

## Part 3: Foundations for community development

The foundations for community development are linked with the themes of flourishing communities, the enabling state and the Local Government Act 2002 and its implications, all of which have been canvassed in earlier sections. They are also related to the theory and practice of community development in Manukau City which has been one of the leaders in this approach in New Zealand (Chile, 2007).

The understanding of community as organism and artefact is fundamental to community development. As Reinhold Niebuhr maintains there are four factors that should be given weight in building and preserving community.

1. The inclination of the individual to consider other than his own needs. Without this capacity for justice, the harmony and order of communities would depend purely upon coercion. In social philosophies, such as that of Thomas Hobbes, the presupposition that men are consistently egoistic naturally leads to political conclusions in which freedom is sacrificed to the supposed necessities of order and no guarantees of justice are given.
2. Despite the capacity of men to consider the needs and interests of others, they also have an inclination to follow their own interests with little regard for the larger interests. This inclination must be defined not merely as 'self-interest' but as 'particular' interest in contrast to a more universal set of interests...
3. Traditional, historical, organic and natural forces of communal cohesion such as common language, ethnic kinship, geographic factors, common experiences and common perils. All of these factors operate below the level of conscious decision and bind

men together in ways which are not explicitly coercive on the one hand but are, on the other hand, not the contractual relations of the business community. They create large areas of habitual rather than voluntary association, but their cohesive force is implicit rather than explicit and covert rather than overt.

4. The conscious contrivances of statecraft; which seek to prevent partial and parochial interests from clashing in chaotic competition or conflict; which provide channels for the maximum degree of co-operation; which suppress undue recalcitrance against minimal standards of justice and order; which equalise fortuitous inequalities in the interest of justice; and which create a larger community than is possible upon the basis of the 'natural' limits of human sympathy and concern for the neighbour' (Davis and Good, 1960, p. 99).

Niebuhr's account of community as organism and artefact draws on his view of human beings as body, mind, emotions and will, integrated and united as dimensions of personhood. Human communities and human institutions, in this sense, are the 'individual writ large'. They combine social tissue, experiences, relationships, habits, loyalties, loves and hates, and exist and change through time. They are also human creations, with organised structures, influenced by laws and accorded legitimacy by other institutions. They combine the vitalities of nature with conscious and rational interventions.

Because they are organisms, the creation of new communities and new institutions is more easily said than done. Human tissue, loyalties and relationships take time to develop, sometimes generations. Habitual

behaviour embedded in cultures, in practices and views of what is normal and expected, is always difficult to change. Communities and institutions are never simply rational, nor are politics and effective policy-making.

That is why community development is not a quick fix. Communities are created less by political mechanisms than by attitudes of mutual respect and trust. Mutual respect and trust are a product of experience and need time to grow.

It is against this backdrop that the assumptions and values associated with community development and community work have formed. According to the Community Work Group of the Calouste Gulbenkian Foundation there is general agreement around three propositions.

The first is that people matter and that policies, administrative systems and organisational practices should be judged by their effect on people. Society is made up of complex networks and the conflicts and harmony between the networks determine in large measure the quality of life.

The second is that people acting together develop their capacities as human beings. Maximum opportunity should be given for the active participation of people in social, economic and political environments.

The third relates to the sharing and redistribution of power in pursuit of the search for greater social equality and social justice. This springs from awareness of inequalities and of the anatomy of injustice as well as experience of working with people rather than for them. Marginalised geographical areas and groups are often excluded from exercising influence over the management of social institutions that are provided for their benefit. Community development generates social action to reduce that social exclusion and alter the balance of power (Calouste Gulbenkian Foundation, 1973, pp. 16–17).

There has been a tendency to view community development approaches at local government level in New Zealand as an optional extra, as the expression of a soft liberalism that lacks the rigour and discipline of other policy specialties. It is different from bricks and mortar, it costs money, and some doubt whether it really produces results that are in any way measurable. For others community development is simply about the provision of community services and facilities to keep people off the streets and give them something to do. It is seen only marginally as part of the core business of a council.

To counteract these perceptions community development needs a stronger and more intelligible intellectual base with the capacity to generate understanding, a framework for action and better levels of funding. It must link in a mutually reinforcing way community services, community education and community empowerment.

