Title

People-centred development (PCD): philosophies, key concepts and approaches to teaching, learning and practice

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Abstract

People-centred development can have different meanings to different people. Put simply people-centred refers to a focus on human well-being while development is a process of ensuring that a family, community, society, country, continent or world has all the tangible and non-tangible goods, infrastructure and services required to satisfy their short to long-term needs and aspirations. In this article, we elaborate the concept of people centredness focusing on meaning, philosophy, theories, approaches, institutional levels, principles, teaching, learning and practice. Several practical examples have been provided to help clarify the concept of people-centred development. We argue that development that fails to give people real independence to ensure that they have real power and choice over their day to day situations does not improve the lives of people.

Key words

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Introduction

Development has gained prominence and currency in recent times for its ability to tackle human needs and aspirations. Development refers to the growth of a person physically or biologically, socially, psychologically and intellectually or the process of ensuring that a family, community, society, country, continent or world has all the tangible and non-tangible goods, infrastructure and services required to satisfy their short to long-term needs and aspirations - the end result of which is also called development. These two forms of development are related but the focus of this paper is the second type of development. People-centred development can have different meanings to different people. Put simply people-centred refers to a focus on human well-being. In this article, we elaborate the concept of people-centredness focusing on its origin, philosophy and how to teach, learn or practice it.

Unpacking people-centred development

Definition

In this article, people-centred development is defined as:

A human-focused process of ensuring that families, communities, societies, countries, continents or the world has all the tangible and non-tangible goods, infrastructure and services required to satisfy short to long-term human needs and aspirations of the past, present and future - the end result of which is also called development.

Key concepts in this definition are human-focused, process, levels of development, needs and aspirations and outcomes. These are discussed in the following sub-sections.

Human-focused

People-centredness is the same as human-centredness. Person-centredness is the same but used when referring to one person. The opposites of people-centred are government-centred, colonial-centred or donor-centred. Human-focused means that people are treated as people not objects, goods, customers, consumers, slaves, animals, outcasts or sinners. This is the humane way of looking at people. In Africa, the best word to describe humane is ubuntu. Human focused does not mean that the environment is not important, it means that it has to be looked at with humanity in mind. From an African philosophy, development can only be assumed to be people centred if meant to fulfil people's needs and aspirations, and in this respect it cannot be imposed from without and "above". Put simply it is grown from within and is seen as an indigenous process.

Development as a process

The definition positions development as a process because development is not a once-off event or activity, it has smaller and larger steps that are navigated in circles. Two examples are provided to illustrate the process of development: (1) building a road to reach a market so that farmers could sell their produce to buyers (2) building a cattle sales market in the village so that farmers could sell their cattle to buyers. These are all processes towards development. The access to an external market or availability of a local market, are steps to solve a need or problem. They can be considered outcomes of development too. However, the farmers will need to do the actual selling in order to realise income, as another step in the development process. The price they will sell at, the safety of their income, their ability to keep producing and to maintain the road and market are all important aspects of development.

Levels of development

It suffices to argue that development is not only contested, but complex, and often ambiguous. However in all themes of development, a common thread runs through that sees development as encompassing change in a variety of human aspects. The same definition lists the different levels at which development happens starting with the family which includes individuals, the family household, closer family relatives, extended family and the tribal family. A community is composed of a group of households that are related or not. In rural areas, when these households form a village or connected villages, these become a community. In urban areas, when these households form a town or suburb, they become a community. Societies, in this case refer to a group of communities. A country is a geographical unit that can refer to itself as a nation or is recognised by others or the United Nations (UN) as such. Not all countries have UN recognition, others have the recognition of their people or others and are seeking UN recognition. Development can also happen at continental level, for example, Africa or at the global level.

Tangible and intangible human needs and aspirations

The definition recognises that development is not only about what is visible to the eye or what can be felt (tangibles) but is also about what cannot be seen or felt (intangibles) as shown in Table 1. Needs and aspirations can also fall in between tangibles and intangibles.

