Using Community Development Practice for instilling the value of the institution of family: Perceptions of academics at Howard College

By

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DEDICATION

In spiritual and moral honour of my lineage, I dedicate this work to my great grandparents; Aaron Mkhize and MaNgubane (born of Moses Ngubane and Millicent Khumalo). My beloved grandparents; Abner Mkhize (Aaron Mkhize's son) and MaCele (born of Prince Cele and Agnes Mzila). I recognise Abner Mkhize's brother, Amon Mkhize and sister Thoko Mkhize. I dedicate this study to my parents; Ngunezi Mkhize (Abner Mkhize's son) and Thokozani Nokwe (born of David Nokwe and Maggie Mbhele), my uncle Gcwabe Mkhize and aunts, Sbongile Mkhize, Nozipho Mkhize and Lungile Mkhize. I also dedicate this to my brother Banele Mkhize. I salute all the living and yet to come descendants of the houses of Ngunezi Mkhize and Gcwabe Mkhize – *Khabazela kaMavovo, Gcwabe kaZihlanda, Ngunezi!*

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ABSTRACT

Several literary works have acknowledged that the modern institution of the family is in crisis. The increase in social welfare cases such as street children, the vagrant homeless, moral degeneration and rampant crime have however been explained as indicators of and effects of the demise of the institution of the family. Rarely have scholars, researchers and practitioners in community development considered Community Development Practice as a possible tool for reviving the institution of the family. This study examined how community development practice can be used to restore the value of the institution of the family. A descriptive qualitative research design and purposive sampling was used. The sample consisted of information – rich informants who are academic elites in Social Sciences (the Department of Community and Development Studies, the Department of Social Work and the Department of Sociology) at Howard College University of KwaZulu-Natal. The interviewing method was used for the data collection. The study revealed that on one hand, community development practice can play eight roles in instilling the value of the institution of the family. On the other hand, community development practice can apply nine strategies in restoring the value of the beleaguered institution of the modern family.

ACRONYMS AND ABBREVIATIONS

ABCD – Asset-Based Community Development

AMCU – Association of Mineworkers and Construction Union

ATM – Automated Teller Machine(s)

CDP – Community Development Practitioner(s)

CDW – Community Development Worker

COPMI – Children of Parents with Mental Illness

CYEP – The Centrepoint Youth Educational Project

Dr. – Doctor

DSD – Department of Social Development

EFE – European Family Empowerment

EU – European Union

HIV/AIDS – Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome

IPV – Intimate Partner Violence

NGOs – Non-Governmental Organisations

NUM – National Union of Mineworkers

Prof. – Professor

PTSD – Post Traumatic Stress Disorder

RDOs – Rock Drill Operators

SI – Symbolic Interactionism

SLPS – Sustainable Livelihood Promotion Society

SWOT analysis – Strengths, Weaknesses, Opportunities and Threats analysis

UNESCO – United Nations Educational, Scientific and Cultural Organisation

SUMMARY OF KEYWORDS

Citizens; communities; community development practice; development; family; institution; roles; society; strategies; Symbolic Interactionism; values.

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Chapter 1: Introduction and background to the study

1.1 Introduction

This study falls within the discipline of Social Sciences, specifically in the field of Community Development. The study focuses on strategies community development practice can apply in instilling the value of the institution of family in communities. The geographical focus is the University of Kwa-Zulu Natal, Howard College. This study addressed the definition of community development practice, values and the institution of family. This study used Symbolic Interactionism to theorise on the research problem namely the lack of value of family in communities. The analysis of roles of the community development practice in restoring the value of the institution of family in communities is discussed. Respondents in this study are elite academics in Social Sciences engaged in three departments namely Community and Development Studies, Social Work and Sociology. Respondents were purposively sampled and interviewed to obtain three sets of data namely, the conceptualisation of family; the roles of community development practice in restoring the value of the institution of family and strategies community development practice can use for instilling the value of families in communities. The presentation and discussion of findings was done, leading to recommendations and conclusions.

1.2 Background

The modern institution of a family is in crisis. Crime statistics show that crime destroys the economy as there are high incidents of delinquency in communities. Crime statistics show that 34.1% murders occur per 1000 which estimates to 19 016 murders a year (Factsheet 2017). Shockingly, the Eastern Cape has the highest rate of 55.9% murders, followed by the Western Cape with the rate of 51.7%, and Kwa-Zulu Natal with 36.6%, just to name the top three. Kwa-Zulu Natal has the highest number of kidnapped children, forced into drugs and early prostitution or marriage from a young age, rating at 25 205 young girls (Sokanyile 2017). Sokanyile (2017) argues that this particular social inequality alongside the high maternal mortality and the abuse of women weakens society. Many families are broken due to many societal ills.

The breakdown of family has had a huge impact on many people. The value of family is no longer a priority as there are too many single-headed households, which some are child headed households resulting from the death of parents and other family members due to illnesses such as Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS). Community workers could assist communities to unite and rebuild families

through different types of development projects. Pre-1996 South Africa, it was not easy for women to initiate divorce. The Bill of Rights has made it easier for married people to divorce, as compared to the past. The rate of recorded divorce cases in South Africa has increased since 2000. Amongst 3 467 customary families registered in 2016, it was observed that there were 1 311 couples who signed divorce papers after marrying, (Sportel 2016). Couples from white groups dominated the number of divorces from 2003 to 2007. Thereafter, African groups had the highest rate of divorce until 2016. By 2016, 42.0% of the divorcees were from the black African population group and 24.8% from the white population group, (Sportel 2016).

Moreover, the 85.7% of bridegrooms were older than their brides, with the gap in median ages at customary marriage much wider than other types of families, (Cherlin 2009). The number of registered civil unions in South Africa in 2016 was 1 331, most of which were 494 registered in Gauteng, 358 in Western Cape, 17 in Limpopo and 15 in Northern Cape (Statistical Release 2016). It is without a doubt that there are social, personal and economic reasons for family breakdowns in communities. Several writers such as Amato, Johnson, Booth and Rogers (2014) and Cherlin (2009) concur that communication and relationship quality issues are most common issues of family breakdowns followed by unfaithfulness/adultery. Amato (2010) Chester (2012) and Lansford (2009) argue that in deconstructing family breakdowns in communities, relationship quality including communication and conflict resolution can be preventive and therapeutic interventions addressing breakdown of institution of the family.

The issue of divorce is no longer an isolated issue nor a local issue but a global concern. It can be argued that divorce is one of the troublesome trends in our world today. In the U.S. alone, the statistics show that the divorce rate is up to 50% or more (Feinberg, Brown and Kan 2012). In predominately Catholic countries in central and South America, family far exceeded divorces. In 2001 there were 5.3 families per 1000 but only 18 divorces per 1000. In 2002 the United States recorded 1, 175,000 for that year, in Africa today there are 8.1 families per 1000 and 1.21 divorces per 1000. In 2015, Syria had 8.8 families per 1000 and only 73 divorces per 1000, (Feinberg et al, 2012). Divorce rates in South Africa was recorded as 0.81 per 1000 in 2012 and in 2016, 25 326 divorces were granted 44.4% of them have failed to last for a decade (Statistics SA, 2016). This would indicate 8.1% rate per 100 families. This illustrates that 1 marriage out of 13 families will collapse leading to no family at all.

Moreover, these figures indicate that the institution of the family is under threat from various angles. Divorce does not only affect people involved in marriage, but it also affects the community in terms of social relationship issues. Divorce is mainly caused by unfaithfulness both through premarital sex and extra marital affairs, (Amato 2010). Another major cause of divorce is the lack of understanding of marriage. There is no doubt, that the high rate of divorce is a matter of concern universally. This therefore raises concern over what community development practice can do to restore the institution of the family in communities. Thus, this study's focus is to find ways to reduce family crises that have an impact on community well-being. The study argues that community practitioners could put strategies in place that could mitigate the collapse of families and aid development in communities ridden by social ills.

This study argues that the modern institution of a family is in a crisis and that community development can contribute remedies to the loss of the value. This is with respect to individuals within the family household who do not respect nor practice the values of a family. Values such as respect, honour, appreciation, hard work and solidarity are no longer in play. Children do not feel the need to interact with one another or give acknowledgement to their elders for they lack the understanding of the value of family.

Nationally, one in five women have experienced physical abuse whilst only four in 10 divorced or separated women report the case (Merten, 2017). This goes to show that women have somehow "normalised" abuse. Women do not report these crimes because they prefer relationships than being single. This becomes a community development issue because broken relationships lead to broken family households as this has a huge impact on future generations. Even though physical abuse, especially within marriage has been normalised, it plays a critical role in the development of children. The report also shows that such abuse could also stem from past experiences. For example, in the past as a young girl, she could have been a witness to the abuse perpetrated in her household which therefore has a negative impact in her wellbeing. This study could contribute towards minimizing abuse and help revive the institution of family.

There are cases of children aged 13-17 years who get married and are later divorced (Sokanyile, 2017). Stereotypically the reason is due to the financial crisis within households. Some parents tend to use their own children to escape poverty by marrying them off. Children are deprived of a childhood due to this culture. Kwa-Zulu Natal has the highest

number of kidnapped children, forced into drugs and early prostitution or marriage from a young age (Sokanyile 2017). The province rates 25 205 young girls and Gauteng follows with 15 929 (Sokanyile, 2017).

Children are reluctant to obey their parents' wishes because of the financial crisis within the household. They are married off at a price Sokanyile (2017) notes that this has become an African crisis as it contributes to the economy. He stated that this social inequality alongside high maternal mortality and the abuse of women weakens the society. So, here too there is a need to help revive the institution of family to help shape the economy. This becomes an economic crisis in dire need of being resolved.

Teenage pregnancy has also been another issue related to the study. A recent study done by Mkhize (2018), found a shocking escalation of young girls giving birth at ages that ranged from 15-17 years. These impacts on a youth's education as some do not come back to complete their studies but to rather continue to raise and give birth to more children. This unfortunately "perpetuates the cycle of poverty" therefore, there needs to be ways to educate young women to become more aware of their actions (Mkhize, 2018). A programme such as "She conquers" could be used as one of the strategies to help adolescent girls "take charge of their future".

The researcher believes that the breakdown of family has a huge impact on generations because of the collapse of family values. There is a vital need for the value of a family to be instilled as solutions are sought from community workers. Studies by scholars such as Sharkey (2012), Olayeye (2014), Greeff and Deist (2015) and Sokanyile (2017) have only focused on the collapse of families without presenting solutions as to how to regain the value of family. This research will contribute to community development practice by advancing strategies to help instil the value of family.

1.2.1 Research problem

As discussed in the background of the study, the loss of value of the institution of family is detected as the root cause of the collapse of the institution of the family. The value of the institution of family has not been fully acknowledged and practiced for family members to honour the way in which they should respect one another and be responsible for the purpose of ensuring a fruitful unit. The researcher believes that criminal acts, violence and the unfair

treatment of women and children are the after effects of the collapse of the family. Therefore, the research problem is the lack of value of the institution of family in communities.

1.3 Research question

The study will answer the research question: How can community development as a practice be used to instil family values in communities?

1.3.1 Sub questions

1.3.1.1 What is the concept of family?

1.3.1.2 What is the role of community development practice in building the institution of family?

1.3.1.3 How can community workers use community development strategies to instil family values?

1.4 Aim of study

The aim of this study is to evaluate community development challenges that devalue the institution of family.

1.4.1 Objectives of study

1.4.1.1 To describe the concept of family from the perspective of a community worker.

1.4.1.2 To describe the role of Community Development practice in building the institution of family.

1.4.1.3 To explore the strategies community workers may use to instil the value of a family in communities.

1.5 Rationale of the study

There are sudden changes in family structures that negatively influence the development of communities. Community Development Practitioners are now struggling to establish relationships within the communities. The background of the study puts emphasis on the need to re-unite and reshape families into the units that were once valued and respected. Underage anti-social behaviour has an impact on the economy through drug abuse and other criminal activities. Therefore, this has been a motivation for the researcher to raise this issue because it requires immediate attention and serious consideration.

The literature clearly describes the concept of family even though there is inadequate literature that demonstrates the definition of the concept of family in this discipline. However, the researcher believes that community workers define the concept of family with

respect to the way in which community members gather together, with their respective knowledge and skills for development.

The moral decline in society due to family breakdown has a negative impact on Community Development within families. There is less literature on the debate on the collapse of family households. Not enough is written on the extent to which families could be revived or strategies that can be used to help strengthen the family. More research is required to develop strong strategies that can be used to lessen community development challenges.

1.6 Research methodology

1.6.1 Social Constructivism paradigm

According to Riegler (2012), Social Constructivism as a paradigm refers to the idea that the "experienced reality" is constructed by the observer (in this case, the researcher), who in fact has the major role in any theory. Honebein (1996) cited in Dickson, Akwasi and Attah (2016) describes Social Constructivism as an approach that asserts that people construct their own understanding of the ways of the world through their personal experiences and by reflecting on those experiences.

A paradigm aims to understand the nature of the participant's experiences through meaning using data collection tools (Dickson et al, 2016:5). Reigler (2012) argued that this paradigm seems to lack consensus as it is considered as "immature science". To substantiate the good use of this paradigm, Reigler (2012) describes it as one that includes or accommodates a variety of disciplines and intellectual topics. The reality of this paradigm is subjective because the perspectives from respondents engaged in the study are multiplied. The "facts" obtained from gathering data thus becomes valid conclusions from the study

A paradigm can be used to serve the qualitative design because it gives meaning to the purpose of the study. It is used find various strategies to help revive the use of the value of the institution of a family, therefore using this paradigm to validate the use of the respondents' views, interpretations or even recommendations for this study. The paradigm guides the researcher in ensuring that information obtained from respondents becomes useful to make meaning to it.

1.6.2 Qualitative design

This study adopted a qualitative approach to collect data. A qualitative design is a detailed requirement from respondents to give off certain information, which is exclusive to others (Atieno, 2009:13). Denzin and Lincoln (2005a) cited in Cheu-jey (2011) describe qualitative

design as a set of interpretive activities. This design is a tool that can be used to give expressions or explanations to the way things are in the communities. Since the research focuses on the institution of family, this design allows for clarity and defines the root causes of a family collapse (Cheu-jey, 2011:409).

This assumes that respondents of this study, being academics of UKZN, were available to share information which helped answer the research questions for finding strategies to instil the value of family. The advantage of this design relies on the depth of information provided from the respondents; there was more than enough information required for the study. The limitation, however, lies in the choice of respondents as this study is solely based on answers from respondents.

1.6.3 Interviewing

An interviewing schedule was used to collect data. Qualitative design demands the use of an in-depth interview as a research method, because it requires the researcher to gain as much information as possible to help expand the study on how families can use these strategies to help revive them for development (Alshenqeeti, 2014:40). A researcher becomes flexible in conducting interviews that are semi-structured to ask open-ended questions.

In that case, it becomes easier for the participant to feel free to elaborate according to the question posed to them. This also allows the researcher to pose probing questions to find the actual condition of the phenomenon (Dickson et al, 2016:5). This method of study highlights the collapse of the family due to the lack of family values. This study might help address matters that might have been downplayed or marginalised from the past (Crow, 2013:5).

1.7 Conceptual framework

1.7.1 Community development practice

Authors such as Hart (2012) and Tan (2009) state that community development is a practice used to strengthen progression. Community development practice is used as an approach to help cope with modernisation or the way things are. This is done by engaging a bottom-up approach which tends to benefit citizens in a modernised society (Sheikheldin and Devlin, 2015:4). Community development practice is evident in communities in terms of how well they are doing.

The Government of Western Australia (2015:6), describes community development practice is an involvement of strong, vibrant, inclusive and resilient communities. Community

development practice can also involve the intention of ensuring development among communities with the aim of producing economic development such as poverty reduction, retention, expansion of local businesses, etc. it can also be of benefit to the youth as it aims to improve the lives of individuals whether it is educational, emotional, physical or mental (Matarrita-Cascante and Brennan, 2012:296). Community members are to work tirelessly to ensure that development within their environment is made a success. This, however, is determined by the solidarity, hard work and knowledge of individuals. To ensure that development succeeds, community workers need to find strategies to instil the value of the institution of family. Thereafter, development will be easier to reach and maintain.

For the purpose of this study, community development practice is the way in which academics/respondents use their experience to change communities. This is the way in which they assist in using strategies to help instil the value of the institution of family. The researcher believes that through this research, the family unit could be repaired and shaped appropriately for development and therefore, making it easier for family members to engage well in community building activities. Community development practice is meant to assist with ensuring that the institution of the family is valued again and made a necessity for survival.

1.7.2 Value

Wolf and Bell (2013) describes values as beliefs or principles that are considered desirable to a person or a group of people. Values are what constitute the institution of a family and therefore the collapse of a family stems from the issues concerning the lack of values within a household. Smith (2008) believes that family values are shaped by the types of families that people come from. Family structures and values are interlinked in a sense that one cannot exist without the other (Smith, 2008:15). The background of the study gives reason for this study and the issue of lack of values of the institution of family (research problem) is further explored. This demands immediate attention.

The concept of value, in this study, is more related to the preservation of the family institution. In this study, the aim is to find strategies to help instill the institution of family, therefore, presenting the family unit for Community Development to be a success. Values can also be defined as the beliefs that members of a family tend to follow to ensure order and stability in a household, therefore here too, the researcher uses the concept in a manner of ensuring that the institution of family stays intact. Values are meant to be the pillars of the

family unit, therefore once family members realise the importance of such a unit, the work of the practitioners becomes easy, thereafter, the institution becomes preserved and respected once again.

1.7.3 Institution of family

Anastasia (2014) quoting from Day (2010), describes the institution of family as an agent of socialisation. Mokamane (2014) describes the institution of family as a unit that carries out activities that are associated with the social and economic empowerment within societies in this context, a family is shaped by their connectedness between different generations (Day 2010 cited in Anastasia 2014). Alesina and Giuliano (2013) further describe a family as solely dependent on how individuals perceive it. The institution of family is shaped by values, norms, beliefs and goals, as stated by Anastasia (2014), which brings us back to the research problem. A family is supposed to be shaped by the recently mentioned factors, yet the modern institution of family lacks value. Therefore, this substantiates the need to find strategies to help combat this problem.

