandate Agreement nor the

League of Nations defined the exact legal nature of mandatory powers or dealt with the location of sovereignty in respect of mandated territories.

Renewed negotiations for implementing the independence plans for Namibia, as contained in the U N S C R 435, were undertaken by the South African Foreign Affairs Minister and Foreign Affairs Department Staff in the course of 1988. The South African government continues to act on behalf of the people and political parties of Namibia. There is no direct Namibian involvement in the independence procedures. All previous efforts at negotiating independence plans failed. Many political issues cloud the process of independence for Namibia. Several meetings were held whereby plans for the withdrawal of the Cuban military forces from Angola were discussed, as well as the withdrawal of the SADF from Namibia and the positioning of the external Swapo organisation and its military wing Plan to beyond the 16° North parallel within Angola.

The independence process is set to operate officially on 1 April 1989 when the Special Representative of the U N commences duties for implementing UNSCR 435. A preliminary date for national elections is set for November 1989.

The United Nations Transition Assistance Group (UNTAG) will monitor independence procedures in its capacity as a peace-keeping force.

Namibia has a dual economy - the modern sector and the traditional sector.

The South African Reserve Bank acts as the Central Bank for Namibia and handles foreign transactions which forms part of the Rand bloc.

Namibia's economy is primarily based on the export of raw materials. The export sector concentrates on a small selected group of primary products. Namibia exports mainly mining and agricultural products (karakul fur, meat, fish, diamond, uranium and minerals) and imports consumer items, goods and food (vegetables, fruit, processed food). The goods produced in Namibia are not used internally, for example uranium. The goods consumed are not necessarily domestically produced, for example fruit. This paradox in the economy of Namibia has a detrimental effect on the growth and development of the country and her inhabitants.

Namibia is dependent on intensive mining operations for export which will improve and increase the annual Gross Development Product. Most investments are made in the mining sector. It is the major source of revenue to the government. However, profits are remitted to South Africa, Western Europe and North America.

There are no linkages of the mining sector with the rest of the Namibian economy. No secondary industries are created. Multi-national companies have not contributed to the industrialisation process in Namibia and as a result have not contributed to the internal growth in

market demand - even though only a small group of Namibian bourgeois would benefit.

All the afore-mentioned products are susceptible to fluctuating economic conditions. This makes Namibia (periphery) dependent on economic relations with other countries, especially South Africa (core). Namibia relies heavily on foreign entrepreneurs, foreign expertise and skilled labour, thereby creating a dependent economy.

Dos Santos, T. (1969) defines the dependency perspective as follows: "...is a conditioning or limiting situation in which the economy of one group of countries is infringed upon by the development and expansion of other countries..."²⁴

Coetzee, J.K. (1983) explains the dependency perspective as follows:

The inter-relationship that exists between Namibia and South Africa has been made a dependent relationship because South Africa economy has grown and expanded at a faster rate. Due to the growth, South Africa has accumulated more technological, commercial, capital and social-political means which Namibia cannot acquire but has supplied these resources to Namibia, by means of creating high profits for investors, cheap labour and choice of natural resources to profiteer, thereby creating and/or causing a situation of exploitation to develop.

The 1986 Statistical/Economic Review of Namibia indicates an increase of 0,2% in the real gross domestic product during 1985. The 1987 Statistical/Economic Review of Namibia indicates an increase in 1,2% in the real gross domestic product during 1986. The 1988 figures for 1987 are not yet available.

This negligent growth is regarded as a welcome improvement, even though the prevailing stagnation and decline of the Namibian economy since 1979 continues. The small improvement in GDP was mainly brought about by recoveries in the primary and tertiary sectors of the economy only. The informal, traditional and subsistence sectors are not included in the national accounts due to a lack of data in regard to those activities.

The inflation rate (as measured by increases in the consumer price index of Windhoek) and, taking into account certain statistical problems associated with the compilation of the consumer price, stands at an average % during 1988/1989.

The Africa Record Book, however, indicates that there is a general per capita decline in Namibia. The authors contribute the fall in annual Gross Territorial Product to, among several reasons, the rapid expansion of government spending on Second Tier/Representative Authorities and Defence/Security. The increases of expenditure are related to civil servant salary increases and/or Second Tier/Representative Authority misspending. This fact is borne out by the Thirion report published in early 1986. The Thirion committee,

formed to investigate the fiscal irresponsibility and economic problems in Namibia, found improper practices everywhere - from White Civil Servants through Homeland/Representative Authorities to diamond price declarations by Consolidated Diamond Mines.

The dependent economy and fiscal irresponsibility still persist and continue to confound the financial resources for comprehensive development of Namibia.

The natural geographic environment and lack of water in Namibia inhibit economic development. These natural characteristics are considered basically unfavourable for economic development in both agricultural and private sectors. Other factors impinging upon economic development are the vast distances between towns and settlements, especially in the rural areas.

A vast outlay for essential public services is required for the physical infra-structure of Namibia. The particular geographic terrain results in the commodities for developing the physical and social infra-structure like water, power, transport, education and medical services being extremely costly. The problem of this physical infra-structure is that it benefits the different regions and population groups unfavourably.

South Africa created a clear division of labour between Namibian Blacks and Whites within the economic and socio-political institutions. Whites command, plan, organize and hold most of the skilled posts whereas the majority of Blacks do productive labour and lowest grade

administrative and semi-skilled manual work. Although this differentiation in the economic strata does occur, it is directly related to the inappropriate educational system of Namibia which was imposed by South Africa in the earlier years.

The relatively recent introduction of capitalism in Namibia has contributed to a different way of life for Namibians with new values and norms directed towards a materialistic life-style.

The economic dependence of Namibia described above has many political implications. The dependence is an inevitable consequence of direct colonialism, since South Africa as colonial power controls the formulation and implementation of fiscal policy in Namibia.

3.3 Spirit of the people

The harsh geography and desolate Namib Desert laid claim to many lives in the quest for settlement. Today the indomitable spirit of the Namibian is as evident as the earlier discovery years. The spirit of Namibians can best be summarised in the words of Brittan, M. (1979) ... "is a hard and uncompromising land indifferent to human pretensions. Here, life is not won without a struggle. Namibia is a land which nurses the pioneering spirit and a heritage of self-reliance..."²⁵

Conclusion

Understanding the community of Rehoboth made it possible for student to evaluate felt and expressed needs, to build up a plan of entry into Rehoboth and to consider her values and

roles. Planning and problem analysis assisted in how best to plan the intervention in Rehoboth.

Understanding the society of Namibia, namely, the present political status of Namibia, the economy, as well as the spirit of the people are the unique characteristics which have a direct bearing on all kinds of development which is currently undertaken in Namibia - including that of community development undertaken by social workers.

The primary purpose of assembling this knowledge enabled student to decide on what issues, problems, groups or organisations she will work with in implementing the community development project.

The next chapter gives a description of the community development project as well as the method, model and approach adopted for implementing the housing project.

CHAPTER 2

Description of the Housing Project as an Example of a Community Development Project.

1. Introduction

The social work profession draws its mandate for delivering welfare services from the social problems described in the profile of the Rehoboth community.

The introduction of the housing project, as a community development project, illustrates the use of social work method and theory as a concerted means of planned intervention with which to address social problems in Rehoboth more appropriately.

A brief description of the housing project is given so as to provide the framework of analysis with which the method, model and approach for development was chosen from the various social work theories.

The housing project, as community development project, was chosen as an effort to address the comprehensive problems of underdevelopment as opposed to the individual amelioration of poverty. The housing project provides the basis for a preventive multi-disciplinary approach, rather than a remedial model, for addressing the social problems impinging upon the target group. In addition, the housing project is a means with which to question the intervention affected by the broader application of the social work method and theory used.

A clarification of the concepts of the method, model and approach is given.

2. Community Development Project

2.1 Description of the Project

For several years the Rehoboth Liga organisation community leader was concerned about the critical housing shortage, the frail and inadequate structures used by families for shelter against the elements of nature, the unhygienic conditions under which people live, the long-term unemployment or underemployment suffered as well as the impoverished financial and social factors impinging upon their lives.

In 1983 this leader and her assistants (all non-professional volunteers) tackled the housing problem. They encouraged low-income families to participate in the project provided they could motivate their reasons for wanting an improved house and declared their willingness to build their own home.

In 1984 the leader travelled to Germany to request funding and financial assistance for the housing project as the Rehoboth government could not assist her.

A donor agency was prepared to fund this project as part of an integrated rural and community-based project.

2.2 Object of the Project

The object of the housing project is to:

- alleviate the critical housing shortage of the low-income families, thereby improving present levels of living
- reduce unemployment through job creation and skills training as provided by the building of houses

- encourage the Rehoboth community members to distinguish and express felt and real needs
- promote the participation and involvement of target groups as well as community members
- help residents in Rehoboth relate in a meaningful way towards one another, thereby developing individual and community ability for concerted action.

The housing project had to address the following criteria in an effort to implement the objectives and principles of community development:

The objectives of the housing project are designed to meet the needs evaluated by the community study and needs analysis survey in the community of Rehoboth so as to identify a specific target group. This target group is the most vulnerable income group, namely the unemployed, underemployed and lowest category of income in the Rehoboth community.

Of importance in attaining the objectives of the housing project, is the participatory role of the target group in the attainment of those very objectives. Implicit in the encouragement and motivation of community participation is the basic tenet that external agents provide the required input along with the local target group with their own skills and resources, therefore self-help creates the successful implementation of a project.

Underlying the above-mentioned criteria is the belief of community development that "lasting progress can only be achieved through the development of local

understanding, local initiative, and local self-help, with as much local participation as possible."¹

Community development, in addition, emphasises the "balanced development of all resources, physical and human, in the community..."² Implicit in the use of community resources is the criteria of involving and utilising the skills and resources of the target group members as well as the use of appropriate technology using the building materials locally available, easily transportable and simply processed. This keeps building costs to a minimum. The project also endeavours to improve under-utilised resources which will benefit the community as a whole and to encourage the target group members to develop to their fullest potential by means of adult education and vocational training.

The incursions of fact-gathering and investigation as described in Chapter 1 assisted student in how best to plan the intervention in Rehoboth in terms of choosing community development as the appropriate method, the locality development process model as the appropriate model and the basic needs approach as the appropriate approach for implementing this complex project.

An explanation of these concepts follows.

2.3 Explanation of Concepts

2.3.1 Method

Kotze and Swanepoel describe community development as follows:

Community development is regarded as either a process or method. As a process community development is viewed as incremental development, moving in stages from one condition to the next. As a method community development is regarded as a means to an end, as a way of working towards a goal.³

Another point of view suggested by Kotze and Swanepoel is that process can be viewed as "the attitude and action of a community in its own improvement" and that method can be viewed as "the efforts from outside to create the attitude and set the action in motion in order to enable a community to improve itself."⁴

The binding factor of process and method is the meaning of development. Kotze and Swanepoel point out that development embraces the following aspects:

That development is subjective and is determined through normative standards by a community for itself; that it takes place through change in a community and, more specifically, through change brought about by institutions; and that a community has the right and the responsibility to change itself.

The reasons for choosing community development as a method (and process) of planned change is the following:

- Community development is value centred and normative. Investigating the community of Rehoboth gives insight into the people, the social interactions, the common ties as well as the psychocultural dimension of community life.

- Community development accepts that people can find ways to solve problems through collective efforts, and it subscribes to the belief that people's productive potential can be enhanced through the creation of more institutions.

Rehoboth residents themselves chose to improve the inadequate levels of living. To do this they decided upon a community-based housing project. The intention of the Liga was to assist the Rehoboth government to provide houses to low-income families and took the responsibility upon themselves to obtain the necessary funding as well as other external agents.

- Community development is anticipatory and oriented toward socio-economic goals. It aims at the design of socio-economic institutions that will close the gap between human aspirations and available resources. The economic stagnation of Rehoboth necessitates the injection of additional financial input in order to improve the socio-economic conditions as well as an integrated approach with which to deal effectively with addressing unemployment.

- Community development stresses the use of intervention through group and collective efforts. It is aimed at participation in its broadest sense. It is concerned with the

total human milieu. It intends to alter the total environment. All community conditions are taken into account in assessing the need and the strategy for change.

The local leader and her co-workers emphasised the importance of target group participation and the involvement of members of the broader community, thereby drawing on the available community resources.

From the above descriptions of community development it is evident that the central position of the community is its needs. Analysing the felt need is generally regarded as the first step in the process of community development. Making a community realise its needs and help it plan and act to fulfil those needs is one of the important points of the method of community development.⁶

The ideals of community development is that ... "it wants the community to experience growth of its own capability, to experience a sense of communality in solving its own problems and to become aware of its own responsibility".⁷

Because of the multi-disciplinary approach and team work required for the housing project student chose to supplement community development with the skills, tactics, techniques and strategies of the community work method. Community work, one of the three social work

methods, is defined in the "Defining Social Work Dictionary" as follows: "Social work method or relating social needs to resources in the community or of developing new resources, and of promoting the integration, collaboration and co-ordination of welfare services both geographically and functionally".⁸

2.3.2. Model

To complement the community development and community work method the locality development process model was chosen as a model for the housing project because of its pragmatic and eclectic approach to development.

In essence, the model is adaptable to local conditions in Rehoboth and is useful in promoting the underlying assumptions of participation, self-help, leadership, education - characteristics and criteria which are necessary for implementing the housing project.

The model assists in attaining both the process and task goals established for the housing project.

2.3.3 Approach

An integrated rural development approach is required for Rehoboth as indicated by the many social problems, the limited community resources and the need to intervene in the complex social, economic and political sectors so that target

groups can become more self-sufficient and independent.

An integrated basic needs approach is regarded as absolutely imperative in attacking the existing rural poverty in Rehoboth and providing members with incentives toward self-help.

The multi-faceted problems of inadequate levels of living and high unemployment has to be addressed by means of a comprehensive and integrated action programme.

With such an approach the basic elements of self-help, felt needs and the involvement of all aspects of the whole community are covered (housing, health, employment, adult education etc.).

3. Conclusion

The nature of the project, the issues in the community and the method, model and approach chosen highlight the problems of implementing the housing project.

In this dissertation social work theory, models, methods and approaches are chosen for research into the problems experienced in practice. This research is directed in an attempt towards improving the application and integration of social work theory and practice which would be more relevant to Namibia. As indigenous theory is non-existent, the dissertation relates to practical experience in Rehoboth. The community issues and problems of implementation will, however, be discussed in Chapter 4.

The following chapter deals with the present social work theoretical context and the influence on welfare service delivery in an underdeveloped community.

CHAPTER 3.

A Review of British and American Social Work Theories and Their Influence on Community Development in Rehoboth (and Namibia)

1. Introduction

The economic underdevelopment in Namibia, the structural problems of the welfare system and the inability of the social work profession to render appropriate community development and welfare services in Rehoboth was discussed in the first two chapters.

It is predominantly the British and American theories of social work which are used in social welfare service delivery in Rehoboth (and Namibia).

This third chapter broadly describes and reviews the development of social work theory, models, methods and approaches in both Britain and America.

The research into the theory, methods, models and approaches directs the social worker to trace the historical development of social work in Britain and America in order to describe the contribution of social work theories when used in implementing community development projects in Rehoboth, Namibia in Chapter 4.

