SOUL CITY

LITERATURE REVIEW
ON SERVICE IN SOUTH AFRICA

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undertaken by

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LITERATURE REVIEW FOR SOUL CITY
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EXECUTIVE SUMMARY

This literature review demonstrates that the notion and practice of voluntary service is well-developed in South Africa and that it takes a wide variety of forms.

At the national policy level there has been considerable progress with the recent approval by Cabinet of the National Youth Service Policy Framework. However, this does not necessarily signify that the establishment of a national youth service is to follow. What is more likely is that the policy framework will provide guidelines for the service programmes currently in operation and those to come. The Department of Health's requirement that community service become a prerequisite for a variety of health professionals to register as practitioners is presently the only mandatory form of community service driven by government. Some steps have been taken towards establishing a similar process for legal practitioners, but this remains to be seen.

In the higher education sector, institutional responsiveness is being fostered through community-higher education service partnerships formed in response to the provisions of the Higher Education Act of 1997. Initiatives include the adoption of institution-wide policies and the development of service learning courses. The extent to which this contributes to institutional responsiveness will be assessed during the audits at each university and technikon by the Higher Education Quality Committee (HEQC) on behalf of the Committee for Higher Education. A set of criteria for the assessment of service learning in higher education is presently being developed by the HEQC.

The literature review shows that a wide variety of programmes have been in operation for some time, that they continue to proliferate and that the monetary value of the volunteer labour for the South African non-profit sector on an annual basis is in the region of R5.1bn. A feature of service in South Africa is that the programmes tend to be 'bottom-up', driven by the initiating organisations, institutions and agencies, and responding to specific needs.

The resourcing of service programmes tends to be organisation-based. The Umsobomvu Youth Fund has committed R470-million to 61 projects over the past two years, some of which are service programmes per se. A total of R800-million is being committed to three programme areas (information and counseling, skills development and entrepreneurship support). The loveLife groundBREAKERS programme will receive some R30-million from the Nelson Mandela Foundation over a period of three years with further funding due from other donors and possibly some support from the Department of Social Welfare. With the exception of the funding provided by the Department of Health for the placement of practitioners in public service positions for community service, funding for service activities is unlikely to be more generally available from government.

The review demonstrates that the future shape of service programmes will be determined by the choices that are made in designing and implementing them. In particular, choices over whether the service programmes are voluntary or compulsory and choices over whether participants or recipients obtain the main benefits will profoundly affect which model of service is used. There is considerable potential for using civic service programmes to build democracy and civic awareness, but this depends on the programmes being carefully structured and supervised and, most

importantly, building in opportunities for participants to reflect critically on their service experience and the circumstances in which service was carried out.

To date the media have been used relatively conventionally in the promotion of voluntary service in South Africa with the International Year of the Volunteer (IYV) in 2001 providing the most significant opportunity to profile volunteering in the national media. No doubt the media profile for IYV in South Africa was boosted by the patronage of high-profile individuals such as the Minister for Social Development. Without such high-profile support, experience in the US and elsewhere suggests that controversy may be the best way to gain media attention around service issues. In addition, interesting opportunities lie in using service-learning programmes for the promotion of civic journalism through which participants construct a problem-solving dialogue with communities whilst confirming and validating individual experience. Elements of this approach may be at work in the loveLife Y-Centres in which volunteers are active in radio programme production and transmission.

1. DEFINING SERVICE

While the notion of **volunteerism** is relatively well developed in South Africa and has gained considerable momentum since the launch of the International Year of the Volunteer in 2001, the notion of **service** is less well known. 'National service' was formerly associated with the time spent by young white men in military service under apartheid. In the ten years since 1994, however, the term has come to be associated more closely with the developmental objectives of democratic South Africa and with efforts to instil the notion of rights and responsibilities of citizenship within a democracy.

Though there are any number of definitions of "service", a useful starting point is Sherraden's definition of "civic service" as

> "an organized period of substantial engagement and contribution to the local, national, or world community, recognized and valued by society, with minimal monetary compensation to the participant." (McBride et al 2003)

Aspects of this definition impact on the scope and nature of "service" and thus require some discussion. The first point to note, as Moore et al (2003) point out, is that this definition requires the server to make an intensive commitment and requires the service to be in a programmatic form. Thus, while service can certainly be a part-time activity rather than full-time, it does not really include occasional volunteering, such as informal systems of care. This may be a difficulty in the South African context where such occasional volunteering or informal care is both widespread and essential – particularly for example in the context of HIV-AIDS. This is therefore an issue that will require more thought as the notion of service is developed.

The relationship between service and volunteering throws up a second difficulty. Can one be a "volunteer" where one is either compelled to take part in the activity or compensated for doing so? Eberly (2002) points out that previously volunteers were not paid at all as their service was regarded as a form of charity from the more fortunate to the less fortunate. However, he explains that this is changed substantially with many volunteers now being paid some amount. Moore et al (2003) correctly point out that compensation and compulsion are really part of a continuum – those providing service can be totally voluntary with no compensation at all, or they can be compelled to perform the service in question with appropriate compensation being received. In Moore et al's global survey of 204 service programmes worldwide, it was found that 22% of the programmes offered some kind of award, certificate or community recognition to the servers, 53% provided support for housing and only 5% were compulsory. In Sub Saharan Africa, by contrast, Patel and Wilson's (2002) study of 44 service programmes found that a higher proportion of programmes (19%) were compulsory.

The notion that compensation and compulsion are part of a continuum is endorsed by Pawlby (2003). He rejects the idea that service has to be purely selfless and insists that different people might be involved in the same act of service for a wide variety of reasons ranging from pure selflessness, to curiosity, to not having other options, to self-interest. Because the term "service" can easily accommodate virtually all of the activities on this spectrum, it is thus more helpful and appropriate than the term "volunteering".

The third point to note is that "service" includes service activities organised or facilitated by both private and public entities. Eberly explains that previously service activities were largely private in nature but that there has been increasing government involvement in such activities. Moore et al found that of 204 service programmes surveyed, 76% were administered by non-governmental organisations, while 23% were administered by the government. In the context of Sub-Saharan Africa, Patel and Wilson stress that post-colonial African governments were generally relatively opposed to autonomous voluntary organisations, an attitude that contributed to the weakening of civil society. However, these governments were not opposed to service itself – as can be seen from the relatively large number government sponsored service programmes that existed, for example in Kenya, Tanzania and especially Nigeria. In their 2002 survey of 44 service programmes in Sub Saharan Africa, Patel and Wilson found that 36% of the programmes were government administered. Of the 22 programmes that were national in scope, almost three-quarters were government administered.

Finally, defining "service" raises the question of whether service relates only to youth or to other people as well. All sources appear to agree that "service" is not and should not be confined to youth. However, Moore et al found that youth served more than any other group.

2. THE NATURE OF SERVICE

The breadth of the definition discussed in section 1 means that a wide variety of different activities and programmes are classified as "service". In this regard it is crucial that attention be paid to the fact that service activities take place on a spectrum – ranging from charitable service activities to those which aim for transformation.

This point is made particularly forcefully by Patel (2003) who explains that service is not a politically neutral idea, but draws on wider ideological, social economic and political ideas that dominate particular contexts. The diversity of orientations within such ideas has implications for the choices that are made regarding service policy and the design, implementation and evaluation of service programmes. Thus there are different and competing versions of service.

Patel points out that service is diverse in at least three respects:
- **The sector in which it is provided** – for example: human and social services, education, health, community development, employment/economic development, cultural integration, environmental protection, peace and human rights.
- **The contribution it makes** – for example: meeting basic needs, to the personal growth of the servers, to human and social capital development, citizenship, participation and in the building of democracy
- **The form it takes** – for example: volunteerism, national youth service programmes, social and disaster relief, emergency services, advocacy, localised community service provided by community-based organizations and community service as a requirement for professional registration.

Patel's points are strengthened when the work of other commentators is examined. Eberly (2002), for example, focuses on National Youth Service, where young people serve full-time in programmes for a period of six months to two years, and service-learning, where students serve part-time or for short periods of time and their service activities are integrated with their studies. Though both undoubtedly constitute service, there may be great differences in the nature, purpose and effect of the two types of service. Likewise, Moore et al (2003), point out that national service programmes approach service more developmentally than narrower service programmes. They are thus less likely to require specific skills or knowledge from the servers than other service programmes which might stem from such specific skills or knowledge.

Patel attempts to make sense of the wide variety of types of service by providing a very useful analysis of what she sees as the main approaches to service. It is worth summarizing her conclusions as to the different approaches to service:

- *Social Philanthropy approach:* This is service rendered by private citizens based on religious prescriptions, cultural traditions, secular philosophy. Its goals include the personal growth of server and meeting community needs. The programmes tend to be predominantly remedial with some focus on social reform and tend to take a paternalist view of beneficiaries. The service either takes place informally or is formally organized by

philanthropic organizations – either way it tends to be independent of government.