In this study, the institution of family is related to a group of people who live under one roof. This takes into consideration, both the nuclear and extended families. The researcher believes that the family unit is not respected or proven to be significant enough for survival. Studies show that there are major cases that result into the collapse of the institution of family. For instance, crime and violence among other reasons tend to trigger the breakdown of the family. The researcher believes that academics could help assist in making recommendations that can resolve development issues in the communities and the economy at large.

1.8 Literature review

1.8.1 The concept of family from the perspective of a community worker

Family units are essential for survival. Family resilience can then be evident through the way in which individuals support one another for ensuring that resources are obtained, and that the unit remains stable. This means that some family structures are stable according to socio-economic circumstances. Family structures that have been stable tend to positively influence youth as it lessens the chances of engaging in sexual behavior, abuse and drug usage, among other factors (Mokamane, 2012:3).

On the contrary, families are not as coherent as compared to previous years due to the major influences of social changes such as the increase of unemployment. Individuals see this as a burden rather than strength to assist in surviving the daily necessities of a unit. It can also be

argued that some family structures are strong only because of financial assistance (Lucifora and Meurs, 2012:2). This further exacerbates the collapse of families, as more individuals feel pressured into taking responsibility in their homes.

1.8.2 The role of community development practice in building the institution of family

Community development practice is for change, by change. The work done by Community Development practitioners is for the benefit of communities therefore it becomes a necessity for reviving families. Community development practice protects the citizens of communities from being exploited (Sheikheldin and Devlin, 2015:4). It seeks to increase solidarity and agency (Sheikheldin and Devlin, 2015:9). It also seeks to embed the factors of production (labour, land, money) back to society (Sheikheldin and Devlin, 2015:10). Community Development Practice enables community members to engage with one another in their endeavor to have successful development. If family units can revive the institution of a family, it becomes easier for development to occur; therefore, strategies should be used to implement such foreseeable changes.

1.8.3 Strategies community workers may use to instil the value of family.

Internationally, Sharkey (2012) mentioned an intervention that needs to be done to help determine the impact that violence has on children. Perhaps this suggestion could be the solution to the problem, which could help resolve a part of the family institution crisis. There is also a need for more youth development strategies to assist with reviving the value of family. Perhaps the programmes need to be investigated to ensure that community violence is handled properly (Olayeye, 2014). Moranz, Cole, Vreeman, Ayaya, Ayuka and Braistein (2013), called for more intensified and early intervention efforts to be made for orphans and young children in order to prevent abuse and neglect. Another strategy that could help revive the family unit is through spiritual and religious groups as done in the Western Cape, (Greeff and Deist, 2015). In this case, families are encouraged to gather together to discuss community issues or their own personal issues to strengthen broken families. This, among other strategies could result in ensuring social cohesion within the institution of family.

1.9 Theoretical framework

1.9.1 Symbolic Interactionism

Symbolic Interactionism as a framework is designed to help communities engage with one another. Symbolic Interactionism involves a face-to-face encounter between individuals who are responsive to one another (Berry, 2010:6). This framework is tested on communities in order to help explore whether the proposed purpose of instilling the value of family might be

successful. The aim is to find strategies from respondents to help communities and Community Development Practitioners work well with one another for the development of communities. The validity was tested on the appropriateness of this framework in communities. The researcher predicted that through the community worker's co-operation in developing strategies to instil the value of family, the use of this theoretical framework will be a success.

1.10 Conclusion

The chapter has emphasised the argument that there is a lack of value in the institution of family through the introduction and background to the study. The researcher has introduced the chosen research methodology, literature review and theoretical framework as an outline to this dissertation. It is with great importance that this introductory chapter is a stepping stone towards the subsequent chapters, as it gave direction to the argument that community development strategies should be used to help instil the value of the institution of family.

1.11 Structure of the thesis

Chapter 1: Introduction and background to the study: This Chapter focuses on the background of the study, the research problem, research questions and research objectives, significance of the study and limitations of the study.

Chapter 2: Literature Review: This chapter presents the Conceptual frameworks; theoretical framework on which the study is anchored; empirical studies; and related literature. (It will specifically introduce the theory, describe its tenets or characteristic traits, and then justify its relevance to the study).

Chapter 3: Research methodology. This chapter discusses how the study was conducted. This will include research design, sampling strategy (-ies), methods of data collection and analysis. Importantly, the chapter enumerates some of the problems experienced during the data collection phase and how those challenges were addressed.

Chapter 4: Presentation and discussion of results: This chapter presents the findings of the study and provides in-depth discussions on the findings to give them meaning.

Chapter 5: Summary, conclusion and recommendations. This chapter summarises, conclude and provide recommendations on the study. These recommendations include those that are general and give pointers to future research. Lastly, it provides recommendations that are

specific to the strategies needed to help revive the institution of the family as provided from the respondents.

Chapter 2: Literature review

2.1 Introduction

This chapter presents the literature review that forms the foundation of this study. The chapter discusses the conceptual framework namely; community development practice, value and institution of family. Symbolic Interactionism as a theoretical framework follows shortly where its origins, core principles, elements, strengths, limitations and relevance are discussed. The empirical studies and literature review conclude the chapter where scholarly views are thoroughly debated upon, as to critically review the; institution of family, the role played by community development practice in building the institution of family and strategies that may be used to instil the family.

2.2 Conceptual framework

2.2.1 Community development practice

Hart (2012) explains in the concept, that community development practice is centred on a collective change. It involves the gathering of community members with the purpose of needing change in their lives, therefore working hard to reach that outcome. As Tan (2009) elaborated in his writings, community development practice is an involvement of community members to help determine strategies to help them shift from their current standard of living. Community development practice stems from the commitment of citizens in the communities.

Community Development incorporates the Asset-Based Community Development (ABCD) approach in a sense that it collaborates well with development. The ABCD approach specialises in identifying community assets rather than sifting problems and needs (Frost, 2011:1). Its aim is to discover the "hidden" talents and gifts to create wealth in communities (Nel, 2018:36). ABCD's role is to allow citizens of communities to unlock their leadership potential to take ownership of their own development (Nel, 2018:37). One of the values and principles that ABCD sets on, include the need to empower communities to own up to taking ownership of their future and being equipped enough to create resources such as services, funds and buildings (Frost, 2011:2).

The ABCD approach links with the community development practice because once a community identifies its assets; it will be able to build on what is needed, which then improves their standard of living. Community Development Practitioners thereafter have an easier task in developing a community that is already in full acknowledgement of their

strengths and weaknesses. Community development practice becomes evident in this way, because a community witnesses its own needs while improving what they already have for an efficient future. Citizens are meant to come together, using their individual knowledge and talents (ABCD) to proceed with the improvement of the economy. The researcher makes an assumption that the strategies that will be discussed by the academics will assist the Practitioners into developing new ways to help defeat community challenges for the resilience of communities.

2.2.2 Value

Graeber (2001) cited in Boztepe (2016) defines value as a concept of determining what is good or desirable in human life. Rescher (1969) cited in Mashlah (2015) defines values as a vision in which people use to decide on whether something is appropriate or not for themselves and their companions. Values are socially constructed as humans determine what is wrong or right according to their actions, preferences and attitudes including the ones towards objects (Boztepe, 2016:11). They appear to be durable and they resonate well with different local belief systems (Boztepe, 2016:4).

Values have an effective way of how a person responds to certain behavioural patterns (Mashlah, 2015:158). Therefore, people tend to act, think or behave according to their personal beliefs. The religious values tend to have a major impact on people in societies because they value religious beliefs more than others (Mashlah, 2015:162). Thereafter, these values are used to shape households by its use of consequences of rewards or punishment, and this is usually by parents or children (Mashlah, 2015:159).

This statement reflects on the background of the study. This goes to show that values are a necessity for the instilment of the institution of family. Here, the purpose of this concept is to elaborate on the need to ensure that the value of household is restored for development. This study asserts that values within households have a major role in shaping the lives of individuals within a household. Therefore, it will become easier to communicate with citizens within communities, making the development of communities easier. The central argument of this study states that values within a family household can help revive the institution of a family.

Values are what people use as guidelines to the institution of family. This study aims to find strategies to help instil the value of the family therefore, members of the family can be reminded of the significance of values. For this study, values are used as the core element of

the family since an institution of value is more able to withstand economic challenges therefore, making it easier to interact with others for development. The researcher believes that there is a lack of value in the institution of family therefore, this study elaborates on the concept of value to reflect on the importance of the institution of family. To value something is to preserve it to an extent of respecting its purpose and so this is what the researcher aims to do with respect to the institution of family. Values have a way of shaping an institution and so this makes the job of Community Development Practitioners easier as they begin to implement their goals in communities. The value of the institution of family is vital for the development of communities.

2.2.3 Institution of family

Several studies (Weigel 2008, Bakar, 2011 and Sharma 2013) have demonstrated the shift in the meaning of the concept of family. Bakar (2011:13) points out that in modern and post-modern Western societies the conception of the institution of the family immensely widened due to the difference in cultures and diverse manifestations of the idea of family. Archard (2010) cited in Cutas and Smajdor (2017) in defining a family as a multigenerational group whereby adults take responsibility for their dependent children. Bakar (2011) concurs that a family as a social unit consists of parents and the children that they bear. A family can also consist of a group of people related by ancestry or marriage or relatives. On the contrary, it can be a commune living in a single household, especially under one head (Bakar, 2011:13). The concept can also be defined as it deviates from basic biological definition of a family to a more abstract view as a unity of interacting personalities (Weigel, 2008:1427). This is the combination of individuals such as the parents, children and extended family who have similar upbringings which collides into different personalities since they are diverse individuals under the same household.

Social Constructivism has contributed to the illumination of the concept of family in use of socially grounded variables. A proponent of this view is Weigel (2008:1429) who identifies variables such as the common language, same experiences as a unit and own realities in which they exist. A family unit also embraces all types including; the immediate or the household family, the human family and political family (Bakar, 2011:13).

The institution of family ranges from primary, secondary, single parent, nuclear and extended family. The nuclear family is the smallest family unit that consists of a husband, wife and their minor children (Pillay, 2009:12). The one or single parent family consists of one parent

with his or her children. One parent family can be formed through widowhood, divorce or separation. It can also be formed by an unmarried person, where it is usually a woman who takes care of the children on her own (Jackson, 2015:4). The extended family is the extension of the nuclear family such as the siblings of the husband/wife, grandparents, etc. (Pillay, 2009:12).

A blended family is a family made up of a couple and children raised together. Remarriage results in stepfamilies, if those who re-marry are parents, the new couple become stepparents (Jackson, 2015:4). A compound family can be described as an overlapping set of nuclear in different homestead (Jackson, 2015:4). The wives become head of their respective households while the man rules and runs all households. This type of family is mostly common amongst the traditional West African societies (Jackson, 2015:4).

Children tend to adhere to certain social values that they practice and witness within the family unit (Upali, 2015:3). A family unit is known to be responsible for nurturing, affection and companionship, procreation, social placement, economic and emotional security, protection and education (Jackson, 2015:5). To elaborate further on the abovementioned functions of the family, the researcher believes a family needs to ensure the provision of welfare needs, thereby ensuring the survival of the next generation of society (Jackson, 2015:6). An individual acquires their identity in society through their family. The family then ascribes to many statuses to its members such as race, ethnic affiliation, nationality, religion, royalty, etc. (Jackson, 2015:6). In addition, children are given warm affection to develop a positive self-image and adults require intimate companionship to cope with life. Therefore, the earliest form of education and socialization takes place within the family. It can be argued that the crisis in the family such as the lack of love and care of parents and children, affects the child's well-being as shown by Upali (2015).

A study done by Bakar (2011) reveals that traditional families are viewed to be highly affected by the high rise of divorce rates and 'artificial families' (unmarried couples who feel that it is more appropriate to bear and raise children out of wedlock). This highly affects the institution of the family because it is believed that traditional families are vital to the survival of human civilization and the sustainable development of the study (Bakar, 2011:32). Therefore, a family institution is an entity that has needs and interests that require protection. It can also be 'ill'', therefore needing treatment (Cutas and Smajdor, 207:13).

From the statements and studies by various authors, it can be argued that the shift in the concept of the institution of family has been due to the changes in households within societies. Family members feel the need to define the concept however they want and that could be included as a hindrance in community development. If such changes are being made, then the solution to the strategies to help revive the institution could be affected. Immediate changes are needed to be set and practiced for development to occur in communities.

For the purpose of this study, the concept of family emphasises the meaning of unity. A family needs to consist of individuals that interact with one another, which respects each one's roles and responsibilities. This study clearly demonstrates the importance of the value of the institution of family and so, this concept reinforces the reason why the family needs to be a unit of socialization. Since there is a lack of value within the institution of family, the concept revives the need for the institution of family to reach a level of understanding to make the work of Community Development Practitioners easier. The background of the study elaborated on the reasons that families tend to collapse or lose value therefore, as the researcher has clearly defined the concept of family, it can be assumed that the clarification will assist in finding ways to instil the value of the institution of the family.

2.3 Theoretical framework

2.3.1 Origins of Symbolic Interactionism

The work of George Herbert Mead (1934) originated from the late nineteenth and early twentieth century which greatly influenced contemporary sociological thinking about social psychological matters (especially self and identity). George Herbert Mead (1863, 1931) is the founding father of the theory, although the perspective was named and popularized by his student, Herbert Blumer (1969). Historically, the concept was invented by Herbert Blumer (1937, 1969) but the ideas attributed largely by Mead (1934). Mead (1934, 1938) provided the foundation for Symbolic Interactionism and proposed the process by which a person interprets the world around them, assigning meaning to objects, people and self. Blumer (1969) advanced the theory and further explained the implications (Bakar, 2014:33). The concept was then developed at the University of Chicago after World War I (Serpe and Stryker, 2011:226).

Blumer (1969) transformed Mead's concept that is now known as Symbolic Interactionism (Vom Lehn and Gibson, 2011:316). Mead was interested in the interaction that relates to the

stages of the development of self, which is in relation to taking a role in the other and generalized other, leading to the consequences of interaction (Psathas, 2014:25). The foundation of this theory is centred on meaning. Meaning is the result of the interaction of people and not an intrinsic feature of the object (Aksan, Kisac, Aydin and Demirbuken 2009:903). Mead believes that symbols develop the mind and is used for thinking and communicating. Mead drew from behaviourism but redefined human behaviour as a response to individual interpretations of the world rather than to the world itself (Oliver, 2012:410)

2.3.2 Symbolic interactionism

Symbolic Interactionism is the envisioning of a dynamic social world in which people act based on the meanings of objects in their world (Russell and Fusilier 2014:105 quoting from Blumer 1969:50). This theory asserts that the human nature is a social state, meaning the society constitutes of communication, social relationships and interaction based on sociability and sympathy (Serpe and Stryker, 2011:226). Mead argues that people solve problems collectively, therefore should be considerate of the emotions of others. We are introduced to the concept of self, which is an attitude or plan of action. Mead believes that through the process of role-taking, an individual can develop a sense of self whereby one observes themselves from another person's perspective (Haralambos and Holborn, 1991:1058).

Human beings interact in terms of symbols. Symbols do not stand for an object or event per se, but more so defined as a response to the way humans act (Haralambos and Holborn, 1991:1056). It indicates a line of action; action of sitting. This theory is necessary because humans are not generally programmed to react automatically to stimuli. Therefore, for them to survive, the world needs to construct and live within a world of meaning.

2.3.3 The core principles of Symbolic Interactionism

Firstly, Blumer (1969) believed that people act towards things that are more meaningful to them. Secondly, the way in which a person values something, can be reflected on others on how they should value it. Thirdly, the use of meaning by a person is through a process of interpretation (De Nooy, 2009:40). Fourthly, the "self" develops through our interactions with people.

The three core principles are also centred on meaning, language and thinking. The principle of meaning is the centre of human behaviour (Aksan et al, 2009:903). Language then provides meaning to people using symbols. Thinking changes interpretation of individuals by use of symbols. Symbols therefore determine the order of communication.

2.3.4 The elements of Symbolic Interactionism

People show gestures or signs unintentionally which portray a certain meaning, regardless of where and when they occur. Humans can share common ideas of a meaning. These are called symbols and symbols are abstract and arbitrary. The symbols are the "generalized other" and can be defined as the organised set of attitudes, beliefs and meanings learnt by an individual by being part of a society (Bakar, 2014:36). These are the meanings that people respond to in a collective. This can be what they like or dislike, what is accepted or not. Without the usage of symbols, human creation is impossible. The 'me" element refers to the object or message interpreted by expectations of others. The understanding and interpretation of the other is important to the individual in taking the role of the other. Symbolic Interactionism is incomplete unless the person or an individual is empathetic to the understanding and expectations of others and can identify with them. We are also able to interact with one another, express our emotions and ideas through Symbolic Interactionism (Redmond, 2015:29). The interaction and communication of people is perceived as the essence of the society.

The nature of human society is understood in the context of how humans engage through action. Actions are the activities that humans perform when they encounter as they progress through life (Baghdadi, 2009:15). The human society is a continual process of fitting the actions and activities of its members (Baghdadi, 2009:15). The whole idea of human engagement in action is the root image of Symbolic Interactionism. A person adapts their own activity to fit in with the actions of others. The actions of others must be considered in assessing one's own planned actions (Baghdadi, 2009:16). Symbolic Interactionism occurs according to the response to the smallest gesture. A gesture can be described as an action that a person makes with an intention for responding to it (Baghdadi, 2009:17). When both parties (people) interpret actions along the same lines, they understand each other.

