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PLANNING : A SOURCE OF EDUCATION

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A discourse Submitted to the Faculty of Architecture, University of The Witwatersrand, in Partial Fulfillment of the Requirements For the Degree of Master of Science in Development Planning.

JOHANNESBURG : 1998

DECLARATION

I declare that this dissertation contains my own unaided work, and has not been submitted towards any degree in any other University.

.....

TIDIMALO ANGELA KUZWAYO

Dated in Johannesburg on this 8th day of October 1998.

ACKNOWLEDGEMENT

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INTRODUCTION

PROBLEM STATEMENT

Planners encounter problems as they work among disadvantaged communities. Most community leaders engage in planning operations, excluding the community from participating in the solution of their problems.

Lack of openness on the part of leadership and top down planning with landowners, professionals, local councils and contractors on behalf of communities, brings about lack of confidence in the leadership. This also creates mistrust, suspicion and lack of co-operation from the community.

For this discourse to address this problem, planners should consider the planning-process as one that can educate the leadrship to realise that communication, participation and co-operation are major aspects for development to take place. Involving communities in the solution of their problems is of primary importance.

OBJECTIVES OF THE STUDY

To investigate how the communities can be educated through planning. To prioritise issues which can be dealt with and identified in order to bring informed community participation.

METHODOLOGY

Reference shall be given to the issue of informal or squatter settlements and problems encountered therein in general.

Mandelaville Informal Settlement Community shall be the case study. A questionnaire was drafted and a sample randomly selected. A representative of the Local Council was interviewed, community members, their leaders and all other parties with information pertaining to Mandelaville and the residents. It was also important to get the views of experts in the planning field.

CHAPTER 1

1.1 INTRODUCTION

This discourse seeks to investigate how communities can be educated through planning. Bethlehem (1988) states that the prospective need for Black education is as challenging to planning capabilities as prospective Black housing.

We are faced with a situation at present, where the majority of the population in South Africa is impoverished, disempowered and can barely satisfy the need for shelter, food and clothing. Communities mainly in distress are those in informal settlements.

Wilson and Ramphele (1989) state that the roots of poverty in Southern Africa lie deep in the history of the region's political economy, which included not only apartheid as it evolved after 1948, but also the pattern of racial capitalism that grew during the centuries before that.

The problem of poverty and informal or squatter settlements however, is not only experienced in South Africa, but also in other countries in the world, such as Columbia, Latin America, North Africa and Asia.

From this premise, the issue of informal or squatter settlements

and problems encountered by the inhabitants therein shall be discussed.

1.2 SQUATTING AND ILLEGAL DEVELOPMENT

Squatting does not suggest any criminal propensity it simply refers to the relationship between people and houses on land. A squatter is a person who has taken over land, a house or a building and occupies it without lawful authority to do so. The vast majority of squatters are there, not through choice, but through necessity. They cannot obtain land or houses or cannot get them at the right price or in the right place. (McAuslan, 1987).

1.2.1 The South African Perspective

Beavon (1989) states that most of the squatters are from the formal townships, where they had been hidden in crowded houses and backyard shacks, in the days when the right to live even in a Black township was restricted by Section 10 of the Natives (Urban Areas) Consolidation Act (Smith, 1989).

The percentage of immigrants from rural areas in South Africa and from outside the country increased considerably in the nineties with the scrapping of the Influx Control Act. Grinding poverty in the rural areas drove people to go to urban areas as job seekers. This has led to an increase of the already existing squatter settlements in the Black townships and on the periphery of major cities in the country.

Apartheid has so predetermined the life chances of the majority of South Africans that any discussion of labour markets and poverty has to mention the history of unequal expenditure on

education, job reservation, harassment of Unions, restrictions on African entrepreneurship and the form of the apartheid city (Tomlinson, 1994).

Shortage of labour due to unequal education and legislated or informal discrimination practices retarded the country's economic growth. Due to their inferior education, the burden of slow economic growth falls more heavily on Africans, for it is they who suffer from high unemployment (Tomlinson, 1994). High unemployment brings about poverty.

1.2.2 Poverty and Human Development

Poverty is characterised by the inability of individuals or communities to command sufficient resources to satisfy a socially acceptable standard of living. Poverty is perceived by poor South Africans to include alienation from the community, hunger, insecurity, crowded homes, usage of unsafe and inefficient forms of energy, lack of jobs that are adequately paid (Praxis Publishing, 1989).

There is a strong correlation between level of education and standard of living; the poverty rate among people with no education is 69% compared with 54% among people with primary education, 24% among people with secondary education and 3% among those with tertiary education. There is also a correlation between poverty and illhealth, although this is difficult to measure. Access to effective health care is specific to particular social and environmental situations. However, it is clear that poor children suffer a much higher than average rate of stunting (Praxis Publishing, 19).

Poor households are generally large and have high proportions of dependent children and older non-workers. Property among such households may have little to do with labour market mechanisms. When the problem is too many children, poor health or old age, the issue is less one of government intervention to ensure jobs than it is one of formal or informal social support systems (Tomlinson, 1994).

This is confirmed by Mazumbar (1988) who points out that women are "crowded" into a narrow band of the market which pays low wages than men in traditionally male jobs (Tomlinson, 1994). Hofmeyer points out that women are put into low-wage sectors, domestic service, community and personal services, clothing, textiles and shoe manufacture. Only 25% of those employed in manufacturing are women (Tomlinson, 1994).

A defining characteristic of being poor is the absence of power. This is worsened for women by unequal gender relations. Poverty also involves constant emotional stress, violence has a profound impact on lives of the poor (Summary Report "Poverty and Inequality in South Africa", Praxis Publishing, 1998).

The development of effective strategies to deal with poverty in South Africa constitutes the central fundamental challenge to our society. Uprooting poverty is not only a transformation of agriculture including redistribution of land, but also the restructuring of relations between capital and labour (Wilson and Ramphele, 1989).

Also crucial to uprooting poverty and bringing about development in this country is education through planning. This has been

brought about by the realisation that the poorest of the poor are those with the least amount of education.

1.2.3 The International Perspective

1.2.3.1 Pirate Urbanisation

McAuslan (1987) points out that in Bogota, Columbia, illegal housing has accounted for 50% to 60% of all residential housing construction over the past two decades. Developers generally buy rural land on the fringes of the city, subdivide it into housing plots (ignoring local planning requirements), and sell plots with few or no services. The constraints of sale do not comply with legal formalities. Purchasers then build houses on these plots.

The system is widely used and officially tolerated because various groups gain from it. The illegal developers obviously gain. The poor gain access to land on which to build a house and, for some, it is an opportunity to supplement their income by renting rooms. Landowers gain because instead of having squatters occupying land with no payment, it is bought by private urbanisers (McAuslan, 1987).

1.2.3.2 Squatter Invasions

In Lima, Peru, organised land invasion has been widely used by the poor to get land for housing. The metropolitan population grew from 500 000 people to 3,3 million between 1940 and 1972. Much of the population increase was housed in squatter settlements, and by 1972 over 800 000 people lived in more than 300 such settlements (McAuslan, 1987).

In Karachi, invasion seems to have succeeded attempts at illegal

subdivision and unorganised invasions. Both these practices have been in existence for 30 years or more and are tolerated - even encouraged in some cases by the authorities. Illegal subdivisions provide considerable security of tenure but are increasingly created far out from the city centre and generate legal disputes about the land. Unorganised invasions while taking place nearer the centre are much more vulnerable to demolition and the insecurity tends to retard their development. In India, the courts often seem more sympathetic to the plight of the squatters and pavement dwellers than in any other branch of government. There are lawyers willing to give squatters legal assistance (McAuslan, 1987)

Invasions take place because the official system appears particularly unbending or malfunctioning; the market cannot provide land for the poor or bureaucrats cannot adapt their systems of allocation and decision-making to meet the housing needs of the poor. Only a confrontation with the official system provides results McAuslan, (1987).

1.2.3.3 Squatter Infiltration

Infiltration ignores official land allocation or transfer systems, be they customary, market or bureaucratic. The land, if apparently unoccupied or unused, is seen as a resource, a free good available for use by those who need it. The official system has the choice of accommodating itself to the reality of the new land use or trying to resist it in the name of property rights, proper planning or public health.

Squatting also takes place in small societies and on land governed by customary law. Squatters on government-owned land

have presented the government with the same problem. How can it control growth of the settlements, short of immediate eviction? (McAuslan, 1987)

1.2.3.4 Squatter Upgrading

McAuslan (1987) points out that some governments have become increasingly willing to accept squatters and to upgrade squatter settlements to make them more habitable. The most significant "upgrading" measure is the conferring of land rights on squatters or those living on illegally subdivided land, thereby giving them security of tenure. This has happened in many pirate urbanisations: Bogota, in some of the land invasions in Latin America, especially in Lima, in some squatter settlements in Turnkey, and in some infiltration settlements in African and Indian cities. Once these rights are granted, the residents are much more willing to invest their own resources in their houses and their immediate environments, and official lending agencies are much more willing to provide credit.