2. British Model of Social Work

2.1 Historical Development

2.1.1 Poverty, Social Conditions of Poverty,

Unemployment

Up until the 16th century, education and poor relief (which was primarily charity) were the responsibility of the Church. Parishes were

permitted to collect money for the impotent poor to prevent begging, whereas the able-bodied poor were treated more callously. The poor and those who gave to the poor were seen to be "God's friends".¹ This kind of private charity remained a means of assistance for the poor in both England and Europe until the 1660's. Cole, T. (1986) explains that the "existence of poverty was justified as itself a state of grace and a means by which the rich could elevate themselves by the act of giving".²

Social change from the 16th century onwards brought new social groups and ideas to the fore, namely, the Protestant Reformation and emerging middle class. The trend was to view unemployment and poverty as a direct result of idleness. Idleness (unemployment) was seen to discourage positive work habits. This attitude permeated the false belief that good remuneration encouraged the worker's natural tendency to laziness and riotous behaviour. Cole informs that, with the passing of time, the question of work was to become central to English Poor Law in the Elizabethan period and beyond. Attitudes changed and work was regarded to be beneficial both to the nation's wealth and worker's character. These oscillating views on work and poverty are indicative of social changes from the 16th century onwards.

In 1601 the Elizabethan Poor Laws were enacted in Britain and were based on clear-cut definitions of categories of poor and the ways they were to be dealt with. Impotent poor (aged, chronic sick, blind, lunatic) were to be provided with relief within institutions such as almshouses. The able-bodied poor were to be provided with work in work-houses. Those who absconded were sent to houses of correction.

Thus the Elizabethan Poor Laws and the subsequent amendments served to deter paupers rather than relieve the condition of poverty. Cohen, M. (1984) refers to Karl de Schweintz as follows:

....After two centuries of attempts to control poverty by repressive measures, government slowly and reluctantly came to accept positive obligation for the help of people who could not provide for themselves. The experience of the years between 1349 and 1601 had convinced the rulers of England of the presence of a destitution among the poor that punishment could not abolish and that could be relieved only by the application of public resources to the individual need.

Further social changes took place from the 16th century onwards. Trade was established and giving rise to a merchant class. These capitalists built up fortunes from comparatively humble origins. Their outlook on life and society began to reflect changing values. The rise of Puritanism created a new impact on charity and poverty. The Poor Laws were condemned. They stressed hard work, competition

determine their own destinies. This middle class ideology saw economic success as a reward for positive personal qualities. Poverty was seen as a sign of personal deficiency and a punishment for sin. Success and wealth was a sign of God's favour. These puritans began to exert major influence on social theory and social policy because the basic tenet that underlined this world view, Cole explains, is that of individual versus social responsibility and that the poor should be left to their own resources - even the lack of resources. Poverty was therefore a result of personal deficiency and punishable. The onset of industrialisation during mid-eighteenth century England gave rise to more social changes which increased the demand on the system of poor relief. Philosophers, economists and theorists of the new industrial order emerged to fit the ideas and outlooks of the industrial capitalists. Class conflict and consciousness were steadily growing throughout England (and Europe) but the subordinate class was made to accept their position. Repression and ideological conditioning were ways in which the State acted to uphold the system. The 1832 publication of the Report of the Commission of the Poor Law dealt with social policy "by which labouring classes had to accept the disciplines of the new economic order".⁴

The Charity Organisation societies were set up in the latter 1800's to help regulate charity according to the Victorian virtue of self-help. Many studies on London poverty were undertaken by early reformers, some of whom are Booth, Rowntree and Beveridge. Several revisions of the Elizabethan Poor Laws were enacted in Britain in 1934.

Although little ethical credibility exists for the comparisons of impotent and able-bodied poor, the Elizabethan Poor Laws recognised the duty of the State to care for those who could not care for themselves.

2.1.2 Social Benefits, Social Policy and the Welfare State

Labour practices changed with the continued development of industrialisation and urbanisation. Trade unions, friendly societies and insurance companies later developed as alternatives to the Poor Law provision. Cole explains that the early pensions which were provided had a vertical redistributive effect. By contrast the 1911 National Insurance Act provided a horizontal distribution whereby compulsory contributions from employers, employees and the state were introduced. Business organisations were, however, divided on this pension scheme and support for worker welfare provision.

From 1914 to 1945 the Western world experienced two World Wars and a major economic depression. The 1930's world wide economic depression wreaked havoc in the work environment and social conditions. In Britain new enactment was passed in an attempt to deal with the rapidly deteriorating situation. According to Cole, social policy was gradually dominated by the question of unemployment and unemployment benefit, as governments feared that unemployment would cause unrest or revolution. The Beveridge Committee Report of 1942 included services for income maintenance, personal social services, community services and comprehensive health services - paving the way for the creation of the welfare state.⁵

In 1948, based upon the modifications of the Beveridge Plan, Britain passed laws and created institutions to protect and promote the economic and social welfare of the citizens. A comprehensive system of social insurance came into operation under the National Insurance Act and Welfare State.

Some of the issues that the administrators of the welfare state have to contend with is the guaranteeing of a minimum standard of living to all British citizens especially in times of economic crises.

The percentage of total GNP income devoted to social welfare fluctuates in accordance with different government policies and has to be addressed accordingly.

2.1.3 Summary

Some of the major contributions in the development of a model of British Social Work has been the study and definition of poverty, research into conditions of poverty and unemployment. These studies have led to the development of social benefits, social policy and the creation of a welfare state which indicates the socialist model and state responsibility of caring for those persons who could not and cannot care for themselves.

Although the afore-mentioned studies have contributed to a British model of social work, it is these very theories and policies which influence the development and practice of social work in Namibia.

The following section deals with community work in Britain.

3. British Model of Community Work

3.1 General Introduction

Community work is one of the three social work methods used to bring about change in the social environment and conditions of a community.

The following section traces the origin and contribution of British community work.

3.1.1 Origin

York, A.S. (1984) points out three basic ways in which community work developed in Britain. Firstly, charity organisations began to function in the latter half of the 19th century. The primary aim was to regulate charity but thereafter they used newly developed techniques of social surveys and adopted new skills and methods in planning and administration with which to render services.

Social settlements were set up in the urban industrial slums of Britain so as to develop local initiative and the ability of those residents by emphasising education, personal development and group work. In these activities participation and democracy were stressed. These settlements became known as 'neighbourhood work' and was later absorbed by the growing community centre movement.

During the 1950's and 1960's community work developed political activity as means for change. Twelvetrees A (1982) points out that the continuing debate regarding community work is being concerned with political change. Two competing perspectives concerning community work in Britain are the Professional School and the Socialist School.

3.1.2 Model of Community Work

Advocates of the Professional School see community

work as "one means of giving all people, but particularly the deprived, a greater say in what happens to them".⁶ These advocates tend to be eclectic and pragmatic and emphasise that community workers develop the technical competence for good practice using insights from a wide range of disciplines such as psychology, urban sociology, political science, organisational sociology and to develop a range of relationship, organisational, planning and action skills. Advocates of the Socialist School have an explicit socialist or Marxian analysis and consider community work as part of a class struggle to bring about a socialist society. The three main strategies developed by the Socialist School were to firstly move into the industrial arena. Active support and input were provided to Trade Unions, who were attempting to prevent multinational firms from relocating their businesses away from working-class areas. Secondly, struggles at the place of work were linked with struggles in the social conditions of the community. Thirdly, community groups were brought together so that they could become more powerful. Struggles usually surrounded questions of housing, health and education. The principal aims of the Socialist School are to raise class consciousness and to help working class organisations gain more power over the institutions which affect their lives.

After 1968, Twelvetreets reflects, both the Professional and Socialist Schools adopted a more political perspective to their community work and both schools presently incorporate new insights into their

own theoretical perspectives, for example, the structural nature of deprivation. There is, however, no agreement on the specific aims and methods of community work.

Despite this lack of agreement regarding aims and methods, Twelvetreets points out the dual objectives of community work to:

- ensure that concrete changes are brought about in the environment
- enable the people with whom you work to acquire the confidence and skill to tackle problems.⁷

Thomas, D.N. (1983) considers the contribution of community work in Britain as follows:

that....helping people to influence the distribution of resources was to be valued as a way of promoting political responsibility and communal coherence, these provide community work with a middle range programme through which many of the specific interventions that are carried out as part of the distributive function are given a wider significance.⁸

The intent with which British community work promotes political responsibility and communal coherence illustrates the significant application of the distributive and development functions of the method.

The British theorists/social workers realise that community work as a single method has its limitations...

(it) "can neither crack the urban problem nor eliminate poverty, disadvantage, restore civil and welfare rights and reform local and central government."⁹

It is for this reason Thomas argues that the distributive and developmental contribution of community

work has been part of five principal approaches, namely, community action, community development, social planning, community organisation and service extension. Therefore, in combination with those approaches/interventions as well as an understanding of the "material fabric"¹⁰ of communities, community work makes a significant contribution as a method of social work. Community work, defined by Thomas, is an intervention which is one aspect of the five above-mentioned approaches.

Intervention in this regard means that community work can intervene "as part of a programme of social and political reconstruction" where needed,¹¹ endorsing the distributive and developmental functions of community work.

However, community workers need to identify and define the intervention adequately. Defining intervention is to be found in the practice (context of community) rather than in the subjective visions and ambitions of a community worker. Community work is fundamentally concerned with politics, government and welfare. However, the statements of needs and the analysis offered for addressing these needs by the community work process must be reflected in the process of government and political responsibility to the community, thereby reflecting justice and equity and not the subjective viewpoint of community workers.

This *raison d'être* of community work provides a deeper meaning and rationale for playing a major role in

political responsibility and communal coherence. The reason why the community work method can do this is, as Thomas points out, that the goals of community work is to bring people together and extend their capabilities in a variety of roles. In addition, the values of community work stress the autonomy and self-direction of the group. Due to this participants, who are actively involved, grow and learn in a variety of roles and functions. The "participative in their working and identification of problems"¹² is collectively experienced. In turn, this collective experience and broader values of community work, Thomas reminds, "are central to the concern of strengthening networks and relationships, and of building up an interest in, and identification with, other people in the community".¹³

British community work does not only carry out its own interventions, but maintains Thomas, firstly it influences "other occupations, groups, individuals, movements ... to carry out their remits in ways that support political responsibility and communal coherence".¹⁴ Secondly, community work "is able to formulate how all these contributions cohere within a purposeful programme of development".¹⁵ Of significance is that community work alone contributes to all the approaches mentioned earlier, endorsing the integrated approach of British community work. This enables community work to remain viable and sensitive to the practical reality of the needs of people, organisations and opportunities of the moment.

Community work as an intervention does not only strive towards the attainment of goals but is also firstly a means to ensure that group involvement provides opportunities for learning and development and, secondly, is concerned with achieving changes in the distribution of resources and/or building up relationships and networks in a community.

Underlying these tasks and process goals/principles is the emphasis that in the 'process' community work remains concerned with the "exercise, use and control of power" thereby helping groups to "assert their interests in decisions about resources, and to enter those interests in the process of government". The process of empowerment therefore refers to the community members taking responsibility of defining their needs, learning skills and confidence to meet group goals and building up social relationships between different groups and within a community. This principle of empowerment emphasises the egalitarian and fraternal value of community work in attaining communal coherence and political responsibility.

In Britain the process of peoples' involvement in community activities provides an understanding of the distribution of power in the society and assists powerless people to exert relevant influence. The 'task' principles deal with the "political and administrative arrangements that determine the distribution of resources as well as the extent and quality of social relations and interventions in a community".¹⁶ Thus,

the community members attain task goals by bringing about changes which will affect the distribution of resources or build up social relationships and networks relevant to the need in the community.

The above description indicates that process and task principles are a central interrelated aspect of British community work practice and theory.

3.1.3 Summary

Present day British community work reflects its origin and development through the various social and political movements from the latter half of the 19th century.

Concepts/principles of involvement, participation, self-determination and empowerment are used to promote social justice and equity. Emphasis on the group and collectivism enhances the values and instruments of change that involve egalitarianism, fraternity and potency of the collective. These are examples of the significant distributive and developmental functions of community work.

The community work model is based upon and endorses the basic humanitarian/socialist values and principles of democracy.

This is reflected in the British ethos of community work which advocates the values and instruments of change that involve the egalitarian, fraternal and potency of the collective to attain and maintain communal coherence and political responsibility.

Some of the principles of British community work are applied in community development practice in Rehoboth. This contribution is discussed further in Chapter 4.

The following section deals with the American social work theory.

4. American Model of Social Work

4.1 Historical Development

4.1.1 Perspectives regarding poverty and poor relief

In tracing the historical development of American social work certain facts emerge which identify perspectives on poverty and poor relief.

Cole links the "laggard status" of American perspectives on poverty and poor relief to the following factors:¹⁷

- influence of class

In America there is no fuedal past with the connotations of paternalism. There was therefore no protection of the poor by the rich. Therefore, there was less opposition to the doctrine of laissez-faire individualism than in England.

- immigration

The colonial and immigrant background formed a newly independent nation who was opposed to the English poor relief scheme. Immigrants who remained paupers were seen as the failure of newcomers to adapt to the new society and capitalize on those supposed unlimited oppor-

tunities

- culture and class

The 19th century America had a large self-employed, independent producer class. This self-employment prevented the development of a stable, hereditary working class and class consciousness on European lines. A barrier to class solidarity was presented by widespread racism to the large (ex) slave black population.

- ideology of liberalism

The strongest influence of liberalism was dominant in the decades after the American Civil War (1861-1865). After the Civil War immigration and urbanisation proceeded rapidly which brought about major social problems. However, the American response to social problems was more a defence of their laissez-faire philosophy that prevailed thereby creating an attitude of hostility to poor relief. Theorists and scientists of the day gave theoretical support to these values.¹⁸

What emerges from these above-mentioned factors is the contribution toward the development of a "capitalist", model of social work.

There is strong emphasis on:

- the individual responsibility to take care of him/herself

- poverty being the fault of the individual
- self-reliance through hard work and active involvement in the economy which was encouraged

Capitalism was shaped by certain philosophies, namely:

- 'rugged individuals' - which refers to the physically strong, psychologically independent and an ability to flourish without help
- 'Protestant ethic' - the Calvinist philosophy is perpetuated which stresses that the successful and wealthy are God's elect while the poor receive the fruits of their evil
- 'making it' - was (and is) a basic value and approach which was greatly respected. Everything is possible - it is up to the individual to try harder.

The above-mentioned factors influenced the dominant American ideology of individualism and self-reliance, which in turn, is reflected in American social work values.

A clinical/medical approach remains a principal method of social work in America. It is a remedial model which emphasises treatment. This approach was used in later years to address the 'culture of poverty' problems - factors which did not address the structural causes of poverty but

instead blamed the indigent individual and poor communities for their own poverty.

- 4.1.2 Introduction of social benefits and social policy
From 1800 onwards industrialisation and urbanisation increased steadily in America, bringing about changes in labour practices. These labour issues brought about the need for enquiry into social and labour problems.

In the early twentieth century there were some calls for social insurance, especially workmen's compensation for industrial injury.

Civic leaders, professional social workers and managers who regarded the value of labour more positively were the chief supporters. However, the opposition remained strong as insurance was seen as a step toward British egalitarianism and socialism - which was vehemently opposed.

The social insurance campaign died down in the prosperous 1920's. This led to America being ill-prepared for the 1930's depression. During the 1930's the world-wide economic depression led to widespread unemployment and resultant social problems. The depression brought a decline in charitable poor relief and reduced the ability of the worst hit areas to provide their own relief schemes. This brought about a crisis of confidence in America's values and institutions. Roosevelt introduced 'New Deal' reforms in 1935 which were received with mixed reaction. The main

components of Roosevelt's welfare legislation was to provide aid for the elderly, unemployment insurance, public assistance and aid for the blind.

At the time mass poverty was seen as bad for the economy since it undermined consumer demand for goods. The values of the market place were regarded as more significant than need or justice, both in the shaping of policy and in its legitimate ideologies. Keynes, J., was the classical economist who strongly influenced the social and economic initiative 'New Deal'. He emphasised the controversial view of the positive role which government could play in maintaining full employment and expanding production. The provisions of the Social Security Act of 1935 were designed to encourage the different states to adopt unemployment insurance programmes, national health insurance programme, an increased statutory minimum wage and other characteristics.