2.3.5 Strengths

Symbolic Interactionism is a highly influential school of thought in Social Science research, which makes it more applicable to the study (Tan, Wang and Zhu, n.d:3). Several theories have been derived from the Symbolic Interactionism theory: application to specific contexts lead to new theories (Redmond, 2015:31). More articles have cited Mead, especially in Sociology and some in business journals (Bakar, 2014:33). Oliver (2012:409) has asserted that the theory has a record of investigating complex social phenomena involved in applied practice problems. This theory is still relevant today because it has proven that humans can

interact by using symbols and without symbols, society cannot exist. Oliver (2012) described this theory as an excellent theory to be used for interpretive description studies, making it more relevant for this study.

2.3.6 Limitations

Critics raised a complaint that Symbolic Interactionism is not empirically advanced in analysing interaction (Vom Lehn and Gibson, 2011:316). Haralambos and Holborn (1991) also assert that Symbolic Interactionism studies human interaction in a vacuum. This implies that the theory only focuses on small face-to-face interactions and little concern on the historical or social settings (Haralambos and Holborn, 1991:1059). Moreover, it is deprived of a real social envision, which means it does not put forward a society picture or theory (Aksan et al, 2009:903). It has also been critiqued for failing to provide adequate information on the origins of the meanings of which individuals are labelled, these being the origin of meanings (Haralambos and Holborn, 1991:1059). Symbolic Interactionism does not consider the emotions of humans. It only takes interest in social structure to a limited extent, meaning it does not aim to explain society (Aksan et al, 2009:904).

Haralambos and Holborn (1991) further state that the theory fails to explain the reason why people act a certain way in certain situations, rather than in all aspects that they might possibly have acted. It downplays the constraints or action. The theory has been negatively criticized for its failure to apply to a more macro level of social structure, politics and history; and for not considering the micro level issues such as emotions and the unconscious (Redmond, 2015:31). The theory also lacks a systematic set of principles or propositions which constitute a theory (Redmond, 2015:31). It also fails to face up to and consider the harsher realities of life (Haralambos and Holborn, 1991:1059).

2.3.7 Relevance to the study

Since Symbolic Interactionism is based on social relationships and interaction, individuals among communities will be encouraged to speak about their many issues that they would have encountered with others. This theoretical framework serves as a tool to help instil the value of the institution of family. By doing so, individuals exercise their interaction process through voicing their opinions and solving community development challenges. When people are emotionally connected, they can identify symbols that are meaningful to them, therefore each member of the family is able to take responsibility for their actions and therefore act according to their respective roles. The researcher believes that the lack of value of the institution of family stems from miscommunication with members of the family which often

leads to community violence and other anti-social behaviours. As described above, Mead's theory explains that when humans interact with one another, they begin to develop symbols that are most meaningful to them. The interaction process could then be used as a strategy or one of the strategies to help instil the value of the family.

2.4 Empirical Studies

This section presents different debates and/or discussions related to the study. The use of recent literature reflects on the challenges that Community Development Practitioners face when they attempt to transform and improve communities. These challenges stem from different situations within a family household. This section seeks strategies that could help resolve hindrances and thereby aim to instil the value of the institution of family. Various authors were used to substantiate the aim, objectives and purpose of the study.

Motsa and Morojele (2016:35) conducted a study that explored the life situations of vulnerable children in the rural primary school of Lubombo region of Swaziland. Vulnerable children are those that do not have parents (usually called orphans), children who live in child-headed households and those from poor social and economic backgrounds (Motsa and Morojele, 2016:36). These children lack the basic needs for survival, living in circumstances with high risk resulting to being affected by HIV/AIDS. There are instances where there are complexities of having to meet certain responsibilities. School life challenges such as homework seem to cause setbacks on household responsibilities where those children who head homes take care of other individuals within the house (Motsa and Morojele, 2016:36). Children are treated poorly due to the invalidated perceptions of them. This means that some of the children are marginalised for being vulnerable because they are falsely accused of being affected by poverty and HIV/AIDS (Motsa and Morojele, 2016:36).

In their study on child-headed households Motsa and Morojele (2016) found that lack of strong family bonds affected children's performance in school. According to this study, it was found that children had difficulties or issues pertaining to their studies in their home settings (Motsa and Morojele, 2016:40). The study revealed that the children usually experienced grief and traumatic experiences exposed to them. They would usually battle to complete their tasks in a toxic environment, therefore leaving them devastated and somewhat incomplete. The loss of their parents also had a negative impact in their lives a factor which could trigger anti-social behaviours, making it difficult for these children to cope. These traumatic experiences are the reasons as to why some households lack the ability to remain

resilient. The study resonates with the work of the researcher since the study by Motsa and Morojele (2016) elaborates on the situations that children go through when in distress and how they battle to cope.

Another study relevant to this research was conducted by Upali (2015) who found that the role of an institution of family was responsible for the well-being of children. Upali found that a family unit is the most essential part of a child's well-being with respect to how a child grows up to that type of environment. The author found that the effects of a contemporary society were associated with social and psychological conditions of children (Upali, 2015:2).

The key findings in Upali's (2015) study revealed that the institution of a family in Sri Lanka has changed considerably. The changes in the economic system has had a huge impact on the functioning of the institution of a family in a sense that the parents within a household focus fully on the economic impact in the family, taking responsibility in ensuring that the family members are fed and taken care of (Upali, 2015:7). The only issue was the way in which attention towards children has slightly decreased because parents are more focused on maintaining the unit even though it is the same issue that causes a collapse in the family. Basically, the social changes around the economy have had a negative impact in the institution of family.

Chingtham (2015:20), conducted a study on contributing factors of juvenile delinquency. Since the researcher based on a few social factors that contribute to the collapse of the institution of family, his findings could assist in sifting out more reasons to why children tend to misbehave and affect the family unit. In brief, juvenile delinquency is the way in which children act in a way that is not appropriate in society. Their behaviour is disapproved and therefore they receive a variety of punishments to measure justification in the interest of the public (Chingtham, 2015:20).

The reasons behind such behaviour are usually the period of anxieties, worries, conflicts and complexities. Since they are adolescents, they go through changes physically, mentally, morally, spiritually, sexually and socially. These changes tend to affect them throughout their teenage phase and therefore often display anti-social behaviour. This kind of behaviour greatly affects society because these children tend to contribute negatively to society. Anti-social behaviour includes; begging in the streets, loitering, drinking, gambling, etc. (Chingtham, 2015:20). Delinquency is somehow "legalised" in a sense that there is a belief that the children are still in a phase, therefore leaving room for change and/or improvement.

Juvenile delinquency is however, viewed as a critical challenge to society which needs special attention to help combat it as it contributes negatively to the development of society (Chingtham, 2015:21).

The aim of Chingtham's study (2015) study was to find the causes of juvenile delinquency in relation to personal, social, family, psychological and academic factors. Social factors are the most accepted factors that contribute to juvenile delinquency. The behaviour of the child is highly influenced by social norms and values and those include moral degradation, social deviance, immoral practices, etc. (Chingtham, 2015:23). These negatively impact on the attitudes of the children thereby causing them to become delinquents. Another factor that greatly reflects on this study is the family factor that contributes to juvenile delinquency. Children are affected by; the breakdown of the family, poverty, the absence of ethical norms, values and proper discipline (Chingtham, 2015:23). This makes them prone to anti-social behaviours.

Adolescents can also be affected by their mental state, for instance if they have a mental problem, imbalanced personality or emotional conflicts causes an influence in the development of juvenile delinquency (Chingtham, 2015:23). Some are affected by the atmosphere of school which often leads to absenteeism or worse a case of dropouts. In terms of academics, some children have a disinterest in the extra-curricular activities and others are delinquent due to peer groups, parental neglect, etc. Suggestions have been listed to help parents be able to deal with juvenile delinquency. As much as it is a teacher's responsibility to ensure the comfort of a student or child, parents need to play a pivotal role in the lives of their children. It is suggested that they are scrutinised in terms of their behaviour, the circle of friends and the psychology of students (Chingtham, 2015:24).

Instances such as death, marginalisation and prejudice are some of reasons that cause the delinquency in children Chingtham (2015). Family collapse is not only caused by children but also the way in which children are treated by their family members and society. Chingtham (2015) suggested that parents take full responsibility of their children in order to detect sudden changes in behaviour, so that they can get the necessary help they need.

A study done by Reich, Blackwell, Simmons and Beck (2015:31) described the social problem-solving strategies that help people with abuse exposure and posttraumatic stress disorder (PTSD) among the survivors of intimate partner violence (IPV). This study does not focus on the psychological matters of individuals, but the different forms of abuse that often

lead to the breakdown of families, therefore it is vital to also include Reich et al's study in this literature review.

Social problem-solving refers to the strategies that are used to help solve everyday problems (Reich et al, 2015:31). This form of strategy does not only help those who have suffered extreme stressors, but also those who have experienced traumatic events. It has been reported to be the most popular self-report measure of problem orientation and problem-solving skills (Reich et al, 2015:32). Reich et al (2015:35) study found that rational and impulsive/careless social problems solving were not associated with the exposure of abuse. The study found that avoidance problem solving was found as an intermediary factor between physical, sexual and verbal/emotional abuse and PTSD.

It also found that avoidance coping mechanisms such as wishful-thinking, denial and disengagement were predictive. So, this study was basically trying to prove that social problem-solving strategies should be used more often to deal with traumatic experiences. Reich et al (2015) do not fully compliment the study but it entails an exceptional explanation on investing a new way to deal with intimate partner violence. There are strategies that can be used to cope with posttraumatic stress and intimate partner violence. This allows the study to unpack strategies to help instil the value of the institution of family.

Lietz (2011) conducted a study on family resilience with respect to families facing high levels of stress, among other factors and how they can maintain healthy relationships. Researchers have used empathy as a protective factor that helps children overcome their educational, social and/or rental issues (Lietz, 2011:254). The objective of the study included discussing ways that families shared stores to others of family resilience, providing a greater understanding of how they dealt with those factors (Lietz, 2011:255).

Empathy is the way in which a person responds to the emotional state of another (Barker 2008 cited in Lietz 2011). In this case when families discuss what they go through to overcome certain situations, another family can be able to resonate with them and be able to react in a way as if they too went through the same experience. According to the study, this is usually a way of giving back to the community since it is a plan to help those who went through a similar situation or occurrence. Therefore, the aim of this study was to examine the length at which helping others come into play towards family resilience (Lietz, 2011:256).

The respondents of the study raised suggestions to form activities such as non-profit organisations, support groups, speaking engagements, mentoring and fundraising as the solution to solve a variety of social problems (Lietz, 2011:258). Instances such as a father being helped with his addiction to be re-united with his family, has been viewed as the way in which family resilience came into play (Lietz, 2011:258). So basically, families are being assisted by the services that are created or provided from their specific problems.

Lastly, Lietz's (2011) use of family resilience draws back to the choice of theoretical framework. In this case, it gives the researcher confidence that the theoretical framework of choice is an appropriate tool to help revive the institution of family. Family members need to be able to communicate well with one another to help detect issues and help them with the help of programmes and so forth. Lietz (2011) also encouraged communities to implement programmes for members who are going through difficult situations to cope well with past traumatic events and other cases.

2.5 Literature Review
2.5.1 Institution of family
The concept of family is a basic unit of study in disciplines such as Sociology, Psychology, Anthropology, Social Work, etc. (Sharma, 2013:306). This emphasises the fact that the concept of family is a well-known phenomenon and therefore there must have been studies done to ensure the existence of an institution of value. Usually the concept of family is replaced by the concept "household". Sharma (2013) defines the concept of family as "people living in one household" excludes the function of families in an economic, social or emotional sense.

Community workers might associate a family with those who come together for development, irrespective of where they come from or where they reside. Sharma (2013) proves this statement by stating that the United Nations Educational, Scientific and Cultural Organisation (UNESCO) define the concept of family as a kinship, regardless of the type of household, because the unit exists as a social reality. The study further states that a family can consist of members of several families; members of families with parents and siblings and members of families that have been formed (Sharma, 2013:307). This means that community workers can associate the institution of family based on a group of community members.

The researcher would assume that a community worker will define the concept of family in relation to development. De Frain, Brand, Friesen and Swanson (2008) define the concept of

family as the heart and soul of society. This means that the family is the most important component of society or community. People group themselves in a family to gain emotional, physical and communal support. The authors add that even if the family structures vary from time to time, the value of the family still endures (De Frain et al, 2008:1). De Frain et al (2008) also assumed that the institution of the family becomes valued over time.

Community workers are the helpers of the society therefore are the same people that should ensure the resilience of families for development. The workers should assist in developing organised institutions such as educational institutions, businesses, human and family service agencies, religious institutions, health organisation for the benefit of the community (De Frain et al, 2008:1). This emphasizes the contribution that community workers need to put in, for the institution of family to be able to work consistently with others and maintain sustainability in the community.

2.5.2 The role of community development practice in building the institution of family

Community workers are defined differently in different contexts. Community workers collaborate with other community activists to help community members with the required services (van Rooyen, 2014:210). Community Development Workers are those that assist the government by engaging with local communities (Raga, Taylor and Gogi, 2012:238). The role of community development practice is to help bridge the gap between the government and the communities, which takes into consideration the institution of the family. For that to happen there needs to be a pathway from communities to the government for ensuring integration and coordination between the two (Raga et al, 2012:238).

Community development practice is associated with community participation. In brief, community participation relies on the activeness of the communities, groups or individuals who seek the need for development (Raga et al, 2012:238). For development to occur, community members need to be active and be fully involved in the development process (Raga et al, 2012:238).

Community workers assist communities with tasks such as social grant applicants, small businesses, birth certificates, etc. They serve as a building block to help communities change their standard of living. However, if members of the institution of the family are having difficulties in establishing common ground to reach development then Community Development Workers will have a tough time in ensuring community development practice in building the institution of the family.

Community Development Workers are trained to engage with citizens and detect the services that are needed (Raga et al, 2012:240). This validates that the workers have a greater understanding of the needs of the citizens. Community workers are required to meet the needs of the communities, to help them achieve their goals, realise their aspirations and their overall well-being (Raga et al, 2012:240). This raises a question to whether they can tap into the family households to help resolve family members for development. Perhaps that task is not part of their job description. According to Raga et al (2012), community development practice could assist the institution of the family by ensuring that all basic services are met. For example, it is when the communities can now have access to water, refuse connection, electricity, etc. (Raga et al, 2012:245).

Social services and Social Work are supposed to assist communities in improving the quality of life by creating awareness and sustaining the community by delivering services such as employment (Dhavaleshwar, 2016:61). This could be the starting point in ensuring the building of the institution of the family because once family members take ownership of their responsibilities, it becomes easier to build and maintain them for reviving the institution of the family.

Community development practice concentrates on increasing the literacy rate, to create and generate employment opportunities, eradicating poverty and hungriness (Dhavaleshwar, 2016:61). Looking back at the duty of the Social Worker, they seek to help people to help themselves, for them to manage their daily lives with respect and dignity. This assists the family institution in a sense that it provides them with the services, like the community worker for the benefit of ensuring self-reliance.

Social Workers, with the knowledge of human development and behaviour, become an advantage to the benefit of the institution of the family. In this case, individuals in the family household can get the proper service that they need, for example psychotherapy, social and community development, teaching, etc. (Dhavaleshwar, 2016:62). Community development practice can also be the inclusion of development projects, an example being Sustainable Livelihood Promotion Society (SLPS) (van Rooyen, 2014:216). Such a project contributes to the sustainability of the communities, in a sense that it helps the community members get the necessary help that they need to improve their resilience and conditions in the community.

On the contrary, community members are meant to be taught of ways to contribute to the development in their communities. They are expected to be active respondents in the

policymaking, implementation and the processes of service delivery (Mokoena and Moeti, 2017:2). Community workers are not trained enough to assist community members, therefore that could be the reason why development does not occur timelessly (van Rooyen, 2014:219). Roles and responsibilities need to be clearly described or articulated for the community workers to not be confused with Ward Councillors, as that is still a well-known issue.

According to the study by Mokoena and Moeti (2017:3), communities might be having development delays due to the lack of response from the government. This refers to the way in which the government does not deliver services when promised when campaigning. In most cases, it is due to no proper relationship between the needs of citizens and the delivery of the community workers. When referring to the empirical study, children as well as the family households do face socio-economic challenges based on the lack of a change in the standard of living. Community development challenges do tend to negatively affect the well-being of the institution of the family. Therefore, changes need to be made to help shift the situations in families and communities. Lastly, not enough literature explores how community development practice can assist in building the institution of the family.

2.5.3 Strategies community workers may use to instil the value of family
 A study by Foster, O'Brien and Korhoren (2012:3), found that there are cases where children are affected by the presence of a family member that has a mental illness. This often leads to psychological problems, attachment issues, academic, behavioural and interpersonal problems. The resilience of children often depends on their ability to adjust to adversity. There are usually ways to help them cope with the challenges to survive their situations (Foster et al, 2012:4). Resilience is a way in which they can live in a healthy environment whilst learning to handle the mental illness of their parents in the households. This study elaborates on the family resilience approach. This approach believes that a family unit could use its strengths and resources for growth (Foster et al, 2012:4). This study also stands by the point of believing that the family's ability to navigate through challenges affects all members of the family, therefore, what is done to strengthen one, affects the other.

Nurses and other mental health professionals are known to play a pivotal role in the lives of children and therefore can help the family unit (Foster et al, 2012:4). This can be viewed or included as a strategy to help revive the institution of the family. Foster et al (2012) quoting from Fadden's (2006) finding which states that proper education and training of professionals

from all disciplines can help deliver services to families. In this case, this includes the Social Workers, Community Development Practitioners and Sociologies.

A family-focused framework was used as a method to intervene in family units. This framework was placed in practice, which recognises the family unit as a complete entity (Foster et al, 2012:7). One of the roles includes the caregiving nature of families and providing support and encouragement for families to engage in communication with one another. This framework opens more strategies that include family education and supportive counselling. By incorporating this form of strategy, families become more eager to develop resilience and become a strong unit (Foster et al, 2012:7).