To formulate an effective community development framework a number of issues require consideration if it is to be strong and politically credible and subject to more rigorous assessment to justify the public expenditure involved. These issues are as follows:

### **1. Community development theory and practice need to be enriched by social, economic and political theory.**

To avoid approaches that are too narrow, too local and too parochial the treatment of community development themes can be enriched and deepened by exploring them in the broader context of social, economic and political theory. What are the social theories embedded in community development approaches? How do they relate to the sociological tradition? How are they refined by the history of criticism? Similar questions may be raised in relation to economic and political theory.

In the next section a variety of lenses drawn from outside community development theory and practice will be utilised to suggest questions



that can be posed and used as assessment criteria for community development. While they overlap at times they provide different angles or perspectives that can be made more or less specific in relation to the nature of the situations to which they are applied.

Different social, economic and political theories underlie conflicting views of community development and community work. Are community development and community work a seductive distraction from the realities of class-based politics linked with current modes of production and their social effects? Are they a means of manufacturing consent and dampening down the strength of the dissent that promises to change the existing order? Are they simply a way of diverting disadvantaged communities from the persistence of poverty?

The answer to these questions is influenced by the political theory adopted. As John Lambert notes, conservative, social democratic, socialist and anarchist approaches all have divergent views on the nature of civil society and communities and their relation to the state. Hence they have divergent perspectives on community development and community work (Lambert in Curno, 1978, pp. 3–16).

## **2. Community development theory and practice need to be informed by sustainable development and the quadruple bottom line.**

The Local Government Act 2002 has created new obligations for local and regional councils to play a broad role in promoting the social, economic, environmental and cultural well-being of their communities, taking a sustainable development approach. The converse of this is that it has accorded rights of access for communities to political processes and as a result has created legitimate expectations.

The quadruple bottom line acknowledges four of the dimensions that are constitutive of what it means to be a community and an integrated

view of the well-being of communities. Love Chile in a chapter of the book he has edited entitled 'Community Development Research', cites J. Ife, *Community Development: Community Alternatives in an Age of Globalisation* who adds two additional well-beings to that list. They are spiritual/personal well-being and political well-being (Ife, 2002, p. 161 in Chile, 2007, p. 323).<sup>2</sup> Spiritual/personal well-being is akin to a sense of wairua which in itself has an integrating function. Political well-being is about responsive democratic governance that listens, reflects and acts.

The implications for local and regional governance are clear. Community development approaches encompass either the four or six spheres and require political strategies and a comprehensive or holistic approach to people-centred and eco-centric well-being.

## **3. Community development is not confined to the social system and social relationships but requires a strong economic base and resource engine.**

Our social and economic systems are closely linked. Economic changes have social effects and social changes have economic effects. Communities with persistently high levels of unemployment experience poverty, which in turn undermines the quality of life and the sense of independence and dignity of their members. This is a reflection of the material base of human existence that is integral to human fulfilment. In working with people as well as for them to develop stronger communities and better social relationships, an economic and resource engine is critical. In the area of links with voluntary community organisations which are potential partners for the council this is also

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2. Chile in 'Community Development Practice in New Zealand' also provides a useful list of literature on community development in New Zealand, complemented by international publications. He notes also four journals, the *Community Development Journal*, published by Oxford University Press and the *Journal of the Community Development Society* published by the University of California, Davis, *The Journal of Community Practice* published by the Haworth Press, and *Journal of Community Work and Family* published by Carfax (Chile, 2007, pp. 11–12).

true. Jim Collins, in his work on why companies in the private sector made the leap from good to great, sought to explain why a number had been able to make that leap, while others did not (Collins, 2001). In a later monograph (Collins, 2006) he applied those insights to the social sector. He acknowledged that the business sector and the social sector had different imperatives and that business values and the importance of generating a profit and social values and social goals and achievements were not the same thing.

