

**D**ie term kontemporêr het te doen met die tydstip waarin iets gebeur of gebeur het. In die *Collins Shorter English Dictionary* (1994) word die woord “contemporary” aangedui as verwysend na “living or occurring in the same period; existing or occurring at the present time”, met die toevoeging dat dit ook “conforming to modern ideas” insluit. In die HAT (1997) word die fokus by die omskrywing van “kontemporêr” geplaas op dit wat eietyds en hedendaags is. Uiteraard hou dit wat modern, eietyds en hedendaags is ten nouste verband met wanneer (tydstip) en waar (konteks) die beoordeling plaasvind, aangesien vandag se outyds in die verlede modern, eietyds en hedendaags was.

In order to describe contemporary social work contextually, a synopsis of developments in the discipline is called for. Various developmental phases in the profession are described in the research. Concerning the South African context, Potgieter (1998: 20-4) distinguishes three phases, namely social welfare in South Africa in the pre-apartheid era, that of the apartheid era and that of what he terms “the new era 1990 and beyond”. During the pre-apartheid era, social work in South African was primarily focused on the effects of poverty and unemployment which went hand-in-hand with urbanisation and industrialisation.

Du Preez (1999: 2) describes the poverty and unemployment during this stage (1899 to 1920) as a direct result of the Anglo-Boer War of 1899-1904. Welfare organisations provided financial assistance to families as well as educational/developmental services such as teaching groups of people appropriate skills, for example needlework. During the period from 1920 to 1940, the Carnegie Commission of Enquiry investigated the poor white problem in South Africa, focusing entirely on the position of white South Africans (Potgieter 1998: 21; Du Preez 1999: 2). One of the major results of this investigation was the establishment of a social welfare department to do away with the negative aspects of “piecemeal approach of the various depart-

ments which dealt with welfare matters and formal training of social workers” (Potgieter 1998: 21). As a consequence, seven training institutions introduced both degree and diploma courses in social work in the 1930s and the first state Department of Social Welfare was established in 1937. In the same year the first association for social workers was established in Johannesburg as one of the outcomes of the first National Conference on Social Work held there. The late 1920s and 1930s were also characterised by the establishment of welfare societies for various target groups such as the blind, the deaf and the mentally ill. In order to ensure the co-ordination and planning of services, national councils for service-rendering to various target groups were also established during this period (Potgieter 1998: 21).

In the late 1800s and early 1900s, social work in South Africa therefore focused mainly on poverty alleviation by means of handouts and the provision of educational and developmental services as a result of social needs relating to the Anglo-Boer War, industrialisation and urbanisation, all of which contributed to unemployment and poverty. The extent of the poverty and related social problems justified the Carnegie Commission of Enquiry’s investigation of poor white South Africans, which in turn contributed to the formal training of social workers and the establishment of the state Department of Social Welfare, responsible for rendering social welfare services to white South Africans.

During what Potgieter (1999: 21-3) calls the apartheid era stage of social welfare services, the white general elections of 1948 brought a government into power that ruled the country for 46 years. The period from about 1940 to 1960 saw the rise of apartheid laws and policies and a move towards “a system of institutionalised racial discrimination” (Potgieter 1999: 21). Consequently, separate state departments were established for each major population group, based on the belief that such a system would ensure equal development opportunities for all. A natural consequence of separate state departments was the fragmentation of services and social welfare planning. Policy development became “an unrealistic — almost academic — exercise that could not ensure adequate results which would filter through to the people at grass roots level” (Potgieter 1999: 22). Not only did this system result in 18 bureaucracies at the national and provincial

levels, each of them responsible for the administration and provision of welfare services, but sophisticated service delivery was aimed mainly at the white population and major resource development also pertained to this group. A clumsy, unethical, inefficient and expensive service, focusing on therapeutic work in urban-based areas, resulted. Du Preez (1999: 5) notes, however, that many social workers started to analyse the context of welfare services critically during this stage, but that they still focused their service-rendering on case work (social work services with individuals and families), while social group work and community work were neglected. The 1950 Conference on Social Work held in Johannesburg, however, placed considerable emphasis on community work.

From 1940 to 1960, social work in South Africa was therefore diversified into separate services for each racial group, while primarily aimed at rendering a service to white, urban-based citizens being treated by means of sophisticated means, such as casework. Only in the 1950s did community work aimed at reaching the urbanised masses start to receive attention.