A few policies have been introduced around Europe, to focus on healthy parental relationships as integral to family stability. The new Life Chances Strategy aims to improve the well-being of children by introducing measures and indicators of poverty and family breakdown (Gill, 2016:5). The Family Mediation Task Force prevents married couples from separating but rather to encourage them to go through mediation (Gill, 2016:5). The Troubled programme launched back in 2011 seeks to support families who are experiencing problems. These include parents or children involved in crime, children who do not attend school regularly, parents with financial difficulties, families affected by domestic violence and abuse and families with a range of health problems (Gill, 2016:6).

Family resilience is a necessity for all relationships. Families are supposed to reach positive solutions whenever they have a crisis. They need to learn to adapt to stress and adversity to avoid the escalation of problems (Grill, 2016:17). Once they develop self-efficiency, self-esteem and are connected to wider support networks, families would be united. Local authorities can provide information to children on services, facilities or publications which can benefit them up until the age of 20 (Gill, 2016:22).

This is regarding family relationship problems that are often too vulnerable to handle therefore, seeking help from these authorities. Families seeking help should have access to information sessions or leaflets in local services (Gill, 2016:22). To have access to this information, children should be aware of the causes of family breakdown. The Centrepoint Youth Educational Project trains young people who have experienced homelessness to educate others as to raise awareness (Gill, 2016:23). This strategy helps those in need (other children in schools and colleges) to reach out to the programme or have access to information.

Saika (2017) also suggests that a broken family does interrupt a child's well-being. Hardships are inevitable in the institution of the family but when they are not resolved, it results to the collapse of the unit (Saika, 2017:445). Thereafter, the broken family becomes a major problem to the society therefore; attention needs to be given to the unit. As discussed in the empirical studies, there are several reasons that cause the breakage of family. This includes the divorce of parents, death, misconception between family members, unconditional administration, etc. (Saika, 2017:446). As mentioned in earlier studies, the broken family affects the children in most cases, therefore, leads to financial problems which encourage a child to engage in criminal activities such as stealing and robbing (Saika, 2017:446).

Saika (2017:447) placed emphasis on the notion that the broken family is a hindrance on the social, economic and political aspects of a country. Society depends on the strength and capacity of mutual understanding. People depend on one another for survival so then if families are broken, it impacts the socialisation among communities. Societies tend to assume that the social problems such as robbing, killing, stealing, and raping etc. seem to stem from those who come from broken families (Saika, 2017:447). Suggesting that parents re-marry will be absurd and that is more of a difficult thing to do (Saika 2017). So, the best thing to suggest as a strategy will be to resolve problems between spouses (Saika, 2017:448).

A family unit will always be tested with difficulties or trials, but it is up to the family to seek solutions to the problems. There is a need to resolve issues through communication for mutual forgiveness to occur. This will help prevent the split up of more relationships and will restructure the relationship of the family unit. If family members have split with no available options to help them re-connect, then the remaining members need to strengthen the family unit by not collapsing any further (Saika, 2017:448). Family units should also find ways of rekindling their relationship like making time to do activities together. An activity such as praying together has been discovered to help strengthen families (Saika, 2017:448). Families should also prepare outings to help them communicate more with one another and when referring to the Symbolic Interactionism approach, it is necessary for the family unit to develop interactions through symbols.

Another form of strategy that can be used to help combat community development challenges is the use of projects for the benefit of supporting families. An example is the European Family Empowerment (EFE). This is a project developed in six-member state countries of the European Union (Becona, Calafat, Gabrhelik and Jurystova, 2015:1). They aim is to give

support to families to encourage them to play an active role in substance use prevention and related risks that affect their children. Prevention strategies can include school associations, neighbourhood associations or citizen associations (Becona et al, 2015:2).

A Malaysian case studied by Che Soh (2012), viewed the aftereffects of urbanisation which lead to the rapid growth of problems and crime (Che Soh, 2012:292). The growth of urbanisation was directly proportional to the increase in crime. Stable relationships have changed rapidly due to the problems of urbanisation. Most have resorted to alcoholism, robbery, child abuse and prostitution (Che Soh, 2012:292). As discussed in the previous chapter, the study by Che Soh (2012) confirms that societies are negatively affected by individual behaviour. According to the study, the behaviour of individuals does not necessarily lead to social disorganisation, but it often triggers deviance and negative effects on people (Che Soh, 2012:292).

In most cases, poverty results to crime. In poor areas, people are affected by high rates of the cost of living, unstable jobs, lack of capital, inadequate health and sanitation, etc. (Che Soh, 2012:294). Poverty is also caused by the inability of an individual to take full responsibility of their well-being (Che Soh, 2012:294). In this case, individuals within a family household affect the rest of the members because they do not contribute to the tasks needed to be done for the survival of the institution of the family. Therefore, this leads to the collapse of the family unit. According to the study, children born in single-parent households are most likely to unwed and depend on government welfare (Che Soh, 2012:294). This statement further elaborates on the causes of family dysfunction where children tend to live up to the situations to which they are exposed.

In other cases, the homeless people often suffer from mental problems and drug abuse therefore, resort to criminal activities. An interesting observation by Che Soh (2012:295) states that the value of the institution of family has been broken down by modernisation. The family households that promote solidarity and love within a family such as respect have shifted and greatly eroded by modernisation.

A crime laboratory was established back in 2009 that brought agencies from across the criminal justice system and the wider government such as Home Affairs, federal courts, National anti-drug agency, etc. (Che Soh, 2012:296). The crime prevention campaign brought in representatives from ministries and the Non-Governmental Organisations (NGOs) to the work together in Malaysia (Che Soh, 2012:296). In relation to the work of a community

worker, crime prevention strategies are one of the ways that they could assist the communities overcome the community development challenges that they face. This allows individuals to work actively towards the revival of the institution of the family since the dysfunction stems from socio-economic factors. The government also had to employ stakeouts for motorcycle, car thefts and house break-ins. There had also been an improvement of security features for property for crime prevention (Che Soh, 2012:296). There are some initiatives for the improvement of in-prison rehabilitation programmes, introduction of courts for street crime and community sentences, transforming of drug treatment, etc. (Che Soh, 2012:296).

Police agents have also initiated in night-watch times where they keep a look-out for crime among community areas (Che Soh, 2012:297). This is a way of increasing the safety of citizens in the communities and country. There had also been a suggestion to improve the awareness of education. Society believes that the better the education, the less youth will be prone to engage in criminal activities. The law enforcement should contribute towards the prevention of crime (Che Soh, 2012:298). The implementation of jobs still needs to be implemented because it can be regarded as a strategy to help combat crime. If individuals are exposed to stable jobs, they are less likely to fall into criminal activities and are less likely to suffer mental illness (Che Soh, 2012:298). Crime prevention needs to be based on accurate information so that initiatives could be developed and implemented. This could end crime and with the help of the communities, societies could be gathered on more ways to combat crime.

In the prevention of crime, local authorities from various departments have never engaged together to cooperate and succeed in creating crime prevention strategies. Therefore, the study encourages the different disciplines (Sociology, Psychology, Political Science, Anthropology, etc.) to come together and engage with one another (Che Soh, 2012:293).

Countries like Australia do not have innovative programmes that address areas of concern such as children of parents with mental illness (COPMI) (Foster et al, 2012:7). The lack of resources in facilities has caused an impact on the support for families. There is also a shortage of professionals to help cope with the dysfunction of families. There are not enough professionals to assist family households and this stands as a concerning matter (Foster et al, 2012:7). Not enough programmes have been developed to assist in child-adult relationships as the lack of such a relationship caused a family breakdown.

This section emphasises the purpose of this study. Since the study aims to resolve community development challenges, this section serves as a method to help find ways of resolving these issues. This is the core section that becomes the key to the resolution of this study. This means that these strategies can be analysed and used to help revive the institution of family. Programmes or Initiatives have been developed all over the world to help families reach resiliency and stability, therefore, gives hope that challenges could be resolved for ensuring development. Although there are limitations such as funding issues or staff shortages, strategies could be the starting point that could help resolve the challenges that families and communities face. The strategies that have been mentioned above serve as a beginning to an end to community violence, drug usage, early prostitution, teenage pregnancy, domestic violence, etc. Community development practice should focus on such strategies as a way of shaking the environment and ensuring that these strategies work for the benefit of communities.

2.6 Conclusion

This chapter described the conceptual framework needed for the clarity of the study. The theoretical framework emphasised the ultimate choice of theory for the study based on finding strategies to help instil the value of the family in communities. The empirical studies and literature review emphasise the importance of the study with various sources to elaborate on the problem statement of this study. The study aims to gather data that will ensure consistency with current and previous studies for the validation of this study.

Chapter 3: Research design and methodology

3.1 Introduction

This chapter discusses how the study was conducted in finding possible strategies for reducing community development challenges by reviving the family. In this chapter the researcher discusses; the paradigm, the research design, the interviewing process (as a research tool) as well as the choice of sampling. The researcher also discusses the way in which the data was collected with special reference to literature on the paradigm and research tools. This chapter briefly discusses the choice of population in preparation for the next chapter of the study. Lastly, this chapter discusses some of the challenges that were encountered during data collection as well as the solutions applied.

3.2 Research paradigm

3.2.1 Social Constructivism paradigm

This study is grounded on the Social Constructivism paradigm. Taylor (2018:218) defines Social Constructivism as the development of knowledge through the interaction of individuals and this serves as true regarding the study. The researcher could gather more information on what has already been discovered, but with more depth. Academics provided more background information, including their own experiences of community development practice as a tool to provide rich data on the topic. Some even believed that this provided interest in knowing how to instil the value of the institution of the family because community violence is still at large. So, with the paradigm, the researcher learned to gather information solely based on the social experiences of the respondents (academics). Poonam (2017) placed emphasise on Social Constructivism as a learning theory that explains the way in which a person acquires knowledge and learns from it. This refers to the interviewing sessions whereby, the researcher gathered information on the basis on answering the research objectives, whilst learning from the experiences of the respondents. This served as a tactic to the exposure of new ideas and findings. This was a learning period for the researcher as much as it was for the lecturer/participant.

Social Constructivism allowed the researcher to discover ways in which respondents interact in the real world (McKinley, 2015:185). This was in relation to how they communicated with communities as part of their job description. This gave the researcher insight into the challenges they have been faced with, including solutions to help combat them. As community workers, they have information that they can share with researchers or students as a way of making one visualise the real world and gather more information on what can be

done to help instil the value of the institution of the family. Basically, the data was collected according to the knowledge of the academics, which refers to their perceptions, experiences and ideas which produced a learning process as according to the way they view the world (McKinley, 2015:185). This then allowed the researcher to construct meaning to the information given during the interviewing sessions (Poonam, 2017:186).

The results of the interaction process then allowed the researcher to refer to her own conceptual and theoretical framework to relate the information given with the information that has already been part of the study. The collected data allowed the researcher to process it and to decide whether to accept or reject what was said during the interviewing sessions. The researcher had to use information that related to the study the most, to avoid excess data that does not contribute to the research problem and objectives. The paradigm allowed the researcher to observe and interact with the academics, as a way of obtaining scientific study (Poonam, 2017:183). Social Constructivism is described to be objective as it has been compared to the objectivism theory since they are similar regarding information pieces that are used as symbols or currency that can be transformed from one person to another (Poonam, 201:184).

Social Constructivism is a paradigm based on specific assumptions just as the researcher gathered data using academics as respondents (Amineh and Asl, 2015:13). It can only be assumed that what they know will be useful enough to help enrich the study by answering the questions posed by the researcher. This paradigm is viewed as a learning process in which a researcher had learned to discover principles, concepts and facts for themselves (Amineh and Asl, 2015:14). This refers to the thematic process that the researcher used to further analyse and interpret the collected data to suit the purpose of the study. In doing so, the process stimulated intuitive thinking towards the researcher. This paradigm encouraged the researcher to find her own truth which is influenced by her background, culture and knowledge of the world.

This paradigm was relevant to this study in that it allowed the researcher to have interactions with academics for the sole purpose of finding strategies to help revive the institution of the family, which assumingly, will also help reduce the community development challenges. The paradigm enabled for the exchange of experiences, personal thoughts and ideas that allowed the researcher to contribute to knowledge on the clarification on concepts, the extent to which the community development practice takes responsibility for communities and ways in which

the value of the institution of family can be restored. The paradigm was a useful tool towards collecting data, because it allowed the academics to answer the research questions in a comfortable environment. This implies that the information given was influenced by the way in which they understood the world in terms of the institution of family alongside the Community Development challenges that have impacted the communities. This means that Social Constructivism as a paradigm, discusses real contexts and allowed the researcher to dive into the minds of the academics to sift out their knowledge based on the way in which the world works in their context. Thereafter, the in-depth information serves as the relevant agent of the study.

3.3 Research design
3.3.1 Qualitative design
This study used a qualitative design, which can be defined as the clarification of certain symbols, concepts, metaphors or description of certain topics (Eyisi, 2016:92). Its aim is to understand some aspects of social world, therefore generating information in a manner of words rather than numbers (McCusker and Gunaydin, 2015:537). This refers to the way in which the researcher saw the need to gather data that explained concepts and meanings of the topic of study in greater detail. Since qualitative design believes in different meanings or interpretations of the way people perceive the world, the interviewing sessions assisted the researcher in defining concepts and issues with the information given by the academics. This allowed the researcher to further explain factors that contribute towards the collapse of the institution of the family. This means seeking answers to why and how the institution of a family has resulted to the lack of value within the institution provided how that accumulates community development challenges.

The qualitative research design is suitable for its use of an array of methods and approaches (Rahman, 2017:104). It allows the use of research tools such as the interview to help gather more in-depth information for the study. The design is characterised by a natural setting which substantiates the way in which academics could share information in the comfort of their offices (Thanh and Thanh, 2015:26). Most interviews were held in the morning whilst a few were scheduled for the afternoon, which entails the ultimate flexibility of the time schedule. It further assisted the researcher by producing more findings than anticipated through interviewing different academics who worked in various fields. The qualitative research design allowed for a variety of answers. The findings were more diverse yet linked together as the elite group was aware of what the aim and objectives of the study was. More

so, this is an explorative study so then the different realities of the academics provided a vast amount of information that helped with the enrichment of the study.

3.3.1.1 Advantages

Qualitative design provides facts as obtained through the interviewing sessions (Eyisi, 2016:93). Through qualitative design the researcher could present abundant data about real life situations that occurred in the lives of real people (Eyisi, 2016:93). This was in relation to the experiences that the academics shared as part of the study, as well as their different ideas and thinking about the study. The data collection also allowed the researcher to be exposed to more descriptive information which provided more insight in terms of explaining concepts and issues in relation to the study (Eyisi, 2016:93). The design also encouraged the platform to further elaborate on the way in which academics perceive the communities that they worked or still work with. This ensured that the researcher transformed the human thought and behaviour into a social context that explained a range of phenomena in a thorough manner (Eyisi, 2016:93).

Since a qualitative design encourages comfortability of respondents in the study, academics were free to elaborate in their mother tongue, since the researcher could transcribe them. This resulted in an array of information, more viewpoints on the issues of community development challenges and their meaning. The interviewing sessions also provided a platform to simply clarify certain points that were rather difficult to unpack, through the qualitative design.

3.3.1.2 Disadvantages

Unfortunately, the collected data collected by the researcher cannot be validated, but the use of literature was used to substantiate the information provided by the academics. This includes the definition of concepts, the way in which the community development practice plays its role in communities and the strategies that can be used to help revive the institution of the family. Since the information provided by the academics was influenced by their feelings and personal experiences, it produced the inability to provide reliable and consistent data therefore; it has been faulted for not considering contextual sensitivity (Rahman, 2017:104). This refers to the way the study focused more on elaborating issues and finding strategies to help instil the institution of the family but not necessarily looking closely at the families themselves. The study became more interested in finding answers from academics through their experiences instead of questioning families who indirectly contribute to community development challenges.

However, the researcher believes this study would be able to offer additional literature and encourage community workers to study closely at families in relation to development. The study also generalised a smaller portion of the population, which is described as a disadvantage to the study since it might not represent the whole population in a more appropriate manner. This is where it differs from the quantitative study since the latter gathers a large portion of the population to help validate the study.

3.3.2 Relevance to the study

A qualitative design, as mentioned above, assisted the researcher in gathering information that has helped boost the study. This means that the researcher had to find academics familiar with the study to help elaborate on the concepts, issues and experiences in relation to the study (Rahman, 2017:103). This assisted the researcher in finding various ways of defining the concept of a family, the concept of community development practice as well as the role in which they play in communities. This also included strategies that the community workers may use to instil the value of the institution of a family. Since the design encourages in-depth information, the researcher was able to explore the various issues that hinder community development with the honour of hearing about the experiences that the academics have witnessed in terms of those community development challenges.

3.4 Research method

3.4.1 Interviewing

The interviewing sessions were held at the offices of academics, at the university, they were stationed. The researcher managed to gather data by having two academics per week but not consecutively, due to the examination period. A journal was used to take down field notes to help remember important dates, times and quotations for the study. The academics were at their most comfortable state because they were in their familiar environment with no impact to disrupt the interviewing sessions. Only two people were present in those sessions, the interviewer (researcher) and the interviewee (lecturer). Crow (2013:3) defined this concept as "a thematic, topic-centred approach where a researcher has questions needed to be answered in a more fluid and flexible way." The purpose of the interviewing sessions was to acquire knowledge on the topic at hand, whilst being deductive, objective and value free (Crow, 2013:15).

The interviewing process required the researcher to be completely unbiased, but to be crucially open and sensitive to the information being given (Hofisi, Hofisi and Mago, 2014:61). The interviewing sessions allowed the researcher to learn more about the

academics by their various thoughts and knowledge on certain issues, as stated by Siedman (2012) cited in Alsaaw (2014), "qualitative interviewing is the interest in individual's stories because they are of worth". The sessions allowed the academics to refer to their past experiences and to relate them to the topic at hand, serving as benefit to the study.