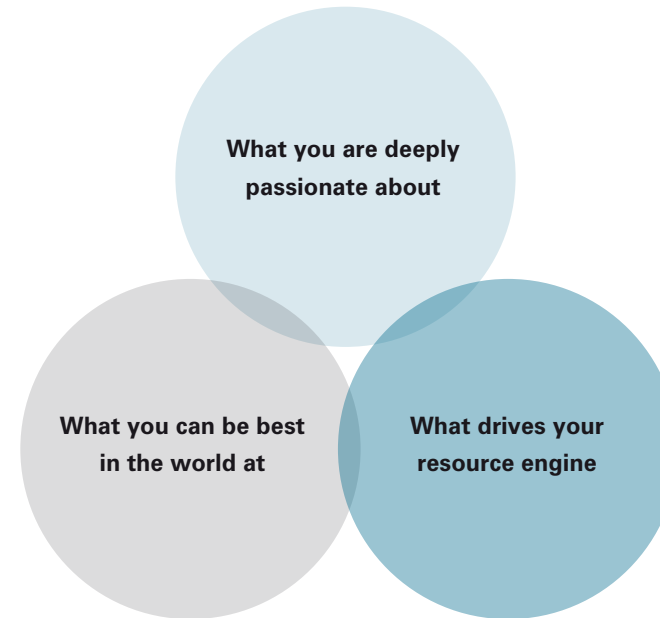
Collins put it in this way:

‘We must reject the idea, well intentioned, but indeed wrong that the primary path to greatness in the social sectors is to become “more like a business”. Most businesses’ like most of anything else in life fall somewhat between mediocre and good. Few are great. When you compare great companies with good ones, many widely practiced business norms turn out to correlate with mediocrity, not greatness. So then, why would we want to import the practices of mediocrity into the social sectors?’ (Collins, 2006, p. 1)

Discipline remains important in both sectors: disciplined planning, disciplined people, disciplined governance and the disciplined allocation of resources. In business, money is both an input and an output. In social sectors money is only an input, not a measure of success.

In its search for community partners the Manukau City Council can employ some of the insights in Collins’ work. He maintains that three interesting circles can be applied in social sectors.

**Figure1: Circles in social sectors**



Circle one is about passion. It involves understanding what the organisation stands for and why it exists. Circle two is about what it is best at and how the organisation can uniquely contribute to the people it touches. Circle three is about the resource engine and understanding what drives it best in terms of time, money and brand.

The task for Manukau City in community development terms is to build relationships for the medium to long term with the right voluntary community organisations or non-government organisations (NGOs), to help them build their capacity to achieve what they are best at. The question is not about how much money they make but how developing a sustainable resource engine enables them to deliver the best results for the well-being of the city and its communities.

This requires a shift in thinking about support and partnerships by focusing on the building of relationships to encourage better performance over time rather than short-term, project-limited, continual hand-to-mouth approaches to soliciting funds that make life difficult and reduce the effectiveness of community based organisations.

#### **4. Community development is multi-dimensional rather than one-dimensional.**

One of the virtues of community development is that it has a number of bottom lines, not just one. It has intrinsic values and functions, as well as those that are extrinsic. It is worth undertaking in its own right and also for the benefits it can produce.

Wise community development strategies and policies incorporate a number of goals that can be pursued at the same time. The key question is how to weight them, prioritise them, set up synergies between them, and resource them in a way that allows for all of them to be achieved in a similar time frame.

The building blocks for strong communities are the families, extended families and the welter of: sports clubs; service organisations; churches; temples and mosques; schools; school boards of trustees; Parent Teacher Associations (PTAs); marae; trade unions; business associations; professional institutions; arts and performing art communities; and recreational and lobby groups. In these organisations people learn the art of working co-operatively, trust, the importance of networks, and the need for deadlines and getting things done.

These are also the skills associated with the new economy: team work, flattened hierarchies, trust and networks. In other words, participation in the activities of community organisations prepares people in a practical sense for the newer and better-paid jobs that are on the economic horizon in what is called the knowledge economy.

Again stronger communities, greater civic pride, a desire to influence the future for our children and grandchildren to open up better opportunities for them, can lead to a better understanding of the need to participate more fully in political processes and the public arena. While there are barriers to overcome to create a flourishing local democracy it is easier to do so where civic involvement has become more customary, and people are more aware of the connections between participation, political influence and getting results.

Another function of building and preserving communities is that links can be established between community development as an approach and the achievement of the council's broader strategic goals. After all, councils cannot and should not do everything. A range of strategic initiatives, if they are to be successful, need more than engineering and technical solutions. The power of people who are part of the problem becoming part of the solution, through changing their traditional patterns of behaviour, is a key to a sustainable future.