During the period from 1960 to 1997, the separate state departments for the various race groups were still characterised by fragmented and often overlapping services. Industrialisation and urbanisation, resulting in an intensification of social problems, put a great deal of pressure on service delivery. As Potgieter (1998: 21) puts it: "Droughts, pestilence and poverty made people pour into the cities where they had to face that they were ill-equipped for life in a modern industrial society." In an attempt to cope with the greater demand for social work services, Prof J E Pieterse presented a social group work course in collaboration with the South African Women's Federation in 1961, which paved the way for the use of social group work in South Africa. The demand for social work services also further stimulated the use of community work in the country. According to Du Preez (1999: 6-9), this period was also characterised by further planning and expansion of the welfare policy (1969) and by a comprehensive revision of welfare legislation such as the National Welfare Act, the Act on Social and Associated Workers, and the Fund-Raising Act, all passed during 1978. During the 1980s, a second Carnegie investigation was launched into poverty and development and a Na-

tional Population Development Programme was initiated in order to establish community development at local levels and to strike a balance between available resources and community growth.

Between 1960 and 1990 South African social work services therefore gradually moved away from the strong emphasis on case work towards service delivery aimed at far greater numbers in the form of group work and community work. Indeed, community work was emphasised to the extent that a National Population Development Programme was launched in an effort to deal with the growth of the community and the lack of available resources.

During what Potgieter (1998: 23) calls the new era (1990 and beyond), political organisations were unbanned in 1990 and Nelson Mandela was released from prison after a period of 27 years. From 1991, discriminatory acts such as the Group Areas Act, the Land Act, the Separate Amenities Act and the Population Registration Act were removed from the statute books. During 1994 the democratically elected Government of National Unity came into power and the ANC, as the majority party, introduced the Reconstruction and Development Programme (RDP) as a policy document. The RDP comprised five major policy programmes relating to improving the economy, meeting basic needs, developing human resources and democratising both the state and society, all of which were relevant to social welfare.

A single Department of Welfare and Population Development was established in 1994, and in 1995 the Minister of Social Welfare and Population Development released a discussion document entitled "Towards a New Social Welfare Policy and Strategy for South Africa". For the first time in the history of South Africa all South Africans were afforded an opportunity to participate in the welfare debate. A draft White Paper for Social Welfare was accepted by the Cabinet in 1995 and published in the *Government Gazette* in February 1996. All stakeholders were given an opportunity to respond to this document, thus actively participating in the formulation of a new South African welfare structure and policy (Potgieter 1998: 24). The resultant White Paper (1997), the current guide to social welfare services in South Africa, was therefore one of the major results of the inclusive

process of participation and negotiation with all relevant stakeholders concerned with social welfare services.

The *White Paper for Social Welfare* (1997) focuses on a national developmental social welfare strategy, human resource development, legislation, finance and budgeting, social security, the enhancement of social integration, the family and the life cycle, women, people with disabilities or special needs, and on problems such as substance abuse, mental illness, crime and HIV/Aids. Rightfully, Woods (1998: 236) claims that the White Paper is intended to raise the quality of life of all people, especially the disadvantaged, the vulnerable and those with special needs, through the equitable distribution of resources and services and the linking of social welfare to other social service systems, including nutrition, housing and land reform.

In die lig hiervan is die konseptualisering van maatskaplike welsyn as synde gekoppel aan maatskaplike ontwikkeling waarskynlik 'n universeel ontwikkelende wyse vir die bevrediging van menslike behoeftes in die kontemporêre welsynkonteks. Weens die gemoeidheid en bemoeienis met persone wat nie daartoe in staat is om lewenskwaliteit te vestig en te handhaaf nie, word die fokus dus geplaas op temas soos gelykheid, maatskaplike geregtigheid en die uitwysing van diskriminasie. Gefokusde dienslewering aan hierdie persone impliseer onder andere 'n bemagtigingsbenadering wat beskou kan word as 'n belegging in mense om hulle innerlike krag/sterkte en hulpbronne te ontgin en uit te bou. Sodoende kan hulle beheer oor hulle eie lewens neem.

Bemagtiging van mense is een van die grondslae van die benaderings en strategieë wat in die *Witskrif vir Maatskaplike Welsyn* (1997) vervat word. Bemagtigingsbenaderings fokus op wyses waarop maatskaplike werkers kliënte<sup>1</sup> benader sodat die grootste moontlike ruimte geskep word om "persoonlike of kollektiewe mag [te] verkry en sodoende in staat gestel word om [hulle] lewensomstandighede deur daadwerklike optrede te verbeter" (Vaktaalkomitee 1995: 6). Bemagtiging gee dus aan kliënte 'n stem oftewel 'n gevoel van waardigheid, dra daartoe by om hulle potensiaal te identifiseer en te ontwikkel en hulle keuses uit te brei.

