
**AN ILLUSTRATION OF THE SELF- ACTUALISING TENDENCY
(S.A.T.) IN AN ERLDERLY DIABETIC GROUP IN
MEADOWLANDS-SOWETO**

BY

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DECLARATION

I hereby declare that this dissertation is my own unaided work. It is being submitted to the School of Social Work for the degree of MA (SS) Mental Health at the University of South Africa, Pretoria. I gave full acknowledgement of the sources that I have used.

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29/02/04.....
Date

ABSTRACT

“Just as a tulip instinctively moves towards becoming as complete and perfect tulip as possible, so human beings move towards growth, fulfillment and the accomplishment of the highest possible level of human being ness” (Rogers.1977, 45). Rogers called this process the Self Actualising Tendency (S.A.T). He believed that the only constraints placed upon the S.A.T arise from the environment in which the person finds himself. Just as a tulip is unlikely to flourish in poor soil and without proper care and watering, so too, the growth of human a being will be stunted if the conditions for the encouragement of the actualising tendency are unfavourable Rogers compared humans with plants. For plants to grow they need proper care such as water and sunlight. so too do humans. People need a relationship based on trust and respect, which facilitate growth. The environment lays the foundation for growth to take place.

When the environment fails to provide such requirements. Rogers believed that growth would be stunted in both humans and plants. But this does not imply that growth will not take place. He believed that though humans and plants may strive towards growth, they would not flourish in a way they would if the environment was conducive. Plants have the potential to grow while humans have the innate drive to grow. It is this potential or this drive that facilitate growth in both plants and humans. That is why the process of growth does not stop even if the environment is unfavourable. Thus the S.A.T is an inherent process that takes place both in humans and in plants and the environment merely facilitates this process.

The environment plays a vital role in the development of human beings. Rogers believed that humans are self-determined species that always moves towards fulfillment. Thus it is imperative to create a context in which people will develop without any fear. Fear can cause constraints and result in people not developing their full potential. It can cause threat. And threat is inimical towards growth.

This study attempted to show that the drive to grow and develop always persists irrespective of age or illness. This drive is known as the self-actualising tendency (S.A.T). People who participated in this study were a group of elderly men and women in Meadowlands-Soweto. This group initiated, developed and managed a vegetable garden project. Members wanted to be independent and self-sufficient. Unlike most elderly who depend on government for assistance, they wanted to be independent to support themselves. They worked in the garden and sold some of their vegetable while they consumed some to improve their health. With money generated from selling the vegetable, some funds were invested. Some profit was used to buy seeds to make the project sustainable. In this way members grew because they learned various skills such as communication, conflict management and business. For example, investing money at the bank and project development and management. Key terms, which apply to this study, are, amongst others:

Diabetes

Elderly

Facilitation

Participatory Development (PD)

Participatory Learning (PL)

Person Centred Approach (PCA)

Self-Actualisation Tendency (S.A.T)

Values

Achievement

CHAPTER 1

INTRODUCTORY CHAPTER

1.1 INTRODUCTION

“I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy. Nothing will harm you” (Luke 10:19). This quotation implies that people may experience many kinds of problems, however, these problems would not destroy them because they have power within themselves to overcome any life-threatening situation. Naturally, God vested this power in people to be above any situation. As a result, people do not need anybody to solve problems for them, because they have the potential to do so on their own. To me, this power in humans can be seen as the actualising tendency (AT) or self-actualising tendency (S.A.T). (Rogers 1977 uses these concepts interchangeably).

S.A.T refers to a tendency in humans to strive towards self-fulfilment or self-enhancement. Human beings like any other living organism, plant or animals have inherent tendencies to develop all their capacities in ways that serve to maintain or enhance the organism. This is a reliable tendency, which when freed to operate, moves human beings towards what is termed growth, maturity and life enrichment. According to Rogers (1959:196) this tendency exists in every individual. There is no one without this power.

This dissertation is based on a case study, which endeavours to illustrate how the elderly diabetic individuals in Meadowlands realised their S.A.T.

1.2 BACKGROUND INFORMATION

The Meadowlands clinic in Soweto reserves Tuesdays for diabetic education. In 1998 community members who suffer from this condition attended diabetic classes. The class

normally has 20 to 30 people who want to know more about diabetes management. Diabetes affects both their health and their social life. Community members suffered from other ailments such as hypertension, blurred vision and kidney failure caused by diabetes. Scientific treatment, which they received at the clinic, was not enough to reduce their glucose levels. Education on diabetes was therefore given to the people at the clinic in an attempt to help them reduce their sugar glucose, but this education did not bring any change in their lives. According to community members they continued to experience high sugar in their bodies. Out of the 30 people who attended the diabetic class in 1998 only 12 elderly people were keen to take action to address their condition. This is the group that I worked with. These people decided to form a support group, which was called “Tshwaraganang”. This name means “unity”. The primary aim of this group was to develop a strategy on how to lower their sugar levels, but also to support each other. This group met on a weekly basis to explore various solutions on diabetes management. They decided that a vegetable garden would be one solution to their condition. The primary objective of the food gardening project was to equip members with skills to grow their own vegetables as well as having nutritious food to improve their health. They had no source of income except their old age pensions. As a result, they could not afford to buy fresh vegetables every day.

1.3 MOTIVATION FOR CHOOSING THE DIABETIC COMMUNITY

I am an MA student at Unisa. As part of course requirements, students are expected to identify a community of interest to their study. The student went to the Meadowlands clinic where she had the opportunity to observe and interact with people who received various treatments at the clinic. Some of these people received treatment for tuberculosis (TB), others for HIV/AIDS and diabetes, whereas others attended the pre and postnatal clinic.

A few reasons motivated me to choose to work with the diabetic people rather than others: First, their health appeared much better than other groups that were at the clinic, for example, the HIV/AIDS group and the TB group.

Second, the diabetic group attended the clinic every week. Some people attended the clinic once a month, and appeared lethargic. Moreover, it was not easy to interview members from such groups due to their ill health.

Third, I attended all the diabetic classes and discovered that most of the time the professional nurse used a paternalistic approach rather than a participatory approach to teach the elderly about diabetes. She screamed at them and told them that their sugar always tested high. Instead of encouraging participation in the community, she offered solutions to their problems.

1.4 AIMS OF THE STUDY

The aims of the study were:

- (1) To describe the S.A.T theoretically
- (2) To illustrate the facilitation of participatory development (PD), the self-actualising tendency (S.A.T) in a diabetic group.

1.5 RESEARCH METHODOLOGY

Research methodology refers to the methods used in conducting the research process, that is, the actual tools and procedures used in gathering and analysing data (Corey, 2000:318). The type of research method I used in this study was a case study, which is a qualitative method. A case study is a detailed description and analysis of a single event, situation, person, group, institution or program with its own context (Feuerstein, 1984:48). The case in this study is a group of elderly diabetic from the Meadowlands clinic. I spent three years (1998-2000) with them learning their way of life and collecting data throughout the process. I kept process notes, observed group members and recorded notes in my diary. This helped me to realise the obstacle members experienced as well as analysing the changes that took place in the group. I used various methods to collect data from the group. The methods include group meetings,

group discussions, dialogue, informal interviews, participant observation and a time line. (Toseland and Rivas, 1984:316).

1.5.1 GROUP MEETINGS

Group meetings are a key event to participatory approaches (Burkey, 1993:144). The group decides the frequency and duration of the meetings. The success of any group meeting depends upon planning by the group. The objectives of the meeting must be clearly defined. Objectives are simply statements of what the group wants to accomplish by having the meeting. After an objective has been defined, it should be examined to see whether a meeting is the best way to accomplish it. Meetings are often held to inform, instruct, define, plan, clarify, create, resolve and decide (Reith cited in Craig, 1995:300-400). Minutes of the meetings are essential because they help to assess if the objective has been achieved.

1.5.2 GROUP DISCUSSION

According to Pitt and Michell (1992:134) a good group discussion should encourage participation, allow people to learn by examining their own experiences, give people self-confidence in basic skills such as chairing and note taking, and allow all views to be heard. The objective of the discussion must be clear. The role of the facilitator in group discussions is to help members to stick to the points, answer the questions, and make sure that each participant participates. In discussions, members learn to take and share responsibilities and trust others. Burkey (1993:140) asserted that the poor often adopt strategies of keeping quiet, staying in the background and protecting themselves by remaining passive. Their participation in group discussions increases their self-confidence and assertiveness. Furthermore, group discussions allow members to decide objectives, rules and regulations by which the group will operate. Burkey argued that groups often fail to anticipate the need for rules relating to the departure of a member from the group, either voluntarily or not. Such departing members are

entitled to the return of their savings deposits. The role of the facilitator is to encourage the group to discuss these problems before they arise (Burkey, 1993:142).

1.5.3 DIALOGUE

Dialogue helps the group to find solutions to problems or issues that seem difficult for the group. The role of the facilitator during dialogue is to help members to make decisions as to what they want to do, when and how. The facilitator contributes to these decisions by entering into a genuine dialogue with the group, making suggestions, asking questions, reflecting and drawing out ideas which seem to have greater potential for solving problems and difficulties in the group. Members may need to dialogue until a decision is found that is acceptable to all members in the group. This type of decision promotes participation by everyone. Decisions cannot be reached until members involve themselves in a dialogue and agree that they accept the solution proposed (Burkey, 1993:143).

1.5.4 PARTICIPANT OBSERVATION

Participant observation consists not only of observation, but also of questions and interviews of those being observed. The facilitator participates fully in the activities or life events of the group (Henderson and Thomas, 1996:81). In interviewing the group, I asks mostly “why” questions. This type of question produces and elicits some valuable information about the group being studied. In addition to this question, the facilitator may ask reportorial questions which are prefaced by who, what, how and where to gain a better understanding of the group being studied. This type of observation provides the opportunity for the facilitator to know the group and also allows the group to know the facilitator (Henderson and Thomas, 1996:81).

1.5.5 TIME LINE

A time line can be used as an icebreaker for ongoing evaluation in subsequent phases with the group. It can also be used to analyse key events that happened in the group (Toseland and Rivas, 1984:317). The group can also use this method to discuss their life over time. In this study, members discussed the transition from rural to urban life and how their life has changed over time. They used historical transects to discuss their historical background. For instance, they mentioned how they used to eat nutritious food in the rural areas, and that urban life has introduced them to the wrong diet. Members also took walks around their area in Meadowlands to survey their environment. The aim of these walks was to identify an area where they could implement their vegetable garden (Chambers, 1997:117-118).

1.6 FACILITATIVE TOOLS FOR PARTICIPATORY DEVELOPMENT

Although the above methods did facilitate the development of the S.A.T in the group, Rogers (1977) and Chambers (1997) argue that attitudes matter more than methods. Chambers (1997:129) says that to confront behaviour and attitudes is harder than to teach methods. While Rogers (cited in Corey 2000:274) says that attitudes of the facilitator matter more than techniques, he asserted that the primary function of the facilitator is to create a fertile and healing climate in the group and not to fix the group. He emphasised that it is people who heal people and not techniques. What these two theorists are saying is that, the use of techniques in a group should not be used to fix the problem but to facilitate growth. They regard attitudes of the facilitator as primary techniques, which can be used to facilitate growth in people. In addition to these attitudes, Corey (1995) asserts that the facilitator needs to use basic skills such as brainstorming, active listening, reflections of feelings, clarifications, support, disclosing oneself, questioning, empathising, facilitation, giving feedback, initiating, goal setting, linking and evaluation in creating change in the group (Corey, 1995:491).

1.6.1 BRAINSTORMING

Brainstorming is a systematic set of rules for generating creative ideas (Alex Osborn 1963, cited in Toseland and Rivas, 1984:280). The total effort in brainstorming is directed toward creative thinking rather than analytical or evaluative thinking. It encourages free disclosure of ideas. Members are encouraged to express all their ideas no matter what they might be. They do not hold back ideas that might be considered wild, far-out, crazy, repetitious or obvious. Criticism is ruled out. Members are asked to withhold analysis, judgement and evaluation of any ideas presented during the idea generating process. Brainstorming can be used to substitute methods of problem –solving. It is useful because it encourages group participation and open sharing, reduces dependency on the facilitator, stimulates and develops accountability because ideas are generated internally rather than imposed on the group (Toseland and Rivas, 1984:280).

1.6.2 ACTIVE LISTENING

Active listening means to attend to verbal and non-verbal aspects of communication without judging or evaluating. The aim of this skill is to encourage trust, self-disclosure and exploration in a group (Corey; 1990:71).

1.6.3 REFLECTING FEELINGS

The facilitator has to communicate members feelings to show that she understands the content of their feelings. The aim is to let members know that they are heard and understood beyond the level of words (Corey, 1990:71).

1.6.4 CLARIFICATION

This means that the facilitator must be able to grasp the essence of both the message and thinking level in the group, by simplifying member's statements and focusing on the core

message. The aim is to help members to sort out conflicting and confused feelings and thoughts, and to arrive at a meaningful understanding of what is being communicated (Corey, 1990:71).

1.6.5 SUPPORT

The facilitator provides encouragement and reinforcement. The aim is to create an atmosphere that encourages members to develop trust and find solutions (Corey, 1990:71).

1.6.6 DISCLOSING ONESELF

It means to reveal one's reactions to the here and now events in the group. The aim is to facilitate deeper levels of group interactions, create trust and to model ways of revealing oneself to others (Corey, 1990:71).

1.6.7 QUESTIONING

It means asking open-ended questions that lead to self-exploration of the "what" and "how" of behaviour. The purpose is to elicit further discussion, to get information, stimulate thinking, increase clarity and focus and provide further exploration (Corey, 1990:71).

1.6.8 EMPATHIZING

The worker identifies with members by assuming their frames of reference. The purpose is to foster trust, communicate understanding, and encourage exploration (Corey, 1990:71).

1.6.9 FACILITATION

This means that the worker opens up clear and direct communication within the group, helping members assume increasing responsibility for the group direction. The aim is to promote effective communication among members and to help them to reach their own goals in the group (Corey, 1990:72). In this study, facilitation was done in the form of planning, action and reflection. Members began by planning what action they needed to take in order to realise their goal, then took action and reflected on their action.

1.6.10 INITIATING

This skill promotes participation, introduces new directions in the group and increases the pace of group process (Corey, 1990:72).

1.6.11 GIVING FEEDBACK

This entails expressing concrete and honest reactions based on direct observation of members' behaviours. The purpose is to offer an external view of how the person appears to others so as to increase self-awareness in the group (Corey, 1990: 72).

1.6.12 GOAL SETTING

The worker helps the group to plan specific goals for the group process and helps participants define concrete and meaningful goals. The aim is to help members select and clarify their goals (Corey, 1990:72).

1.6.13 LINKING

The facilitator connects the work that members do in common in a group. The aim is to promote member-to-member interaction and develop group cohesion (Corey, 1990:72).

1.6.14 EVALUATION

This involves appraising the ongoing group processes, as well as individual and group dynamics. The aim is to promote better self-awareness and understanding of group movement and direction (Corey, 1990:72).

These skills/ techniques facilitated the S.A.T in the group. They conveyed attitudes of trust and respect towards members. They created a context in which members were free to exercise their potential and explore alternative directions in the group. They encouraged participation, discussion and self-exploration. Corey (1990:72) argues that techniques are influenced by a particular theory, which the researcher intends using. In this study, the theory, which influenced these techniques was the Person-Centred Approach (PCA) by Rogers (1977) and the approaches of Participatory Development (PD) by Swanepoel (1995) and Participatory Learning (PL) by Korten in Korten and Klauss(1984).

The PCA theory and PD and PL approaches are grounded on the assumption that human beings tend to move towards wholeness and actualisation, and that individual member as well as the group as a whole, can find their own direction (Corey, 2000:274). This means that the group assumes responsibility for their own learning, for acquiring knowledge and being enabled to develop their potentials. The philosophy grounded in PCA, PD and PL is that people have the potential for self-improvement to become whatever they wish. They believe that communities can be trusted for self-direction and self-determination. This underpins a willingness to give up the common therapeutic position of being an expert and adopt the role of being a learner or a facilitator. The key principle in these approaches is that people should be enabled to develop and utilise their potential and opportunities, and that no one can develop another person (Swanepoel, 1995:20).

PCA is based on a deep trust in the group's ability to develop its own potential by moving in a constructive direction. For a group to move forward, it must develop an accepting and trusting atmosphere in which members can reveal themselves. The emphasis of PCA is on natural

emergence of the “self” of each participant of the group (Corey, 1990:287). The goal of PCA is to provide a safe environment where members can explore the full range of their feelings, become increasingly confident in them, and use the group as a place to overcome feelings of alienation (Corey, 2000:490).

The whole process of this study was based on the planning, action and reflection cycle, where the group plans or determines their needs, takes action to address those needs, executes the plan, reflects on their actions and learns from their mistakes (Hope and Timmel, 1995:21).

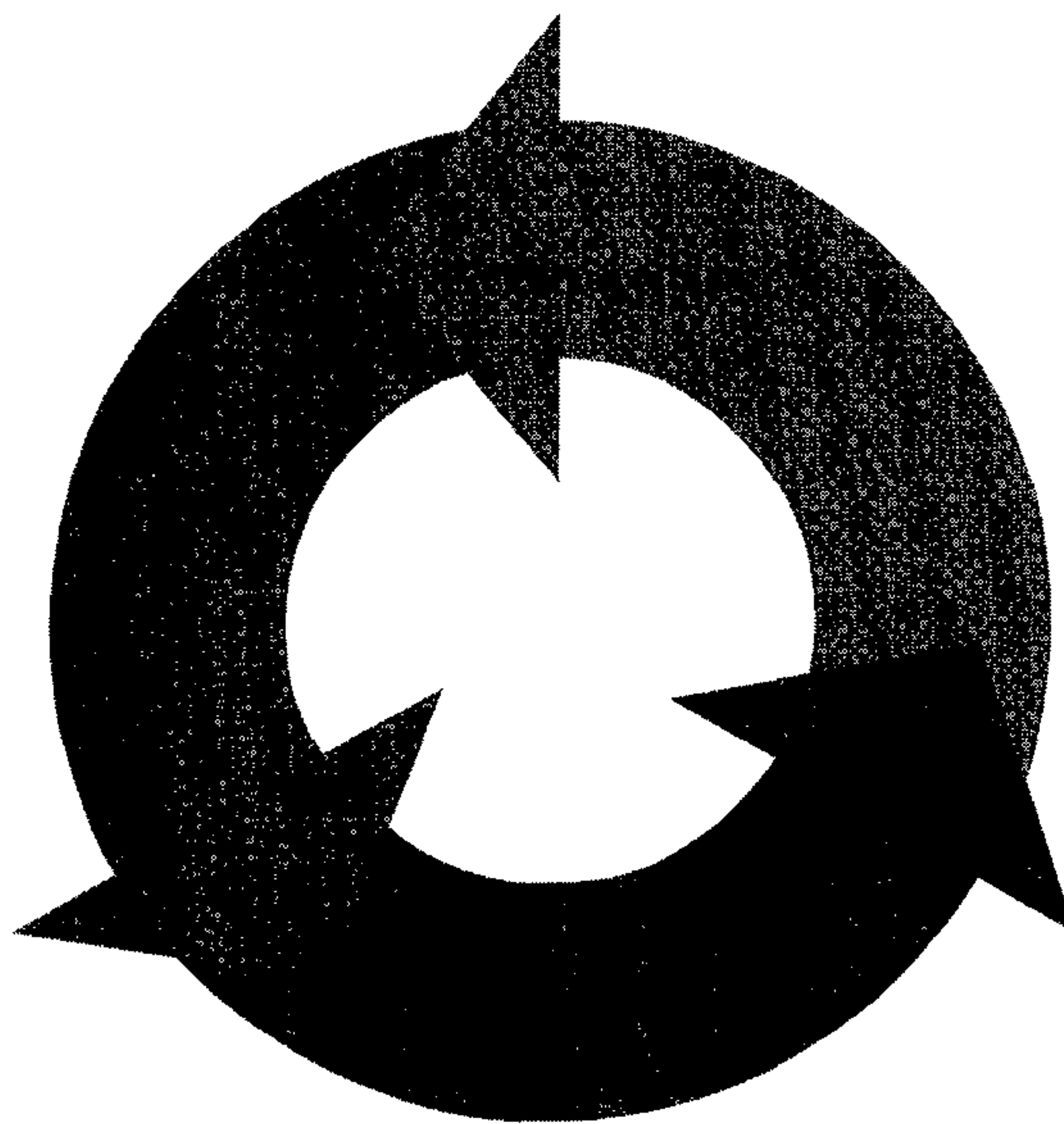


Figure 1 This figure represents the planning, action and reflection cycle

1.7 LIMITATIONS OF THE RESEARCH CASE STUDY

Conducting a case study with a small number (12) of elderly diabetic people in the group posed limitations to the study. Consequently, the result obtained from this study cannot be generalised.