He further argues that conferring security of tenure on squatters, legalising their settlement and providing it with services, does not solve all problems of the inhabitants. Squatting is not only a land issue it is an economic and social issue which tends to be discussed only in terms of land. Providing people with security of tenure does not provide them with jobs, providing roads does not solve the problem of how to get to work. Even if public transport services are part of the upgrading package, they might be too costly or infrequent. Nor do water, lights and roads make squatter settlements a balanced community. Schools, medical centres and buildings for community services are needed, but are rarely supplied. Planning policies

are not always adapted to entice new jobs into upgraded settlements.

Upgrading and legalising illegal settlements does not mean that the inhabitants of these settlements cease to live on the outer edges of the law, the economy or official urban land policy.

McAuslan (1987) further points out that research has shown and some governments are beginning to accept that far from being nests of illegality and breeding grounds of political satisfaction, squatter settlements consist of ordinary people, able and willing to play their part in urban and industrial development.

One remedy to these technical illegalities is to come to terms with the settlements, provide them with facilities and services, incorporate them into the official legal urban system, without at the same time destroying them and their economic and social systems.

1.3 CONCLUSION

From the discussion, we realise that squatting is not unique to South Africa but is a universal phenomenon. Poverty, disempowerment, inadequate housing, landlessness, inadequate education and lack of skills are major problems encountered by squatter communities. The approach at present is to see squatting not as a problem but as a challenge to planners.

CHAPTER 2

2.1 INTRODUCTION

In this chapter, a description of Mandelaville Informal Settlement shall be given as our case study. Information pertaining to the size of the area and extent of the settlement shall be reflected as obtained from the Land Surveyor's Office. Included also in this chapter, are the reports from the social survey that was conducted in this area. The respondents interviewed were: The Chief Township Manager, a Representative of Diepkloof Township Council, two community leaders and eighteen community members.

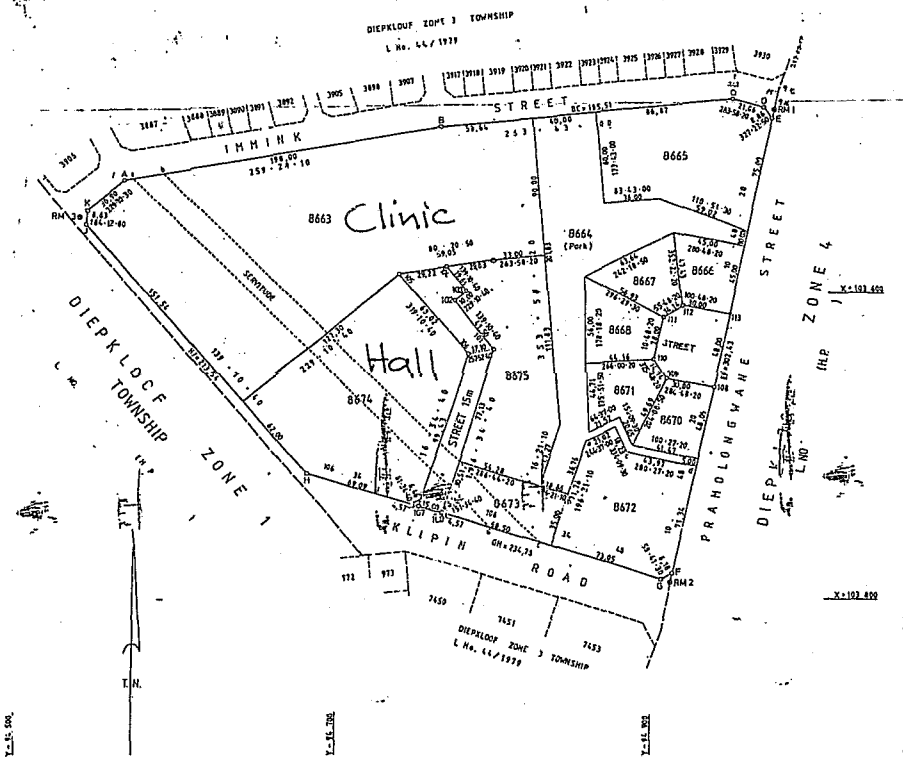
2.2 DESCRIPTION OF MANDELAVILLE – ITS LOCATION

Mandelaville is an informal settlement in Zone 3, Diepkloof. Diepkloof is a township in Soweto, 15 kilometers from Johannesburg Central Business District. The township is bordered by NASREC and Aeroton on the eastern side, Santa, Baragwanth and St. John's Eye Hospital in the south. Orlando East Township forms its western border. Diepkloof is within the Northern Metropolital Council of Gauteng.

2.2.1 Size of the Land, Extent of the Settlement

The overall size of the land partly invaded by the squatters is 7 648 hectares. They built their shacks on ±4 hectares of land. On 3 648 hectares stands the community clinic and Diepkloof Community Hall.

MANDELAVILLE INFORMAL SETTLEMENT



AMENDING GENERAL PLAN of part of the Township DIEPKLOOF ZONE 3

COMPRISING 11 ERVEN NUMBERED 8663, 8665-8668, 8670-8675, 1 PARK NUMBERED 8664 AND THE THOROUGHFARES, BEING A RE-LAYOUT OF ERVEN 7455 AND 7638-7653 AND THOROUGHFARES, VIDE GENERAL PLAN L.NO 44/1979.
DEVELOPMENT BOARD : WLST RAND.
CHIEF COMMISSIONER AREA : WITWATERSRAND.
PROVINCE : TRANSVAAL.
SCALE 1:1000

Surveyed in June & July 1983 & January 1984 by me

S. M. COSSIE
Land Surveyor

S.G. L. No. 78/1984
APPROVED
for SURVEYOR-GENERAL

APPROVED
for MINISTER: CO-OPERATION, DEVELOPMENT AND EDUCATION

CO-ORDINATES
System Lo 27°
Y Metres X
Constants 0,00 +2 800 000,00

MAIN FIGURE

A	=	94 565,01	= 103 598,58
B	=	94 759,83	= 103 594,43
C	=	94 945,68	= 103 479,10
D	=	94 940,51	= 103 282,17
E	=	94 969,30	= 103 484,65
F	=	94 932,59	= 103 787,75
G	=	94 785,60	= 103 787,87
H	=	94 630,59	= 103 729,84
J	=	94 548,99	= 103 659,54
K	=	94 541,63	= 103 550,79

BLOCK CORNERS

100	=	94 765,56	= 103 764,26
101	=	94 797,54	= 103 838,76
102	=	94 770,45	= 103 607,33
103	=	94 772,01	= 103 580,48
104	=	94 755,19	= 103 585,95
105	=	94 734,39	= 103 590,95
106	=	94 780,66	= 103 662,32
107	=	94 761,48	= 103 742,81
108	=	94 939,92	= 103 661,49
109	=	94 906,65	= 103 655,87
110	=	94 939,51	= 103 644,11
111	=	94 907,75	= 103 636,49
112	=	94 907,75	= 103 636,49
113	=	94 [illegible]	= 103 [illegible]

BEACONS [illegible]

RM1	=	[illegible]	= 103 630,56
RM2	=	94 [illegible]	= 103 [illegible]
RM3	=	94 [illegible]	= 103 [illegible]

TRIGO [illegible] STATIONS

A3981	=	[illegible]	= 103 [illegible]
A3982	=	[illegible]	= 103 [illegible]

AREAS

ERF No.	SQUARE METRES
8663	2,3903 hectares
8664 (Park)	7673
8665	1978
8666	1987
8667	1969
8668	2003
8669	
8670	1933
8671	1933
8672	5761
8673	2954
8674	1,2383 hectares
8675	7163

FILE No [illegible]
SURVEY REC[illegible] : [illegible]
COMPILATION [illegible]

DESCRIPTION OF BEACONS
MAIN FIGURE
A.D.H. ... 12mm iron peg
B.C.E.F.G.J.K. ... 12 x 450mm round iron peg
OTHER DESCRIPTIONS
8673a, 8674a, 8675a ... Round iron fence post ±1,5m high.
8673b ... 25mm hole in rock
All other ... 12mm x 450mm round iron peg.
WITNESS MARKS
RM1 - RM3 ... 12mm x 150mm iron peg below ground level

NOTES
1 All splay distances are 5,10m unless otherwise indicated.
2 The figure a b c d ... represents a Servitude ... vide Diagram S.G. No A5135/81
Servitude No. ...