Table 1: Human needs and aspirations

Human needs and aspirations		
Tangibles	**Tangible-intangibles**	**Intangibles**
Land	Safe transport	Responsibility
Food	Nutrition	Participation
Transport	Safe water	Equality
Water	Language	Freedom
Clothes	Culture	Liberation
Income	Survival	Own religion or beliefs
Savings	Racial pride	
Home	Safety (e.g. crimeless or injury)	Inclusion
Family		Justice
Environment		Spirituality
Health	Collectivity	Belonging
Artefacts	Wholism (all aspects of life are connected)	
Air	Relations	
	Identity	
	Recreation	
	Heritage	
	Social security	

Needs and aspirations are closely related, they are all required by human beings for their development. Aspirations are generational, meaning they are carried from generation to generation. Once fulfilled, the role will be to maintain them for current and future generations.

The outcomes of development

If an act of development solves an existing issue, problem, need or aspiration, then that is an outcome of development. However, there is no single act of development that solves all problems. This means that more acts of development are required to achieve development at a specific point in time. Since new issues, problems, needs and aspirations keep coming, the process of development needs to keep going in a cyclical manner. That way, outcomes will be realised. Development itself is illusive, even so called developed families, communities and societies have several issues, problems, needs and aspirations. However, it can be measured and there are different scales to measure it.

Ubuntu philosophy and people-centred development

A philosophy contains a people's deep thoughts and ways of looking at life. A philosophy shapes how people think about the family, community, society, environment and spirituality. It shapes ideas about reality, existence, reason, knowledge, science, disciplines, religion, truth, race, values, mind,

behaviour, justice and language. Values, ethics, theories and practices are derived from philosophy. A society usually has one overarching philosophy. Basically, each continent of the world has its one overarching philosophy. Africa's overarching philosophy is called Ubuntu. Ubuntu belongs to all who inherited it, and it cannot be attributed to one individual founders, one community or one country. Ubuntu has been defined as:

A collection of values and practices that black people of Africa or of African origin view as making people authentic human beings. While the nuances of these values and practices vary across different ethnic groups, they all point to one thing – an authentic individual human being is part of a larger and more significant relational, communal, societal, environmental and spiritual world (Mugumbate and Chereni, 2019).

The philosophy of ubuntu provides insights into people-centredness. People-centredness has always been part of human beings but its significance increased when people outside families, communities, societies, countries and continents started to contribute to development. Historically, each group of people was responsible for their own development and they did it in a way that met their needs and aspirations. When people were doing their own development they were governed by the principles in Table 2.

Table 2: Ubuntu principles of people-centred development

Ubuntu principles of people-centred development
They did it in a humane way
They did it with respect
They valued families
They respected communality or collectivity
They were not only concerned with needs but aspirations
Development was intergenerational, it connected the past, present and future
Development was part of people's own identities, culture and beliefs
They initiated their own development, at their own pace

However, when outsiders started to be involved in development, these principles were decimated. The following sub-sections expands on ubuntu philosophy from the views of three philosophers - Kaunda, Mbiti and Mbigi.

Kaunda's philosophy of African humanism

Kenneth Buchizya Kaunda's was the president of Zambia from 1964 to 1991. He died in 2021. He was a teacher, a farmer, a pan-Africanist and a

philosopher. His philosophy is crucial for people-centred development. Kaunda (2007)'s eight basic principles of African humanism or ubuntu are:

Table 3: Kaunda's principles of humanism

Kaunda's principles of humanism	
Principle	**Quotation from his philosophy**
The human person at the centre, people centred	"...This MAN is not defined according to his colour, nation, religion, creed, political leanings, material contribution or any matter..."
The dignity of the human person	"Humanism teaches us to be considerate to our fellow men in all we say and do..."
Non-exploitation	"Humanism abhors every form of exploitation of MAN by man."
Equal opportunities for all, non-discrimination	"Humanism seeks to create an egalitarian society--that is, society in which there is equal opportunity for self-development for all..."
Hard work and self-reliance	"Humanism declares that a willingness to work hard is of prime importance without it nothing can be done anywhere..."
Working together	"The National productivity drive must involve a communal approach to all development programs. This calls for a community and team spirit..."
The extended family	"...under extended family system; no old person is thrown to the dogs or to the institutions like old people's homes..."
Loyalty and patriotism	"...It is only in dedication and loyalty can unity subsist."