What difference can people in their communities make to major issues like global warming, climate change and a reduction of greenhouse gas emissions by taking small steps that together have a cumulative effect? What contribution can walking school buses make to patterns of congestion on our roads? How can communities take steps to increase security and help reduce crime in their neighbourhoods through working practically with other state agencies? These are all issues that have a clear community development component.

Because community development is multi-dimensional it can link building and preserving communities with other goals: preparation for a changing job market, improving the quality of local democracy, and the achievement of broader strategic initiatives that are not usually thought of in community development terms.

## 5. Community development encompasses different spatial and non-spatial communities.

As Charles Crothers observes, 'Community development operates within defined contexts and is concerned with leveraging external resources with those of local communities to provide the best possible outcomes. However, immediate community contexts are structured by broader patterns which provide opportunities, as well as impose constraints, on resource mobilisation' (Crothers, 2007, p. 272).

While people live and work and play in different communities the distinction between spatial and non-spatial communities is a useful one. Spatial communities are essentially where people live, their localities. Non-spatial communities refer to professional communities or interest groups, ethnic communities, or groups with particular needs such as refugees who share common characteristics. Sometimes overlapping occurs. The cost of housing, or community networks, or patterns of social stratification may lead for example to refugees, or beneficiaries, or the unemployed being concentrated in some localities rather than others (Crothers, 2007 p. 272).

Socio-economic groups are another example of non-spatial communities that can be understood in terms of the sociology of class, status, power, gender and ethnicity. These sociological categories can be employed to take account of differences in societies and the varieties of inequality that are present.

Community mapping is a useful resource for community development strategy. Statistics from the five-yearly census provide useful data for this exercise and are available in sufficient detail from Statistics New Zealand.

Because community development is about parts of the city and the city as a whole, as well as the relationships between them, the question of the determination of boundaries is significant. Some strategies will need to deal with the city as a whole and its external relationships. How should Manukau City respond to regional approaches like those embedded in the Auckland Sustainability Framework or central government initiatives dealing with issues of economic transformation? Has it taken account of the impacts of globalisation and how to deal with them? Are there NGOs with an international or national role that may assist Manukau City in formulating policies, programmes and projects?

As part of community mapping the identification of the range of governmental institutions, educational communities, businesses, community services, NGOs and voluntary community organisations in the city and its communities should be undertaken. This will reveal areas of strength and weaknesses and allow for gaps in institutional and service coverage in particular communities, wards and the city at large to be uncovered.

The impact of this on community development strategy is clear. If the council is to work with people as well as for them, where there is a formal and informal institutions gap, it needs to find ways of filling it. If the community mapping reveals, for example, a dearth of NGOs, voluntary community organisations and interest groups working at a city-wide level, the task is to work out how to encourage their formation and development.

As has been argued earlier, that is not a simple thing to do. For trust and mutual respect grow from experience and take time. But if partners are needed for the council to attain its broader city-wide goals it is worth investing in this process.

At neighbourhood and ward level the same holds true. Some neighbourhoods and wards may already have strong communities, or at least communities that are stronger than others. Other parts of the city may be weaker, may experience considerable deprivation and have a social fabric that needs to be restored or renewed. Community development methods can be applied to good effect in these situations and can result in the creation of new and energetic community groups or the strengthening of old. The role of community boards should also not be underestimated in this task.

## **6. Community development theory and practice have an irreducible ethical dimension in terms of respect for persons, social justice and responsibility.**

Community development theory and practice spring from an ethical motivation: to minimise harm and to promote human well-being. They are not ethically neutral. Nor are they indifferent to ethical issues.

Albert Jonsen and Lewis Butler, while naming the principles differently, offer the following definitions of social justice and respect for persons:

‘Distributive justice refers to the moral principle that the burdens and benefits of social institutions should be distributed, not arbitrarily, but in accord with standards of equality, desert, need or contract. It implies rules of fairness in sharing and exchange, of reciprocity, of restitution, and of non-discrimination. Respect for individuals requires that every individual be treated in consideration of his uniqueness, equal to every other, and that special justification is required for interference with their purposes, their privacy, or their behaviour. It implies sets of liberties, rights and duties, and obligations, especially of promise-keeping and truth telling’ (Jonsen and Butler, 1975, p. 25).