OLIVIER, STRYDOM & LA COST[illegible] LAND SURVEYORS RANDBURG

TRUE COPY WHERE HOPE
for Surveyor-General
fmr Landmeter-Generaal
PRETORIA

NOT FOR REGISTRATION PURPOSES
NIE VIR REGISTRASIE DOELEINDES NIE

The terms of Section 26 Ms (5)(c) of the Survey Act, the Reference Marks shown on this plan have been erected and surveyed.
Vide SR 2590/84
for Surveyor-General
1985-07-11

DK-D-3VEL4LG


DIEPKLOOF TOWNSHIP
ZONE 3
DK-W-8
ZONE 4
DK-W-5
ZONE 1
ZONE 5
ZONE 2
DK-W-6
DK-W-7
ZONE 6
DK-W-9
DK-W-10/1
348
1450
548

2.3 SURVEY REPORT

2.3.1 Response from The Chief Township Manager

According to The Chief Township Manager, this land was first occupied by 10 to 16 families who were homeless after the Soweto riots in 1976. Diepkloof Council placed them in the rooms that remained when the Diepkloof Administrative Offices were burnt. In the beginning they paid rent to the Council. However, they no longer do so since 1990.

In 1990 the area was invaded by families who built themselves shacks and named the settlement "Mandelaville". They had previously stayed in the backyards of residents in Diepkloof as sub-tenants. The majority of them came from the Transkei, 15% have their parents residing in Diepkloof. About 5% come from Mozambique, Natal and Northern Transvaal.

The Township Manager pointed out that as there was no land earmarked for housing at present, the people cannot be removed from that area until land is made available. The estimated number of informal houses in the settlement is 2 000. The plots are not formally arranged and are very small. The shacks are congested. Streets are narrow, with no drainage system. Water is spilled and flows, sometimes remains stagnant along the streets and passages in the area.

There are 16 communal taps, which were provided by the Council in Diepkloof and a number of Eazi Latrines. There is no electricity supply for the area, even in the form of street lighting. Garbage removal is the responsibility of the Council. However, the place is very untidy.

2.3.2 Responses from the Community Leaders:

The first question set to the leadership was what their basic problem was in the area. To this question both of them stated that unemployment was a major problem. Crime takes place at a high rate the settlement is very unsafe to live in. There is constant fighting and use of obscene language. Many people drink alcohol in this area. Residents do not sleep peacefully at night due to pandemonium. The situation is worse over weekends.

The leadership further pointed out that there was no future for their children and no good role models for them in the settlement. Community leaders find it hard to maintain order. The police cannot patrol the area, as they fear for their lives. Cases of murder have been reported in the settlement. Youths from Diepkloof Township come to seek refuge in the settlement, after committing crime in the township. The place is congested and in an unhealthy state for habitation.

To the question: What is the cause of these problems? The response was that poverty as a result of unemployment coupled with the unhealthy state of the environment caused people to commit crime and drink heavily. Unscrupulous people come to the area in the name of contractors to exploit the community. They engage people in some form of labour, after the job has been done, the contractor disappears, having not paid the people.

A case in point, is that of about 400 people who were recruited to clean the area outside Baragwanath Hospital in April 1998. People received no wages after finishing the job as the contractor suddenly disappeared. The person who had recruited

them for the "contractor" was one of the residents in the settlement. The angry mob wanted to burn his shack. For fear that the whole area was going to burn, community leaders intervened. The matter was referred to the Claims Court.

In answer to the question: What the solution could be? The leaders pointed out that it would be best for people to move to an area where a township would be developed with formally laid-plots for families. Water taps and water-borne toilets to be installed. That would bring a sense of self-respect and dignity among the residents.

The future of their children will be bright. In a healthy environment, concentration shall be on the education of their children. They stated that they would not like them to go through the same experiences as they have, due to lack of formal education.

They further pointed out that government had to address the unemployment problem and the exploitation of the poor by unscrupulous contractors. The control of liquor sales should also be government's responsibility.

To the question : What their involvement was as community leaders? The answer was that they consulted with the Diepkloof Local Council concerning the land problem. The Local Council showed no concern. They then consulted the Gauteng Housing Legislative in 1995 concerning this issue. They were informed about an area that was earmarked for low cost housing in Eikenhof. They held discussions with the landowner, visited the plot with the community in October 1997. The Minister of Housing, Mrs. Mahanyele was invited to the occasion she stated

her support for the project.

Community leaders also stated that they formed a forum with the community called "Bheka-Phambili", meaning "Look Ahead".

The residents who are prepared to go there have been advised to contribute an amount of R1 500 per family per plot. Houses are going to be built on the land at a government subsidy of R15 000 per home per owner.

Most of the residents earn a salary of R800 or less per month. According to community leaders those who can afford to pay do so at an amount of R100 to R150 per family per month at the United Bank.

However, the concern of the leaders was that no development had taken place in Eikenhof in the form of infrastructure since 1995, despite the fact that they were informed that R45 million had been budgeted for this project. They needed to consult with the Housing Legislature members and request them to speed up the process. However, it was difficult to meet the people as they no longer availed themselves physically and even telephonically. All their attempts to contact the Housing Legislature had failed.

2.3.2.1 Advise to Community Leaders

Community leaders were advised not to be discouraged but to find means and ways of getting into contact with the respective people. This advice was given in May 1998 after interviews.

After several attempts, the community leaders were in a position to meet the Land Surveyor, Land Owner, the Contractor, members of the Housing Legislature and Local Government. They discussed land issues and construction and were advised that development could take place later this year. The leaders stated that they shared this information with the community at meetings held on regular basis.

2.3.3 Responses from the Community

Interviews were held among community members. The representative sample comprised 18 residents. The area is divided into six blocks. The sample comprised three respondents randomly chosen per block.

On the question of marital and financial status, the answer was that most families are run by single women who are mainly self-employed. They sell different things such as vegetables, meat, cold drinks, cooked food, African beer and old clothing. This allows for a hand-to-mouth existence.

The average income of the residents per day was about R40 and lower. No income was earned at all on some days.

To the question of how many children there are in the family, the answer was that the average number children per family were five. Most of the children are dependent and still attend school.

On the question of what the basic problem is in the area? The residents all stated that unemployment and poverty are major problems. The untidy and unhealthy state of the settlement and

the congestion in area is of major concern. They further stated that there is a great shortage of water supply as the taps had no water for the greater part of the time. The absence of a drainage system for wastewater is also a problem. Garbage removal rarely takes place in the area. Another complaint is that it is dark at night as there is no street lighting. People fear for their lives and cannot walk in the evening or night. Women and female children get raped. Young girls get pulled away and raped overnight to be set free the following morning.

Most of the men staying in the area drink alcohol heavily. Young men and boys from Diepkloof Township having committed crime there, come to the settlement to commit more crime.

The police as also stated by the leaders, fear to go into the area. To the question what is the cause of these problems? The majority of the respondents stated that most problems were caused by unemployment. They stated that the government is not providing jobs as it promised. No housing is provided as was promised.

When asked how they thought these problems could be solved, the majority of the respondents pointed out that if jobs could be provided, they would be able to look for a better place to stay. They were not happy to be where they were. If they had a choice and some financial muscle, they would have left the place long ago. They needed a better place for the safety and healthy development of their children. They would appreciate it if their children could receive good education so that they (children) may lead a better life compared to what they were going through as parents.

They further mentioned that they needed plots for houses, good water supply and sanitation, well-planned roads and streets. They would start building shacks and later houses, as they are poor. Another alternative would be for government to build houses that they could rent.

Concerning Bheka Phambili Forum, the majority of respondents stated that they had heard about Bheka Phambili. However, they no longer trusted the whole idea as they had been promised land on a number of occasions and have had to part with a lot of money at the request of their leaders. Nothing positive ever came forth. Even those who registered with Bheka Phambili are not very sure of what is going to happen.

The only time when they shall respond positively will be when they see people move to that area. As soon as that promise land has accepted a few families from Mandelaville, the community will take interest and contribute, out of the knowledge that they will definitely move from Mandelaville.

Only two respondents stated that they had enrolled for land and housing with Bheka Phambili. They also stated their fears of the project not succeeding. However, they hope that there will be progress.

Another complaint stated by the majority of the respondents was that they were not allowed to air their views at meetings, and as a result they no longer attend community meetings called by their leaders. They stated that even though they are not literate, they can contribute some sensible input regarding their problems in the area.

2.3.4 Analysis of Data

From the information obtained, the inference drawn is that the leaders are planning for and not with the community. There is not enough communication between community members and the leadership. People are discouraged. They need land, but have no one to rely on. There are three committees in the area. Each committee suggests something different.

The major problems encountered by the community and their leadership are unemployment, poverty, the high incidence of crime and high alcohol intake. The settlement is untidy and unhealthy for habitation. The shacks are congestion and allow for no privacy. Inadequate water and sanitation facilities as well as lack of energy in form of electricity, makes life difficult for the inhabitants in the settlement.

