EDITORIAL

THIS ISSUE SEES THE completion of a process that began two years ago, to make the *Journal of Social Development in Africa* more reader-friendly. The editorial board has kept the bright orange colour of the cover but introduced two new elements. The cover displays a dawn sky in a *msasa (brachystegia spiciformis)* forest, symbolizing development and a bright future. The logo on the back cover consists of our acronym over a carved wooden Asante seat from classical Ghanaian culture. The seat, called *Sankofa Dwa*, with a backward-looking sankofa bird, depicts "learning from the past". These two elements symbolize the aim and hopes of contemporary African scholarship. To ensure the contents can still be quickly scanned by readers, we have placed them on the back page against an orange background.

We have also added an explanded "Notes for contributors" at the end of the journal.

We are in the process of inviting new members on to our editorial board and editorial advisory board. While warmly thanking outgoing members for their work and contribution to the journal over the past years, we are pleased to welcome the following new members: Dr. Victor Muzvidziwa to the editorial board and Profs. Richard Wintersteen, Lynne Healey and Lena Dominelli to the editorial advisory board. The editor would like to thank these new members for their help in the preparation of this issue.

Another change to be noted is that the *Journal of Social Development in Africa* is making preparations to produce an on-line version on the Internet. This is intended to be available on subscription to all our current subscribers, but, in keeping with our aims of promoting African scholarship, the Internet version will be freely available to African university libraries. We hope this process will be completed in 2002.

This issue of the *Journal of Social Development in Africa* contains two articles that examine different aspects of development. One, by Kenneth Dipholo, provides an overview of changes in development theory in the last few decades. The first model of development, based on a discredited belief that fast overall macroeconomic growth would

create conditions for social development, was met with unparalleled lack of success and is accused by many of being largely responsible for the unprecedented poverty in Africa today. Dipholo outlines the merits of the alternative notion of participatory development but warns that entrenched interests in local bureaucracies, together with the difficulties of implementing participatory development seriously, may prove an obstacle to this new model of development.

The other, by Kalada McFubara, considers reasons for the lack of performance of indigenous and local non-government organizations and compares their situation and their relationship with foreign non-governmental organizations. Local non-governmental organizations are not successful in providing the charitable services required by the community. McFubara analyses the reasons for this and offers a remedy. He believes that structural reorganization of the client–recipient relationship would render these local organizations more accountable to their clients and thus, more trusted. As a consequence, he believes, they would develop more appropriate attitudes and forms of activity that would help local communities and enlarge their resource base.

Keitseope Nthomang and Joseph Rono analyse two social problems. Nthomang shows that the fact that the Bushmen in southern African countries, particularly in Botswana, are not accorded "indigenous" status is part of a process. Colonial and post-colonial governments have ignored the special circumstances and needs of the Bushmen people and thus have contributed to their marginalization. He takes the case of land policies to show how biased attitudes have led to the dispossession and empoverishment of the Bushmen and suggests that a post-nationalist state could reverse this trend.

Joseph Rono provides an overview of the social effect of structural adjustment programmes on Kenyan society over the last two decades, contributing to a large degree to social problems over a wide range of topics, including inequality, the growth of poverty, unemployment, the reduced levels of education and health offered by the state, and rising crime, ethnic rivalries and tensions.

Jane Gilbert provides an account of problems that may be encountered in training programmes imported from the North to the South. Her

experiences as a facilitator at a workshop on counselling skills training in Lesotho have led her to believe that such training, dependent as it is on certain theories of the "self', may not be wholly generalizable or useful to Third-World practitioners in the field. Gilbert points out that different cultures may hold very different theories of "selfhood" and training that is not sensitive to such differences may prove more of a hindrance than a help. A sensitive approach to the concepts embedded in local languages, to styles of physical interaction and forms of etiquette may help to bridge the gap between the concepts imported and the concepts and practices on the ground. Above all, however, Gilbert emphasizes that such training workshops must proceed on the basis of total respect for the local culture and for local practices and practitioners. Training must provide support to enable workers in often very difficult situations to trust themselves and their own judgements and to take only what is useful for them from the alien culture.

K. Nakazito and M.B.K. Darkoh have studied incipient industrialization in Lobatse, Botswana. After a review of the literature, whose general conclusion is that clustering of small-scale firms in Third World Countries gives them collective advantages in marketing, producing and training, the authors provide empirical data on the extent of clustering and co-operation among these small producers in urban Botswana. Their own conclusion is that, at this stage of industrialization, there is little evidence to show that these enterprises are taking advantage of clustering.

Finally, David Kaulemu provides the first of what is hoped will be a flood of articles explicitly exploring the moral problems embedded in development work. Kaulemu argues that the value-neutrality claim of social science is false, as all social research and practice is founded on implicit moral underpinnings. The moral values underlying programme evaluation need to be understood—at the very least, because social policy aims at change for the better. We have, therefore, to know what we mean by "the better". We also need to know how to evaluate interventionist programmes in the light of our own goals and what was in place before intervention. Kaulemu outlines three modern moral theories that offer outlines of what a morally desirable action might

consist of and shows that a moral philosopher might be, as he says, a good companion, in the process of subjecting moral rules, themselves, to scrutiny.