

PHELA O PHEDIŠE: A CASE STUDY
OF AN INCOME-GENERATING PROJECT IN
MOGANYAKA COMMUNITY

by

HILDAH RAMADIMETJA MAVALELA

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SUPERVISOR: DR C J SCHENCK

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I, Hildah Ramadimetja Mavalela, declare that "**Phela O Phediše** Income-generating Project" is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete reference.

Signed: HR Mavalela
(Ms) H R Mavalela

Date: 12/04/00

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ABBREVIATIONS

MOSCO	Moganyaka Sports and Culture Organisation
PCA	Person-Centred Approach
NPO	Non Profit Organisation
PD	Participatory Development
PRA	Participatory Rural Appraisal
RRA	Rapid Rural Appraisal
TLC	Transitional Local Council
NGO	Non Governmental Organisation
RDP	Reconstruction and Development Programme
ITK	Indigenous Technical Knowledge
CBO	Community Based Organisation

DESCRIPTIONS OF CONCEPTS

- (1) **Conscientisation** means the stimulation of self-reflected critical awareness in people of their social reality and of their ability to transform that reality by their conscious collective action (Burkey ;1993:54).
- (2) **Epistemology** means thinking about the way we look at things.
- (3) **Facilitation** means assisting people to build up their intellectual capacities and knowledge to think, reflect and act autonomously (Wignaraja et al 1991:227).
- (4) **Income-generating** - a living standard of many people through increased production and consumption of money (Advanced Oxford Dictionary).
- (5) **Income-generating project** is a small-scale enterprise where people are involved in economic activities as part of self-development or family support.
- (6) **Empowerment** - the ability or capacity to act or perform effectively (Advanced Oxford Dictionary).
- (7) **Participation** - sharing or working together to get things done.
- (8) **Paradigm** is a constellation of concepts, values, perceptions and practices which forms a particular vision of reality that is the basis of the way the person or community organises itself (Capra 1996:5-6).
- (9) **Rural** means a geographic area falling under the jurisdiction of a district council excluding a local council (Advanced Oxford Dictionary).
- (10) **Self-reliance** - positive perception of own potential and capabilities.

SUMMARY

Participatory development is believed to be an essential ingredient of the development process because it enables the people to influence the policy and decision-making process. It facilitates the designing of and enhances the implementation of plans and programmes or projects and that participation results in the development of ownership and belonging among the people themselves. This feeling in turn goes a long way to ensure the success of a programme or project.

This study highlights some of the elements that led to the successful implementation of an income-generating project with women. The study also demonstrates that the people's own ideas are able to command adequate levels of participation, support and commitment to enhance their ability to meet their needs. The study further looks at the ownership of the project as very important for successful implementation and that projects or programmes should be facilitated within the means of the local participants to manage and control them.

The elements mentioned in this study are an essential part of participatory development and enable the people to learn to take charge of their lives and solve their own problems.

The study further looks at cultural and traditional values as an essential part of human growth, because local action taken by the women is very important in promoting overall success of the project.

KEY ELEMENTS IN THE STUDY:

Participatory development; facilitation; participation; collective effort/action; learning; Person-Centred Approach; income-generation; self-help; rural women; empowerment; local knowledge.

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CHAPTER 1

SCOPE AND PURPOSE OF THE STUDY

1.1 INTRODUCTION

Historically all initiatives regarding various development programmes were conceived and launched at national level, and implemented downwards leaving hardly any room for freedom of thought and action at lower levels (especially at the local and intermediate village level). The result was that the much needed input from grassroots level gradually dried up (Jain, Krishnamurthy & Tripathi 1995:110). The programmes conceived at and directed from the macro level were not always suitable, somewhat impersonal and often ignored the local needs, situations and priorities (Jain 1995:110).

Today an important shift towards participatory development is being experienced and almost all development agencies, NGO's and the government are now increasingly embracing it. In South Africa the RDP White Paper and White Paper for Welfare is no exception. According to RDP principles (1994:1-8) people themselves are regarded as the most important resource of the country. It addresses the immediate needs of the people and in turn relies on the people's own energy to drive the process of meeting these needs.

Development is therefore not seen as the delivery of goods to a passive citizenry but rather facilitating the involvement and growing empowerment of the people. It is those who themselves emerged from suffering and oppression who are most capable of paving a new road to the future (Hope & Timmel Book 1 1984:6). The statement is well taken in that this study is based on a successful implementation of an income-generating project by unemployed women of Moganyaka Community in the Northern Province.

The study emphasises that facilitators can contribute to the success of participatory development if they adopt a person-centred theoretical framework and values.

1.2 BACKGROUND OF THE STUDY

The study focuses on a successful income-generating project initiated by unemployed women of Moganyaka community in the Northern Province. Moganyaka is a rural community situated in the south of the Northern Province. The area is under Nebo magisterial district. The community is 15 km away from Marble Hall and 28 km from Groblersdal (see the map in the Addendum B).

1.3 PROBLEM DESCRIPTION

Moganyaka community is among the rural communities characterised by poverty and unemployment in the Northern Province. Most of the women in this community are not working and have the responsibility to provide food for their families.

As a rural area Moganyaka consists of communal land owned by a traditional leader or chief. Every family is allocated a small stretch of land on which to practice subsistence farming, but because of poor rainfall, soil erosion and drought, they can no longer practice subsistence farming. Most of the women work as seasonal workers and are employed by Schoeman Boerdery who specialises in the production of citrus fruits. Others are working on farms around Marble Hall and Groblersdal or depending on social grants from the State such as old age pension, child support, and disability grants received by elderly members of the community.

Poverty accompanied by lack of employment and income opportunities motivated the women to bring about change in their situation and engage themselves in an income-generating project. The most cited reason for joining an income-generating activity was to ensure a livelihood for their families and to secure income to maintain their families.

1.4 AIMS AND OBJECTIVES OF THE STUDY

The aims and objectives are the following:

- (1) To describe the process of facilitation in a participatory income-generating project.
- (2) To illustrate important elements that lead towards the building of a successful implementation of an income-generating project.
- (3) To link theory with practice in order to be accountable.
- (4) To reflect critically on the process of participatory development.

1.5 RESEARCH METHODOLOGY

A case study of a participatory process was considered appropriate as I wanted to describe and reflect on the participatory process of this income-generating project. Oxford Advanced Learners Dictionary defines a case study as a study of the development of a person or group over a period of time.

Feuerstein (1986:48) sees a case study as a detailed description and analysis of a single event, situation, person, group, institution or programme within its own context to "provide a deep looking at something". The researcher wanted to take a closer look at the process in this project. A case study is qualitative in nature. A qualitative method included a descriptive method in which the development process was described.

In qualitative descriptive studies the researcher observes and then describes what he/she observed (Rubin & Babbie 1997:109) meaning that the description of this case study is the researcher's description. Rubin and Babbie (1997:109) further explained descriptive studies as more likely to refer to a thicker and richer meaning and tend to be more concerned with conveying a sense of what it is like to walk in the shoes of the people being described. The case study provides rich details of their environment, interactions, meanings and everyday lives (Rubin & Babbie 1997:110).

This study will consist of short descriptions of the different meetings of the group during

the process. Selection of data was available in the form of meetings held with the group members and in day to day interaction with members of the group and stakeholders, e.g. the chief and funders. The facilitator kept a diary in which observations and process notes were recorded, photographs were collected and minutes of the meetings were written by members of the group.

1.6 VALUE OF THE STUDY

- (1) The study describes a grass-roots people oriented project which relies on the women's own resources and initiatives which may guide other facilitators.
- (2) The study has fostered a spirit of partnership and collective action and sets a good example of a project that succeeds without outside funds but relies on the resources of the people themselves.
- (3) It is hoped that the study has the potential to encourage other communities and professionals to facilitate similar participatory development processes within a person-centred theoretical framework. This approach enhances and respects the participants' own knowledge base that assisted them to recover viable elements in their own historical tradition and culture by their own experience.

1.7 LIMITATIONS OF THE STUDY

This study is a study of limited scope and limited to a specific observation of 28 group members. Because it was small, local and contextual, the results cannot be generalised to other communities.

Due to the complexity of the process it is impossible to identify all the elements that made the project work.

It was difficult to record such a complex process. The researcher can only give the

broad outline and themes of what happened. The details and nuances are not always possible to describe.

There might also be other perspectives on this project or process that I, as researcher, am not aware of.

1.8 CONTENTS OF THE STUDY

A number of published literature have been consulted for the purpose of preparing this study. Literature was divided into two chapters, namely Chapters 2 and 3.

Chapter 2 discusses the Person-Centred Approach as theoretical framework. The reviewed work emphasises the attitudes and values held by the facilitator towards the people.

Chapter 3 deals with a brief description of income-generating projects and the methodology of participatory development.

Chapter 4 discusses a case study of Phela O Phediše income-generating project. The case study was selected for its strengths and weaknesses regarding participatory development and serves as an example of PD.

In the final chapter, Chapter 5, a summary of the elements, that led to the implementation of the study is highlighted. In this chapter some recommendations resulting from the study are noted.

CHAPTER 2

THEORETICAL FRAMEWORK OF THE STUDY

2.1 INTRODUCTION

Mitchell (1987:107) explains that previously a study of the literature on community development shows that we were mainly concerned with intervention and implementation and not with theory, explaining how to perceive and approach communities. Mitchell further argues that without a clear theoretical framework, there is a possibility that facilitators may unknowingly encourage the very things that cause problems in communities (and facilitators will also not be accountable).

This chapter gives a description of the methodology of participatory development and the Person-Centred Approach (PCA). I find the Person-Centred Approach very meaningful and useful. It guided me in working with communities and is consistent with my own personal values.

2.2 DESCRIPTION OF THE PERSON-CENTRED APPROACH

The Person-Centred Approach is based on the premise that the human being is basically a trustworthy organiser, capable of evaluating the outer and inner situation, understanding him/herself in its context, making constructive choices as to the next step in life and living according to those choices (Rogers 1977:15).

Rogers further explains that a facilitative person can aid in releasing these capacities when relating as a real person to the other; owning and expressing his/her own feelings; when experiencing a non-possessive caring and love for the other and when he/she with acceptance understands the inner world of the other. Rogers considers the attitudes held by the facilitator as the most important tool in helping the person, as spelled out under "values" in section 2.4.

2.3 REASON FOR THE CHOICE OF THE PERSON-CENTRED APPROACH

My perception of people was gradually formed when I was introduced to the People-Centred Approach and other non-linear types of epistemologies, e.g. systemic thinking and constructivism, during the MA(SW) Mental Health course at Unisa.

I gradually discovered that working with so-called rural poor people is an exciting experience. Through using the PCA one can create a context in which people have the opportunity to express themselves and I discovered how rich and resourceful people can be. It enhanced my professional knowledge while on the other hand it increased the community members' personal and institutional capacity to mobilise and manage their own locally, available resources for their own benefit, in short, the ability to manage their own lives. Values implicit in PCA are the following:

2.4 THE VALUES OF THE PERSON-CENTRED APPROACH

- **Belief** - Trust in people's potential and ability to grow. I believe in and trust the people's potential for growth, and that people are capable of self-development irrespective of the obstacles they experience. For instance, in my work with unemployed women in a so-called poor rural community, I trusted that they could do something about their situation despite the fact that there are no income opportunities. They survive under the most harsh and difficult circumstances.
- **Acceptance** - I have to accept and show understanding of people's behaviour. For instance, when I facilitate a development process with the women, I accept them as people with their own ideas, values, traditions and abilities. What is needed is to create a warm, accepting climate, to talk to the people, to empathise with them as an attempt to understand their thinking, values, and behaviour from their internal frame of reference (proposition 7).
- **Self-determination** - The people-centred facilitator cannot impose projects or programmes on people. People themselves determine what is important to them. It will be important to facilitate the process where people determine their own

needs and solutions (propositions 1, 2 and 5). I also support Max-Neef's (1991:110) statement when he reminds us that this world is tired of grand solutions. It is tired of people that know exactly what has to be done. It is fed-up with people walking around with briefcases full of solutions looking for problems that fit within these solutions! Therefore facilitators should not go to communities with the aim to educate them, but to become intimately familiar with the community's needs and engage in the process of learning how she/he can become more relevant. The facilitator has only two roles, i.e. those of a learner and facilitator.

- **Uniqueness** - As a facilitator I cannot apply generalisation but should work with specific characteristics, behaviour and needs of each individual, group or community.
- **Respect** - As a facilitator I believe that all people have potential for self-knowledge and this potential unfolds in a special relationship, namely one that is marked by warmth, empathy and congruence. This implies that the People-Centred Approach reflects the values of the facilitator. It places people central and is human. This means the valuing and respecting of people, their values, perceptions, resources and abilities.

2.5 THE PROPOSITIONS THAT GUIDED MY THINKING AND ACTIONS

The discussion on how the propositions guided my thinking and actions towards people in the community will be based on the nineteen (19) Rogers' propositions. It is important to note that the propositions are interrelated.

In some instances I made a link between some of the propositions and the Northern Sotho idiom (my mother tongue). Thus they became more clear to me and I could indicate the closeness of the propositions of the PCA and the values of Northern Sotho culture.

2.5.1 Proposition 1

Every individual exists in a continually changing world of experience of which he is the centre (Rogers 1987:483). As the facilitator read through Rogers' theory she discovered that Rogers does not work on generalisations. He believes that people are different and experience realities differently and their reactions to the experiences are different too.