Cohen states that the 1935 Act with relevant amendments, "continues to be in the United States the basic social welfare programme and certain legislative provisions constitute the so-called 'safety net' for those in acute need".¹⁹ After the adverse effects of the depression the United States Federal Government took on the responsibility for "welfare" for the first time.

4.1.3 Post World War Two Era of Social Problems

In the post-World War Two era social work in America was based on a strong problem-solving orientation. Problems of clients were amenable to solution by rational intervention. Theories adapted and applied from psychology and psychiatry introduced the clinical/remedial model of treatment. However, the American sociologist Mills, C.W. (post World War Two) believed that the understanding of social problems could be aided by distinguishing between 'personal troubles of milieu' and 'public issues of social structure'. Personal troubles affected personal relationships whereas public issues were wider matters of history and society, its values, class system and institutions. The idea of defining public issues as personal problems was to blame the individuals for circumstances outside their influence and could be seen as an ideology of social control.

The development of American social work was influenced by these studies of Mills regarding 'personal troubles of milieu' and 'public issues of social structure'.

The historic question of American social work was and is the primary mission of the profession: cause or function; to reform society or to help people in need.

4.1.4 Summary

The unique contribution of American social work lies in the belief in the individual and self-reliance which is contained in the ideology of American society.

American social work has a strongly psychological orientation to individual, group and community, hence the clinical and remedial model of treatment which has influenced development worldwide and especially in underdeveloped countries, for example, Rehoboth, Namibia.

The following section deals with community work in America.

5. American Model of Community Work

5.1 General Introduction

American community work as one of the methods of social work is discussed in the following section.

The historical development of community work is traced in order to illustrate the contribution to Namibian social work.

5.1.1 Origin

York draws parallels between the American development of community work and incidents and developments of community work in Britain. In both countries charity organisations played a role in co-ordinating, organising and professionalising charitable institutions/associations. Cohen reports that in America the charity

organisations were intent upon preventing pauperism and through various schemes promoted thrift and self-help. Community chests and united funds developed out of this work, to be followed by the Social Settlement Movement. According to Cohen the Social Settlement Movement "shifted the problem away from the individual to the group and to the community and focussed more on 'health'".²⁰ The problem was seen to be socially structural factors within the community, the society and the state. The goals reflected by the Settlement House Movement were three-fold:

(i) neighbourhood clubs providing recreational and educational opportunities; (ii) social research in regard to family and community needs and (iii) social action leading to legislative and political change.²¹

The settlement idea, Cohen reports, incorporated much of what social work today generally understands in the community work process, in community participation and in community problem-solving. Simkovitch, M. K. stated that the most important concern of the Settlement Movement was "to make the needs of the neighbourhood articulate".²²

Local initiative and ability was developed in the urban social settlements throughout America. Participation and democracy, education and personal development was emphasised. The self-

help tradition of the American frontier contributed to the emergence of this approach, thereby promoting the value of self-reliance.

Taylor, S.H. and Roberts, W. H. (1985) point out that present researchers in American community work agree that the Settlement House Movements and/or Charity Organisation Societies served as the foundation for current community work practice and approach. One differing approach, namely, the community liaison approach, trace their origin to voluntary and church-sponsored societies and social agencies.

The Charity Organisations and Settlement Movements gave rise to the founding of councils of social agencies and community welfare councils in later years. This work sought to mobilise support for improving the care of disadvantaged groups, for example, orphans and paupers, thereby emphasising the professionalisation of social work, the functions of social work and the service orientation of the profession. The skills of co-ordination and organisation were later taught within the new profession of social work.

5.1.2 Model of Community Work

Taylor and Roberts state that social work in America "was taken as a matter of faith that problems of clients and neighbourhoods were amenable to solution by rational interventions..."²² The common philosophical premise in

the 1960's in America, according to Taylor and Roberts, revolved around two primary approaches:

- sociotherapeutic (direct service and clinical practice)
- rational planning (ties to community and agency councils)²³

This orientation was applied to all the methods of social work.

However, the onset of the civil rights movements of American blacks and similar struggles of ethnic and social minorities in the 1950's and 1960's plunged community work into political activity to seek change. Alinsky, S. had already in 1945 indicated that generally community work techniques could bring about radical social change and the redistribution of resources and power, thereby addressing the social structural nature of problems rather than the individual nature of problems.

There was thus a move only in the latter 1960's toward social action within the community work frame of reference. It was as late as 1968 when social work - through the research undertaken by Rothman - acknowledged "the moral activist, confrontive grass-roots efforts" which had emerged as a unique approach.²⁴

The confrontive and disruptive tactics of the social action approach was not well received by sponsors and agencies by the mid 1970's. Social

action was replaced by citizen participation. This means of intervention was implemented by professional social workers who consulted and collaborated with neighbourhood self-help groups and oppressed populations, in preference to those groups taking destructive action themselves.

Taylor and Roberts refer to these community practice authors who have noted the purpose and definition of community practice as either an interest in "influencing social problems"²⁵ or engaging in "social problem-solving".²⁶ Rothman points out the dilemma of American community practice when stating whether community work should "stress the delivery of services to individuals in need or the modification of social conditions".²⁷

These questions are concerned with the primary mission of American community work (and social work) namely, to address cause or function; to reform society or to help people in need.

The orientation in addressing community problems with the community work methods (as well as general social work methods) was strongly influenced by the emphasis placed on the professionalisation of role and function rather than address the cause of community problems.

Taylor and Roberts, in discussing the development and decline of the social action model, recognise

that community practice is volatile and sensitive to social changes inherent in the social, political and economic institutions of American society. Because of the fluid nature of the community, a primary obstacle is manifested in successfully integrating community work theory with the reality of community work practice.

The following is a summary of some of the major features of the models of American community work with which Taylor and Roberts illustrate differences and similarities among the theoretical approaches to community practices. These American community work theorists contribute to the development of community work theory from a two-dimensional perspective which will improve the integration of community theory and community practice.

The theorists and the models are briefly described as follows:

- (a) Rothman and Zald: social planning model.
This model relies much on research and technological competencies used in formal structures and processes.
- (b) Kurzman: programme development and co-ordination orientation. The model indicates that workers engage in mediative and political processes for the implementation of needs.

- (c) Lippin: enabling. The focus is on enabling as an approach to community development.
- (d) Grosser and Mondros: political empowerment. The emphasis is on participation and involvement through consulting and collaboration.
- (e) Taylor: community liaison approach. This model proceeds from a more holistic perspective to assess and intervene at both environmental and interpersonal levels.

In the discussion of the contribution made to macro-theory development there is reason to ask whether afore-mentioned differences are in degree or kind. Taylor suggests that the differences be viewed as stages in the development of practice theories.

The modes of community intervention which were identified by Rothman in America in the 1960's and which are still used today are:

- locality development
- social planning
- social action

5.1.3 Summary

The professional social worker and community worker are trained to focus on "total problem configurations"²⁸ whereby stress factors are identified and interventions are mobilized to remedy person - environment problems. This transactional perspective mandates the community

worker to achieve change at both the individual and community levels. Hence the clinical and remedial orientation to community work and addressing of social problems is maintained.

The primary mission of community work addresses the historic question of influencing social problems or social problem-solving; hence considering cause or function; to reform society or to help people in need.

Social work in America is reliant on method specialization, professionalism, emphasis on knowledge, skill and expertise. Questions raised by the American models of community work are pertinent to the community development in Rehoboth, Namibia. Chapter 4 deals with these concepts.

6. Similarities and Differences

Introduction

The description/review of the origin of social work in Britain and America clearly illustrates that political, economic and social changes in those countries have contributed to and were influenced by the historical development of social work. The historical development of social work is therefore closely linked with the historical developments in the broader society of both those countries.

The developments in social work and the wider influences within the broader society have contributed to similarities and differences in the respective social work models. It is

The similarities and differences of the British and American social work models are discussed in the following section.

6.1 Poverty and Social Policy

The early attempts to address social conditions of poverty was influenced by Puritanism and the rise of capitalism in both Britain and America. Poverty was regarded as a sign of failure to conform to the dominant societal values. For this failure to conform the poor were stigmatised and punished. Poor relief was seen as an encouragement to laziness, alcoholism, excessive fertility, fraud and vice.

However, in Britain legislation was enacted and amended due to research undertaken on social conditions of poverty. Debates ensuing over individual versus state responsibility eventually led to recognising State responsibility of caring for those who are unable to care for themselves. Social benefits and a welfare state contributed to the development of the socialist model of British social work.

In America the prevailing laissez-faire philosophy concerning social factors emphasised the attitude of individualism, self-reliance and local initiative. Conditions of the market economy were more important than social conditions in the community. There was less recognition for justice and social policies. A 'safety net' policy of welfare was, however, introduced

comparatively recently in America. The emphasis of the individual versus the economic forces of American society has led to the development of a "capitalist" model of social work.

6.2 Methods of Social Work

Methods of social work are influenced by both the professional and socialist schools. Professional knowledge, skills, expertise is drawn from many applied social sciences.

British social workers incorporate and integrate the theoretical perspective of both the professional and social school in the orientation of social problems. Cause and function are therefore integrated in practice orientation in the caring of people.

In America more effort was made to develop and elevate social work as a profession. The education and training of social work which is primarily incorporated in the professional school renders a status of authority and expertise upon the social worker to render welfare services. Social work came to concentrate on specialized roles, functions and methods.

Within the professional school a strong psychological orientation was adapted from the psychology and psychiatry professions thereby introducing the clinical remedial model to the individual, group and community. Approaches to practice thus developed from a person-centred approach within the remedial model of treatment.

The introduction of professional expertise and knowledge, method specialisation, rational procedures and analytic techniques and application of socio therapeutic approaches has created a conundrum for the American social work profession in whether to treat people in need or to reform society.

6.3 Community Work

Charity Organisations and the Social Settlement Movements began to function first in Britain and then in America.

Both kinds of organisations in both Britain and America initially used social survey methods for research into social problems and adopted new skills and methods in planning and administration. Both kinds of organisations emphasised education, personal development and group work. Participation, democracy, local leadership were stressed in both countries as the basic tenets of community work.

However, the particular political, economic and social conditions changed rapidly in both Britain and America which then gave different influences and perspectives for the continuation of this work.

In Britain the unique contribution lies in the values of the community work method and community workers. This value is directed towards collectivisation. The values and instruments of change are those that involve the egalitarianism, fraternity and potency of the collective.

Emphasis is also placed on communal coherence and political responsibility, thereby being concerned with justice, equity and freedom; indicating a strong identification with and commitment to those who suffer from disadvantage, oppression and powerlessness.

The distributive and developmental functions of community work are emphasised in attaining communal coherence and political responsibilities.

The unique contribution lies in the importance of recognising the contribution of community work to community action, community development, social planning, community organisation and service extension. Thereby community work influences other occupations, groups, individuals and movements.

Collectivism is important to community work. Community work is concerned with problems in their social aspects as opposed to being interested in working with individuals' experiences of such problems. It is more concerned with social policy than individual casework. It is concerned with collective situations and benefits rather than services to particular individuals or families in need. Community work emphasises working with groups of people to take action to secure benefits for the wider population. Community work stresses a collective approach to problem-solving and decision-making about needs, goals, priorities and programmes.

The values, principles and orientation of community work clearly illustrate the influence of British social

democracy in developing the socialist model and democratic principles of the community work method.

By contrast, in America the values of individualism, self-reliance and self-help became more important than social concern issues.

The question of treatment and reform in American social work is related to the dual objectives of the Social Settlement Movements. These objectives concern treatment of people in need and reform of social conditions of hardship - hence the therapeutic and remedial model of community work.

Community activism, institutional functions and reforms are the basic functions of the community work method.

6.4 Construction of Theories/Research

Practitioners in both Britain and America recognise the fluid nature of the community and the limitations of social work methods in addressing social problems.

In Britain the integration of process and task principles of all three methods promotes the development of a 'practice theory' leading to a better integration and application of theory and practice.²⁹

In America theory development has primarily emerged from academicians who sought to construct theories as a basis for educating students and designing empirical research. The 'theory-first' approach is based upon the assumption that hypotheses can be tested for acceptance or rejection.³⁰ This approach is used to support the stages

in the development of practice theory even though the approaches or orientations are insufficiently articulated to allow practitioners to follow them as models that prescribe a complete course of action.

6.5 Concluding Remarks on the British and American Social Work Models

British and American social work has contributed to and will continue to put forward viable and constructive alternatives to shed light on the problems in defining, measuring and managing of poverty, unemployment and concomitant social problems. The present British and American government policies to restrict public expenditure (welfare being one such example) will result in the necessary creation of a more effective implementation of new and radical approaches to social work in both Britain and America. By researching, developing appropriate theories, improving upon models, methods and approaches to analyse, evaluate and address the underlying causes of social problems, British and American social work continues to operate within the context of political, economic and social trends of the 1980's and into the next decade.

The following section described the locality development process model as an example of applied Anglo-American theory of community work which was designed as a mode of intervention in America. Although the model was identified by Rothman in America, it has its origin in the Charity Organisation and Social Settlements Movements. It is one of several models widely used in

community work practice as it draws upon a pragmatic and eclectic approach to development.

7. Locality Development Process Model:

The basic assumptions underlying the model are stated by some theorists as follows:

Rothman in Cox et al:

Citizens from all walks of life learn new skills and engage in a co-operative self-help process to achieve a wide variety of community improvements.

The orientation of the model is optimistic and positive about people's ability to work with each other around common concerns.

Locality development presupposes that community change may be pursued optimally through broad participation of a wide spectrum of people at the local community level in goal determination and action.

Dunham:

Locality development implies a condition of limited resources and an effort to increase and expand such resources for mutual benefit.

The themes emphasised by locality development are:

- democratic procedures
- voluntary co-operation
- self-help
- development of indigenous leadership
- educational objectives

Taylor and Roberts:

They maintain that as the focus of community development is

on the participation of all people, it endorses its integrationist goals and its pre-occupation with community self-determination.

Locality development is regarded as a mode of community intervention. In order to attain this mode of community intervention there are two kinds of goal categories which have been discussed in the community work literature as 'task' and 'process' goals. Task goals refer to the solution of delimited functional problems of the system³¹ whereas process goals refer to the "generalized capacity of the community system to function over time".³² Other aims related to the attainment of process goals are:

- establishing co-operative working relationships among groups in the community
- creating self-maintaining community problem-solving structures
- improving the power-base of the community
- stimulating wide interest and participation in community affairs
- fostering collaborative attitudes and practices
- increasing indigenous leadership

Process goals are emphasised more strongly in the locality development process model because, as Cox states, "...the community's capacity to become functionally integrated, to engage in co-operative problem-solving on a self-help basis, and to utilise democratic processes"³³ is of central importance for all development.

The main assumption, therefore, of the locality development process model is that community development can be pursued

most effectively in any community (like Rehoboth) by involving a wide spectrum of local people in goal determination and action for an intervention/development.

The use of this model will be discussed in the following chapter on social work and community development in Namibia.

Social work draws upon many applied social sciences for rendering welfare services. Some of these theories are that of social planning and economics.

The following section briefly deals with certain aspects of these theories.

8. Other Social Science Theories:

8.1 Social Planning and Administration

Social planning and administration is one of the applied theories which was developed both in Britain and America in the application of the Charity Organisations and Social Settlement Movements.

The initial principles of social planning and administration were researched, refined and incorporated into social work education. Such a course was presented to improve the social worker's professional competency, style of management, leadership qualities as well as knowledge of social policy, social planning and administration.

8.2 Economics

Today, M. P. (1983) explains that in the 1950's and 1960's the concept of development was synonymous with economic development. It was important for a country to

generate and sustain an annual increase in its Gross National Product. Such levels and rates of growth are broadly used as indices with which to measure the overall economic well-being of the population.

The "trickle-down" of overall GNP profits and growth was meant to create and generate employment and/or other economic opportunities, implying a wider distribution of economic and social benefits of growth. Hence, economics played the dominant role.