The academics were asked questions that were pre-planned by the researcher and during some of the sessions; questions had to be clearly stated for ensuring that the academics answered to the best of their ability. The sessions were not in any way affected because the relationship between the researcher and academics were strictly non-hierarchal (Crow, 2013:19). The sessions were done quickly and in an orderly fashion as it involved academics who were more than capable of co-operating, with adequate information to help boost the study.

3.4.1.1 Advantages

As aforementioned, the sessions allowed the platform for the academics to share their experiences, thoughts and ideas on the topic. The data was collected, using those experiences, thoughts and ideas, because the academics provided new insights to help enrich the study (Hofisi et al, 2014:62). Since the researcher was present, the interviewing sessions ensured that the data was minimised in terms of error and that it avoided misinterpretation (Hofisi et al, 2014:62). Academics were clear on what they defined or shared when answering questions and the feelings or emotions were visible. Since it was flexible, academics could give as much information as they could, comfortably so, from the questions being asked. Interviews are known to be the fastest way of collecting data and it has the highest response rate to date (Hofisi et al, 2014:63).

3.4.1.2 Disadvantages

Consulting academics and asking for permission to take part in the study was not easy. Some were not available in their offices, so time and dates had to be planned at a later stage and that meant more transportation costs. Interviewing sessions are time consuming and quite expensive (Hofisi et al, 2014:63). At times, interviewing sessions were sensitive as they brought back memories of what the academics might have gone through, which then exposed unexpected behaviour towards the researcher. Unfortunately, with the information provided from the academics, it was very difficult to accurately detect the correct information from the false ones, which affected the reliability and validity of the study (Hofisi et al, 2014:62). The depth of information could have been triggered by past experiences, therefore affecting the data being collected. Interviews are known to be subjective as it is dependent on the

information provided for by respondents (Hofisi et al, 2014:62). Therefore, they are not illustrative, descriptive, lack rigour and are unsystematic since it cannot be as factual as quantitative methodology (Crow, 2013:91). Lastly, some issues included the way in which academics may have attempted to answer the questions not to the expectation of the researcher; therefore, it might have caused a minor strain to the interpretation of data.

3.4.2 Relevance to the study

Interviewing, as a methodology tool, encouraged in-depth information for this study therefore, it served its pivotal role in the process of gathering data (Hofisi et al, 2014:62). The researcher needed to find out how certain concepts were defined according to academics and how their experiences might have changed their perspective. Since the concepts have been defined in various ways, this provides new and improved information to the research industry. The experiences that the academics had in the field works provided in-depth information on how communities operate and what the academics, as workers, were exposed to daily. This guaranteed more insight on what exactly triggered community development challenges and in so doing, strategies were needed to help instil the institution of a family. Interviewing was necessary to help gather answers to the objectives of the study, to help boost the understanding of literature based on real events.

3.5 Sampling

3.5.1 Purposive Sampling

Academics were purposively selected according to their expertise in doing community work. They were selected according to their positions in the department, knowing that they could share in-depth information for the study. Benoot, Hannes and Bilsen (2016:2) describe the concept as "the selection of respondents with information-rich cases for an in-depth study". This means that the selected respondents helped the researcher learn more about the issues in community development as well as to clearly elaborate on the central importance of the study. The concept aims to clearly examine the complexity of contextualisation and not necessarily to determine right and wrong answers, since this is an explorative study.

The academics shared a common trait, being academics in the university. They were purposively selected according to their positions. This was done deliberately to ensure that the study becomes enriched and more information was obtained even from a few academics. Since the study aims to reduce community development challenges by reviving the institution of a family, it was best to seek answers from academics in three departments, respectively the Department of Community and Development Studies, the Department of Social Work and the

Department of Sociology. These departments are believed to have acquired a broad knowledge on the community development challenges in communities, with special reference to the institution of family. Six academics were selected for this study, three males and three females. This was also purposively done to avoid bias.

The researcher considered that purposive sampling is interlinked with the qualitative method because the study was highly dependent on the objectives (Palys, 2008:697). This means that the findings helped with determining the relevant information to help towards answering the research objectives of the study. The notion of purposive sampling was to help keep a balance between the quality, trustworthiness, generalizability and transferability of the study (Palinkas, Horwitz, Green, Wisdom, Duan and Hoagwood, 2013:8).

Table 3.5.1.1: Representation of respondents

Department	Female	Male	Total
Community and Development Studies	1	1	2
Social Work	1	1	2
Sociology	1	1	2
Total	3	3	6

3.5.2 Relevance to the study

The chosen type of sampling narrowed it down to selecting academics according to the purpose of the study. Since the study needed in-depth information on strategies to help instil the value of the institution of family, academics were to be selected according to their knowledge on the topic at hand. Selecting academics from the three respective departments allowed for a variety of information to contribute towards the study, considering the experiences gained by the academics from working with communities. This was an advantage because the academics understood what was being asked and were keen to participate in the study. The academics also made it easier to analyse the information as they were an elite group, therefore making sense to the information was a quick process. This also meant that the information obtained largely contributed to the study.

3.6 Data analysis

Respondents of this study were academics from three respective departments. As previously mentioned, the academics were purposively sampled according to their positions within their departments as an assurance that they boost the study with in-depth information. The respondents have proven to have more experience in the field and academically, they were able to provide adequate information for this explorative study.

The study had to be critically analysed using a thematic analysis which looked closely at the latent type of theme. This means that the study looked beyond the gathered data or what has been said by the academics, examining more ideas and concepts to enrich the study (Maguire and Delahunt, 2017:3353). This can also result to newly discovered theories. The thematic analysis is a process in which the gathered data was identified or themed within the qualitative study. This included the six steps of thematic analysis.

The first step was to read and re-read the transcripts obtained through interviewing sessions (Maguire and Delahunt, 2017:3355). The recordings had to be clearly transcribed into notes to help make sense of the information received from the academics. The second step was to minimise the data into themes by coding the chunks of information (Maguire and Delahunt, 2017:3355). This helped to simplify the information for developing useful notes for articulation. Since the researcher interviewed a few academics, the thematic analysis was done manually. This step helped analyse the information according to the title, the research question and objectives of the study.

The third step included the analysis of obtained information. This was to clearly identify themes that spoke clearly about the title, research question, research problem and the objectives of the study. A record of notes had to be revisited and re-analysed to help determine some development in terms of new concepts or themes, to establish the conformability of the study (Nowell, Norris, White and Moules, 2017:8). The fourth step was to extract codes from the themes developed, as done from the previous step. The codes were clearly selected to ensure that they were aligned with the study (Nowell et al, 2017:9). The difficulty of this step was deciding upon the correct codes to use for the study as they were representing the whole set of data.

The fifth step was basically to make sense of the themes that were developed (Nowell et al, 2017:10). This included carefully identifying what each theme meant in the study. This process was to clearly identify which aspect of the data had to be used for the study, to

represent the whole set. Before making final conclusions on which parts to use, the collected data had to be read thoroughly and scrutinised at least twice. The last step was the presentation of data according to the study. This is whereby the researcher had to be certain that the data was responding and relating to the concepts and theoretical perspectives of the study. This was done through quotations, narrative texts and statistics to elaborate on the collected data (Ibrahim, 2012:42). This was to validate the interpretations of certain concepts and experiences of the respondents to ensure credibility and trustworthiness (Ibrahim, 2012:42). This analysis will then be elaborated further in the next chapter.

3.7 Ethical issues and considerations

Respondents were purposively sampled and coded for ethical purposes (see Table 1 and 2). The provision of data presented in tables served to prove the reliability, credibility and transferability of the study (Anney, 2014:278 and Leung, 2015:326). Since the respondents were purposively sampled, respondents were categorised according to three respective departments, to gather information on how community development challenges may be reduced to instil the value of the institution of family. The amount of data collected by the usage of the interviewing method validated the richness of the study, influencing the accuracy of the study (Moon, Brewer, Jamuchowski-Hartley, Adams and Blackman, 2016:2).

Prior to the engagement between the researcher and the respondents through the interviewing sessions, the researcher compiled a Gate Keeper's letter (see Annexure D) to ask permission at the respective departments, to approve of the interviewing sessions, which was then confirmed at a later stage (see Annexure E). Shortly after, requests for interviewing sessions were presented via email with the interview guide, the Ethical Clearance exemption letter and the Gate Keeper's approval letter as attachments (see Annexures A, B, E and F).

The respondents understood the nature of the study and were willing to participate in the interviewing sessions but did not give consent by signing documents. However, emails were sent several times to confirm the date and time of the interviewing sessions, as some respondents were less available than others (see Annexure B). Nonetheless, all respondents gave their full attention and co-operation throughout the process.

Each interviewing session was recorded, and the researcher kept a journal for notetaking, which was useful for data analysis. This was done in order to validate the information obtained through the interviewing sessions and confirm that data were not merely figments from the researcher's imagination, but data obtained via respondents (Korstjens and Moser,

2018:121). The presentation of data also approves the major criteria of conformability (Moon et al, 2016:3). The recorded data was then presented as quotations as per the views or ideas of the respondents. This will be discussed thoroughly in section 4.3.

The interviewing process lasted for several weeks since not all respondents were available at the expected date and time. Throughout the interviewing sessions, each interview was dependent on the ability of the respondent to share their views, ideas or perspectives on the knowledge on; the institution of family, the community development challenge practice and strategies that may be used to help revive the institution of family. The minimum period of the interviewing process was four minutes and the maximum were twelve minutes. The longer the duration, the more the trusted the researcher and the longer the session, the more comfortable the respondent became with the familiarity of the setting and the context of the study (Onwuegbuzi and Leech, 2007 cited in Anney, 2014:274).

The interpretations of the respondents produced some recommendations for the study, which has enabled the dependability of the study. The evaluation of the data collection was guided by the literature review and previous research done by the researcher. The evaluation process proved as essential in providing stability of findings over time (Korstjens and Moser, 2018:121).

3.8 Limitations of the study

Initially, when consulting the first participant of choice, rejection was the result. The individual believed their contribution to the study was not going to be of value, therefore had to consider other respondents for the study. This was unexpected, yet the researcher believed the participant would have contributed greatly to the study. Nonetheless, other academics were willing to be part of the study, so all was not lost.

Then there were issues with setting interviewing schedules due to the examination period since the respondents were academics from three departments. When consulted, academics asked to have emails sent to them as a reminder to consider the interview or to be a part of the study. This caused minor headaches to the completion of the study but had to take note of the conditions and wait patiently for academics to avail themselves. Interviews took place weekly until the sessions were complete.

Unfortunately, even when dates and times are scheduled, late coming was inevitable. Both researcher and academics would have these issues, but apologies were exchanged to

reciprocate the level of respect and to take note of the importance of the sessions. At one point, due to the busy schedules of the academics, an interview had to be re-scheduled to suit the participant. This was a lesson in patience and perseverance. Nonetheless, the interview was held later, and it was one of the most informative and worthwhile.

Some academics had slight difficulties in terms of the articulation of the interviewing schedule, but they could answer the questions. Some advised that some questions be altered or edited to clarify on certain questions, to not deviate from the research questions. One had advised that the aim should not be in relation to reviving the institution of a family, as it is not necessarily guaranteed that the research will revive the families but to find strategies. These were rather hard to take into consideration, but some pointers were used to help advance the study.

Overall, the interviewing sessions took longer than expected. Since the researcher deliberately targeted six respondents for the study, it was assumed that the pace would be smooth, provided the academics were based in one location. Interviewing dates had to be re-scheduled a few times to best suit the availability of the lecturer since they were apparently swamped with meetings. The process was often delayed as the researcher was determined on completing the collection of data by the end of 2018, but all was not lost when the final participant became available after a few 'absent' days. The process was only beneficial and bearable due to the safe environment and even though it became costlier by the week, the information provided served as the nursing ointment to the wound.

3.9 Conclusion

This chapter described the process in the collection of data that included the academics of the university. This was in relation to the study on finding strategies to help revive the institution of the family, to help reduce community development challenges. Through the research paradigm and design, the researcher was encouraged to explore the study by conducting data that resulted in in-depth information as a way in which concepts, experiences and ideas were elaborated in the study. The interviewing process was an experience that included both benefits and challenges but nonetheless, problems were resolved and that did not cause a hindrance to the completion of the study. The data analysis has been briefly explained to gather the reader's attention but more so to keep notice of what is to be explored in the next chapter.

Chapter 4: Data Presentation and Discussion of results

4.1 Introduction

In this chapter the researcher presents and discusses the findings based on the data obtained from the views of three groups of respondents namely; the Department of Community and Development Studies, the Department of Social Work and the Department of Sociology at Howard College, University of Kwa-Zulu Natal. The findings generated from the interviews are discussed in the context of the Symbolic Interactionism theory as reviewed in section 2.3 of Chapter 2. The primary task was to establish whether community development as a practice may be used for instilling the value of family in communities. Quotations representing the common views rather than the idiosyncratic responses were used as proof of meanings arrived at.

4.2 Description of respondents

The respondents of the study (described in section 3.5.1 of Chapter 3) consisted of six academics within three co-related Departments at the University of Kwa-Zulu Natal, Howard College. Academics were purposively sampled according to their titles in academia and experiences in the work field. The population sample consisted of three females who are doctorate holders, two males who are also doctorate holders and one male professor. These were coded for ethical reasons. The profiles of these respondents were presented in detail in section 3.5.1.

The purpose of the selection of the academics was to gather in-depth information on how to reduce the community development challenges by reviving the value of the institution of family in communities. Academics were expected to be knowledgeable of challenges that have beset the institution of the family locally and internationally. Being the learned elite, the researcher expected them to be able to articulate the current challenges of the institution of the family. The researcher also expected them to be able to suggest effective strategies for reviving communities` value of the family institution.

Table 4.2.1: Table of respondents

Department	Female	Male	Total
Community and Development Studies	Dr. B	Dr. A	2
Social Work	Dr. C	Prof E	2
Sociology	Dr. F	Dr. D	2
Total	3	3	6

4.3 Findings of the study

The main findings are presented and discussed in terms of the following themes or categories namely; the academics' conceptualisation of family, roles of community development practice in building the institution of family and strategies for instilling the value of family in communities. The themes emerged from interviews with academics from the Department of Community and Development Studies, academics from the Department of Social Work and academics from the Department of Sociology at Howard College, University of Kwa-Zulu Natal.

4.3.1 The academics' conceptualisation of family

Respondents were asked to describe the institution of a family (see Annexure A, Question 1). This section explores the conceptualisation of a family from the perceptions of academics at UKZN, Howard College. In answering sub question 1 (see section 1.3.1.1), respondents were expected to provide data that will enable this study to achieve objective 1 (see section 1.4.1.1).

All (100%) respondents shared their views on the conceptualisation of family. In the category of Community and Development Studies, both (33.3%) respondents described the concept with respect to the traditional, extended and same-sex type of family. Of the two respondents, one also included the single-parent type of family and argued that there is no longer one version of a family.

In the category of Social Work, one (16.7%) believes there are different ways of defining the family. This includes the traditional and extended family. The respondent also believes that a

person can be regarded as family without a biological connection. More so, the other (16.7%) respondent mentioned a list of the types of family, which included the: 'skip generation', same-sex families, foster families and kinship families.

In the category of Sociology, one (16.7%) participant considered the family as one that constitutes the union of man and woman while the other (16.7%) argued that a family is formed by love and trust, irrespective of biological bond. The following sub-themes give credence to these findings.

4.3.1.1 The Biological family

In the category of Community and Development Studies, both respondents best understood the family unit in the traditional aspect. In addition, they affirmed the existence of the extended family; whilst the first participant emphasised the presence of a fatherly figure and the second participant discussed the single-parent families, in explaining the diversity in the institution of family. In the category of Social Work, both respondents have understood the various types of family as one had described the traditional and extended family. Of the two, one then articulated further on the different types of family, in which he included: the "skip" generation, same-sex families, foster families and kinship families. In the category of Sociology, only one participant declared that a family is a union of both man and woman, who share values for the functioning of a unit.

The following quotations confirm these findings:

"…families ideally are a mum, a father and children. Traditionally, if you describe a family, there will be a mother, a father and children or with the [presence] of the extended family but there will always be a fatherly figure of the family…even though the constitution [we have] got now, you can have same sex [families]…" (Dr. A)

"…It could be the traditional family with the mother, father and children. Then you could have a family where there is no mother; [where] it will be a father and children. You can [also] have a family where there is a mother and children only, for various reasons..." (Dr. B)

"…The traditional African family way of describing a family is a nuclear family as well as the extended family..." (Dr. C)

"…in South Africa, we have the nuclear family, the single parent family [and] the extended family. [There is also] what [is referred to as] the 'skip generation' family… where one generation is missing, where the head of the household is a child and sometimes, we call them 'child-headed households'. [In other instances], the parents are missing and [so] the children stay with their grandmother. [There is also what we call] same-sex

families. You have foster families. You have, you know, the kinship families [which] follow the extended families…." (Prof E)

"…an institution of a family that is a union of a woman and man, with certain values so meaning that they have particular values that brings together the two people. …a family that connects…like they play a role to make the society function…that is one of the social structures[s] in social conduct…which allows the setting to function…" (Dr. D)

Pillay (2010), Bakar (2011), Cutas and Smajdor (2017) confirm the institution of family as one that consists of adults who share a household with their biological children. This also confirms that the nuclear family is indeed the smallest unit. Pillay (2010) also declared the existence of the extended family, which usually consists of relatives from biological families and usually they tend to live under one household. Jackson (2011) shared his view on the single parent and that this type of family results from divorce, widowhood or re-marriage. However, literature failed to introduce the skip generation family, foster family and kinship families.