To me Rogers' explanation of people and their environment or situations explains the existence of diversities in our lives and the acknowledgement and respect for these diversities.

It also explains why people behave, think and act differently even if they live in the same environment. According to Du Toit et al (1998:7) the proposition implies that it is impossible to determine what the community's concern is from outside the community itself. There has to be a continuous dialogue with individuals and groups in the community in order to get to know the people, their perceptions, needs emotions, knowledge, skills, traditions, values, ideas and meanings.

It is important to listen to everyone's ideas. A further dimension can be seen in the potential meaning that each of the different individuals or groups ascribe to those differences and this should be respected.

2.5.2 Proposition 2

The organism reacts to the field as it is experienced and perceived. This perceptual field is reality for the individual (Rogers 1987:484).

The fact that people exist in the same environment does not necessarily elicit the same reaction. According to Du Toit et al (1998:11) individuals and groups within the community have different experiences and attach different meanings to their experiences. For instance, the facilitator may enter a community and perceive it as poor

and in need of roads and other infrastructure. In dialogue with them the facilitator discovers that they regard themselves as rich as they show their economic means of existence. They use the oxen for ploughing, and donkeys assist them in travelling to neighbouring villages to sell their products. They definitely do not experience and perceive their situation as the outsider does.

The way of co-operating in a community is therefore referred to as “participatory” and “people-centred”, meaning that the people’s ideas, feelings and experiences are central (Du Toit et al 1998:13) and respected.

2.5.3 Proposition 3

The organism reacts as an organised whole to this phenomenal field (Rogers 1987:486).

The proposition implies that the community forms a whole or totality which beyond its physical component also includes values, attitudes and emotions. A community is an integrated whole whose part can be understood within the context of the larger environment. Therefore a community does not exist within a vacuum, but within a specific environment with its culture. The one cannot be studied without the other, together they make up the particular context. This implies that for participatory development (PD) to be sustainable the environment and culture of a particular community should be respected, preserved and maintained.

Facilitators have to be able to establish what connection there is between the values, technology, environment, knowledge, social organisations and the history of the development of the community.

2.5.4 Proposition 4

The organism has one basic tendency and striving to actualise, maintain and enhance the experiencing organism (Rogers 1987:487).

According to Northern Sotho idiom, the proposition implies *kodumela moepa thutse ga go lehumo le le tswago kgauswi*. It means that people naturally strive hard and dig for what they want no matter how difficult it may be.

The implication is that every community has within itself vast resources for self-understanding, for altering its self-concept, its attitudes and its self-directed behaviour and that these resources can be tapped if only a definable climate of facilitative psychological attitudes can be provided. By definable climate, Rogers refers to warmth, empathy and congruence (Rogers 1977:7). For the professionals it implies that they must act as facilitators and learners and also respect the community for they know best how they want to develop, set their own objectives and priorities. We cannot judge their capability. The community's capability needs to be respected, that is, allow them to make their own decisions and participate in all aspects of the process namely doing, thinking, executing and evaluating. This is the only way in which the community's pathway to independence can be facilitated (Du Toit et al 1998:53).

2.5.5 Proposition 5

Behaviour is basically the goal directed attempt of the organism to satisfy its needs as experienced in the field as perceived (Rogers 1987:491).

The proposition suggests that the facilitator's acceptance of the people's behaviour, no matter how odd it is to him, will start them from where they are, and would help and encourage them to move in their own desired direction.

We have to understand people's behaviour by acknowledging what they try to achieve,

for instance ways of surviving and gaining dignity. Facilitators are not experts in the people's situation, the people are the experts themselves. Hence partnership and co-operation are important in helping the community to explore its environment and needs and to become aware of its own behaviour and develop new scenarios.

2.5.6 Proposition 6

Emotion accompanies and in general facilitates such goal directed behaviour, the kind of emotion being related to the seeking versus the consummatory aspects of the behaviour, and the intensity of the emotion being related to the perceived significance of the behaviour for the maintenance and enhancement of the organism (Rogers 1987:492).

The proposition implies that people will act on the issues on which they have strong feelings. There is a close link between emotion and motivation to act. All education and development projects should start by identifying the issues which the local people speak about with excitement, hope, fear, anxiety or anger (Hope & Timmel Book 1 1984:8).

The facilitator's role is to help them identify the aspects of their lives which they wish to change, to identify problems and find the root causes of these problems.

2.5.7 Proposition 7

The best vantage point for understanding behaviour is from the internal frame of reference of the individual himself (Rogers 1987:494).

Since we exist and react to the environmental experience in a unique manner, the above proposition implies that behaviour cannot be generalised. We cannot assume or predict that people's reaction to a specific experience will take the same particular direction.

As outsiders, facilitators know nothing about the communities they are going to work with. Even if the community worker has past experiences of the community, she must not take it for granted. What was applicable to that community keeps on changing from time to time and from person to person. They enter the communities as learners, they have to learn what the people experience at that point in time.

Facilitators need to be good listeners and be able to probe more in order to hear about the way the community discloses information about themselves and the environment in which they live.

2.5.8 Proposition 8

A portion of the total perceptual field gradually becomes differentiated as the self (Rogers 1987:497).

This implies that the self is the community's idea of itself. Its shared identity is constructed which can be acknowledged and respected as the community's self-facilitators create a context in which a healing and growing process can be facilitated. Decisions and responsibilities rest with the community.

2.5.9 Proposition 9

The self is shaped through interaction both with the environment and particularly with other people. It is a fluid yet organised picture of the attributes and relationship of the self, as well as the values attached to that picture (Du Toit et al 1998:24).

This implies that the people in the community do not exist in isolation, but is in constant interaction with other people. Therefore the way the people perceive themselves can change and is moulded by what exists both outside and within the community. Perception about themselves can change in interaction with others, including the facilitator.

2.5.10 Proposition 10

Values attached to experiences and forming part of the self may be shaped by the individual's own experience, but they may also be taken over from others and assimilated into the self as if they had been experienced personally (Du Toit et al:1998:24).

The proposition implies that it is important that one must explore the values of the community and the individuals within it, because these values are often decisive in determining how they experience things and the decisions they make. Values, as stated, can nevertheless also change.

2.5.11 Proposition 11

As experiences occur in the life of the individual, they are either (a) symbolised, perceived, and organised into some relationship to the self; (b) ignored because there is no perceived relationship to the self structure; or denied symbolisation or given a distorted symbolisation because the experience is inconsistent with the structure of the self (Rogers 1987:503).

The proposition implies that people will make their own choices and whatever threatens their self identity, they will strongly oppose. This explains why people reject certain imposed projects that oppose or threaten their ideas about their self. As such outsiders who want to work with communities must respect the people's ideas, views, values and customs.

According to Du Toit et al (1998:35) members of a community make decisions from their own frame of reference in accordance with their own self and its values and what is considered useful for this self. Du Toit et al further indicates that we cannot decide for a community and we cannot predict what will be the best way to deal with its concern.

The proposition can also be explained in Northern Sotho idiomatic expression as

- ***moeng o naka dimaripa***
- ***phukubje ya tshela moedi ke mpsane***

which means that if you are an outsider you must respect, learn and do what others are doing. You cannot impose your ideas on the community. What you can do is to sit, listen and learn how people do their everyday activities within that community.

2.5.12 Proposition 12

Most of the ways of behaving which are adopted by the organism are those which are consistent with the concept of self (Rogers 1987:507).

The proposition explained that the community decides for itself what suits the "self" and the values of the community. In the Northern Sotho idiomatic expressions it is ***mmapelo o ja serati sekgethelwa ga a se nyake!***

Any programme that is presented to the community, or information that the community is provided with, is ultimately dependent on what the community does with it. It is not really possible to predict the result. Therefore, should a community not respond to a particular programme or information, it does not mean that the community is not amenable to motivation or change, but rather that it did not find the programme useful at that particular stage.

2.5.13 Proposition 13

Behaviour may in some instances, be brought about by organic experiences and needs which have not been symbolised. Such behaviour may be inconsistent with the structure of the self, but in such instances, the behaviour is not owned by the individual (Rogers 1987:509).

The proposition implies that, it is not the facilitator's role to judge people as being good, bad, guilty or innocent or blame them for being poor. What is important is for the facilitator to try and understand people and their contexts and to enhance their growth and development. The facilitator demonstrates consistent willingness to extend understanding, irrespective of the community's way of doing things. For example a person who abuses his wife and cannot reconcile his behaviour with his self-image, will deny that he is abusing her. He does not believe that he is capable of doing such a thing. To confront such a person will lead to further denial and defences especially that the person is not aware of his needs and experiences in motivating his behaviour.

2.5.14 Proposition 14

Psychological maladjustment exists when the organism denies to awareness significant sensory and visceral experiences, which consequently are not symbolised and organised into the gestalt of the self-structure, when this situation exists, there is basic or potential psychological tension (Rogers 1987:510).

The proposition implies that certain communities see themselves as disadvantaged and are of the idea that the government or whoever must do things for them. It is not only that they see themselves as disadvantaged but for example behave like that and wait for the government to provide. We can understand that, but then use as Freire said, conscientisation, or the so-called liberation process for the people to take control of their lives. Not to see themselves as victims or silenced.

2.5.15 Proposition 15

Psychological adjustment exists when the concept of the self is such that all the sensory and visceral experiences of the organism are, or may be, assimilated on a symbolic level into a consistent relationship with the concept of self (Rogers 1987:513). The proposition implies that the community is in a process of change and starts to accept

and acknowledge their situation (Freire's conscientisation process). This acceptance, helps the community to deal with a problem in its own unique way.

[For example, in a rural community, a crèche was erected for the community by an outsider agency without consulting the community about the need for the crèche. It was also built in an area that was not really accessible to the children. The community was furious about this project. After some discussions among the members of the community, they restructured the "problem" as an asset, using it for meaningful purposes. As such communities are always in a continuous process of change. What suits them today might not suit them tomorrow (Du Toit et al 1998:67). The statement is supported by Northern Sotho idiom as *go hlanama ga go elwe mosate* meaning a wise man always changes his mind.]

2.5.16 Proposition 16

Any experience which is inconsistent with the organisation or structure of self will be perceived as a threat, and the more of these perceptions there are, the more rigidly the self-structure is organised to maintain itself (Rogers 1987:515). The proposition implies that the individual and the community will protect themselves from whatever appears to threaten their self identified values and continued existence. Therefore any development project must respect traditional values and practices of the community.

Any change or development that occurs should have more benefits than disadvantages for instance new developments must be weighed according to the needs, values and aspirations of the community (i.e. assets, resources, talents, etc.)

2.5.17 Proposition 17

"In certain circumstances, especially one that poses no threat to the self, experiences that conflict with the self (proposition 11) can be symbolised and explored. In this case the self-concept can be reorganised" (Du Toit et al 1998:60). The proposition implies

that facilitators try to understand, accept and respect community's value systems and try to act within their community's frame of reference.

Well intended projects could be rejected by the community because these principles were not observed.

2.5.18 Proposition 18

When the individual or people in the community is/are able to symbolise most of his/their experiences, and to integrate them into a total self-concept, such an individual will display greater understanding of others and be able to accept them as separate, unique individuals (Du Toit et al 1998:67).

The facilitator must have a clear understanding of what he/she regards as change, that is the facilitator must believe in the community's potential to grow and develop.

The potential for change also indicates that the facilitator must accept that the community knows best and their ideas should be respected (Rogers 1977:6). This counts for communities also - if they can accept and understand themselves they do that with other communities as well.

2.5.19 Proposition 19

As individuals come to perceive and symbolise more of their sensory experiences, integrating these into their self-concepts, their value systems hitherto based mainly on distorted symbolisation of other people's values (proposition 10) will make way for a process of determining their own values (Du Toit et al 1998:71).

The proposition implies that the facilitator must

- facilitate a participatory process with the community;

- respect their values, skills and knowledge;
- regard them as experts; and
- create/facilitate a climate, relationship and learning process with the community in which growth and development can take place.

In conclusion, according to Rogers (1977:5) it is the quality of the relationship, its warmth, empathy, congruence and the application of values that makes it possible for man to change.

2.6 OTHER INFLUENCES

Two other people-centred thinkers who influenced my thinking are:

Paulo Freire's (1972) with his work on critical awareness; and Robert Chamber's (1983) with his reversal in learning.

(1) Paulo Freire's (1972) work on critical awareness/conscientisation

According to Hope and Timmel (Book 1 1995:14) Freire provided us with both philosophy of education and development and very practical method of:

- getting groups actively involved
- breaking through apathy, and
- developing critical awareness of the causes of the problem.

My understanding of Freire's thinking is that people should be afforded the opportunity to understand and transform their social reality. This can be achieved through a self-reflected critical awareness, that is listening, hearing, seeing and experiencing what is happening in people's own lives. Breaking the "culture of silence" through dialogue and critical self-reflection on their own context enabled them to be more open to their environment and experiences.

The most important ideas underlying Freire's work are his four principles (Hope & Timmel Book 1 1995:16). These are development of critical consciousness through dialogue, problem-posing and reflection and action.

According to these principles all people are knowledgeable and capable. Everybody has valuable information to contribute. We should therefore engage in dialogue with all concerned so that we can understand people and draw in the knowledge of all interested people. This is done through dialogue and participation.

According to Wignaraja et al (1991:228) dialogue and problem-posing approach can stimulate people to reflect on the reality in which they live and evoke critical response from them. The reality has to be posed to the people as a problem for critical reflection or a challenge for intellectual enquiry. In principle, Freire's ideas are very similar to those of Rogers.