Countries planned and implemented strategic economic policies but did not make any significant reference to non-economic social indicators, namely health services, provision of housing, schooling or gains in literacy.

Several countries achieved the overall GNP growth targets but the levels of living of the majority of people did not change. This paradox indicated that something went wrong. Economists and policy-makers had to re-evaluate this narrow definition of 'development'.

The dilemma of economic development is described by Blomstrom M. and Hettne, B. (1984) as... "the earliest modern theory of development was purely economic and based upon simple models of growth, in which capital formation was the key factor".³⁴

The application of this 1950's and 1960's model was referred to as the process of modernisation.

8.3 Modernisation approach to development

Many explanations of the causes of poverty, unemployment and underdevelopment pervade the social science

literature. Midgley, J. (1978) outlines three main schools of thought of which the modernisation school is one, the international structuralism/dependency school another and interventionist/welfare strategies the other school.

Midgley notes that the modernisation school believes that the solution to mass poverty lies in an essentially capitalist strategy of rapid economic growth and the modernization of traditional institutions.

However, the origin of the modernisation conception lies in the Western world, and is found in the writings of classical 19th century sociologists and economists such as Comte, Spencer, Marx, Durkheim and Weber who focused on the transition or change from traditional to modern society and the aspects of a western conception of modernisation which helped to establish it. Coetzee, J K (1986) refers to studies undertaken by Eisenstadt who concluded that

the conception of a traditional society is often proposed as having the meaning of relative restrictedness regarding social problems and the physical environment. By contrast, a modern or developed society is viewed as extended and capable of continuously handling a wide variety of internal and external pressures.

Thus, modernity, according to Coetzee, is associated with qualitative characteristics, for example rationality, liberty and progress which implies a specific orientation with regard to the competence to accommodate change in general.

Coetzee discusses the assumptions underlying modernisation:

Modernisation was used as a process of change as, it was assumed that development of one sector would lead to a transformation of other sectors and, on the other hand, it is believed that innovation, the trickle-down of modernisation, the cumulation of knowledge and the progress of skills and cultural patterns can be traced to essentially the same source as the characteristics are "regarded as principally and theoretically universal"³⁶

In the modernisation approach reference is made to the total transformation which takes place when a traditional society changes to such an extent that specific forms of technology, organisation, social characteristics of so-called advanced society are revealed. Modernisation implies a concept of movement which takes place in the direction of a new technology and a new organisational unity which represents a process of bringing up to date. Implicit in this meaning is the concept of replacing or exchanging older things with something more recent - hence the association with progressiveness.

Modernisation is conceived of in terms of a pertinent continuum - the underlying assumption being that evolution is a linear process: on the one hand there is a specific and original state of underdevelopment, on the other hand (as counterpart) there is a condition of development.

The concept of movement on a continuum is elaborated by the addition of the perception of time as a flowing and measurable aspect thereby implying a unidirectional, irreversible and measurable view of time. The linear way in which the passing of time is represented, together with the idea that modernisation could be viewed in terms of a continuum, led to the construction of a range of dichotomies. However, the construction of a dichotomy of traditional and modern automatically brings an ideological dimension to the fore, namely the ideals of prosperity, growth, stability, democracy and efficiency which has been lined directly with the paths of social and economic development of the western world.³⁷

From this perspective, the modernisation model as an approach to development, appears "arrogant"³⁸ to the Third World, for example, Namibia. This notion, and other criticisms have been levelled at the modernisation approach to development.

8.4 Criticism of the modernisation approach

The above describes that the theory of modernisation and the concept of development is based on the experiences of the western world. Production, growth, progress and development are seen to provide a minimum standard of living for all people.

Reference is made to some of the critiques on modernisation by Coetzee and others:

- the trickle-down effect did not occur in developing countries
- development is seen in an evolutionary perspective -

the concept of underdevelopment was defined in terms of observable differences between rich and poor countries - to bridge the gap

- it represents a eurocentric phase of the growth - historical context of development
- it is an ethnocentric theory of Western development
- there is a claim to universal validity
- to bridge the gap between rich and poor was an imitative process in which poor countries assumed qualities of the industrialised nations
- the growth of modernisation theory mainly occurred within the discipline of economics but 'new' dimensions were later added from sociologists and political scientists

Blomstrom and Hettne state that the application of this modernisation theory of economic development for the problems of economic underdevelopment in underdeveloped countries revealed an immense gap between fact and theory.³⁹

The uses and limitations of the modernisation approach will be discussed on the section of Namibia.

8.5 Dependency theory

Midgley regards the international structuralism/dependency school as one other school concerned with the explanations of the causes of poverty.

The origin of the dependency approach flow from the debates on the problems of underdevelopment in Latin America.

Blomstrom and Hettne inform that the Neo-Marxist school emerged from a traditional approach to "focusing on the concept of development and taking a basically eurocentric view",⁴⁰ and a recent approach which focuses on the concepts of underdevelopment and expressing a Third World view.

Dependency theorists thus give an outline of development theory from a Third World perspective.

Midgley states the following on the dependency school

... the dependency theory and its Neo-Marxist reformulations believe that the causes of underdevelopment are to be found not in traditional backwardness but in the exploitation of the poor countries by the rich and⁴¹ the continued impoverishment of their peoples.

Midgley states further: .

All agree that an analysis of the causes of mass poverty can be undertaken at the national level: underdevelopment is a product of the unequal relationships between independent economies... it is the result of a historical process which expropriated the wealth of the periphery to provide the resources for the industrialisation of the metropolitan countries of the Centre.⁴²

The theorists argued thus that "the economic relations between 'Centre and Periphery' tended to increase the gap between rich and poor countries".⁴³ The economy of Namibia is caught in this 'gap' with the drain of financial resources there is thus limited growth potential available internally, hence creating this blatant condition of economic underdevelopment. The dependency school has contributed significantly to the analysis of under-development. These contributions are discussed.

8.6. Contributions of the dependency school:

- it has criticised the 'conventional' development theory
- it is useful as an analysis for researching under-development
- it developed the debate on dependency and under-development which now forms part of the international theory of development
- it has acted as a catalyst in the forming of a more relevant and less ethnocentric development theory

The use of this theory explains clearly the reasons for the condition of economic under-development in Rehoboth.

8.7 Basic needs approach

Since the mid-1970's a fundamentally different approach was devised by economists, social scientists and politicians throughout the western world to integrate economic theory and practice in order to re-evaluate the nature and direction of development, as well as re-formulate development goals.

Economic development was redefined in terms of the reduction or elimination of poverty, inequality and unemployment within the context of a growing economy.⁴⁴

The aim to reduce the problem of poverty/economic under-development is regarded by Todaro to be conceived of as a "multi-dimensional process involving major changes in social structures, popular attitudes, and national institutions as well as the acceleration of economic growth, the reduction of inequality and the eradication

of absolute poverty".⁴⁵ For Todaro, development means integrated change in the political, economic and social institutions of a society so as to experience a material and spiritual betterment.

What Todaro has proposed became known as the basic needs approach to development.

The specifications of basic needs are regarded to be minimum levels of consumption of certain items essential for survival and the maintenance of a productive existence. The criteria for these specifications of a more meaningful human development revolve around the satisfaction of material and immaterial human needs. The basic needs include food, shelter, health and protection. The immaterial human needs include the need for expression, creativity, equal treatment, real living together and the continuous efforts toward mastery of one's life-world. These immaterial needs are based on the values of self-esteem (worth and self-respect) and freedom (emancipation from alienating material conditions of life). The attainment of basic needs improves the "quality of life"⁴⁶ thereby realising economic goals with social goals of development.

8.8 Sociological perspectives

The reason for social scientists rejecting the purely economic approach to development is to be found in the concept of social change - concepts which are sought in sociological theory.

Coetzee maintains that the historical link of change in society was ascribed to the importance and value man has

attached to progress and prosperity in justified economically oriented pursuits. This emphasis on economic rationality led to equate progress with the search for freedom and power.

At the base of changes in Western Europe lie the phenomenon of industrialisation. Industrialisation, Coetzee states, changed the nature of labour, and in addition resulted in adjustment to man's land, authority, political power and traditional institutions. Industrialisation was accompanied by the process of urbanisation. Colonisation of non-Western societies followed which allowed contact with other nations - as was the contact with the Namibians. Colonialism and modernisation continue to rationalise the cultural domination of Rehoboth (and Namibia).

The social changes which are taking place in the traditional institutions of Rehoboth (and Namibia) indicate that the experience of social change cannot be duplicated as had happened in the West because the basis and paradigm on which Third World society (by implication Rehoboth, Namibia) is based is unique and distinctive. Coetzee therefore states: "The traditional development approach did not succeed in bringing about sufficient insight into the mechanisms, dynamics, initiatives or creative stimulations underlying the overall socio-economic and political processes in Third World communities".⁴⁷

The need therefore exists to understand change in the present context of Rehoboth. Due to the absence of

theoretical reflections and documented material with which to understand change, Coetzee suggests working towards a better understanding of social reality by integrating applied theories and the experience of community development. This reflection on change and experience of reality as a basis of analysis departs from the traditional approach to development in that development is no longer synonymous with enhancement of material welfare.

The formulation of the principle of reality as point of departure for development explains the sociological perspective. The theme for this perspective on development emphasises that "no true development and no meaningful new international economic, social or political order can emerge unless certain key questions are asked to a certain extent".⁴⁸ Questions crucial to debate are:

development - from what

development - in what way

development - by whom and for whom

This approach to development, Coetzee points out, is distinctive of the Third World (by implication Namibia) as well as bringing the world as a whole within the field of study. This explains that Rehoboth, Namibia need not develop along the path of the western world as was previously thought. This sociological perspective as a new approach for development is stated by Tinbergen as follows: (the) "fundamental objective of a new international order and of development as such is rather located in the idea of a world in which each individual

has the inalienable right to live a life of well-being and worthy of human being".⁴⁹

Central themes which emerge from this 'new' meaning (sociological perspectives) of development are:

- Man holds the pertinent position in development
- The point of departure is the experience of reality and a movement towards a more human condition of living
- Felt needs are expressed from the heart of the community
- Development in the 'new' meaning does not represent a linear process - nor is there a universally applicable model
- Each society (by implication Namibia) will be reliant on itself to formulate its own development perspective
- Namibia will make maximum use of the energy of her people, the overall reality (culture) and the physical realize (natural resources).⁵⁰

Implicit in these themes is that some degree of political, economic and social structural transformation will inevitably take place.

9. Conclusion

The similarities and differences in the ethos of British and American Social Work theories, models, methods and approaches to development illustrated the contextual growth of British and American social work. The growth and developments of social work was adapted and applied to conditions in these countries.

From this broad historical milieu the basic tenets and principles of British and American theories, models, methods, and approaches are used in Rehoboth, Namibia. This concept is illustrated in Chapter 4.

CHAPTER 4

Integrating Social Work Theory and Community Development practice in Rehoboth: a case analysis of community issues and problems of implementation

1. Introduction

The community issues influencing the implementation of the housing project are analysed in the first section of this chapter.

In the second section the application of the social work method, model and approach chosen for the housing project is analysed.

The third section evaluates the application of social work theory and community development practice as experienced in the implementation of the housing project in Rehoboth.

2. Issues in Rehoboth impinging upon community development Principles and Practice

There are many issues that pervade community development practice but the three chosen for discussion are those which have mostly influenced the implementation of the housing project, hence the case study.

These issues are collective efforts; use of local understanding, local initiative and local self-help and the economic under-development of Rehoboth.

2.1 Issues regarding collective efforts:

What the community profile of Rehoboth reveals is a heterogeneous population but a racially segregated community. This is officially sanctioned through A G 8 legislation giving the Rehoboth Gebiet the status of

self-government and local autonomy for decision-making. As a result of this structure there exists discrimination regarding access to all resources and social institutions within Rehoboth.

The principle of community development as being value-centred and normative, conflicts in practice with the view of the community as a holistic and integrated system. This conflict is evident when considering the principle of collective effort, as applied in Rehoboth for the community development project.

Although community development accepts that people find ways to solve problems through collective efforts the practice in Rehoboth reveals differently. Some of the reasons are as follows:

2.1.1 Rationalism versus intuition:

Although the role of external agent is acceptable to community development principles, the external agent as counsellor and/or technical expert has difficulty in avoiding conflict and clashes with community members and leaders. Much time was spent on outlining student's own role and position on key value issues in the pre-action phase of the housing project. Student's role illustrates the problem of marginality of an external agent. Several reasons for this dilemma of integrating rationalism and intuition are highlighted.

The local leader could not set task and authority parameters for herself and her other team members. This led to role contamination as practical tasks and functions overlapped due to the local leader's lack of technical skills required for implementing the project. This situation resulted in constant power struggles between herself and student because both worked from a similar value base, namely, improving the levels of living of the target group.

From a theoretical (rational) perspective it was evident that the initial needs analysis conducted by local workers (intuitive) was "unscientific and hastily put together,"¹ even though enthusiastically carried into action by high-spirited volunteer workers.

As a result of this situation, alternative approaches (secondary data) were used to support this initial needs analysis in an attempt to upgrade the (intuitive) data collected. Student, (as external agent providing counselling and technical assistance) together with the local workers gathered opinions and judgements from key informants (knowledgeable persons working for the churches, schools, health services, welfare department and business sector); community leaders (in sport and recreation); from service statistics data (waiting lists at the housing department); social indicators (unscientific

observation) based upon daily interaction in the community, and from selective interviews conducted with government committee members representing the housing needs of the Rehoboth Basters.

Such upgrading of data is supported by Cox, J. (et al) who suggests that planning a programme must "go beyond the impressions and informal talk to demonstrate in a systematic way the existence of a problem, the prevalence of negative attitudes on the effectiveness of a programme".² The information contained in the initial (intuitive) needs analysis survey had revealed that Blacks living in Block E had been excluded from the housing project. This was unacceptable to both student's organisation and the donor agency. Student therefore had to explain that the heterogeneous population of Rehoboth was considered a holistic system.

The problem of upgrading data gave rise to role conflict in the handling of issues from both an intuitive (lay) and rational (profesasional) perspective. Thomas and Hendersen point out that... "using only rationalism or only intuition is not as successful as integrating the two".³ Using the rational and intuition process to assist in either data collection or the attainment of community development tasks is accepted by student. However, in community development

practice the reconciliation of rationalism versus intuition requires an ongoing assessment of the process of implementation, namely, knowing when to cross those boundaries or how to balance local initiative (intuition) with professionalism (rationalism). This ongoing dilemma greatly contributes to an environment of stress, which has a negative impact on community development practice.

Further tension in community development practice was created by the role conflict that existed between the student and the leader. This conflict rested upon the different interpretations of the (normative) values "community", "development" and "for whom the levels of living must be raised", as these interpretations are embedded in the norms and values of the Baster community.

The clash in (normative) values regarding imposed norms and values is a direct result of the socio-historic changes (as described in Chapter 1) brought about in the political development of Namibia. The more recent implementation of the apartheid policy, namely the enforced legislation of A G 8, has exacerbated the problem for development work at the local level.

The subjective acceptance (lay/intuitive) of values when addressing the social problems of the Rehoboth community leads to the justification for community development amongst the Baster only,

ignoring the needs of Blacks. This clash in values indicates that sincerity and goodwill alone, however necessary, is inadequate in community development practice. The ability to penetrate below the surface of the community is needed. This became a major constraint due to the local leader having limited formal education and no community development knowledge or acceptance concerning all the people of Rehoboth. This exacerbates the problem of integrating rationalism and intuition in practice.

Thomas and Hendersen point out that data collection "promotes planning and rationality and simultaneously informs and puts a limit on the influence of intuition in the making of decisions".⁴ The upgrading of data was deemed necessary by student (rational) for these very reasons. The upgraded data is based on knowledge concerning community groups, problems and resources. It indicates why the method, model and approach was chosen for the housing project.