Mbiti's philosophy

The main principles of Mbiti's philosophy are community, religion, orature and one-Africa. Mbiti (1969) asserts that community is at the centre of African life. He further said Black African people have one binding philosophy and that they are one people despite sub-cultural variations among them. In terms of religion, he argued that Africa did not learn religion from outside, it was always religious, with their religion and that African religions cannot be replaced, they are irreplaceable. Mbiti emphasised the importance of importance of orature in Africa, noting that most of African philosophical, theoretical and practical knowledge exists in non-written formats. More emphatically, Mbiti (1969, p. 106) said "What happens to the individual happens to the whole group, and whatever happens to the whole group, community or country happens to the individual. People, country, environment and spirituality are intricately related. The individual can only say: 'I am because we are; and since we are, therefore I am". For Mbiti, these principles explain what it means to be an African.

Mbigi's philosophy of African management

Professor Lovemore Mbigi's major philosophical point is that Africa has its own management philosophy, and therefore African managers, governments and companies will not succeed by using foreign philosophies in Africa. This argument is really useful for development because often the non-African works of Mitzberg, Taylor, Weber, McGregor, Maslow or Fayol are used for learning, teaching and practice. Some principles of his philosophy relevant to this discussion are *masibambane* which means ubuntu inspired business culture; avoiding imitating the western countries; collective leadership and decision making; and *nhorowondo* which means understanding organisations, needs, motivations, processes and phenomena in their context (Mbigi, 1997). Mbigi said although African cultures are diverse, they have remarkable similarities and emphasised that community is the cornerstone in African thought and life (Mbigi, 2005, p. 75). Family, community and culture are key considerations in Africa.

Principles of people-centred development

Based on the information provided and discussed in the preceding sections, we proffer the following eight principles of people-centred development in Table 4.

Table 4: Principles of people-centred development

Principles of people-centred development
Development is done in a humane way, with respect, dignity and justice
Families and communities are valued as the initiators, main assets and beneficiaries of development
Development addresses needs and aspirations, not just needs
Development is intergenerational, it connects the past, present and future
Development is part of people's own identities, culture and beliefs
Participation and inclusion valued
Sustainability of the process and the environment valued
Government enablement as opposed to donor enablement

Approaches to development

Inside-out development approach

Others call this approach the bottom-up approach but we have avoided this as it suggests that communities are at the bottom. In this approach, the community is the driver of development.

Side-by-side development approach

In this approach, communities work side by side with each other, with government and non-government agencies to achieve development.

Outside-in development approach

For the same reason stated above, the best name for this approach is not top-down. The origin of this kind of development is colonisation, westernisation and modernisation. The principles of outside-in approach are shown in Table 5.

Table 5: Principles of outside-in approach

Principles of outside-in approach
They support the so called 'top-down' approach
They plan for the development of others
They assume they are developed themselves already
Outsiders focus on their own needs and not of the people
They treated people as incapable of their own development
They treated people with disrespect as objects, goods, customers, consumers, slaves, animals, outcasts or sinners
They aim to replace people's cultures and beliefs
They define modernisation from their perspectives
They force themselves on the people
They have hidden agendas – for example, the colonial missionaries were competing to grow their religions, the colonial miners, farmers and administrators were growing their countries of origin
They believe development can be handed over
They prioritise the culture and beliefs of the funder or so called 'expert'

From these approaches, inside-out and side-by-side are the two approaches that are people-centred. The outside-in approach is donor-centred or government-centred.

Some theorists supporting people-centred development

Dhambisa Moyo, Zambia, Dead Aid Theory

One of the key strategies of the outside-in development approach is aid (Moyo, 2009). Aid is assistance, gift or relief provided by a family, community, organisation (donor, giver or aider) or country to another family, community, organisation or country (receiver or aidee) in the form of money (e.g. cash or grant), food, clothing, water, houses, energy, medicines, body organs (e.g. kidneys or sperms), equipment, books, toiletries, jobs (allowing

people from another country to work in another), labour (e.g. experts like researchers, doctors and engineers or general like drivers), security personnel, arms, jobs, scholarships, adoption home, foster home and subsidies (e.g. cheap loans or reduced tax). Aid can be driven by humanitarian or voluntary altruism or aimed at some economic, social, cultural, diplomatic and political benefits in return. International, foreign or overseas aid involve a giver and receiver in different continents. It can be given to address an emergency situation (short-term), for welfare (medium-term) or for development purposes (long-term).