4.3.1.2 Non-biological family
In the category of Sociology, one participant described the way in which the shift of the institution has been inclusive of those individuals in which we are not related by biological bond. In addition, another participant from the category of Community and Development Studies shared the same sentiments. The following quotations confirm these findings:

"…I'd say uh a family is made up of people that you love and trust and that could be whether or not they are related to you by blood or not." (Dr. F)

"I mean you no longer have one version of a family now… a family is also a supportive structure, so one would not be living with a mother and a father, but it is where one lives and [has] a supportive structure." (Dr. B)

Authors such as; Weigel (2008), Bakar (2011) and Sharma (2013) have reviewed the shift in the meaning of the concept of a family. This resonates with the way in which individuals share the same sentiments in certain ideas, values and beliefs, regardless of having a biological bond. In this instance it considers the personalities of individuals to which they can connect with one another, and therefore introducing a new version of a family unit.

These findings validate the argument that the concept of the institution of a family is no longer centred on one version of the meaning. Weigel (2009) also found that a family can consist of a group of people who have a similar upbringing and therefore linked by different

personalities. De Frain, Friesen and Swanson (2008) also asserted that the family unit serves as an institution that involves the exchange of emotions, physical and communal support.

Bakar (2014) emphasised that Symbolic Interactionism as a theoretical framework has proven that the conceptualisation of family can be portrayed as accordance to how people define it. As discussed in Chapter 2, section 2.3.3, individuals can make meaning through a process of interaction, therefore the process of interviewing allowed an exchange of information, validating that individuals can share common ideas of a meaning, in this case being the conceptualisation of family.

The meaning of the concept of family has indeed shifted from its original meaning, due to the changes in society. This however allowed the inclusion of diverse meanings of the concept of the family, avoiding the exclusion of those who either define family as those individuals that they share same interests with or who they live with but do not share a biological connection with. This highlights the diversity of society and reflects the way in which people have given new meaning to the concept of the institution of family.

4.3.2 Roles of community development practice in restoring the institution of family

Respondents were asked to describe how the community development practice played its role in communities (see Annexure A, Question 3). This section reviews the description of the role of the community development practice in restoring the institution of family. In doing so, this section illustrates data as per sub question 2 (see section 1.3.1.2) which will also review the research data to achieve objective 2 (see section 1.4.1.2).

The roles are presented in the table below according to the categories of respondents:

Table 4.3.2.1: Roles of community development practice in instilling the institution of family

Roles	Community and Development Studies		Social Work		Sociology	
	Dr. A	Dr. B	Dr. C	Prof E	Dr. D	Dr. F
1. Family counselling		✓				
2. Family SWOT analysis	✓					
3. Family conflict resolution makers		✓				
4. Child – nurturing trainers			✓	✓		
5. Family empowerment trainers		✓				
6. Family adjustment and enrichment teachers					✓	
7. Family adolescent management trainers			✓	✓		
8. Family life skills training						✓

In summary, the following roles were identified:

1. Family counselling
2. Family SWOT (Strengths, Weaknesses, Opportunities and Threats) analysis
3. Family conflict resolution makers
4. Child – nurturing trainers
5. Family empowerment trainers
6. Family adjustment and enrichment teachers
7. Family adolescent management trainers
8. Family life skills training

All (100%) respondents agreed that there are several roles of community development in restoring the institution of family. In the next section, roles are discussed according to categories of respondents to best represent the literature as confirmation of findings.

In the category of Community and Development Studies, both (33.3%) respondents reported that the roles should be part and parcel of the institution of the family. One participant believed that the community development practice should initiate consultant centres which specialise in SWOT analysis to help families identify their strengths, weaknesses, threats and opportunities in the family. This can be used as a tool to detect problems or challenges in advance, to refrain from lacking knowledge on the roles and responsibilities of family members.

The other participant speculated that conflicts should be resolved through arbitrators, as a role in which community workers are expected to play. This role has introduced the need to include empowerment trainers and family counselling training as further initiatives to assist in conflict resolutions. The participant reported that families experience too many conflicts; usually between mothers and daughters, sons and fathers and vice versa; which causes the family to collapse.

There is a need to empower family members to reach consensus when handling challenges within the family household, to avoid any further collapses in the family. This is to prevent parents and children from splitting and having to partake in separate journeys, as that damages the institution of family, which is why there is a need to empower families to resolve situations within the household as to stick together in times of conflict. Therefore, the roles are to be taken into consideration for families to be able to withstand conflicts or stress.

The following quotations confirm these findings:

"One of the most important roles from the way I see it, is that community development practice must run what we call 'consultant centres' that specialise in doing SWOT analysis for families that will want to go into that optionally and other families that are recommended by Social Workers. They [community development practice] must educate people that they can identify the strengths, weaknesses, threats and opportunities to the nuclear family or to the family at large. That is a very good role, SWOT analysis role." (Dr. A)

"For me, plain arbitrators [and/or] plain conflict resolution makers in families are one role modern community development practice should institute. There is too much conflict in the families, so we need community development practice to play the role of resolving or helping families to resolve conflict, it is very important. There is a conflict between wives and husbands, conflict amongst children, between daughters and mothers,

conflict between sons and fathers and vice versa, so conflict resolution must come. Notice that we are living in the difficult economic times, so conflict can arise at any moment. People are overworked in the workplaces, learners are under stress [and/or] children are under stress to pass so they are easily vulnerable to conflict, therefore our community development practice must play the role of conflict resolution making." (Dr. B)

Hart (2012) and Tan (2009) affirms the findings of this study by stating that the role of the community development practice is to gather community members and through community engagement, community members can shift from their current state of living. The findings also provided evidence that community development practice is centred on collective change, as asserted by Hart (2012).

This also emphasises the use of the assets and the strengths of the community members, which incorporates the effectiveness of the Asset-Based Community Development (ABCD) approach. As a linkage to the community development practice, the ABCD approach provides a pathway to the operation of the approach as a way of ensuring that communities can develop building blocks for the sole purpose of allowing them to shape their environments and to practice resiliency. Nel (2018) asserts that the ABCD approach allows communities to take ownership of their development, as stated by the participant of this category. Therefore, community development practice becomes the centre of change in communities.

The response from the participant suggests that Symbolic Interactionism as a theoretical framework proves to be of relevance to the study. This means that communication is viewed as essential for development. Regarding the effectiveness of communication, Symbolic Interactionism is also reported to encourage interaction between individuals, in this case being the citizens. This theoretical framework can be interwoven with the developmental process as it helps citizens address matters over to the government, ensuring that their opinions are being heard therefore, reducing community development challenges. Through this theoretical framework, the above-mentioned roles will be easier to reach.

In the category of Social Work, both (33.3%) respondents declared their views on the pivotal role of ensuring training as a tool to ensure that services are being delivered to communities. One participant believed that the role of community development practice should be inclusive of service delivery. It is of mandatory requirement for community workers to offer services to communities, by any means necessary. This is to ensure sustainable development in communities.

The other participant from this category insisted there be child nurturing training as duty for the provision of services. The trainers are expected to train community members, especially young mothers to nurture children in a proper manner, from a young age. The notion of stating that young mothers can take care of babies is out-dated; therefore, the participant sees the role as necessary for the modern society.

The research problem of this study is rooted on the lack of value of the institution of family; therefore, these training programmes seem effective as they assist towards reshaping the institution of family. This also includes the lessening of the chaotic behaviour of children especially the adolescents as they seem to be rebellious and uneasy to control or manage. This role implies the significance of the need to address these issues through training programmes and management trainers (see also role no. 7).

The following quote confirms this finding:

"…they [the community development practice is] supposed to help provide support to communities in their efforts to try and develop whatever services that needs to be done and make sure that people have access to sustainable livelihoods in communities…" (Dr. C)

"You see, there is a role I think community development practice must play, this one of child nurturing training. There must be child nurturing trainers of the modern society, where Community Development Workers go in the communities to train some of the mothers. Some do not know even the father of the kid, some are betrayed, and some are widowed, but they are too young! They need people who are committed to training them how to nurture their children. Assuming they can nurture a child is history now. We need community development practice to engage with these families to teach them how to nurture the child in the modern societies. It is very important." (Prof E)

Community development practice is broadly described in different aspects to suit the direction of the development performed by all types of individuals who serve the communities in ensuring sustainable livelihoods. Literature affirmed that community workers are acknowledged for providing services to communities because they have acquired proper skills to engage with community members (Raga, Taylor and Gogi, 2012:238). As per the job description, they take it upon themselves to reach out to communities to help them detect their assets, skills and other capabilities as a starting point towards the development of their environments. This includes the identification of leadership qualities among community members to assist with the allocation of resources and the implementation of projects that could elevate the standard of living of the communities.

A study by Chingtham (2015) discussed the contributing factors to juvenile delinquency. The author found that children are enticed into criminal activities or unusual behaviour due to anxieties and conflicts. This means that the findings have confirmed the need to establish the role of trainers or training programmes to help adolescents shape their behaviours for the society is dependent on it. Families are not being trained to handle the sudden changes in their unit, therefore these trainers are required to assist that community members do receive all the services that they require for survival.

In the category of Sociology, both (33.3%) respondents believe in the resilience of families. The respondents of this category reviewed the role of instilling skills for the betterment of the institution of family. It is evident that families tend to suffer a great deal of stress when encountering economic problems as an effect of unemployment. One participant addressed the need for family outings as a coping mechanism to help families enrich themselves after a minor conflict.

The other participant of this category suggested that families be taught survival skills as a way forward in resolving the economic issues. This role includes the training for financial management as well as solidarity. The following quotation confirms this finding:

"For a marriage to keep going peacefully with happiness, community development practice must move in with skills or to instil skills to the families of; how to adjust after bereavement, how to adjust after economic losses or after employment losses. Most families seem to fail to adjust because once the husband loses a job or both parents have lost a job, they might not be able to hang on, because they have no economic base. Children might end up leaving the home, go about begging, living all sorts of a bad life because the family is not being trained or informed of how to adopt what we call 'family adjustment strategies', where in happy times, in sad times what can they do together as a family to enrich themselves. For example, an outing to a place, a holiday resort [or] a foreign country as a family, to make history as a family, [creating] a kind of history for themselves as a family. That's one other way things can be done." (Dr. D)

"I think families lack survival skills to be able to make a business, be able to understand income and be able to anticipate and pre-apt challenges that lay ahead, which is one of those things that people tend to ignore. So, I think for me, that's very important for community development practice to play that role; train families survival skills, financial management and solidarity. They can take them for; competitions in the radio, competitions somewhere in the parks, to train them to engage them in the activities that bring them together. Place them in games of dilemma where the life of another family member is at risk and each person must decide in the interest of the family, in the dilemma they are. Those are sessions that community development practice can play. I think that's how I look at it." (Dr. F)

As emphasised in Chapter 2, community development practice is centred on poverty eradication strategies through issues regarding the literacy rate, employment rate and the economic situations faced by the communities (Dhaveleshwar, 2016:61). This implies that the community development practice caters to the well-being of the citizens of South Africa.

Since Symbolic Interactionism highlights the necessity for effective communication, critical thinking becomes pivotal for development. This entails that citizens regard the important issues in society as symbolic to their interaction process. This means that they can discuss matters in society, evaluate what is right and wrong and be able to empathise with those in need. This theory proves the success of the finding in the category of Social Work.

In relation to the findings, all categories confirmed that there are existing projects that are facilitated towards ensuring development. Through the research methodology as discussed in section 3.4, the above section served to prove the significance of the chosen method of study. This refers to the way in which views were expressed via the interviewing process to clearly determine roles in which the institution of family may have to use to restore its value. All categories viewed different roles that should be part and parcel of the community development practice to help build the institution of family through the restoration of the value. This section can be reviewed to help eradicate the research problem of the study.

4.3.3 Strategies for instilling the value of family in communities

It is important to take note that the research problem highlights the lack of value of the institution of family in communities, therefore the aim of this study was to reduce community development challenges through the revival of values of the institution of family in communities.

Respondents were asked how community development may help to instil the value of the family and probed to explain strategies that may be used (see Annexure A, question 4 and 5). This section explored strategies that could be used to instil the value of a family in communities. This section therefore sought to discuss the research question (see section 1.3) by presenting evidence that answer the research sub question 3 (see section 1.3.1.3) to validate its objective (see section 1.4.1.3).

Respondents advanced the following strategies: communications forum strategy, religious institutions strategy, curriculum strategy, media strategy, access to resources job opportunities strategy, resource person's strategy, family resilience strategy, family well-

being interventions preservation strategy, and empathy strategy. These strategies were analysed in the sequence presented.

4.3.3.1 Communication forums strategy

Out of six respondents, two (33.3%) respondents viewed communications forum as a strategic tool for the revival of the institution of family. The category of Community and Development Studies reported that women should be gathered together for group discussions on the obstacles and successes of families. This cohort believes that if women are taught and provided with proper guidance, this could result in better families in the future. Similarly, the category of Social Work pointed out that income-generating projects and other organisations should host panels in discussing strategies that could help families reshape and restore the institution. The study found that it is through such engagement's citizens learn to respect, love and place value on the institution of the family.

The following quotations confirm these findings:

"In women's forum, there is a need to teach, train and brainstorm with women hotly topics such as: conflict resolutions, handling of family finances, child-nurturing and guidance; cultivating good and happy relations with spouses and extended family members…My concern is that communities think or assume women know this and expect this to be in place. So, you see? For me if community development practice engages with women on such topics or education, strides towards better families in South Africa can be made." (Dr. C)

"…Another strategy is to target income-generating project meetings, burial society meetings and concerned community members' meetings and address them on the need to restore, reshape and defend the good image of the family. I am convinced this will instil good ideas, methods and a quest to run respectable and intact families…" (Dr. F)

Gill (2016) provided insight on policies that have been implemented for family relationships. The literature supports the argument that communication forums are necessary for rekindling relationships between spouses and children in the family. The studies in section 2.5.3 suggest that family education is important and so families need to be encouraged to communicate with one another. This also considers the usage of the theoretical framework which encourages effective interactions between individuals. As discussed by Russell and Fusilier (2014) in section 2.3.2, Mead believes Symbolic Interactionism suggests that individuals can solve problems collectively through effective communication.

4.3.3.2 Religious institutions strategy

In the category of Community and Development Studies, one respondent (16.7%) viewed the church institution as a strategy that places emphasis on the foundation of a family unit

through biblical teachings. However, the teachings and initiatives could be improved through partnerships with organisations to encourage the youth to participate in these changes. The following quotation confirms this finding:

"The truth is that Community Development does not talk about the family values. It is left to the church…but the practice itself has not really spoken and came up with strategies like that…maybe through church…" (Dr. A)

The following literature gave reference to the strategy that has been presented by the participant from the mentioned category. This participant provided a different aspect to strategies that may be used to revive the institution of family, which differentiates from literature gathered by the researcher. The literature is as follows:

Cloete (2016) argues that the church institution believes in the unity and foundation of a family unit. This is emphasised through the biblical study of ancient stories on how the institution of family survived through trials and tribulations, how prayer became a powerful weapon of survival and what is needed to be done to maintain the family unit. Historically, divorce was not considered as an option (except in the case of adultery), because biblically marriage is an image of God. There are often steps that are followed as methods to overcome situations in the family household. It is believed that everyone commits sin, but through repentance, the sins are forgiven (Cloete, 2016:3). The church institution then teaches those rules or lessons through sermons and they are presented as scriptures by the leaders of the church. A family unit is regarded as a representation of God, who is referenced as our Maker and the creator of life on earth, therefore should be cherished, respected and honoured as His gift to the world.

Marriage is one of the frequently discussed topics in churches. The church advises couples or individuals to marry before intimacy. This is a way to prevent children from being born out of wedlock and to honour the Maker in a more dignified manner. The church then becomes a pillar for those who wish to marry, re-marry or be in fruitful relationships for the betterment of themselves and the society (Cloete, 2016:4). Thus, the church as an institution offers positive outcomes through biblical teachings. Families could live through challenges, as does the resilience approach to help them seek better choices for their lives. Through the teachings and life lessons preached in church, one can assume that this strategy can be useful towards the restoration of the institution of family.

It is argued that the biblical teachings tend to cause confusion and frustration to individuals; especially youth because the implications of the biblical teachings are difficult to follow in the present times (Cloete, 2016:4). Cloete (2016) asserts that there is no blueprint for a family life since the context of the institution of family has shifted through time. Although the family unit is regarded as the unit of value to the society, there have been changes that influenced the way in which people perceive the institution of a family. For instance, families are being re-shaped to suit the changes in the economic situations such as the death of the primary generation ("skip" generation) or older relatives. Some regard the institution of a family as a unit of love, protection and support, whilst some view it as an institution of constant oppression and abuse. The challenges faced by certain individuals, changes the meaning of a family due to their respective experiences in their lives. Therefore, as a church, there might be challenges to help those who were in such situations.

Since the bible describes a family as a unit that comes together to seek the kingdom of God, this implies that the unit connects with one another, for serving together (Cloete, 2016:5). Cloete (2016) suggests that the ministries need to be relevant to the society of today. This means that the ministries should offer resolutions to the problems of the society in a broader context (Cloete, 2016:5). The co-operation with other organisations needs to be regarded as an extension to help with the functionality of families and therefore encouraging youth to be part and parcel of the changes.

4.3.3.3 Curriculum strategy

In the category of Social Work, one participant (16.7%) suggested that there be an amendment in the aspect of curriculum. The participant displayed confidence in his views that the fields of study namely; disciplines such as Psychology, Social Work and Community Development would play a part in instilling the value of the institution of the family by embarking on a curriculum change by including Family Studies. This category advanced themes relevant in attaining their views. Respondents felt that such a change in curriculum could equip community development practice with knowledge and skills necessary for restoring the family. The following quotations confirm this finding:

"For me the best way community development practice can instil the value of family is to advocate for curriculum improvement in all universities training would be Psychologists, Social Workers and Community Development Workers. You see Miss Mkhize, a three-level course in Family Studies should be introduced and be compulsory for those in these fields of study."

[Probed: What exactly will they study Doc?]