These principles provide rich fare for the assessment of community development policies. Most policy problems involve questions of the distribution of benefits and burdens and/or questions of the restriction or protection of individual freedom of action. Both questions can be answered by actual social arrangements or by the offering of incentives or the imposing of sanctions. Social justice and respect for persons have also been shaped by our experience of actual social and political conflict (Jonsen and Butler, 1975, p. 25).

The partnerships with groups and communities are also grounded in social justice. How fair is the sharing and exchange that takes place? Are the reciprocal elements of the relationship understood? What account is taken of restitution and non-discrimination? (Haigh and Hucker, 1995, p. 34).

Respect for persons also provides a check against treating individuals simply as a means to an end. Persons are ends in themselves. They are due respect as persons. For this reason interference with their purposes, privacy or behaviour is not to be taken lightly. Promises should be kept and the truth told. This also helps preserve community development as an open dialogue and a continuing conversation (Haigh and Hucker, 1995, p. 34).

The third principle is that of responsibility. This is even more profoundly embedded in political processes than social justice and respect for persons. H. Richard Niebuhr analysed the different components of responsibility and stressed their links with contexts and with what was going on (H. Richard Niebuhr, 1963, pp. 61–65).

The first element in a theory of responsibility is response, response to action upon us. That response however is not simply a reaction.

It derives its moral character from the fact that it is a response to interpreted action upon us. We identify, compare, analyse and relate events so that they come to us not as brute actions but as understood and having meaning. We link parts with wholes. Response to interpreted action is therefore the second element in responsibility.

Accountability is the third. How fitting is our response? As Niebuhr argues:

‘Our actions are responsible not only insofar as they are reactions to interpreted actions upon us but also insofar as they are made in anticipation of answers to our answers. An agent’s action is like a statement in a dialogue. Such a statement not only seeks to meet, as it were, or to fit into, the previous statement to which it is an answer, but is made in anticipation of reply. It looks forward as well as backward; it anticipates objections, confirmations and corrections. It is made as part of a total conversation that leads forward and is to have meaning as a whole. Thus a political action, in this sense, is responsible not only when it is responsive to a prior deed but when it is so made that the agent anticipates the reaction to his action. So considered, no action taken as an atomic unit is responsible. Responsibility lies in the agent who stays with his action, who accepts the consequences in the form of reactions and looks forward in a present deed to the continued interaction’ (H. Richard Niebuhr, 1963, p. 64).

What he is describing here at a more abstract level is the patterns of action and response through time that are clearly recognisable in industrial relations, international relations and political processes.

The fourth and final element in a theory of responsibility is social solidarity. Responsibility is exercised within a community of agents that enjoys continuity with the past and is moving into its future. This reflects

the social and historical dimensions of what it means to be human. It is also why responsibility is attributable not only to individuals but also to collectivities: to groups, communities, societies and nations.

Respect for persons, social justice and responsibility together constitute an ethical trinity. They provide an ethical dimension for understanding the world in which we live, values that provide an impetus for change, and practical criteria for assessing whether and when it is worthwhile.

## **7. Community development theory and practice are based on an adequate understanding of the values, cultures, interests and relationships of different individuals, groups and communities. They also deal with the spiritual and creative dimensions of community life in the arts, performing arts, dance and music.**

Community development is pluralist in its focus and takes account of the variety of social systems and sub-systems that together make up a community, a city, a society or a nation. It does not treat society simply as a unitary whole, but accords consideration to a diverse range of people and their values, cultures, interests and relationships.

These can be ascertained only through careful inquiry and consultation with the people concerned. This is because the perceptions of individuals and groups of their values and interests are essential in determining the character of these values and interests (Haigh and Hucker, 1995, pp. 30–31).

The understanding of culture is central to this task. As Vaclav Havel maintains:

‘The main route by which society is inwardly enlarged, enriched and cultivated is that of coming to know itself in even greater depth, range and subtlety. The main instrument of *society’s self*

*knowledge is its culture: culture as a specific field of human activity, influencing the general state of mind ... and at the same time continually subject to its influence'* (Havel, 1987, p. 16).