Group members had many gerontological problems such as ill health, forgetfulness, and lack of focus. Meetings were postponed and they failed to discuss what they planned in the meetings. They changed the program often and at times they brought up issues that were not related to the study. They also had social commitments such as attending funerals in the neighbourhood, burial societies, diabetic meetings and church intercessions. All these activities delayed the process of study.

At some stage, I was not transparent enough with group members. I failed to give feedback and disclose my feelings to members. Failure to be transparent with members may have caused them not to be transparent with me. I may have lost valuable information through lack of being transparent with the group. I concentrated on my own stress and frustrations regarding negative responses from the sponsor and failed to consider members' frustrations. Lack of transparency and feedback may have affected members because some lost interest and left, while some were irregular.

Data collected from the study was too broad to analyse. I spent three years studying the group, and it was not easy for me to condense the information collected, because I did not only observe one dimension but also their culture, actions, traditions, belief systems, context and values. As a result, this study may fail to give a full evaluative account of what transpired in the group.

1.8 VALUE OF THE RESEARCH CASE STUDY

This study will help social workers to be aware that people are:

To be respected and trusted because they have the potential to make their own choices and know what it is best for them. They have the drive to improve their situation. This drive is the self-actualising tendency (S.A.T). Without this drive, community development will not take place. People are active and always want to do something to improve their situation. Social workers need to be aware of this drive and create a context in which people will express themselves freely without any fear. This context includes the attitudes of the social worker. Attitudes are important in building a professional relationship with the community and they create change.

1.9 SUMMARY OF THE CHAPTER

The focus of this chapter was to provide the background to the study. I met the diabetic group at the Meadowlands clinic in Soweto. This group consisted of 12 elderly members who called themselves the Tshwaraganang group. This name means “unity”. Members were concerned about their health and wanted to do something to control their sugar levels. They therefore decided to start a food gardening project because they did not have money to buy fresh vegetables every day. Vegetables were prescribed to them as part of their treatment plan, and most of them did not have an income to buy vegetables. They received the old age pension and they stated that their pension was not enough. I used various methods of collecting data in order to understand their problems. I also used facilitative tools to help the group achieve their goal. This chapter concludes by looking at the limitations as well as the value of the study. The limitation focuses on my errors while the value focuses on what I have learnt throughout the study.

1.10 PRESENTATION OF THE STUDY

The study will be presented as follows:

CHAPTER 1: The background and purpose of the study.

CHAPTER 2: Theoretical discussion of PCA, PD and PL.

CHAPTER 3: The case study of the elderly diabetic community in Meadowlands.

CHAPTER 4: This chapter includes summery, evaluation, conclusion and recommendations of the study.

CHAPTER 2

LITERATURE STUDY

2.1 INTRODUCTION

The focus of this chapter is a discussion of the Person Centred Approach (PCA), in particular the basic condition necessary for facilitating the self-actualising tendency (S.A.T). Participatory development (PD) and participatory learning (PL) will be discussed as complementary approaches to PCA. This will be followed by discussing the goals, phases, roles and process of evaluation used by these approaches, which will be followed by a theoretical discussion of diabetes and summary of the chapter.

2.2 THE PERSON CENTRED APPROACH (PCA)

The theoretical framework that underpins this study is the Person Centred Approach. This approach is based on the philosophy that the individual has within herself vast resources for self understanding, for altering the self concept, attitudes and self behaviour and these resources can only be tapped if a definable climate of a facilitative psychological attitude can be provided (Kirschenbaum 1990:135). The connotative meaning of this phrase is that, no one can empower people, but rather power is already there in people. People know what they want, they are the ones who understand their situation better, and moreover, they have the potential to change their situation.

PCA rests on the value of trust. The trust is of people's capacities and abilities to find solutions to their problems and their abilities to change their behaviour. The other PCA value is respect. It emphasises the inherent worth and dignity of the individual regardless of their flaws (Rogers, 1977:6). In order to facilitate the S.A.T, Rogers stated that the facilitator must portray these values or attitudes. In addition to these values, he emphasised that the facilitator

needs to create conditions which makes growth in humans possible. These conditions are unconditional positive regard (UPR), congruency and empathy. People always try to actualise themselves, but when the facilitator works with them, she helps them to actualise themselves in a congruent manner. The aim of PCA is not to solve a particular problem for the individual, but to assist her to grow, so that she can cope with the present problem and with later problems in a better-integrated fashion. If she can handle one problem in a more independent, more responsible, less confused, better-organised way, then she will also handle new problems in that manner (Rogers, 1977:7). The facilitator needs to create a climate in which people can grow without feeling threatened. Portraying these values and conditions to people, can facilitate the S.A.T.

In addition to PCA, there are other approaches, which support PCA philosophy and values. These approaches are participatory development (PD) and participatory learning (PL). These approaches share the same philosophy as PCA and believe in the same values and conditions as PCA. According to these approaches actualisation can only take place when people are allowed to participate in matters that concern them. By so doing, one is enabling or allowing people to achieve their growth. Actualisation can therefore be seen as an inherent tendency in which people strive for growth and development (Schenck, 1996:144).

2.3 BASIC CONDITIONS

According to Kirschenbaum and Henderson (1990:220-245), the S.A.T exists in every individual, and this tendency is facilitated in a climate where the three psychological conditions prevail. These are: unconditional positive regard (UPR), congruency and empathy. Sometimes, Rogers refers to these conditions as attitudes or values. These conditions release the individual capacity for self-direction and self- understanding (Rogers, 1977:9). For the person to realise the S.A.T, Rogers argued that the facilitator must facilitate the psychological climate through these conditions.

2.3.1 CONGRUENCY OR REALNESS

Congruency is a state or a condition within the therapist. This state is her subjective or her inner feelings. This means being in touch with her own experiences (Brodley, 1999:85). In a relationship with clients, the facilitator must be herself. She must not portray a façade toward the clients. She must be real and aware of her experiences and feelings. This awareness or symbolisation includes both negative and positive feelings and thoughts in therapy. That is, she must be transparent regarding her experiences. According to Rogers (cited in Kirschenbaum and Henderson, 1990:136) transparency means that the facilitator must talk and express her feelings but not impulsively or intuitively. While Rogers sees congruence as an internal state, Lietaer (1993 quoted in Wyatt 2000:55) sees it as consisting of the inner and outer part. The inner part refers to the facilitator's awareness of her experiences and the outer part refers to the facilitator's explicit communication. This connotes that what the facilitator says must match what she feels, and clients must experience her congruency.

The principle of congruency is based on the premise that the facilitator must have a belief in the AT within herself, the client and within the therapeutic relationship (Brodley, 1999:97). This allows her to be maximally receptive to her client via her empathetic understanding and UPR. When the facilitator is real to her clients, she portrays the attitudes of acceptance towards others and genuine interest.

2.3.2 AESTHETIC EMPATHY

Empathy is the ability to tune in into the client's feelings and to see things from her frame of reference, or the ability to represent within oneself an image of the client's inner emotional experience. This means the facilitator feels what the client is feeling (Rosenbaum, 1995:5). Within this approach, the facilitator does not plan interventions to make things happen. According to Rogers (1977) such planning would manipulate the quality of the client-therapist relationship. The facilitator must learn to understand and convey empathetic understanding to the client. Empathy then aims at understanding people's behaviour and what they are trying to

achieve or realise that is, understanding people's behaviour from their frame of reference (Rogers in Kirschenbaum and Henderson, 1990:15).

2.3.3 UNCONDITIONAL POSITIVE REGARD OR ACCEPTANCE

The attitude of congruency and empathetic understanding are integrally interrelated with the attitude of UPR. Bozarth (1996 quoted in Jefferies, 1997:50) believed that they are one condition. Jefferies (1997:50) on the other hand, sees them as a triune. They link with the triune nature of the spirit. To be real or genuine with someone is to express a loving will, a will to be true to us and to that person. To feel unconditional acceptance towards someone else is to express a loving heart, a love that acknowledges the other person's own capacity for love at the core of their being, to strive for a truly empathetic understanding. This implies that the three can be synthesise into a unity, which is more than the sum of its parts (Jefferies, 1997:50).

Rogers defined UPR as a deep caring by the facilitator for the client as a person who has much constructive potential. UPR is a primary condition for therapeutic change in which the client's needs for positive regard as a person is met, and the S.A.T of the individual is promoted (Bozarth 1996 cited in Jefferies, 1997:44). This happens when the individual is affirmed to be what she wants at that time. Whatever immediate feelings the client experiences at that moment are embraced. When the client perceives the facilitator's positive regard or accepting attitude toward whatever the client is at that moment, therapeutic change is more likely to happen (Bozarth, 1996 cited in Wyatt, 2000:55-56). Change happens when the facilitator accepts and respects the client's right to struggle. Clients flourish when the facilitator accepts them unconditionally and allows them to develop their own sense of self. This does not mean that the facilitator agrees with all the behaviours of the client, but they do not censure them as persons because of these actions.

Creating these conditions allows the person to grow and realise her S.A.T. The Person Centred Approach (PCA), emphasises that people are capable of doing things for themselves. Once the facilitator provides these conditions, people will feel free to exercise their potential without feeling threatened. It is this trust in people that allows them to exercise their potential. Approaches such as Participatory Development (PD) and Participatory Learning (PL) also support PCA theory. They also emphasise respect towards people. They believe that people are trustworthy and have the potential to transform their situations. Their aim is to facilitate the AT and abilities of each participant in the group (Burkey, 1993:142).

2.4 PARTICIPATORY DEVELOPMENT (PD)

PD is an approach to community development (CD), which puts people first. “CD is a process in which the community grows and develops, takes collective responsibility for itself and, in the process is empowered until in the end it is able to live a decent self-sufficient life” (Swanepoel, 1995:4). PD accepts that people are learning organisms, that if the facilitator creates a suitable environment for learning, people will participate and use their creative abilities to come up with solutions to their problems. The emphasis in PD is the development of an individual or the community. It recognises people’s sense of worth. PD is person centred because the facilitator respects and trusts that people have the potential to transform their circumstances. She acknowledges and values their abilities. According to Hope and Timmel (1996:101), who based their ideas on Paolo Freire, adults have a sense of personal dignity. They must be treated with respect at all times. Adults should not be treated as passive or ignorant recipients, but as people who have knowledge and skills. This shows that PD and PCA do not follow paternalistic models where the facilitator lacks trust and respect for people. The philosophy of PCA and PD is based on creating a context, in which people are trusted and enabled to grow, learn and develop (Burkey, 1993:32). Both PCA and PD emphasise participatory learning (PL) in communities. This means that, the community assumes responsibility for their own learning, for acquiring knowledge and developing skills. PL

emphasises that the community must be enabled to develop their own potential, build their human dignity and self-image and gain more control over their lives (Chambers, 1997:75).

The ultimate goals of PD and PL are to help communities to be self-reliant, develop sustainable projects, which will help them feel empowered and be able to help themselves. These goals are described as follows:

2.4.1 SELF-RELIANCE

Self-reliance refers to people standing up, taking control over what they need to work with, doing things for themselves in their own search for life, moving forward while supporting each other (Burkey, 1993:50). For Burkey, self-reliance is a state of mind, trust in or a positive perception of potential and capabilities that people have about their own mental and material resources as the primary stock to draw on in the pursuit of their outcomes. Self-reliant people normally rely on their own strength and resources. The facilitator must assist the community to discover their potential for self-reliance by using what they already have. According to Max-Neef (1991:65) self-reliance is encouraged by not doing things for the community but by encouraging participation. People are often unaware of the value of what they have and tend to disregard it.

2.4.2 SUSTAINABILITY

Sustainability can refer to the self-reliance of a community, which is achieved through authentically people-centred development, or it can refer to sustainable development, which basically means that the projects will continue after the withdrawal of the worker. It implies that the worker's facilitation should have been such that it has enabled the community to say: "it is our project, we started it, and we can continue it" (Korten, 1990:218). Sustainability of a project means that a project or development effort should maintain or benefit the total ecology, values and culture of the community, and make use of indigenous technology and knowledge.

2.4.3 EMPOWERMENT

According to Vogt and Murrel (1990:8) empowerment does not mean that communities are given power by the facilitator. Power is not something to be handed down to people. It means that the facilitator has trust and confidence in people that they have the potential to realise their actualisation. Her role is to unlock and develop community capability through their practice capability and enable them to believe in their own expertise and knowledge in solving their problems. According to Henderson and Thomas (1989:10) practice capability means that knowledge and expertise is to be found within the community. That is, knowledge is not something to be found outside the community. This implies that members know what is best for them. Empowerment, therefore, means to enable, to allow or to permit and can be conceived as both self-initiated and initiated by others (Vogt and Murrel, 1990:8). Empowerment of a community implies that members actualise their ability in order to realise their needs.

2.4.4 SELF-HELP

Self-help comes about if development occurs through a learning process. If a community is involved and participates in the whole process and uses the skills that its members already possess, then it will be able to help itself (Mitchell, 1987:112). Self-help also includes the concept of participation. That is, people must be involved in assuming responsibility for every aspect of their development actions. Participation is an essential part of human growth, that is, the development of self-confidence, pride, initiative, creativity, responsibility and co-operation. Without such development within the people themselves all efforts to alleviate their poverty will be difficult (Burkey, 1993:141).

2.5 CHARACTERISTICS OF PARTICIPATORY DEVELOPMENT(PD)

2.5.1 INTRODUCTION

Swanepoel (1995:5) discusses various characteristics of development and these are:

2.5.2 PD IS GRASSROOTS- MICRO DEVELOPMENT

PD is not a large-scale strategy at national level, but a small-scale strategy, which focuses on grassroots people and their environment. Swanepoel (1995:5).

2.5.3 PD CATERS FOR BOTH THE MATERIAL AND ABSTRACT NEEDS OF THE COMMUNITY

According to Swanepoel (1995:2) when people are involved in PD, their objective is always concrete. Concrete objectives can often be seen, touched and described. Abstract objectives refer to the fact that while people strive to attain the concrete objective, they attain human dignity, self-reliance and self- sufficiency. These are abstract human needs. PD fulfils both concrete and abstract human needs.

2.5.4 PD IS A LEARNING PROCESS

Learning occurs when the community is provided with an opportunity to participate in matters that concern them. According to Swanepoel (1995:3) participation does not mean that people should be brought into the project only when physical labour is required. People should begin to participate in decision- making and discussions right from the start of a project. Only if people participate can they learn by their own mistakes and therefore improve.

2.5.5 PD IS GOAL-ORIENTED

The community should spell out its development goals clearly. People know what they want to accomplish and should formulate it in the form of specific goals (Swanepoel, 1995:5).

2.5.6 PD IS HUMAN DEVELOPMENT

Human development implies transformation, which involves changes in regard to awareness, perceptions, behaviour and interpersonal and inter-group relations in a community (Swanepoel, 1995:4).

2.5.7 PD BUILDS THE COMMUNITY

PD involves collective action. It is a learning and growth promoting process, during which a community becomes self-sufficient. Members learn skills such as leadership and organisational, planning, and co-ordination skills. They also learn to perform certain tasks (Swanepoel, 1995:6).

2.5.8 PD LEADS TO AWARENESS

People become aware of themselves and their environment, of their needs and resources. This does not mean that the community totally lacks such awareness but PD enables them to be aware in terms of objectives to improve them. According to Swanepoel (1995:8) this awareness is one of the greatest strengths a community can enjoy.

2.5.9 PD LEADS TO FURTHER DEVELOPMENT

PD project sparks off further activity. The attainment of an objective leads to the identification of further needs, the setting of further objectives, and further actions to reach the new objectives. The attainment of objectives does something to people. Apart from the confidence

they acquire, they also experience enthusiasm to tackle further problems and they become aware of needs in other fields (Swanepoel, 1995:9).

These characteristics facilitate and enhance members' actualising tendency. The main aim of these characteristics is to foster the value of self-determination in a community, that is, to unlock the AT. These characteristics however, do not exist in vacuum but are embedded in the phases of PD. Development in communities does not happen haphazardly, but takes place in various phases. These phases do not follow in sequence but can take any sequence.

2.6 PHASES OF PARTICIPATORY DEVELOPMENT (PD)

Development in communities takes place in six phases. This includes the orientation phase, contact making, entry into the community; need identification, implementation and evaluation. Each of these phases will be briefly discussed (Henderson and Thomas, 1996:98-103) and (Swanepoel, 1995).

2.6.1 ORIENTATION PHASE (PHASE 1)

The orientation phase means that the stranger literally takes the first steps towards eventual partnership with local people. This means that, the worker starts to familiarise herself with the surroundings and build up a plan of entry into the neighbourhood. This stage begins before the worker makes any contact with the community (Henderson and Thomas, 1996:32). Orientation helps the worker to be aware of a range of factors before moving into action. It thus becomes an essential preliminary to planning intervention in the neighbourhood.

2.6.2 CONTACT MAKING (PHASE 2)

Making contact with the community means gradually forming relationships with people in the community and bringing them together. This creates a climate in which the worker can get to

know the community (Swanepoel, 1995:70). Making contact or getting to know the community involves three facets. These are: the worker gets to know the community, the people in the community get to know the worker and the worker gets to know the broad context of the community. Making contact with the community is the most insecure phase for the development worker. Inexperienced workers find it terrifying. They ask questions such as, where does one start in getting to know the community and who does one contact? (Henderson and Thomas, 1996:125-126).