"For them to be able to help in restoring the family from this pathetic collapse we see today, their curriculum should cover some of the themes such as the following:

    a.   The origins and development of the institution of the family,

    b.   Types of families – a critic,

    c.   Multi-disciplinary conceptualisations of the institution of family,

    d.   Family theories/approaches and dominant discourses

    e.   The family, spirituality and culture,

    f.   Threats to the family,

    g.   Family empowerment, enrichment, restoration and safety,

    h.   The family, divorce and bereavement,

    i.   Compulsory research dissertation on any challenges in family studies/issues.

Please take note Madam; such a curriculum can be improved as time goes on. As it stands now Practitioners handling family challenges are not fully equipped…" (Prof E)

Literature has failed to address this type of strategy as effective for the reduction of community development challenges therefore it requires careful consideration for family restoration as it could be effective. The research methodology for this has proven its relevance through the interviewing process; the researcher was able to detect additional strategies to help revive the institution of family.

4.3.3.4 Media strategy

In the category of Community and Development Studies, one (16.7%) speculated that the Department of Social Department alongside organisations should collaborate through the media to aid the restoration of the family. This included sharing information on family related issues, providing knowledge to citizens on pro-family value regeneration. The study found that this could done through newspaper columns, the distribution of pamphlets or manuals, debates through community radios and learner competitions in representation of good families through art. The following quotation supports this finding:

"I think community development practice through the Department of Social Development, Non-Governmental Organisations (NGOs) and religious organisations should use the media in their efforts to rescue the institution of the family in South Africa by a number of ways such as the following:

    a)   Acquire and sponsor columns in local newspapers in which they present pieces of writing on family related issues to teach the public thus, giving respect to the family institution.

b) Produce and distribute reader friendly abridged manuals, pamphlets and flyers on the rationale for restoring the value of the family in South Africa; how this can be done; the benefits for doing so. We have done this in voter education, HIV/Aids education, labour relations and law education and making our Constitution reach everyone.

c) Using the radio (community radios) and community televisions to run and present talk shows, discussions, debates, speeches and addresses on pro-family value regeneration in South Africa.

d) Community development practice should invite the corporate sector to join hands with the Department of Social Development and Non-Governmental Organisations in sponsoring learner competitions, tertiary colleges and community competitions in debates, songs, poetry, speeches, drama and short stories teaching and celebrating the good family in South Africa.

I am sure these as a combination can help the whole practice of community development practice to restore the value, respect, preservation and the cherishing of the institution of the family whose current neglect reflect negatively in the streets, the night and prisons." (Dr. B)

The media strategy was pivotal in addressing matters of the institution of family. Symbolic Interactionism as a theoretical framework stresses that citizens regard something as valuable through interaction. The study revealed that family issues could be discussed through the media as it offers a platform for critical discussions on what needs to be done for families to love, respect and cherish their households again. The study also found that engagement exercises could encourage citizens to work with one another in order to tackle community development challenges to instil the value of family in communities.

Through Social Constructivist paradigm, the study found that strategies used to address family restoration were articulated through the interviewing process which allowed respondents to discuss a strategy that had not been used yet.

4.3.3.5 Access to resources and job opportunities strategy

In the category of Social Work, one participant (16.7%) pointed out that access to resources and job opportunities should be used as a strategy that stops the separation of family members from their households due to distances one has travel to seek economic opportunities. The following quotes confirm the findings:

"Access to resources that families can utilise when they are faced with a crisis or [when] the head [of the household is] faced with a chronic problem…those systems need to be identified." (Dr. C)

"If possible, let communities have enough resources to remain in their areas. For example, a person should not have to be 'forced' to move away from their hometown (e.g. eXobo) because they cannot find what they are looking for (opportunities), because somehow that breaks families. [Therefore], economic opportunities must be

available so that a person leaves the area on his/her own terms, not because there are pressing issues. [A person should] leave because of personal goals and ambitions, not because [they] are looking for certain things that are not available in their communities." (Dr. C)

The following literature confirms these findings:

Che Soh (2012) argues that the change in the behaviour of individuals due to the sudden changes in their environment affects their relationships. Urbanisation, as pointed out by the participant, can negatively affect individuals as some leave their families to pursue economic opportunities. Urbanisation often leads to a strain in relationships resulting to a lack of contact, an escalation of financial problems, alcoholism, abuse, etc. (Che Soh, 2012:292). Usually, individuals who have been away from families often develop psychological problems that lead to the usage of drugs or resorting to the temptation of engaging in criminal activities to help relieve the stress of being unemployed (Che Soh, 2012:292). Some move to different areas in seeks of refuge, but encounter more problems at their arrival. This calls for the provision of adequate resources provided for in communities.

The participant pointed out that individuals should be given an option to either stay at their respective locations or to pursue their ambitions elsewhere out of personal interest. However, citizens should not be pressured into moving away from their homes due to the lack of resources and economic opportunities therefore, the government needs to take initiative in providing more services to the members of societies to avoid these conditions.

4.3.3.6 Resource person's strategy

In the category of Community and Development Studies, one (16.7%) participant reported that resource persons could disseminate vital information on the effects of broken families to both men and women, especially young boys and girls. The study found that this could to instil a sense of respect in the youth. The youth could discard antisocial behaviour and engage in pro-social behaviour which benefits them and the society. This category of respondents also reported that even street kids, drunkards, divorcees, to name a few, could be included in these types of settings; to share information of their past experiences as products of broken homes. The study also found that individuals from intact households could also share their tactics or ideas on maintaining a good family with values like love, respect and peace and stability. The following quotation endorse this finding:

"Community development practice can use committed resource persons to give testimonies, [and/or] advice [on] the pitfalls [of] neglected families. The resource person strategy can include testimonies to groups of women,

men, boys and girls separately by one male or female prison in-mate; on how they ended up in jail because of the neglected family. This type of resource person should be the type that presents heart-touching testimonies to draw tears, deep reflection of the self, my family in each person in the audience or live on television. This resource person strategy may widen to include other categories such as divorcees by choice or victims of collapsing families and broken marriage.

Another category can be of prisoners for various crimes emanating from broken marriages and families. The categories of street kids speaking live on television from their pathetic under bridge, street corner and central lane bedrooms cannot be left out. Even drunkards and drug addict who's behavioural [pattern] and habits have origins in the family and/or broken marriages. Perhaps my last category here is the ideal/successful family persons` testimony to show that a family characterised by good values, peace, order, love and good child-nurturing is possible" (Dr. A)

In the background of this study, crime was highlighted as one of the main effects of the lack of value in the institution of family, which included the statistics that reviewed the increasing rate of murders per annum. Crime with other unacceptable social behaviours, tear the institution of family. One participant provided insight on the reasons for high numbers of inmates or criminals. The participant reported that abusers, murderers and other criminals come from broken households which further exacerbate the high rate of crime, causing a further collapse to the institution of family. The following quotation substantiates this statement:

"…I have got something that I [have] presented. [Literature] shows you that many abusers come from broken families, especially fatherless families. It shows you that people in jail [who] come from fatherless communities/broken families, have most likely [resorted] to serious crime…I can show you (presentation shared with researcher) that even in America, [in most cases] it was shown that the crime [stems] from broken-down families. So that tells you that we need to do something about that…" (Dr. A)

In his study, Saika (2017) also found that individuals who resort to criminal activities stem from broken families. Children raised in dysfunctional households were most likely to engage in criminal activities for survival, therefore considering this act of crime to an end (Saika, 2017:447). This act negatively affects socialisation in communities because it disrupts the peaceful environment thereafter it becomes difficult for citizens to engage in meaningful discussions with one another due to such hindrances in society (Saika, 2017:447). This study found that this led to the disconnection between communities because citizens depend on one another for survival.

Communication is vital for the progress of communities, even the theoretical framework namely, Symbolic Interactionism believes in its effectiveness. The study identified Symbolic

Interactionism as synonymous with this strategy as they both centre on collectively solving problems. Through this platform, it can be predicted that citizens will be able to detect right from wrong and find a way forward regarding solving problems relating to the collapse of the family. Symbolic Interactionism relies on the interaction process therefore it can be argued that through interaction, citizens will be able to communicate effectively and be able to resolve these matters of society.

4.3.3.7 Family resilience strategy

In the category of Social Work, one (16.7%) mentioned family resilience as one of the strategic methods to assist in family restoration with reference to the Marikana incident. The following quotation confirms this finding:

"…when you talk about [the] resilience of communities [through tragic events] in the community… I usually use the Marikana example when I teach resilience. Here [is] a community of mine works and their families and there was this tragedy that happened, and you come in as a Community Development Practitioner or Social Worker; what are you going to do to make that community bounce back after a traumatic event like that? So, there are six steps that you can do in terms of the practice. So, a community organiser or a Practitioner should have that knowledge and theoretical knowledge." (Prof E)

The findings confirm the literature based on family resilience as one of the strategies that may be used to instil the value of family in communities.

The Marikana Massacre was an involvement of 10 000 mine works from Lonmin platinum mine, which were on strike due to inadequate remuneration (Sinwell, Lekgowa, Mmope and Xezwi, 2012:15). According to sources, the mineworkers from Lonmin were the lowest paid as compared to Rock Drill Operators (RDOs) who earned 10% more and Anglo with 23% more (Forrest et al 2015:15 cited in Higginbottom, 2018:3). The mine workers were known to be migrants who depended on their salaries to pay off debts as most had to make ends meet back at their homes (Higginbottom, 2018:3).

On the 16th of August 2012, there was a battle between the police, security forces and the two unions namely; the National Union of Mineworkers (NUM) and the Association of Mineworkers and Construction Union (AMCU),thirty-four miners were shot and killed, while seventy-eight were injured (du Preez, 2015:419). Since the mineworkers were also bickering with the NUM, the strike was considered 'illegal' and 'unprotected', as it led to a point where the police gunned them down as to seek revenge, as they regarded the strike as 'unsafe' and

believed their lives were in danger (Mpofu et al 2014 and SAPS 2012:18 cited in Higginbottom 2018:3,4).

As tragic of an event as the Marikana incident, the family resilience approach was proven active towards uniting a group of families to overcome their traumatic experience. The use of the approach was effective, because it assisted communities to overcome loss of individuals who were breadwinners, care givers and support structures of the family units. It can be argued that the approach gave communities a sense of relief and the power to regain resiliency. Foster, O'Brien and Korhoren (2012:3) asserts that the family resilience approach helps communities use their strengths and resources to develop growth as a unit. The authors affirmed that through the recognition of the strength of each family member, the effectiveness passes on to the next person, helping each family member seek resilience, and therefore ensuring a strong family unit.

An assessment suited for family resilience seeks to identify individuals who have the potential to; reach a positive development of at-risk children, offer support in giving their best efforts and encouragement to make the most of their lives (Walsh, 2016:2). Literature points out that family members including the extended family could contribute towards the resilience of a family unit.

Herdiana, Suryanto and Handoyo (2018:44) shared several factors that can be used for family resilience. Family resilience can be built by the length of adverse situations faced by the family, the stage at which families encounter a crisis and the internal and external support to which the families used during their crisis. There is also what is called Protective and Recovery factors that help revive families. The authors argue that protective factors are used to aid families in maintaining their integrity and functionality (McCubbin and McCubbin 1993 cited in Herdiana et al 2018). Recovery factors are then used to help families rise from their crisis. A family belief system is believed to help families overcome their crisis or challenges through problem-solving methods, seeking the need for growth and allowing families to reach a sense of unity (Walsh 1998 cited in Herdiana et al 2018). Families are encouraged to communicate their issues with one another as an indicator to problem-solving processes, as it increases the level of trust and mutual respect whilst allowing the freedom to express emotions.

Walsh (2016) discovered nine key transactional processes that facilitate family resilience. They include making meaning of adversity, positive outlook, transcendence and spirituality,

flexibility, connectedness, mobilise social and economic resources, clarity, open emotional sharing and collaborative problem solving (Walsh, 2016:7). These transactional processes have been facilitated to help strengthen families, especially children, who are dealing with adversity (Walsh, 2016:8). This is to ensure that family units become resilient to a point where they can become aware and fully prepared to face challenges in the future. Interventions served to cater to families do support the collaboration of; schools, the workplace, social justice and health care systems, to bring hope, encourage the development of new and renewed competencies as well as tied family bonds (Walsh, 2016:9).

As clearly stated in literature, there are no quick processes to family resilience and there are far too many diverse families with various types of challenges that might have caused the collapse of a family unit. Therefore, it cannot be certified that certain protective and recovery factors may be more effective than some, but all are used for the effectiveness of family resilience.

4.3.3.8 Family well-being interventions and perseveration strategy

In the category of Social Work, one (16.7%) shared family well-being interventions as suitable for family restoration whilst the other (16.7%) shared similar views regarding the use of Indigenous Systems for family preservation. The following quotations confirm these findings:

"…in Social Work, we have what well call 'family well-being interventions', where you begin the step to conduct a family well-being session. So, for example, [when] that family is down, maybe the breadwinner dies and they (members of the family) lose hope, they go through psychological problems… knowledge based on family intervention, which has 6/7 steps that you can take [them] through…and you can use if for any other issue. It can be …family as we call it 'disintegration' can happen for a simple thing as someone losing their job…" (Prof E)

"…as a Social Worker, we believe in what we call 'family preservation'. We make sure as much as possible to keep the family together when there's a crisis. You only recommend divorce as the last resort…except where there is abuse, if there is abuse then it has to do with what you guys call 'smallanyana stuff' (minor issues). So, you need to try to keep the family together but then if it's something like abuse, you know violence then obviously there is going to be separation or divorce." (Prof E)

"We must acknowledge Indigenous Systems that support families [in resolving] conflicts if there are conflicts, without having to include a third person unless there is a need for that…just to make sure we minimise the breakup [of] families; where [the couple has to live separately]." (Dr. C)

The following literature confirms these findings but with additional literature to expand on the interventions and strategies that are used specifically in the category of Social Work:

There are three levels at which family preservation services are delivered. These are namely; intensive family support services, family-centred services and family preservation services (Strydom, 2012:437). Family support services are centred on community-based support services which are inclusive of resources for supportive and educational services, for parents to play significant roles in the lives of their children (Strydom, 2012:437). Policy documents like the Department of Social Department have prioritised prevention as their essential unit for service delivery to help reduce risky behaviour (Strydom, 2012:437).

Family-centred services cater to children who might have to be removed but are not necessarily in danger (Strydom, 2012:438). Counselling and educational services are rendered to families that experience problems that could distract stability (Strydom, 012:438). The early intervention strategies are operated through interviews or home visits, as an attempt to prevent family problems from reaching a critical point. This service also provides counselling and educational services such as skills development for family members (Strydom, 2012:438). Concrete services are provided for family preservation. This entails; the obtainment of housing, provision of food and clothing and assisting families in attending life skills programmes.

These services abide by the Children's Act 38 of 2005 as amended in Act 41 of 2007 (Strydom, 2012:438). Hope and van Wyk (2018) reviewed that child protection services, as set out in section 150 of the Children's Act, clearly specifies that when a child is at risk (due to neglect or abuse), it needs care and protection. As pointed out by one participant from this category, the services are rendered only if children must be moved from their family, when their lives are in danger, as to ensure their safety and well-being (Hope and van Wyk, 2018:421).

The intensive family preservation services cater to the way in which the removal of children is concerned (Strydom, 2012:438). This service deals with the crisis of families, whilst maintaining the restitution of the functionality of the family unit. Social Workers serve to ensure that issues are lessened to a minimal or manageable state, before introducing child welfare services (Strydom, 2012:438). This prevents families from separating but assists families to find solutions to their family problems.

The reviewed literature emphasised the link between family preservation and policies that help the institution of family to restore its value in society. Professionals such as Social Workers for instance assist in finding solutions to family crises. Thus, social workers have suggested that more Professionals in development should be weary of the Children's Act among other policies, as a way forward to family restoration.

This section discussed the challenges that contribute to the breakage of the institution of family and the collected data is aligned to the arguments raised as according to literature. The study found that family units struggle to meet basic needs because of unemployment, family breakdown of families among other issues. One of the respondents reported that there were a few strategies that have been used to help families but there was more that needs to be done. The measures taken such as the family preservation strategies have been useful to a certain extent.

Family preservation strategies encourage mediation before separation. For example, the usage of the family-focused framework encourages families to find solutions to their problems before they consider filing for divorce. The approach offers support to families, providing a safe space for them to reach common ground and presents the importance of conserving a family unit (Foster et al, 2012:7). However, when a family unit is undergoing serious issues such as abuse (as discussed in the category of Social Work), separation becomes an option, because a family unit needs to be a haven for children and those who live with them. This stresses the notion that the functionality of the institution of family is crucial for socialisation.

4.3.3.9 Empathy strategy

In the category of Sociology, one (16.7%) participant introduced empathy as an approach to encourage critical thinking, resolving conflicts between individuals and ensuring positive interactions for the betterment of society. The approach is also synonymous with the Symbolic Interactionism theoretical framework. The following quotes confirm the findings:

"…there [are] different models that we use in practice. So, the exercise that a colleague and I are involved in is called 'Dreaming Workshops'. So, we go into schools…our project is a pilot project …What we do is, we have two sessions with a group of students and its Grade 11 students because they are a little bit older…" (Dr. F)

…we ask them to dream about a more just South African society. We don't use words like 'race'… 'Empathy'…but we ask them to think about a future that they would like their kids, grandkids and great grandkids to live in: what would this world look like, and you can write, you can draw, write a poem…So you'll have pictures…" (Dr. F)

"So, the job of my colleague and I is to create those themes from all those posters. We take it and put it into themes, like; 'race', 'education', 'health care', 'government politics' and 'crime' and in our second session, we create a big tree…and we type out the ideas… the branch that has the most items to discuss, that's what we start talking about first…and that's when we start to bring out issues of empathy and why some people have more than us, why some people have less than us, why do we actually need those quotas, so it starts conversations. So, at Grade 11, we can't say we are changing the mind-set of every student in the class, but it starts conversations about these issues, that can continue…" (Dr. F)

The following literature partially confirms these findings, but more literature has been used to discuss empathy as an effective approach for resolving conflicts and so on:

A study done by Allemand, Steiger and Fend (2015) found that empathy shapes an individual's behaviour towards their adulthood. The authors found that higher empathy on adolescent results to pro-social goals become more socially competent less aggressive and are known to be supportive among peers and are willing to assist (Allemand et al, 2015:229). Adults with higher empathy are more charitable, having the willingness to care for others through voluntary work (Allemand et al, 2015:229).