There is no co-operation from Government and local Councilors. There is exploitation by contractors.

Residents also feel that they are in that predicament as they did not attain adequate education. They would not like their children to go through the same experience - hence the need for a healthier, safer environment. Their need for land tenure was another significant issue mentioned. The need for employment came out very strongly, as did the need for education.

2.4 ADVISE TO THE LEADERSHIP AND COMMUNITY

Bheka Phambili leadership was advised to communicate with the leadership of the other two parties in the area; to communicate with the community on an on-going basis; to introduce the stakeholders working on the proposed project of Eikenhof to the community; to listen to the concerns of the residents and work along with them and not for them.

2.5 COMMENT

The problems of the residents were presented to the Civic Association of Diepkloof in 1993 and 1994. At the time the mind-set of the people was that government should and would provide housing.

Advise given at that time was that a survey be done and the results be assessed with a view to planning alternatives regarding the housing problem, as it was the underlying cause of all problems in the area. Another suggestion was that people in the settlement should form a Community Chest after receiving legal advice.

A questionnaire was drafted after a workshop with the community and the Civic Association. Few responses came back. This indicated that the community leadership was not yet ready for such an undertaking.

After being exposed to frustrating situations and coming to the realisation that government was not providing, steps are being taken towards development by the people.

2.6 CONCLUSION

The lesson to be learnt here is that according to Merriam's (1945) ideal of democratic planning, the "very purpose of planning is to release human abilities, broaden the field of opportunity and to enlarge human liberty" (Merriam, 1945), as indicated in J G Muller's Lecture, (1992).

CHAPTER 3

3.1 INTRODUCTION

In this chapter, planning theories relevant to this discourse shall be discussed.

3.2 PAUL DAVIDOFF – ADVOCACY AND PLURALISM IN PLANNING

Faludi (1973) gives an exposition of Davidoff's theory. Davidoff states that the present can become an epoch in which the dreams of the past for an enlightened and just democracy are turned into a reality. The massing of voices protesting racial discrimination have roused this nation to the need to rectify racial and other social injustices. The adoption by Congress of a host of welfare measures and the Supreme Court's specification of the meaning of equal protection by law, both reveal the response to protest and open the way for the vast changes still required.

He further points out that just demand for political and social equality on the part of the Negro and the impoverished, requires the public to establish the basis for a society affording equal opportunity to all citizens (Faludi, 1973). According to Davidoff the purpose for future planning is to consider a practice which openly invites political and social values to be examined and debated. Acceptance of this position means rejection of prescriptions for planning which would have the planner act as a technician.

Davidoff further points out that the world is in turmoil over the way in which resources of nations are to be distributed. The justice of the present allocation of wealth, knowledge,

skills and other social goals is clearly in the debate. Solutions to questions about the share of wealth cannot be technical this also refers to other social commodities that should go to different classes. They must arise from social attitudes. Values are important elements of any rational decision-making process. Planner's values should be made clear. He should do more than explicate the values modifying his prescription for course and action. He should affirm them and stand for what he deems proper.

In the political process, Davidoff states that planners should be able to be engaged as advocates to consider the interests of government, other groups, organisations or individuals who are concerned with proposing policies for the future development of the community.

He argues that appropriate policy in a democracy is determined through a process of political debate. The right course of action is always a matter of choice. In a bureaucratic age, care must be taken seriously that choices remain in the area of public view and participation. The welfare of all citizens and of the minorities deserved support. Planning must therefore be so structured and so practical as to account for this unavoidable bifurcation of public interest.

The idealised political process according to Davidoff, in a democracy, serve the search for truth in much the same manner as due process in law. Due process and two (or more) party political contentions rely heavily upon strong advocacy by a profession. The advocate represents an individual, group or organisation. He affirms their position in a language understandable to his client and to the decision-makers he seeks

to convince. If the planning process is to encourage democratic, urban government, then it must include rather than exclude citizens from participating in the process.

Davidoff further points out that the advocacy of alternative plans by interest groups, outside of government would stimulate city planning on a number of ways. It would serve as a means of better informing the public about alternative choices open, those alternatives strongly chosen and supported by the proponents. The second way in which advocacy and plural planning would improve planning practice would be in forcing the public agency to compete with other planning groups to win political support. A third improvement in planning practice which might follow from planning would be to force those who have been producing critical "establishment" plans, to produce superior plans, rather than only carry out the essential obligation of criticising plans deemed improper.

Where plural planning is practiced says Davidoff, advocacy becomes the means of professional support for competing claims about how the community should develop. Pluralism in support of political contention describes the process advocacy describes the role performed by the professional in the process. The planner as advocate, pleads for his view and the client's view of the good society. He would be more than a provider of information, an analyst of current trends, a simulator of future conditions, a detailer of means and a proponent of specific substantive solutions.

Davidoff further states that the advocate planner would be responsible for his client and seek to express this client's views, and also to persuade his client if necessary. One of the

benefits of advocacy planning is the possibility of creating employment for planner with agencies holding values close to his own. Whether working for the public agency or for some private organisation, the planner has to prepare plans to take account of arguments made in other plans.

Thus, the advocate's plan may have some of the characteristics of a legal brief. It would be a document presenting the facts and the reasons for supporting one set of proposals and facts and reasons indicating the inferiority of counter proposals.

A troublesome issue in contemporary planning however, as stated by Davidoff is that of finding techniques for evaluating alternative plans. Not all the work of an advocate planner however, would be of an adversary nature. Much of it would be educational. He should inform other groups, including public agencies of the conditions, problems and outlook of the group he represented. Another major educational job would be to inform his clients of their rights under planning and renewal laws, about the general operations of city government, and of particular programs likely to affect them. He would assist the client organization to clarify its ideas and give expression to them. To make his client more powerful politically, the advocate planner might also be engaged in expanding the size and scope of his organisation. However, the advocate's most important job would be to carry out the planning process for the organisation and to argue persuasively in favour of its planning proposals. Much work along the line of advocacy planning has already taken place, but little of it by professional planners. The work is being conducted by student groups and community organisers.

Pluralism and advocacy, according to Davidoff, are means for stimulating consideration of future conditions by all groups in society. There is one group which at present is particularly in need of the assistance of planners. This group includes organisations representing low-income families. The plans prepared for these groups would seek to combat poverty and would preprare programs affording new and better opportunities to the members of the organisations and to families similarly situated.

The type of knowledge required by the new comprehensive city planner demands that the planning profession be comprised of groups of men well versed in contemporary philosophy, social work, law, the social sciences and civic design. Not every planner must be knowledgeable in all these areas, but each planner must have a deep understanding of one or more of these areas and must be able to give persuasive expression to his understanding.

Gans (1968) and Townsend (1975) and others in Britain on social planning came to operate within the social democratic tradition based on a class conflict model of society. Social planning is thus about directing power and resources to the "have nots" in order to reduce poverty and inequality (Townsend, 1975).

3.2.1 Critique

Healy et al. (1981) argue that the client-centred and social welfare orientation of social planning and advocacy have been approached by planners with the ambiguity which reflects the contradictory tendencies in government described above. On the one hand notions of participation and social justice accord well with the flabby social conscience which the profession has

retained from its early evangelist days and with the pressures existing from the "revolt of the client". Practical attempts at pursuing such an approach impede "efficiency". They are therefore typically undertaken in the technical terms of the planner (as the whole experience of public participation has shown) or undermined by opposition elsewhere in local government (e.g. the failure of areas management in Liverpool).

Although many planners may still adhere to notions such as Gans' version of social planning at an ideological level, its influence on practice has been very limited. This is partly because it offers no explanation of specific practices nor of the changes occurring in the forces structuring practice, and every little guidance on how to change existing institutional arrangements and operating procedure in order to implement the approach (Healy et al, 1980).

In any case, as Goodman (1972) and many involved in the CDP's discovered, small scale compensatory programmes were either blocked by larger interests (often embodied in local government organisation) or by the way in which the distribution of health and opportunity was structured on a national scale. It is this appreciation which has led many of those involved towards the political economy position.

3.3 JOHN DEWEY AND PRAGMATIC ACTION

Charles Hoch (1984) refers to the concept of human action proposed by the philosopher John Dewey.

Hoch points out that Dewey's ideas about human action bridged the gap between the interests of "doing good and being right".

He argues that three ideas as used by Dewey to dissolve the apparent separation between doing good and being right are still used in a strikingly similar way by a variety of planning theorists today. These are problems defined as a form of experience, plan formulation as a form of inequity and plan implementation as a form of democratic participation. His argument is that mainstream American planning theorists use the pragmatic concepts of experience, inquiry and participation to bind theory to practice.

3.3.1 The Pragmatic Concept of Problematic Experience

Hoch states that the word pragmatic is used to describe someone willing to use whatever means possible (even immoral ones) to achieve an open end. However, that usage distorts the true meaning of the word. According to John Dewey particularly, people learn the truth of things from the consequences of their actions. However, consequences do not provide the justification for those actions. Justification must come from prior experience.