- *Institutional approach:* This type of service tends to be part of a comprehensive system of social services with the underlying idea being that universal access to such services will enhance the quality of life. This approach sees market failure as a key cause of declining social conditions and is thus a government-dominant model. Its goals tend to be the personal growth of the server as well as social goals such as citizen's rights, social solidarity, altruism; social justice; societal cohesion. The service tends to focus on basic needs and social reform and tends to be formal and institutionalized in that it is put in place by legislation, fiscal and taxation measures often linked to state spending.

- *Conservative/Neo-Liberal approach:* In contrast to the institutional approach, this approach responds to a perceived governmental failure to meet societal needs by advocating free market solutions. It supports limited government involvement with low levels of spending and sees the voluntary sector as a mediating structure between the state and people. The service is remedial and short-term – focused on meeting individual needs, often in the context of crisis or emergency. It is primarily voluntary in nature.

- *Social Justice approach:* This approach is highly critical of class inequality and social divisions associated with social stratification and social exclusion. It thus endorses social and community action to promote access, equality and the empowerment of those excluded from political processes. It takes as its goals social justice, empowerment, equality, distributive and liberation values and has both servers and beneficiaries as active participants. It is independent of the state.

- *Social Development approach:* This approach has some similarity to the goals of the social justice approach in that it focuses on pro-poor change by challenging unequal and distorted economic, social and political development. However it does so by relying on the proactive involvement of governments in developmentally oriented service in order to promote social and economic development and the participation of the socially excluded. The service is part of a pluralist system consisting of public, private and civil society and focuses on activities connected with human and community development, building assets of the poor, local economic development, employment activities and social capital formation.

The types of service policy and programmes launched will thus depend a great deal on the specific national contexts in which they are generated. One good example of a context-specific approach is found in Argentina where Tapia (2003) argues that the principles underlying "service" are best expressed by the Spanish word "solidaridad" meaning working together for the common cause. Thus whatever the motivations and nature of service might be elsewhere, in Argentina in Tapia's view, service involves action for the general good by all individuals as part of their duty to society. "One English-speaking scholar told me the problem was that 'solidaridad' sounded like

evading individual responsibilities in order to rely on the collective. He was shocked when he learned that 'individualista' in Spanish is understood as 'selfish'. I tried to explain that in South America 'solidaridad' means not to evade individual responsibilities, but to assume a personal 'substantial engagement with the common cause' together with other people equally committed."

3. THE NEED FOR SERVICE

The need for service appears to have come from a number of diverse tendencies. Gillette (2003) explains in some cases, the imperative for service stems from the **persistent and often worsening gaps** of many kinds **between privileged and underprivileged individuals, communities and countries** has contributed to encouraging a trend of service by the "included" in favour of the "excluded". This type of service makes a contribution towards reducing some of the gaps that exist and is vital to achieve "social cohesion". Gillette immediately points out, however, that this "philanthropic" version of service is too narrow. Rather service can and should be performed by "excluded" people. He cites successful examples of service performed excluded people – the work done by disabled Cambodians in a UN centre that caters to tourists; the volunteer fire-fighters drawn from prison inmates in the US state of Georgia; and the European Voluntary Service programme which involved young volunteers facing several kinds of exclusion: educational, geographical, ethnic, legal and in terms of poverty and unemployment.

Patel (2003) points to the **decline in traditional forms of civic participation** such as trade unions and political parties and argues that this has given rise to a search for new forms of engagement with public issues. Service, she contends, is one such forum. In her view, this need for new forums has been exacerbated by the explosion of civil society organizations that seek to play a significant role in advocating and providing support for humanitarianism, human development, peace and better representation of ordinary people and the fact that many countries have recently emerged from a situation of authoritarian rule under which mass social movements played a leading role in bringing about change.

Eberly (2002) argues that the convergence of three powerful forces is generating a substantial increase in the need for service delivery:
- the **substantial erosion of the extended family system and the nuclear family** system – meaning that the care of needy family members (especially the young and the old) has been left to others.
- The **technology revolution** which has decreased the time and expense involved in many areas – but has not done so for care that is needed, thus making it comparatively more expensive.
- The **tendency to view the marketplace as the sole determinant of society's priorities**, meaning that many governments have tended to reduce their involvement and expenditure in this area.

Who benefits?
It is in considering the need for service that perhaps the most contentious issue of all is raised – should service be for the benefit of the recipients, the benefit of the servers or both? Moore (2003) et al emphasise that service is a strategy that may have the dual purpose of benefiting servers as well as served. It is for this reason that Sherraden (2000) has termed it a "strong policy" due to its many positive impacts and its exceptional return on investment. Sherraden has also highlighted the possibility that the institution of service could one day become as institutionalised as education or employment.

Pawlby (2003) stresses that unless the recipients benefit at least substantially, the activity cannot classify as service – no matter how useful it is to the server. By way of example he indicates that getting one group of volunteers to dig ditches while another group fills them in, could not possibly qualify as service – even if it were beneficial to those involved in the digging.

Pawlby also discusses the benefit of service to those providing the service. Without taking a firm stance on the issue, he highlights the fact that many would argue that the value of the learning gain to the service giver is so great that it justifies making service compulsory. This is irrespective of whether or not the service giver recognises these benefits.

Whatever one's position is on the idea of compulsory service, there can be no doubt that many service activities contain substantial benefits for those who provide the service. Importantly though, those who provide the service should not be regarded only as those who are empowered or included – Gillette focuses on the benefits for excluded individuals or groups on engaging in service. He argues, as indicated above, that service by excluded people can allow the achievement of empowerment, increase their self-worth and produce a healthily addictive change in their way of life that has effects lasting beyond the period of service. Service can thus not only change the attitude of the excluded individuals and their role in society, it can also give them skills and experience that enable them to be fully-fledged citizens. Interestingly, Gillette argues that this is best achieved when the service is voluntary with no direct reward. He also stresses that training and guidance is essential to produce useful and valuable service – especially in the context of the excluded providing service.

The question of whom the service should benefit was dealt with by Moore et al in their survey of 204 service programmes worldwide. They conclude that the goals of programmes tend to focus on the server rather than the recipient.

The primary goals relating to the server were:
• increasing the server's motivation to volunteer
• increasing the server's skill acquisition
• increasing the server's social skills

The primary goals relating to the recipients were:
• promoting cultural understanding
• creating or improving public facilities
• promoting sustainable land use

However, Moore et al's findings that service programmes focus on the server rather than the served need to be understood in the international context within which their research took place. They specifically make the point that there is often a contrast between service programmes in developing countries and service programmes in developed countries. They conclude that in developing countries, programmes tend to emphasize the impact of service on the recipients rather than the impact on the servers.

In service of what?
The primary goal of different service programmes might vary greatly. Eberly points to the wide variety of goals that have produced different service programmes - to make conscription more equitable (Germany); to help unify the country (Nigeria); or to serve the people in outlying areas (China). But whatever the core goal of the service might be, Eberly stresses that service programmes tend to have numerous other positive outcomes to those who serve, to those who are served and to society at large. He points to the fact that Germany's service programme has a strong employability impact on its cadets, while Nigeria's has a string service delivery impact.

This is supported by recent policy research by Stroud et al (2003) which indicates that conscription in Germany has for many years carried the option of alternative civilian service called *Zivildienst*. As a result of the large number of men performing alternative service each year, many welfare agencies in Germany have become dependent upon the *Zivildienst*. In the light of current policy debates about whether or not to retain conscription, the government and many welfare organizations have argued that the services provided by the conscientious objectors are so valuable, and so widely employed in emergencies, that it is no longer possible to envision replacing these services at the market value for labour if mandatory national service were to disband.

Eberly concludes that while all servers involved in National Youth Service will learn from their experiences, their learning is enhanced when measures are taken to establish linkages between the service and the learning. Thus service-learning produces a series of specific benefits:
- increased awareness by participants of the needs of others;
- an effective way of understanding and learning values;
- an effective way to reduce school violence;
- increased levels of personal and social responsibility;
- more positive attitudes towards adults and others with whom participants work;
- increased willingness by participants to be active in their community.
Service-learning can also very positively affect the way that older members of the community view younger members.

Many commentators suggest that service can produce a strong feeling of citizenship and belonging. However, it is crucial to recognise as with all the goals of service, that this depends on the design and implementation of the service plan.   As Westheimer and Kahne (2002) discuss in detail, citizenship itself is a contested notion. There are a wide variety of types of citizenship and the type of citizenship promoted will depend on the motivations behind the programme and the way it is therefore designed. Kahne and Westheimer (1996) as cited in Perold and Omar (1997) distinguish between two main conceptions of what it means to be a citizen: Firstly, there are "those who focus primarily on charity and who believe that, to be properly educated in a democracy, students must undergo experiences that demonstrate the value of altruism and the dangers of exclusive self-interest. They stress the importance of civic duty and the need for responsive citizens." Secondly, there are "those who hope to move students towards participation in what Benjamin Barber refers to as a 'strong democracy'. They call for a curriculum that emphasises critical reflection about social policies and conditions, the acquisition of skills of political participation, and the formation of social bonds."