(2) Chamber's reversal in learning approach

Chamber's ideas are also based on the assumption that people are knowledgeable and that roles of professionals and people should be reversed.

This approach is what Chambers (1983:201) calls "reversal in learning", by which he means that professionals have to learn from the indigenous population. Learning in reverse includes:

- learning directly from rural people, trying to understand their knowledge system and eliciting their technical knowledge; and
- trying to experience the world as a poor and weak person would.

Reversal in learning can cover many aspects of life and can take many forms, for instance

- sitting, asking and listening;
- learning by working with the community; and
- learning indigenous technical knowledge, and utilising the potentials of ITK is the key to local level development.

The growth and development of each community must rely first on the human and natural resources of its own environment so that through this self-reliance, the factor of dependence is reduced.

2.7 SUMMARY

In this chapter I described the theoretical approach that guided my thinking and values during the participatory process. Rogers' (1987), Freire's (1972) and Chambers' (1983) ideas are based on the assumptions that everybody is knowledgeable, skilful and capable based on his/her own frame of reference, experiences, realities, values and culture.

Freire (1982:62) emphasized that people are capable of analysing their own reality and have got power to make and remake, think and decide for themselves. What we should do is to create a suitable climate so that they can develop and grow.

CHAPTER 3

INCOME-GENERATING PROJECTS AND PARTICIPATORY DEVELOPMENT

3.1 INTRODUCTION

In this chapter, the discussion will be based on the background of income-generating projects and the process of participatory development.

3.2 INCOME-GENERATING PROJECTS

According to Burkey (1993:65) the majority of community development projects are more popular with women, than men. The reason for this is that the majority of these projects are undertaken in rural communities and women who are always in the majority tend to be more active in income-generating projects than men. According to Burkey (1993:65) men are in a minority because they have migrated to find work.

Women are not only in the majority but they also have traditional experience in all productive activities even in those households where adult men are present. In most cultures they are responsible for planting, weeding, watering, harvesting, transporting and storing of crops and in addition to their roles as housewives, rural women are becoming the income-earners in their families.

3.2.1 Description of income-generating projects

Opinions differ on what income-generating projects are. For rural communities, self activities are synonymous with income-generating projects (IGP) in that self-help is one of the methods used by women in providing income or food needed to sustain a basic individual and community life. They see income-generating projects as self-help because a group of people with common needs or problems such as unemployment,

come together and engage themselves in activities that can contribute towards the improvement of their quality of life.

Verhagen (1987:22) sees self-help as any voluntary action undertaken by an individual or group of people which aims at the satisfaction of individual or collective needs or aspiration.

Chigudi (1991:2) sees income-generating projects as small, utilizing limited financial and technical resources. She further explains that income-generating projects are assisted by NGO's in most cases, a women's organisation, which is in turn supported by a donor or group of donors. The staff involved in a typical income-generating project often have little technical expertise, because they are mostly volunteers.

The project beneficiaries are usually poor rural or urban women who pay some kind of contribution which they use as seed money and an indication of commitment. They also contribute their time. Such an income-generating project is composed of 5 to 50 women who normally form a club or group, which they give an inspiring name such as ***Simukai*** (stand up) (Chigudi 1991:2).

The group might have been in existence for a long time or it may be newly constituted for a specific project. The group usually defines its objectives, for instance to create job opportunities, for the income-generating project by engaging in baking, brick-making, sewing and gardening.

My understanding of income-generating projects is that they enable people to operate at different levels of activity best suited to their specific circumstances and they do not require large amounts of capital or skill training. Training is often offered by a women's organisation assisted by rural women. Some of these organisations or groups starting up an income-generating project do not need or wish to use any assistance available. They have or think they have the skills, knowledge and resources to start an income-generating project (i.e. local knowledge, skills and resources).

Chigudi (1991:3) further explained that income-generating activities are by and large stereotypical female areas that are usually time-consuming and have no income earning potential. For instance, if the financial goals do not work, they will be replaced by social goals. She further mentions that it is usually difficult to distinguish income-generation objectives from welfare objectives in that participants will always identify earning money as a priority, and they will also include an element of community development in the execution of their project.

3.2.2 Constraints on women's income-generating projects

Chigudi (1991:3) mentioned the following as constraints on women's income-generating projects viz

- women's projects are confined to the tiniest end of small scale enterprise. For instance, maybe 20 women engaged in uniform-making share one sewing machine;
- IGP's are limited to traditional women's activities such as crocheting, baking, sewing, and so on and they lack diversity because the skills are based on traditional domestic skills which are learned at home;
- many IGP's suffer from inadequate funding;
- in most cases, women combine their income-generating activities with domestic responsibilities;
- women tend to be apologetic about making money. They usually include social elements as one of their objectives and sometimes find it hard to get rid of members whose contribution is negligible;
- propensity to take risks among rural women engaged in the IGP is fairly low because survival of the project is a major issue;
- women have a tendency to copy existing IGP's;
- projects suffer from lack of baseline information about the socio-economic situation of the project beneficiaries and the economic requirements in terms of available markets for women's products, price of inputs, availability of raw material

and so on. Even when baseline studies have been conducted, they are often not incorporated into the initial project design. A researcher is hired, by the time the researcher presents his findings, the project implementors have started their activities. The study was initiated in fulfilment of donor requirement;

- women often lack access to resources such as credit, training, information, etc;
- surveys of women's income-generating projects have indicated that donor agencies give less money and attention to women's income-generating projects than to the large development projects.

3.3 PARTICIPATORY DEVELOPMENT (PD)

My orientation to participatory development emerged from authors such as Swanepoel (1992/1994), Henderson and Thomas (1989), Hope and Timmel (1984/1995), Burkey (1993), Freire (1972) and Chambers (1993). I was also influenced by Egan's (1990-1994) description of communication skills.

In this chapter discussion is based on the nature of participatory development, phases of PD, basic elements and skills of PD.

3.3.1 Description of participatory development

Various writers have explained participatory development as follows:

Burkey (1993:205) explains self-reliant participatory development as an educational and empowering process in which people, in partnership with each other and with these able to assist them, identify problems and needs, mobilise resources, and assume responsibility themselves to plan, manage, control and assess the individual and collective action that they themselves decide upon.

Wignaraja et al (1991:223) refer to participatory development as a micro-level participatory process which basically represents the initiative of people seeking life

improvement through a process of (i) awareness build up and (ii) organised group action directed towards self-reliance.

The following two descriptions are about community development but contain similar elements as in PD.

Cox et al (1979:362) define community development as a process which, through consciousness-raising promotes and utilizes human resources, leading to the empowerment of individuals and communities so that they can understand and solve their problems and create new circumstances of their livelihood.

Rubin and Rubin (1986:20) explain community development as follows:

Community development involves local empowerment through organised groups of people acting collectively to control decisions, projects, programs and policies that affect them as a community.

From these descriptions the following key elements emerged:

Participatory development is

- a learning process because knowledge takes place in interaction between individuals, groups and external institutions;
- an empowering - experience and is gained by the people through their active interaction with the worker and through their attempt as individuals at collective action;
- an unpredictable process - for people begin from what they know to the unknown;
- partnership between individuals working together;
- identification of problems and needs by the participants and facilitators;
- the mobilisation of resources within;
- collective action to achieve empowerment;

- awareness raising - critical reflection and understanding by the people;
- self-reliant actions - people undertaking types of initiatives, as decided by themselves;
- self-determined - people who feel the urge to get on their own to deliberate on their conditions and what they could do together to improve their lives.

3.3.2 Phases of participatory development

Different writers described phases of the development process e.g. Swanepoel (1994) and Henderson and Thomas (1989). The phases are by no means rigid but indications of certain tasks.

The phases are important because they could influence the rest of the development process. It should be noted that participatory development should be conducted in partnership with the community and therefore each step entails certain vital tasks. The phases can be the following:

3.3.2.1 *Entering the community*

Entry into a community is possibly the most important moment of the process. The nature of the entry impacts on the rest of the process. If a relationship of cooperation and participation is to be established, much emphasis needs to be placed on the initial contact and relationship building between community and the facilitator. Rogers (1977:7) refers to this moment as a definable climate of facilitative psychological attitudes. The facilitator's attitude of respect and acceptance of the community is therefore of utmost importance (Swanepoel 1994:71). Effective accomplishment of entry into a community by a facilitator can result in participation by the community.

In rural communities, traditional leaders are regarded as the gateway to the community. According to Swanepoel (1994:74) if he opens, the facilitator is allowed into the community. It is therefore the facilitator's task to acknowledge and respect the position

of the traditional leader. He must be clear about the facilitator's position in the community.

The process of entering into the community enables the facilitator to familiarise herself with the environment, culture, values and organisations of that community. The importance of the institutions e.g. churches, schools, businesses needs to be recognised as well as what they mean to the people.

We need to get to know the community's frame of reference, people's perceptions of their community, both geographical and socially and community networks that exist in the area. In knowing these activities, the facilitator will respect and learn from the people (Du Toit et al 1998; Chambers 1983).

Entering and getting to know the people takes time until groups of people emerge with which the process will continue (Swanepoel 1994:74).

3.3.2.2 *Need identification*

According to Freire, as quoted from Hope and Timmel (1995), all participants are recognized as thinking, creative people with the capacity for action. The aim of the facilitator during this phase is to assist the community to identify the aspects of their lives which they wish to change, to identify the problems, find the root causes of these problems and work out practical ways in which they can set about changing the situation. We must believe in and respect the community's capability. The communication skills are central to this phase. We need to listen, probe and understand without judgement (Egan 1990:34; Du Toit et al 1998).

3.3.2.3 *Planning*

According to Swanepoel (1994:149-150) planning means first bringing together three elements: needs, resources and objectives and then relate them to a fourth element,

i.e. action. Planning is a participatory process where the facilitator has to obtain the community's ideas on possible solutions as ways of dealing with the needs. The planning stage is only possible when participants know what they want to see in place and how to make it happen.

The facilitator therefore sits down with the participants and helps them set priorities - including reviewing the outcome of their choices with them. She must also help them identify the kinds of incentives that will enable them to commit themselves to the agendas they fashion (Egan 1990:43).

Hope and Timmel (Book 2, 1995:114) mention a number of important aspects to take into account in order for planning to be successful and calls this a "planning kit". The kit will help people see what is needed to start and complete a practical project, for instance

- choosing a specific project;
- planning each step of the project;
- deciding each step of the project;
- deciding how much money will be needed for each step;
- deciding what other resources will be necessary for the project;
- discovering, before a project begins, the profit likely to be realised; and
- deciding, before a project begins, how the group profits will be used.

The kit is only helpful to a group which has already discussed its needs thoroughly and is ready to decide on a practical project. For instance, in this case study the group decided to start a bread making project and at this point the planning kit was very useful.

3.3.2.4 Implementation

According to Korten (1984:182) implementation refers to the execution of the plan that

the group has drawn up. According to Korten (1984:184) a project could be implemented in three stages, viz

(1) Effectiveness

A project must get off the ground and have an impact on the community. This means that the community and the group must have clear goals and strategy of the project. Many mistakes are made at this stage and the group learns from these mistakes. Effectiveness at this stage will depend on clear goals and objectives set by the group and the process must always be participatory.

(2) Efficiency

The community starts taking responsibility for the project and for continuing it. The community acquires knowledge and skills so that it can become self-sufficient. If the project progresses well, the facilitator's responsibility decreases.

The leadership potential of community members is exploited and encouraged. It is the role of the facilitator to create situations where they can exercise leadership (i.e. trust, respect and belief in themselves). The community starts solving problems on its own, develops self-confidence and finds that it can take its own decisions and has the power to execute these decisions.

(3) Expansion

At this stage the project is installed and is beginning to bear fruit. The community has taken responsibility, exercises leadership, takes its own decisions, is self-reliant and solves its own problems. The project can now expand. This means going on to deal with other community needs or even involving other communities with similar problems in the project.

3.3.2.5 Evaluation

Evaluation is an ongoing process, it must be done from the initial to the last phase. Henderson and Thomas (1989:251) sees evaluation as an attempt to monitor the activities during the process, and to evaluate the outcomes continuously. They (Henderson & Thomas 1989:252-253) further see evaluation as concerned with four interrelated issues, viz

- (1) **Effects:** That is, we want to know what have been the effects or outcomes of implemented plans. We would like to have knowledge on whether the effects were in the direction and had the intensity and quality that the community wanted.
- (2) **Process:** It is also important to reflect on the process and what has been gained and learned in the process.
- (3) **Performance:** It is also important to assess the strengths and weaknesses of the whole process as perceived by the people.
- (4) **Needs:** Evaluation is often seen as essential because through it facilitators and agencies, as well as the community, can discover new areas of need or issues in the community. It is not just that a piece of work may well generate further issues but also the fact that it is through involvement with residents on a particular task that the facilitator may become better placed to see further needs that were previously hidden to him.

3.3.3 Core elements of participatory development

The core elements of participatory development discussed are based on the literature reviewed from various authors, who have been involved in development, e.g. Burkey (1993), Chambers (1983), Swanepoel (1994) and Hope and Timmel (1995). These core elements are the following:

3.3.3.1 Participation

Participation has different meanings. For some participation occurs when the people are actively involved in the planning of projects. For others it occurs when the community organisation takes over the direct management of the projects.

In the context of participatory development, participation is concerned with direct control by the people over their own life situation and therefore the management and execution of the project throughout the whole process.