Moyo (2009) argues that aid is problematic for several reasons as illustrated in the case story of a mosquito net maker in Africa which goes:

There's a mosquito net maker in Africa. He manufactures around 500 nets a week. He employs 10 people, who each have to support upwards of 15 relatives. However hard they work, they cannot make enough nets to combat the malaria-carrying mosquito. Enter vociferous Hollywood movie star who rallies the masses, and goads Western governments to collect and send 100, 000 mosquito nets to the affected region, at a cost of $1 million, the nets arrive, the nets are distributed and a good deed is done. With the market flooded with foreign nets, however, our mosquito net maker is promptly out of business. His ten workers can no longer support their dependents. Now think of what happens 5 years down the line when the mosquito nets are torn and beyond repair, we have now mosquito nets, and no local industry to build any more. The long term effect of the 'aid injection' has been to decimate the local economy and make the local population dependent on foreign aid from abroad.

Aid promotes dependency; corruption and bad governance; undermines economic activities; comes with strings attached to promote the agenda of the aider; it erodes social capital as people value the donor more than each other, and it benefits the countries of the aiders by increasing their employment and production.

Amartya Sen, India, Capability theory

According to Amartya Sen, people have capabilities to achieve development or to overcome poverty (Sen, 1989). However, people lack the freedom to use these capabilities – poverty is deprivation of capability. In fact, the things they are capable of doing to overcome their poverty are not doable. They are not able to expand their freedom because of poor political leadership, poor economic opportunities, systemic social deprivation and neglect of public facilities. Development is the process of expanding human freedoms or capability expansion (Sen, 1999). These are political freedom,

economic facilities, social opportunities, transparency and security. When major sources of freedom are removed, development will happen. The state's role is to support these freedoms, for example, providing services for education, health, social security, macroeconomics, production and environment needs. For people who are poor, most suffer from capability deprivation. However, Sen has been criticised for focusing so much on the individual at the expense of family and community.

Environmental Theories

There are several environmentalists who have contributed to people-centred development, among these are Wangarĩ Muta Maathai of Kenya (Maathai 1994, 1995, 2004, 2004a,) and Vandana Shiva of India (Shiva, 1991).

Wangarĩ Muta Maathai of Kenya

Maathai formed the Green Belt Movement to champion planting of trees, environmental conservation, and women's rights.

Vandana Shiva of India

Shiva promotes 'ground-up development' and this includes management of environmental issues. She argues that people centred development is premised on promoting inclusive development for all that safeguard the natural support systems for human life.

Decolonial Theory (many theorists)

Decolonists refuse colonial theorists' position that for Africa to develop, it needs colonial thinking, philosophies, values, literature, artefacts, institutions, economies and religions. Decolonization starts at the family and community and moves onto the school through to all other institutions of society. Decolonists are many, they include early freedom fighters who fought against land occupation, foreign religions and culture; liberation movement fighters and pan-Africanists from past and current generations.

One of the pan-Africanists was Ngugi wa Thiongo who wrote:

The real aim of colonialism was to control the people's wealth:: what they produced, how they produced it, and how it was distributed; to control, in other words, the entire realm of the language of real life. Colonialism imposed its control of the social production of wealth through military conquest and subsequent political dictatorship. But its most important area of domination was the mental universe of the colonised, the control, through culture, of how people perceived themselves and their relationship to the world. Economic and political control can never be complete or effective

without mental control. To control a people's culture is to control their tools of self-definition in relationship to others. For colonialism this involved two aspects of the same process: the destruction or the deliberate undervaluing of a people's culture, their art, dances, religions, history, geography, education, orature, and literature, and the conscious elevation of the language of the colonizer. The domination of a people's language by the language of the colonizing nations was crucial to the domination of the mental universe of the colonized (Thiongo (1986, p. 16).