In exploring the question "in service of what?", Kahne and Westheimer discuss the difference between developing responsible citizens and developing critical democrats. They argue that service activities which aim to inculcate civic values and a sense of civic-mindedness, which aim to 'pay back' to society, may in fact be developing a notion of community service as charitable work which emphasises altruism and condones token aid responses to real need, but which does not confront the deeper causes of inequality and under-development. They suggest that deepening the transformative nature of community service as a learning experience for the individual depends on structured opportunities (whether they be within the curriculum or in volunteer programmes) in which to examine the context if the community service programme and to reflect on the causes of the social conditions in which students are working.

Westheimer and Kahne also make the important point that involvement in a service programme does not necessarily mean commitment to or involvement in the broader democratic system. This is a point confirmed by Young's recent article in the Chronicle of Higher Education (2003) which explained how young people engaged in frequent service programmes the United States were still not voting or participating in democratic processes.

4. THE SOUTH AFRICAN POLICY FRAMEWORK

As Daries and Mokganyetsi (2002) explain, the United Nations International Year of the Volunteer in 2001 sparked renewed interest in voluntary service in South Africa. It led to President Thabo Mbeki's declaration of 2002 as the **National Year of Volunteering** and the launch of the **Vuku'zenzele** or **Letsema Campaign**. This campaign has highlighted the important work of volunteers and has stimulated a revival of the culture of community care. The Department of Social Development has also committed itself to the development of National Policy for Volunteering. Volunteer South Africa was tasked with driving the National Year of Volunteering and is promoting volunteerism through the African Union, NEPAD and SADC.

However, the National Year of Volunteering builds on a substantial recent history of policy development for service in South Africa: national youth service, community service in higher education and community service from certain professions. The policy framework relating to each of these areas is discussed below.

Policy on National Youth Service
As Foley (1999) and Perold (2000) discuss, the concept of 'national service' is a contested one in the South African context. This is substantially due to the fact that the apartheid government's use of the military to subjugate South Africans and to destabilise the southern African region left a close association between the term 'national service' and apartheid's repressive actions and militaristic tendencies. The experience discredited the idea of national conscription and left a legacy in which the concept of a centrally driven national service is viewed with suspicion by many South Africans.

However with the advent of democracy in South Africa, attempts were made within civil society to give the term a new meaning – one which was more synergistic with the aims of the new dispensation. The idea of service was brought squarely into the public domain in 1993 by the events surrounding the assassination of Chris Hani brought the idea of service squarely into the public domain. Shortly before his death, Hani had advocated the idea of engaging young people within youth corps. The emotional depth of the reaction to his death by young people evoked great concern throughout the country and in response, proposals for youth service programmes were made by virtually all political parties. All had the same purpose: to keep young people constructively engaged in a context of spiralling unemployment, so as to ensure that the transition to democracy was not destabilised.

Since then, there have been various policy documents that endorse the notion of National Youth Service. The **Reconstruction and Development Programme** (1994) and the **National Youth Policy 2000** (1997) both identified National Youth Service as a key initiative for human resources development and for promoting a culture of service towards communities and society.

This was followed by the **Green Paper on National Youth Service** which was produced by the National Youth Commission in October 1998 and endorsed by a wide range of stakeholders early in 1999. The publication of this document coincided with the Presidential Jobs Summit which developed a set of strategies to curb rising levels of unemployment throughout the country. The National Youth Commission tabled its

proposals for national youth service alongside the proposals of various government ministries and departments. In the process, it aligned its plans closely with those of the other wings of government, ensuring that young people and service would comprise an element of all departmental programmes and that the resources for the youth service pilot programmes could be drawn from the budgets of government departments partnering with the National Youth Commission.

The National Youth Commission has also produced a number of drafts of a **White Paper on National Youth Service**. However, despite the fact that the White Paper in its various forms has been considered by Cabinet since 2000, it has not yet been accepted. Instead Cabinet chose earlier this year to endorse the **National Youth Service Policy Framework (NYSPF)**. This appears to be due to concerns that Cabinet endorsement of the White Paper would require legislation to be passed which would consequently oblige the government to provide funding for the National Youth Service programme.

The youth sector appears to still hold the view that the White Paper should be passed as a key step towards a single state-supported countrywide national youth service programme. However, at this point it is not clear when or even whether this will occur and thus it is the NYSPF that seems likely to provide a broad ambit within which bottom-up initiatives continue to grow and operate, mostly without state support. Given the cabinet endorsement it received, the NYSPF is obviously central to any discussion of youth service and it is thus summarised in some detail:

> *Context*
> The NYSPF takes as its starting point the international context in which the concept of "social exclusion" is increasingly being used to reflect on the complex set of linked problems centred around lack of opportunity and diminished life circumstances. (See the earlier discussion of service and marginalisation in section 3 on page 5.) More recently, the concept has been associated with the wider concept of citizenship. It stresses the connections that have been made in the international context between human and social capital formation and the impact of these factors on democracy. It then emphasises that many countries are concerned about the civic and political health of their nations and, in particular, the citizenship status of young people and the issue of youth apathy. The NYSPF emphasises that the search for strategies to bring about democratic renewal in South Africa has led to a groundswell of dialogue around the connection between national service and citizenship with the benefits of service being seen to accrue to individuals as well as to societal institutions.

> *International examples*
> The NYSPF stresses, has been discussed in detail in section 2 of this survey, that National Youth Service (NYS) has evolved in different contexts informed by the needs and conditions in individual countries. It argues that National Youth Service (NYS) falls into four main categories in the global context:
> - *Civic Responsibility* – countries that have achieved affluence often use NYS encourage young people to contribute to their own society or others societies in need. Examples given are the United States, the United Kingdom and Canada.

- *Developing a common identity* – countries with a strong need to develop a national identity or overcome a difficult past have found that NYS can become a vehicle for consciousness transformation. Examples given are China, Canada, Nigeria, and Germany.
- *Recovery and Rehabilitation* – countries recovering from civil war or war of liberation and therefore struggling with severe economic or environmental crisis have used NYS mobilise the resources to rehabilitate and restore. Examples given are Zimbabwe and India.
- *Nation-building* – countries where significant human resources are already mobilised through mandatory military service have used NYS to harness the energies of young people to assist with non-military endeavours of nation building. Example given is Germany. (See the discussion of the German example in section 3 on page 7).

It also emphasises that various African countries have effectively used NYS as a strategy – Zambia, Ghana, and Botswana are the examples cited to indicate that young people are an important resource that can be effectively deployed to meet social, political and economic objectives – a principle that the NYSPF links closely with NEPAD.

Strategic Objectives
The NYSPF aims to:
- Define the concept of a National Youth Service for South Africa;
- Generate opportunities for young people to develop marketable skills and to connect to their communities through service;
- Mobilise resources to support National Youth Service programmes and lay the basis for a national service infrastructure; and
- Propose the institutional arrangements for implementing the NYS.

Defining National Youth Service
The NYSPF defines National Youth Service as the "involvement of young people in activities which provide benefits to the community whilst developing the abilities of young people through service and learning" and stress that it is a concept that is transformative in nature.

Vision, goals and values
The vision of the NYSPF is "the development of youth through providing a long-term and effective means of reconstructing South African society through physical rehabilitation, asset building and renewal of community resources and rebuilding the fabric of communities. The NYS will foster a spirit of nation-building by inculcating a culture of service, a common sense of nationhood, engendering a new form of patriotism as well as promoting intergenerational understanding."

It thus lists the following goals:
- To inculcate a culture of service by supporting youth to participate constructively in nation-building;
- To inculcate in young people an understanding of their role in the promotion of civic awareness and national reconstruction;

- To develop the skills, knowledge and ability of young people to enable them to make the transition to adulthood;
- To improve youth employability through opportunities for work experience, skills development and support to gain access to economic and further learning opportunities; and
- To harness the nations untapped human resource and provide a vehicle for enhancing the delivery of the country's development objectives especially to disadvantaged and underserved communities.

In its "values" section, the NYSPF gives a number of details that indicate clearly what the primarily objectives of the NYS are intended to be:
- NYS should "seek to promote the values of good citizenship and patriotism that assist young people to develop a positive identity and connectedness."
- NYS should "engage a cross section of young people – unemployed, students, disaffected, disabled – from a variety of backgrounds, educational attainments, cultures and religious beliefs" and should seek to expand opportunities for all young people who wish to serve.
- NYS should "seek to build the character and competence of young people by focussing on the social, psychological, economic, cultural as well as political aspects of their development."