A further problem experienced in collective efforts relates to the issue of forming an action group.

2.1.2 Forming an action group

Student's task (within the early phase of the development project) was to meet community members in order to identify their interest in

collective action, their possible contributions for implementing the housing project and bringing people together to form an action group. In motivating Rehobothers to action, student helped people to develop their awareness of issues causing unemployment and problems in providing housing, to explore the costs and benefits of collective action; and to alert members to the variety of skills and resources they possess (for example, in the building industry and associated vocations and crafts).

An action group is crucial for the further management, administration, planning, financing, organisation and development of the housing project. Thomas and Hendersen point out that effective action is contingent upon local people being able to conceive of themselves as 'new' people working at tasks, taking on roles and exercising skills and knowledge. By facilitating the action group people were helped to articulate a desired future state (social changes) and to work towards realising that future state, thereby developing in members a capacity for visionary thought. Such practice enhances members' self-realisation.⁵

The problems of selection and representation for the housing committee (action group) were at first exacerbated when the local leader wished to compile the committee of members representing her

own extended family and close friends. The danger in selecting these members is that they are perceived by other community residents to form part of the elites. Although acknowledged by some Basters, this status is unacceptable to many residents as they fear the possibility of these members using their newly acquired positions, as community representatives for the housing project, to further their own interests rather than that of the community at large.

Student intended the housing committee (action group), representative of all Rehoboth community members, to become a reference group whereby community members could identify with common human needs, namely unemployment and lack of adequate shelter, as opposed to ethnicity. This would facilitate the process of education and change in their behaviour and attitudes. The concept of the reference group was, however, difficult to maintain in Rehoboth as those individuals who became involved in this inter-group/multi-racial activity, returned to their respective families and remained within the uninvolved broader community of Rehoboth. This resulted in an inability to maintain the newly acquired values of the reference group. Such a reference group needs a constant support system but such educational opportunities and experiences do not exist in Rehoboth. Even though a reference group was formed (in the form of the

housing committee/action group) it was too isolated from the broader Namibian society to benefit from changes already made there (for example, in Windhoek).

The feasibility of creating a reference group to simultaneously address inequalities and ethnicity among Rehobothers, as well as promote collective efforts as an action group, is uncertain at this stage. The dilemma for community development practice is not whether the housing project can solve the social problem of ethnicity which impinges upon collective efforts, but rather the lack of community resources and inadequate structures needed to lend greater support for collective efforts.

In assessing the development of the housing project, student and community leader set task and process goals for the completion of the project.

Defining and implementing these process and task goals proved to be problematic in facilitating the issue of collective efforts.

2.1.3 Process and task goals:

The dilemma in regard to what is important for the success of the community development project is evident, when considering whether to assist the self-learning process of community members through their participation in the housing

project (as collective action) or, whether to focus on the attainment of specific tasks (such as completing the houses) which will bring material benefits. However, community development practice proved that the needs in the Rehoboth community (as described in the profile) are such that the attainment of both process and task goals is equally important.

In view of the non-existent multi-sectoral community development experiences in Rehoboth and the community members' apparent apathy to deal with social problems, student initially concentrated more on process goals because community members first had to learn how to participate and interact collectively in order to become involved in their housing project with the assistance of the whole community. However, the practical problem that arose was how to pay attention to both process and task goals at the same time and how to handle the difficulties which arose when process and task goals came into conflict. The community dynamics of Rehoboth are of such a nature that many issues had to be churned about, therefore rendering it difficult to maintain a balance of process and task in community development practice. The dilemma in practice was experienced by student that the achievement of process goals delays the gratification of attaining task goals.

The underlying dilemma of concentrating on the process goals was the need to elicit broad-based community participation for the housing project. The object of doing this was to improve community relations in Rehoboth, so as to create a more caring society than currently exists, and thereby keep Basters and Blacks to solve problems of common human needs on a collective basis.

The second discussion in the case analysis of community issues and problems of implementation relates to the use of local involvement.

2.2 Issues regarding the use of local understanding, local initiative and self-help

Community development stresses the use of intervention through group and collective efforts.

The major tasks for student and the community leader were the identification and recruitment of appropriate individuals, groups and organisations to implement group action for addressing the housing and unemployment problems in Rehoboth.

Although community development stresses this use of intervention through group and collective efforts, the implicit philosophy is that lasting progress can be achieved only through the development of local understanding, local initiative, local self-help with as much local participation as possible.⁶

The Liga organisation, as one possible community resource, was analysed in Chapter 1. This community

based organisation is viewed as prejudiced towards the interests of minority sections of the Rehoboth community. The policy, aims and objects contained within the constitution of the Liga promotes services to the Baster community only, excluding the local Black population. The Liga constitution embraces the community development principle that Baster people working in their local group situations have the right and responsibility to make their own decisions, to the exclusion of the local Black population. This principle conflicts yet again with the holistic view of community.

The problems of developing local understanding, local initiative and local self-help are compounded by the serious limitations of the welfare community resources and structures in Rehoboth.

Apart from constitutional inadequacies the nature of management, the manner of administration and style of leadership as discussed in Chapter 1 make the Liga an inappropriate local community resource for implementing the multi-sectoral community development project planned for Rehoboth.

As a result conflict was created when major tasks inevitably became the responsibility of one person (student). This happened because of the differential use of lay (intuitive) and professional (rational) systems of operation. The absence of Liga field work process reports no filing system and inadequate accounting hampered the ability of workers to keep a record of progress achieved in the implementation of the project,

as well as evaluating the focussed and goal-directed attainment of tasks. Students skills, knowledge and expertise were tried to the extreme when including the local members as she had to selectively delegate duties to be performed independently by members. Student, in an ongoing process, carried the cumbersome responsibility of defining her goals, those of team members and those of the community development project, so as to avoid goal diffusion and role conflict. In practice, because of technical expertise, student periodically shouldered most of the responsibility. This is regarded in theory as inadequate for community decision-making. The dilemma in practice highlights again the problem of complementing local initiative, local understanding and use of lay systems with professional expertise and rationalism.

A major problem area in using the present community resources (Rehoboth government, state welfare services, community based organisations and the Liga) is that each organisation views the other as protagonists and not as collaborators. The reason for this viewpoint is that there is an ideological and structural conflict. The respective structures cannot at present be made sufficiently compatible to permit co-ordination and integration of the housing project and other community development services. As there is no linkage in the community, welfare and political structures student could not promote relationships between them that will increase the availability, accessibility, appropriateness and responsiveness in attaining both process and

task goals through local initiative and participation.

The dilemma of community development and participation is exacerbated because of the structural problems. The firm opposition antipathy and objection by community members to state involvement is based on the inefficient and paternalistic attitude of state incumbents. In addition, State authorities and government structures are seen as the extension of colonial power upholding the apartheid policy, contributing to the economic underdevelopment and structural problems of Namibian society.

Midgley states the objections to state-sponsored development in other Third World countries as follows:

Anti-statist sentiments in popular participation are expressed in the form of three major arguments which claim respectively that the state is inefficient, that it is paternalistic and that it is oppressive. All three are inimical to the ideals of development.

In practice conflict surrounded the issue of local leadership in counteracting goal diffusion and role conflict. The significant presence of rivalry among community leaders (Basters and Blacks) prevented student from approaching one leader without alienating herself from the other. The dilemma of leadership, within the local environment of Rehoboth, is when to accept, parry or reject the requests for student's leadership (rationalism) from target group/participants in preference to their own community leaders (intuitive).

Student periodically maintained the leadership role as an interim measure (as in working on process goals) but

simultaneously supported and trained the local leader, - much to the local leader's chagrin. Student used leadership directly in the formation of the housing committee so as to ensure the democratic representation of community interests. Student worked behind the scenes to play a subtle role in the selection of direct community leaders as the local leader could clearly not fulfill this role. This direct leadership role was undertaken in opposition to the self-appointed status the local leader afforded herself, by virtue of her position in the local government circles.

The local leader envisaged herself as the representative of the Rehoboth community. Unfortunately, she was not accepted by the whole community and was unable to communicate her ideas coherently to all members. She imposed her subjective wishes upon the community and has a record of confrontation with the broader community, hence the lack of support for the Liga. She was unable to investigate contextual factors determining real and felt needs and used intuitive knowledge and experience only - having no knowledge of the theory of community development. With reference to Kotze and Swanepoel's leadership considerations and characteristics it was evident that the local leader did not comply with such characteristics.

The local leader, because of the above-mentioned problems, was unable to stimulate direct community leadership for the development of group action which is essential for the community development project.

Despite this leadership problem she was unwilling to relinquish her role and was not prepared to accept other leaders. This situation resulted in an on-going power struggle to remain in control of the housing project. This further delayed the implementation of the action phase of the development project as the leadership conflict first had to be resolved.

The use of local leadership in the development process of Rehoboth highlights the dilemma of practically involving local leadership. The one-person leadership issue was eventually resolved by establishing a multi-racial housing committee. These members will need to exercise strong centralised leadership but with accountability to the whole community and sensitivity to community feeling.

The issue of whether to work through the existing Liga organisation (as local initiative) rather than help create another organisation was a testing practical problem. This issue is crucial in the 'closed' community of Rehoboth where it was inappropriate for some community members to form a new organisation. Such an attempt to generate something new yet again may have led to animosities not only between student, the local leader and the existing Liga members, but also between other Rehoboth community members in general. This reluctance to start anew is partially based upon the lack of experience in multi-sectoral community development practice, hence the lack of confidence, and other unsuccessful programmes, hence the apathy.

However, a new group was considered to be preferable because the existing Liga is unrepresentative of the goals and ambitions of the community as a whole; neither does it pursue the interests nor address the common concerns of all Rehobothers. The factors contributing to the formation of a new group (local organisation) are: the inadequacy of the existing Liga to manage and administer the complex multi-sectoral housing project; and the absence of well-articulated national commitments to bring about substantial political, economic and administrative improvements in Namibia. This influenced student to view the establishment of a new local organisation as a logical way of making a meaningful impact on community development in Rehoboth.

If development in Rehoboth is to be viable in the long-term then it remains imperative to involve local understanding, local initiative, and people at the local level. Furthermore, local involvement and institutional development are unlikely to be effective unless training is provided. Of necessity, training will emphasise skill development for the various facets of the project.

Fundamentally, there exists no other alternative for social development in Rehoboth (and Namibia).

The previously discussed issues of collective efforts and local involvement are compounded by a third problem, namely economic factors.

2.3 Issues regarding the economic underdevelopment of Rehoboth

Kotze and Swanepoel point out that one of the traits of community development as a method of planned change is the understanding that the appropriate design of socio-economic institutions will close the gap between human aspirations and available resources.⁸

In order to evaluate how the appropriate design of socio-economic institutions close the gap, it is necessary to review the problems of economic underdevelopment that exists in Rehoboth (and throughout Namibia).

Induced modernisation in Namibia as an approach to economic development, originates from the colonial occupation by South Africa, where several (unsuccessful) attempts at development programmes were made by linking economic planning and development policy. These programmes are instituted through government or para-statal departments. There is much evidence (as the community profile on Rehoboth outlined) of marked inequality in access to modern services between an urban and rural community in Namibia.

The modernization explanation of mass poverty in Namibia (and elsewhere in the Third World according to Midgley) focusses on the backwardness of the traditional economy. People are regarded to be poor because of their dependence on subsistence agriculture, traditional methods of production and primitive technology which is coupled with a conservative outlook and natural apathy

which results in economic stagnation. What is currently regarded as necessary for Namibia is capital investments in mining (and small industry) and the application of modern technology and skill competence. It is hoped - not planned - that a spirit of competitiveness and enterprise would result in high rates of economic growth, the absorption of the subsistence labour force into modern wage employment and a steady reduction in poverty.⁹

The modernisation approach to development has not been entirely successful in Rehoboth, Namibia (and other Third World countries). The subsistence economic base of Rehoboth as well as the prevailing economic stagnation of Namibia bears testimony to the belief that capitalism will not of itself eradicate the problem of poverty and economic underdevelopment. The protagonists of the theory of economic underdevelopment reject the idea that economic growth and the spread of capitalism have significantly reduced the incidence of subsistence poverty in the Third World.¹⁰ Apart from the limited economic growth, the process of modernisation has uprooted Rehobothers and has (in some respects) inculcated a preference for urban western ways of life.

The dependent economy of Namibia has had a detrimental effect on the growth and development of the country (Namibia) and, in particular the rural sector, for example Rehoboth. There is no secondary economic development created by the mining sector in Namibia, and the country remains primarily agrarian.

The Gross National Product of any country, in a developmental sense, is generally linked with the enhancement of the quality of life. The 1,2% Gross National Product is primarily spent on large-scale provision of physical infra-structure, on commercialized agriculture and the beginning of an organisation focus in Windhoek. By contrast, the development in the rural sector, small scale mining and small scale farming, is low on the priority list. Small business and informal sector development is primarily left to the private sector. The application of appropriate technology is left to private individual experimentation, even though the need for appropriate technology is high.

The stagnant economic, social and political systems create a problem for development in Rehoboth in that the process of modernisation - based on the evolutionary and linear perspective of time and progress - implies an unidirectional and irreversible process. The Rehoboth community is wedged between traditional and modern sectors but has chosen no specific direction of development toward a particular stage, nor is the current progress measurable in terms of development indicators.

In deciding how best to foster socio-economic growth in Rehoboth the objectives for the housing community development project had to provide maximum opportunity for employment and participation of the target group, thereby investing in human development through training programmes and process goals as well as physical capital.

In designing the housing programme the felt and real need of unemployment was considered. Unemployment would be addressed by training people in various vocational skills related to the building industry so that they could build their own houses, render help to each other, and thereafter enter the open labour market with newly acquired or improved skills which would give them access to gainful employment.

A vocational training and craft centre was planned for use by the target group but required separate funding (foreign aid) as this project could not be funded locally.

Foreign aid is a necessary condition for socio-economic growth in Rehoboth (and Namibia). The reason for this is the present social constraints in Rehoboth:

2.3.1 The Rehoboth government does not have sufficient trained manpower, technology or funds to develop their natural resources. As they are unable to do so, they cannot generate opportunities for employment. This results in a majority migration from Rehoboth, with people seeking gainful employment elsewhere.

The lack of finances (savings and investments) contributes to the severe shortage of organized resources in Rehoboth which, in turn, create a condition of social stagnation and isolation, and highlights the many needs of a developing country and rural community (Rehoboth).

The internal market of Rehoboth cannot be developed successfully and there is a limit to the demand for goods and services. There are no linkages with the economic institutions and structures of the greater Namibian business cycle. The economy of Rehoboth is primarily a traditional subsistence economy with an agricultural base.

The market in Rehoboth is purely local. As potential demand in Rehoboth is limited, production is also low. It is maintained, in terms of economic laws, that there can be encouragement to increase productivity only if total demand crosses a certain threshold. This growth does not materialise in the present economic system of Rehoboth. This problem is due to the limited existing overhead capital which the Rehoboth government could use for development.

2.3.2 The result of negligent growth in the Gross National Product affects Rehoboth in several ways. Because the ability to save is low, investment is impossible. If investment is low or limited there is no increase in productivity and individual resources remain static. When this happens the ability to save remains low.

The reason for this inability is that the average income per family per month (target group) varies from nil income to approximately R450.00 per

month. As a result people already in debt live on credit as provided for by extended family, friends or shopkeepers. This debt gives rise to a cycle of indebtedness and from this condition to a state of perpetual indebtedness.¹¹

Previous efforts to overcome this state of indebtedness were not entirely successful or well received. Rehoboth has only one bank - a branch of a national commercial bank - which does not make special arrangements for the target group to gain access to their commercial banking system.

A revolving loan fund for financing the community development project was decided upon because of the inability to save, the lack of capital for investment and development and the inability to gain loans from commercial banking facilities.