Burkey (1993:58) defines participation as a continuous educative process, "a process of progressive conscientisation". Through collective self-reflection on their experience and problems, people become more aware of the dimensions of their own reality and of what can be done by themselves to transform it. With this awareness, they decide upon and take collective action, analyse its results to promote their awareness and knowledge further. Thus they move on with progressively advanced knowledge of their evolving reality.

Burkey (1993:56) regards participation as an essential part of human growth that leads to the development of self-confidence, pride, initiative, creativity, responsibility and co-operation. Without such development within the people themselves, all efforts to deal with their problems will be immensely more difficult, if not impossible. This process whereby people learn to take charge of their lives and solve their own problems is the essence of participatory development.

The first step in achieving genuine participation is a process in which people themselves become more aware of their situation and what measures they themselves can take to begin changing their situation. This process of awakening, raising of levels of consciousness or conscientisation, constitutes a process of self-transformation through which people grow and mature as human beings. In this sense participation is seen as a basic human need (Burkey 1993:58).

We need to approach the people with humility and the realisation that they can do extraordinary things.

According to Chambers (1992:106) people should be seen as the main source of contribution towards the solving of their problems. People are not passive recipients but as Chambers (1992:106) puts it

- they have the expertise and knowledge of themselves and their indigenous technical skills
- they understand their own position better than anyone else could
- to exclude them is to deny their human dignity and their right to make their own decisions
- the denial of people's participation implies an admission that they would not be enthusiastic about what is presented to them.

I would like to agree with authors such as Burkey (1993:57) and Freire (1972:14) that where there is a genuine participation, mistakes will be made, there will be failures and there will be progress (i.e. it is a process). Participation is essentially a learning by doing exercise, plans are made and action takes place. Therefore genuine participation depends on the ability of the participants to embrace error. This implies an attitude of acceptance. They must show that they appreciate the people as individuals and respect their knowledge and judgement. As a facilitator I will always ask myself the following questions:

- Do I believe in people's abilities, skills and knowledge and does my attitude increase their confidence and self worth? Or,
- am I making them instruments of my own plans of action, imposing my own ideas on them? The aforementioned attitude will not only lead to errors but will also destroy the positive relationship between me and the people.

3.3.3.2 Learning as a participatory process

Skills and techniques alone can never solve problems or build a real sense of community (Hope & Timmel, Book 1 1984:4). People need to gain dignity, self-confidence and feel what they think and know is important and valued. Therefore we need a people-centred value of attitude and skills to facilitate this participatory process in which people learn by doing and learn from their mistakes (Korten 1984; Freire 1972). It is a mutual learning process, either spontaneous or facilitated which starts with people sharing knowledge and skills (Study Guide for HMWGEM-T 1996:143). This means that people are not passive recipients of ideas and opinions but they have potential for self-knowledge and know best what and how they should develop. This approach includes what Chambers (1983:201) calls reversals in learning, by which he means that outsiders have to learn from the indigenous population. Learning in reverse includes:

- learning directly from rural people trying to understand their knowledge system and eliciting their technical knowledge; and
- trying to experience the world from their perspective as community members.

According to Chambers (1983:202-208) reversal in learning implies the following:

- sitting, asking and listening (this should be done in a patient, unhurried way and with humility);
- learning from the poorest, who are the experts on how they cope;
- learning from indigenous technical knowledge;
- undertaking research with the community; and
- learning by working with the community.

In this way the life of the community is experienced from the inside.

Learning encourages dialogue and ongoing discussion with the people so that they could create and discover their own understanding and use of information (Reason

1994:48). This is also said by Freire as quoted from Hope and Timmel (Book 1 1984:3) that the issues facing people are often complex and no expert has all the answers. On the other hand nobody is totally ignorant. Each person has different perceptions based on their own experience to discover valid solutions, everyone needs to be both a learner and a teacher. It is therefore a mutual learning process.

People, especially adults, have a wide field of experience and like to learn from their peers by sharing in a group (Hope & Timmel Book 1 1984:101). Every person can be seen as a source of information about

- their world, situation, experience and needs; and
- strategies, initiatives, solutions, ideas and resources.

I agree with Rogers (1977:6) that according to the People-Centred Approach the community knows best and that this knowledge should be respected. They have the knowledge about their environment, weather and the skills that enable them to survive in those conditions.

The attitude that the community developer can learn from the economically disadvantaged requires a paradigm shift from regarding them as people to be uplifted to seeing them as equal partners. Professional knowledge has as much to take from popular knowledge and wisdom as the other way round and this mutual enrichment is possible only in a relation of equality between the two knowledge streams and not in a presupposition of superiority of one over the other (Rahman 1993:157).

3.3.3.3 Facilitation process

Facilitation is described by Rahman (1993:157) as “a task of assisting the poor to break the practical barriers to action”.

This could include facilitation in the acquisition of basic skills such as literacy,

management skills and technical skills in order to take control over their own situation and development.

The tasks of the facilitator include the following:

(1) *Conscientisation*

Conscientisation is a process in which the people try to explore and understand their present situation in terms of the prevailing social, economic and political relationship in which they find themselves (Burkey 1993:55). It is a self-reflected awareness in people of their social reality and their ability to transform that reality by their conscious collective action.

According to Freire as quoted from Burkey (1993:54) it is not our role to speak to the people about our own view of the world, nor to attempt to impose that view on them but rather to dialogue with the people about their view and experience. People's view of the world manifested variously in their action, reflects their situation in the world. There needs to be a period of conscientisation involving a dialogical process when working with communities who have been subjected to oppression of any kind, whether by violence, forced removals or just plain neglect by authorities. They need to do a social analysis of their own situation, so that they can begin to deal with its causes, in order to find their own solution.

Rahman (1993:56) calls this work of conscientisation, "animation". It means animating underprivileged people to regard themselves as the principal actors in their lives and not as subordinates to other social classes, to stand up with self-esteem, to develop a critical understanding of the conditions of their lives and to express and assert themselves through collective action to meet life's challenges.

(2) *Organisational and business consultant*

According to Burkey (1993:78) change agents have basically two roles. The first is as facilitator of human development or conscientisation. Once this process of critical awareness building has begun among a group of rural poor, then the role changes to one of being an organisational and rural business consultant. This implies capacity building e.g. the role of helping people build solidarity in groups, developing organisational skills and linking them with resources, such as training programs and donors for start-up capital or loans which will help them to reach the goals they have set for themselves.

(3) *Networking*

Networking includes linking the community with other communities engaged in similar projects and who have achieved some success so that they can learn from them. It includes also linking with resources, such as donors, training, information and knowledge.

(4) *Conflict management or dealing with diversity*

Conflict and differences are almost inevitable when a group of people work together. People should be made aware of possible conflict situations that might arise so that conflict may be anticipated and properly handled. The local people are usually aware of this, whereas change agents sometimes get carried away with their own idealism and do not pay attention to the serious consequence of their work. Conflict can also be seen as differences and diversity as this can be utilised and appreciated to the benefit of the group (Study Guide for HMWGEM-T 1995:182).

Participatory development requires a certain people-centred paradigm and it has implications for the training of facilitators. This kind of facilitation work requires a

certain way of thinking, values and attitudes of a high degree of creative skill in relating to people (Rahman 1993:160). The facilitator undertaking such work must be committed, motivated and sensitive (Burkey 1993:88). Rahman (1993:160) believes that the most worthwhile training programmes combine an initial workshop style dialogical reflection, guided or facilitated by a trainer with field experience which is again reflected upon collectively by the trainees together and with the trainer.

A problem-posing rather than banking method of education should be used. In other words, students or facilitators-to-be should be trained by means of the same methodology with which they should work with communities: in small groups, with teacher as co-learner as their awareness levels grow and they reflect on their experience. Therefore community developers need to be people-centred rather than content driven. The purpose must be to liberate the trainees from the very need for a trainer, so that they become, in effect, their own trainers for self-learning (Hope & Timmel Book 1 1984:19).

(5) *Facilitating action-reflection process*

According to Burkey (1993:212) a true development process is based on a continuous series of analysis-action reflection exercises carried out by the poor. That is, at all stages the oppressed must see themselves as people engaged in the vocation of becoming more fully human (Freire 1972:41).

The facilitator provides a situation in which people can stop their daily activities and reflect critically on what they are doing. It is the time where the group identify any new information or skill they need, get this information and or training and then plan action (Hope & Timmel 1995:21). By setting a regular cycle of reflection and action in which the group members are constantly celebrating their success and analysing critically the causes of mistakes and failures, they can become more capable of effectively transforming their daily lives (Hope & Timmel 1995:2).

3.3.3.4 *Communication skills*

According to Egan (1994:155) effective communication depends on the ability of the facilitator to practice relevant communication skills. These skills are essential tools for developing relationships and interacting with people. These skills are needed by people in everyday interpersonal relationship. Freire (1972:11) calls it dialogue (i.e. a process of communication based on quality in relationships, mutual respect and understanding). According to Freire (1972:11) dialogue enables people in a communication context to discuss issues on which they have strong feelings. The skills are listening, empathy, creating new perspectives, immediacy, probing and so on.

- Listening: The most important element in communication is to listen. The facilitator should learn to listen and not to ask more questions or interrupt the people. Listening shows respect and involves understanding the person or community from his or its frame of reference.
- Empathy and advanced empathy: Advanced empathy means that the facilitator must be able to hear the implied messages and themes in a community and be able to communicate these messages back to the community.
- Creating new perspectives: The aim of this skill is to remobilise and reactivate communities and to instil new hope. The facilitator, together with the community, tries to create a different perspective on their situation. The facilitator assists the people in the community to build-up their intellectual capacities and knowledge of how to think, reflect and act autonomously (Wignaraja et al 1991:227).
- Immediacy: This skill suits participatory development. Egan (1994:186) calls it "direct mutual talk". Egan further mentions three kinds of immediacy:
 - (i) that focuses on the relationship. In participatory development the focus will be on the facilitator's relationship with individual members of the community;
 - (ii) that which deals with the here and now. This kind of immediacy can be useful when the facilitator is caught in awkward situations and does not know how to get out of it. For example, the facilitator can say: "I am lost or confused. Please help me!"

(iii) self-based statement. This skill is very useful to develop the community's self-confidence and sense of worth. For example, the facilitator can say: "I can feel that your children means a lot to you."

- Problem-posing: This skill emphasises self-reflected critical awareness in people of their social reality. It is not the role of the facilitator to speak to people about their own views of the world, nor to attempt to impose that views on them but rather to dialogue with the people about their views (Burkey 1993:54). The facilitator must provide a framework for thinking, creative, active participants to consider a common problem and find solutions. The facilitator raises questions such as why, how and who (Hope & Timmel 1995:19), whereas participants are active, describing, analysing, suggesting, deciding and planning. It is the role of the facilitator to involve the people in the social construction of knowledge.

CHAPTER 4

CASE STUDY OF *PHELA O PHEDIŠE* INCOME-GENERATING PROJECT

4.1 INTRODUCTION

In this chapter the focus will be on the description of the case study of the income-generating project, *Phela o Phediše*.

The study will demonstrate how the process of participatory development was facilitated and also illustrate the core elements of participatory development that might have led to the successful implementation of the project. It must be noted that this is not a perfect practice as certain elements that are significant might not have been covered in this study.

The facilitator will provide a description of the income-generating project and also demonstrate the participatory process in terms of the meetings held.

4.2 DESCRIPTION OF THE STUDY

Phela o Phediše, meaning “live and let others live”, was a community based income-generating project initiated by unemployed women in Moganyaka community as an indication of the demand for employment creation. The project started in December 1997 and twenty eight (28) women were and are still involved in the project.

The facilitator met the women when she was facilitating youth activities under Moganyaka Sports and Culture Organisation (MOSCO). Most women were involved in the organisation promoting traditional dance in the community. They expressed the need for activities from which they could benefit financially. The facilitator felt that this could be a starting point for introducing a participatory development process with the women in order to enhance their activities. The facilitator requested the chairperson of

MOSCO to organise a meeting with the women. It is important to note that the facilitator has been rendering social work services in this community as one of her areas of jurisdiction, therefore she was not unknown in the community.

The facilitator's interest was influenced by the fact that in this particular community, women were not involved in any small scale development project. Since 1988 the facilitator has been in continuous contact with the chief and community structures (i.e. referring individual cases, sharing information and attending to community activities). The development that took place was based on large scale projects such as the building of the school and clinic and supplying of services such as water, electricity and so on and women rarely participated in such projects.

4.3 ENTERING THE COMMUNITY

FIRST MEETING

The first meeting took place in the last week of December 1997 at Moganyaka community under a "Big tree" which was used by Moganyaka Sports and Culture Organisation as their meeting place. We used the rocks as chairs. Twenty (20) women attended the meeting. We started with a prayer, because we believe in God. It is a way of showing respect for and importance of their meetings and also respect their values.

The chairperson of MOSCO welcomed all members present and introduced the facilitator to the members. After the introduction, the facilitator was given the opportunity to explain the purpose of the meeting. The facilitator started by clarifying her role as a community worker working **with** the people and not working or doing **for** the community. She also explained that she was interested in working with the women especially in facilitating a development project with them. She further explained that she was interested in knowing more about the women and issues they were experiencing.

Every member was given a chance to share her ideas, views and feelings about their situation. The discussion was centred around the following issues:

- unemployment;
- lack of involvement by women in community issues and development projects;
- lack of knowledge and information on how to organise themselves and how to start projects; and
- lack of guidance in community projects from the professionals in their area (nurses, community workers, agricultural officers and social workers).