According to Dewey, "Experience in its vital form is experimental, it is an effort to change the given; it is characterised by projection, reaching forward into the unknown, connection with a future in its salient trait" (Bernstein, 1965:65). Dewey makes experience the arbiter of progress. Experience in this sense not only serves in the context for learning but actually becomes the medium through which we learn what counts both as a problem and a solution.

People's developmental desire for individual fulfillment defines as a problem any obstacle that blocks this fulfillment. On the

other hand, the human capacity to formulate alternative responses to problems and assess their effectiveness defines the solution as any response that reestablishes the continuity of development (Dewey, 1958:353; Bernstein, 1965:57-74 and White, 1970:129-143). Thus, according to Dewey, problems arise not from immediate sensations or comprehensive ideals, but through active experience with the disruptive environment (Dewey, 1976).

3.3.2 The Pragmatic Concept of Experimental Inquiry

Hoch points out that when we test plans of action, we try to determine which plan will work best. For Dewey this kind of thinking constitutes the appropriate form of understanding. He rejects the claim that "to know" means a grasp of the correspondence between the ideas and the external world, or the reflection and development of an idea as reality. For Dewey, knowing constitutes a mode of experience. What makes ideas special in his philosophy is their active role in assessing the consequences of alternative responses to problems. In pragmatic inquiry, truth emerges when an idea (alternative hypothesis of plan) proves successful in solving a problem. Dewey did mention planning directly in a critique of centralised planning in the Soviet Union.

His argument centers around the fact that being right means to do good and vice versa. He points out that intelligent inquiry enables us to adjust to changes in our environment that has disrupted the continuity of our experience in the form of problems. For Dewey, scientific experimentation represents the most highly developed form of our natural capacity for adaptive development (Marchell, 1974:218; White, 1970:203-209). He envisions science as a pre-eminently practical endeavour linking

the satisfaction of problematic human needs with the experienced application of environmental control (Dewey, 1938,: 77 - 80). Planning enhances the learning of strategic actors in a pluralistic democracy.

The pragmatic conceptions outlined above are present in Meyerson's article (1955): the identification of problems as breaks in the continuity of urban growth, the reliance on education and testing of alternative actions through democratic participation as the means of implementation. Meyerson quickly warns against the dangers of institutional rigidity, which may quench the innovative thought and experiment required to bridge the gap between doing good and being right (Meyerson and Banfield, 1955). Like Dewey, Meyerson based his conception of planning on a form of intelligent inquiry applied to the ongoing problems of life.

3.3.3 Critique

Davidoff rejects the notion that planners can rationally determine a comprehensive good for a single public, arguing that rational plans be made to serve the interest of different groups of people through a system of reciprocal advocacy. Grabow and Heskin propose evolutionary experimentation to line spontaneity and reason (Hoch, 1984).

There are many differences among these authors, however, their reliance on pragmatic concepts outweighs those differences. He further points out that this attachment to a pragmatic approach however, carries with it serious impediments to a successful theoretical journey. The pragmatic connection narrows theoretical discourse to a common-sense pathway that, although

well travelled, suffers from serious pitfalls (Hoch, 1984). Further discussion on these pitfalls shall be reflected towards the end of the chapter.

3.4 CHARLES LINDBLOM : "THE SCIENCE OF MUDDLING THROUGH

Hoch points out that Lindblom (1959) sought to explain how knowledge and decisions are integrated and why, a modified muddling-though with its limits was more efficacious than reliance on an abstract model of decision-making. Lindblom did not only describe how decisions were made, but he sought to interpret their significance to practitioners. He argued that a clearer understanding freed from attachments to false ideals would improve practitioner's ability to learn from their experiences, even if that learning was incremental.

Like Dewey, Lindblom argues that we do not pursue abstract ideals, but conceive specific actions or policies to deal with the problems we encounter. This means that, "One simultaneously chooses a policy to attain certain objectives and chooses the objectives themselves". No rigid boundary separates ends from means. This choice, Lindblom argues is incremental. Although incrementalism denotes a marginal quantitative difference in Lindblom's example, it also can refer to qualitative differences (Hoch, 1984).

Lindblom refuses to separate the process of thinking from the context and experience of decision-making. Like Dewey, he reflects the synoptic measure of rationality that requires a comprehensive assessment of means to select an optional end (doing good). Lindblom argues that in the formation of policy, values emerge in a context of practice that defines the relevant

relationships between means and ends. The crucial point about his concept of incrementalism, is that alternatives are only grasped meaningfully in the context from experience proceeds through the enactment of alternative actions that retain their meaning within the scope of their experience, that is, at the margin (Hoch, 1984).

Finally, Lindblom contends that a policy that is efficacious fulfills the requirements of consensus rather than optimality. In a pluralist society, Lindblom believes that informed agreements among diverse groups provide a potentially democratic foundation for the development and implementation of policy. By reflecting on this process, we can learn to enhance our practice within it over time.

3.5 JOHN FRIEDMAN AND TRANSACTIVE PLANNING

In his book "Retracting America : A Theory of Transactive Planning", Friedman identifies two crises confronting people in the United States, a crises of knowing (being right) and a crises of valuing (doing good). He presents a kind of planning capable of resolving both crises, that is transactive planning (Hoch, 1984).

Friedman, Like Dewey, states that major social problems of modern American society flow from the disruptions created and accelerated by social change. He argues that the scientific and technical mastery of necessity in the post industrial society offers freedom, while cultural attitudes of austerity, insecurity and fear continue to live people confused and apathetic. The cultural demands of recognition and engagement by a multitude of ethnic, political and geographic communities

conflict with the cultural meaning of the past. Old customs and ideas no longer provide orientation in the face of alienating changes. On the other hand, the growing scale and complexity of the post industrial society requires an increasingly flexible and interactive knowledge (or what Friedman calls "processed knowledge") remains separated in practice from practical knowledge (or personal knowledge) (1973, Chapter 4). Both Dewey and Friedman agree that the American society has problems of culture and understanding. Both thinkers feel that to solve these problems, a form of social reconstruction that relies on education is necessary.

Friedman hopes for democratic societal guidance on what he terms an "innovative" form of planning. Innovative planning involves the development of alternative strategies for actions in response to the practical institutional contingencies of social development. Innovations are developed and tested through an ongoing process of intelligent and informal inquiry that combines personal and processed knowledge. Like Dewey, Friedman rejects formal deductive models and a barren utilitarian calculus as not being capable to cope with the world of action and change Hoch, (1984).

Muller (1994) states that Friedman in his work, on empowerment, asks about planning models appropriate to community self-empowerment. He, Friedman, suggests that his social utilisation and social learning approaches might be appropriate since both require substantial departures from traditional planning practice, which is typically imposed from above rather than generated from within the communities of the empowered themselves.

3.5.1 Critique

Muller (1994) further argues that the social mobilisation/learning theory (Friedman, 1987) offers a useful intellectual framework for planning activity, but like transactive planning does not provide a procedure or methodology built around actions geared to empower the affected community. There is need for the formulation of a decision-making methodology that does not rest on the pillars of misplaced paternalism and autocratic conventions, nor technical preoccupation with efficiency and scientific rigour. In essence, this means a procedure that is not tied to the rational paradigm and naturalist tenets of scientific method.

3.6 PITFALLS OF PRAGMATISM AND MAINSTREAM PLANNING THEORY

3.6.1 The Limits of Pragmatic Experience in Identifying Problems

Hoch states that the way we experience the world provides a powerful base for interpreting the meaning of action. It is evident that we experience our environment as adaptive creatures. He further points out that Dewey places this characteristic of human beings at the centre of his theory of human action, then he argues that the organic capacity for experience that we share as humans also includes the quality of experience (Bernstein, 1971:180).

Dewey's conception of experience attempts to avoid the split between value and knowledge by combining the goals of human development with the human capacity to learn. Treating the historically developed capacity for experience as a result of natural evolution enables Dewey to gain the assurance of having

identified instrumental inquiry as the touchstone of human development. He sacrifices his ability to identify the particular historical actors, institutions and policies necessary to realise this development in specific situations.

Hoch points out that mainstream planning theorists rely on a pragmatic conception of experience similar to Dewey's. Each theorist sees planning as an activity undertaken in an evolving or developing world. This reliance on the developmental premise of pragmatic problem identification produces the same abstractness that infects Dewey's work.