Operating Principles
The NYSPF details a number of principles underpinning the NYS. They may be summarised as follows:
- Service learning – Clear service and learning objectives will be articulated to allow participants to develop specific skills and so that the service performed is meaningful to the young people and the community thus served. Individuals involved in service should demonstrate sustained personal commitment by completing a full year of service.
- Sustainable development – Community assets must be built and sustained with community participation being key to formulating strategies, managing delivery and sustaining service outcomes.
- Incentives to support participation –A range of incentives during and after service will be provided and may take the form of stipends, credits towards part or full qualifications, business loans, reference letters and educational awards.
- Accredited learning – the training in the NYS will be structured to meet the requirements of the National Qualifications Framework and related system of credits.
- Selection of sites for service – NYS participants will be deployed to areas deemed to be of high priority. The selection of sites will determined by what communities consider to be the greatest need to ensure that NYS provides tangible benefits to the communities involved.
- Developing a culture of self-reliance – participants will be provided with the opportunity to build a sense of accomplishment and self-confidence. Learning that they can be independent and depended upon, young people acquire the habit of self-reliance while interacting with others from different economic and social backgrounds.

- Partnerships – the nature and success of NYS will depend to a large extent on partnerships between all the stakeholders and existing organisations to facilitate the development of innovative and flexible implementation. Target groups for national youth service are the following:
  - Higher Education students;
  - Further Education and Training students;
  - Unemployed young people;
  - Youth in conflict with the law.

Voluntary or Compulsory Service?
The NYSPF contains no discussion about whether the National Youth Service will be compulsory or voluntary though it appears that compulsory service is not being contemplated by the policy.

The draft White Paper, however, does contain a discussion of this issue. Though it has not been approved by Cabinet, the draft White Paper is helpful in that provides some guidance as to the views of the National Youth Commission on this issue. The draft White Paper states that the Commission
> "views National Youth Service programmes as having a mix of voluntary and compulsory characteristics. Compulsory NYS programmes are those that are integrated into the curriculum of a further or higher education programme or those that are related to requirements of our judicial system in cases of alternative sentencing."

It gives examples of compulsory service as the service currently undertaken by health professionals and service by youth who are in conflict with the law as an alternative to serving time in a correctional institution. It gives examples of voluntary service as the many service programmes are undertaken within communities on a voluntary basis (sports coaching, clean-up campaigns, renovating a community centre or clearing alien vegetation) as well as voluntary service programmes at higher education level (providing health services, tutoring primary school youth, or providing peer counselling in HIV/AIDS).

The draft White Paper concludes that:
> "The issue of whether participation is voluntary or compulsory will thus be determined by the criteria developed for participation in the service programs, and on the needs and condition of the target groups in question."

Implementing NYS
The NYSPF stresses that providing access and expanding opportunities for young people to serve is the responsibility of government in partnership with the private and non-governmental sectors. It sees the following as having roles in the management, financing and sustaining of an effective NYS:
- The National Youth Commission
- State Institutions (presumably government departments in particular)
- Sector Education Training Authorities
- Umsobomvu Youth Fund
- The South African Youth Council

The NYSPF envisages the design of an integrated national delivery mechanism with a National Youth Service Unit (housed in the National Youth Commission) to be the key driving force. Also involved would be Provincial Youth Commissions. National Youth Service Partnerships will be set up in each of the areas where NYS programmes will be implemented.

The NYSPF takes the view that national government is in a unique position to provide a base of sustained financial support that enables communities to implement NYS as a strategy for community problem-solving and stresses the obvious convergence between other government programmes and the NYS. It also emphasises the need to pool budgets across departments as far as possible. Finally it makes the point that the private and donor sectors have a major role to play both in terms of funding and in terms of technical expertise and experience and therefore argues that there will need to be concerted effort to secure donor funding for the NYS.

The NYSPF contains no indication of a time-frame for implementation.

Policy on Community Service in Higher Education
In addition to the policy regarding National Youth Service, as Perold (2000) explains, the notion of community service also found its way in into debates about the transformation of higher education in South Africa. In 1996 the South African Student Congress resolved at its annual congress to lobby for compulsory community work for all higher education students. It proposed that community work should be linked with higher education curricula and should be a prerequisite for graduation. It was also proposed that additional community work could be performed by students in return for fee concessions.

Perold and Omar (1997) point out that the linkage between community service and higher education is explicitly and emphatically endorsed by the *White Paper on Higher Education* which was adopted by Cabinet in August 1997. The White Paper specifically refers to the role of community service within the overarching task of transforming higher education on a number of occasions:
- One of the national goals of the higher education sector is cited as being "to promote and develop social responsibility and awareness among students of the role of higher education in social and economic development through community service programmes";
- At institutional level, the goals include "to demonstrate social responsibility of institutions and their commitment to the common good by making available expertise and infrastructure for community service programmes"; and
- "The ministry is highly receptive to the growing interest in community service programmes for students, to harness the social commitment and energy of young people to the needs of the reconstruction and development programme, and as a potential component of the national student financial aid scheme. The ministry will consult the Council for Higher Education and the National Youth Commission on this matter. In principle, the ministry will encourage suitable feasibility studies and pilot programmes which explore the potential of community service:
  - to answer the call of young people for constructive social engagement;

- to enhance the culture of learning, teaching and service in education; and
- to relieve some of the financial burden of study at this level.

As Perold and Omar discuss, these references suggest that community service is regarded as a vehicle that could develop a stronger sense of social commitment in students as well as encouraging a sense of service in the higher education institutions themselves, thereby increasing their responsiveness to community need. They also suggest that community service could be performed in lieu of payment to help alleviate students' financial need. This formulation suggests that the primary beneficiaries of the service may be the students and institutions rather than the communities involved.

Since the establishment of the Council for Higher Education and, under its auspices, the Higher Education Quality Committee, the compliance of universities and technikons with the Higher Education Act (1997) will be assessed through a series of formative processes. One of these is a regular auditing process by means of which the Higher Education Quality Committee (through appointed assessors) will meet with institutions on a regular basis to jointly assess the quality of provision. Criteria are currently being developed for the auditing process, including criteria for the assessment of service-learning. This is likely to introduce more rigour and awareness in this field and may help to build better knowledge about good practice in service learning in South Africa.

Policy on Community Service from certain professions
In 1998, the Department of Health began implementing a policy of community service for newly qualified doctors. Though the mechanisms, effects and nature of this programme are discussed further on in this survey, the policy must be dealt with briefly now as it forms an important part of the policy environment regarding service.

According documentation supplied by the Department of Health (2003) the programme started in 1998 with 26 doctors. Over 90% of doctors then took part in the 1999 and the years that followed. Dentists became part of the programme in 2000 and pharmacists in 2001. In 2003 seven more professions came on board: environmental health officers; clinical psychologists; dieticians; occupational therapists; radiographers; and speech, language and hearing therapists.

The main objective of this community service, according to the Director-General is "to improve access to quality health care to all South Africans, more especially in under-served areas." The Director-General adds that this "process provides young professionals with an opportunity to develop skills, acquire knowledge, behaviour patterns and critical thinking that will help them in their professional development."

At the same time as community service for newly-qualified doctors was being discussed, it was suggested that community service for newly-qualified lawyers and accountants should be put in place. However, while community service for doctors has been taking place for six years, there is no finality about how or even whether, community service for lawyers and accountants might take place.

A recent policy development in this area is the Draft Legal Practice Bill produced by a Task-Team appointed by the Minister of Justice and Constitutional Development.

The draft bill, presented to the Minister in April 2002 but not finalised or enacted, deals with a wide range of matters concerning the legal profession.

Section 30 of the Bill provides that the Minister may on the recommendations of the Legal Practice Council prescribe legal community service. This may be service performed by law graduates as part of their practical legal training to become qualified as lawyers, or could be a minimum period of service by all legal practitioners, possibly on an annual basis. The Bill thus creates the potential that community service would not only be compulsory for new law graduates, but also all practising lawyers whenever they qualified. The bill stresses that community service could be remunerated or unremunerated, thus appearing to leave the question of compensation largely to the Minister's discretion.

It should be noted that the definition of community service in the Bill is very wide, including:
- the delivery of legal services to the public;
- the provision of legal education and training on behalf of the Legal Practice Council or an accredited academic institution or non-governmental organisation;
- serving as a judicial officer, including as a commissioner in the Small Claims Court;
- service to the national prosecuting authority or any other approved state institution;
- service performed at a justice centre;
- service performed at an institution rendering legal services to the community; and
- service performed in terms of a learning contract.

5. SERVICE PROGRAMMES IN SOUTH AFRICA

Service for Unemployed Youth
There have been two main service programmes for unemployed youth:
❑   The Youth Work Scheme run by the Joint Enrichment Trust since 1995.
❑   The Umsobomvu Youth Fund established by the government in 2001.