1 Kliënte verwys na individue, gesinne, groepe of gemeenskappe aan wie maatskaplike werkers diens lewer.

Die ontwikkelingsgerigte, kontemporêre maatskaplikewerkfokus is gefundeer in die teorie van maatskaplike ontwikkeling. Maatskaplike ontwikkeling impliseer die uitdaging vir maatskaplike werk om die mens en ekonomiese beleid en ontwikkeling te harmoniseer. Maatskaplikewerkintervensies, -programme en teikengroepe moet derhalwe fokus op armoede, bemagtiging, intersektorale samewerking en kwesbare teikengroepe soos kinders, vroue en benadeelde gemeenskappe. Strategieë vir maatskaplike ontwikkeling is gerig op individue, groepe en gemeenskappe (Dept van Welsyn 1997 en 1999).

Maatskaplike werk in Suid-Afrika was in die verlede armoedeverligtinggedrewe spesifiek wat betref wit landelike inwoners. Die groterwordende maatskaplike nood van Suid-Afrikaners het aanleiding gegee tot die ontwikkeling en benutting van maatskaplike groepwerk en gemeenskapswerk, met die oog op dienslewering aan groter getalle mense. Alhoewel maatskaplikewerkdienslewering gesegregeer was in verskillende staatsdepartemente vir elke bevolkingsgroep, is maatskaplikewerkdienslewering aan alle burgers van Suid-Afrika, lank nie meer 'n vreemde konsep nie. Sosio-politieke veranderinge sedert die vroeë 1990's, het egter 'n ommeswaai gebring in die maatskaplikewerkprofessie, deurdat 'n groter beleidsklem gelê is op inklusiwiteit, maatskaplike ontwikkeling, bemagtiging van mense en dienslewering aan spesifieke teikengroepe. Maatskaplike transformasie is sodoende geïnisieer, maar Potgieter (1998: 24) stel waarskynlik tereg dat “[a]s a nation, and as social workers in particular, we have only just begun to travel the long and difficult road to transformation and development of our society.”

Development, however, implies change. Not everyone is in favour of change and thus of development. According to Strebel (1998: 9) people are usually either positively or negatively disposed towards change. While some people will be passive during periods of change, others will be actively involved. Strebel distinguishes four response types: the negative passive “traditionalists”, who feel that change will damage their security and loyalty; the negative active “resisters”, who fear that change will endanger their position of power; the positive but passive “bystanders”, who are waiting for recognition and the chance to participate, and the positive active “change agents”,

who take pride in their accomplishments viewing them as contributions to the betterment of humankind.

These views on developmental change have to be borne in mind while providing social work services to an ever-growing clientele. Services are geared towards helping clients to help themselves, to actually empower themselves in order to overcome problems in their social environments. Traditionalists, resisters and bystanders cannot be tolerated in the context of developmental social work, since they are not motivated, geared or prepared to implement contemporary social work paradigms and policies. In this regard, social work managers should play a crucial role.

Social work managers should take special note of Senge's *Dance of Change*, which summarises managers' predicaments in several challenges, namely: management clarity and consistency, believers and non-believers, and control over people's time (Senge 1999: 14). In coping with these challenges, managers should set an example for employees to follow. This entails having a clear view on the necessity for change, the nature of expected changes and how they may be accomplished. Managers should not become arrogant or isolated from the mainstream. A reaction such as "We know what has to be done but 'they' won't listen to us" would illustrate such a top-down attitude. Managers should rather be critical and analytical in their endeavours to motivate both those who believe in social change and those who do not. If managers want their social workers to succeed in changing clients' behaviour and attitudes, they must provide sufficient time for reflection on practice. However, finding such time in the context of present-day social work is not an easy task. Social work managers should therefore actively participate in the creation of contexts in which traditionalists, resisters and bystanders can be trained and motivated. Such contexts should allow for the mastery of the skills necessary to become positive, active agents of change, applying and implementing contemporary developmental social work and taking pride in their clients' accomplishments.

Die Departement Maatskaplike Werk aan die Universiteit van die Vrystaat het in die strewe om deur onderrig, navorsing en gemeenskapsdiens 'n daadwerklike bydrae tot die gemeenskap en die maatskaplikewerkprofessie te lewer, personeellede aangemoedig om elkeen

'n bepaalde nisarea te ontwikkel, wat nuut fokus op gevestigde benaderings en dit in pas te bring met die kontemporêre ontwikkelings- en bemagtigingsbenaderings in maatskaplike werk. Hierdie ontwikkeling het uitgeloop op 'n reeks artikels waarvan vyf in hierdie bundel opgeneem word. Die artikels weerspieël dus kontemporêre benaderings wat die bemagtiging van maatskaplikewerkkliënte as basis het, sodat kliënte as't ware vennote in die professionele verhouding met maatskaplike werkers word.