2.6.3 ENTRY INTO THE COMMUNITY (PHASE 3)

This phase is similar to the contact making phase. According to Swanepoel (1995:74 -75) a brief visit by the community worker once or twice a month will not make the worker accepted by the community. He must be present much more often and regularly to establish a relationship with the community. It is important for the community worker to acknowledge the leaders in the area, especially the formally elected ones. The worker needs to explain his position to them. He must also acquaint himself with the circumstances in which people live. Furthermore, he must obtain knowledge on friendship and animosities, leaders and figures of authority, opinion makers, resource persons and the socio- economic stratification (Henderson and Thomas, 1996:41).

2.6.4 NEED IDENTIFICATION AND ASSESSMENT (PHASE 4)

Need identification starts informally during the contact-making phase. In the contact phase, the community may realise that different groups have different needs or perceptions of the same need (Henderson and Thomas, 1996:93). People always need assistance in formulating their needs correctly. A vaguely felt or broadly defined abstract need cannot be tackled by a community development project. Hope and Timmel in book 1, (1996:65) introduced the “why” technique which the worker can use in assessing the needs of the community. In identifying community needs the worker needs to identify both concrete and abstract needs.

While Swanepoel emphasises a distinction between abstract and concrete needs, Max-Neef made a distinction between pseudo-needs, synergic needs and satisfiers. Pseudo- needs are false needs whereas synergic needs are those needs which when realised, facilitate further needs. Max-Neef (1991:19-33) identified nine synergic needs which: are subsistence, protection, affection, understanding, participation, idleness, creation, identity and freedom. According Max-Neef food and shelter are not needs but satisfiers of the fundamental need to stay alive (subsistence). Therefore, what is abstract for Swanepoel is a synergic need for Max-Neef and what is satisfier for Max-Neef is a concrete need for Swanepoel.

2.6.5 IMPLEMENTATION (PHASE 5)

Implementation does not just happen in the community. There must be planning on how the project is going to be implemented. Planning is the process of doing the project in mind, thinking it, and visualising it before actually doing it. It is not the creation of a blueprint and the expectation that everything must happen exactly as planned. It is a guideline for action that can be adopted as the process proceeds (Korten, 1984:189). Project planning and implementation must take place within the community. Korten asserted that projects cannot be spelled out from beginning to end because it is impossible to predict what will happen. The community needs to determine the need, plan what can be done, take action, evaluate, rectify their mistakes then plan again, take action, evaluate and so forth. According to the learning process approach implementing the project includes three criteria, which are effectiveness, efficiency and expansion (Korten, 1984:184).

2.6.5.1. LEARNING TO BE EFFECTIVE

According to Korten, to be effective means to get an action going. The implementation must start and the project must get off the ground and have impact in the community. During this phase mistakes are made and embraced. Effectiveness depends on how clear all parties are

about what they have to do. The community starts solving problems on its own and takes its own decisions (Korten, 1984:184).

2.6.5.2 LEARNING TO BE EFFICIENT

This means learning to improve what has taken place by improving a range of skills and knowledge, like management, leadership and business skills so that they can become better in implementing the project and be able to continue with it. The worker facilitates leadership potential and creates a conducive environment where the community exercises leadership roles. The community continues to learn by improving on their mistakes and their performance. As they become more efficient, the facilitator's role decreases (Korten, 1984:184). This is capacity building.

2.6.5.3. LEARNING TO EXPAND

Expansion happens when the project in the community is firmly established, bearing fruit, and being managed by the community. It can also mean to expand in action. At this phase the community becomes capable of making its own decisions and taking responsibilities (Korten, 1984:184).

2.6.6 EVALUATION (PHASE 6)

Participatory evaluation (PE) is a process of involving participants in projects and programmes to reflect critically on their own efforts. It is participant-centred and contributes to the development of members in a community. It also increases their awareness that people themselves can shape their own lives and destinies (Hope and Timmel, 1996:122). It means that every member in the community should help to assess the value of what they did in the project. According to Swanepoel and De Beer (1994:31), PE does not evaluate people, but

evaluates the process. This process includes three criteria, which are appropriateness, feasibility and effectiveness.

2.6.6.1 APPROPRIATENESS

Swanepoel (1995:96), says that this criterion enables the facilitator to help the community to assess if there is a fit between community needs and their objectives, and whether their plan of action is realistic.

2.6.6.2 FEASIBILITY

This criterion concerns itself with the claims a project will make on resources, such as whether there are sufficient resources to reach the objective and whether the project depends completely on external resources to reach the objective (Swanepoel, 1995:97).

2.6.6.3 EFFECTIVENESS

This criterion is used to evaluate actions during the project lifespan, that is, how effective the project was in fulfilling concrete and abstract human needs, in providing a learning process for the participants, in establishing ownership and empowering members (Swanepoel, 1995:98).

2.7 FACILITATOR'S VALUES

The basic values for me in this study were those of PCA, my personal values and the values of social work, which guided her behaviour throughout the process.

The core values which facilitated the AT in the group were PCA, PD and PL values such as UPR, empathetic understanding, congruency or genuineness, collaborative power, trust, respect for human dignity, and equality (Brodley, 1999:115). These values form part of her

cultural, professional and personal values. On a personal level, they are my belief system. For example, the book of Romans (12:9) in the Bible says, “we have to love one another warmly as brothers and sisters, and be eager to show respect for one another.” This quotation emphasises a non-judgmental attitude, which includes unconditional positive regard and empathy. These personal values are similar to the core values of social work stated in Reamer (as cited by Du Boise and Miley 1996:125), which are UPR, empathy and congruency. The South African code of conduct of the social work profession expects the social worker to accept people for who they are and not for what they are. She has to convey attitudes of respect to people irrespective of age, sex, religion, or race, and she must treat people equally. If these values are practised, then people will not be discriminated against.

On a cultural level, these values are included under the umbrella concept of ubuntu or humanity. Ubuntu is a belief in the sacredness, dignity, safety, welfare and respect of human beings (Mbigi and Maree, 1995:41). It is best expressed as “Umuntu ngumuntu ngabantu”, which means, “I am because we are and we are because I am”. It is a way of seeing oneself through the eyes of others. It is inhuman to lack respect and ill-treat others. Ubuntu contains the condition of empathetic appreciation.

The value of UPR discourages oppression and calls for freedom. This value overlaps with the facilitator’s personal value which says “no man shall have power over one another, but man shall have power over all dominions” (Genesis, 1:26) and (Galatians, 5:13) which reads thus, “You, my brothers, were called to be free. But do not use your freedom to indulge sinful nature, rather, serve one another in love. The entire law is summed up in a single command ...Love your neighbour as yourself. If you keep on biting and devouring each other, watch out or you will be destroyed by each other.”

Inherent in these scriptures is the value of UPR, empathetic appreciation, freedom, respect, human dignity, justice, and peace. To love your neighbour like yourself requires these values. The facilitator must have respect for persons regardless of their flaws, mistakes and the sins

they have committed. Without these values, it would have been difficult to develop genuine trust of the group. The AT would not have taken place if I portrayed the value of authoritative power (Brodley, 1999:115).

The philosophy behind these values (UPR) is that, if the facilitator has high regard for people, she will simply convey attitudes of trust and respect to them. She will treat people in a way she expects to be treated. These values forbid authoritative power and reinforce the value of human dignity. Human beings are born free and under no circumstances should people be oppressed. All people are equal before the eyes of God. Having power over others is evil and it has an element of judgement and discrimination.

2.8 ROLES OF THE FACILITATOR

Based on the values and principles of PCA, the facilitator cannot be paternalistic. Paternalism does not encourage participation or involvement. It neither empowers the community nor enables them to make their own decisions (Schenck, 1996:37). This means that the facilitator who uses PCA adopts various roles that encourage participation. She does not dictate but conveys empathetic understanding and respect to people. Her roles are such that she allows people to move towards the direction that encourages self-development and maturity. According to Henderson and Thomas (1989:104) the worker's role should be a strategic decision. The facilitator will move in and out of different roles according to a particular circumstance. According to Swanepoel (1995:19) the roles of the facilitator are multifaceted, and include enabler, consultant, guide and facilitator.

2.8.1 ENABLER

If the aim of the program is to help people grow and develop responsibility and participate in making their own decisions, then the enabling role is essential. Swanepoel (1995:19) emphasised that the facilitator should not do things for the community, because this may

prevent learning taking place. The task of an enabler is to remove obstacles, steer clear of troubles and provide know-how in order to make it possible for the people to act. This action is therefore an enabling one more than an accomplishing one. The work of enabler includes nourishing good interpersonal relationships, emphasising common objectives and encouraging organisation. The enabler does not provide answers but asks questions, which stimulate insights (Henderson and Thomas, 1996:109).

2.8.2 CONSULTANT

Members may consult the facilitator on issues that are confusing or too difficult for them. The facilitator may announce decisions that are tentative and state that these decisions are open to questions or clarification and discussion. Emphasis is on dialogue. She identifies situations or problems and moves into a facilitating role to bring to the surface assumptions and suggestions. She calls the group to identify situations and limitations, explore and make decisions based on collaborative power (Hope and Timmel, 1996:119).

2.8.3 GUIDE

The facilitator does not dictate nor instruct the process or action to be taken by the community but provides guidance (Swanepoel, 1995:19).

2.8.4 FACILITATOR

According to Corey (1990:297) facilitation means making things easier or less difficult for the community. It includes creating freedom, opportunity and resources. It involves values such as respect and trust towards the community. Corey asserts that the facilitator does not refuse to do leadership activities in the community, nor does she exploit, manipulate, interpret, diagnose, and give advice and structure. She refuses to be an expert or teacher. Qualities of a good facilitator are good listening skills, respect for participants, interest in what people have

to offer, assertiveness that is not overbearing, knowing when to intervene decisively, clear thinking and observation of the whole group and understanding of the overall objectives of the group (Slocum, Wichhart, Rochleau, and Slayter, 1995:55).

2.8.5 ETHICS FOR FACILITATION

The facilitator has to demystify her role so as not to be perceived as one in authority. She reaches consensus with the group on the scope of work. She ensures that the group understands her role. She is explicit about her ends. She encourages the group to take responsibility. She does not use her facilitation techniques to control the group, but helps them to work together (Slocum, et al 1995:55). She conveys attitudes of respect, transparency and non- judgmentalism. Portraying these attitudes towards people creates an environment that allows them to strive towards actualisation. The following analogy describes how actualisation takes place in plants, which is similar to the way in which it takes place in humans.

2.9 ANALOGY DESCRIBING THE SELF-ACTUALISING TENDENCY (S.A.T)

“ I notice with surprise what appear to be tiny palm trees on the rocks, no more than two or three feet high, taking the pounding of the breakers. Through my binoculars I saw that these were some types of seaweed with a “slender” trunk topped off with a head of leaves. As one examined a specimen, this fragile, erect, top- heavy plant would be utterly crunched and broken by the next breaker. When the wave crunched down upon it, the trunk bent almost flat, the leaves were whipped into a straight line by the torrent water, yet the moment the wave had passed, here was the plant again, erect, tough and resilient. It seemed incredible that it was able to take this incessant pounding hour after hour, day and night, week after week, perhaps year after year, and all time nourishing itself, extending its domain, reproducing itself, that is, maintaining and enhancing itself in a process called growth. Here in this palmlike seaweed was a tenacity of life, the forward thrust of life, the ability to push into an incredibly hostile

environment and not only to hold its own but to adapt, develop and become itself" (Rogers, 1977:238).

This analogy demonstrates how the seaweed struggled for survival. In spite of the unfavourable and harsh conditions of the external environment, it managed to stand the pressure and the force exerted upon it by the torrent water. Its physical structure was so small that when one observed it, one would have thought that the wave would break it. Surprisingly, it became erect again after the incessant pounding of the waves. This happened because the plant had an innate drive to strive towards growth.

Rogers spend some time studying the behaviour of the seaweed. He used a pair of binoculars to study its behaviour. This links with proposition 13 (See Appendix A) (Rogers, 1987: 509). Rogers did not explain the behaviour of the plant from a general perspective. He did not pass judgement on the seaweed, but he constantly explored its behaviour by studying it in order to understand its actualisation (developmental) process. This implies that even in communities, the facilitator needs to study the behaviour of members in order to understand their growth. She cannot explain the behaviour of members outside the community. The facilitator needs to constantly interact with members in order to know them. In other words, she must explain people's behaviour from their internal frame of reference, which links with proposition 7 (Rogers, 1987:494) (See Appendix A).

It seems as if the plant considered its trunk not strong enough to stand the pounding wave. As a result, the trunk bent flat to survive the adverse conditions. The waves and the torrent water were threats to the plant. This coincides with proposition 16 (Rogers, 1987:515) (See Appendix A).

Bending flat allowed the waves and the torrent water to pass without damaging the plant. It was one way in which the plant protected itself against the waves. After the waves had passed, the plant erected itself again and stood upright because the threat was gone. This situation is

also applicable to the group. I created a non-threatening environment where members communicated and explored their problems without feeling threatened. (Proposition 17 Rogers, 1987:517).

What is paramount here, is to realise that whether the stimulus arose from within or without, whether the environment was favourable or not, the organism moved towards the direction of actualisation. This tallies with propositions 6 (Rogers, 1987:492). Though the seaweed did not have emotions, it had innate drive, that is, the tendency to strive towards growth and development. Irrespective of the adverse conditions, the plant strives towards its own actualisation. All living organisms, including the seaweed, have one basic tendency and striving, of moving towards the direction of growth and maturity. This is in consonant with proposition 4 (Rogers, 1987:487).

The physical changes that took place in the seaweed links with proposition 8 (Rogers, 1987:497). That is, the changes that took place in the seaweed when crunched by the wave did not change the self-structure or appearance of the seaweed. Whether it bent flat, or the leaves were whipped straight, the seaweed did not change into something else but remained seaweed. Irrespective of the changes that occurred when conditions were unfavourable, one would still have recognised it as seaweed. Bending flat and lying in a straight line was merely a process in which the plant strove towards growth. This scenario applies to the group as well. Members experienced problems in getting some of the resources from the government. These problems did not change the self-structure of the group. Members managed to maintain their "self" as a group. The hardships that members experienced in implementing their project was mere part of a process in which the group strove to actualise itself, This tallies with propositions 10 and 19 (See Appendix A).

Proposition 19 reads thus "As the individual perceives and accepts into his self-structure more of his organic experiences, he finds that he is replacing his present value system based so largely upon introjections which have been distortedly symbolised with a continuing organic

valuing process”(Rogers, 1987:522). The plant was not rigid but flexible. It accepted itself and its conditions in which it had to bend and became erect again for its survival. This acceptance created awareness of itself. Though the plant accepted the conditions, this process may have been stressful and painful for the seaweed. However, this was one way in which the plant preserved and maintained itself. This links with propositions 14 and 15.

The pounding waves were a threat to the plant. However, the plant managed to accept this condition and symbolise it into its self-structure. This links with proposition 15 (Rogers, 1987: 513). Though the process was stressful for the plant, the plant never stopped actualising itself. It persisted in growing and developing under adverse conditions. The drive to develop was always present. This implies that the seaweed managed to survive both adverse and good conditions.

During the process of actualising itself, every part of the seaweed adopted a different role. The trunk bent flat and the leaves whipped into a straight line. It was a differentiation and assimilation of their roles that maintained the plant. In the group each member played a conspicuous role to maintain their group. Tasks were allocated and executed by each member. This coincides with proposition 3 (Rogers, 1987:490). Consequently, one can say that the plant behaved in accordance with the way it perceived itself. This also links with proposition 12 (Rogers, 1987:507).

If the plant had been stubborn and stood upright against the waves, the torrent water would have broken its slender trunk, and this would have led to its dissipation. The plant did not deny nor ignore its physical weakness but accepted that it was not strong enough to stand the waves. This links with proposition 11 (Rogers, 1987; 503). That is, its behaviour purposefully aimed at actualisation.

The plant chose to adopt behaviour, which was congruent with its structure or with the way it perceived itself. It was therefore involved in a process of struggle, bending flat when pounded

by the wave and withstand upright after the wave had passed. Its behaviour tallied with proposition 5 (Rogers, 1987: 491). Its behaviour purposefully aimed towards actualisation.

Plants, like people, are unique and react differently to external stimuli. The seaweed realised that its trunk was not strong enough to stand the incessant pounding of the waves. Instead of lying in a straight line like the leaves it merely bent flat. This links with proposition 1 (Rogers, 1987:483). The trunk was not threatened when the leaves lay down in a straight line, or the leaves threatened when the trunk bent flat. Each part portrayed greater understanding and acceptance each of other's role. Its behaviour linked with proposition 18 (Rogers, 1987:520). The leaves and the trunk were exposed to the same situation and their reaction to the pounding wave differed. This links with proposition 2 (Rogers, 1987:484).

The plant was in constant interaction with the pounding waves and torrent water that led to its adaptation, which affirms proposition 9. (Rogers, 1987:498). Constant interaction with the environment made the plant develop a resilient and tough structure. That is, its tough structure was formed by its constant interaction with the seemingly hostile environment. In this way, the plant learned to regulate and enhance itself under such conditions. It developed a myriad of wonderful ways of coping with the harsh environment to achieve its actualisation. It is these harsh conditions that contributed to its maturity. Actualisation was realised as a result of learning to cope with unfavourable circumstances.

2.10 DESCRIPTION OF THE SELF- ACTUALISING TENDENCY (S.A.T)

The above analogy reflects that plants and people are forever striving towards growth and development. According to Rogers (1977:243), their behaviour can best be conceptualised as the tendency towards self- actualisation (S.A.T). This tendency is present in all living organisms. Bodenheim (1970 cited in Jones and Crandall 1991:252) says the concept "actualisation" denotes growth, process, change, unfolding, evolving, transcending, movement from there to here, or from here to there-anything but a single measure at a frozen point in

time of change. Goldstein (1969 in Jones and Crandall 1991:252) used the concept actualisation to describe basic striving. Rogers (1963 cited in Brodley, 1999:110) used the concept to stress the basic propensity of living things to function in such a way as to preserve and increase growth and integration. This means that the organism moves through struggle and pain towards growth and enhancement. According to Maslow (1970: 46 cited in Weiten, 1989: 451) the concept of actualisation denotes a process and inherent tendency of the organism to develop all its capacities in ways that serve to maintain or enhance the organism. It is a desire to become everything one is capable of becoming.