As Perold (2000) discusses, the *Youth Work Scheme (YWS)* was set up in 1995 by the Joint Enrichment Trust, a non-governmental organisation. The programme engages young people in the project for a period of six months. Participation is voluntary and the project involves 80 young people per year. Preference is given to young people who have experienced the highest levels of economic, educational or social disadvantage.

The YWS aims to recruit young people from the identified community who have been unemployed and out-of-school for at least 2 years, have earned at least a grade 10 or equivalent qualification, have one or fewer income-generating members of the household and are between the ages of 18 and 30.   Usually the work involves renovation of a community site such as a park, a school, community centre or clinic. Work includes repair and maintenance, construction, horticulture, working with children or other tasks. On average participants receive 4-5 weeks training while on site to enable them to do the work. Unemployed artisans in the community are contracted to provide ongoing support, or else local institutions are asked to second qualified personnel to provide this support. Participants spend one day a week in personal development/lifeskills workshops. Participants receive a stipend for participants of being R300 and R350 per month to cover basic needs. A further R350 is kept for a post-service bursary which can be accessed at the end of the programme for further education and training, small business assistance, or for buying equipment necessary for secured employment.

The *Umsobomvu Youth Fund* is an organisation established by the South African government and required to design; develop; resource and increase programmes that enable unemployed young people to access and sustain economic opportunities.

Umsobomvu has identified three major programme areas:
•   Information and Counseling (R200 million allocated);
•   Skills Development (R300 million allocated); and
•   Entrepreneurship Support (R500 million allocated).
Over the past 24 months, Umsobomvu has committed approximately R470-million to 61 different projects.

Umsobomvu has also launched a more recent initiative, the "Take it to the People" programme to create locally based economic opportunities for young people. The programme focusess on income generation and self-employment for young people living in the 21 urban and rural nodal areas identified as significant "poverty pockets".

As Foley (2003) discusses, one of the programmatic areas that Umsobomvu has been tasked to deliver is National Youth Service Programmes for unemployed young people. Though the programme is still in its early stages with only a small number of

projects set up, there is consensus around three key elements of the programmes involved:

- That young people will complete a service activity which supports a national or local development objective, and which benefits people other than themselves.
- That young people will engage in a structured learning programme that enables them to develop their own skills, knowledge and competence, that may include acquiring credits and that will engage participants in personal development and civic participation/democratic participation education.
- That young people should be aware of the employment or entrepreneurial opportunities they could realistically access at the end of participating in a youth service programme and at the end of the programme, should have accumulated sufficient experience and competence to be able to access these.

Since mid-2001 Umsobomvu has identified opportunities to locate programmes within existing national development priorities. The primary areas identified have included:

- Infrastructure development and construction
- Conservation and environmental care;
- Primary health care - particularly in the area of HIV/AIDS; and
- Agriculture.

Three organizations were identified as "demonstration projects" to work with Umsobomvu:

- a small NGO that had previously focused on providing wilderness experiences for youth at risk, and focused strongly on the "individual's desire to change and take control" over their own lives;
- an association of community members and academics demonstrating how labour intensive infrastructure development projects can impact positively on local rural economies; and
- a youth development NGO which had run youth service projects in the past, but not engaged with the requirements of accredited training.

An additional 6 organisations commenced project delivery in early 2003.

Other Youth Service Programmes
Other Youth Service Programmes include:

- the GroundBREAKERS programme run by loveLife and the Nelson Mandela Foundation
- the Clinton Democracy Fellowship run by City Year

The *GroundBREAKERS* programme is a national youth service corps established by loveLife and the Nelson Mandela Foundation. The volunteers, all between 18 and 25 years of age, give one year of service in loveLife in return for personal and professional skills training that will help them secure future employment. The programme had 520 volunteers by last year and is expected to have 1500 volunteers by the end of 2003. Volunteers are drawn from communities across the country and are paid a monthly honorarium of R800 to enable them to travel to schools . They are given task-specific training in loveLife's HIV prevention initiatives and are expected to provide leadership in their communities. The GroundBREAKERS programme will

be receiving R30-million over the next three years from the Nelson Mandela Foundation with additional funding being provided by the Henry J. Kaiser Family Foundation and the Department of Social Development.

The *Clinton Democracy Fellowship* at City Year engages emerging leaders from outside the United States, who are between the ages of 21 and 35 and who have a strong interest in using citizen service programs, citizen service policymaking and social entrepreneurship techniques to build a stronger democracy. The Fellowship brings these leaders together in the United States for a rigorous programme on citizen service policies and initiatives to provide an opportunity for Americans to learn from international Fellows working to build democracy in their home countries; and to inspire the development of citizen service programmes and policies around the globe, especially in emerging democracies that are building new pathways for diverse citizens to work together for the common good. The Clinton Democracy Fellowship is now in its second year.

Community Service Programmes in Higher Education
The largest and most structured community service initiative in higher education in South Africa was launched in 1999 following the publication of the Joint Education Trust research study into community service in higher education. Known as Community-Higher Education Service Partnerships (CHESP) it operates under the ambit of the Joint Education Trust, and is funded by the JET Board, the Ford Foundation and the Kellogg Foundation. Today this programme operates across eight South African universities in which staff have been trained to implement such partnership programmes, and the universities have been assisted through CHESP to develop institution-wide service-learning policies and programmes.

The aim of the CHESP Project is to develop and research pilot academic programmes which will give expression to the mandate of the White Paper on Higher Education (1997) regarding partnerships between communities, higher education institutions and service providers. The goals of these pilot programmes are to:
• Contribute towards the empowerment and development of local communities;
• Make higher education policy and practice more relevant to community needs;
• Enhance service delivery to participating communities.

CHESP is about involving communities in education, empowering them and ensuring that their educational needs are met. This means:
• Engaging communities directly
• Focussing on assets within communities
• Utilising local schools, clinics, businesses, churches, community associations, sports grounds, physical resources like rivers and dams etc.
• Involving local businesses, provincial and metropolitan authorities
• Addressing community issues

At each participating university an audit of community service and service learning was conducted. *Key benefits of community-based learning identified in the audits include:*
• Increased relevance of course material to real-world community issues;
• Engaging with community issues facilitates interdisciplinary learning;

- Enhancing the HEIs relationship with neighbouring communities;
- Opening up new opportunities for research based on community issues;
- Enhancing student understanding and learning of course material.

Key obstacles to community-based learning identified in the audits include:
- Setting up community-based learning can be time consuming;
- Community-based learning requires additional resources not catered for in the current higher education funding formula;
- Community engagement is not adequately recognized in the current reward system for academic staff (i.e. tenure and promotion)   (JET Education services, http://www.jet.org.za/level2/chesp/default.asp)

CHESP is also working with the Council for Higher Education and the Department of Education to develop a national policy framework for community service in higher education.. Through the Higher Education Quality Committee of the Council on Higher Education (CHE), criteria are presently being developed to assess the service-learning component of university and technikon activities as part of the auditing process planned in higher education by the CHE (Mathieson 2003). Initiatives such as these are intended to measure the level of compliance with the Higher Education Act of 1997 and are likely to introduce increased rigour into the service-learning arena. They may also ensure that the field is taken much more seriously in future, with more resources being devoted to service-learning in future.

Within the CHESP initiative and beyond it (eg. on those campuses which are not part of the CHESP programme), a range of community service programmes continue to operatee on university and technikon campuses around the country. Perold and Omar (1997) identify four main types of community service programmes operating in higher education in South Africa:
- Student volunteer programmes
- Workstudy programmes
- Community outreach programmes and extension services
- Curriculum-related programmes.

Overall they found that the programmes have the following features: they are mostly initiated within individual institutions and are locally organised. Though the programmes often have multiple goals, the major benefit tends to be derived by the programme participants irrespective of who initiates the programme. The programmes tend to be small in scale and may not be easily expanded or replicated.   External funding is essential for virtually all the programmes.

The four types of programmes are now discussed in more detail:
> *Student volunteer service programmes* treat service as an extra-curricular activity, carried out during vacations of outside vacation time. The emphasis is on student involvement in general tasks, rather than those specifically related to their field of study, therefore no academic credit is provided. Most of the programmes are student-initiated and the goals range from student development to community development. The programmes tend to be small in scale and have a loose relationship with the higher education institution which hosts them. Examples of such programmes are:

- The University of Pretoria-based Southern African Student Volunteers' Organisation (Sasvo) that recruits participating students from across the Southern African region for a wide variety of volunteer activities ranging from school renovations and human rights campaigns.
- The University of Cape Town's Students' Health and Welfare Centres Organisation (Shawco) which operates mobile clinics, nutrition projects and a social work programme in the Western Cape.
- The Ujima Fundraising Organisation based at the University of Cape Town (Ufundo) which operates a computer literacy project, a tutoring programme, an AIDS awareness project and an environmental awareness programme.
- The University of Stellenbosch Clinics Organisation (Uskor) which offers entrepreneurial development and job creation projects, primary health care programmes and youth development and adult basic education programmes.