Davidoff does not evaluate the specific injustices that require advocacy. Friedman gives no agenda to guide transactive dialogue, and Lindblom provides neither size nor direction for any increment in particular. Like Dewey, these mainstream planning theorists do not prescribe what must be applied. Faludi (1973) between process theory and substantive theory exemplifies and reinforces this pragmatic emphasis on methodology and problem solving adopted by mainstream planning theorists. John Dewey in his criticism of liberal planning theory, states that "It is ironic that planning itself, which is historically associated with notions of 'community' with its substantive unifying content, with more or less utopian visions of the good life ahs become, in the West, a part of the technocratic apparatus with its commitments to instrumental rationality and to 'process' goals" (Dykman, 1983 :7).

3.6.2 The Fallacy of Instrumental Naturalism

Dewey believed that we could transform irreconcilable social differences into problems that were susceptible to co-operate

resolution because we already shared a natural adaptive predisposition to use instrumental inquiry in solving environmental problems (Smith, 1978 : 88). Social communication undergirds the meaning of instrumental inquiry.

The mainstream American planning theorists as Dewey did, treat the process of pragmatic inquiry as the source of value and a natural feature of human experience. Thus, they do not consider why anyone should choose learning as the primary way to plan. Friedman attacks the dependence on processed scientific knowledge in plan-making as one-sided. Davidoff assails the claim that planners can represent an objective public interest, Grabow and Heskin besiege the alienating barricade of technique.

In criticising the foundations of comprehensive planning, the mainstream planning theorists embrace the same naturalistic bias as Dewey. They can confidentially propose learning processes such as dialogue, advocacy and experimentation to resolve social problems because they believe these social conflicts arise as obstacles to learning that are susceptible to the logic of pragmatic inquiry.

3.6.3 Participation Without Politics

Dewey believes that the democratic premise of individual freedom and development remains shackled by cultural attachments to fixed ideals. Overcoming the barriers to freedom requires participation in creating and achieving public goals.

Dewey did not discuss the role of state bureaucracies, political parties, corporations, or trade unions in his proposals for social reconstruction. He rejected the implementation of

policies through cohesion and domination (Mills, 1966:393). Hoch states that unfortunately the pragmatic model of evolutionary social development underlying Dewey's hopes for professional participation glosses over the particular historical conditions shaping the context of that development (Fell, 1973:49 - 62). The vast majority of professionals in this century are employees within bureaucratic organisations (Larson, 1977), their voluntary associations are not privileged or protected within "interstices" of a social order maintained by large scale organisations (Beckman, 1954; Pressman and Wildavsky, 1973; Johnson and O'Connor, 1979; Alterman, 1980).

He further argues that in the face of our experience of power as planners and in the light of numerous empirical accounts of centrality and dominance of power relations, in the formation and realisation of plans. It seems difficult to adopt the essential elements of pragmatic planning theory in any consistent and practical manner. Meyerson's middle range bridge, Lindblom's pluralist conception of partisan mutual adjustment and Davidoff's models of advocacy all promise to help professional practitioners build consensus. The practical development of plans, the implementation of regulations and the allocation of resources, while they require use of problem-solving abilities, are still guided more by the force of politics than the force of argument.

Hoch finally states that despite the limitations of an ahistorical naturalism, an overconfident instrumentalism, and politics without power. The pragmatism of Dewey and the mainstream American planning theorists remains an important source of theoretical insight for anyone striving to justify planning without succumbing to either a particular vision of the

common good or the abstract precision of a predictable technical order.

3.7 EMPOWERMENT AND PHENOMENOLOGY

Muller points out that in the final reckoning and in the context of the human and physical prerequisites of development in the Republic at present, the cardinal consideration in all community-orientated projects, must be the advancement of the cause of the least privileged sector of Southern African societies. The major goal must be the empowerment of this sector with the associated objective of decreasing dependency; of increasing social, economic and personal development; promoting self-determination, self-reliance and dignity; dismantling discriminatory, oppressive and paternalistic structures and replacing this with development, democratic and liberating systems Muller, (1994).

3.8 CONCLUSION

From the theories already referred to, we realise that communication is important. It aims at education, community participation, promotes self-reliance, efficiency and co-operation. Communication is also important in conflict resolution. The most suitable planning process for this dissertation is advocacy planning. It shall be referred to at Conclusion and Recommendations.

CHAPTER 4

4.1 INTRODUCTION

In this chapter the concept education shall be defined and theories of education discussed.

4.2 DEFINITIONS

Armstrong et al (1981) state that education can be thought of as the process individuals go through as they learn to cope with and adapt to their physical and social environment. This is a lifelong process, that begins at birth and to some extent continues until death.

Through the very process of living, we are always being "educated". We learn from casual conversations. We learn from television. We learn from our jobs. We learn from what the old timers call the school hard knocks. In short all human experience is a teacher that contributes to our education.

The responsibility for the success of education resides with the individual for it he or she who has to interpret reality and make use of these interpretations.

Van Schalkwyk (1986) defines education as one of the most dynamic civilising powers in the community, because it informs people, equipping and enabling them to exploit, organise, form and change reality according to particular norms, guidelines and goals. The type and quality of moulding and education which the education system offers people determines the objectives, directions and methods they will employ in order to shape reality and life.

From the two definitions we realise that education enables people to interprete reality and achieve their goals.

4.3 THE ROLE OF EDUCATION : AMERICAN PERSPECTIVE

Spring (1980) states that the role of education as it relates to political control ad the modern state, is ambiguous and often contradictory. On the one, systems of schooling provide the knowledge and skills that will give the individual the means to control the political system, and on the other hand the political system uses education to control the individual. The degree to which either role is emphasised in an educational system varies with the political system. Obviously the more dictatorial systems emphasise control of the individual. But, even in representative democracies, a combination of these two functions exists within the school system.

4.3.1 Education and the Political Community

Horace Mann's argument for the creation of a political community reflected his concern with the potential for violence in the representative system. Mann warned Massachusettes of instances where the voter, not being able to accomplish his purpose of voting, has proceeded to accomplish it by violence.

In any representative government, governance is impossible without the granting of power to a few individuals. It is always possible that the individuals who operate the government may claim to represent the collective desire or the community interest when in fact their actions reflect the fad of an individual bureaucrat or a tyrannical administrator.

Mill, (Armstrong et al 1981), states that a general state education is a mere contrivance for moulding people to be exactly like one another. It establishes a deposition over the mind.

Mann wanted to mould the republi[illegible] as a means of controlling the use of liberty, whereas John Stuart Mill wanted to give the republican the tools to use liberty fully. For Mill, the choice of education would be in the hands of parents or children (Armstrong et al 1981).

4.3.2 The Professional as Representative of the People

The issue of representative of the people has grown more complex in the twentieth century with the expression of government, social services, and government involvement in the planning and management economy. Most government bureaucrats are not elected to office, but hold lifelong positions based on their claims to expertise. A claim is often made that government bureaucrats can be more dedicated to the interest of the people, because, unlike politicians. they have no obligations to particular factions and interest groups. Some attempts have been made to create the impression that these bureaucrats are selfless individuals who primarily use their expertise for the good of the people. The terms "civil servant" or "public servant" are meant to conjure up images of a person dedicated to the service of others. All these arguments have been used to justify [illegible]e increased power of professional educators opposed to elected representatives over public school systems (Armstrong et al 1981).

One of the characteristics of the modern administrative state, is to rely more and more on the expertise of the specialist. When today's politicians draft legislation dealing with public works projects, welfare, defense and education, they constantly seek the advise of experts in the specified field.

Beliefs that the government bureaucrat represents the interest of the people, and the professional educator, represents the interest of the child, seems as difficult to defend as the view that an elected official, might be said to represent the majority, or the most active part of the population. (Armstrong et al 1981).

Ideally, we could have elected representatives, establish objectives, and experts use their techniques to accomplish them. In this way, the professional educator or government bureaucrat would function as a technocrat who applies techniques to accomplish predetermined goals.

This model, efficient as it may sound, would not work. At this time, it is not possible to get people to work without involving their personal values and goals.

Armstrong et al further states that the models of the technocratic representative government can be used for self-protection and concealment. A government bureaucrat or professional can claim that he has no power over goals when in fact his judgement directly affects goals, or he can claim no responsibility for outcomes except in terms of technical details. This can create a situation where real centres of power can hide behind a structure of representative government and make it difficult for members of the public to locate power

and bring it under control.

In the twentieth century the issue of individual interest in education as an instrument of policy seems to have been lost in the growth of an almost religious faith in education. Faith in education almost obscures the fact that education is not a good in and of itself. The value of an education to the individual depends on the educational content (Armstrong et al 1981).

Gutmann (1987) states that the primary aim of a democratic theory of education is not to offer solutions to all the problems plaguing our educational institutions but to consider ways of resolving those problems that are compatible with a commitment to democratic values.

A democratic theory of education provides principles that in the face of our social disagreements, help us judge (a) who should have authority to make decisions about education; and (b) what the moral boundaries of that authority are (Gutmann, 1987).