Rogers' (1977) S.A.T concept goes beyond needs to include "self" and "experience" in people. Maslow's (1954) concept of S.A.T is limited to the individual and he was criticised for the concept being too individualistic (Weiten, 1989:450), whereas for Rogers (cited in Crandall, 1991:265), S.A.T is not limited to the individual, but applies to groups and communities. In addition to Rogers' view of the concept of S.A.T, Daniels (1988 cited in Jones and Crandall, 1991:107) says that the concept of S.A.T is becoming a collective goal amongst most groups. Members of society also seek self –fulfilment or actualisation. This means that the use of S.A.T in a group aims at enhancing the "self" of a group as well as individuals in the group. Rogers believed that the use of the S.A.T concept is not limited to the individual but is also applicable to both groups and communities. He conducted encounter groups and community workshops where he facilitated the S.A.T of individuals in the group (Rogers, 1977:152).

On the other hand, Maslow sees S.A.T as a tendency or process in which people strive towards growth, change and maturity. "It is a desire to become more and more of what one is capable of becoming"(Maslow, 1954 cited in Weiten, 1989:112). This implies that people are dissatisfied with their situation and they use their potential to change their situations. S.A.T can only be realised when primary needs are satisfied. According to Maslow, the primary needs include food, clothing and shelter. For Max-Neef (1991:19-33) food, clothing and shelter are not needs but satisfiers of the need to stay alive. This implies that failure to satisfy

basic needs, as defined by Maslow, will lead to failure in realising the S.A.T. Consequently, according to Maslow, the realisation of the S.A.T depends on gratifying these basic needs first.

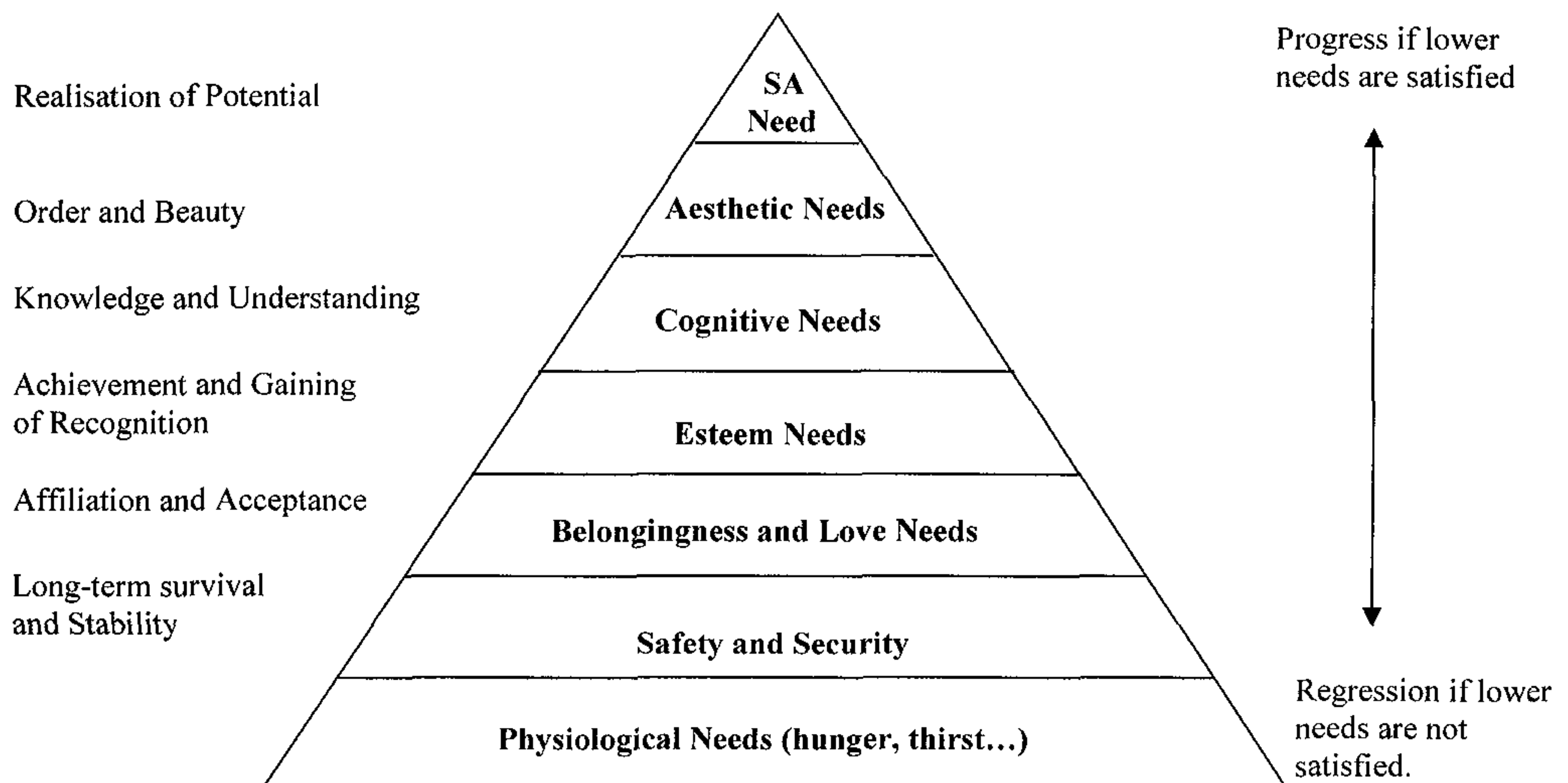


Figure 2 This figure represents the Maslow hierarchy of needs. (Weiten, 1998:XXVI)

2.10.1 CHARACTERISTICS OF S.A.T. AS DISCUSSED BY CARL ROGERS

1. Rogers also sees the S.A.T as a **process**, however, he differs with Maslow because he does not define S.A.T in relation to needs, but in relation to self and experience. He stated: "A good life is a process, not a state of being. It is a direction not a destination; it is a state of virtue, not contentment or happiness. It is not a condition in which the individual is adjusted, or fulfilled or actualised" (Rogers, 1961 cited in Jones and

Crandall, 1991:50). Rogers implied that people never reach a stage of being fully actualised or fulfilled. He agrees with Maslow (1954 cited in Weiten, 1989:112) that the S.A.T is a process in which individuals are forever involved in trying to fulfil not only their needs but also their “self”. He defined the S.A.T in relation to “self” and not needs.

2. Rogers sees the S.A as a **subsystem** (part) of the broader concept known as the actualising tendency (A.T) in the organism. The A.T is also a subsystem of the organism, and it can be understood as a drive, power, motive, or need inherent in human beings. It is this drive or motive, which propels people to strive towards change. The organism consists of the self and the experience. For the S.A.T to function there should be a harmonious relationship between the individual “self” and her “experiences”. This implies that there should be a match between how the individual sees herself and her experiences. If the person’s experience does not match how she sees herself, then the S.A.T will not function harmoniously (Rogers cited in Jones and Crandall, 1991:251).
3. Rogers describes the S.A.T as one central **source of energy** and direction to moment by moment of the living organism. It functions as long as the person is alive. This source is the trustworthy function of the whole system rather than some portion of it (Rogers, 1980:118). He sees the S.A.T as a tendency toward fulfilment involving not only the goal of self-maintenance but also the enhancement of the organism. Even when the usual pathways to the goal are blocked, the organism moves towards the direction of maturation.
4. The S.A.T is constructively **directional**, aiming toward increasing differentiation and complexity and resulting in growth, development and fulfilment of potential. The effects of this sole motivational tendency on the person’s experience and behaviour can be distorted or stunted by interaction with unfavourable, inadequate or destructive

environmental circumstances. These distorted realisations of the person create the need for psychotherapy (Rogers 1963 in Brodley, 1999:110). Person-Centred Therapy is an attempt to create an optimal psychological climate by means of the therapist providing a relationship that involves attitudinal qualities of the therapist. This relationship attempts to foster the person's natural S.A.T.

5. The S.A.T is a **meta-motivation** that subsumes all specific motivation. All motives, needs, emotions and drives are manifestations of the S.A.T (Rogers 1959 in Bozarth and Brodley 1999:109). All functions and all activities of the organism are manifestations of the S.A.T. It is the person's energy that determines a constructive direction of his function. "Constructiveness" according to Rogers does not refer to ethical, moral goodness or badness. Instead it refers to motivational direction toward maintenance, wholeness and realisation of potential (Brodley 1999:109).
6. The S.A.T is a **tension increasing** drive (Rogers 1959 in Bozarth and Brodley 1999:111). This means that, the organism is not fundamentally a drive reduction system but one that inherently and spontaneously increases tension levels to expand, differentiate growth and further realise inherent capabilities. This implies that people have the natural drive to improve themselves, and this drive evokes tension. When people experience stress in their environment, stress rises, which results in lack of fit between the individual and his environment. The individual will then adopt different ways to establish a fit between him and the environment. Tension propels the individual to actualise himself in different ways. It serves as a buffer for learning new behavioural patterns as well as moving towards growth and development. It is during the tension phase that people struggle to compose their lives. This links with proposition 14, which, talks about stress.

Whatever methods or behavioural patterns people adopt, they do not necessarily have to follow a moral standard, but may manifest in any form of behaviour depending on

the individual's frame of reference. Rogers believes that a basic directionality of the S.A.T in humans is towards constructive social behaviour. Constructiveness does not necessarily mean that actualisation has to follow a moral standard. At times people actualise themselves in ways that contradicts society's norms and values. Whatever direction or behaviour people may adopt, whether constructive or destructive, it symbolises the tendency to actualise (Brodley, 1999:112). Behaviour that is destructive should be seen as an attempt to actualise though not necessarily in the best way.

7. The S.A.T is **holistic**. The organism is a fluid, changing whole with different aspects assuming figure and ground relations, depending upon the momentary specific aims of the person and upon immediate demands of the environment (Rogers 1959 in Bozarth and Brodley 1999:110). This implies that people are neither rigid nor static but flexible in their approach to life. They adopt actions, which correspond to their needs, motives, and drives at a particular given time. This links with proposition 1 which, talks about "self". The S.A.T can therefore be understood as a tendency or a way in which people do their best to realise their needs and goals in life. This connotes that people are dissatisfied either with themselves or their conditions. As a result, they fully utilise their potential to improve themselves or change their circumstances. This drive or the ability to improve their conditions is the one that differentiates them from non-living organisms.

2.11 SUMMARY

This chapter discussed various approaches such as PD and PL. PCA was discussed as the theoretical approach that underpins this study. The other two approaches were seen as complementing PCA. The aim of this Chapter was to describe the philosophy, values, conditions and attitudes that facilitate the S.A.T. Different theorists were compared with regard to how they describe the S.A.T. Bodenheim (1970 cited in Jones and Crandall, 1991: 252) describes it as a process, change, growth, and transcending movement from here to there

or from there to here. Goldstein (1969 cited in Jones and Crandall, 1991:252) sees it as a basic striving. Maslow (1970:46 cited in Weiten, 1989:451) describes it in relation to needs, while Rogers describes it in relation to “self” and “experience”. All these theorists see the S.A.T as an innate drive or a need to fulfil one’s potential for growth and self-enhancement. They state that rather than seeking stability, people strive to grow and maintain themselves. The difference between Maslow and Rogers is that, Maslow emphasise the importance of gratifying the basic needs in order to facilitate higher order needs (S.A.T). In other words, according to Maslow failure to satisfy basic needs will make the attainment of the S.A.T impossible. Rogers, on the other hand emphasise the importance of understanding the concept of “self” and people experiences and the relationship between these two. According to Rogers, the S.A.T is part of the self or a subsystem of the total self. People are never satisfied with their “self”, as a result they are always up to something, and always seeking to enhance their self. All these theorists agreed that the S.A.T is an ongoing process in the individual or in the group.

2.12 DESCRIPTION OF DIABETES MELLITUS

The word “diabetes” means siphon or passing of water. It refers to the production of a large amount of urine and excessive thirst that often occurs in newly diagnosed or uncontrollable diabetes. The concept “mellitus” simply means honey (Leuner, 2002: 8). This connotes that diabetic people suffer from excessive passing of urine, which causes thirst. Diabetes has therefore been defined as a condition characterised by an abnormally high level of glucose in the blood and the excretion of that sugar in the urine or a condition that results when the body cells are unable to use glucose due to lack of insulin. Without adequate insulin, glucose accumulates in the blood stream and spills into the urine, hence the urine of diabetics tastes sweet (mellitus). Sugar in urine is one of the first indicators of diabetes (Leuner, 2002:40). If insulin deficiency is severe enough, it results in acute energy and, as a result, the diabetic person feels weak and tired.

Diabetes is by no means a disorder of glucose alone. There are several other associated problems. Both fats and cholesterol cause plaque on the walls of many arteries. As the plaque increases, it causes the arteries to narrow and harden, which promotes blood clotting (thrombosis). Blood flow through these arteries is impeded and this results in poor blood circulation to the legs, coronary thrombosis, stroke, as well as high blood pressure (Leuner, 2002:45).

According to Bernard, Brandoff, Sheldon, and Bleicher (1982:450) there are two types of diabetes, one that is insulin dependent and the other non-insulin dependent. The insulin dependent type is also known as juvenile diabetes and usually affects children, while the non-insulin type dependent affects who are people above the age of 40 years.

There has been some argument as to what causes diabetes. Some theorists maintain that diabetes is idiopathic (no specific cause has been identified), while some attribute its aetiology to age, sex, body weight, nutrition, heredity, virus infection, immune deficiency and trauma (Oakley, Pyke, and Taylor, 1973: 27). Though the cause is unknown, the South African Diabetes Association (SADA) believes that diabetes is controllable. They emphasise nutrition and regular exercise (Leuner, 2002:48). Exercises increase blood circulation and prevent thrombosis, while eating nutritious food improves the metabolic system and prevents other diseases.

2.12.1 THE IMPLICATION OF BEING DIABETIC

Being diabetic means that one has to develop a healthy life style plan. This includes eating fresh fruits and vegetables everyday, drinking water and doing regular exercises. This type of life style reduces the risk of being diabetic (See Appendix F). The risk of diabetes is common in the poor, black, aged community because they do not have access to good nutrition. Most of them are unemployed and do not have money to buy fresh vegetables everyday.

2.13 CONCLUSION OF THE CHAPTER

This chapter defined and discussed concepts such as S.A.T and diabetes. Maslow and Rogers emphasised that the S.A.T is a process in which individuals are never satisfied but strive to maintain the self. S.A.T takes place whether the conditions are favourable or not. This implies that diabetes, as an unfavourable condition, will not limit people in actualising themselves. Whether people are diabetic or not, the drive to actualise is there.

CHAPTER 3

DESCRIPTION OF THE PARTICIPATORY DEVELOPMENT PROCESS (PD) IN AN ELDERLY DIABETIC COMMUNITY

3.1 INTRODUCTION

This chapter focuses on a case study of a Participatory Development (PD) process that I facilitated. The chapter describes the various phases such as entry into the community, the orientation phase, getting to know the community, need identification and assessment and implementation as described in the previous chapter. As described in the previous chapter, the aim of this chapter is to describe the PD process, whereby people involved in the project actualised their potential to realise their needs. I use the planning, action, and reflection cycle in discussing the phases. This chapter will start by giving an overview of the case study, then discuss the phases of PD and the problems encountered during these phases, which will be followed by conclusion.

3.2 OVERVIEW OF THE CASE STUDY

In the first year of study (1998), I spent a year at the Meadowlands clinic trying to get to know the broader community at the clinic, that is, knowing the staff, the people who come for treatment and the functioning of the clinic. I made contact and built informal relationships with people who attended the clinic. In the second year (1999), I identified a diabetic group as a group of interest for my study. This group wanted to start a vegetable garden as their project. As part of their treatment, they were expected to eat nutritious food every day. Most of them could not afford to buy vegetables. They applied for a sponsorship and received a sum of R20,000 from the Department of Agriculture (DOA) (see Appendices E and F). Appendix E, is a letter of approval while F is the business plan, which states that the DOA commits itself to sponsor the project for three years, and expected the community to generate the income of R6

679, 56 per annum. Meaning after three years, the DOA was not going to sponsor their project and they expected the community to run the project with money generated from the previous years. The project was implemented in the third year of study, which was 2000.

3.3 ENTRY INTO THE COMMUNITY

3.3.1 PLANNING

The point of departure for me was first to identify who was in charge or the gatekeeper at the Meadowlands clinic. I knew that in nursing, hierarchy and status of the person in charge is important. Failure to acknowledge the person in charge could have jeopardised her entry into the community. I also planned how I was going to introduce myself to the staff and have a meeting with them in which I aimed to clarify her role. This planning was done in January 1998.

3.3.2 ACTION

I identified the person in charge at the clinic as the matron. I had a meeting with her and explained to her what I intended doing. The matron was impressed with what I said and gave me permission to orientate myself to the groups that attended the clinic. She requested me to submit a written proposal to her in which I explained thoroughly what I intended doing. The matron intended to present it to the staff meeting. She requested me to attend the meeting in order to elaborate more to other staff members about what I wanted to do. The staff was interested to hear about PD. They asked many questions such as what is PD, and how it links to research, and what were the benefits of this study for the clinic. They liked the approach and reflected on some of the problems they experienced at the clinic. This gave me some picture of the situation at the clinic. Furthermore, the matron requested her staff to be supportive by orientating me to their respective departments. I began with the orientation from February 1998 to March 1998.

3.3.3 REFLECTION

Entry to the clinic was easy for me because I managed to get access through the matron. The matron made things easier for me when she summoned all staff members to attend the meeting and introduced me to them. In that meeting, I managed to reflect what I had written in the proposal and that I did not have a specific project in mind. However, I first wanted to know the community by spending some time with them. Everyone was keen to have me in her department.

3.4 ORIENTATION PHASE

3.4.1 PLANNING

I planned to spend a day in different departments at the clinic as part of getting an overview of the work done at the clinic and to get an idea of the people who visit the clinic. I planned to observe all the groups in their respective departments and had informal interviews with some of the people who attended the clinic. The clinic consists of the ante-natal and post-natal clinics, tuberculosis (TB) clinic, HIV/AIDS clinic, family planning, maternity, diabetic clinic, child abuse and the primary health care clinics. I was excited that I had gained entry via the matron into the community.

3.4.2 ACTION

I went to the TB clinic and the room was filled to capacity. I could not stand the way members looked at me. They looked at me in a strange way and I felt threatened. I left the clinic without saying a word. I then went to the maternity ward and the same thing happened. The women stared at me, and I felt threatened so off I went. When I entered those groups, members kept quiet and stared at me. I felt like a stranger. In the HIV group I managed to interview only their leader because most members felt restless. I also managed to interview two mothers at the post-natal clinic whose children were malnourished. I did not feel comfortable in these groups because the post-natal clinic was noisy, and most members did not seem interested in

talking to me. These women concentrated more on their children because they were crying and screaming. Moreover, these groups (TB, HIV and mothers who brought their babies) attended the clinic once a month, consequently building a relationship with them would not be easy. The only group that I felt comfortable with at the clinic was the diabetic group. The clinic was peaceful and members showed interest in talking to me. They made me feel part of the group.

The diabetic group attended their clinic three times a week. It was easy to build a relationship with members in the diabetic clinic because community members were at the clinic every week. The clinic consisted of 446 members. I managed to have informal interviews with more than 70 people. These interviews took place over a period of four months.