Workstudy programmes on campus involve students in tasks and activities including acting as assistants in administrative, teaching, library, research, laboratory and technical activities as well as services to students. The main goal of the programmes is to provide financial assistance to needy students, but the programmes are also informed by the goals of student development and institutional capacity-building, particularly at historically disadvantaged institutions. These goals together with concerns about capacity has determined the on-campus focus of these programmes. Those workstudy programmes that take place off-campus take the form of placements mainly in advice offices, research and non-governmental organisations and involve students in tasks related to research, administration, publicity work, teaching or tutoring and liasing with parliamentary portfolio committees. Examples of workstudy programmes are:
- The University of the Western Cape's programme which includes running a book leasing scheme and dental community services, both for the benefit of students.
- Peninsula Technikon's programme which includes development and maintenance of computer systems and library duties.
- The University of Natal Pietermaritzburg's Student Employment Project which enables students to serve as academic research interns in their fields of study and also incorporates an off-campus programme where students are placed in various government agencies and non-governmental organisations.

Community outreach programmes and extension services have been initiated within higher education institutions either as department/faculty initiatives or as institution wide initiatives. Participants include students and staff who are involved in tasks that require the specialised knowledge and skills of their academic disciplines. In most cases recognition is given, either in the form of academic credit or in the form of research publications. The link between these programmes and the mainstream activities of the higher education institutions has the potential to transform relationships between society and higher education institutions. Examples of these programmes are:

- The University of the North West's programme makes community service compulsory for all students and may be completed in a wide variety of ways depending on the departments involved.
- The department of mechanical engineering at Technikon Northern Transvaal which has a service-learning project in which senior students designed a mobile spaza shop for disabled entrepreneurs,
- The University of the Western Cape's department of community dentistry which runs a preventative health campaign at a school for cerebral palsied children and a project to provide free denture service to the elderly in four townships.
- The University of the Western Cape's School of Pharmacy which runs a community asthma project to investigate the potential for using pharmacists to improve the identification and management of asthma patients.
- Technikon Witwatersrand in which different departments run projects ranging from a water purification plant and a health clinic to computer literacy programmes and bridging programmes for post-matric students.
- The University of the Witwatersrand's Rural Facility that includes many Wits departments in numerous wide-ranging projects including projects for the disabled.
- The University of Venda's Legal Aid Clinic which is one of at least 18 legal aid clinics attached to universities around the country that provide legal aid to indigent people.
- The University of the Witwatersrand's Service Learning in Adult Education and Training course in which students are offered academic credit for being facilitators of adult basic education programmes around Gauteng.

Curriculum-related programmes refer to credit-bearing internships which have been a feature of mainstream professional education for many years. These programmes take the form of community service in government or non-governmental or community-based organisations or placements in particular workplaces. Examples of these programmes are:
- The University of Natal Pietermaritzburg's theology department which arranged internships for priests, including in township communities and squatter camps, and the political studies department which required a minimum of 40 hours of voluntary community service in governmental or non-governmental work.
- Leaf College, a post-matric residential college, which requires engineering students to identify a technology-related problem in their community and to design a product to solve the problem.
- The University of the North's National Community Water and Sanitation Training Institute which facilitates the placement of students in community-based work on the water and sanitation sector.

Community Service for Health Professionals
As mentioned earlier in this paper, the first community service programme to be initiated for professionals was the *Community Service Programme for Health Professionals* launched by the Department of Health for young doctors in 1998. As

at 2003, the programme now includes not only doctors (5578 individuals placed in community service thus far) but also dentists (574); pharmacists (1141); environmental health officers (338); clinical psychologists (114); dieticians (138); occupational therapists (166); radiographers (210); and speech, language and hearing therapists (114).

As Reid (2002) discusses, the programme involves the qualified health professionals being routinely allocated to a 12-month period of service in public institutions on completion of their training. The programme is mandatory for those health professionals who want to become registered as practitioners in South Africa, though some professionals avoid it by going to work overseas instead.

According to the Department of Health "the main objective of community service is to ensure improved provision of health services to all the citizens of our country. In the process, this also provides our young professionals with an opportunity to develop skills, acquire knowledge, behaviour patterns and critical thinking that will help them in their professional development."

Professionals are allocated to a number of approved sites on the following basis: each applicant is allowed five initial choices, which are co-ordinated nationally in a 'first round' of allocations. This first round normally places approximately 85% of applicants, and the remaining 15% are asked to name another five choices, which go into the 'second round'. The 5% who are not placed in the second round are allocated wherever the remaining posts are identified around the country.

As far as remuneration is concerned, in 2000 each junior doctor earned a salary of approximately R120 000 for the year plus a housing allowance and medical aid. A rural allowance of R1600 is paid to doctors working in rural areas. Overtime payments are made, but not to doctors working in day hospitals. (Perold 2000)

Adult Service Programmes
At least one programme operates by using adult volunteers to assist the youth. This is the *Big Brother Big Sister South Africa (BBBSSA)* programme, an affiliate of the Big Brothers Big Sister International programme. The BBBSSA was founded in 2001.

BBBSA is a non-profit initiative that provides a framework for contemporary mentorship in South Africa in an attempt to restore a positive life vision and provide inspirational role models to youth. The programme offers one-to-one mentoring relationships to children in need ("Littles") who are matched with volunteers ("Bigs") with whom they meet for at least an hour a week for a minimum period of one year. The programme currently has four key focus areas: Schools Programme; Children's Home Programme; Diversion Programme; and Programme in support of those affected and/or infected by HIV/AIDS.

International volunteer programmes operating in South Africa
According to McBride et al (2003) there are at least two international volunteer programmes operating in South Africa:
- The International Volunteer Programme run by the Youth Development Centre
- The Quaker Peace Centre Volunteer Programme

The *International Volunteer Programme* is run by the Youth Development Centre and seems to operate primarily in KwaZulu-Natal. It was established in 1996 to provide overseas volunteers with an opportunity to serve, learn and grow in a foreign culture. Volunteers live in a community setting with local South Africans and other volunteers for two years either part-time or full time, and work with schools, community-based organisations and not-for-profit organisations. An emphasis is also placed on empowering students in various life skills, including entrepreneurial skills, human rights and democracy, creative thinking and group study.

At the *Quaker Peace Center Volunteer Programme*, volunteers come from South African and overseas and gain work experience and develop their skills through awareness-raising, capacity-building and the development of sustainable peace models. Programmes include community development with unemployed people, offering them gardening and sewing course which support them economically and help to build viable communities that are better able to resolve conflict.

Other programmes which are run in South Africa by international organisations include the following:

Volunteers coming to South Africa with *Volunteer Service Overseas* are placed for one or two years to share their skills and experience with local communities. They focus on community development working with gender and HIV/AIDS in particular. There are currently 22 volunteers working in South Africa.

Through the placement programme *Volunteer South Africa* suitable participants are offered a unique opportunity to contribute to a voluntary project on a short-term basis lasting up to two months. Applicants are placed according to their skills before they arrive in South Africa. The programme enables volunteers to gain valuable CV skills while contributing to a worthwhile project such as in tourism, social welfare, education and the environment.

The *United Nations Volunteers programme* is the Volunteer arm of the United Nations which is administered by the United Nations Development Programme. There are currently 8 United Nations volunteers from South Africa and abroad. During the International Year of the Volunteer in 2001, the United Nations Volunteers encouraged people to become active in volunteering in their own communities. Beyond this, the programme works as an operational partner in development cooperation as identified by member governments of the United Nations.

Japan Overseas Cooperation Volunteers encourages partnerships with governments in support of national development initiatives. In South Africa there are currently 16 volunteers on a two-year programme that is facilitated through the ministry of Foreign Affairs. Volunteers work in the field of education, health, social development and sport.

6. THE NATURE OF SOUTH AFRICAN SERVICE PROGRAMMES

This section draws conclusions about the nature of the service programmes operating in South Africa. It does so by considering both the service programmes discussed in the previous section, as well as the more general service literature that was analysed in the process of compiling this survey. It attempts to answer a number of questions regarding the service programmes currently operating in South Africa:

- What is the scale of the programmes?
- What is government's involvement in the programmes?
- To what extent are the programmes voluntary and to what extent are they compulsory?
- Who benefits most from the service programmes?
- To what extent do the programmes stress the development of civic awareness, participation and responsibility in the context of a democracy?
- What models of youth participation do the programmes use?
- How inclusive are the programmes in terms of those who participate?
- When do the programmes become exploitative?
- Can the programmes be a substitute for government delivery?
- What constraints operate in the field of service programmes?