For adolescents, empathy development is essential for their well-being. It provides them with personal, emotional and social resources to help them tackle challenges that they might encounter during their period (Allemand et al, 2015:230). Empathy becomes the guideline to an adolescent's lifestyle in the long-term. When some are unable to use be empathetic, they become prone to risky behaviour such as drug use, unsafe sex, school underachievement, etc. (Allemand et al, 2015:230). Such problems contribute to long-term consequences such as parenthood (due to teenage pregnancy), alcoholism and the addiction of drugs, which reflects on the research problem of the study.

Empathy is presumed to be useful in ensuring social relationships for the betterment of society (Lord-Kambitsch, 2014:1). It is viewed as crucial for creating harmony within communities, serving as a tool to improve the interaction between individuals in society. Empathy is centred on the understanding of another person's emotions, experiences, etc. (Lord-Kambitsch, 2014:4). It is understood through the object contemplation of one individual to another. This situation is in line with the theoretical framework of Symbolic Interactionism, as discussed in section 2.3 of Chapter 2.

Symbolic Interactionism centres on a person's empathetic nature towards another. Redmond 2015:29) found that positive interaction between people stems from the way in which they

interpret certain events in their lives, which they can communicate with one another. This theoretical framework articulates that individuals, who understand one another, can identify with one another therefore, finding common traits to concrete their interactions (Redmond, 2015:29).

Since Symbolic Interactionism encourages communication between people, this emulates empathy as an approach, because effective communication requires empathy. Empathy studies the way in which an individual can correspond with the nature of another individual's state or experience and be able to understand how they feel and what they might have gone through (Lord-Kambitsch, 204:4). When empathy is practiced among individuals, communities are then exposed to emotional intelligence as they comprehend the extent to which another individual experience, emotionally (Lord-Kambitsch, 2014:4). Therefore, it requires the interaction of the self and tests people's emotions and experiences.

Both the framework and approach can be used in partnership in order to help individuals or communities as tools to communicate effectively since communities tend to place value on communication and people's experiences. Therefore, the theoretical framework then proves the use of empathy as a strategic approach to family restoration.

This study found that there are few strategies that have been used to help instil the value of the institution of family. This calls for more strategies as more families seem to suffer the consequences of the economic changes in their families. Although family intervention strategies alongside biblical teachings have been used, it seems to only improve some households. The study found that more needs to be done as literature point to more problems than resolutions to family restoration. More literature is still required to determine strategies that can help restore the unit of a family.

4.4 Conclusion

The purpose of this chapter was to introduce the process of collecting data, which enriched the study through verbatim quotes as per the in-depth information provided by the respondents of this study. Respondents, who were academics at Howard College, provided their full attention and shared knowledge to examine the extent to which community development challenges can be reduced to revive the value of the institution of family.

The concept of family was out-dated to say the least, which calls for advanced research and proper analysis on the diversity and universalisation of the term. The changes in society have

forced the renewal of the concept to best suit the sudden shifts that have occurred due to cases such as urbanisation. Community development practice tends to cater to a small unit of communities due to the escalating number of challenges faced by societies. The practice is less recognised for its rewarding expertise in community development because of the issues in place of resolutions. Therefore, the roles that have been discussed should be reviewed and initiated to help combat such challenges.

However, not enough is being done, unless there is work progress to find solutions to these problems. The study discussed nine strategies for family restoration to try to find methods to reduce community development challenges, as the value of the family is dependent on it. There seems to be inadequate remedies to assist in the revival of family units and so this calls for further introspection.

Chapter 5: Summary, recommendations and conclusion

5.1 Introduction

This chapter presents the concluding remarks on the discussion of findings and the recommendations for future research. These conclusions and recommendations were discussed based on the literature on Chapter 2 and from the discussion of findings in Chapter 4.

The purpose of this study was to conduct research on how Community Development as a practice may be used for instilling the value of the family, as highlighted in section 1.3 of Chapter 1. Therefore, the researcher conducted a study to seek strategies to instil the value of the family. In doing so, the main aim of the study i.e. was to reduce the community development challenges by reviving the value of the institution of family in communities, was achieved through three objectives.

In the interest of this research, the concept of the institution of family was defined in the context of biological connections but some respondents introduced the argument that the non-biological ties should also be inclusive of the institution of family. The roles of community development practice were discussed, and the study found that they were crucial for building the institution of the family. Eight roles were identified to revive the institution of family. Although it occurred to the researcher that there are existing strategies that have been used to instil the value of the institution of the family; respondents provided more strategic methods to restore the value of the institution of the family, as crucial for development. Nine strategies were identified to help revive the institution of family in communities.

5.2 Findings

This section draws conclusions from the findings gathered in the data collection process and analysed in section 4.3 on the basis of the Symbolic Interactionism theory, which was adopted for theorising the research problem: the lack of value of the institution of family in communities (see section 1.2.1) and the literature reviewed (see section 2.5). The findings are presented below.

5.2.1 The academics' conceptualisation of family

Respondents showed in-depth knowledge on the innumerable conceptualisation of the concept of the institution of the family. Respondents viewed the institution of family not only from a traditional perspective but from several aspects of a modern family such as the non-biological connections to best suit their understanding and nature of new family settings. The

respondents advanced several ways the institution of the family could be conceptualised by the following: the traditional/nuclear family, the extended family, same-sex family, single-parent family, 'skip' generation family, foster family, kinship family and the non-biological family formed by love and care. These academics demonstrated that they have a wide range of knowledge on the institution of the family. They showed a clear awareness for how it has undergone change through the course of time.

5.2.2 Roles of community development practice in building the institution of family

Respondents suggested eight roles of community development practice in building the institution of family. In that number, community development practice can play its role in restoring the value of the institution of the family through the following: family counselling, family SWOT analysis, family conflict resolution makers, child – nurturing trainers, family empowerment trainers, family adjustment and enrichment teachers, family adolescent management trainers and family life skills training. The roles of community development practice were also illustrated in Table 3 of section 4.3.2, this reflects that the study was able to achieve its objective 1.4.1.2.

5.2.3 Strategies for instilling the value of family in communities

The strategies to help revive the institution of the family were thoroughly discussed as the core component of this study. Respondents advanced strategies that can be used to restore the brokenness of families. Respondents discussed nine strategies that follow: communications forum strategy, religious institutions strategy, curriculum change strategy, media strategy, access to resources job opportunities strategy, resource person's strategy, family resilience strategy, family well-being interventions preservation strategy, and empathy strategy. Thus, there is a need for Universities, the Department of Social Development, organisations and the media to take careful consideration of these strategies discussed in section 4.3.3 for the progression of community development.

5.3 Recommendations

Based on the literature gathered in Chapter 2 and data analysed in Chapter 4, the following recommendations have been made, specifically for various groups with an interest in community development.

5.3.1 Universities and Colleges

Tertiary education should consider a change in curriculum by introducing Family Studies as a three-level course. As deliberated in section 4.3.3.3, the course is meant to educate learners

on strategies that may be used to restore the value of the institution of family. The course can also be renewed over time to suit the changes in society, making it as relevant as possible.

A participant from the category of Social Work reported that the concept of the institution of family should be understood as per the White Paper and the Green Paper. This calls for the review of policies to help understand the concept of family. He added that there are existing Legislations that speak about families. For example; the Domestic Violence Act, the Maintenance Act and the Divorce Act does include issues that involve the institution of family. His concern was more on the extent to which Community Development Practitioners are not fully aware of the Legislations that can be used to best aid the institution of family. Therefore, he recommended that the Department of Community and Development Studies take the initiative to teach such Legislations as prerequisites to future community workers to be familiar with ways to ensure the restoration of the institution of the family.

5.3.2 Department of Social Development

The Department of Social Development could collaborate with the Department of Correctional Services for addressing the effects of broken families through resource persons. Citizens in communities could be made aware through testimonies, detailing reasons for arrests and prison terms. The collapse of the institution of family needs to be dealt with and it is with the help of such departments that could bring some success. This strategy could also help citizens shape their current state of living, whilst seeking ways to restore the value of the institution of family.

The participant from the category of Social Work highlighted the need for welfare systems. Families are becoming more vulnerable through different types of crisis and they are relied upon to help reduce community development challenges. The participant argued that the welfare systems that ensure the empowerment of individuals should be identified. She notes the welfare systems are developed to best offer access to resources and equal opportunities to citizens. Welfare systems are also known to be productive initiatives which aid communities in survival skills or to reach resilience in the long run. However, she also argues that we as an economy are not there yet in terms of economic progress.

One participant in the category of Sociology was more concerned with the way in which South Africans use Westernised theories to help combat community development challenges. He pointed out that the issues of family should be discussed through an African context in order to best understand the institution of the family. He reported that more often Community

Development Practitioners tend to use the Westernised theories to try and solve the challenges faced in the African context, which tends to disturb the functioning of the family. This calls for introspection and serious consideration.

5.3.3 Development nongovernmental organisations

Organisations developed for women need to address issues relating to the way in which women prepare themselves for marriage. Some women marry at a very young age and believe that they are well informed of what is to come. Therefore, initiation sessions where they can be taught and trained in preparation of living with their spouses and extended families should be a priority. In doing so, this could reshape, restore and defend the image of the institution of family.

Organisations should also take the initiative to counsel the institution of family in numerous ways, in ensuring that they are empowered to handle their own challenges. For instance, families should be introduced to SWOT analysis, conflict resolution techniques and child-nurturing training, to help them learn about the dynamics of the institution of the family. Training them to withstand cases such as family businesses, could prepare them for future crises. Thereafter, they will be able to recognise the institution of family as a primary source to better well-being a healthy lifestyle.

5.3.4 The media

The media could play a significant role in reshaping the institution of family. Through the daily/weekly submissions of newspaper columns, the distribution of manual, pamphlets, flyers and talk shows over the radio and television. It is possible to educate people through this medium. This recommendation was motivated by the strategy in section 4.3.3.4.

5.4 Conclusions

The study found that that the lack of value of the institution cannot be restored by merely discussing the issues, but certain solutions must be found and addressed. This study achieved its aim and objectives.

For the purpose of future research, this study could make changes to research methods and sampling. The study recommends that households be interviewed in order to assess the effectiveness of initiatives provided for family resilience. Possibly, future research could tackle focus groups or contemplate questionnaires to broaden the research of the topic. Since the purposively sampled respondents could only share a few strategies, perhaps a larger

sample could expand this explorative study on methods required to instil the value of the institution of family. These recommendations could improve the content of future research.

This study has revealed that there are many views on the institution of family. The understanding of the concept of family, clarifies the way in which family members should work hand in hand, to help diminish community development challenges that Community Development Practitioners face daily. Once families recognise their role within a household and in the communities, they will change their behaviour and move towards becoming a resilient unit.

It has also reflected on roles that should be taken into consideration for building the institution of family. In addressing the background of the study, it can be argued that the institution of the family is at risk of continually degenerating due to crime, drug usage, early pregnancies, prostitution, physical abuse, divorce, among other issues. Thereafter, the study established that community development practice can be used to restore the value of the institution of family by use of multi-strategies.

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7. Annexures

7.1 Annexure A: Interview Schedule

1. How may you describe the institution of a family?

   [Probe]

2. How may you describe Community Development Practice?

3. How does Community Development Practice play a role in communities?

4. How can Community Development Practice help instill the value of a family?

   [Probe]

5. May you explain any strategies community development practice may use to instill the value of family?

   [Probe]

6. What can be done through community development practice to revive the institution of a family?

   [Probe]

7.2 Annexure B: Request for research respondents

7.2.1 Email 1:

REQUEST FOR RESPONDENTS FOR RESEARCH

ZM

Zamambo Mkhize (214509726)

Reply all|

MA Informed consent.docxETHICAL CLEARANCE.pdf
17 KB   54 KB

2 attachments (71 KB) Download all
Save all to OneDrive - University of Kwazulu-Natal

Dear Miss

I have consulted earlier today about my research and I understand that this is a critical time due to the preparation of exams but, I do wish to have you as my participant. Please find the attachment.

Hope to hear from you soon.

7.2.2 Email 2:

REQUEST FOR RESPONDENTS FOR RESEARCH

ZM

Zamambo Mkhize (214509726)

Reply all|

Wed 2/13, 8:48 PM

This serves as a reminder. Kindly avail yourself for a period of 10 minutes, i am certain it would not take long. I am determined to compile my Chapter by the end of the month. Please help me complete this final task.

Thank you.

ZM

Zamambo Mkhize (214509726)

Mon 1/21, 10:56 PM

Greetings once again I am still in need of your assistance. Kindly respond with perhaps a date and time where i could do the interview. respond via email (reply) or SMS (0847082537). your participation will be highly appreciated.

Fri 12/7/2018, 5:23 PM

Dear Zamambo, I am so sorry that I was not available to participate in your project. If you still need assistance, perhaps we can meet in the new year? Best wishes.

ZM

Zamambo Mkhize (214509726)

Mon 11/26/2018, 7:55 PM

(No message text)

ZM

Zamambo Mkhize (214509726)

Mon 11/26/2018, 7:29 PM

(No message text)

Mon 10/29/2018, 9:54 PM

Dear Zamambo, You right. This is a very busy time. Please remind me late November. Kind regards

ZM

Zamambo Mkhize (214509726)

Mon 10/29/2018, 9:24 PM

Dear Sir/Madam I would like to invite you to my study as a Masters student in research. I understand that this is a critical time but i would like to schedule a date and time for collection of data. Please find attachment for more details. Hope to hear from

UKZN HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE (HSSREC)

APPLICATION FOR ETHICS APPROVAL
For research with human respondents

INFORMED CONSENT RESOURCE TEMPLATE

Note to researchers: Notwithstanding the need for scientific and legal accuracy, every effort should be made to produce a consent document that is as linguistically clear and simple as possible, without omitting important details as outlined below. Certified translated versions will be required once the original version is approved.

There are specific circumstances where witnessed verbal consent might be acceptable, and circumstances where individual informed consent may be waived by HSSREC.

Information Sheet and Consent to Participate in Research

Date: 29 October 2018

Greeting: Dear Sir/Madam

My name is **Zamambo S. N Mkhize, student number: 214509726.** I currently studying my Masters at the University of Kwa-Zulu Natal (Howard College), within the School of Social Sciences. I live in G406 Umlazi and my personal details are as follows: email address(s): 214509726@stu.ukzn.ac.za/ zeeemkhize@gmail.com and postal address: G406 Umalzi, P.O Ntokozweni, Durban 4066.

You are being invited to consider participating in a study that involves research interviews to **find strategies to help instill the value of the institution of family.** The **aim and purpose of this research is to reduce the Community Development challenges by reviving the value of the institution of family in communities.** The study is expected to enroll academics from Howard College within the Department of Community and Development Studies, the Department of Social Work and the Department of Sociology. All the departments will be a representation of the population that will give details as to resolving the Community Challenges within the family institution. To avoid being bias, there will be an estimated amount of 6 respondents, that being 3 males and females with certain positions. It will involve an **in-depth interview** with hopes of finding adequate information to help resolve the research problem. The duration of your participation (if you choose to enroll and remain in the study) is expected to be **approximately 30 minutes minimum.** The study is self-funded.

The study does not involve any risks and/or discomforts. We hope that the study will assumingly create direct benefits to the respondents as this study aims to resolve the Community Development challenges, whilst advancing research on strategies that can be used to help instill the value of the institution of family.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number HSS/0835/018M).

In the event of any problems or concerns/questions you may contact the researcher at **0847082537/214509726@stu.ukzn.ac.za** or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

This research is voluntary. Respondents may withdraw participation at any point and in the event of refusal/withdrawal of participation, respondents will not incur penalty or loss of treatment or other benefit to which they are normally entitled. If a participant decides to withdraw from the study, they will have to give a valid reason to their orderly withdrawal as this could jeopardise the study of the researcher. A note should be written and sent to the researcher prior to the completion of the study in order to ensure that the possible inconvenience does not interfere the whole project. Respondents however, may be excluded if they do not meet the requirements of the researcher as this study aims to answer all objectives to help strengthen and validate the purpose of the research in full.

No costs will be required from respondents.

Confidentiality of information obtained from research will be viewed only between the researcher and the supervisor to avoid any inappropriate exposal of information. Information can only be distributed or shared only when permitted by supervisor or head of department. Feedback will be given by visiting or emailing the respondents on how the research has been conducted in order to check whether information has been credited accordingly. This is to ensure that no problems occur in terms of how the information has been written or included in the research.
Research data will then be secured and stored in the Universal Serial Bus (USB) port and deleted off the system after use.

CONSENT (Edit as required)

I (Name) have been informed about the study entitled *Using Community Development Practice for instilling the value of the institution of family: perceptions of academics at Howard College, UKZN* by Mkhize, Z.S.N. I understand the study will involve an in depth interview session which aims to reduce the Community Development challenges by reviving the value of the institution of family in communities.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at *0847082537/214509726@stu.ukzn.ac.za*.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion   YES
Video-record my interview / focus group discussion   NO
Use of my photographs for research purposes   NO

_____   _____
Signature of Participant   **Date**

_____   _____
Signature of Witness   **Date**
(Where applicable)

_____   _____

7.4 Annexure D: Gate keeper's letter

7.5 Annexure E: Gate keeper's approval letter

7.6 Appendix F: Ethical clearance exemption letter