3.4.3 REFLECTION

My first contact with the groups at the Meadowlands clinic was unbearable. I experienced intense feelings of insecurity and fright and I left. I did not anticipate that the clinic would be full. Patients looked at me in strange ways, and I was threatened by their looks. I felt lonely and overwhelmed. I wanted to cry, but I realised that crying was not going to help; I then left the clinic without giving the report to the matron. Leaving the clinic was the easiest thing I could do at that time. What scared me most during this phase was to introduce myself over and over again to different groups because every time there were new people in those groups and, because people attended the clinic only once a month they forgot my name. Some groups were quiet, some were too sick to answer any questions, while some lacked interest. This was frustrating for me because there was no continuity.

Relationship building happened spontaneously through showing my face every week and spending more time with the diabetic patients. Staff members also gained trust in me. This made me develop more interest in exploring other groups at the clinic. Though I had the opportunity to observe the different groups, the diabetic group fascinated me most and I decided to join this group. What interested me most about the diabetic community were their

interaction and communication patterns with the nursing staff. The patients experienced that the staff imposed their teachings instead of encouraging participation by the community.

3.5 GETTING TO KNOW THE DIABETIC GROUP

3.5.1 PLANNING

In April 1998, I planned to attend various diabetic activities at the clinic. This included diabetic meetings, rallies and Diabetics Awareness Day. I spent three months in getting to know the diabetic group. I also attended the diabetic classes and had informal interviews and discussions with members. I planned to be a learner and not an expert by attending diabetic activities. Being a learner helped me to know community problems, their needs, their values and concerns.

3.5.2 ACTION

Every Tuesday I attended the diabetic clinic to learn more from the members. The classes normally comprised 20 to 30 people who wanted to know more about diabetes. I observed that the professional nurse who taught members about diabetes was paternalistic in her approach. It appeared that she did not trust members' knowledge and ability in managing diabetes. She instructed them what to do with their condition in order to get well. She said, "*your sugar always tests high because you eat the wrong diet. Listen, if you do not have money to buy fruits and vegetables, you must go and get "morogo" in the open veld because in the veld "morogo" is free, you do not have to pay anybody.*" Members began to whisper and said, "*this nurse undermines us. It does not mean that when we are old and suffer from diabetes we have to eat dirty food. She knows that some people use the open veld as cloakrooms. Food from open veld is not clean because people defecate and urinate on it, it is not hygienic. She would also not eat such food. It does not mean that when you are old and diabetic you care less about yourself. We love and respect ourselves despite our condition. We rather eat wrong diet and die from diabetes than eat dirty food*" As members were whispering, the professional

nurse was called by the matron and she left. I was aware that members wanted to talk and share their frustrations. I then created an opportunity for them to talk in the group and allowed them to discuss their problems openly in a group discussion.

I was aware that members were angry about what the nurse said. I reflected their feelings and enabled members in the group to express their experiences about their illness. Members stated that diabetes is not an illness but a condition. They did not perceive themselves as patients but as people who suffer from a condition known as diabetes. Members stated that people have sugar in their bodies, and diabetes results when the pancreas fails to secrete insulin. Members were very knowledgeable about their illness.

Together, men and women in the group discussed the aetiology of diabetes and associated it with westernization. They stated that the western culture introduced them to fast food instead of healthy food. Initially they used to plough their own vegetables; they lived and depended on their farms. Throughout the year, they consumed fruits and vegetables. Food was accessible because every family had its own farm. Meat was eaten only when there was a feast. Mopani worms, which are rich in proteins, were eaten daily. Cakes and sweets were eaten only at Christmas and New Year. Poverty was rare and illness such as diabetes, was not known. They experienced diabetes after their staple food became porridge (pap) and fat cakes. Members associated the aetiology of diabetes with lack of proper nutrition.

Women stated that diabetes made them suffer from vaginal thrush. The lips of their vaginas became swollen whereas men stated that their testicles got swollen as well. They said it was difficult to pass urine or walk. In treating diabetes they combined both traditional and scientific treatment. Diabetes was not seen as a disease that originated from the African community, but as originating from the western culture with its diet. In this scenario I adopted the role of a learner. I used active listening skills to learn the experiences and concerns of the diabetic community. I acknowledged that members possessed vast knowledge about their

condition. I listened to their narratives and experiences, and learned all about diabetes from the community.

The discussion stimulated dialogue and active participation in the group. Members were free to talk about their experiences. Their discussion focused on exploring and brainstorming different ways of managing and controlling diabetes. During the discussion, members mentioned various solutions to their problems such as selling milk and fat cakes. The money generated from selling could be used to buy nutritious food. Each member contributed ideas. Some wanted the government to sponsor them with food parcels, while others thought of starting a vegetable garden project. Brainstorming helped members to explore their problems critically. They explored various possible solutions to their problems, such as where they would get the transport to go to the market. This was a problem because none of them had a bakkie. Even if they hired somebody, they stated that they had to pay him. They realised that they were not going to resolve that problem in one meeting. One member suggested rescheduling a date for a meeting where they would all come to discuss what they need to do regarding their situation. Some members of the class excused themselves saying that they were employed and those that were not employed would have to attend the group discussion. Others stated that they would not manage to attend due to ill health, while others were just quiet.

I asked the members of the class who were interested to come to the meeting to discuss better ways of managing their condition. Those who were quiet stated that they would like to come but they were not well. Those who were employed said that they would also like to come, but they were unable to do so due to their work. They all stated that once something had been suggested, other members must inform them of the outcome of their discussion. All members left except the 12 members who said they wanted to do something about their condition. They set two dates for their next meetings. The first date was on the 12th of May 1998 when they were going to draw up the agenda and suggest a possible name for the group. The second date was on the 19 June 1998 when members were going to explore ways of accessing nutritious food.

3.5.3 REFLECTION

During the group discussion, I noted two important issues of the members raised. These were the open veld and diabetes. These issues had a profound meaning for them. The open veld in the townships is used as a dumping place and members associated it with dirtiness. Members felt insulted and not respected when the professional nurse told them to get morogo from the veld. The professional nurse did not encourage participation in the group. She acted as an expert and not as a facilitator. The difference between these two roles is that, the expert assumes possession of all knowledge. She is in power and undermines the knowledge of the people. As a result the nurse lacked the trust and respect of group members.

Contrary to the expert role, the facilitator acknowledges and believes that people possess power to transform their circumstances. The facilitator holds values such as warmth, empathy, trust and respect towards people. These values create a favourable climate in which people can achieve their actualisation. Lack of these values can inhibit growth and development in the group. I managed to create a context wherein members of the class expressed their concerns. I involved them in a group discussion and by so doing, I managed to learn about their concerns and their worries. I also observed that members were free to talk to me and to each other in the group.

The relationship between the professional nurse and the diabetic people was characterised by animosity. She conducted diabetic classes with members every Tuesday, where she taught them about diabetes but their health did not improve. Their sugar always tested high despite the information she provided and she wondered why. I hypothesised that lack of change in members' health was linked to the nurse's paternalistic approach. She neither encouraged participation in the group nor involved members in a group discussion to find out why their sugar glucose was always high. Instead of focusing on their concerns (high sugar), she offered what she thought was the solution to their problem. Members felt angry because she failed to listen to them. Moreover she undermined them when she told them to get morogo from the veld. In a discussion with the group, it was clear that the nurse expected members to eat

nutritious food, which they could not afford. Members ate pap, bread, acher, fat cakes and all the junk food, which was not good for their health. For example, members could not afford to buy vegetables as part of their treatment diet. They stated that they had to have money to buy fresh vegetables everyday. The old age pension they receive was not enough and they had to use it to pay for water and electricity.

3.5.4 PLANNING

I planned to assist members to suggest a possible name for their group. I planned to facilitate the process by encouraging participation through brainstorming ideas and discussions. This would create a relaxed atmosphere for the members where they would feel trusted and respected.

3.5.5 ACTION

On the 12th May, twelve members attended the meeting. They stated that they would not call themselves the Diabetic Group. They wanted a fancy name that would make them feel good about themselves. They brainstormed various names and the meaning attached to those names. Some names were fancy and did not have any meaning. They wanted a name that was meaningful to them and portrayed a sense of belonging. Everyone participated in brainstorming the name. They all agreed that their group was to be called the Tshwaraganang Group. I used the “why technique” (Hope and Timmel book 1,1996) to help members decide on a name for their group. This technique encouraged participation and decision making in the group. I asked them why they needed a name for their group, why this name and why they preferred this name above all the names suggested.

3.5.6 REFLECTION

Members explained that the name “Tshwaraganang” means unity or to be one in spirit. They mentioned that they preferred this name above all names because it made them feel that they are one in spirit, and they belong to this group. They stated that this name enhances group spirit and that they would support and help each other. This symbolised a need for affection, that is, a need to be loved and also to love one another. It also symbolised a need for identity. Members perceived themselves as people who suffered from the same condition (diabetes). Consequently, one can say that they joined this group because they wanted to improve their health but also to help and support each other.

3.6 NEED IDENTIFICATION OR NEED ASSESSMENT PHASE

3.6.1 PLANNING

It took the group a month (June 1998) to assess and identify their needs. I planned to use the “why” technique in assessing the group needs and also the basic skills of adult learning. One of the skills is allowing adults to share their knowledge and experiences without undermining them that is, acknowledging that adults have knowledge. (Hope and Timmel book 1, 1996; 130). This technique is useful in encouraging participation. I believed that it would help members gain a comprehensive understanding of their situation and help them identify their needs. Furthermore, I planned to use one of the rooms at the clinic that members used on Tuesdays for their diabetic meetings as a venue for the Tshwaraganang group. I contracted with the group the day, time, and duration of the meetings. Members stated that they preferred Friday mornings because Mondays to Wednesdays were their treatment days. On Thursdays they attended Women’s Fellowship at the church. Fridays were suitable for everyone. Members agreed to meet at 9 h00 to discuss their issues until everyone in the group was satisfied.

3.6.2 ACTION

In a group discussion members raised the same concerns that they raised previously, such as selling fat cakes, milk and starting the vegetable garden. I asked them why they wanted sell cakes and milk? Members stated that they wanted to sell milk and fat cakes because they needed money. I asked why they needed money? They stated that they wanted to buy seeds to grow their own vegetable garden. Members stated that the garden would produce nutritious food for them, and this would help them to control their diet and live a healthy life style. I asked them why they wanted to control their diet, and what did they mean by a healthy life style? They said they wanted to control their diabetes in order to live longer. Diabetes is one of the fatal diseases, and if uncontrolled it can lead to death. Furthermore, members stated that living a healthy life style meant for them reducing the risk of symptoms such as hypertension, thrush on their private parts, blood clotting and renal failure. Eating clean food was a priority for them. They hated the nurse's idea that they should eat morogo from the dirty veld. For them this was lack of respect.

Members were tired of bothering their neighbours and the government by asking for food parcels and vegetables. They emphasised that they wanted to be independent (self-reliant and self-sufficient). This was now what I saw as their need. Growing their own vegetable garden was going to help them realise their potential and strive for more change. Eating nutritious food or starting the vegetable garden was therefore not a need, but a solution to the need to be independent and self-reliant and also the need for security. This symbolised a need for change or development, which is the self-actualising tendency (S.A.T). Growing their own vegetables was going to help them realise their potential and strive for independence. The "why" technique enabled members to dig deeper into their experiences. They managed to separate their needs from the solutions. I also encouraged members to analyse their needs in a group discussion. In this way, members were able to identify their felt needs and come up with a plan of action to address those needs.

During the time of identifying their needs, all members spoke, and each member came up with suggestions. I facilitated the process of communication to ensure that group members not only spoke but also listened to each other.

3.6.3 REFLECTION

From the group discussion, I managed to separate needs from solutions. The needs were self-reliance, self-sufficiency, human dignity, security and empowerment. The solution was the vegetable garden. Group members stated solutions to their needs instead of formulating needs. They mentioned that they wanted to start the vegetable garden. According to Max-Neef (1991) the vegetable garden was not a need but a satisfier to the need to eat proper food for diabetes and to be independent. Swanepoel (1995) on the other hand, would see the vegetable garden as a concrete need and not as a solution. Some members wanted to sell milk while others wanted to sell fat-cakes. According to Max-Neef (1991) selling food is not a need but a means of satisfying the need to earn money in order to survive. Members did not necessarily want to sell food but they wanted to improve their health, which symbolised the need for the S.A.T. While they strove towards the S.A.T, they would simultaneously realise their abstract objective or goals such as self-reliance, self- help, and empowerment.

Members stated vaguely why they wanted to sell milk and fat-cakes. They stated that they did not have money to buy vegetables. Vegetables were part of their treatment plan, and diabetic people have to eat them everyday to reduce their sugar glucose. I helped them to identify and assess their needs. Starting the vegetable garden (satisfier) was going to make the group realise their S.A.T. Vitamins from vegetables were going to protect them against other illness and infections and improve their health. Much of what I did during this phase was assessment, that is, assessing what the group's needs were. This was necessary to establish and define precisely their needs. This implies that it was impossible to define the needs of diabetics without doing an assessment. During this phase, I observed that members were very excited. I was also excited because the process was moving on.

3.7 PLANNING FOR IMPLEMENTATION

3.7.1 PLANNING

I planned to apply the values and attitudes of PCA in implementing the project. The values are respect and trust. The attitudes are acceptance, congruency and empathetic understanding. Planning for implementation was done from June 1998 to January 1999. It took nine months to put implementation into practice due to problems the group experienced. Though I planned what I wanted to do with the group, things did not go according to plan.

3.7.2 ACTION

During this phase members were clear about their needs and solutions. In a group meeting that was held on the (15th August 1998) the group and I, discussed issues such as where they wanted their vegetable garden to be situated, when to start, whom to consult for sponsorship, identify resources needed and available and did tasks allocation. Members then suggested another date for the meeting (20th August 1998) where we were going to review the tasks given to some group members. Surprisingly, the group met on their own without me. They met on the (9th August 1998) prior to the date I rescheduled with them. In that meeting, they decided to make a field visit to one of the neighbouring schools in Meadowlands, where they knew there was open veld inside the school. This was clean veld by comparison with that mentioned by the nurse. They identified Tswelelang Primary School as a place to implement their vegetable garden, because at the clinic there was no land available for them. On their own they consulted the principal and the school governing body (SGB). They informed them about their project. The principal and the (SGB) allocated 24x30 metres of land to them (See Appendix E).

All 12 members interviewed the SGB and identified resources needed such as natural and manufactured resources (Swanepoel, 1995: 30). Natural resources included water and different kinds of seeds. Manufactured resources referred to an irrigation system, a bulldozer, tractor, fertilisers, pesticides, wendy hut, watering cans, overalls and gumboots. They mentioned that

the land had cagon grass, which was not easily removable by hand, but needed a bulldozer. After they were given the land by the SGB, members on their own consulted the town councillor and informed him about their vegetable garden project. He requested them to submit a written proposal, which he would hand over to the MEC for Agriculture. On the date scheduled for the meeting, members gave me feedback of their action and what they had done on their own without me. They sounded proud and excited about their actions. I listened to their feedback and helped them to write the proposal as they had requested. The task of submitting the proposal to the town councillor was allocated to one member in the group. (See appendix B).

3.7.3 REFLECTION

I encouraged active participation in the group and acknowledged that members possessed knowledge and skills. Members exchanged ideas and worked collaboratively, this is what Rogers meant by collaborative power (Rogers, 1977 cited in Natiello, 1990:271-272). Sharing the same power and knowledge, there was no one who was superior or inferior but all members acted as equals in writing the proposal. They had done well in collecting data and identifying resources needed. Their behaviour indicated that they were striving towards the S.AT and it was also consonant with the view that PD is a learning process and is need oriented (Swanepoel, 1995:3-4). By collecting baseline information, members indicated that they were determined to change their situation. They learned to identify resources needed, and those that were available for their project. This confirms Swanepoel's theory that, PD is need oriented and that without a need, PD cannot take place.

During this phase, I felt upset because members excluded me from the process of doing research at the local school. I wondered why the group met prior to the date we suggested. I felt a little left out and rejected by the group. I observed that as they narrated their findings, they were confident and happy with the results of their actions. At this stage, members felt empowered and self-reliant. They had the potential to do things on their own. They did not

depend on me but relied on their tacit knowledge hence they did not wait for me to help them liaise with the SGB. Their behaviour aimed at realising their S.A.T but also, it was in accord with their self- concept (Propositions 5 and 12). (See Appendix A).

Though I was aware of how I felt, I did not disclose my anger to members. Instead of expressing my feelings, I helped them to write the proposal as they had requested. I think lack of my self- disclosure should not be interpreted as lack of being authentic or genuine towards the group but should be seen as lack of being transparent. If I hid or denied my feelings then that would have resulted in being incongruent with the group and myself. Since I was aware of what I was experiencing at my gut level, it means I was genuine to myself but not transparent to the group about my feelings. It seems the lack of my self-disclosure did not affect the process. If it did, members would not have requested me to help them with proposal writing. It seems as if I managed to create a conducive environment where members felt respected and accepted. I can say that the S.A.T in the group was facilitated by my attitudes. These were UPR, warmth, trust, and empathy. These attitudes facilitated growth and development in the group. For example, members managed to conduct a survey, collect data on resources needed and made contact with relevant people. Members had the self-determination to start their own vegetable garden.

To say when I was supposed to be open and disclose my feelings to the group is not simple. Rogers himself did not give a precise answer to this question. He emphasised expression of feelings only when they are appropriate, persistent or limiting to the facilitator's experiences of empathetic understanding. At other times he emphasised the need to express feelings that are not ideal for therapy. Other times he stressed the necessity to express negative feelings. He suggested caution, and yet advocated for spontaneity and being oneself (Rogers, 1967 in Wyatt, 2000:66).

I contained my anger. I did not direct the process of development and make members concentrate on my anger but I concentrated on their needs, and moved at their pace. Through

introspection, I realised that my feelings emanated from a change of roles. I was used to the role of an expert, which gave me a sense of recognition and control in the group. When members did not consult with me, my role in the group became redundant and I felt rejected. This frustrated me and evoked feelings of anger. One conclusion that can be made regarding lack of my transparency in the group is that I was not aware that members had the potential to actualise themselves. Despite the fact that PCA mentions that people have the potential to change their own situation. I never anticipated this happening so soon in the group. That is, I was not aware that the group had the potential to do things on their own without my assistance. I failed to connect that it was my role as an enabler that facilitated the S.A.T in group members. The provision of my professional values created room for change. Through educational supervision, symbolisation of experiences occurred (Proposition 11). (See Appendix A). I became aware of the connection between members responses and my role. Their actualisation tendency was facilitated by my attitudes. Rogers' propositions were not only relevant for the group but also relevant for me. Planning for implementation posed many problems for the group and me.

3.7.4 PROBLEM 1

3.7.4.1 PLANNING

After members had done their survey at the school and interviewed the SGB and the town councillor, they planned to write the proposal, which they had to submit to the town councillor. A date for the meeting was suggested. They all agreed to meet on 12 September 1998. At that meeting, members planned to brainstorm ideas to be written in the proposal. All group members were requested to attend the meeting.