What is the scale of the programmes?
On the one hand, as Perold and Omar (1997) point out, there is no single South African youth service programme as extensive as those established in countries such as Botswana, Indonesia, Israel, Mexico or the USA. Arguably the Cabinet's approval of the National Youth Service Policy Framework (discussed earlier) could signal the first steps towards a youth service programme on a far bigger scale. However, the policy documentation which has led up to the National Youth Service Policy Framework suggests that the South African approach is likely to be more diversified and 'bottom-up' than homogenous and 'top-down'. This may flow from some resistance (since 1994/5 when a national service programme was first mooted as a way of dealing with marginalised youth) to the idea of a 'one-size fits all' approach and may also stem from a recognition of the massive costs involved in maintaining one national service programme.

In the absence of a White Paper and legislation it is very unlikely that the resources will be made available for a single top-down, countrywide national youth service programme. It is more likely that the NYSPF will provide a broad ambit within which bottom-up initiatives continue to grow and operate, mostly without state support.

However, it is also important to note that through a wide variety of programmes there are in fact an enormous number of South Africans involved in service. As Swilling and Russell (2002) discuss, nearly 1.5 million volunteers actively contributed their time to South African non-profit organisations in 1999. Their contribution was equivalent to 316 991 full-time jobs with the value of the volunteer labour amounting to R5.1 billion. The volunteer labour accounted for 49% of the non-profit workforce. This is significantly higher than the average of 35% found in the 28 countries that were compared – South Africa in fact ranks as the sixth-best country in this regard.

Furthermore, according to *The Youth of South Africa – Selected Findings from Census 96* (2001), 20% of employed youth are employed in community service. This is the highest sector in terms of employing youth – significantly ahead of the next highest categories: trade (15%), manufacturing (14%), agriculture (11%) and private homes (11%).

What is government's involvement in the programmes?
The government is involved in a number of service programmes. It was responsible for establishing the Umsobumvo Youth Fund out of a tax on the proceeds of the demutualization of Old Mutual and Sanlam, and initiated the community service programme for health professionals. The government is also involved to a smaller extent in other community service programmes – for example the Department of Social Development's involvement in the loveLife GroundBREAKERS programme. However, there is not yet any government-initiated National Youth Service programme and it is not clear that one is on the horizon – despite Cabinet's acceptance of the National Youth Service Policy Framework.

It is important to note that there are many service programmes that do not involve the government to any significant extent. Perold and Omar observe that in nine different countries surveyed,[1] community service programmes in higher education were initiated by those governments in service of national development goals. In South Africa, by contrast, most of the service programmes have been initiated within higher education institutions themselves or within NGOs. They tend to be local or institution-based, although they may be broadly related to the national priorities of reconstruction and development.

Likewise, the JET study (Perold and Omar 1997) found that while most service programmes in the nine countries surveyed were financed by government (even those managed and administered by higher education institutions), in South Africa very few service programmes received financial and government support. Most service programmes were heavily dependent on support from companies and foundations inside the country, and on support from foreign donors. The research also found that in the higher education sphere, higher education institutions themselves were making a substantial in-kind contribution to the service programmes.

To what extent are the programmes voluntary and to what extent are they compulsory?
The vast majority of South African service programmes are voluntary. The only real examples of compulsory community service are the community service of health professionals and a few of the service programmes of higher education institutions, for example at the University of the North-West. The service-learning programmes now being initiated as part of the CHESP initiative would also require compulsory service activities if students are to fulfil the requirements of those courses.

While many of those involved in the service appear to give of their time for altruistic reasons, it is important to recognise that some of the programmes discussed offer

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[1] The nine countries surveyed were Botswana, Costa Rica, Ghana, Indonesia, Israel, Mexico, Nepal, Nigeria and the USA.

significant immediate benefits to participants such as academic credit or financial aid. These benefits appear to play a substantial role in persuading people to serve.

Who benefits most from the service programmes?
In the higher education context, Perold and Omar found that although the programmes often have multiple goals, the major benefit tends to be derived by the programme participants. Interestingly this was true irrespective of who initiated the programme. In this context, Perold and Omar made the following findings regarding the impact of the programmes:

- The impact on students participating in community service programmes was considerable. Many students reported that they gained new perspectives on their academic work, gained a deeper understanding of the social conditions in poor communities and in a number of cases changed their attitudes towards their future professional role. Students also gained life skills needed for their future careers. Three factors determined whether or not students gained maximum benefit from community service programmes: the nature of the programme, programme structure and the quality of supervision.

- The community service programmes which were surveyed did succeed in making services available to the most vulnerable groups within disadvantaged communities – women, young children and older people. Although the scope of the programmes was relatively limited, the service provision reached large numbers of people who needed the support. The quality of service provided was greatest in those instances in which core staff were employed in the delivery of services.

- The introduction of community service into higher education had considerable impact on the higher education curricula, provided the institutions were orientated towards the need for social responsiveness and provided the programmes formed part of curriculum goals. This impact is important in view of the transformation process currently at work in these institutions.

Though it is difficult to make firm pronouncements about the situation outside the higher education context, it seems that here too the general rule is that the major benefit tends to be derived by the programme participants. This is despite the fact that most programmes aim to have and usually do have significant benefits for the communities.

It is true however that there are undoubtedly also programmes that tend to emphasise the value to those receiving service above the value to those giving the service. These programmes range from the community service for health professionals to the Big Brother Big Sister programme where adults act as mentors to young individuals.

To what extent do the programmes stress the development of civic awareness, participation and responsibility in the context of a democracy?
The distinction drawn by Kahne and Westheimer between service to develop responsible citizens (who aim to pay back or assist society) and service to develop critical democrats (who aim to confront the deeper causes of inequality) has been discussed in section 3.

It seems that most of the South African service programmes do develop civic awareness by ensuring that those involved recognise the enormous needs of society

and by ensuring they play a role in alleviating these needs. However, it is not clear to what extent the programmes produce critical democrats who aim to confront the deeper causes of inequality. Certainly none of the programmes appear to emphasise this notion in a structured way. It is of course true that exposing participants to inequality and poverty (which many of the programmes do) may well have the effect of motivating them to engage with transformation. The extent of their understanding would depend, however, on the attitude and motivation of the individuals involved, and on the opportunities provided by the service programmes for reflecting critically on the socio-economic conditions in which the service programmes are operating eg. why communities live in poverty, what the political and socio-economic causes are of such poverty, and how this may be remedied.

What models of youth participation do the programmes use?
Krauskopf (2000) breaks down the participation of youth in service programmes into three categories:
- *Elementary participation* where young people are consulted and asked for their opinions.
- *Participation with commitment* where young people help develop the objectives of a programme and give feedback as to the results.
- *Participation with autonomy and power* where young people are given real power

No doubt all of the programmes would claim to satisfy at least the elementary participation requirement, though to what extent this happens in practise can not be readily determined. However, comparatively few of the programmes emphasise participation with commitment – most appear to be started by government or tertiary institutions or NGOs with youth as the servers or the recipients or both, but not as the driving force. There are some exceptions to this rule – particularly a number of the student volunteer programmes that were in fact initiated by students. Even here however, the need for institutional support and permanent staff appears to limit the autonomy of the youth involved.

How inclusive are the programmes in terms of those who participate?
Gillette's perspective on the possibility of excluded individuals providing service has already been discussed in section 3. This raises the question of how inclusive service programmes in South Africa are. In the main the answer is that they are highly inclusive.

There are two major programmes that focus on unemployed youth (undoubtedly an excluded group) as servers – the Youth Work Scheme and the Umsobomvu Youth Fund. These programmes make a strong link between service and employment with the service programmes specifically designed with post-service employment possibilities in mind.

Though programmes at higher education institutions are obviously restricted to the students at those institutions and some programmes (like community service for health professionals) are highly restrictive, there are also other more general programmes (for example GroundBREAKERS) which appear to include a wide variety of excluded and included youth.

Hoodless (2003) argues powerfully for not restricting service activities to youth but instead including senior volunteers. Thus far such a trend seems not to have gained much force in formal service programmes in South Africa with only the Big Brother Big Sister programme targeting adults as servers. However, it should be borne in mind that the older generations may play a key role in providing service in more informal unorganised service settings such as home-based care for people living with HIV/AIDS.

When do the programmes become exploitative?

At face-value none of the programmes appear to be exploitative of the participants. This is particularly true given that, as has already been discussed, the primary benefit or at least a substantial benefit accrues to the participants of virtually all programmes.

The real potential for exploitation or unfairness appears to take place in more informal unorganised service settings. For example, young and old people providing home-based care to people living with HIV-AIDS are often totally unrecognised and their activities unregulated.

Can the programmes constitute part of government delivery?

Virtually all the service programmes contribute in some way to solving problems or needs that the government is trying to deal with. One need only refer back (see section 3 above) to the example of the German civilian service programme, *Zivildienst*, to see how a society can come to depend on this corps of capacity and expertise for third sector activity.