Two women explained that they are involved in traditional dance and through this activity they have been attending workshops and meetings organised by Women's league around Hlogotlou-Lepelle Transitional Local Council (T L C). They explained that they have realised women from other communities inside and outside the Province are participating in self-help projects. They indicated that they do not have problems in organising traditional dance groups but their concern was that not all women were interested in them. It was also not an activity that can create employment in the community. They told the facilitator that they want something that can improve their standard of living. They also expressed the feeling that although they feel good about the traditional dances, they feel inferior when attending workshops and meetings with other communities where they are guided about community projects. This was because during the workshops and meetings women from other communities would be giving reports about the progress of their projects and other will be displaying their products for viewing and they have nothing to report or display.

The facilitator explained that she would like to work with them and facilitate any project of their choice. The group understood that and reflected that they would talk to other women in their community.

The chairperson thanked the facilitator for showing interest in their community and the facilitator thanked the community members for coming. Another meeting was

scheduled for January 1998 and the group agreed to invite all unemployed women. The meeting was scheduled for January because it was already Christmas time and the women were busy preparing for it.

Reflection on the first meeting

The core elements that emerged during this meeting were the following:

Respect: Respect for the people's traditions, culture and values were important. I respected the opening of their meetings with a prayer. The prayer was meaningful to them. They believe that God is the only one who can really help them. I also had to respect the way women in particular dressed for meetings. Women are expected to put shawls on their shoulders and something on their heads. Men are expected to wear jackets or jerseys. I dressed in accordance with their values to show my respect for them. I also sat on the ground as they did. Another important value that emerged was the ritual to thank each other after each meeting to show appreciation for each other's interest. In a Northern Sotho idiomatic expression the community is saying ***Moeng o naka di maripa*** meaning a visitor must behave according to the rules of that particular community.

Communication skills: The basic communication skills of listening patiently, empathy and probing helped the facilitator to understand their history, perspectives, concerns and meanings.

Learning: What I learned from this group during the first meeting was already that they were able to take initiative and can take control of their own situation.

I took a backseat during the meeting. Members from MOSCO were conducting the meeting. They demonstrated their potential for running meetings.

We engaged in lively discussion.

Time factor: The meeting took 2½ hours from 11:00-13:30. This time was suitable for the group because all household activities would have been finished by 11:00.

They scheduled the following meeting for January. The group knew that Christmas is a busy period as such and the facilitator was to observe and respect that. She had to move at the pace of the community.

SECOND MEETING

The meeting took place in the first week of January 1998 at Moganyaka, as planned, under the tree. Thirty women attended the meeting. We started with a prayer. Mrs Matlala, who was present at the previous meeting, facilitated the process. It must be noted that Mrs Matlala was also a committee member from MOSCO and she was also representing the traditional dance group. She outlined what was discussed at the previous meeting and requested members to feel free to give ideas and opinions.

The following issues emerged during the discussion:

- Unemployment - there were no job opportunities.
- They would like to earn an income to maintain their families.
- Lack of health facilities - the community travels between 8 to 24 kilometres for health facilities. The clinic in the community was built by the government but was not operating because of financial constraints (it must be noted that the clinic was officially opened in November 1998).
- Lack of water - people were fetching water from the Olifants River which is plus/minus 5 km from the community. A scheme known as Arabie Water Bulk was funded by the government to construct pipes and a reservoir in the community but water was not yet utilised for reasons unknown to the community.
- Lack of rain - people were no longer practising subsistence farming because of poor rainfall and drought.

- Women were not participating in self-help projects because they did not know how to start.
- Others explained that they were employed when the clinic and water pipes were constructed, but it was a temporary measure and nothing was done after that.

After long discussions, the facilitator reflected on what was raised by the group members. The group showed interest and it was agreed that meetings were to be held twice a month on Tuesdays, where the group would be able to meet and discuss their future plans. It was also agreed that the facilitator should visit the chief before the next meeting.

A visit to Itsošeng project in a neighbouring community was also agreed upon. The aim of the visit was to find out how their project started. The visit was to be undertaken by the members delegated by the group together with the facilitator.

Reflection on the second meeting

The following elements emerged during the process:

Respect: I, as facilitator, had to visit the chief to get his permission to meet with the women, respecting the chief's position in the community. The women did not want to accompany me to the chief. They felt that he might experience it that they already undermined him by working together with the facilitator.

Awareness: The women showed the ability to relate their experiences and perceptions of their situation/context and knew very well what the conditions were in their community. They were also aware of what knowledge they were lacking and therefore decided on the visit to the neighbouring community.

Capacity/abilities: I was impressed by how confidently and strongly the women expressed their feelings and experiences and how willing they were to mobilise themselves for action.

Communication skills: Empathic listening to understand their feelings and meanings helped to build the trusting relationship. They trusted me to visit the chief alone.

THIRD MEETING

The meeting was held in the third week of January 1998 with the chief of Moganyaka community. The facilitator suggested the visit in the previous meeting but it was agreed by the women that she should visit the chief alone. The concern raised was that they did not want to jeopardize the whole process because the chief might have felt that the women and the facilitator had already finalised the whole activity and he may have felt being undermined.

The facilitator outlined what transpired at the meeting with the women and her interest in facilitating a development project with them. This visit was important as this modus operandi is also supported by Swanepoel (1994:74) who says that in rural communities leaders must be regarded as the gateway. Therefore the facilitator's task was to acknowledge the chief's position, respect him and keep him informed.

The chief acknowledged the worker's ideas and gave her permission to work with women. He also told the facilitator that he fully supported the idea and he would inform other structures such as the civic and development committee to work hand in hand with the facilitator.

Reflection on the third meeting

Two elements can be identified in this process viz (i) respect and (ii) self-determination:

- (1) Respect. The facilitator respected the community's values and cultural beliefs. Although there was a good relationship between the facilitator and the chief, the facilitator did not take it for granted that the chief was aware of her presence in the

community. She had to go again and keep him informed about new developments in the community.

- (2) Self-determination. The choice made by the women showed that they wanted to protect their self, values and traditions known to them. Therefore the facilitator respects them and sees the women's choice as an attempt to self-actualisation.
- (3) The self of the women is embedded in their traditional customs. Proposition 8 (see page 13) helps the facilitator to guard against ignoring the group's self-determination.

FOURTH MEETING

The process started with an observational visit to Itsošeng community project in a neighbouring Mogalatsane community. The visit took place in the last week of January 1998 as agreed during the second meeting. Itsošeng project was a self-help project initiated by one of the women in that area. She also managed to get a donation from ESKOM, that was donated to obtain equipment for brick making, fence making and broiler production.

The women encouraged the visit as some of them knew about the project. Five women accompanied by the facilitator were delegated to visit the project. It was not possible for the whole group because there was another meeting to be held with the Civics and MOSCO, concerning a fun-run to be organised in the community..

The meeting with the project leader of Itsošeng included the following:

- The leader took the group on a conducted tour to the brick making shelter and broiler production unit.
- The women asked about the market for the bricks and chickens and the leader explained that they had a contract with Arabie Water Bulk scheme to provide bricks. The community did not buy from them because the supply was for the scheme. Chickens were sold in the community.

When we were at the brick making shelter, the group realised that only four women and one man were employed. One of the group asked about the limited number of the members. The leader explained that there were problems because the Arabie Water Bulk scheme requested them to stop the supply. She also indicated that there were the following problems concerning the project, viz

- lack of participation from the community;
- no group to run the project. The project leader and her uncle were running the project;
- conflict between the community and the project leader in that she had used nepotism;
- power struggle and ownership between the project leader and his uncle;
- lack of consultation with the community from the start of the project; and
- project members were not committed to the project. They regarded it as an employment agency because they did not try to market the services to the community.

Although the Itsošeng project was a motivation for the group, it was also a learning process for them not to make the same mistakes. Itsošeng had all the resources but lacked organisational skills.

Reflection on the fourth meeting

- (1) Capacity building and empowerment were the two main elements that emerged during this session. The women and facilitator learned from the mistakes the Itsošeng community had made during their projects and had realised what was needed in their own income-generating project.

I was surprised to see the strength and knowledge of the women when they started asking critical questions of their neighbouring community. They specifically asked questions about group membership and organisational structure. Critical issues in the implementation of a project. The ability of the

group to critically analyse the failures of the Itsošeng community showed their assertiveness and their capacity to understand the situation.

- (2) Relationship building: The group experienced this visit as enhancing their solidarity and relationship with each other as well as with the facilitator.
- (3) Learning: An important aspect that the women learned from the visit was that the people from the Itsošeng project did not go through a process of conscientisation and proper need and resource identification. There had been no thorough analysis of their situation as well as no effort to build up local resources. The members from Itsošeng believed that mobilisation of resources should come from the project leader and outside donors. They did not realise that mobilisation of resources, motivation and the power came from within themselves.

The women who visited the project were led to an awakening process. They reflected this during evaluation and reporting back to the whole group that the project lacked common interest in working together and that it lacked commitment and responsibility.

The ability of the women to critically analyse the failure showed assertiveness and the capacity to understand the situation. The visit to Itsošeng project was important because the group were now able to do their own research on how to build a successful project.

4.4 LEARNING ABOUT COMMUNITY NEEDS

FIFTH MEETING

The meeting took place in the first week of February 1998 in Moganyaka community under the tree. The number of attendance had now increased to fifty six (56). We started with a prayer. An action group had automatically formed (i.e. 5 women were playing an active role in the process and this emerged from the first meeting). All of them were from MOSCO. This meant they had experience in running meetings and

also in organising. Before the facilitator could be given an opportunity to discuss issues, they were introducing new members and explaining the purpose of the meeting.

The process continued with reflection on the themes identified in the previous meetings. It was highlighted that during the first and second meetings concerns were raised about unemployment, lack of health facilities and water supply.

The facilitator requested the group to feel free to raise other issues or concerns that were left out. They added the following:

Lack of educational facilities for their children emerged in the process. The members highlighted that there were a number of children who had passed standard 10 and could not further their studies because of lack of tertiary education facilities around Hlogotlou Lepelle T L C. Others mentioned places of care such as crèches and preschools. They further explained that there was only one preschool which admitted only children from 4 to 6 years. It was plus/minus 3 km away from them. The distance made it impossible to send their children to the school.

Reflection on the fifth meeting

The following elements emerged during the process:

- (1) Facilitation: The facilitator applied a problem-posing approach which stimulated the group to reflect on the reality they live in and to evoke critical response from them.
- (2) Participation: The facilitator raised questions such as why, how and who in order to facilitate the group to analyse their concern specifically. The members themselves took charge of the meeting and there was active participation. I, as facilitator, only asked questions and probed. They referred to the facilitator as “the visitor”.

- (3) Learning: It was also a learning process both for the group and the facilitator, to see the capabilities, potentialities, skills and resources possessed by the group. The group was able to understand and appreciate their own problems and how these were related to larger issues (see Freire 1972).
- (4) It is important to note the growing numbers of the group. Other women started to get interested. The membership was open to anybody interested.

SIXTH MEETING

The meeting took place later in February 1998 in Moganyaka community under the tree. We started with a prayer. Fifty six (56) members attended the meeting.

One member from the action group reflected on the issues identified in the previous meetings and requested members to discuss issues that they felt were important. The issue of employment and a crèche emerged as the main concern for the meeting.

In order to get some clarity, the facilitator asked why they thought employment and a crèche were the more important issues. What was it that they wanted to achieve?

The following were cited as reasons: They wanted to

- secure a source of income;
- help support their families;
- supplement their husband's income, that was for those who were married and for single women and widowers, because they wanted to be seen as responsible and independent.
- work together collectively as a community and develop it; and
- create jobs for their community.

Concerning the crèche, members explained that the crèche was essential in that it would look after their children when they were at work. They could not work without

having their children tended to. One member from the action group asked them to think in terms of the two concerns. Which one was the more important? One member indicated that the crèche could only be important if they were working, so what they could do was to start a project that would generate an income as their way of addressing unemployment.

After a long debate, members agreed to address the employment issue. The children would be taken care of by their grandmothers. They agreed that the issue of the crèche would be their second priority. It was agreed that at the next meeting, members would discuss possible activities that they could engage in, in order to address unemployment.

Reflection on the sixth meeting

The following elements emerged:

- (1) Conscientisation: The facilitator was always in dialogue with the members (i.e. listening to what made them happy, what they felt strongly about, asked and created new perspectives). The group was able to critically analyse their situation and discover their own answers.
- (2) Participation: The group members were active (i.e. describing, analysing, suggesting and deciding). In the end they were able to come up with employment as their main concern.
- (3) Advanced communication skills: It was during these sessions that I found my advanced skills helpful in order to identify themes.

SEVENTH MEETING

The meeting took place the last week of February 1998 in Moganyaka community. We started with a prayer and forty six (46) members attended. No apologies were given for those who did not attend. It was explained that fruit picking started at Schoeman

Boerdery and the seasonal workers went there for work. The women indicated that they would prefer creating their own employment. If they did seasonal work they were away from home.

The process started with the Action group taking the leadership role (i.e. welcoming and explaining the process). The facilitator reflected what transpired in the previous meetings and requested members to think about what could be done to address the employment issue (i.e. how the need for employment could be addressed). The members mentioned the following possible income-generating activities:

Bread baking, vegetable garden, brick making, peanut butter making, sewing, juice making, polish, candle making and achar making.