3.7.4.2 ACTION

All group members attended the meeting on the date scheduled for the meeting. They wrote the proposal and submitted it to the town councillor. The town councillor promised members

he would hand over their proposal to the MEC for Agriculture. The proposal never reached the MEC's office, and the town councillor failed to give feedback to the group about what had happened to their proposal. I left several messages for him but he did not respond. Members then arranged a meeting on their own with the MEC at the Department of Agriculture (DOA) to explain their project to her. The MEC requested them to submit a copy of their proposal to the DOA. The group then realised that they failed to keep a copy and they had to redraft the proposal (See Appendix B).

3.7.4.3 REFLECTION

It took two months to follow-up with the town councillor because he was inaccessible. Members were angry that the town councillor made promises that he did not keep. Lack of response from the town councillor delayed the process of starting and implementing the project. It looked as if the town councillor was just paying lip service to his promises. Members had high hopes that the town councillor was going to liaise with the MEC for Agriculture on their behalf, and when he disappeared with their proposal they felt disappointed. During these two months, some group members went to the town councillor's house to check if he had received the message. Each time members were told that the town councillor was not available. They reported their efforts to the group until members decided to submit the proposal on their own to the MEC for Agriculture.

3.7.5 PROBLEM 2

3.7.5.1 PLANNING

Members submitted the proposal to the MEC for Agriculture. In their planning, members failed to mention how they were going to collect the baseline information regarding the organisational structure of the DOA. For example, they were to find out who was responsible for screening the proposal in the DOA and in which section the person worked. The group had overlooked this part of planning.

3.7.5.2 ACTION

Members submitted their proposal to the wrong department at the DOA because they did not collect the baseline information regarding the DOA structure. Government structures are bureaucratic in nature and it was imperative for the group to first identify which section of the DOA was responsible for assisting them. When I followed-up on the proposal, I experienced problems. I did not know which section of the DOA was assisting them. I phoned different sections and I was referred from one section to the other (See Appendix C). I did this because I had access to the telephone. I informed members that I was struggling to identify a section or the person who was screening their proposal. This feedback demotivated some group members, most lost hope that the DOA would sponsor them. They cancelled and postponed group meetings. While some were irregular in attending group meetings, others stated they were sick whereas others said they had to attend church intercessions and community funerals. Meetings did not take place regularly as agreed with the group. The morale was low and absenteeism was high.

When this happened, two members sent their resignation saying there was no progress. Four members disappeared without a word. The group was now left with six members, three men and three women. When I realised these dynamics in the group, I concentrated more on advocating and mediating (follow-up) with the DOA versus co-ordinating meetings with the group. I was scared to go the group without any positive feedback and this made me abandon the group for three months. During my absence, group members contacted their local municipality for sponsorship of their project. The municipality informed the group that the Department of Welfare (DOW) was running programmes on poverty alleviation, and if they submitted their proposal to them, the DOW would help them. The group then approached me to assist them in collecting the baseline information needed before they submitted their proposal to the DOW. Fortunately, when they approached me with this matter, I informed them that the DOA had approved their proposal and that there was no need for them to submit another proposal to the DOW (See Appendix E: letter of approval from the MEC.)

3.7.5.3 REFLECTION

During this period, the group and myself experienced tremendous stress (Proposition 14). (See Appendix A). The DOA consists of three sections, which are: “Household Food Security, “Support Service,” and “Specialised Service”. The proposal passed through all these three sections because it was not addressed to one of these sections nor to a particular person. All the sections scanned the proposal to see which one was responsible for assisting the group. It took the group three months to identify that it was Household Food Security Section that was assisting them. In a group discussion, the group and I evaluated our actions, and realised our mistakes. We learned the importance of collecting baseline information and that when we write a proposal we have to address it to a specific person or section.

It was a challenge for the group and me to ask for a sponsor for the project. None of us had ever written a proposal to a sponsor. During the three months period when I did not meet with the group, members who remained in the group consulted the municipality for a sponsor. Their behaviour reflects that they were self-reliant. They were determined to start their own project even if the town councillor disappointed them. Though the group and I felt stressed the process of starting the project did not stop but continued. That is, stress did not stop members from planning their own garden. Perhaps I should have taken members with me to DOA instead of doing things for them. It looks as if I was unable to maintain a balance in my roles.

I felt embarrassed when members informed me about their progress. I felt as if I was not doing anything because there was nothing positive I presented to the group. I remembered that since the beginning of the project, members did all the consultation on their own without me. For example, they did their transect walks in the neighbourhood, they identified the school as an area to implement their project, they consulted the principal at the local school, they surveyed the land, they consulted the town councillor and now they had consulted the municipality for sponsorship. Though this was positive for the group and reflected the level of their self-determination or S.A.T, for me it felt as if I was not doing anything. The main reason for the group approaching me about their progress with the municipality was that they wanted me to

help them to collect baseline information about the DOW. Otherwise, if members had networking skills, they would surely have done this on their own without me.

With regard to members who resigned from the group, they left because they said there was no progress in the group. Consequently, I can say that their resignation symbolised the need to strive towards growth since they said there was no progress in the group. Moving out of the group, however, should not be perceived as a failure to actualise. Instead, it must be understood as one way of striving towards actualisation. People express the need to actualise in different ways.

During this phase, both the group and I experienced tension and stress (Proposition 14) (Appendix A). I became scared to give negative feedback because some members left when they heard the feedback, and I also learned that it was unethical to withhold information from the group (lack of transparency with members). The group had a right to information that concerned them. It appears as if I acted as an expert rather than being a facilitator by failing to give the group feedback, as I was the one who was making follow up with DOW. Though members did not participate in administrative activities such as phoning DOA at that time, I should have given them the opportunity to participate in decision-making regarding the way forward. It was wise that members decided on their own to consult the municipality without my involvement. This symbolised that members were determined to proceed with their project. The process of trying to get a bulldozer and the tractor took the group six months. Members stated that the cagon grass at the school needed a bulldozer.

3.7.6 PROBLEM 3

3.7.6.1 PLANNING

The group received the contract approval for their project from the DOA in February 1999. Members revised it and learned that the DOA was not going to provide them with the manufactured resources they had requested such as a bulldozer and a tractor (See Appendix

C). In a meeting, members planned how they were going to get these resources. They planned to consult the DOA first and find out why they were not going to provide these resources. They suggested that if they failed to get these resources from the DOA, they were going to consult the local municipality.

3.7.6.2 ACTION

When the members approached the DOA about the resources they had requested, the DOA informed them that they did not have a bulldozer and a tractor. The DOA referred the group to the local municipality to borrow those resources. The municipality stated that if the group conducted their project in a school, they would not assist them because schools are under the auspices of provincial government. In addition to this, they stated that municipal resources do not work in provincial settings because each department has its own budget and resources. Consequently, the group was referred back to the DOA. When members realised that they were not winning in getting a bulldozer and a tractor from the DOA, they began formulating interim objectives to their project. They suggested cultivating the land with their own hands. Some members wanted to invite guest speakers to teach them the skills of agriculture methods. Others wanted to invite some sponsors because they did not have trust in the department (DOA). While some said they were going to invite the African National Congress (ANC) Women's League, others thought of inviting people who had vegetable gardens to give them a motivational talk. *Jane, one of the group members, invited four unemployed men in the neighbourhood and asked them to cultivate the land without discussing this plan with group members. She told these men that the project was under the auspices of the government, and that the government had issued money to me to pay them wages. The four men cultivated the land and when the group met, these men came to claim their wages from group members. A field trip was arranged by the group to observe what these men had done. They discovered that they had cultivated a small portion of about 1 square metre of land. Group members felt upset when they saw and heard the story from these men.

In a group discussion, members analysed and evaluated what had happened. The group explained to these men that it was not a government nor my project but theirs. They defined the role of the government and mine to them. Furthermore, they clarified the issue of wages. They explained to these men that the fund they expected from the government was not for wages but for resources. Members told these men that they did not expect help from anybody because they were going to cultivate the land on their own. The four men apologised and left. The group confronted Jane and reflected her behaviour to her. After this scenario, group members planned and agreed to cultivate the land with their own hands starting the next day. All members were happy to work five days a week from 8h00 to 15h00.

(* Apart from references, all other names used in this study are pseudonyms).

3.7.6.3 REFLECTION

The level of skills and perseverance that members possessed impressed me. I observed that members used skills such as problem solving, confrontation, challenging, goal setting, support, and initiating field visits, which links with proposition 19 (See Appendix A). Members used these skills to resolve their problems. In this way, other members in the group learned to improve on their mistakes. Jane's behaviour links with propositions 1, 2, 4, 5 and 7 while the group's behaviour link with propositions 1, 2, 3, 4, 6, 8, 11, and 18 (See Addendum A). Their behaviour was purposeful, aiming at facilitating the process of growth (S.A.T). Members expressed the need for progress in a unique manner. Although Jane acted strangely to the group, this did not connote that her behaviour was worse than other members (Proposition 5), her behaviour needs to be understood from her frame of reference (Proposition 7).

This shows that while the tendency to grow (S.A.T) is a motivating drive for all people, individuals express the tendency in a unique way (Proposition 2). For example, while some members thought of inviting the ANC Women's League, Jane thought of inviting unemployed men. The similarity between Jane's behaviour and the group's is that they both strove towards

actualisation though the need for S.A.T was expressed in different ways (Propositions 1 and 2). The difference between them is that while other members were transparent about their plans, Jane remained silent until she implemented her plans without discussing it with the group. However, members opened this up in a group discussion. Members used different communication skills to resolve their differences. A discussion in the group was one way in which members strive to actualise themselves.

3.8 CONCLUSION

Planning to implement the project posed many challenges for both the group and myself. We committed many errors, and it is through these mistakes that learning occurred. I was scared to give negative feedback. I abandoned the group for three months and together with members, we failed to collect the baseline information about the DOA. Through evaluation, members and I identified and embraced our errors. Planning for implementation took nine months. It took the group three months to identify which section of the DOA was responsible for screening their proposal. It took another six months to get the manufactured resources such as spades and overalls (See Appendix C) from the DOA. At that time, members spent some time cultivating the ground by hand since there was no bulldozer. Though the proposal was approved in February 1999, the DOA did not drill the borehole immediately and seeds were also not brought in time. Members had to cultivate the land everyday because grass and weeds kept on growing where they had already cultivated. This phase was difficult for the group, but it facilitated learning and enhanced members' actualisation. The group and I learned:

- How to make contact with sponsors
- How to write proposals to sponsors
- How to collect baseline information
- How to work as a team
- How to manage stress
- How to give feedback and problem solve

How to resolve conflict and

To be open and transparent with each other the group

Openness does not only refer to self-disclosure. Moreover, it includes one's failures and achievements. At some stage I was scared to take risks in the group. First, I failed to take the risk of giving negative feedback to the group, because I was scared that when the remaining members heard the feedback they would leave. I did not disclose to the group what the sponsor said. Second, I was not transparent with the group by informing them about what the sponsor said. As a result, I felt as if I was not doing anything because I was not congruent. This experience taught me to be open and congruent. According to Rogers "the more I am open to the realities in me and in the other person, the less do I find myself wishing to rush in to fix things. The more the facilitator is willing to be herself in all the complexities of life, the more she is willing to understand and accept the realities in herself and the other person, there more change seems to be stirred up" (Rogers in Kircherbaum and Henderson, 1990:23).

I learned the importance of taking risks. Risks facilitate learning. I learned that it is normal to verbalise mistakes. It is important that I embrace my errors and speak about them with members. Korten in Korten and Klauss (1984:48) refers to this as embracing error. Failure to verbalise mistakes results in incongruence. I learned that whatever I experienced at my gut level had to match what I said to the group. This was a learning experience.

3.9 IMPLEMENTATION

3.9.1 BACKGROUND

It took twelve months to start to implement the project (March 1999 to March 2000). The DOA did send some of the resources requested such as overalls, gumboots, Wendy hut, watering cans, wheelbarrows, forks and spades. Prior to this, members used their own tools for cultivation. They also gave the group the business plan, which they had to read and sign (See Appendix F). All resources provided amounted to R20, 000. The contract stated that members

were expected to sell vegetables to generate income of R6 679, 56 cents per annum. This would make their project sustainable. The borehole was drilled seven months later from the day resources were provided (March 1999 to October 1999). Members then planned to clear the land repeatedly because grass and weeds kept growing in areas where they had cultivated.

In October 1999 the DOA drilled the borehole and assessed the soil. Seeds were provided after four months (from October 1999 to January 2000). All the time members cultivated the land without planting. It would have been better if I had facilitated their thinking about other resources. In December 1999, members took leave and re-opened in January 2000. When they came back, cagon grass was all over the ground which, they had cultivated before they went on leave. They started again with the cultivation process for two months (January 2000 to March 2000). The DOA provided members with pesticides to burn the grass, and this took members two months to remove the grass. In March 2000, members received winter seeds from the DOA, and they started planting immediately. Seeds provided were lettuce, potatoes, tomatoes, spring onions, beetroot, spinach, cabbage and carrots.

3.9.1.1 STAGE 1

3.9.1.1.1 PLANNING

I planned to spend time with members at the garden. They agreed to work at the garden as early as 8h00. At 12h00 it was their lunch-time and they would finish at 15h00. Members also stated that they would work in the garden from Monday to Friday. They were off on weekends and on the days they received their treatment.

3.9.1.1.2 ACTION

In March 2000 members started planting their seeds. This process was stressful for them. One of the sources of stress was role confusion and differentiation. Role confusion occurred when men and women in the group were not sure of their roles. Members were not clear as to who

was supposed to do what, when, how and with whom. Role differentiation simply means that members adopted unique roles in the project. For example, when members cultivated the land, there were cliques and sub-groups. These cliques and sub-groups were not stable but changed over time. Sometimes it was the same sex against the opposite sex while other times it was individuals of the same sex against each other. Men always thought of themselves as experts and issued orders on how things were to be done. Women on the one hand, felt that they also possessed skills, which men had to respect. For example, after the grass was removed, women thought it was wise to plant seeds immediately to prevent weeds and grass from growing, while men thought it was unfair for them to continue with the hard labour of removing the cagon grass when women did a simple job of planting the seeds. The men refused to remove the grass and the women were faced with this challenge which created profound stress for the group (Proposition 14). (See Appendix A)

3.9.1.1.3 REFLECTION

The stress experienced between men and women symbolised contradiction of perceptions and perspectives of values. Culturally men are perceived as heads of families. Men in the group practised the cultural value of dominance over women and ignored the value of freedom because it did not fit with their “self” (Proposition 11). Conversely, women exercised the value of discrimination and ignored the value of participation. They refused to remove the grass because it did not fit with their “self”. When this happened, both men and women in the group experienced stress (Proposition 14). While the men in the study practised the cultural value of dominance, women exercised the societal value of discrimination where women are treated better than men. This led to competition of skills and power struggles between members as some claimed to possess more power and knowledge than others. I never anticipated that gender biases were going to be the issue in the group.

During this phase, group members were psychologically and emotionally wounded. They were bitter, upset, hurt and angry with each other. This was a stressful experience for them.

However, when this happened, nobody resigned from the project because they were hurting. This indicates that stress was not a threat to their growth (Proposition 16), but one way of striving towards their actualisation. Members were able to survive adverse conditions and learned to deal with stress when it arises (Proposition 4). Stress is a process in which the group strives towards growth. It did not change the “self” of the group. This corresponds with Proposition 8. Whether members gossiped or attacked each other, I still managed to recognise them as the Tshwaraganang group. Stress did not change the structure of the group. Skills such as dialogue; problem solving, paying attention, negotiation and listening helped them to contain the group (Proposition 3).

Men and women in the study perceived the differentiation of roles differently. While women perceived it in terms of sex (which symbolised the need for protection and affection), men perceived the differentiation of roles with egalitarian or social responsibility lenses (which symbolised the need for participation and solidarity). These reflect that they perceived and experienced reality differently (Proposition 1 and 2). Their perceptions and experiences were based on heterogeneous values.

These connote that neither women nor men were right or wrong with their perceptions and experiences. The different meanings they attached to their experiences were valid. I observed that according to African values hard labour was man’s job while lighter tasks were for women.

Evaluating members’ responses, I can say that, women in the group based their response on the cultural values, which seems to care for women. I observed that most of the African values still acknowledge that hard labour is for men. On the contrary, men based their response on the Human Rights Values (Act 108, 1996:7), which encourage participation, equality and social responsibility. These values discourage the oppression of both sexes.

Men stated that they would not do hard labour while women did easier work. They wanted to share the responsibility of hard labour with women. They said, "*you've been saying you want equal rights; and when we offer you the opportunity... you say it is a man's job... Eintlik wat soek julle...? You went to Beijing 1995 demanding equal rights and when we offer you what you demanded you say it is a man's job. What it is this equal rights...? And how does it work...? You are abusing us because you want equal rights on nice and simple things, but when things get tough, you say it is man's job. This is purely men abuse.*" Men felt that women should help them. They believed that distribution of roles between them should be equal. Women saw such a role as being in conflict with their self-structure (proposition 8).

The group members' response portrayed conflicting personalities and interests. Both men and women were correct (Proposition 1). The cultural value of male dominance and women being taken care of by men still exists in some communities and in the individual frame of reference (proposition 7). It does not mean that in this dispensation, cultural values are primitive or non-existent (Act 108 of 1996:101).

I believe that in some cultures, men are still expected to protect and take care of women, which sometimes is expressed as good manners. It appeared that some members in the group adopted this cultural value as their personal value. This suggests a reciprocal relationship between cultural and personal values. The present South African Bill of Human Rights discourages discrimination based on sex or belief system. The implication of this is that, each person must be treated fairly, irrespective of gender or sex orientation. It is on the bases of these rights that men demanded fair distribution of roles (gender equality). The Commission for Gender Equality promotes respect and protection of gender equality. (Act 108 of 1996:102).

3.9.1.2 STAGE 2

3.9.1.2.1 PLANNING

Several times when members planned to work in the garden, the borehole burst, which was probably faulty, burst three times after installation. Members then decided to have a meeting with the DOA at which they were going to discuss this problem.

3.9.1.2.2 ACTION

It took the DOA three months to repair (June 2000 to August 2000). The second time it took them four months (July 2001 to October 2001). The third time it was (February 2002 to August 2002). In a meeting with the group, the DOA told members that they submit the requisition to the finance committee. The committee then sends an electrician to repair it. At that time most of the vegetables died because of heat. Expenditure incurred could be estimated as R1, 500. The DOA complained that the group was irresponsible and that they would not use their budget to repair the pump all the time. The school also complained that the group owed them payment for electricity. Their irrigation system used the school electricity. When the DOA installed the system, they agreed to pay the electricity bill. The group confronted the DOA about this matter, and the DOA stated that they agreed to pay the bill for the first six months and thereafter, the group had to take responsibility. It looked as if there was a communication breakdown between the group and the DOA.