4.3.3 Twentieth Century Education – World War II

Dewey (1859-1952; Armstrong et al. 1981) pointed out that "what the best and wisest parent wants for its own child, that must the community want for all its children". He was a pivotal figure in American education for some sixty years. Some argue that Dewey's ideas were so potent that his ideas continue to shape much of the education practice in America. He viewed education as a process through which young people are brought into full participation in society. He saw the primary goal of education as individual growth and development. Thus schools should not set out to serve the goals of society at the cost of

overlooking the unique needs of the individual learner. Dewey felt that schools should produce a secure human being, committed to his or her own self-education. The process that Dewey felt youngsters should learn was the scientific problem-solving method. Mastery of this method, Dewey felt, would give the child confidence in developing rational responses to the dilemmas that he or she would confront through life. Clearly Dewey's emphasis on the individual and on teaching processes continue to have great influence on the school (Armstrong et al 1987).

4.3.4 Critique

Gutmann (1987) argues, consider what the best and wisest parents in one understanding would want for their child. They would want the child:- to read and write fluently; to speak articulately; to listen carefully; to learn to participate in the give-and-take of group discussions; to learn self-discipline and to develop the capacity for deferred gratification; to read and appreciate good literature; to have a strong knowledge of history, both of our nation and of others; to appreciate the value of a free, democratic society; to understand science, mathematics, technology, and the natural world; to become engaged in the arts, both as a participant and as one capable of appreciating aesthetic excellence. Such parents should also want a good programme of physical education and perhaps even competence in a foreign language.

Must every local community want this and only this curriculum for its children? Although Dewey's aim is admirable, translating what the best and wisest parents want into what a community must want is not an acceptable way to enlarge outlook

on education to be less individualistic. Would any other ideal acted upon, destroy democracy as Dewey goes on to argue? If democracy includes the right of citizens to deliberate collectively about how to educate future citizens then we might arrive at a very different conclusion: that the enforcement of any moral ideal of education, whether it be liberal or conservative without the consent of the citizens subverts democracy.

Gutmann further argues that citizens and public officials can use democratic processes to destroy democracy. That can undermine the intellectual foundations of future democratic deliberations by implementing educational policies that either repress (the rational) way of thinking or exclude some future citizens from an education adequate for participating in democratic politics. A democratic society must not be constrained to legislate what the wisest parents want for their child, yet it must be constrained not to legislate policies which render democracy repressive or discriminatory. A democratic theory of education recognises the importance of empowering citizens to make educational policy and also constraining their choices among policies in accordance with those principles - of non-repression and non-discrimination that preserve the intellectual and social foundations of democratic deliberations. A society that empowers citizens to make educational policy, moderated by these two principled constraints, realises the democratic ideal of education.

When societies or the most powerful groups within them transgress those limits by, for example, committing themselves

to racist principles, revolution or civil war becomes a precondition of moral education.

4.4 THE ROLE OF EDUCATION: SOUTH AFRICAN PERSPECTIVE

Van Schalkwyk (1986) points out that the task of education in South Africa is to prepare and fit learners to fulfill their calling in life responsibility in the South African context. This context or life-world comprises certain fixed or lasting realities as well as other constantly changing factors.

He further states that matters such as right, justice, responsibility, freedom love, service, obedience, dependence and much more, also constitute part of the known and fixed principles, forming part of man's life world, such as:

- The growing gap between rich and poor.
- The threat of nuclear war.
- The destruction of natural resources and the resultant energy crises.
- The possibility of a worldwide economic collapse.
- Human suffering (famine, epidemics, physical and emotional abuse).
- The arms race.
- The population explosion.

World oriented educational programmes are aimed at cultivating a mature outlook and transforming egocentricity into sociocentricity. Newmark and Asante (1976 : 1-2) suggest certain guidelines for educational programmes of this nature, namely:

- Analysis of one's own and other groups perception and understanding of a matter.
- Improvement of language fidelity.
- Emphasis of sensitivity to difference in others.
- Recognition of cultural patterns of thinking.
- Development of an ability to evaluate inter-cultural communications (Van Schalkwyk, 1986).

If the South African education has to be relevant, the South African education system will have to make the lasting unchanging aspects of reality accessible to every learner. Human understanding would be threatened without knowledge and understanding of this nature, for it remains relevant for all time.

South African oriented education should promote a general South African life style and culture, it will also have to address the inculcation of such generally applicable values as freedom, responsibility, industrial issues, thoroughness, perseverance, faith, authority, justice and respect for one another's human dignity in every South African. Education has a particular contribution to make here. An over-emphasis of general education results in the general loss of a group's particular identity and culture. This model is not workable alone because its principles are contrary to human nature, Van Schalkwyk argues.

Global issues make it important for present day education systems to accord high priority to world oriented education. The most important world phenomena are:

- The revolution in communication.

- The creation and development in international organisations acting as centres of power for manipulating communities, centres for co-operation which enable nations to work together and co-ordinate efforts in various spheres.
- The rise of new global youth culture.
- The effect of new technology.
- The danger inherent in world issues.

4.5 CONCLUSION

From the information obtained, we realize that world oriented educational programmes are aimed at "transforming egocentricity into sociocentricity". For development to take place in South Africa, planning should make use of formal and informal institutions to educate and empower communities.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

The exclusion of communities by their leaders from participating in activities that involve the solution of their problems has brought about a sense of uncertainty and lack of co-operation towards their leadership as stated initially. This was confirmed by the results of the survey conducted at Mandelaville.

For South Africa to grow economically, socially and politically, there is need for informed participation and communication among communities. This can be attained from education through planning. The process should be handled in such a way as to ensure that communities are empowered. The appropriate theory for this situation is advocacy planning.

Davidoff ardently states that advocacy planning is the means whereby the voice of the community can be developed. The role of the planner is critical as interventionist in a crisis situation where the coping mechanisms of community members have broken down, after several attempts to solve their problems with no success.

On behalf of the community, the advocate planner consults with the leaders, finds out what their problems and expectations are from the community, already having in mind what the community's problems and their expectations are from their leadership. This helps him to have a balanced view of the situation. He is then

able to advice each party in a joint meeting and find working solutions to their problems. The strategy used by the advocate planner is that of a guide and a teacher. He also encourages the community and the leadership to be mutually involved in problem solving to communicate through informed knowledge obtained from education through the planning process. He attends meetings organised by leaders and the community. At times, the advocate planner together with the community leaders attend meetings organised by other stakeholders, such as building contractors and landowners so that the leaders and community can learn from his participation and he can also learn from them.

He also acts as an enabler by helping the community develop coping mechanisms to frustrating situations. This creates a sense of independence among community members.

Transactive planning, like advocacy planning facilitates education. Planner advises the community about planning and develops processes that educate the community whilst learning from the community. In this way we look at the advocate planner as having transactive attributes.

An incremental approach is not applicable, because it brings small changes and has no educational function.

Pragmatism is a useful way of viewing the situation. However, a purely pragmatic approach is not likely to facilitate education.

5.2 RECOMMENDATIONS

In order to promote the cause of disadvantaged communities, planners should encourage community leaders to attain skills in

leadership through training. This will enable them to be sensitive to the problem of exclusion experienced by communities. They should also receive training in conflict resolution.

Planners should encourage communication between community members and their leaders. This will encourage openness and will help both parties develop a sense of trust towards each other.

Training on issues pertaining to land tenure, housing, health and welfare will enable the people to know what their rights and obligations are, according to the Constitution of South Africa. This form of training to be offered by specialists in various professions at workshops.

Planners should conduct social surveys to find out from communities the kind of technical skills they would like to attain, in order to be able to compete in the labour market. Educate them into the options that exist for them in technical training and let them make a choice. Planners also to find out what government and non-government organisations offer in the form of finance for such training. Motivate for financial assistance if possible. Further, motivate that the quality of training be good and that the duration of time for training be at least 3 months to a year. Progress to be monitored on a regular basis.

With education and the acquisition of skills, communities and the leadership shall be empowered to create jobs, join the labour force and be independent. This will alleviate poverty, reduce crime, increase productivity and promote a sense of worth

among communities. Procurement of land and better housing will also be possible. Education of their children will also be ensured.

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ANNEXURE

MANDELAVILLE INFORMAL SETTLEMENT

QUESTIONNAIRE (1)

RESPONDENT: CHIEF TOWNSHIP MANAGER

NAME:

CREDENTIALS:

When was Mandelaville Squatter Settlement established?

How big is the size of land occupied by the settlement?

What is the size of the population in Mandelaville?

What services are rendered by Council to the community in the settlement?

With regards to procurement of land and housing for the community, what is the Council of Diepkloof's standpoint?

QUESTIONNAIRE (2)

RESPONDENTS - COMMUNITY LEADERS AND COMMUNITY

NAME:

HOME ADDRESS:

AGE:

MARITAL STATUS:

OCCUPATION:

INCOME:

NUMBER OF DEPENDENT CHILDREN:

HEAD OF THE HOUSEHOLD:

For how many years have you been staying in Mandelaville?