Indigenisation theorists support the goals of decolonisation but they place emphasis on not only decolonising but using African ideas, philosophies, literature, theories, approaches and models.

Rodreck Kaseke, Zimbabwe, African Social Development (ASD) model or developmentalist theory

Kaseke (2001) said social development seeks to ensure that individuals have access to resources necessary for meeting basic needs and in conditions that do not undermine their self-esteem. The pursuit of social justice and egalitarian ideals is at the core of the social development model.

Social development emerged as a result of dissatisfaction with a development model that puts undue emphasis on economic growth at the neglect of social factors. Economic growth had not necessarily resulted in an improvement in the welfare of the people. Thus social development emerged as an attempt to draw attention to the importance of social factors in the development process…The starting point for the social development model is that the modernisation approach has failed to transform developing countries. The benefits of economic development have not trickled down to the majority of the people. Instead the wealth is concentrated in the hands of few people while the majority live in absolute poverty…Thus the social development model represents a shift from the residual (welfaristic) model. A social development model sees the role of social work as that of facilitating social change and ultimately enabling individuals to realise their potential", (Kaseke, 2001).

He concluded that in order to change the material welfare of the poor, there is need for intervention at both the macro and micro levels because traditional practice of providing public assistance to destitute members of society has failed to make an impact on the amelioration of poverty. Some key principles of this theory are presented in Table 6.

Table 6: Kaseke's principles of development

Kaseke's principles of development
Improving poor people's productive capacity to address poverty.
Ensuring access to means of production, particularly land, including introducing land reforms.
Focuses on maximising people's form of production e.g. farming, mining, fishing, trading, processing and others.
Creating and supports policies that support people to realise their full potential.
Focusing at both micro or local (families, villages and communities) and macro or large-scale (district, provincial and national) levels.
Economically viable social assistance programs e.g. start-up capital, support, public assistance or others.
Infrastructure development.
Disagrees with western modernisation's view that poverty and underdevelopment results from the setup of African communities, lifestyles, cultures and methods.
Disagrees with the view economic growth is the answer to poverty, in fact, economic growth with no human face is the facilitator of inequality.

Institutional levels and the hierarchy of development

There are seven levels in the hierarchy of development. These are the family, community, local government, national government, regional, continental and international levels. These will be discussed in the following seven sub-sections followed by a discussion of cross-cutting institutions – training institutions and non-government organisations (NGOs).

The family (includes the extended family and tribal family)

Families play an important role in development. Their role includes child bearing and rearing (providing needs, protection and socialisation). The needs include identity, shelter, food, education, health and many others. The larger and the tribal families act as a social safety net for the inner family. A person's family is part of their social

capital. Families can form family societies, trusts or organisations to address some of their needs and to advance their aspirations.

Community

Communities play a crucial role in development. They are the eyes that look at what is happening in families. A community is a social safety net for the family. Communities provide collective resources including ideas. In other cases, communities have formed community-based organisations or interest groups to advance some of their needs and aspirations. Communities have leaders, these leaders can be indigenous or informal. Indigenous leaders have always been part of a people and their culture. Informal leaders are selected by people to represent their interests particularly in urban areas.

Under the category of community, there are also community-based organisations (CBOs, sole trusts or foundations, family trusts or foundations and corporate social responsibility.

Local government

Local government consists of representatives of government at the local level, be it a district or county. Their role is to collect taxes and implement national government programs although they also create their own local programs. Leaders are appointed by some voted in. Indigenous leaders often join local government.

State, country, national or government

These represent a large geographical area in most cases, with larger populations. The country can be divided into larger regions (provinces and states) and smaller regions (districts and counties). A national leader or head of state can be a president, prime minister or king while other countries have a mix of these. Government is responsible for creating a national development plan, and implementing it. The state joins other countries in its region to form a regional organisation, for example, Economic Community of West African states (ECOWAS) and its joins countries in its continent to form a continental organisation, for example, the African Union (AU). It does not end there, states join the United Nations (UN), which is the worldwide body of countries. Each of these bodies – regional, continental and global – will have development plans for its members to adhere to.