Die artikels in hierdie bundel fokus, ooreenkomstig die *Witskrif vir Maatskaplike Welsyn* (1997) en die *Finansiële Beleid vir Ontwikkelingsgerigte Welsynsdienste* (1999), op verskillende bemagtigingsintervensies vir verskillende teikengroepe, elk met eiesoortige ontwikkelingsbehoefes, naamlik die vrou (geweld), die kind (emosionele intelligensie), die individu (terapeutiese dienslewering), gemeenskap (narratiewe gemeenskapsontwikkeling) en op aksie (deelnemende aksie-navorsing). Naas hierdie fokusse, kan die artikels ook in drie breër kategorieë geplaas word, naamlik:

- artikels wat beskrywend is van die kontemporêre maatskaplike-werkopset met betrekking tot bemagtigingsbenaderings;
- artikels wat voorstelle bevat oor hoe beweeg kan word na 'n volgende ontwikkelingsfase in maatskaplike werk en
- artikels wat voorstelle bevat oor die kontemporêre maatskaplike-werkopset met betrekking tot bemagtigingsbenaderings as toekomstige ontwikkelinge in maatskaplike werk.

Die artikel van Schoeman oor geweld teenoor vroue as kontemporêre samelewingsverskynsel, val in die eerste van hierdie kategorieë. Hy beweeg weg van 'n liniêre oorsaak-gevolgparadigma ten opsigte van die verskynsel, na 'n kontemporêre, multigeneratiewe ontleding wat verder strek as die dinamika van die geweldgekenmerkte kerngesin. Oordrag van geweld oor gesinsgenerasies heen, bydraende faktore tot disfunksionering by een van die verhoudingsmaats en sommige kinders in geweldgekenmerkte gesinne en 'n verduideliking van faktore wat daartoe bydra dat nie alle kinders uit sodanige gesinne gewelddadige gedrag in hulle volwasse verhoudings herhaal nie, word na aanleiding van Bowen (1978) se multigeneratiewe benadering verken en beskryf. Die beskrywing word benut om verskeie



implikasies vir maatskaplike werk te bespreek vir voorkoming, vroeë intervensie en terapeutiese dienslewering ten opsigte van geweld teenoor vroue in saamwoon- en huweliksverhoudings.

Another theme consistent with the contemporary social work context and relating to developmental approaches is that of emotional intelligence and its value for sound mental and social functioning. Blom's article dwells on aspects of social work service rendering to primary school children with regard to their emotional intelligence. The procedure of working via the child's parents or others close to him/her is giving way to an approach aimed at enhancing the child's abilities and skills. This approach is linked to Mayer and Salovey's (1997) model, in which emotional intelligence is described as the capacity to be aware of one's emotions and to understand and use this knowledge to manage emotion in oneself and others. The main aim is to assist children to empower themselves to cope with situations which may endanger their emotional well-being, while taking others' needs and circumstances into account.

'n Voorstel dat gemeenskapsontwikkeling bevorder kan word deur aanwending van die narratiewe werkswyse, word vervat in Du Plessis se artikel wat val in die tweede kategorie, naamlik hoe beweeg kan word na 'n volgende ontwikkelingsfase in maatskaplike werk. Die narratiewe werkswyse in gemeenskapsontwikkeling het die voordeel dat gemeenskappe wat stories as een van hul kenmerkende kultuurskatte het, aangemoedig word om storievertelling te beoefen. Suksesvolle toetrede van maatskaplike werkers tot gemeenskappe waarvan hulle self nie deel uitmaak nie, word deur hierdie werkswyse vergemaklik. Dit impliseer dat die maatskaplike werker sigself sodanig aanbied in die gemeenskap, dat die gemeenskap hom as nie-beterweterig en nie-voorskryftelik ervaar, met die gevolg dat die gemeenskapslede daardeur gemotiveer word om hulle eie narratief te verken. Maatskaplike werkers word in die artikel gelei deur die stappe om hierdie werkswyse te bemeester en om bepaalde struikelblokke te oorkom. Die narratiewe werkswyse is 'n innoverende benadering om gemeenskapsontwikkeling te fasiliteer vanuit 'n bemagtigingsparadigma. Die gemeenskap word direk betrek by hulle eie stories, waarna die maatskaplike werker 'n proses van eksternalisering fasiliteer met die oog op die vorming van nuwe stories van hoop, volhou-

baarheid en bemagtiging. Die narratiewe metode bied derhalwe die moontlikheid om gemeenskappe sodanig te bemagtig dat hulle, hulle eie ontwikkelaars word.