It is in the health sector, however, that the community service programmes for health professionals most clearly form part of government delivery. For example, the appointment of young doctors doing community service occurs within the ambit of the Department of Health's budget - they do not form an add-on corps of health professionals. In fact when the scheme was introduced in 1998, senior positions (such as specialist consultancies) were axed so as to free up the resources for the community service appointments. Unfortunately this led to a reduction in the senior expertise available to public hospitals (at least in urban areas) in favour of the DoH being able to make a larger number of appointments country-wide at a junior level.

Indeed, service programmes seem most effective at producing delivery when they are organised, at least partially, by government – for example the community service for health professionals. Theoretically, when government gets involved in service programmes it is able not only to ensure financial and logistical support for the programmes, but can ensure that the programmes are implemented on a country-wide scale and crucially, that they target areas and people most in need.

However, the sheer extent of the challenges facing South African society means that volunteer programmes as they stand can never substitute for government delivery on a large scale.

What constraints operate on the programmes?

Perold and Omar (1997) comment that the international survey of service programmes in the JET study demonstrated a number of problems:
- Resistance by students

- Corruption in programme administration and financing
- Insufficient funds
- Insufficient placements for effective service
- Ineffective supervision
- A wide variety of quality and programme design across higher education institutions ion the same country
- The use of programmes for political favours and patronage

Although some of these problems (eg: resistance from students) do not appear to be large constraints on South African programmes, an initial analysis suggests that at least some of these problems have operated as constraints. In particular a lack of effective supervision and lack of effective placements are two problems that seem to crop up repeatedly in the analysis of service programmes. These problems can substantially reduce benefits to both participants and recipients of the service programmes. They are aggravated by the obstacles, mentioned earlier, that were identified in the CHESP-supported audits of service learning activities at eight South African universities:

- Setting up community-based learning can be time consuming;
- Community-based learning requires additional resources not catered for in the current higher education funding formula;
- Community engagement is not adequately recognized in the current reward system for academic staff (i.e. tenure and promotion)

7. THE ROLE OF MEDIA IN THE PROMOTION OF SERVICE

The literature review yielded exceptionally little information on the role of the media in the promotion of service.

In the South African context, the major use of the media for the promotion of volunteering and service occurred in 2001 with the coverage of the International Year of the Volunteer. Under the patronage of Social Development Minister Zola Skweyiya and UNDP Resident Representative in South Africa Dr John Ohirhenuen, coverage in the national print and electronic media occurred throughout the year. On the basis of this campaign, President Mbeki launched the Vuku'zenzele or Letsema Campaign in 2002 which was declared the National Year of Volunteering.

From a different perspective, Eleanor Novek's article on the use of civic journalism as a service-learning strategy (1999) is helpful in that it defines the concept of 'civic journalism' as "newsmaking that creates a support system for public life by generating public dialogue". Novek argues that civic journalism may offer a partial solution to the lack of civic engagement at local and national levels and that in the field of education, civic journalism may also be used as a learning strategy that combines teaching communication skills with community service.

Novek's rationale for service learning in journalism is worth quoting at some length since it resonates strongly with some of Soul City's interests.
> "Civic journalism is broadly defined as a branch of newsmaking devoted to the stimulation of public discourse and problem-solving dialogue on local issues. …
>
> Outside the newsroom, Eliasoph (1988) asserts, journalism can also stimulate public discussion across social divides. 'As a shared cultural form, news can bring people together, potentially giving strangers a common ground of conversation'. Glasser (1991) calls newsmaking a 'story-telling dialogue which allows people to recognize their connectedness to others. An individual's knowledge of experience is not only confirmed and validated, but affirmed as something shared and therefore common. Stories, in short, build community.' …
>
> Newsmaking can motivate young people to take active roles in their communities if it is used to identify and help solve local problems by supporting dialogue among many voices."

In order to facilitate the participation of young people in community life, Novek designed a service-learning curriculum and reflection process that encouraged high school students to go out into their neighborhoods and talk to people actively engaged in social and political networks. "The students construct a problem-solving dialogue with readers, writing stories that focus on issues that affect people's daily lives. A key benefit of this work lies in the exchange between the young writers and their audiences." She also constructed a college-level news editing programme that published the writings of rural high school students and mentored high school students in the classroom. Her central premise is that
> "courses that frame the practice of journalism as an enabler of public dialogue allow students to meet three objectives: (1) to see themselves as agents of change in their communities' (2) to enhance their interpersonal skills in dealing with people unlike themselves; and (3) to reflect on the ways in which

scholastic learning is preparing them to take on active adult roles in their communities. When taught through service-learning, civic journalism can bring new relevance to commonly taught skills and contemporary news theory by illustrating the real-world value of communication."

Novek's service-learning programme is described in some detail in the article attached to this report (see pp 148 – 151).

Although we could not find any other literature on this topic, contact with Systems Approach in Johannesburg (Shamima Vawda) yielded information about an aspect of the loveLife groundBREAKER programme which bears some resemblance to Novek's civic journalism programme. Each loveLife Y-Centre is equipped with a radio station run by a groundBREAKER who is trained to manage the studio and the volunteers. The volunteers produce a variety of programmes – from news items to talk shows and debates. The evaluation of the radio studios conducted by Systems Approach indicated that the experience and knowledge gained by the groundBREAKERS and volunteers was appreciated and valued. Some said that on the basis of this experience they were keen to pursue a career in radio.

The final input into this component of the review is also based on personal communication, this time with Don Eberly who has written extensively about service in different parts of the world. His perspective on service and media is the following (shared by means of an email):

- The way to get media attention on service is to take a controversial stand. For example, proposing compulsory national service is likely to attract media attention while proposing voluntary service opportunities supported by government is unlikely to do so.
- In the US, there is a well-developed practice of large companies associating themselves with volunteering initiatives: "Just about every week we see full-page ads in The New Yorker and such journals with a big picture of a volunteer – usually black or Hispanic – and in small print the name of the company. I can assure you that the reason the companies do that is primarily because it is good advertising for the company and secondarily to promote volunteering."
- The media can be most effective in supporting efforts to recruit people into service programmes. "In the early 1980s the Mayor of New York City called for National Youth Service and launched the City Volunteer Corps (CVC). Because the Peace Corps and similar programs had attracted largely white, well-educated young people, CVC decided to focus its advertising on black inner-city youth. The result was that about 98 percent of the volunteers were from Harlem."

Eberly recommends that a call for service through the media should be inclusive in terms of drawing in voluntary service workers from a wide range of fields (such as HIV/AIDS workers, those who are serve as tutors and teacher aides, conservation volunteers, volunteers with day care centers, those who care for old people in communities, and others) and to lobby for a number of hours of service per year as the minimum for inclusion in a programme. He stresses that it would be important to include young doctors doing community service to show that national service includes people from all walks of life. The central features of the service initiative would be that it is organised, that participants get the appropriate training, their skills are

recognised, their employability is enhanced, and that they possibly receive a small stipend.

8. **CONCLUSION**

This literature review demonstrates that there is a strong tradition of voluntary service in South Africa and that at R5.1-billion annually, the value of voluntary labour in the non-profit sector alone is massive. In contrast with national service experiences elsewhere in the world, the South African experience is highly diversified and tends to feature 'bottom-up' programme approaches rather than a single 'top-down' approach. While there have been a number of policy developments at national level since 1994, these too are quite diverse and spring from the specific imperatives of different parts of government. One feature of government involvement in the promotion of voluntary service, however, is that to date there is no evidence of government committing resources to support the growth of voluntary service on any large scale.

The social and economic conditions in South Africa provide a vast number of opportunities in which individuals can be encouraged to participate in voluntary service. The registration of children and parents for the child support grant, home-based care for HIV/AIDS sufferers, participation in elections, tourism and national/international sporting events, conservation, and the education of young children and illiterate adults all provide opportunities for voluntary service. In a context of high unemployment and the skills deficit in South Africa, however, it will be necessary to consider how to avoid exploiting voluntary service; it will also be important to consult with trade unions on the nature and function of voluntary service programmes if they are to be implemented on a large scale. In order to ensure that the service experience is a positive one for both participants and communities service, it is important to ensure that it is well structured and supervised, carries with it the opportunity for skills development, possibly generates a small stipend and is recognised through some form of certification. Getting the most out of civic service opportunities also depends on opportunities for structured critical reflection on the service experience.

The media have a critical role to play in promoting voluntary service – both in advocating for more people of all ages and from all walks of life to participate in voluntary service – and to promote the notion of community engagement and civic responsibility. To date the South African media coverage of service has been largely conventional, depending on high-profile support from politicians and other influential people. The use of media for the promotion of community-based social dialogue and connecting this with service is a field in which new ground needs to be broken and new paradigms forged. Soul City is well-placed to launch innovative initiatives in this regard, given its interest and experience in the field of development communications.

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