Difficulties are inherent in implementing the revolving loan fund. There are several examples of (personal) rent arrears and/or heavy debts which remain unpaid. Failure of repayments from these project participants diminishes the value of the working capital.

The amount of money to be deducted from the participant family for repayment of a satisfactory margin exacerbates the implementation of the revolving loan fund. It is unrealistic to expect those participants to live at a poorer level than before in order to repay a loan.

There is an inability to charge rates of interest which will make the revolving loan fund economically viable in either a long-term proposition or to be financially independent. The participants therefore remain entrenched in the stagnant economic and political situation of Rehoboth (and Namibia) as the economic input from the donor agency does not break this cycle.

Oxfam, in relation to other projects, confirms student's observation by stating:

The sad truth is that, in many cases, projects are caught in a vicious circle of dependence which is the product of economic and political weaknesses in society, and which an outside agency, no matter how large, simply cannot break. In such situations, therefore, the wisdom of making grants for revolving loan funds should be called into question.¹²

In order to overcome the problem of repayment the income of the participant families can be minimally increased with the adoption of the basic needs approach of addressing unemployment or low income by providing for those opportunities in developing their skills or creating self-employment at the Craft Centre. This additional income may (there is no surety) enable families to repay the loan without decreasing personal benefit. However, this increase in family income will, unfortunately only become available some time in the future, yet it is needed in the present.

Because reliance on foreign aid and external agents is not conducive to good development, local participation and broader community participation was promoted and encouraged in implementing the basic needs approach. (Although the nature of such participation is aptly critiqued as "paternalistic", and the debate on the philosophy of participation continues, the harsh reality of practice in Rehoboth (and Namibia) offers no other viable alternative at this stage).

In adopting the basic needs approach, as a means of designing a more appropriate socio-economic institution, the community development housing project concentrates on using appropriate technology for building houses, focusing on training for skill development in small self-employment businesses as a means for employment and production, the focus of the definition of development in Rehoboth has changed to include addressing felt and real needs... "man and his welfare, rather than statistical measures of output, have become the central focus at which development policy is directed".¹³

The overall objective of the basic needs approach is to reach all sections of the population. As such, it "represents a broad outlook on development, which focuses on combating poverty

and raising the productivity of the poorest sections of the population".¹⁴

This implies that the poorer section of the population must satisfy those basic needs required for a productive existence. To achieve this means participation in the housing community development project. Those who voluntarily participate, use the local resources available, and have access into supply and demand principles of their small business and appropriate technology. Participants may have some benefit but those community members who do not participate in the housing project are unable to change their circumstances. A productive existence using financial input (such as the revolving loan fund) creates a clash in values between community members who do support each other in present financial crises and the institution of capitalism.

Another reason for the failure of foreign aid to bring about planned change through community development practice, is the limited capacity of the welfare department and finance sector of the Rehoboth government to absorb the housing project as an ongoing sectoral community development project for the entire Rehoboth Gebiet.

In examining the Liga organisation and the welfare department it is evident that there is inadequate managerial and administrative capacity

to cope with the foreign aid applied for and the subsequent monitoring. An element of permanent subsidy may be the only option in the case of this housing project for Rehoboth. If a permanent subsidy is provided there is no need for education in financial management. Once again the problem of attending to the attainment of process goals (education for financial self-management) is in the balance. Therefore, this arrangement "has to be weighed up against the possibility of having to forfeit the wider educational goals that so often result from financial self-sufficiency".¹⁶

The assistance policy of the basic needs approach was adopted for the housing community development project. The rate of return is impossible to calculate at the very early stage of the community development project. Foreign aid provides the initial capital investment and the external agent provides the expertise but does not solve the problem of how the Rehoboth community are going to retain the financial input for the project and adopt a viable policy of economic development for Rehoboth.

Furthermore, it is in the Rehoboth community only where this approach is adopted. As such, it is a totally isolated incident and highlights the problem of developing a community in a vacuum as there is no national policy of development which

encourages the adoption of this approach. The foreign aid and basic needs approach does not fit the whole community development project in Rehoboth into the broader socio-economic situation of Namibia. It is for this reason that the limitations of foreign aid and the basic needs approach as outlined above is insufficient to fully promote the planned change of community development.

Despite the economic problems in Rehoboth, the activities envisaged through the input of foreign aid and the basic needs approach cannot at this stage, be better financed other than through a revolving loan fund. The effort to help the target group increase their levels of living and move slowly toward self-sufficiency is influenced by the fundamental political changes required to complement appropriate socio-economic principles of development in a future Namibia.

The housing project did not progress beyond the planning phase (with initial input at implementation) so that other possibilities of designing more appropriate socio-economic institutions or approaches could be evaluated.

The following section analyses the application of social work theory in relation to practice.

3. Issues related to methods, models and approaches:

The issues related to the applied contribution of British and American theories, methods, model and approaches to the community of Rehoboth is illustrated in this following section.

3.1 Method

The significance of British community work principles lies in the developmental and distributive functions of promoting communal coherence and political responsibility. Several modes of intervention are carried out as part of the distributive and developmental functions. Community work as a model of intervention is integrated with other approaches. In using all the approaches together it is maintained that a cumulative impact is created, with which to contribute more effectively to promote political responsibility and communal coherence.

Community work and community development in Rehoboth is practiced in isolation. In Rehoboth community work (as implemented through the Rehoboth government welfare services) and community development (housing project) as a mode of intervention is not integrated with other intervention approaches, resulting in an isolated attempt to intervene in the problems of economic underdevelopment. Herein lies the possible reason for the impotence in addressing those public issues of concern. The socio-therapeutic approach to community work, indicative of the Rehoboth government social work practice, is more concerned with the individual or family needs and problems rather than the social aspects.

of problems, for example, the structures of economic underdevelopment in Rehoboth.

As community development is concerned with the total human milieu, it addresses those conditions to be improved in the local situation. It is for this reason that the housing project, in an attempt to improve unemployment and housing in Rehoboth, remained a project in isolation as it could not be integrated with other intervention approaches, namely the Rehoboth government welfare services and other non-government welfare programmes.

It is at the point of intervention where student faces the conundrum of definition for the community development project. By definition, the economic underdevelopment of Rehoboth requires urgent intervention. The analysis of economic underdevelopment indicates that the problem lies in public issues - "outside the person".¹⁵ These issues concerning "public issues of social structure"¹⁶ create difficulties for the student when community members identify their needs, for example, unemployment.

The dilemma for the student is the objective responsibility toward and involvement with politics, government and welfare. Practical social work involves powerless and disadvantaged people within the social conditions created by political-social structures. If conducted in isolation, student then questions the purpose and function of community work and community development within these circumstances in Rehoboth.

The concern of the primary mission of social work leads to the American debate on social work mission namely, is the role to influence social problems or to engage in problem-solving. This is further compounded by questioning the delivery of services to individuals in need or to modify the social conditions.

This issue remains perplexing because the process of community work is concerned with "exercise, use and control of power"¹⁷ in which groups are helped to assert their interests in decisions about resources and to enter those interests in the process of government. The principal strategy of community development stresses the concerted collective action of people in Rehoboth. The philosophy of community development stresses the responsibility of people to choose their development objectives and make their own decisions. This process implies the means of empowerment which help people take self-responsibility.

The problem of political empowerment in Rehoboth is, as American theorist/researchers Grosser and Mondros point out, a plurality of interests that compete for resources. In the process of empowerment some groups are included, (Basters in Rehoboth) others excluded (Blacks in Block E) in decisions concerning distribution of resources. As a result, struggle and conflict are ever-present throughout the process of empowerment.

The disadvantaged group, having established their self-determined roles, and the student in her capacity of

various professional roles work together to bring about a self-determining democracy.

Self-determination, in American community work theory, is the inherent aspect of the group's fundamental autonomy and control over its decision-making prerogatives. However, the problem of self-determination and local autonomy in Rehoboth is, as pointed out in Chapter one, insoluble.

Local autonomy structures, namely the Rehoboth government, the Liga as non-government organisation and the community development housing project as an autonomous project, are not incorporated into national structures, further creating problems to self-determination.

By not incorporating the local self-government as a decentralized process of national government the social, political and economic problems remain unaddressed. The Rehoboth government structure does not enable the social worker to involve people in the process of government (empowerment) because the structure does not facilitate the appropriate input for decision-making or for addressing matters of social policy.

British community work theorists maintain that community work can contribute to a community attaining political responsibility and communal coherence, because the goal of community work is to bring people together and extend their technical and interactional skills. Furthermore, it is maintained that, the autonomy and self-direction

of the group is emphasized when people have learned the necessary skills and expertise they require. As a result, the process of a reciprocal learning experience, participation and involvement teaches people to function in a variety of roles, implying that this process helps to strengthen networks and relationships and build up an interest in and identification with people in the community.

The importance of involving people in the process of community work and a community development project (such as the housing project) is to implement the instruments of change which influence egalitarianism, fraternity and potency of the collective. However, the problems and concerns of public aspects, matters of policy, collective situations and benefits, emphasise all groups of people (namely Blacks and Basters in Rehoboth) in securing and ensuring benefits for the wider population. Concern with "including people in"¹⁸ are, in essence, the distributive and developmental functions of the community work process. The problem in Rehoboth lies in the divided community, where the developmental and distributive functions of egalitarianism, fraternity and potency of the collective is interpreted in terms of Baster versus Black values and identity and not the community as a holistic and integrated system.

British community work and community development has as its tasks the changing of structures and institutions through its distributive and developmental functions. The developmental and distributive tasks of helping

individuals to change (person-centred) is integrated with educational and therapeutic goals of the group. In turn, the groups' goals are to achieve changes in resources, structures and institutions.

In applying social goals objectives (to attain communal coherence) in Rehoboth, the student is faced with the problems of interpersonal race relations and segregated communities.

The ideology of community development is concerned with human values and aspirations. As such, community development can be an effective strategy for bringing people together; to modify values or attitudes in the community that are detrimental to social progress.

Although the initial phase may be problematic, the community development process in Rehoboth can strengthen the spirit of unity among the various population groups (and in other communities throughout Namibia). An example is the eventual establishment of a multi-racial housing committee. Thus it is a helpful method in improving inter-community relations.

Community development (can) "help weld numerous small localities into a large national polity".¹⁹ Community development thus goes beyond the locality.

However, student working on the housing project in Rehoboth has to concentrate on changing structures and institutions, but effectively does not have the legal authority to do so. There is no platform or authority base from which to operate within the welfare institu-

tion and social work profession to enter the identified community needs in the process of government.

If the structures do not facilitate a process of political responsibility and developmental and distributive functions then the problems of choosing alternate modes of intervention is the next consideration.

3.2 Model

The locality development process model, because of its pragmatic and eclectic approach, is used for community development in Rehoboth.

The local community is the forum through which participation can take place on a direct interpersonal basis, it is the platform for the expression of views and it is the unit for active involvement in self-determination.²⁰

In the community work and community development process people learn to develop a critical awareness of themselves in their local situation. People in Rehoboth perceive that the Rehoboth government cannot create employment, hence the need for some to relocate and seek employment elsewhere. People are aware that a social problem exists but are not clear in their perception of the problem or the ability to visualize the solution.

The involvement in the community work and community development process is particularly important for the residents of Rehoboth as they learn to realize the potential powerfulness of group action. Implicit in this experience of empowerment and collective action is that

people can give up seeing themselves as victims in their own social and economic conditions of Rehoboth.

People in Rehoboth are aware of their own marginality but have no platform from which to launch their needs. The student helps to create this platform in the community through the use and implementation of the locality development process model.

The task of student is to "develop in people a capacity for visionary thought, to help them cross the frontier which separates being from being more,"²¹ therefore, becoming worthy citizens.

The problem is, however, to transform the visionary statements (for example, employment opportunities) into operational goals.

Khinduka, S.K. (1976) states the following with regard to the limitations of the locality development process model:

Locality development holds that change in an individual's values, attitudes and aspirations is a necessary precondition for any worthwhile alteration in the society. In this regard, Khinduka maintains, that community development is dominated by the process orientation which evaluates the actual outcome of a community project in terms of what happens in the minds of men rather than in terms of its impact on the social structures of the community. He maintains that attitudinal and value modifications do not necessarily precede behavioural or structural changes. Furthermore,

Khinduka explains that it will not do to invoke values to explain economic underdevelopment without referring back to the social structure and economic process of a community which permit some values to persist and others to change. It is necessary to change attitudes and values of those sections of the population who are its principal beneficiaries. Therefore, an education effort is required to resocialise the privileged and affluent Basters in Rehoboth to understand economic underdevelopment and structural problems in order to bring about real change.

In overemphasising value and attitudinal changes alone, the worker (and student) neglects the appropriate targets of intervention.

Community developers and others need to intervene at the structural level with social policy and legislation in order to achieve economic development and not simply attribute the social problems to people's mental outlook, values and attitudes etc.

In discussing other limitations, Khinduka points out that the most besetting limitation of community development as a strategy for social change is its psychological rather than socio-economic approach to social problems.

Bringing about change in people's psychological and mental outlook needs to be accompanied with bringing about actual change in socio-economic relations. The process goals of community development is therefore more

concerned with people's psychological capacity to make decisions and not with their economic power to do so.

Community development Khinduka says, will do practically everything to improve the psychological lives of the poor: it will create among them a sense of self-respect and confidence, of civic pride and identification with their locality but it will not question the economic system which permits the co-existence of poverty and wealth. Remedial approaches to assist the ineptitude of the individual cannot achieve change for what requires a fundamental rearrangement of economic and social institutions.

Biddle, L. and Biddle, W. support this argument by stating: "personality growth, through responsibility for the local common good, is the focus of all community development. Economic improvement is dismissed as a materialistic measure not quite fit to become a community development goal".²²

Khinduka discusses another limiting dimension of the locality development process model to be the times and rate of change as a strategy for large-scale social change. Very often it is stated that it is the idea to work at the pace of the community. In the belief that far-reaching social change produces tensions and mal-adjustments has resulted that community development has emphasised moving/working at a slow pace. It was suggested that time should not be allowed to become a major factor in the process of community growth. Khinduka refers to Mead, M. who maintains that under

some circumstances the least dislocating change is one which is introduced rapidly. Khinduka also refers to Batalla, G.B. as follows:

Sometimes it looks as if those who work along the road of slow evolution intend to achieve only minimal changes, so that the situation continues to be substantially the same; that is, in other words, to change what is necessary so that things remain the same.²³

Therefore structural transformations (as is the case in Rehoboth) that should take place are not addressed.

One other example of the limitation of the locality development process model is its insistence on consensus. Consensus does not necessarily exist on matters of crucial importance in Rehoboth. There are many diverse subgroups in Rehoboth who generate much controversy and clash of interest over many issues, as for example, land access to, use of and ownership of.

Major structural reforms have rarely been instituted with the consent of the haves and power wielders in Rehoboth where they are likely to lose as a result of those reforms. In this regard legal coercion and political change is a necessary component of an effective means of social change. Community development only plays a peripheral role in such controversial political issues.

However, the reason for emphasizing consensus is the importance of and need for citizen involvement. Citizen participation is only appropriate for some occasions and some organisations.

In evaluating these modes of intervention student is again confronted with the question: to address the issue of cause, to reform society or to help people in need.

The confrontive and disruptive tactics of social action are generally not well received. Student needs to clearly define the specific intervention that social action will address, because, the values of justice, equity and freedom need to be objectively attained in the process of government. The structure and status of welfare in Rehoboth (and Namibia) does not enable student to make full use of that mode of intervention.

Rothman does maintain that the three modes of intervention, namely, locality development process model, social planning and social action can be mixed and phased to bring about social reform.

When considering the types of organization available for community development, the funding involved for the housing community development programme, the community residents' reception of the mode and the value orientations of student, the mixing and phasing of the Rothman models need to be clearly analyzed and qualified for implementation. However, the present Rehoboth legal system, welfare organisational structure, the commutarian self-determination of the Basters and the poor interpersonal race relations (among Basters and Blacks) make it difficult to use the locality development process model, social planning and social action modes together.