The facilitator requested the members to prioritize the activities according to availability of resources and she assisted them on how to do so, according to the following guidelines:

Whether the product could be sold easily;
whether there was a need or regular demand;
skills to produce it;
a market to sell the product;
accessibility of the product;
a place to work;
money and equipment to start; and
methods of production and training.

The facilitator introduced the Participatory Rural Appraisal method (PRA) to the women so that they could possibly use it to rank their activities. The women welcomed the idea. The process was done in the form of an exercise. PRA is a method used to gather information about a particular location or situation in a rural settlement and the use of its resources and pattern of activity. In this particular instance the community matrix ranking was used (see Addendum). The facilitator found this a powerful method

especially with illiterate rural people, as any accessible material such as sticks, stones, beans, anything that is available in their environment, can be used.

The facilitator explained what was needed to do the exercise. Each step was discussed. We used stones and ground, lines and blocks were drawn on the ground and the stones were used to rank the resources needed (refer to the Addendum Figure 1). Unfortunately no photos were taken.

The outcome of the exercise was that bread making scored the highest points due to the following reasons:

- The skill needed was relatively easy to learn and most of the women were already in possession of the skill;
- it was possible to buy basic necessities and they could contribute resources themselves;
- they would not have to travel to sell the product, because they would sell at the local taxi rank; and
- they also explained that the product was utilised on regular basis.

Reflection on the seventh meeting

The following elements emerged during the process:

- (1) Empowerment and capacity building: The facilitator's role was that of enabling group members to perceive possibilities for change by their own collective action (for instance, engaging members in the exercise). The exercise facilitated and enhanced members' own knowledge base. It also assisted them to discover viable skills and local resources. The facilitator was able to apply PRA together with the group members' knowledge and creativity. It added to their capacities and conscientisation.

- (2) Participation: The group was driving the process. The exercise was very exciting and all the group members were actively describing and analysing available local resources. It also facilitated working relationship and bonding within the group.

4.5 PLANNING

EIGHTH MEETING

The meeting took place in the first week of March 1998 in Moganyaka. We started with a prayer. The number of attendance decreased to 30 members. The reason given was that more women were working as seasonal workers at the Schoeman Boerdery and other nearby farms.

The group reflected on important activities identified in the previous meeting. The following were discussed:

- Bread baking was found to be the activity they had chosen as their first income-generating possibility.
- Another reason given was that they would be able to bake, make profit and have a bakery in their own community.

The action group suggested that they should plan the details of what was required to start the project and how to access these resources. The suggestion was accepted and the following aspects identified:

- ***A place to work***: Members identified a market stall which was no longer utilized at the bus stop. They agreed that the action group should go to the chief and ask for permission.
- ***A committee to run the project***: The action group explained that they were just organisers not committee members. They suggested election of the committee because the action group consisted of members from the traditional dance,

therefore they would like to have a committee that was representative. The issue was discussed and finally members agreed that a committee should be elected.

- **Equipment** that was appropriate, affordable and inexpensive. One member volunteered to ask for equipment from two bakeries. She mentioned that she knew one of the staff who was working there and she would request baking pans. Other members volunteered to bring their own baking pans.
- **Funds to run the project:** Purchasing of baking ovens was discussed and members explained that they could not afford it, but indicated that they could use a traditional oven. They knew how to build a mud-oven. They also agreed that the committee would raise funds and they suggested that the facilitator should assist the committee on how to raise funds.
- **Skills to run the project:** Members indicated that the committee required training in the overall functioning of the project. They suggested that the local organisation that was facilitating self-help projects around Hlogotlou-Lepelle be utilized. Members also indicated that they knew how to bake homemade bread. They also suggested the lady from Itsošeng project could be requested to assist them to link them with Rutec Company who offered training for small scale projects.
- **Fire wood:** Members indicated that the mud-built oven was operated with fire wood only. Two options were mentioned, namely purchase of fire wood or fetching fire wood themselves. The first option was withdrawn due to lack of funds.
- **Market:** The members agreed that the bread would be sold within the community. The market stall would be at the bus stop and near the clinic. They also agreed that schools and preschools around the area would be contacted. The schools would be interested because of their feeding schemes.
- **Profit:** They agreed that the money generated would be used to buy ingredients. They did not expect any wage income in the beginning.
- **Bank account:** They agreed to open a bank account and start saving. The purpose for savings was to purchase an oven, earn a living wage and also serve as their basic tool for requesting funds from donors as most of the donors insisted on a bank account.

- **Record-keeping:** They agreed that meetings would continue to be held fortnightly together with the facilitator. Daily and monthly financial statements would be kept to monitor the progress.
- **Networking** with other projects was regarded as important and they wanted to attend further workshops for further training.

Finally it was agreed that report back on the task and responsibilities delegated will be discussed at the next meeting.

Reflection on the eighth meeting

Elements that emerged in the process were:

- (1) Collective action: Rogers' (1977:15) Person-Centred Approach (PCA) is based on the premise that a human being is basically a trustworthy organism, capable of evaluating the outer and inner situation, understanding itself in its context, making constructive choices as to the next steps in life and acting on these choices. The facilitator's role was just to aid in realising these capacities. To me it appeared that the group members knew what they wanted because whatever they were planning was specific. They had vast resources within themselves and this showed how assertive and committed they were. Their planning was based on local resources and they also knew how to access such resources. The members' assertiveness coupled with collective effort had enhanced their self-reliance in that they were committed to contribute the maximum of their own human, financial and material resources (Proposition 4 - Rogers 1987:487).
The facilitator's role was just to help them acquire the skills and knowledge that they needed to carry out what they had decided to do.
- (2) Respectful climate: According to Burkey (1993:50) people need to learn how to form and manage their own organisation and must have confidence in their own knowledge and skills. However, this must be facilitated by the facilitator's attitude (creating a warm atmosphere and respect people's frame of reference).

- (3) Action reflection: The process was an action reflection cycle as Freire (1972:30) puts it. It was a participatory collective process between the facilitator and the group who constantly reflected critically on their actions to be able to proceed.

The facilitator adopted a problem-posing approach. According to Freire (1972:57) problem-posing affirms people as beings who transcend themselves, who move forward and look ahead, of which the group was in a position to do so. It was a dialogical process and we were equal partners.

- (4) It was also interesting to note that the women now approached the chief themselves.

4.6 IMPLEMENTATION

NINTH MEETING

The meeting took place in the first week of April 1998 in Moganyaka market stall where they planned to sell the bread. Twenty eight (28) members attended the meeting. They started with a prayer and the committee facilitated the meeting. The purpose of the meeting was to report back on what transpired between March and April.

Implementation took place in March and April immediately after the planning and it was carried out without the facilitator's presence. The facilitator could not attend the meeting scheduled for March because of transport problems but she managed to contact the action group and informed them about the problem.

Report back was as follows:

- The action group managed to go the chief and he gave them permission to use the place. He even requested the agricultural officer to demarcate the place to the group (that is why the venue for the meeting has changed).

- The mud-oven was already built. All the members participated in the building. Some members provided dilapidated iron sheets for roofing.
- They managed to get baking pans from the two bakeries.
- They started with the baking. Every member contributed R2,00 to buy baking ingredients.
- The local shop owner was contacted and agreed to give them ingredients on account. They had to pay him as soon as they had sold their products.
- A committee consisting of eight members (i.e. five executive committee and three additional members) was elected. It was agreed in the planning process that a new committee should be elected.
- The members agreed on the normal working hours, on working days, including Saturdays from 6:30 to 17:00. The women organised their time by dividing themselves into two groups which would take turns to bake. For example, the morning group made preparation for baking, selling and the profit for the day was handed to the treasurer. The afternoon group would be responsible for fetching firewood, cleaning and repairing the oven and vice versa.
- The committee explained that they needed a constitution if they wanted to apply for funds but they could not draft the constitution and fund-raising proposal without the facilitator's assistance.

The facilitator acknowledged the members for the good work they had done. The drafting of the constitution was scheduled for the next meeting. The facilitator requested members to think about the name of the project. One member indicated that the chief should be consulted because the name must be identified according to the traditional norms and values of the community.

Reflection on the ninth meeting

- (1) Respect: The chief was regarded as the legislative, executive and administrative head of the community. He played an important part in the life of the group, therefore whatever they wanted to do, they had to respect the custom of their

community. For instance, the naming of the project, and other activities were important for the group therefore they wanted blessings from their traditional leader. The facilitator, too, had to respect their value system.

- (2) Collective action and participation: The members assumed responsibility in carrying out the tasks they were delegated to do. Members' commitment and willingness to contribute labour and money revealed that there were collective sharing and commitment within the group. Involvement in decision-making and resource commitment also reveals the importance as well as consistency of collective action as necessary in building a successful project.
- (3) Learning: The facilitator's role was that of acknowledging and respecting the women's knowledge and building on it. The process also showed the women's capacities and assertiveness in starting with what they knew, and available resources before drawing upon the wide range of technological choices available and learning from it.
- (4) Seasonal work/timing: It became clear that although this group of women were highly committed to the project, the facilitator should take cognisance of aspects like seasonal work when facilitating projects.
- (5) Specific planning: The women's ability to plan specifically were impressive and crucial to the implementation of a project.

TENTH MEETING

The meeting took place in the last week of April 1998. We started with a prayer. After being welcomed by the committee, the facilitator highlighted important factors necessary for the drafting of the constitution and fund-raising. The following were discussed:

- The name of the project was agreed upon after consultation with the chief. Three

names were suggested by the chief and the group agreed upon *Rahlagane Phela O Phediše* (live and let others do so).

The facilitator also explained why the constitution was important. It indicates what their organisation does, how it will be structured and how it will be run. It includes duties of each member and the duties of the executive committee. It guides its members on how the organisation will function. It is a legal document. Funders want copies of the constitution before they will consider funding. Banks and building societies also want insight into and copies of the constitution before they will consider opening of accounts. The Department of Welfare's NGO directorates also require two copies before it registers the organisation or CBO's like *Phela O Phediše*.

The facilitator also highlighted contents of the constitution (i.e. organisation's main and ancillary objectives, organisation's income and property distributable to its members or office bearers, except as reasonable compensation for service rendered, specification of the powers of the organisation, set rules for convening and conducting meetings, financial procedures, date for financial year, disciplinary measures and procedure for changing and dissolving the constitution).

The members also agreed that the constitution should be drafted in Northern Sotho and English and consultation with the chief was appropriate for confirmation. The committee was requested to draft it and bring it to the next meeting.

Reflection on the tenth meeting

- (1) **Facilitation:** The facilitator assisted the women to improve their intellectual capacities and knowledge of how to run their project and write a constitution. She also assisted them to acquire practical skills and literacy to improve and link them to resources by bringing relevant information for the constitution as their legal document, so that they knew about their legitimate rights.

- (2) Participation: All the group members participated by sharing ideas and giving opinions on how a constitution could be structured. Each group member contributed valuable information and both the group and the facilitator were in continuous dialogue to draw in the insight of all who were concerned.

ELEVENTH MEETING

The meeting took place in the first week of May 1998 in Moganyaka market stall. The meeting was held between the facilitator and the committee. The others were busy with the project activities. The purpose of the meeting was to guide the committee on how to write a proposal for funds. It was not discussed at the previous meeting because the content of the constitution was much too long and exhausting.

The committee members reported that the constitution had been seen and approved by the chief (see the Addendum). The facilitator highlighted important elements necessary for the funding and the following companies and organisations were targeted as donors:

Eskom, ABSA, Kagiso Trust, Old Mutual, Department of Health and Welfare (community based nutrition section), local businesses and the local Taxi industry.

The secretary noted what had been discussed and also suggested contacting the co-ordinator from the local women's organisation. The suggestion made by the secretary was accepted and she was requested to draft a funding proposal with the co-ordinator from the local organisation (see the Addendum).

TWELFTH MEETING

The meeting took place in the first week of June 1998 with the committee. We started with a prayer. The committee members reported back on the progress made. They

reported that letters and proposals for funding were sent to the targeted donors by the secretary and the secretary read the responses to the letters to the committee.

- An Eskom official visited the project and gave them application forms to complete and submit.
- The Department of Health and Welfare from Nutrition section visited the project. Forms were given to them and all requirements necessary for completion were explained to them.

The facilitator assisted the committee to complete the forms and submitted them to the Department of Health and Welfare.

The secretary also gave feedback that there was a letter of regret from Old Mutual stating that they could not assist them (they supported Youth Programmes).

Kagiso Trust sent the forms but the forms were too complicated and were not completed.

An ABSA official visited the project. He discussed the project with the committee and also requested to meet with the facilitator. The meeting was therefore scheduled for late June in Pietersburg.

Reflection on the two meetings

The following elements were identified:

- (1) Capacity building: The facilitator assisted the committee to develop contacts with formal organisations and bureaucracies of relevance. The committee had developed the skill to deal and negotiate with donors and other agencies, for instance the visit from Eskom's, ABSA's and the Department of Health and Welfare's officials, in the absence of the facilitator, shows that the committee was

capable. The committee had in the process developed self-confidence. This was seen by the facilitator as the second step towards building a successful project.

- (2) Facilitation and networking: The facilitator accessed resources and established linkages between the group and development agencies, NGO's and private donors. Information and resources were made available and other government officials, involved in community development, were invited to the project.
- (3) The meetings noted were only those that I as facilitator attended. What happened in between was based on their feedback. Important details and lessons to be learned from what really happened in projects when the facilitators were not present was left out.