'n Artikel wat 'n kombinasie bevat van sowel die kontemporêre maatskaplikewerkopset met betrekking tot bemagtigingsbenaderings as toekomstige ontwikkelinge in maatskaplike werk, is die artikel van Ferreira. Hiervolgens is die sterkteperspektief (Saleebey 1992) 'n dramatiese wegbeweg van die konvensionele maatskaplikewerkpraktyk, aangesien die optrede van die terapeut daarop gerig is om kliënte se sterkte/innerlike krag en hulpbronne te ontgin en uit te bou wat hulle kan help om hulle ideale te bereik. Om dit reg te kry vereis 'n ander siening van kliënte, hulle omgewings en hulle situasie. Eerder as om op probleme te fokus, word daar gekyk na geleenthede. Die vertrekpunt is dat omvattende ondersoek van kliënte se probleme, nie as van kardinale belang bestempel word nie. In stede van om verklarings vir probleme en gedrag te probeer saamstel, dwing die konstruktivistiese paradigma maatskaplike werkers om kliënte by te staan in hul soeke na innerlike krag/sterkte waaroor hulle mag beskik, sodat die verlangde verandering bereik kan word. Dit impliseer dat kliënte ingestel word op hoop, waarna in vaktiaal verwys word as oplossingsgefokusde dienslewering (De Shazer 1985; Berg & Miller 1992; Berg 1994; De Jong & Miller 1995). Terapeute word fasiliteerders van kliënte se beweging na die verlangde bemagtiging en is derhalwe nie meer 'n analis wat die oorsake van die probleem probeer vasstel en verklarings daarvoor probeer vind nie. Diagnose en ontleding word derhalwe as "oorbodig" bestempel en gebreke en tekortkominge geniet minder aandag, terwyl 'n sterk fokus geplaas word op kliënte se hulpbronne en vermoëns. Verskeie vaardighede word beskryf wat die proses van hoopvorming bevorder. Dit loop uit op 'n proses waar die struktuur van oplossingbou verskil van die tradisionele probleemoplossingsproses in maatskaplikewerkhulpverlening.

Ook die artikel van Reyneke wat fokus op deelnemende aksienavorsing val binne die tweede en derde kategorie naamlik die van die kontemporêre maatskaplikewerkopset en toekomstige ontwikkelinge in maatskaplike werk. Gemeenskapswerk gaan daaroor om die massas te bereik en in die bereiking van die massas, word ook individue bereik en bemagtig. Deesdae word die gemeenskapswerkmetode baie

benut, maar 'n behoefte bestaan aan navorsingsdata oor gemeenskapswerkprogramme en gevallestudies as “beste praktykvoorbeelde”. Deelnemende aksienavorsing word voorgestel as 'n wyse waardeur navorsingsdata oor gemeenskapswerkprogramme en gevallestudies beskikbaar gestel kan word. Dit kombineer die gemeenskapswerkproses met navorsingsgegevens wat ingesamel word, deurdat gemeenskapslede ingetrek word in sowel die ontwikkelings- as die navorsingsproses. Gemeenskapslede word dus enersyds benut as deelnemers én navorsers en andersyds as ontwikkelingsagente én kliënte. Dit is steeds belangrik dat die gemeenskap bestudeer word en bepaalde aannames en afleidings gemaak word op grond van die data wat ingesamel is, maar hierdie fase in die gemeenskapswerkproses vind plaas deur die oë, perspektiewe en vertellings van die gemeenskap self en nie dié van die maatskaplike werker as fasiliteerder nie.

These articles aim to highlight the current situation of social work, with an emphasis on the empowerment approach and a focus on human development. The latter is an important component of both social and economic development in achieving the aim of developmental social work (Midgley 1994: 354). Human and social development, as the primary focuses of the articles in this publication, are therefore prerequisites for economic development. The articles dwell on the changing emphasis in social work: on directly motivating clients to take charge of their own lives, with social workers functioning as catalysts, facilitators and guides in the process. Thus clients are depicted as being challenged to think for themselves and to expect high-quality services from social workers, without being forced to adopt social workers' predetermined perspectives or paradigms.

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