Where did you stay previously?

What major problems do you encounter in the squatter settlement?

What do you think is the cause of these problems?

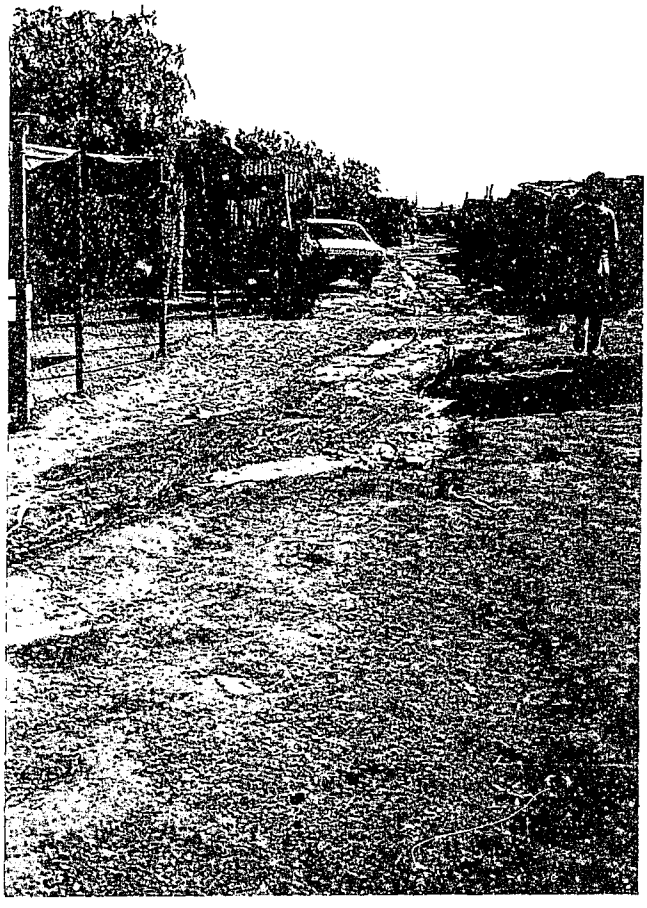
In what way do you think that these problems will be solved?

Do you know about Sheka-Phambili Forum?

What do you think about this forum?

End of Questionnaire

1.

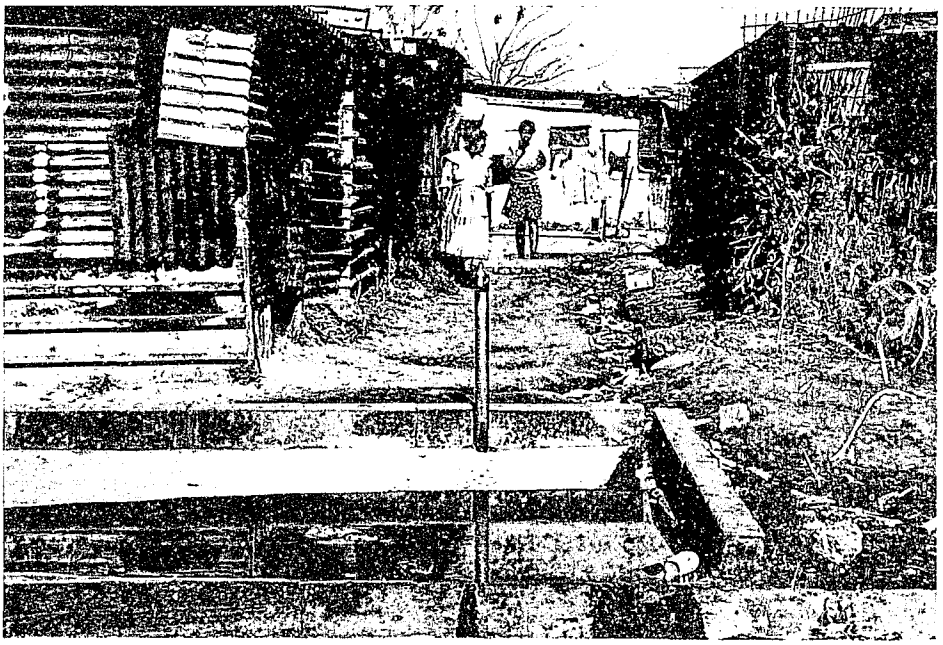


2.

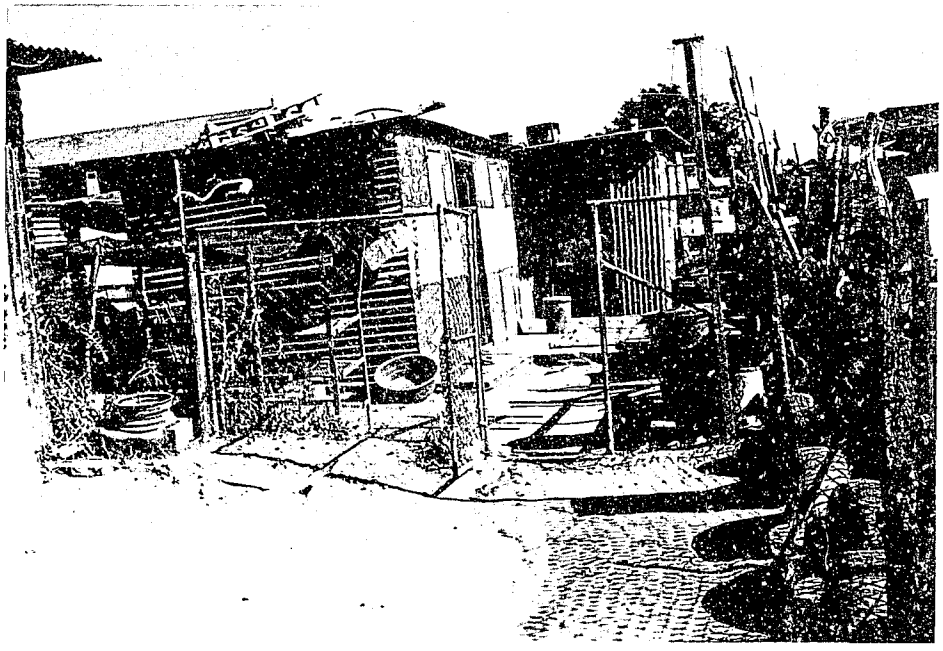


(1) Waste-Water flowing along the Street
(2) Garbage behind the shack.

1.



2.



1. Congested shacks

2. Small plot

1.



2.



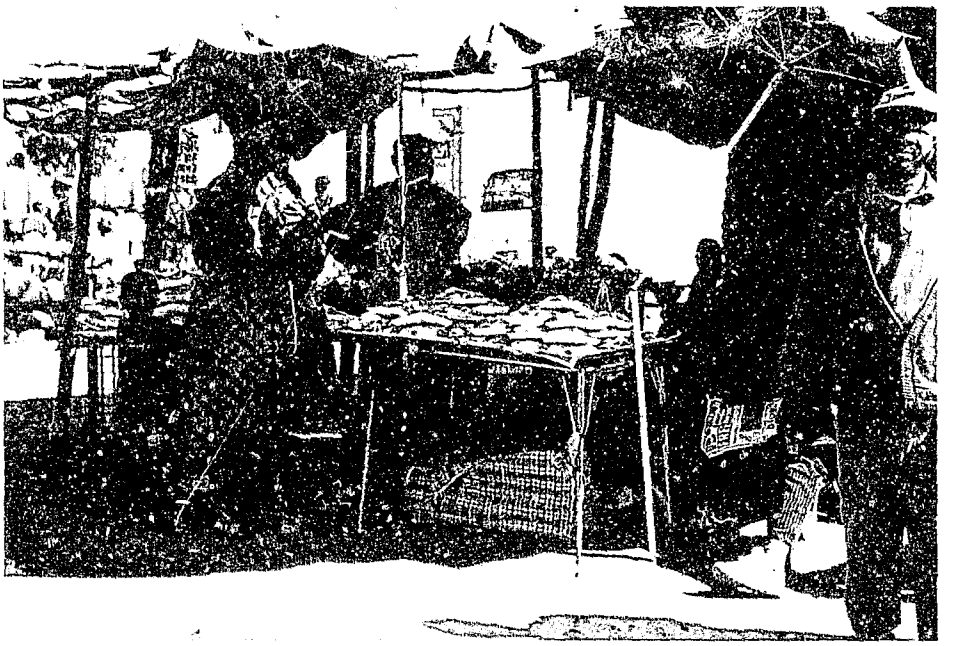
1. Water tap

2. Eazi-latrines

1.



2.



1. Community members and their children.

2. Community leader and women selling food.

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