THIRTEENTH MEETING

The meeting took place in June 1998 in Pietersburg between the facilitator and ABSA's official. The following concerns and requirements were raised by ABSA's official and were discussed:

- (1) Water: Whether there was clean, running water.
- (2) Accommodation: Whether the place was permanently allocated to the project.
- (3) Security: Whether there was security to protect the place.
- (4) Training: Whether there were young members who could undergo training as in financial management.
- (5) Health inspector's report.
- (6) Involvement of stake holders such as the chief and TLC.
- (7) Letters of confirmation from Trade and Industry Northern Province that the place was allocated permanently to the project.
- (8) Motivation from the facilitator to ensure the sustainability of the project.

The meeting was finalised on the note that the facilitator would try to look at those

requirements together with the committee. The feeling in the group was that if they had to wait for these requirements the project would be delayed. They needed to continue. Report back was given to the committee about the outcome of the meeting held with ABSA's official and the committee felt that requirements such as a letter from Trade and Industry required bureaucratic procedures, which was not possible for the committee at that stage.

Reflection on the thirteenth meeting

The following elements emerged:

- (1) Empowerment: The requirement outlined by ABSA did not discourage the group. It was a challenge to them. They were aware that all funding organisations would not respond positively to their request.
- (2) Commitment: The group were very committed to the successful implementation of the project and the success of the project was realised in their commitment to their own labour, material and contribution towards the project. It was not worth waiting for funders. They had to use their own resources.

FOURTEENTH MEETING

The meeting took place in the first week of July 1998. The committee requested the facilitator to attend the meeting. The purpose was to address conflict between the committee and the project members. The committee requested the facilitator to intervene. The concerns raised were as follows:

- (1) The members indicated there was lack of communication between the committee and the members. They agreed that the committee was doing good work but forgot to inform them. Others indicated that there were certain members who were not doing their tasks as agreed. They arrived late for work or did not collect fire wood.

- (2) The committee indicated that there was lack of co-operation and respect within the group members, for instance the decisions agreed upon were not implemented.

Members were given a chance to express their views and feelings about the situation. It was important to allow each member to express their view and listen to each of them carefully.

The facilitator also indicated that concerns raised should be addressed as they may have a negative impact on the project, such as division or even total failure of the whole process. She requested the members to think about and discuss those concerns. The discussion centred around the following:

- What roles did the members want the committee to perform
- What decisions should be taken by the committee
- Where and how to implement the decisions
- Measures that could be taken both by the members and the committee to ensure that there was communication and report back

Members indicated that formal meetings with all the members should be held every month. Some indicated that problems should be channelled through the committee and disciplinary hearings should be conducted. The members acknowledged that they had been undermining the committee and accepted the responsibility to correct the situation.

Reflection on the fourteenth meeting

The following elements emerged:

- (1) Organisation skills: From the person outside it may seem the process was easy but it was a difficult one. All parties (project members, committee and the facilitator) acknowledged that conflict is normal in any organisation and the most important issue is to identify and address it. The committee was assertive enough to admit that there was conflict and requested intervention immediately and the

process had saved the situation. The handling of the situation was possible because in the project there were older people with experience on how to address conflict (i.e. experience in mediating family conflicts).

- (2) Collective action: Living and working together provided an opportunity for the group to experience the problems and facilitate possibilities of co-operation. The group acknowledged the fact that conflict was part of the participatory process and they were very assertive to recognise the conflict at an early stage. This showed empowerment and organisation building. It indicates their strength and openness that they could resolve this conflict.

- (3) Facilitation: The facilitator created an atmosphere in which the group felt free to express their feelings openly and honestly to each other. The facilitator created perspective for the group to reflect and analyse their situation, and to come up with solutions that benefited the whole group. The group relied on its knowledge capabilities and efforts to find solutions. Northern Sotho idiomatic expression *Balwi ke baratani* means that “people who are always in conflict are always best friends”. The group acknowledged that where there is conflict, it must be confronted. At the same time this incident raised questions on selecting formal committees. The committee tends to distance itself from the rest of the group. Equal working groups would be a better option.

4.7 EVALUATION PROCESS

FINAL MEETING

The meeting took place in February 1999 in Moganyaka community. The purpose of the meeting was to evaluate on the progress made since the process started. Members were given an opportunity to reflect on how they experienced the process.

Reflection in terms of the members' experiences of the process revealed the following

Dignity and self-worth

- The project was wanted by the members, it satisfied their needs such as sense of belonging, learning how to bake and to work together as a group.
- Some of the reasons given were that although they were not yet earning an income, they were hopeful about the future of the project. They highlighted this by indicating that there were visitors coming everyday to see what was going on. People from other projects from outside had also visited them to find out how they bake their bread using a mud-oven. They indicated that the support is very high (i.e. support from local people in buying the bread).
- They also identified problems experienced such as shortage of fire wood and lack of transport to collect fire wood. Others indicated that the demand for the product was very high but some of the money was used to purchase fire wood because sometimes they were too tired to go and collect fire wood.
- Other problems highlighted included lack of transport, the purchasing of flour and attending workshops and meetings. Training fees and accommodation cost money. The committee members indicated that there was a need for training especially in the following areas, like basic financial and business management. They also indicated that most of the members were older people and they could not run around organising or even attending training away from home. They felt that they needed young people who could join the project and assist or contribute their skills. Others felt that their children could be invited to the project.

For a group to engage in a joint venture and succeed was a problem. They needed to realise that they could not address the problem individually but through joint action. The group was fully aware that income earning is a long-term process. What they expressed was that *Mokgori wa Morithi ga se modudi wa wona* meaning that "it is not always possible to reap the fruits of what you have sown" (Northern Sotho idiomatic expression).

Their wish was that they themselves and the community should benefit from the project in the near future.

The group was proud that what they had achieved was because of unity, strength and collective action.

Achievements

- (1) Credit of funding: They had received funding from the Department of Health and Welfare Nutrition section. They managed to utilise the funds according to their business plan, namely purchasing of baking equipment, payment for electrical connection from Eskom and the opening of a bank account. The remaining funds were used to buy food parcels for a period of three months for every project member, uniforms for the project and a building plan for a bakery.
- (2) Networking with other stake holders such as Rural Women's Movement, Africare, TLC offices.
- (3) Support from local people in buying the bread.
- (4) Recognition and appreciation by other communities. They visited the project to see their "magic oven".
- (5) The project was exposed to various events held in the province like Premier MEC road show, opening of the clinic, Eskom Sowetan Regional award function, Women Empowerment organised by Africare. All these activities facilitated the marketing of their product.

Strengths

The project is owned by the members, who drive it. The members contributed to the cost of the project financially, materially and through labour. The project was run with the members not for them. It builds courage, confidence and recognition for those involved.

Weaknesses

It had the potential of creating problems for the families as it took most of their time and effort working at the project without a living wage. There was a lack of monitoring, coordination and networking of services especially from government officials. It is a long-term process and hard to acquire concrete things such as income and creation of employment.

Illiteracy is seen as another weakness affecting the women especially that most of them were older persons between the age of 60 and 70 years. Illiteracy affects them in that they cannot undergo training, seminars and workshops that are conducted in the English language.

Facilitator's experiences and perception

The process focussed on a simple oriented project which relied on the targeted participants' own resources and initiatives. The women's commitment and assertiveness to the project's objectives were crucial elements for building a successful project implementation. The women did not rely on imported knowledge and technology. They relied on low cost expenses which they themselves voluntarily contributed in the form of money, material and experience. The process enhanced the innate wisdom and knowledge of the women especially their environment.

Personally I see the project as a success and also acknowledge the women's capability to manage the project on their own. There are still areas that need attention (i.e. management and book keeping). I have no doubt about the future of the project especially that since I started with the project, I have experienced transport problems and most of the time they continued without me. It proves their commitment to the project.

The community's perception of the project: *Woza Woza*

Informal discussion and chatting held with some members of the community revealed that they really appreciate what has been done by the women. Local shop owners are not threatened by the project, instead they support the women by buying the bread. The chief is also supporting the project by buying two loaves everyday.

When the facilitator asked them why they are buying the bread, the response was that the bread is delicious, economically in the sense that you can eat it without tea or using a spread like jam, butter or margarine. Others indicated that it is irresistible. It is like **woza woza**, once you taste it, you cannot stop buying. Most of them have indicated that even if the women can use the most advanced modern baking equipment, they would still prefer the traditional one. One of them told the women that when they switch to a modern oven, special provision should be made for him to make sure that he gets the mud-built oven bread.

Professional people like agricultural officers have a vision about the project, that is, since all the ingredients used to make the bread, can be grown in the community, farming could be another way of expanding the project. For example, wheat can be grown and grounded into a flour. This could create employment opportunities.

The biggest gain from this project was the group's self-respect/esteem and dignity. The group felt quite confident of their own capacity to explore resources in their own environment. The support gained from men and women inside and outside the community promoted the group's self-esteem and self-respect. The growth and development gained in the process provided a further driving force to enable them to strengthen their efforts which can lead to the sustainability of the project.

The facilitator has not yet terminated with the group. She is still running workshops with them, for example on NPO's and new financing policy. The group is consulting with the facilitator at all times and also gives feedback about the progress.

CHAPTER 5

SUMMARY AND CONCLUSION OF THE STUDY

5.1 INTRODUCTION

The purpose of this study was to illustrate important elements of participatory development which contributed towards the implementation and building of an income-generating project. The summary and the recommendations made were collected from earlier chapters (i.e. literature review and the case study itself). The summary is also based on the facilitator's personal observation and experiences during the participatory development process.

5.2 LESSONS LEARNED FROM THE PROJECT

5.2.1 Local resources

The women did not rely on outside assistance, they were able to identify and depend on their own available local resources. They were able to access resources in terms of labour, material and money on their own. Using the knowledge and resources of local communities, is cheaper, faster and more fruitful and develops their commitment. For instance, in this project the "Magic Oven", a mud-built oven, and firewood were used. This showed the women's interest in rediscovering their traditional skills and relearning their customs and traditions. It was not necessary to import external skills. Instead they started with what they had and knew.

5.2.2 Local knowledge, innovations and skills

People had vast resources and capabilities within themselves, they knew best and were innovative. I only created a conducive climate in which these resources and knowledge could be tapped. For instance, the building of the mud-oven (i.e. "Magic Oven"); the use of fire wood; mediation of conflict adopted from their own families' experiences; running

and organising meetings with knowledge gained from their burial societies and so on; and experience on how to bake homemade bread (also see Chambers 1983). Whatever they did, stemmed from traditions, traditional practices as well as their experience in a harsh survival environment. The group did not depend on external technical skills. Instead their traditional skills were fully utilized during the project.

5.2.3 Commitment

The group was committed to free themselves and achieve wisdom in their mastering of their own environment, that is the ability to explore and utilise resources existing within themselves and the community. Their collective action was not based on domination but on reciprocity among themselves. When writing this report the project generated a relatively small income, but the group continued to engage in it. The commitment comes from within their hearts. Some of them indicated they were grown-ups and that whatever problems they encountered, they were prepared to go forward. According to Rogers (1987 proposition 4) they are self-determined and striving for growth and development.

5.2.4 Research

The group was able to do their own research before starting the project. Their visit to Itsošeng project as well as investigating the market for the product they wanted to produce, bears testimony thereof. We can trust people that they can make their own deductions from the research and visits.

5.2.5 Participation

The project was people-driven. The women began with what they know. The ability to influence and control activities was gained by the women through their active interaction with the facilitator and through their own attempts at collective action and taking charge of the process. For instance, an elected committee facilitated the process and general meetings were attended by all members whenever major decisions had to be made.

Therefore their decision-making process was done through joint action or collective action. All members of the project were engaged in the process of dialogue and problem-posing.

5.2.6 Organisation building

The ability of the women to organise was embedded in their traditional way of doing things. It must be noted that in rural communities people are familiar with teamwork or collective efforts.

Most of the women had experience in organising burial societies, traditional dancing and many other activities especially during burials and weddings. For example, women would contribute assistance in the form of groceries or money to buy a cow. On the other hand the women had not been in a formal work environment and lacked some managerial, organisational and financial skills needed to start up and run a project. However, many women's domestic or household skills and budgeting were transferable to the project.

It was also mentioned under item 3 that these domestic skills present a strong foundation for learning, especially for the facilitators.

Another important factor is that members already knew and trusted each other to work together. The majority of the women were more respectable as they were older (between 60 to 70 year of age).

Open communication when there were problems was another important element that facilitated implementation of the project.

5.2.7 Specific planning and a small start for the project

The women started on one specific project that was small. The PRA exercise also

helped the women to move to practical planning, because they were able to look at the following:

- material or resources;
- skills, like production, business and organisational skills;
- market and place to work; and
- input or cost.

Therefore planning of the project was confined to the available resources. They were able to move ahead without becoming dependent on outside assistance.

5.2.8 Market for their product

The women started with a specific activity with the belief that it would be supported by the whole community. They realised that bread was consumed daily and was in demand. During their planning process they had identified schools and the community as their target. Thus a market was not a problem, for buyers emerged from inside and outside the community. Even local shop owners were buying the bread. They were not threatened by the project, but they fully supported it. Another possible factor is that this was the only bread baking project in the neighbouring communities.

5.2.9 Timing of projects

The timing of the projects or programme schedules must take account of other responsibilities that the participants have. For instance, as a facilitator I have learned that there are various seasons or months that are important for the women and must be respected, e.g. winter is initiation school for boys, December is initiation school for girls and death within the community has an impact on the activities of the project. During this project the food picking season started. As facilitator I had to respect and observe any activity occurring in this community, especially that the activities were part and parcel of the "community self".