Culture has three levels. At its base is habit or customary practice. Choices influenced by culture arise out of habit rather than from exercises of rationality (Fukuyama, 1995, p. 35). Chinese do not use chopsticks and Europeans knives and forks when they eat their meals because of the technical superiority of one over the other. They do so because these are the instruments for eating they typically use.

The second level of culture is even more important. It reflects a community's language of good and evil. It concerns inherited ethical habit. It is about the unwritten moral codes employed to constrain human selfishness. Again they are not really a result of rational choice, but people are educated to follow them by simple habituation in family life, with friends and neighbours, in school or at work and play (Fukuyama, 1995, p. 35).

Habits and inherited ethical habits change more slowly than political policies or operations in markets. They often take time. This parallels the views mentioned earlier of Reinhold Niebuhr that communities are organisms as well as artefacts. Relationships are viewed not simply as expressions of voluntary association but of habitual association.

This does not entail that things cannot, should not and do not change. Instead it points in a realistic way to some of the barriers to implementing that change immediately in relationships and habits that are embedded in and are influenced by culture.

The third level of culture deals with questions of world-views, of metaphysical understanding and religious faiths that provide a deeper appreciation of who we are and our relationships with the universe,

with other people, with the world of nature, and with our ultimate concerns. These often give meaning and life to inherited ethical habits and exercise influence over customary practices. In turn, those more profound insights are influenced by inherited ethical habits and customary practices.

This realistic approach to culture is comparable to Peter Berger's cautious injunction to avoid erecting pyramids of sacrifice in order to usher in a promised future. He argued that approaches to development should rest on a postulate of ignorance, a calculus of pain and a calculus of meaning. Good policy-making involves humility before the facts and the avoidance of hubris.

'Most political decisions must be made on the basis of inadequate knowledge (postulate of ignorance). To understand this is to become very gingerly towards policy options that exact high human costs' (Berger, 1974, p. 13).

A postulate of ignorance and the caution it entails helps minimise the impact of unintended consequences on people and the environment.

'A major presupposition of a calculus of pain is that policies should seek to avoid inflicting it. If it is unavoidable, then justification is required in terms of ethical rather than technical necessity' (Berger, 1974, p. 165).

Because policies produce benefits and impose burdens, it is important to calculate where these fall. If a calculus of pain is not done properly, particular interests may be sacrificed or other interests advanced for the common good, without a clear understanding of, or an adequate justification for, what is happening. Who benefits? At whose expense? What interests are served? The answers to these questions are integral to a calculus of pain.

A calculus of meaning is based on the assumption that:

‘Human beings have the right to live in a meaningful world. Respect for this right is a moral imperative of policy’ (Berger 1974, p. 193).

Meaning cannot be ascertained simply by empirical inspection. It requires human articulation and communication, an ability to speak and a capacity to listen. Meaning is also a dimension of culture.

Culture is also about the qualitative side of living in community and encompasses the realms of creativity and the imagination. It enriches and deepens and extends the quality of our lives. The arts, the performing arts, dance and music heighten our awareness of what it means to be human and express the character and vitality of the society in which we live. They also enable us to transcend the limits of our experience.

Imagination is a source of social change: it challenges the tyranny of the status quo, it enriches the is with the ought, and enables us to walk a mile in another person’s shoes. This allows us to see situations from their perspective and to therefore increase our sympathy and our fellow feeling for them.

## **8. Community development theory and practice look backwards as well forwards.**

The proverb, ‘when searching for direction, focus your eyes backwards and see where you have come from’, provides guidance for community development. The past brings with it obligations and promises. Actions that breach them are a source of significant social change.

In New Zealand Te Tiriti o Waitangi has the status of a covenant between two peoples. The commitment of the Crown ‘to protect the Chiefs,

the sub tribes and all the people of New Zealand in the unqualified exercise of their chieftainship, over their lands, villages and all their treasures’ should not be regarded as an empty promise. The failure of the authorities to observe the provisions of Te Tiriti contributed to the shattering of the economic and social base of Māori life and rendered a landed people landless in their own land. Instead they became the suppliers of labour in other people’s factories, an increasingly urban proletariat as they migrated to the cities.

In this way Māori were made vulnerable. This was a product of their past. Now new hope has been generated through a flowering of Māori culture, a new renaissance, and treaty settlements that have redressed historical grievances and put relationships on a better base for the future.