Regional level focusing on African regional bodies

Africa has seven regional bodies that spearhead development in different regions. These are the Arab Maghreb Union (AMU); Common Market for Eastern and Southern Africa (COMESA); Community of Sahel-Saharan States (CEN-SAD);

East African Community (EAC), Economic Community of Central African States (ECCAS), Economic Community of West African States (ECOWAS), Intergovernmental Authority for Development (IGAD) and Southern African Development Community (SADC). The roles of each body vary but most seek to enhance economic, social and political cooperation.

Continental level focusing on the African Union (AU)

The AU is made up of 55 African states. It used to be known as the Organisation of African Unity (OAU, 1963-1999). The AU aims at 'Promoting Africa's growth and economic development by championing citizen inclusion and increased cooperation and integration of African states' (AU, 2022). Its vision is for 'An integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in global arena' (AU, 2022). The AU promotes citizens' inclusion in its member states, regions. AU's current development plan is called Agenda 2063 which 'calls for greater collaboration and support for African led initiatives to ensure the achievement of the aspirations of African people'. The Agenda is a long-term development plan spanning 50 years from 2013-2063. The AU describes this program as:

Agenda 2063 is Africa's blueprint and master plan for transforming Africa into the global powerhouse of the future. It is the continent's strategic framework that aims to deliver on its goal for inclusive and sustainable development and is a concrete manifestation of the pan-African drive for unity, self-determination, freedom, progress and collective prosperity pursued under Pan-Africanism and African Renaissance. The genesis of Agenda 2063 was the realisation by African leaders that there was a need to refocus and reprioritise Africa's agenda from the struggle against apartheid and the attainment of political independence for the continent which had been the focus of The Organisation of African Unity (OAU), the precursor of the African Union; and instead to prioritise inclusive social and economic development, continental and regional integration, democratic governance and peace and security amongst other issues aimed at repositioning Africa to becoming a dominant player in the global arena.

The plan has 10-year implementation plans. The AU says the program represents the seven (7) aspirations of African people. The aspirations are shown in Table 7.

Table 7: Seven aspirations of African people

Seven aspirations of African people
A prosperous Africa based on inclusive growth and sustainable development.
An integrated continent, politically united and based on the ideals of Pan-Africanism and the vision of Africa's Renaissance.
An Africa of good governance, democracy, respect for human rights, justice and the rule of law.
A peaceful and secure Africa.
An Africa with a strong cultural identity, common heritage, shared values and ethics.
An Africa, whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children.
Africa as a strong, united, resilient and influential global player and partner.

International level focusing on the United Nations (UN)

Founded in 1945, the UN has 193 member states. Its mission is to be 'The one place on Earth where all the world's nations can gather together, discuss common problems, and find shared solutions that benefit all of humanity' (UN, 2022). The values of the UN are peace, justice, respect, human rights, tolerance and solidarity. The UN's current development plan is called the 2030 Agenda for Sustainable Development implemented through a set of 17 goals named the Sustainable Development Goals (SDGs).

Training institutions

There are different types of development training institutions. These include colleges offering certificates and diplomas in development and universities offering bachelors, masters and doctoral degrees in development. These programs range from a few months to four years. The professionals that they train are varied but include development workers, social development workers, social workers and community development workers. Research institutions fall under training institutions; they train researchers but also produce research that contributes to development. Training can happen at any level of development, from the family to the global.

Non-government organisations (NGOs)

NGOs are found at all the levels of development. The role of NGOs is to come in to aid families, government and governmental bodies when they are unable to meet needs and aspirations. It is not their role to take away the responsibility of the family, community or government. NGOs can be as small as CBOs, sole trusts or foundations, family trusts or foundations and corporate social responsibility departments. They can also be as large regional or global trusts, foundations or charities. Largely, NGOs use their own resources for development, they normally do not use resources from the government. These resources come from individual or family income, estate of deceased people, corporate income, contributions or grants from governments and crowd funding from the general public. Some NGOs run their own business, for example selling second hand clothes, providing shelter or transport services.