The dilemma is to find other viable alternatives with which to address problems and further the interests of the Rehoboth community members. The American community work theory discusses a number of approaches.

The problem of involving social planning (Rothman and Zald) for the compound and complex problems of Rehoboth are inadequate when considering the lack of consensus regarding the issue of access to resources in Rehoboth.

The technical skills of the social planner, the neutrality and objectivity in approach, distance the planner from either local organisations or bureaucratic organisations in Rehoboth. The technical expertise may well be useful in the Rehoboth government bureaucracy where, in collaboration with government officials, rational and logical plans concerning the benefits of Baster only may be conceded, but in regard to minorities or other issues the technical skills and expertise are disregarded and no plans for community development implemented. Technical planning does not involve or include officials or community development workers or community-based organisation staff in the planning process. As a result use of this method will not bring about the needed change in those social institutions.

There is no definite answer which social planning approach to use for community development as all approaches have both uses and limitations for the implementation of the housing community development project.

The issue in Rehoboth is the need to modify, eliminate and create policies for human services which will address economic underdevelopment but the student does not have the present status or the authority to do so.

The planning, as part of the management function the social worker in government service executes, is to ensure the provision of direct services. However, in planning, the social worker ought to have clear responsibility for social policy, the allocation of funds, assessment of need for services, co-ordination among the health, legal, educational, private welfare organisations and community-based organisations in Rehoboth. Planning tasks are allocated to senior civil servants/administrators and do not necessarily concern the issues of welfare.

The underlying tenets of the locality development process model are, as discussed, self-reliance, participation and involvement, adult education, leadership, voluntary co-operation, consensus and improving the power base.

The use of the adult education approach in the process of community work teaches people technical and interactional skills.

The idea of improving people's skills and existing knowledge in order to obtain adequate material and spiritual control (communal coherence and political responsibility) is the underlying process of western democratic values.

In educating people an element of assimilation occurs. Implicit in the process of assimilation is replacing or exchanging tradition with modern ideas. Implicit in change is progress - which is the western concept of development.

It is this very entrenchment of social work theory, methods and models which creates problems in applying social work to alleviate problems of economic underdevelopment.

3.3 Approach

In response to the kind of approach best suited for Rehoboth, the basic needs approach was adopted in order to address economic underdevelopment.

Value judgements are required for classifying and prioritising basic needs. Such needs analysis and needs assessment requires the involvement and participation of community members. Student has the expertise to involve community members in a community needs assessment in which priority can be made regarding solutions to problems.

It is argued that poverty is an absolute or relative condition - depending on the value of the individual. Problems of poverty are interlinked with income, resource distribution and political issues. This means that in order for the Rehoboth government to raise the levels of living, they will be reliant on regional and national economic policies and other factors. As mentioned in the community profile, Rehoboth is not

linked with the greater business cycle of Namibia and thereby gains little economic growth. As a result the autonomous/isolated housing community development project in addition with the Rehoboth government cannot contribute to raising the levels of living of the target group/participants significantly.

Important factors affecting the success or failure of the basic needs strategy in Rehoboth are:

- the attitude of and commitment to development of the policy-maker, (Rehoboth government) target group/ project participants, social workers and student
- it is important to establish who benefits from an increased production
- inadequate market system which is not linked to the internal market system of Namibia

Thus, the solutions to the problems of poverty/economic underdevelopment lie in the same political, social and economic institutions where there is an inability to ensure adequate provision of goods and services.

The basic needs approach as applied in Rehoboth focuses on partialising and localising a programme for a small target group. Personal incomes may be raised. Levels of living may be raised. A micro-impact is created. The marginal economic growth attained does not eradicate mass poverty. Midgley points out that evaluation studies on the basic needs approach cast it as a token reform of capitalism. It would appear that the basic needs approach attacks the symptoms of poverty, rather than the cause. Therefore, theory, approach and practice are still

distant as the basic needs approach falls within the modernization approach and capitalist model.

In applying theory to practice, student is confronted with the reality of the context of Rehoboth. This complex reality perpetuates palliative measures of social work theory, methods, models and approaches and creates a conundrum for the social work profession in seeking appropriate solutions for development problems.

An evaluation of social work services and community development practice follows:

4. Evaluation of Social Work services and community development practice in relation to the social problems in Rehoboth

Social workers in Rehoboth have over the years concentrated on the unique situations of individual cases rather than question the structural aspects related to both economic underdevelopment and delivery of welfare services. This lack of questioning is significant as little or no change has occurred due to that mode of intervention.

Social workers do not query the clinical remedial model they use to treat social problems. In contrast dominant groups define certain behaviour in terms of social problems differently.

No questions are raised about the constellation of social processes in and around the community (Rehoboth) that produces poverty, underdevelopment or even racial discrimination.

Hence, renewed research and enquiry is necessary for the social worker in Rehoboth to look beyond the individual pathology to the context in which the client and others behave and function. Since the 1960's, social workers in Rehoboth (and Namibia) have been using the same social work philosophy and methods with limited possibilities of intervention and or change at the individual level - and less so at the community level. Hence, limited input is given to community development. However, the aforementioned section described that the method, models and approaches used for community development in Rehoboth are based upon Western philosophies inherent in the ethos of both British and American social work models.

The usefulness and limitations of the aforementioned theories methods, models and approaches to community development, raise pertinent questions concerning the dilemma of the purpose of social work theory and community development in Rehoboth.

If the inability exists to integrate theory and practice, would the possible reasons be:

- the value premise
- the method
- the approach
- the attitude
- the context of community

No single theory, model, method or approach at present directs the way for the social worker, nor the student.

Leonard, P. emphasises the important role that dialogue plays in the education and training of community work and community development....."the relationship between community workers and the social sciences should be one of dialogue and critique, rather than passive acceptance".²⁴

Regarding the contribution of the social sciences to community practice Leonard states the following"

The contribution of the social sciences is often such that the theories available are too crude and imperfect to account for the complexities of practice. It is because of this..... that the community worker should attempt to conceptualise his practice within a framework which enables him to draw critically on what the social sciences have to offer he will need to contribute to the development of middle-range explanatory theories about community problems and community action so²⁵ that his practice can rest upon firmer foundations.

Dilemmas that arise in community developmenmt practice in Rehoboth are:

- (a) The prevention, treatment and relief of social problems the main being economic underdevelopment in Rehoboth.
- (b) The way in which existing Gross National Product resources are organized and distributed in Rehoboth.
- (c) The context in which problems arise and in which problems are to be solved, must be taken into account. The existing political, economic and social structures and institutions do not facilitate the process of solution, but perpetuates the problem.
- (d) The present welfare organisational structure overlooks the nature of the social distress of economic underdevelopment that exists in Rehoboth.

Political, economic and social conditions that impinge upon the social work profession make it difficult to define and describe the purpose of community work and community development in Rehoboth.

In view of the above statements the following questions are posed: Are the social work services and the community development housing project of Rehoboth (and Namibia) an integral part of Namibian society? Does the welfare service dovetail with important social values and behaviour patterns of Namibians?

The historical, political and economic changes that took place in Namibia were not taken into account when attempts were made by those early philanthropists and social workers in addressing poverty/economic underdevelopment and social problems. Changes in the social context of Namibian society have also not contributed to nor are influenced by an emerging profession of social work.

Presently social work in Namibia is entrenched within the colonial, social, economic and political developments within the broader society of Namibia. Because of its historic entrenchment, the application of social work does not take into account the dynamics and forces present in the indigenous context of present-day Rehoboth (and Namibia).

The student, too, is restricted in what she can do in regard to community development. Although social goals are attained in community development projects, the political-economic realities of Rehoboth (and Namibia) impinge upon implementation. To what extent can these factors compromise the humani-

tarian concerns for community development? Within the present context of Rehoboth, community development practice appears fragile in the wake of economic underdevelopment. However, the limitations of the present implementation of community development programmes is recognized by student, social workers and community members who nevertheless endeavour to function within the social work mandate.

Social workers in Rehoboth (and Namibia) adopt unquestioningly the model of social work based on the models of South African training and academic institutes. By doing this the social worker does not supply and organize welfare services in Rehoboth (and Namibia) in relation to the integral networks with their important values, processes and behaviour patterns in Namibian society.

Social workers do not analyse social problems as an integral part of Namibian society (problems are not seen as deeply rooted part of the whole). Therefore, the questions raised - "What is Social Work in Namibia?"; "What do Social Workers do?" "What is community development in Namibia?" and "Whose welfare is served or addressed?" - remain contentious. Furthermore, if welfare (and by implication community development practice) is considered to be the manner in which Namibia meets the needs of her citizens, whose welfare are the social workers of Rehoboth (and Namibia) then serving? Whose needs and what needs are being addressed? If the social worker is merely applying the "band aid" technique of the casework method and community development practice she is primarily maintaining the status quo of the Rehoboth community. The lack of evaluation and critique leaves

untouched the cause of the major problems in Rehoboth (and Namibia), namely, economic underdevelopment giving rise to unemployment and the concomitant social problems.

5. Conclusion

Namibian social work and community development practice has, as (yet, not contributed to putting forward viable and constructive alternatives to address the structural problems and economic underdevelopment that exists in communities. It has instead been (and continues to be) an imitative process of Western thinking resulting in an accumulation of knowledge.

The field of social work and community development practice in Namibia is narrowly defined, inappropriately served and unsuitably equipped for the harsh realities of Namibia.

Universally, social work theory oscillates and spirals in an ever-increasing rate. Theories are absorbed and applied in education and practice. Appropriate services in response to theories should be created or expanded to overcome the over-reliance and over-dependence of constructed theories.

Chapter 5 will respond to the urgent need of creating appropriate guidelines for welfare and community development services in Rehoboth (and Namibia).

Chapter 5

Reconceptualising Social Work practice in Rehoboth (and Namibia)

1. Introduction

The current political and economic malaise and resultant stagnant social conditions make it difficult for the social worker to render services. The social work theory, models, methods and approaches presently used do not contribute to the transformation of institutions and structures in Rehoboth. Chapter 5 sets out attempted guidelines for improving the present delivery of services, as well as integrating theory and practice more appropriately.

The prevailing unemployment and concomitant social problems are served by the casework method. This provides the opportunity for the social worker to seriously reconsider the profession's mandate in Rehoboth (and by implication Namibia). The practice (context of Rehoboth) is a useful guide for the implementation of social work programmes which will contribute to the renewed creative, innovative applicable application of theory. The context of Rehoboth brings a myriad of problems to the fore, which have to be analysed and addressed in accordance with the skills and commitment of all those involved - social worker and community member (case/client).

As there is no blueprint for either approach, method or model the present context allows for creative experimentation in reconceptualising the profession of social work.

2. Reconceptualising Social Work:

2.1 Social development work

As experienced in community development practice in

Rehoboth (and Namibia) it is evident that community 'development' is of utmost importance. It is presently recognised that attention to include 'development' within the social work curriculum is necessary. Coetzee et al confirms this view when stating "Social work did not recognise that 'development' was its real concern".¹

Social work methods are currently used in isolation from other methods without adopting a multi-disciplinary approach. The social work profession, can by virtue of its appropriately applied methods, models and approaches absorb a broad developmental focus by integrating and co-ordinating health and welfare services by using a multi-disciplinary team approach to development, thereby drawing in the professionals from the other social science disciplines. To extend the impact of social development work it is especially important that community development will be used in conjunction with other approaches, namely social planning, community action, community organisation and service extension.

The social worker will need to use her skills and expertise to form multi-disciplinary teams. This role of the social worker needs to be practically implemented.

The following examples give some indication on how to broaden the base of social work within the current status quo of Namibia.

2.1.1 Income generating group projects

Community members (clients) presently assisted by the casework method could be better served by their

involvement in a variety of group and income-generating activities. The casework method does not address basic needs issues but by involvement in income generating activities, the community member is given the opportunity of an alternative solution which he/she voluntarily chooses to participate in and develop such an activity. In so doing the chances of improving the present conditions of life and levels of living are somewhat better. By reconceptualizing the casework method the social worker is able to focus on a developmental level (those issues of public concern) in Rehoboth.

2.1.2 Integrated and holistic developmental approach

Development is the real concern in Rehoboth (and Namibia) and it is imperative that an integrated political, social and economic approach to development be adopted. Under the present circumstances an integrated approach cannot be implemented. However, an integrated social approach will provide an improved input. By integrating health, welfare and adult education services through the basic needs approach, the community members of Rehoboth will be enabled to implement many life-sustaining skills. By focusing on development through a basic needs approach, the social worker focuses on a holistic concept of both man and community. By adopting a developmental and holistic approach the social worker has greater flexibility of mixing and integrating methods and models of social work. In so doing a greater number of people on a larger scale in the social work process are involved,

as well as at the same time facilitating the reaching out to those members who are unable to reach the social worker.

2.1.3 The basic needs approach

By establishing income generating groups and projects and by applying an integrated and holistic developmental approach, the basic needs of the community and/or group can be more meaningfully addressed. The basic needs approach, which aims at improving living standards and spreading the benefits of growth, is addressed by the community and/or group itself. As they are involved in the activity or programme, the members and/or group choose the need or problems and determine the goals to be achieved.

Although the basic needs approach is a palliative measure it is the only model of economic development currently available to social work in Namibia.

2.1.4 Macro-level problem-solving

The social worker assists members (on a partnership basis) to adopt the "new" meaning of reality as the point of departure to work towards the attainment of self-chosen goals through means of the community self-assessment. The dynamics of the practice and community self-assessment will direct and enable the social worker and community member in macro-level problem-solving.

Ankrah, E.M. (1987) states that macro-deterministic conceptualisation should guide strategies for the social worker ... "The profession therefore selects

that knowledge and those skills that would equip it with the capacity to intervene in those areas of broad-based development ...".²

Problem-solving on a macro-scale implies that the social worker can incorporate all the activities, programmes, integrated methods and services of social work. By directing services in this context the social worker is able to redress the purposes, function, mode of intervention, appropriate roles or strategies, processes and tasks and apply the values of social work. An example to illustrate this point is: the development of appropriate building technology can be encouraged by experimenting with natural resources which are available and unused, patenting products (in the building industry for which there is a current demand) and various building methods handed down from father to son - one generation to another. (People in Rehoboth have learned building skills through informal training. The men are involved in the building industry throughout Namibia).

2.1.5 Direct services

Direct services, for those marginal groups, would then be developed within this macro-deterministic context. In implementing direct services the social worker reaches those "in need" and also those developmental issues which claim her attention - be it in committee procedures or co-operative management. By involving herself in the broader aspects (macro perspective) of community life the social worker works beyond the

confines of the micro-level which has contributed to the lack of credibility in solving problems. To this Ankráh states:

given the underdevelopment alluded to, the profession should declare that it exists to champion the welfare of the majority of the people and to exercise those functions that their empowerment and the development of their societies require. It is to actively repudiate as its primary domain of operation, the dysfunctioning elements of Africa's populations...

2.1.6 Social therapy

Psychology is the field of study used as one of the earlier approaches to explain human behaviour. This explanation was found in either psychic determinism (psychoanalysis) or environmental determinism (behaviouralism). This earlier field of study has been superceded by a wider and more holistic perspective, namely, that the characteristics of individuals and groups are not immutable. Implicit in this new understanding is that existing development backlogs can be eradicated and that psychology can contribute to the identification of factors causing developmental lag in a community.⁴

The social therapy method, with its psychological foundations, can be used as a mode of intervention when dealing with developmental problems in a community. Implicit in the social therapy method application is the diagnosis and treatment of the community as a whole.

Ross, M.G. (1967) explains that the treatment of the community is carried out through representative groups

unit. This understanding helps people to absorb those changes taking place in the social institutions, for

example, changes in the role of the extended family. Understanding those changes helps to address the current moment critically and constructively.