Interests, values and relationships also evolve over time. Consideration of the past illuminates possibilities in the present and future.

Sometimes a failure to be aware of the past and to have an appreciation of history leads to unexpected results. The story is told of an Edinburgh lawyer who came from a family firm that had existed for generations. One day he looked out the window of his office and saw that the cobblestones in the courtyard were worn. An idea came to him. He could save money by simply turning the cobblestones over rather than replacing them. He proceeded to implement his idea, only to find that his great-grandfather had displayed similar ingenuity before him. (Haigh and Hucker, 1995, pp. 31–32).

The appreciation of history also generates new ways of understanding culture and ethics. Ernst Troeltsch was a German thinker, an historian and a philosopher. He lived through World War One, was a profound social critic, a supporter of the Weimar Republic, who served for a time as parliamentary under-secretary of state in the Prussian Ministry

of Culture. He offers some valuable insights about, and tools for, regenerating a society in a period marked by historical failure.

Three of the elements in his thinking are the morality of conscience, the ethic of cultural values, and cultural synthesis (Cobb, 1995, pp. 57–63). Troeltsch took an essentially Kantian view of the morality of conscience: it involved obligations both to the self and to one's neighbours, and an acceptance of the categorical imperative that offered criteria for distinguishing what was right and wrong through its clear approach to duty.

He viewed the morality of conscience in actual experience as being in an irreducibly reciprocal relation with the ethic of cultural values. The latter consists in the discernment of purposes that have already been objectified and embedded in culture. They are values that have been consolidated by culture in history. As persons we face the twin demands of conscience and cultural values.

For Troeltsch cultural values are grounded in our human instincts. Their function is to diminish the destructiveness of natural instincts of selfishness and maximise their capacity for enriching life. The role of the morality of conscience is to help reshape self assertion into more inclusive urges for the life of the community, and ultimately for the life of all communities (Cobb, 1995, p. 59).

Troeltsch suggests that there are different general categories, or primary-value formations that accumulate values. They are simply the way life has been formally organised in response to natural instincts. '*Family* is rooted in the sexual drive, state in the social drive, law in the struggle for orientation, art in need for beauty and the play of the imagination, *economy* in the desire for a secure supply of sustenance and the desire for mastery over nature and *religion* in the impulse for an

integrated life and in the inchoate impression of powers beyond human control' (Cobb, 1995, p. 59).

According to Troeltsch it is the actual values deposited in these primary-value formations that distinguish one culture from another at particular times in history and indicate a society's comprehensive vision of the good. Nor are these formations naturally harmonious in their relationships with one another. They are often characterised by tension, conflict and competition.

Because we live simultaneously in these different spheres we experience the pull of their disparate purposes, rationalities, rankings of priorities and claims (Cobb, 1995, p. 60). As individuals, in the exercise of our consciences, we try to organise them in a way that enables us to channel and accept responsibility for them with others in our community or society.

Cultural synthesis is the third element in his thought. Here history is of key importance. Troeltsch analyses the mechanisms of historical becoming or the concept of development. He argues that at particular times dominant tendencies and values come to the fore in a society. These suppress other tendencies and values. Yet the heterogeneity and diversity of the society has a chemistry that allows humbler tendencies and values to re-emerge and reconfigure the total system propelling it in a new direction. These latent values and tendencies may once have been dominant, but have become submerged by subsequent events and social patterns.

New values may also emerge from the interaction of a number of factors: intentional actions, new geographic or climate pressures, migration, contacts with different cultures the appearance of a colourful personality, or a brick on the head (Cobb, 1995, p. 61). Cultural

syntheses often stand in continuity with the past but also involve features that are novel.

For Troeltsch most cultural syntheses occur unconsciously and are the product of historical processes. In his mature thought he suggested that it would be preferable to work out a new cultural synthesis consciously and conscientiously, in order to help shape it through reflection and prudence.

The way to do this is to engage in critical historical investigation. This is because competing value configurations in the present have their origins in different strata in the past.

‘By isolating the past historical formations which generated the tendencies vying for our loyalty in the present and by examining them critically, we learn valuable lessons about their latent possibilities and their peculiar valencies for recombination. The past is the material we have to work with in reshaping the present with redirected value tendencies for the future’ (Cobb, 1995, p. 62).