3.9.1.2.3 REFLECTION

It looked as if the DOA shifted their responsibility to the group when they refused to pay the electricity bill. It was not reflected anywhere in the business plan that they were going to pay the electricity for the first six months. According to the business plan provided by the DOA, it stated that the group should complete their project within a period of three years and generate the expected income. This was not feasible given the time lost when the pump burst. I was upset by the attitude of the DOA. They emphasised the importance of time in completing the

project yet they could not respond promptly when there was a crisis in the garden. For example, both manufactured and natural resources like seeds were brought late. There was bureaucracy in everything. Each time the group needed seeds, a requisition had to be filled in and submitted to the finance committee for approval and this delayed the process. The DOA accused the group of being irresponsible with the pump.

It was sad to see the elderly running with watering cans on a sunny day watering the garden. I observed that during this period, group cohesion and solidarity was very high. Role differentiation in terms of sex and sub-group formation diminished. They worked together as a group (Proposition 3). They were homogeneous and one in spirit. This experience increased group cohesion. Though the group experienced stress when the pump burst, this stress did not split the group. Members did not leave the group because of stress. Instead, stress created a context in which members came together to resolve their problems. This symbolised that members were determined to achieve their goal. They stated that they were not going to fold their arms and watch their vegetables die. During this phase, the group adopted managerial functions such as organising meetings with the DOA. Members were quite independent and followed up with the DOA. Their behaviour reflects that they managed to reach the goals of PD, which are self-help, empowerment, and self-reliance. The need for participation was also realised.

Regardless of these problems, members were determined to actualise themselves. They were motivated to achieve their goal. In a group discussion, members gave an evaluative report stating that since they had started working in the garden, their lives had improved tremendously. During the need assessment phase, some members stated that their sugar was high and after they participated in the garden, the same members reported that their sugar level dropped and it was stable. When their sugar dropped, pruritus (irritation of the vagina) in women and balanitis (inflammation of the glands) in men improved. This coincides with what Bernard *et al* (1982) said. He asserted that one of the leading causes of diabetes is sedentary life style. He argues that most communities reduced the amount of manual labour and adopted

more sedentary life style. A community changing to a westernised life style is likely to experience an increase in the prevalence of diabetes (Bernard *et al*, 1982:392).

Working in the garden seemed to have reduced the high risk of diabetes among group members. For example, those who had hypertension reported that it was low. Their exhaustion and neuropathy (the shooting pains in their hands and feet) diminished. The tingling and numbness of their hands also improved. Conversely, they felt exhausted when they did not work in the garden. I observed them as they shared their experiences, members were content and they supported each other. Many problems, which relate to diabetes according to Distiller (1980:54), have to do with emotional crisis and upsets. The whole act of living in modern times is stressful. Intense stress, particularly if prolonged, can tip the scale in diabetes causing it to develop in a person predisposed to the condition. Since the members had spent most of their time at the garden, stress had diminished because they supported each other emotionally. In turn, this made them realise the need for affection.

3.9.1.3 STAGE 3

3.9.1.3.1 PLANNING

Throughout the process of planting crops, members failed to plan as to what they were going to do with their first crops. They enjoyed planting and never mentioned what they were going to do with their first production.

3.9.1.3.2 ACTION

When the first crops produced were ready to be sold, stress erupted again amongst members. Some wanted to eat vegetables whereas others said they were to be sold. Those who wanted crops to be sold were worried about the target of R 6 679, 56 per annum expected by the sponsor. Those who wanted to eat the first crops said that they could not plant vegetables and be unable to taste them. This scenario symbolised a conflict of interest. In a group meeting,

members attacked each other's characters and used derogatory language. In the beginning phase of group formation, members were sensitive and cautious with their language towards each other, because they were not sure as to how others were going to react. As they got to know each other, stress intensified, and they used harsh words and derogatory language. Members used different skills such as brainstorming and problem-solving to resolve their differences. They all agreed to take one bunch of each crop in the garden, and thereafter to sell and generate income as agreed with the sponsor. Once every week they were to take vegetables from the garden. In this way, a need to eat proper diet was realised. They were no longer dependent on the government for food parcels but relied on themselves. Group meetings and discussions were used as a platform where members ventilated their feelings. During group discussions, each member ventilated about how she felt when attacked in the group by others. This propelled members to develop norms and values that guided their behaviour. In a group discussion, members developed norms such as respect, taking responsibility for their actions, support, listening to each other and paying attention (Propositions 10 and 19).

3.9.1.3.3 REFLECTION

In the meetings it was never planned nor discussed what members intended to do with their first crops. Lack of proper planning caused stress and argument in the group. Members resolved this problem by using skills such as dialogue, negotiation, problem solving and listening. During this phase, I was quiet and observed members' reaction. There was change in their communication patterns. They lacked respect towards each other and used abusive language. Members reflected their behaviour and all of them felt embarrassed about the language they used. The group then decided to develop norms and values, which guided their behaviour. These values were trust and respect towards each other. It was not pleasant for me as the facilitator to listen to the members language, but I had to stay because communication patterns form part of understanding group processes or group dynamics, and it was one way in which the group was striving towards growth.

3.9.1.4 STAGE 4

3.9.1.4.1 PLANNING

Members decided to have a meeting in which they were going to brainstorm in full their norms as the Tshwaraganang group. Some members stated that some people in the group did as they liked and this was unacceptable. In this meeting however, members forgot to discuss how they were going to manage those who did not abide by the rules. It was not said whether those members were to continue to be part of the group or not.

3.9.1.4.2 ACTION

Another source of stress occurred when *James, one of the group members, brought seeds from his house and planted them in the group garden and when crops grew, he sold them to the people in the neighbourhood. The money he generated went directly into his pocket. This was against the aims of the group project. His motives threatened the goal of creating a sustainable project because the money he generated did not improve the welfare of the group but his own welfare. Members explored and discussed James' behaviour openly in a group discussion. It was said that if each member were allowed to do what James did, this would have a tremendous impact on the project. From the discussion, James learned that his behaviour was not appropriate and he stopped.

3.9.1.4.3 REFLECTION

James behaviour was geared towards his own welfare versus group welfare. His behaviour threatened the goal of creating a sustainable project. Members used their skills to resolve James' problem. Members took responsibility for their project. They used their tacit knowledge to resolve their problems, and they felt confident in managing their stress by exercising their enabling leadership roles in the group (Hope and Timmel, 1996:119). They identified the problem, explored it, and made decisions. This in turn created a context in which, together as a group, they explored and evaluated their actions. This scenario provided a

learning opportunity for both James and the group. On the one hand, the group learned to exercise their leadership qualities. They did not pass judgement on James, but created a context in which his behaviour was explored, discussed and evaluated. Consequently, James learned that his behaviour was not appropriate because he was not judged nor treated in a degrading manner. In James learning occurred as a result of being treated with respect. That is, his personal dignity was restored and this facilitated actualisation both in James and the group. Through group discussion, James realised and learned from his errors. Members exercised their leadership skills and resolved their own problems. This shows that PD builds the group.

When crops grew in the garden, members began to sell and eat vegetables from the garden. The project began to bear fruit and members were in control of their project.

3.10. CONCLUSION

This chapter explored and discussed various phases of PD. These phases are contact making, need assessment and implementation. During the need assessment phase, the group mentioned various solutions to their problems rather than the actual needs. I enabled them to identify synergic needs from pseudo- needs by using the “why technique” in Hope and Timmel (1996:78-79). It was shown how technical problems delayed the process of implementation. These problems resulted in profound stress for the group. However, members did not give up, but strove towards their goal. Most problems were induced by the sponsor who failed to effect repairs and provides resources needed. Failure to repair the broken pump threatened the sustainability of the project. Crops died because of heat. Reacting promptly to the situation could have prevented the damage incurred. At the moment it is not known how much profit or damage will incur at the end of the project. In addition to this, this chapter discussed how individual members in the group as well as the group as a whole strove towards the S.A.T during the implementation phase. The group developed during implementation phase and adopted managerial functions to resolve their own problems.

3.11 THE PRESENT SITUATION WITH THE GROUP

3.11.1 BACKGROUND

At the moment (2003) the pump is functioning properly. Members are happy with the garden. However, there are no longer six members, there are only three. One member passed away in August 2002. James left because his cousin started a business and he is helping him in that business. Another member left because she did not want to be reprimanded. Apparently this member stole vegetables from the garden, and when she was told that her behaviour was against the group's aims and objectives, she got angry and left. Out of the three members left in the group, one stated that he would be leaving on the 2nd of November 2002. He was going to settle in Rustenburg because he had a house there, and he received reports that there had been several housebreakings in his house. Only two women would be left in the group. They were worried about the future prospects of the garden especially as all the men had left.

Members tried to recruit other members from the neighbourhood, but people were not interested. Most of them refused and said the garden was hard work. They stated that they would support the group by buying vegetables from them. The group also tried to recruit other members from the clinic, but nobody was interested. Instead, people wanted free vegetables and they were not prepared to volunteer to work in the garden. The DOA on the other hand, stated that they were terminating their contract, because they had sponsored the group for three years (starting from 1999 to 2002). Three years has passed and the group had not yet recovered the expected money stipulated in the business plan. The group had managed to save R3 000 in the bank. The group wanted to use the money they have raised to install a tap, which is nearer the garden. They were concerned that the borehole broke continuously, and the DOA was not prepared to help them. The rest of the money was to be used to buy seeds.

3.11.2 PLANNING

I planned to have a meeting with the two members who remained in the group. The purpose of the meeting was to review the situation in the group and furthermore, discuss the termination with the DOA

3.11.3 ACTION

In a group meeting, I conducted an evaluation with the two members who were left in the group. I asked them what their plan was regarding the situation in the group, that is, how they intended to maintain the garden since there were only two of them and what their perception was regarding the garden. Furthermore, I asked members how they felt about the termination of the contract with the DOA and what would they do if the pump burst again after the DOA had terminated their contract with them. In addition, I checked with members if the DOA had paid the school electricity bill.

3.11.4 REFLECTION

Members stated that they would cope though it would be difficult for them. What kept them motivated were people from the neighbourhood supporting them by buying vegetable every day and they were concerned about their customers. They stated that it is not simple for them to leave the garden dying because they had toiled hard for it. The members stated that they would do whatever it took to save the garden. They mentioned again that they value their garden because since they have worked in it, their health had improved tremendously. Their glucose level had decreased hypertension and the tingling in their hands and feet had improved.

In regard to the question of what would they do if the pump burst again after the DOA had terminated its contract with them, members stated that they were thinking of installing a tap rather than using the borehole. If they installed a tap, they would be able to use the hosepipe

when the borehole bursts. They hated using watering cans because a tap was far from the garden and it took them hours to water the garden. They preferred to have a tap closer to the garden. Based on the problems encountered by members I doubt if this project would be sustainable. The prospects seem gloomy and the members too, are worried about what is going to happen to their garden. In a group discussion, I explored how they intended to keep their project going. Members stated that they would get volunteers from the neighbourhood who assists them occasionally in the garden and they compensate them with a bunch of vegetables.

Concerning the electricity bill, members stated that they expected somebody from the DOA soon to address them about this matter. The DOA promised to come and discuss this issue with them.

3.12 CONCLUSION OF THE CHAPTER

I am worried about the number of members left in the group. I am not certain if these two members will cope with the scope of work to be done in the garden, though members said they would cope. This does not imply that I doubt their motivation. These members are highly motivated because they were the ones who, most of the time, initiated meetings in the group and with the DOA.

I am also worried about the bursting of the borehole. I do not trust it anymore. It seems as if it may burst again at any time. I therefore, support the idea of installing a tap next to the garden. Members concluded by saying that they would check with the plumber how much it would cost them to install a tap, and this would be further discussed in the next meeting.

Though the number of group members has decreased, those who are left did not stop working in the garden. They strive to maintain the garden even although there are only two of them. Sometimes they get different volunteers who help them occasionally. These volunteers are not paid but may be given either a bunch of carrots or tomatoes or a cabbage as a sign of

appreciation of their efforts. These volunteers do not come every day, but every week there is someone to help them. At the moment the group seems to be doing well with these volunteers. Apparently, these people come to the garden when they do not have anything to eat in their homes, hoping that at the end of their labour they would be compensated with some vegetables, which the group does not mind.

In conclusion the chapter introduced members who participated in the project. Evaluation of their contributions would be evaluated in chapter 4. The group started with 12 members and ended up with two members. Their names are: Sibiya, Roberts, Jane, James, Brown, Mogale, Ben. Peter, Pinky, Maki, Lebo and MaryJane. One can comment by saying that S.A.T persisted even for members who left the group. Perhaps they could not actualise themselves in this group and felt it was better to leave and actualise themselves elsewhere.

CHAPTER 4

4. SUMMARY, EVALUATION, CONCLUSION AND RECOMMENDATIONS

4.1 INTRODUCTION

The purpose of this study was to illustrate the development of the S.A.T and the processes of PD in the elderly diabetic community in Meadowlands. Chapter 3 described the experiences that members encountered during the process of PD. It has been indicated in the same chapter that members experienced stress and conflict during the process of actualising themselves. These problems did not discourage members, instead, they moved on with their project. The experience that took place in the group supports PCA that S.A.T takes place in individuals regardless the situation.

This chapter aims to discuss the following:

- (a) Summary of the study
- (b) Evaluation of aims of the study
- (c) Members' roles and their values
- (d) Learning for the group
- (f) Achievement of the study for the group
- (g) Achievement of the study for the facilitator
- (h) Learning for the facilitator
- (g) Evaluation of the process
- (h) Recommendations and conclusion

4.2 SUMMARY OF THE CASE STUDY

A PD case study was undertaken with an elderly diabetic group from the Meadowlands clinic. All members lived in Meadowlands and they had the same needs, such as the need for subsistence and recognition. Members also suffered the same condition (diabetes) and they took the same treatment. In this study, I helped members to realise their self-actualising tendency (S.A.T) by applying PCA values and conditions. The study indicated how members actualised themselves through the PD phases. Both the individual members of the group and the group as a whole achieved this objective. Self-determination in members helped them to realise their goal.

The group experienced tremendous stress during the project, which was caused by different interests, personalities and misunderstanding. Stress experienced was not perceived as a threat but as a challenge, and members learned skills of coping with those challenges. In this way, members were always in a process of actualising themselves.

The Tshwaraganang group started with 12 members and this number dropped to two members. Two members sent their resignation and mentioned that there was no progress, while four members' left without a word. These members left because the DOA delayed in responding to their proposal. The group was now left with six members, and out of this number, one member passed away, two left and went to settle in the homeland, and one member left because she did not want to be reprimanded by other members in the group. The two members who were left in the group were assisted by volunteers in the neighbourhood to look after their garden and they gave them either bunch of spinach or carrots as a form of compensation.

4.3 EVALUATION OF THE AIMS OF THE STUDY

I managed to achieve the aims of the study. The aims were:

- (1) To describe S.A.T theoretically

(2) To illustrate the facilitation of Participatory Development (PD) and the Self-Actualising Tendency (S.A.T) in a diabetic group.

The first aim was to describe S.A.T theoretically. This aim was achieved by looking at various authors mentioned in chapter 2. They defined S.A.T as an inherent drive present in all living organisms. Maslow defined the S.A.T in relation to basic needs while Rogers defined it in relation to “self” and “experience”. They both agree that people are never satisfied and, as a result, they always strove to improve their situation. They see S.A.T as a process in which people strove towards growth and change

The second aim was achieved by applying the values and attitudes of PCA. This created a context in which members were free to exercise their potential. Furthermore, this increased their level of participation in the group. This was because members were determined and motivated by their project. Small successes during the project acted as motivation for further development. For example, members did their own survey, identified resources needed, consulted different people in the community, shared tasks to be performed and participated in conflict management. These achievements facilitated their motivation further. The motivation drive made it possible for members to realise the S.A.T. Members self-determination grew in working in the project. They voluntarily shared tasks to be performed and learned new skills such as communication skills, organisational skills, conflict management, project development and management. They felt empowered and they were in charge and in control of their project. In this way, they were able to contribute to their own development.

Self- determination in the group allowed members to discover more of their unused potential. As they realised their potential, they strove for more control in their project. This helped them to gain capacity- building skills such as organising and co-ordinating skills. This led to group maturity in project development and management

The realisation of abstract and concrete needs in the group gave rise to awareness of other needs, which made them aspire for further achievements. Max-Neef (1991) stated that it is impossible to meet or satisfy needs. Needs are never satisfied but they are realised. This means that as group began to realise their needs, they strove again and again to realise other needs. For example, as the need for subsistence was realised, it inspired the group to strive towards the need for better health and the need for protection against other illness. As these needs were realised, other needs such as the need for recognition were facilitated. Members wanted to be recognised as people who suffered from a condition known as diabetes and not as patients. They stated that they were not patients because the concept "patient" denotes that one is incapacitated. They perceived themselves as people who had the potential to do things for themselves. This facilitated their need for freedom. They were free and independent in their actions.

Finally my roles as facilitator in the group made it possible for the group to realise the S.A.T. The roles portrayed respect and trust towards members. They created a conducive environment in which members strove towards group actualisation. Each member felt respected and accepted in the group. Members' had the power and were in control of their project.

4.4 REFLECTION OF MEMBERS ROLES AND VALUES

Mr Mogale: He is 65years old. He suffered from diabetes, which caused his blurred vision. He was an active member in the neighbourhood. He participated in local diabetes meetings and rallies. He possessed vast skills and knowledge on agriculture. He was always punctual at the garden and felt angry when others were late. He was the encourager of participation, (Johnson and Johnson, 1975 cited in van der Walt 1994:74). He warmly encouraged everyone to participate in working in the garden, because members had a tendency to talk while working. He was the compromiser in most tasks, performing several tasks simultaneously. He possessed values such as warmth, self-determination, respect and trust. His roles and values reflected the

tendency of self-actualisation (S.A). This is a tendency to improve oneself. Performing several tasks and encouraging others in the group. His aim was not only to be a better person in the group, but also he strove for the betterment of the whole group. His determination contributed to the group development, and not only towards his own development.

Mrs Roberts: She is 74 years. She lost her husband in 1999 and all members in the community gave their condolences. She is an executive member of the local diabetic group, a secretary of the women's club at the church, chairlady of the elderly group in Meadowlands, and one of the street committee members. She possessed good leadership qualities. According to Egan (1990:106-149) a good leader genuinely cares for members, is non-defensive, spontaneous and willing to express what she feels. She used members' frame of reference and expressed respect for members by being available for them. She had knowledge on various issues pertaining to spiritual, social, cultural and political matters. Mrs Roberts was a dedicated and committed member in most of the tasks. She was a resource in the group. Members relied on her skills and knowledge. She was the evaluator of emotional climate. She was concerned about member's feelings. In addition to this role, she adopted other roles such the organiser, co-ordinator, advocate, consultant and facilitator. Her values were empathy, determination, trust and solidarity.