Teaching and learning people-centred development

People-centred development can be learned and taught. Of course, the first lessons about people-centredness come from the family and community. Principles of respect, justice, identity and many others are learned when people grow up. In the development professions, such as development studies, social work and community development, people-centredness is learned through reading, lecturer, fieldwork and research. Further learning happens in practice. In short, learning is a process, it never ends. For those who teach development, teaching can be enhanced by introducing the rightful philosophies and theories in your syllabus and in the classroom. It is important to have the rightful textbook, including those on development philosophy. Literature may be short in Africa, but teaching can start from reflecting what happens in families and communities, what their needs and aspirations are. For students of development, understanding people-centredness means being able to interpret and reflect on your own situation, people and community. There is often a tendency to imagine life described by others in textbooks or online literature written by outsiders or so called experts. The starting point should not be literature by these people, the starting point should be your position.

When it comes to field learning, it is important for students to be exposed to real people in real situations. A student of development should not finish a course of study without exposure to communities they will work with. Studies should not be too theoretical but practical.

Practising people-centred development

Practising people-centred development begins with grasping the principles of people-centredness. This should then be combined with your experiential knowledge, theoretical knowledge and fieldwork lessons to help practitioners practice in a people-centred way. People-centredness applies in all areas of development. Some examples are given in Table 8.

Table 8: Examples of people-centredness in different types of development

Examples of people-centredness in different types of development	
Type of development	**Example**
Agriculture development	Ensuring that farmers get fair prices for their produce
Food development	Community prioritising foods that grow well on their soil or not providing food aid using foreign foods
Environment development	Ensuring environment management laws or activities tally with people's livelihoods
Water development	People deciding location of water sources, forming local water committees to spearhead development and protection of water sources or communities not displaced because of water projects
Health development	Making services available at the local level or using local language in public health messages
Infrastructure development	People's views shaping priorities
Education development	Using literature that is relevant to the local learners and teachers or producing literature locally
Family development	Family strengthening programs
Child development	Development taking place in the best interest of present and future children
Youth development	Young people taking part in all development processes
Gender development	Women taking part in all development processes
Disability development	People with disabilities taking part in all development processes
Older age development	In Africa, institutionalisation is not valued, programs to ensure positive ageing in the family and community are valued
Political development	People mobilising themselves to advocate for transparency
Governance development	People participating in elections
Indigenous governance development	Respecting and promoting indigenous leaders and not overriding or avoiding them
Spiritual development	Respecting and promoting people's ways of spiritual enrichment instead of replacing them with colonial religions, beliefs and ceremonies
Transport development	Ensuring that roads, walkways and bridges and transport itself is accessible to all, including those on wheelchairs or older members of the community
Income development	Methods of income generation that do not disrupt families
Peace development	In conflict resolution, using local methods that have worked for generations
Psychological development	In bereavement, valuing the family or community's methods of bereavement support

Physical development	Nutritional foods that are valued by people in their culture and community
Social development	Not sidelining or neglecting social problems when doing economic development
Community development	Development plan created by the people based on their needs and aspirations
Economic development	Commercialising and monetising people's economic or livelihood strategies instead of introducing new ones
Language development	Using local languages in communication and literature produced
Energy development	Energy that is not too costly for families and is good for health
Information and Communication development	Stocking libraries with books that have decolonised content or in the language people can read
Social Welfare or Security development	Strengthening local programs such as the King's Granary (Zunde) or strengthening families and communities
Art and Culture development	Using cultural objects from families and communities or avoiding foreign cultural content

different development indicators which we believe have constantly evolved considerably.

Conclusion

In this article, we have introduced the concept of people-centred development, its principles and philosophical origins. We looked at the meaning and definition on people-centred development, approaches, institutional levels and principles. We have situated ubuntu as the source of people-centredness in Africa, and provided examples of philosophies and theories that use people-centredness principles. We then looked at how people-centredness can be taught and learned, and ended with ideas for practitioners. It is our hope that this article will be useful for development students, teachers, practitioners, researchers, funders and librarians. In the next submission we will tackle the

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