To put this in another way: the search for a desirable future depends on us locating a useable past.

Cobb offers an illustration of this rather abstract approach in the thinking and practice of Vaclav Havel the ex-president of the new Czechoslovakian Republic after the demise of the communist state. Havel interpreted its fall as being due to a revolt of colour, authenticity, history in all its variety and individuality, against imprisonment within a uniform ideology.

In attempting to give meaning, form and substance to the new republic, Havel returned to the past and noted how values present in Czech

and Slovak history had been maintained in Western Europe. Political and economic plurality, parliamentary democracy, respect for human rights and freedoms, and decentralised government were all part of the heritage which could be reclaimed (Cobb, 1995, p. 71).

Troeltsch proposes three norms for selecting past and present values in the construction of a new cultural synthesis. Values that are adequate for this task, first pay some regard to present energies and formations of values. Second, they must foster moral interconnectedness. Third they must prove themselves as obligatory to conscience and fruitful to experience (Cobb, 1995, p. 63).

## **9. Community development is not simply a technical exercise but encourages political activity and has political implications.**

It was Reinhold Niebuhr who wrote, ‘The realm of politics is a twilight zone, where ethical and technical issues meet’ (1960, p. 147). This illuminates the meaning of community development.

Because it involves working with as well as for others it involves a partnership. Central to that partnership with groups and communities is the exchange of information, the sharing of ideas and resources, two-way accountability and the mutual understanding of issues. These have political import.

Also community development empowers groups to take initiatives, encourages their cognitive participation and fosters self-help and mutual aid. It leads to processes of negotiation, the growth of an ability to protect and promote interests and an understanding of how politics works. It also aims at opening up fairer access to public resources. For this reason it has implications for the distribution and redistribution of political power.

One of the marks of a successful community development policy is that it fosters not only the extension of boundaries of co-operative action but a healthy growth of political contestability and involvement in the public arena. This may lead with increasing political sophistication to tensions and strains between different political actors in the democratic system.

#### **10. Community development theory and practice have a positive approach to strengthening communities, networks, relationships and trust at different levels of cities, regions and the nation and a view of the state as an enabling state.**

Flourishing communities, the quality of life, a sense of belonging, the nurturing of individuals, engagement and participation, the importance of people and their relationships, a recognition of material well-being as a necessary but not a sufficient condition for human fulfilment, responsibility, care and hope are all motifs associated with community development, along with stewardship of the natural and built environment and the needs of future generations.

Corresponding to that positive approach to civil society is a view of the complementary role of markets and the state. The state is not seen as a minimal state, nor as a maximal state but as an enabling state. In community development terms one of its primary purposes is to enable peoples and communities to flourish. Local government as a state institution is seen in similar terms.

The recognition of when, and how and in what the state should intervene is subject to political and ethical debate. The focus is not on whether the state should intervene at all but on the quality of that intervention, its ethical justification and its likely impacts. That is why the current debate on the limits of the state is important for the four well-beings.

In the United States one influential contribution to this discussion was David Osborne and Ted Gaebler's proposals for reinventing government (Osborne and Gaebler, 1993). This helped shape the policies of Bill Clinton and his administration.

The 10 themes elaborated by these two authors while subject to criticism, are a useful resource for thinking about what it means to be an enabling state:

- catalytic government – steering rather than rowing
- community-owned government – empowering rather than serving
- competitive government – injecting competition into service delivery
- mission-driven government – transforming rule-driven organisations
- results oriented government – funding outcomes, not inputs
- customer-driven government – meeting the need of the customer not the bureaucracy
- enterprising government – earning rather than spending
- anticipatory government – prevention rather than cure
- decentralised government – from hierarchy to participation and teamwork
- market-oriented government – leveraging change through the market.

In this treatment of the foundations for community development the groundwork has been laid for the following sections. In the next section different traditions of thought from outside the sphere of community

development theory are explored. These perspectives generate questions that can be put or assessment criteria that can be applied that cumulatively can strengthen community development strategies, policies and practice. This leads in the next section to some reflections on how to move to fulfil the promises of building a multicultural society on a bicultural base in Manukau City in terms of creating more tolerable harmonies, more social cohesion and the promotion of the common good.