James: He is 72 years old. He assumed the role of a boss or expert. He issued commands on how things were to be done. He was always in trouble because he did things without consulting other members. He used defence mechanisms and derogatory language to protect himself from group members. He was the communication helper, (Johnson and Johnson, 1975 cited in van der Walt 1994:74). He had good listening skills and made sure that each member in the group listened and understood what others said. He was silent when others attacked him and behaved as if he was not there. He remained silent until members had said all about him. When given the opportunity to respond, he addressed a portion of what was said and had got out of context. He told old stories of how he used to work on farms and the experience he acquired over the years. He romanticised his knowledge and skills. Ironically, members did

not perceive him that way (proposition 2). They saw him as someone who needed training in agricultural methods. Conversely, he perceived himself as a teacher, and expert. When planting, he inserted the seeds deep in the soil, stamped the soil very hard with his feet; and poured lot of water on the seeds, which formed little dams. Some of his seeds died while some took a long time to grow.

Members were unhappy with his methods. When they showed him methods of planting, he rationalised and justified his behaviour. He also brought seeds from his house planted them in the group garden, and when crops grew, he sold them to the people in the neighbourhood. The money generated from the garden went directly into his own pocket and not to the group account. He possessed values such as male chauvinism, patience, and determination. At times, there was friction between James and Mrs Roberts over the leadership role and they exchanged abusive language. Most of the time, James' behaviour was geared towards his own actualisation versus group actualisation. He wanted to improve his financial situation at the expense of the group. He saw himself as a person who "knew-all", and disregarded other members' values. In the group, members accepted him empathetically irrespective of his behaviour. Through interacting with others, James learned that he had to contribute to the development of the group.

Jane: She is 73 years old. She was meek but assertive. She is from a rural area and possessed vast knowledge of agriculture. Like Mr Mogale, she was the standard setter in the group, (Johnson and Johnson, 1975 cited in van der Walt 1994:74). She was always punctual and emphasised time management. She stated that the group agreed to start working at 8h00. Late coming was unacceptable to her. She was sensitive in her language and used euphemisms or figurative language when addressing other members. She possessed values such as determination, respect, humility, warmth, authenticity, and support of others. She adopted the role of a tension reliever. She eased tension in the group by supporting others. Jane was highly motivated in the group. Her behaviour was always geared towards group actualisation rather than her own. She was the one who invited unemployed men to cultivate the land

because she felt there was no progress in the group. She was concerned that time was moving and nothing had been done in the group. She was determined to see the group progress above her own.

Mr Brown: He is 68 years old. He possessed values such as equality, sense of humour, affection, respect, and trust of others. He was the interpersonal problem solver in the group, (Johnson and Johnson, 1975 cited in van der Walt 1994:74). He encouraged open discussion about conflict between members. He was a source and inspiration or an expert in conflict management. He valued solidarity and teamwork. He used skills such as clarification, problem solving, exploration, and summarising. He was a good facilitator in managing conflict. He confronted me and asked me why I failed to facilitate conflict, and took over the facilitation role. Before he retired at work, he was a member of Cosatu and a shop steward. His communication and conflict management skills were excellent. Members managed to move forward with their project because of his conflict management skills

Mrs Sibiya: She was the youngest lady in the community, aged 56 years old. Her husband was a caretaker at the local school where the project was implemented. She was the resource manager. She took care of the garden and the tools when all members left. On holidays and weekends she watered the garden. She worked seven days a week. In the evening, she kept her eyes on the garden so that people in the neighbourhood did not steal the vegetables. She was the treasurer, but all members shared the responsibility of selling vegetables. She possessed values such as human dignity, trust, warmth, solidarity, and congruence. Though other members in the group could not write, she had some knowledge of writing. She informed members about their investment balance. This motivated the group. She was also an eye of the group. During holidays she sold vegetables while others were on leave. Members were pleased with her and they knew that they could rely on her. They were happy that their garden was safe and nobody would steal their vegetables.

4.5. LEARNING FOR THE GROUP

During the ongoing evaluation with the group, members stated that they had learned the following:

How to transform their own situation through the acquisition of relevant knowledge and skills: for example, when external resources (tractor and bulldozer) were not available, they relied on their own personal power. They cultivated the land with their own hands. This reflects that PD is human development (Swanepoel, 1995: 4).

Various skills such as conflict management, communication skills, project development and management skills (such as planning, execution of plans, organising, control, and leadership roles, business skills such as job creation, investment and financial management that includes saving money at the bank). This affirms that PD is a learning process (Swanepoel; 1995:3).

How to identify the needs and resources in the neighbourhood, which indicates that PD is need oriented (Swanepoel, 1995:4).

How to tolerate each other's mistakes and learn from one another. This shows that PD is human development (Swanepoel, 1995:4).

4.6 LEARNING FOR THE FACILITATOR

This study provided me with the opportunity to facilitate and mediate conflict in the group. It posed great challenges for me. It was not easy to facilitate a group of the elderly who used vulgar language, malicious gossip, and did not follow what they had planned. I learned their epistemologies, that is, the way the elderly people think and do things.

I learned skills in project development and management such as networking, organising and co-ordinating meetings and resources between the Department of Agriculture (DOA) and the group.

I learned to exercise patience and perseverance with the elderly. They postponed and cancelled some meetings. There is a saying that goes “patience is bitter... but its fruit are sweet.” It was painful for me to plan with the group and be unable to follow what we planned on that day. I learned that elderly people change their minds easily, and many times they did not follow what they planned for the day. Nevertheless, I was happy that the aims of the study were realised. I learned that perseverance generates maturity.

I learned the importance of giving feedback. Initially there were twelve members in the group, and when I failed to give feedback, some members’ left. This was a learning curve for me.

Writing the proposal to the sponsor was another challenge. I had never written a proposal to any sponsor. This was my first experience. The proposal had many flaws. Irrespective of these flaws, the sponsor accepted it and I embraced my errors and learned from my mistakes (Korten, 1984:29).

I noted that Rogers’s (1987:486) theory was true. Whether conditions are hostile or not, humans have an innate drive to grow and develop. Age is not a determining factor to stop people from growing. It does not matter how old the person is. The drive to grow (S.A.T) is always present and people will seek ways of expressing it regardless of the situation or age. I was surprised to see how motivated the group was. All the pathological symptoms they mentioned such as backache and the tingling of hands diminished. Irrespective of their gerontological problems, the need to grow and to develop was always persistent and the environment or age did not limit them.

Conducting a PD study can be frustrating especially in the beginning phases of building a professional relationship with the community. These phases are crucial because one has to be loyal and responsible. It is imperative that the facilitator honours all appointments and attends all community activities. This is how I got to know my community. I managed to build a professional relationship with them by attending most of their activities, though at first it was not easy. I managed to build relationship with members by attending their activities. In practice it is imperative that when the facilitator is unable to attend community meetings, she must inform the community in time. Never absent yourself and think you will explain later. This does not convey respect and interest to the community. Communities lose trust and respect in someone who treats them with contempt. Acting responsibly conveys a message to them that the facilitator cares and respects them. These are some of the attitudes that I have learned in the relationship with the diabetic group.

Self-awareness is an important trait in conducting PD, I was aware of my "self". One needs to be congruent or real, and this should form part of the integrated "self". Congruence does not always require that one should express one's feelings, but that whatever one does is real and congruent.

Throughout the study I was aware of my feelings. For example, I panicked during the orientation phase in the community and I ran away. Planning for implementation was another phase that threatened me. During this phase, I persuaded the sponsors to fund the project, and they took their time. I was scared to go to the group without any information, and I absconded from the group for some time. Though I was absent from the group, I was busy with follow up with the sponsors outside the group. Absconding was the result of fear. I panicked and thought that members would think that I was not doing enough. Rogers (1977 cited in Kircherbaum and Henderson, 1990:23), says that being oneself is the core of congruency. This includes who I am at my very core, my soul, and my spirit. It is when we function at this level that we can facilitate the S.A.T.

Self-awareness implies that one needs to be aware of one's professional, personal and cultural values as these form part of the facilitator's "self". If one is not aware of the interplay of these values, it may pose some limitation in understanding the "self" of a community. Self-awareness starts first with the facilitator before she is aware of the "self" of a community. Once the facilitator is aware of her values and appreciates them, then it will be easy for her to appreciate the values of the community. Being in touch with myself helped me to be in touch and appreciate community practices, their traditions and values. These form part of the integrated "self" of a community.

Failure to know oneself leads to failure in knowing the community "self". There is a reciprocal relationship between these two "selves". It is impossible to understand the "self" of a community if I do not know who I am. Knowing myself and appreciating myself implies that I will convey clear messages to the community of who I am. Failure of self-awareness and appreciation of "self" implies that I will display attitudes of judgement to the community. Consequently, it will be impossible to build a relationship based on trust and freedom. This kind of relationship does not facilitate the S.A.T but threatens it. This is what I have learned: self-awareness plays a crucial role in PD.

4.7. ACHIEVEMENTS OF THE STUDY FOR THE GROUP

The members realised PD goals such as empowerment, self-help and self-reliance. They learned to perform most of the task without the facilitator's assistance.

They realised their needs (Max Neef, 1991:28) such as the need for subsistence (eating a balanced diet), recognition (they were perceived by the broader community as people who were capable of doing things for themselves and not as patients, and they were well known for their success. (They opened a bank account and invested R 5000, 00). They managed to protect themselves against other ailments such as hypertension, and blindness. Their physical health improved. They reported that the tingling in their hands and feet improved. Pruritus,

balantis and their mental health improved that is, the level of stress pertaining to food, money and boredom diminished), freedom (they were independent and no longer relied on government food parcels) creativity (they were creative with their garden and when people from the neighbourhood saw their garden, some felt motivated to start their own), identity (they felt a sense of belonging in the group), affection (they loved and cared for each other in the group), participation (they contributed their ideas and suggestions), understanding (they listened and respected each other), This reflects that PD caters for both abstract and material needs.

So far, the group has managed to look after their garden. I have not yet terminated with them. I see them once every three months and phone them often.

4.8. ACHIEVEMENTS OF THE STUDY FOR FACILITATOR

The first achievement was the realisation of the concrete objective (the vegetable garden). Members started selling and eating vegetables from the garden. They are no longer dependent on the government for the provision of work and food, but rely on themselves. They feel empowered. This made me proud because when local people saw the garden, they asked members how they did it, and members told them that I helped them. When people in the neighbourhood saw what I had done with the elderly diabetic group, they consulted me to help them with their projects. This study motivated other members in the neighbourhood to start their own projects. This shows that PD leads to further development (Swanepoel, 1995:9).

The second achievement was a letter of recognition from Ms Mary Metcalfe, the former MEC for Agriculture. Ms Metcalfe and her cabinet complimented me on conducting a developmental project. The letter gave me a sense of worth and pride. It served as an incentive that facilitated further passion to proceed with the project. (See Appendix E)

The third achievement was a donation of R20 000, which was donated to the study by the Department of Agriculture (DOA). This money was to be used for manufactured resources (Swanepoel, 1995:35) such as overalls, gumboots, a borehole, seeds, irrigation equipment, Wendy hut, tools, pesticides, fertilisers, wheelbarrows and watering cans.

This study brought symbolisation of self-actualisation for the group and the facilitator. I was not aware that I had the potential to develop a well-recognised income-generating project. Local hawkers buy vegetables in bulk from the diabetic group and sell them in town. This confirms that PD leads to awareness (Swanepoel, 1995:8).

4.9 PROCESS EVALUATION

4.9.1 APPROPRIATENESS OR FIT

In this case study, there was a fit between needs and objectives. Needs were realised simultaneously with objectives. For example, as members strove towards the realisation of subsistence need, they at the same time realised the objective of self-help and self-reliance. In regard to plan of action, it was not easy to follow it. Members were either ill or had to attend neighbourhood or church meetings. At times they wanted to discuss issues that were not in the agenda. Plans made were always carried over to the next meeting.

Lack of fit between planning and the plan of action (agenda) does not connote that the S.A.T did not take place. Rather it reflects that the tendency to grow and develop in the group did not follow a particular format but took various forms. What members discussed in the group was important to them though it was not in the planning. I did not control this process, but allowed members to expand in different ways. Members deviated from the program but after they discussed their concerns, they followed what they planned to do.

This scenario supports the statement by Swanepoel (1995:30) that communities do not consist of isolated and unrelated components. In studying communities it is important to show how

these components form a whole or totality of the community, which is beyond its physical components.

4.9.2 FEASIBILITY

This study did not depend completely on external resources, but required mostly natural and human resources. When the department failed to provide the group with a caterpillar and a tractor, members used their hands. External resources were a necessity and not a prerequisite. The study managed to proceed without those resources. I was surprised to discover that a big department such as the Department of Agriculture did not have a tractor and a caterpillar bulldozer.

4.9.3 EFFECTIVENESS

As it has been discussed in chapter 3, this study was very effective in fulfilling both abstract and concrete needs. Members were in control and they owned the project. Mistakes were made and learning occurred through group discussions and dialogue. They corrected each other, and learned from their mistakes. This study fulfilled the characteristics of PD outlined by Swanepoel (1995:3) that PD is a learning process, it is human development, it caters for both abstract and concrete needs, is need orientated, goal orientated and leads to awareness and further development.

4.10 RECOMMENDATIONS OF THE STUDY

This study recommends that any person who facilitate the processes of PD in a community needs to create conditions that encourage psychological growth. This means that facilitators needs to build a relationship with their communities based on empathy, genuine trust and acceptance. This kind of relationship creates freedom and allows people to express themselves without any fear. Fear is inimical to learning. These three conditions create openness to

experience rather than defensiveness. The community becomes open about their feelings and experiences. These conditions also promote existential living. This is living in the here- and now. The community lives fully in each and every moment. There is no rigidity but members are flexible and spontaneous. They build organismic trust, that is, they build trust in the individual member in the community as well as the community as a whole. Members tend to trust themselves and do what feels right for them. Moreover, they encourage creativity in the community. Members in the community will not only actualise themselves but they will feel obliged to contribute to the actualisation of others in the community (web [http: oldsci.eiu.edu/psychology/Spencer/Rogers.html](http://oldsci.eiu.edu/psychology/Spencer/Rogers.html)).

4.11 CONCLUSION OF THE STUDY

This study shows that the S.A.T is purely an inherent drive and is truly not dependent on or affected by external circumstances. Whether conditions were favourable or not, members always strove towards development. For example, the government (DOA) failed to provide the group with some of the manufactured resources needed such as the bulldozer and the tractor. They also delayed providing members with natural resources such as seeds and, in addition, they delayed repairing the broken pump. Whether these resources were provided or not, the inherent drive (S.A.T) was always there in members and it manifested itself in many ways. Members came up with interim objectives and implemented their project. The drive to go on and on with their project was always present. It is this inherent drive and not resources that motivated members to come every day to the garden. Variables such as age and diabetes did not discourage them. This supports PCA that the S.A.T persists as long as the person is alive, and it is this drive that distinguishes living organisms from dead ones. This shows that the elderly diabetic people have this drive. This drive is operative at all times as long as the person is alive.

APPENDIX A

LIST OF PROPOSITIONS

Rogers (1987) developed 19 propositions that help the facilitator to understand people. These propositions contain within it the basic philosophy of PCA, values, attitudes and conditions that facilitate the S.A.T. In other words, facilitating the S.A.T requires that one automatically use these propositions. There is no way in which one can facilitate the S.A.T without using the propositions.

PROPOSITION 1

“Every individual exists in a continually changing world of experience of which he is the centre” (Rogers, 1987:483).

PROPOSITION 2

The organism reacts to the field as it is experienced and perceived. This perceptual field is, for the individual, reality” (Rogers, 1987:484).

PROPOSITION 3

“The organism reacts as an organised whole to this phenomenal field” (Rogers, 1987:486).

PROPOSITION 4

“The organism has one basic tendency and striving- to actualise, maintain, and enhance the experiencing organism” (Rogers, 1987: 487).

PROPOSITION 5

“Behaviour is basically the goal-directed attempt of the organism to satisfy its needs as experienced in the field as perceived” (Rogers, 1987: 491).

PROPOSITION 6

“Emotion accompanies and in general facilitates such goal-directed behaviour, the kind of emotion being related to the seeking versus the consummatory aspects of the behaviour, and the intensity of the emotion being related to the perceived significance of the behaviour for the maintenance and enhancement of the organism” (Rogers, 1987: 492).

PROPOSITION 7

“The best vantage point for understanding behaviour is from the internal frame of reference of the individual himself” (Rogers, 1987: 494).

PROPOSITION 8

“A portion of the total perceptual field gradually becomes differentiated as the self” (Rogers, 1987: 497).

PROPOSITION 9

“As a result of interaction with the environment, and particularly as a result of evaluational interaction with others, the structure of the self is formed- an organised, fluid, but consistent conceptual pattern of perceptions of characteristics and relationships of the “I” or the “me” together with values attached to these concepts” (Rogers, 1987; 498).

PROPOSITION 10

“The values attached to experiences, and the values which are a part of the self structure, in some instances are values experienced directly by the organism, and in some instances are values introjected or taken over from others, but perceived in distorted fashion as if they had been experienced directly” (Rogers, 1987: 498).

PROPOSITION 11

“As experiences occur in the life of the individual, they are either (a) symbolised, perceived, and organised into some relationships to the self, (b) ignored because there is no perceived relationship to the self-structure, (c) denied symbolisation or given a distorted symbolisation because the experience is inconsistent with the structure of the self” (Rogers, 1987: 503).

PROPOSITION 12

“Most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self” (Rogers, 1987:507).

PROPOSITION 13

“Behaviour may, in some instances, be brought about by organic experiences and needs which have not been symbolised. Such behaviour may be inconsistent with the structure of the self, but in such instances, the behaviour is not “owned” by the individual” (Rogers, 1987:509).

PROPOSITION 14

“Psychological maladjustment exists when the organism denies to awareness significant sensory and visceral experiences, which consequently are not symbolised and organised into the gestalt of the self-structure. When this situation exists, there is a basic or potential psychological tension” (Rogers, 1987:510).

PROPOSITION 15

“Psychological adjustment exists when the concept of the self is such that all the sensory and visceral experiences of the organism are, or may be, assimilated on a symbolic level into a consistent relationship with the concept of self” (Rogers, 1987:513).

PROPOSITION 16

“Any experience which is inconsistent with the organisation or structure of self will be perceived as a threat, and the more of these perceptions there are, the more rigidly that self-structure is organised to maintain itself” (Rogers, 1987:515).

PROPOSITION 17

“Under certain conditions, involving primarily complete absence of any threat to the self-structure, experiences which are inconsistent with it may be perceived, and examined, and the structure of the self revised to assimilate and include such experiences” (Rogers, 1987:517).

PROPOSITION 18

“When the individual perceives and accepts into one consistent and integrated system all his sensory and visceral experiences, then he is necessarily more understanding of others and is more accepting of others as separate individuals” (Rogers, 1987:520).

PROPOSITION 19

“As the individual perceives and accepts into his self-structure more of his organic experiences, he finds that he is replacing his present value system- based so largely upon introjections which have been distortedly symbolised- with a continuing organism valuing process” (Rogers, 1987:522)

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