Social therapy does not embrace any ideology - it points out need and problem which is addressed with an appropriate method of community development, community work, community action and social planning. Social therapy complements the "new" meaning of development, namely, working at development - from the perspective of: "from what; for whom and by whom".

The macro perspective, in turn, directs the social worker to design relevant social programmes for addressing need.

3. Redesigning social services

The professional service benefits the target group, which represents the need. As indicated earlier, this involves mobilising resources at the local community level.

3.1 Levelling techniques

Implicit in this redesigning of social services is the adaptation of the earlier "levelling" mechanisms. Many of the levelling mechanisms are familiar to people in Rehoboth (and Namibia) for example, lending and re-lending stock to improve weak strains or to supplement herds devastated by the drought. In involving the earlier levelling mechanisms the community members as individuals can advance their own circumstances and culture for their own well-being and functioning capacity. In applying the levelling mechanisms people

adopt some aspect of those principles of reciprocity, clientship, complementarity and interdependence. People are assisted with gradual and self-chosen changes in the life of Rehoboth with a minimum of stress and disruption. Groups respect the dignity and rights of all members and, in turn, contribute to those efforts of common welfare. The social worker is thus able to adapt the distributive and developmental functions of community work and involve these in the process of government.

Ankrah states: "The profession would respond practically to propose those alternatives that ensure that social development goals are met".⁶ People themselves will continue to innovate, invent and create with programme ideas which will combine earlier experiences of problem-solving with new approaches. The designing of programmes affords the social worker and community member of a reciprocal learning experience.

3.2 Growth at macro-level

Producing growth at macro level involves drawing on the existing viable networks, extended family members, and social groupings in the community to create and promote co-operation and collectivism (communal coherence). This involvement helps in the design of programmes which move away from the individual's need to address broader social needs (public issues).

4. Programmes and policies

The design of programmes can provide valuable information on developing a variety of social policies which are currently

provide greater accountability to the social worker with which to present decisions to the policy makers. The social worker will be able to radicalise her leadership position and role when conceptualising and implementing redesigned development programmes. In radicalising the leadership position the social worker begins to address what belongs to Rehoboth, (and Namibia) what is suitable to Rehoboth (and Namibia) and what is peculiar to Rehoboth (and Namibia). The historic tie of social work is to the public provision of social services and meeting social needs. This provision will re-affirm the profession's commitment to ethical and democratic values that constitute the idea of social work. Social work services of Rehoboth (and Namibia) will then become an integral part of Namibian society. The welfare services will then dovetail with important social values and behaviour patterns of Namibian society.

In reconceptualising the methods, models and approaches of social work a broader developmental orientation to problem-solving is introduced. The developmental orientation as mode of intervention provides the social worker at present with a programme of social reconstruction. Although the guidelines discussed in this chapter tend toward the remedial model they are intended to facilitate the future development of social institutions or organisations needed for creative social work. It will provide the opportunity now for discussion on how social work will commit its efforts in service delivery in a given Namibian context.

By involving members in the process of re-orienting service delivery the social worker will be able to stimulate self-

determination at the community level which would encourage members to express a willingness to try alternatives.

A certain amount of risk taking is involved when reconceptualising the delivery of services. In taking the risk the social worker continues to recognize the flexibility of practice and the fluidity of community dynamics and processes in Rehoboth (and Namibia). As such the profession of social work in its entirety will be sensitive to the moment and varying needs of people and organisations. It is in this regard that Cohen argues that social work is a developing and a creative profession. Social work as a profession meets the requirements of society's responsibility for one another, of providing leadership for change, of adapting and changing to meet societal conditions and human needs.

The sensitivity of the environment (dynamics and processes) will allow for services to evolve and be modified in the practice. It is then when planning and administration skills will assist the social worker, in partnership with the community members to plan, organise, initiate and implement relevant programmes for development, prevention and remedy. This concept thus changes the mandate of the present delivery of welfare services. In changing the mandate of the profession, the social worker integrates needs, community member, staff and organization.

In recording the current dynamics and forces the facts contained in filed process notes become the main source of reference. The records keep knowledge updated as dynamics change. This evolving practice will allow for further developments in social work paving the way for research and

developments in social work paving the way for research and developing theories. In doing this the theory and practice are integrated and the development of an indigenous Namibian model created.

5. Education and training

At present, community development project staff undertake the functions which the existing administration (Rehoboth government) is unable to do. This situation has an adverse effect on the community development project and on development in general.

There is an urgent need to strengthen the appropriate units with the required manpower and financial resources in order to perform their functions satisfactorily.

The problems experienced when implementing a community development project, indicates that social work should address itself to what Midgley regards as a "pragmatic and vocational approach".⁷ This approach will assist the profession to render meaningful services in the current context of Namibia. Training will, however, need to be introduced.

Training is required at different levels, namely;

- for local involvement and institutional development:

Sensitising rural people at local level is to increase their receptivity and ability to respond to development programmes and so encourage local initiative.

Teaching people how to plan and participate in a project assists in developing the self-reliance of the community group and/or members.

Another level of training, namely:

- is to educate field staff as community developers:

The lack of skills are constraints in broadening participation and effective implementation and needs to be addressed through appropriate adult education programmes.

The development of skills will improve the technical and administrative performance.

Further training required is, namely;

- to educate higher level administration staff:

Such staff members are required to improve the quality of policy formulation and implementation. In addition, the staff need to improve the degree of co-ordination with other community staff and non-government organisations so as to improve the overall effectiveness of community development implementation.⁸

6. Organisational structure

The proposed national organisational structure sets out guidelines to supply and organise welfare services throughout Namibia (hence de-centralized services in Rehoboth are linked to the national structure). The purpose of the welfare structure is to:

- facilitate the process of provision, treatment and relief of social problems in and around all communities
- ensure an equitable distribution of gross national product resources for all welfare functions in all communities.

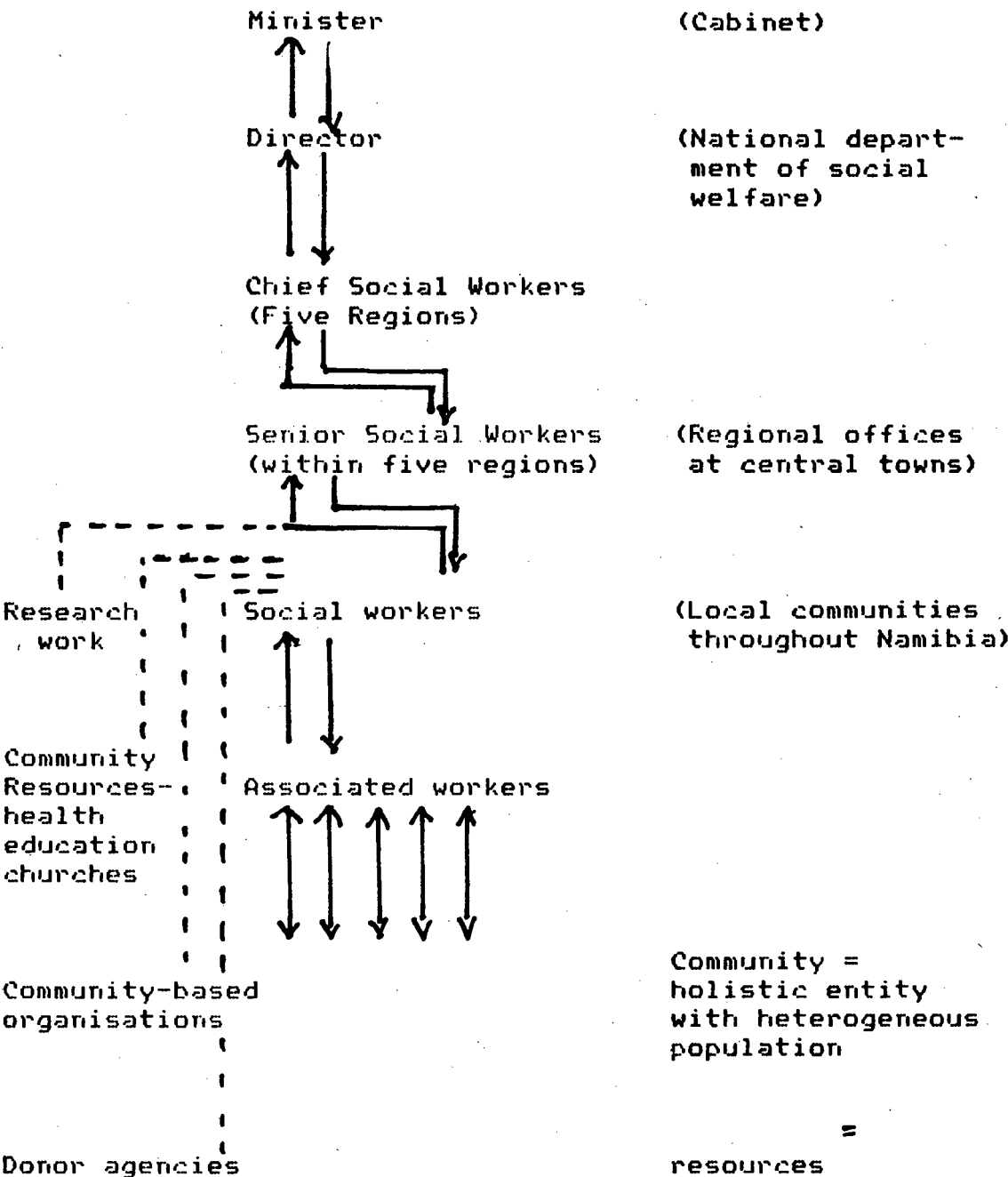
With the emphasis on facilitating the process of solution to social problems, the organisational structure endeavours to make welfare services an integral part of Namibian society.

6.1

Proposed welfare organisation structure

Proposal of future social work organisational structure

for Rehoboth (professional services only)



Organisational structure guidelines

The centralised structure clearly depicts the formal status structure and open lines of communication, authority and decision-making which exists in the one national department of social welfare.

The incumbents of the centralised structure are based in Windhoek.

The structure endeavours to facilitate and reinforce the goals of social welfare to be obtained through the efficiency of work flow and guidelines of behaviour for all incumbents. All activities in the structure are related to relevant goals.

In implementing a decentralised structure at the local community level, the process of government and welfare are directly linked, thereby facilitating the community with the process of government and welfare services. This decentralised structure obviates work duplication and conflicts about jurisdiction. The decentralised structure promotes co-ordination of services ensuring that behaviour of individuals correspond with organisational goals.

The authority of welfare matters rests in the hands of the social work profession, thereby giving social workers the power and authority to implement the policy decisions for welfare services. The social worker's use of expert power permits input into welfare policy issues so that welfare services dovetail with the important social values and behaviour patterns of Namibians.

The purpose and common objectives are to serve the interests, needs and problems of the community thereby creating all social work services as an integral part of Namibian society.

The proposed structure and institution for the future rendering of social work services should facilitate the process of solution to community problems.

Social workers selected to all the posts will be appointed on the basis of professional expertise.

6.1 Role and function of the Minister of Social Welfare

The respective duties of the Minister will be to enact appropriate legislation affecting and influencing an improved standard of living and quality of life for all Namibian citizens; carrying out daily administrative functions; dealing with questions concerning the policies and activities of the welfare department as well as fulfilling a public relations role so as to relate the policy and activities of the welfare department to the community members throughout Namibia.

The Minister is therefore involved in and responsible for making and implementing social policy. In this respect the Minister is the servant of (and not the master of) the people of Namibia.

6.2 Role and function of Director of Social Welfare

The Director will be involved in the executive management and organisation of the department in order to ensure effective service delivery of social welfare services and programmes.

The mission, purpose, goals and objectives of the welfare department will be set out in a policy manual by the Director in consultation with all levels of staff.

The Director will use technical, interpersonal, and conceptual skills with a participatory style of management when taking policy decisions. Participatory management and organisational structure should facilitate the upward and downward flow of information required for implementing social policy, evaluation of social service delivery and input for amendments of further legislation required.

The Director will endeavour to ensure that professional social work goals and organisational goals do not conflict.

The Director will be responsible for resource allocation. The Director will be assisted by a finance committee.

6.3 Role and function of the Chief Social Worker:

The Chief Social Worker will implement the middle management and organisational tasks and functions of the department.

The Chief Social Worker will, in addition, be involved in the supervision and training of first level staff at district offices (regional departments) so as to ensure that appropriate service delivery is addressing the social problems and needs of the various communities throughout Namibia.

The Chief Social Worker provides information and evidence on social policy or alternative social policies and should have input into changing policy as required. In this respect, the Chief Social Worker as a civil servant in the welfare department, serves not only the Minister and Director but also the community members.

6.4 Role and function of Senior Social Workers

The respective duties of the Senior Social Worker will be the execution of the mission, purpose, goals and objectives of the welfare department. In so doing, the Senior Social Worker, field workers and community members will design programmes and means to achieve those purposes of social welfare delivery systems.

The Senior Social Worker will implement all management and organisational tasks and functions along with supervision and training of staff members in order to bring about changes in conditions in the community.

The Senior Social Worker will co-ordinate, liaise and consult with other community-based organisations in the respective communities so as to ensure a broad-based addressing of community needs.

The Senior Social Worker will ensure that the organisational structure facilitates the theory, methods, models and approaches used for direct service delivery.

6.5 Role of field workers (social workers)

Field workers are involved in direct service delivery. To render direct services the field worker draws on the appropriate application of theory, methods, models and

appropriate application of theory, methods, models and approaches to address social needs and problems.

The nature of direct services ought to modify social conditions therewith placing special emphasis on preventive services as well as render services to those individuals in need, therewith appropriately emphasising remedial services.

The community is the public platform from which interested groups are helped to assert their interests in decisions about resources and to enter those interests into the process of government, therewith empowering community members to self-determination.

The organisational structure enables the social worker to involve people in the process of government (empowerment) because the appropriate input for decision-making and addressing matters of social policy is facilitated.

6.6 Role of Associated Workers

The associated worker forms an integral part of the welfare structure and is an important link between the department and community.

The specific tasks are to implement duties delegated from the social worker.

The associated worker's response to social welfare service delivery is based on experiential knowledge, allowing for creative and autonomous input into service delivery as well as complementing the role of the

professional social worker in understanding and interpreting the dynamics and processes of the community.

The associated worker, social worker and community members form a team in addressing solutions for community issues of concern. This information is then fed forward into the process of government.

6.7 Research workers

Research into social problems, needs analysis, evaluation of programmes for service delivery and impact studies on the implementation of social policies will be conducted at regular intervals throughout the regional areas.

The information obtained will assist in constructing a Namibian model of social work.

The research component therewith addresses the fluid nature of the community and evaluates either the strengths or weaknesses of social work methods to address social problems. The research component ought to promote the development of a 'practice theory' leading to a better integration and application of theory and practice.

Research findings will be integrated into the social work curricula at either the university or tertiary level where students will be able to analyse, discuss and contribute to the debate on creating a Namibian model of social work.

6.8 Community-based organisations

Community-based organisations, through their local autonomy structures, will have the choice of being incorporated into the centralised national structure of the welfare department, thereby facilitating their operations at the community level. Local leaders will have the opportunity to consult with trained social workers.

Community

The community is represented as a holistic entity, consisting of a heterogeneous population.

7. Summary

Although the practice will at this stage serve the attainment of social goals, it provides the basis for later integration of economic and political goals. It does in the meantime promote the concepts of local self-determination, participatory democracy and locality development, thereby creating an "active future".

8. Conclusion

Social work as a profession has the moral commitment to render a more appropriate service which integrates practice and theory. By focussing on, concentrating on and taking the cue from the practice (context) the social worker is guided by those dynamics and forces with which to address the moment thereby evolving practice, research and theory for an indigenous Namibian model of social work.

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