5.2.10 Long-term process

The group was aware that the idea or aim of earning income was a long-term process. The income was put aside to build the project that would be sustainable and benefit all of them. Others indicated that they were aware that some of them would be too old when the project expanded but that did not bother them because their children would benefit. What they would be proud of, is that they had laid a solid foundation. They felt dignified and proud. It must also be noted that the project was implemented within a short period of time, but there was still much to be learned before everybody could be self-reliant. They do not regard themselves as workers, but partners in building a sustainable project and business.

5.2.11 Action-reflection cycle

From the beginning of the project the women assumed responsibility for planning, acting and reflecting on their actions. The process of reflection of activities was done at meetings held twice a month. This was done through active interaction with the facilitator and through the women's own attempts at individual and collective action. It helped the group to proceed from meeting to meeting.

5.3 MY PERSONAL LEARNING

5.3.1 Relationship

The relationship between the facilitator and the group was remarkable in that it was based on open communication, trust, belief and respect. The secret to success at this stage was that I, as the facilitator, was unobtrusive and natural and made the people realise that I was just an ordinary person. The people knew and trusted me.

5.3.2 Facilitator's attitude

The facilitator's attitude and values are of extreme importance. I was not an "expert". I did not bring my suitcase full of solutions. Instead I was a learner and facilitator. Chambers (1983:201) calls it reversal in learning. I learned directly from the women, trying to understand their knowledge system and eliciting their indigenous technical knowledge.

I was guided by the needs and wishes of the women. The project was not forced into fixed time schedules, but had to move at the pace determined by the situation and people involved in the process.

My attitude, values and communication style were the main ingredients of the facilitation process.

5.4 RECOMMENDATIONS

Participatory development is widely believed to be an essential ingredient of the development process, because it enables people at local level to influence the decision and policy making process.

It also facilitates the design and enhances the implementation of plans, programmes and projects. It results in the development of feeling of ownership and team work and this feeling in turn goes a long way to ensure the success of implementation and maintenance of a project or programme.

Reflecting back on the literature and case study, the following are some recommendations of the study in relation to the practice of the Person-Centred Approach and participatory development:

- (1) Participatory development must be seen as a two-way process which requires that

the people at local level and their facilitators interact at all levels of the development process.

- (2) People must identify projects which are of high priority to them. Standardised plans and targets cannot be part of a participatory development project.
- (3) Development cannot be forced into tight time schedules but has to proceed at the pace determined by the situation and people involved in the process.
- (4) Training of people in communities should be need-focussed and self-determined. The training must be directly related to the local situation and should, if at all possible, be held in a language which all the people feel comfortable with, for instance, the mother tongue.
- (5) Communication and relationship skills were essential tools for developing relationships and interacting with people. Facilitators should learn to listen and respect other people's views. In this study communication skills were highlighted because it facilitated the process of participatory development.
- (6) The importance of theory became very clear. It directed the behaviour or actions of the facilitator. My theoretical background guided my thinking in working with communities, that is, positive thinking about people viz. belief in their potential and creativity. Therefore the importance of the awareness and reflection on the facilitator's theory and values is recommended.
- (7) Income-generating projects should be linked to a developing process. Donors and funders should make resources like micro-credit, training and information more accessible, but at the same time people could be trusted to rely on their own available resources first.

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- (7) Income-generating projects should be linked to a developing process. Donors and funders should make resources like micro-credit, training and information more accessible, but at the same time people could be trusted to rely on their own available resources first.

5.5 CONCLUSION

In this chapter various elements of the study have been highlighted. The elements and the lessons learned from this study were largely based on the discussion of participatory development in the literature review and case study and also on my personal observation and experience as the facilitator.

It is hoped that the elements highlighted will generate debate and further studies on participatory development as a way of facilitating income-generating projects.

The lesson learned from this study is that a passive form of participation imposed from top-down will fail most of the time, but where there is a sense of belonging, respect and a say in decisions, projects or programmes stand a good chance of success. Let us learn from the people, facilitate the effectiveness of their own efforts and build on traditional practices and indigenous knowledge they have.

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ANNEXURE.A.

**BAHLAGANE PHELA O
PHEDIŠE PROJECT**
P.O. BOX 682
MOGANYAKA 0459

PROJECT NAME: BAHLAGANE PHELA O PHEDIŠE.....
CASH PAYMENT JOURNAL

DATE	DETAILS.	PAYMENTS.				
		Water	Transport	Electricity	Condition's Stock	Others.
1. 04/1/99	To deposit trans port money		R 8.00			
2. 04/1/99	6x166.50 bread Flour. 65kg				R 999.00	
3. 04/1/99	1x175.56 cake Flour. 65kg				R 175.56	
4. 06/1/99	Stationery				R 44.85	
5. 06/1/99	To take bricks for made oven		R 16.00			
6. 04/1/99	7 bags delivery		R 84.00			
7. 09/1/99	23 white may pole margarine				R 112.47	
8. 10/1/99	payment for window burglar				R 120.00	
9. 14/1/99	invoice no: 41 & 42 food parcels				R 4197.60	
10. 14/1/99	To draw money for food parcels		R 42.50			
11. 15/1/99	To draw money for baking materials		R 14.00			
12. 15/1/99	Baking materials from Rutec				R 24139.50	
13. 15/1/99	Phone					R 12.00
14. 15/1/99	Fax from us to Rutec					R 9.90
15. 18/1/99	To buy stamps want quotations		R 14.00			
16. 18/1/99	Project Stamp				R 38.00	
TOTALS						

GRAND TOTALS.....

Phela O Phedise Bread Making Project



Launch of Bread Baking



Members of the Project



BUSINESSPLAN

1. Name of the business

Name of the business will be Phela-O-Phidische Bakery.

2. Description of the business

We will be making bread, buns, biscuits, cakes, pies, rusks, pizza and rolls.

3. Operation

a. Place

At Moganyaka near the road next to the clinic 25 K from Marblehall and 20 K from Tompi Seleka College of Agriculture. We are presently using BIC market temporarily. It is near the school an approved building plan.

b. Promotion

We will advertise our product on media, pamphlets, printed T-Shirts, caps and badges. We will also assist the community e.g. by sponsoring the day care centres with our 5% profit yearly.

c. Prices

Item	Price
a. Brown bread	R 2 ,50 c
b. White bread	R 2 ,80 c
c. Scones	R ,30 c
d. Biscuits	R ,20 c
e. Cakes	R 10,00 - 20.00
f. Pies	R 2,50 c
g. Rusks	R ,30 c
h. Pizzas	R 2,50 c
i. Rolls	R ,30 c
j. Buns	R ,30 c
k. Muffins	R ,30 c

Human Power

30 people will be needed

- 4 drivers needed
- manager
- bookkeeper
- administrator
- store keeper
- cleaners
- operators
- loaders
- shop stewards
- cashier
- security guards

Salary will be R 500,00 after we have accomplished R 30,000.00 in our bank account.

System

- We will use bookkeeping.
- Cheque account
- The treasure and the financial committee will be responsible for banking and payments.
- When customers pay for services they will get receipts.
- Every Friday the money will be deposited at the bank.
- The cash box will remain with R 1,000.00 for change.

Mission

- To develop our country and uplift the standard of living through non -formal training.
- Best quality products production and employment creation.

6. Aims and objectives

- To create jobs.
- To educate the community through adult school, workshops, Training courses and sending them to school.
- To give tender to different Institutions.
- To establish a franchise
- To produce best quality product
- To sell our products with reasonable prices
- To treat our customers with dignity and respect

7. How will we know that the people will need our products

- There is a need for school, hospital, clinic and college to be tendered. There is no a bakery nearby. The community already support us by buying from us and we do not meet their demands.

8. Name of our Customers

8.1 Restaurants, spaza, catering, companies, cafe, supermarkets.
We are going to sell them all kinds of our products

8.2 Institutions

Hospital, clinics schools, pre-schools and college.
We will sell them brown and white bread.

8.3 Community

Nurses, patients, students, professionals and other members of the community at large.

Equipments needed to start our business.

1.	10506 oven, 16 loaves electric	X 1 = R 4,450.00
2.	10522 proover, 32 loaves electric	X 1 = R 2,550.00
3.	10509 dough mixer, 20 Kg electric	X 1 = R10,450.00
4.	10511 four per time baking pans	X 16 = R 1,840.00
5.	lids for four per time baking pans	X 16 = R 720.00
6.	10519 cooling rack 32 loaves	X 16 = R 395.00
7.	10520 baking accessories kit	X = R 295.00
8.	10513 plastic bags, frosty type per 1000	X 2 = R 55.00
9.	10514 brown flour 50 Kg bag	X 10 = R 1,320.00

10.	10515	white flour 50 Kg bag	X 10 = R 1,320.00
11.	10524	rumix 16 loaf mix pack of 6 brown	X 10 = R 465.00
12.	10505	rumix 16 loaf mix pack of 6 white	X 10 = R 420.00
13.	12701	scale 50 Kg digital	X 1 = R 950.00
14.	12708	stainless steel tables 880 mm(h) x 700 mm (w) x 1700 mm (l) Training	X 1 = R 1,195.00
15.	2 x	micro bread baker	= R 990.00
16.	2 x	Accommodation (6 nights)	= R 1,500.00
Subtotal		= R 28,845.00	
VAT		= R 4,038.30	
Total		= R 32,883.30	
+ BUILDING		= R	
Total		= R	

Months	1	2	3	4	5	6
Openin g balanc e	500.00	28,947. 00	88,082. 00	175,722 .00	257,737 .00	302,63 8.00
Income						
Sales	50,000. 00	80,000. 00	90,500. 00	120,000 .00	100,000 .00	120.00 0.00
Loan						
Own amount	300.00					
Fund rising						
Others			20,000. 00	20,000. 00		20,000 .00
Total	50,800. 00	108,947 .00	198,082 .00	315,722 .00	357,737 .00	442,63 8.00

Expenditure						
Fax	700.00	610.00	720.00	300.00	350.00	600.00
Telephone	200.00	300.00	450.00	380.00	365.00	410.00
Electricity	3,000.00	3,050.00	4,000.00	5,000.00	3,899.00	4,000.00
Water	400.00	460.00	490.00	500.00	490.00	510.00
Wages	-	-	-	34,800.00	34,800.00	34,800.00
Cleaning material	2,500.00	1,500.00	1,000.00	500.00	500.00	509.00
Transport	10,000.00	10,000.00	10,000.00	10,020.00	10,500.00	10,900.00
Stationary	808.00	200.00	180.00	100.00	50.00	500.00
Material	3,245.00	3,245.00	4,500.00	4,900.00	3,245.00	5,000.00
Others	1000.00	1,500.00	1,020.00	20,000.00	900.00	1,556.70
Total	21,853.00	20,865.00	22,360.00	57,985.00	55,099.00	59,685.70
Income	50,800.00	108,947.00	198,082.00	315,722.00	357,737.00	442,638.00
Expenditure	21,853.00	20,865.00	22,360.00	57,985.00	55,099.00	59,685.70
Balance	28,947.00	88,082.00	175,722.00	257,737.00	302,638.00	382,952.30

Break even point = $\frac{\text{Indirect cost}}{\text{gross profit}}$

$$= \frac{59,685.70}{382,952.30}$$

$$= 0.156$$

Income statement for 6 months

Formula

Sales	=	442,638.00
Gross profit	=	59,685.70
Expenses	=	24,135.00
Net profit	=	358,817.30

Strength

- We have dedicated and business minded women.
- We know how to make bread and buns.
- We have a women skilled in tendering.
- We have business skills.

Weakness

Lack of equipments, capital ,building, and training.

Opportunity

- We have customers.
- Supportive community
- A college,hospital,clinic and schools.

Treat

- To loose tendering
- Other bakeries
- Theft

Resume

Moganyaka village near the road from Marble Hall ,next to the clinic,20 K from Marble Hall.

Name : Phela-O-Phidishe
Ages : 38 - 70 yrs
Gender : Male and female
Qualifications : Std A to Std 7
Work experience : Community work , domestic work,sewing,selling and cookery.
Address : Box 682
MOGANYAKA
0459
FAX : (013)264 - 9622

CONSTITUTION FOR PHEHA OF PHEDISE SELF HELP PROJECT

NAME

THE NAME OF THE PROJECT SHALL BE PHEHA O PHEDISE

2. OBJECTIVES

- 2.1. To create job opportunities for Moganyaka Community
- 2.2. To support and capacity building for Women's economic initiatives.
- 2.3. To provide opportunities for Rural Women to participate fully and actively in their community.
- 2.4. To provide training to women in management and running of community based programmes.
- 2.5. To raise the standard of living through various self help projects.
- 2.6. To raise funds for the sustainability of the project.
- 2.7. To address nutritional problem within families and community.

3. OPERATION AREA

The area of operation shall be Northern Province.

4. MEMBERSHIP

Membership shall be open to all interested women in the community, especially unemployed women around Moganyaka.

5. COMMITTEE

The committee be composed of 12 members elected by women involved in the project.

The executive committee shall consists of at least five (5) members plus seven additional members.

The term of office shall be two (2) years.

6. POWERS OF EXECUTIVE COMMITTEE

- 6.1 To carry out all aims and objectives of the project.
- 6.2 Direct involvement with the administration of the project i.e. being involved in planning, decision-making process and policy formulation.
- 6.3 Participate in fun-raising activities
- 6.4 Liaising between the project and the community and project with similar objectives
- 6.5 To co-opt members where there are vacancies.
- 6.6 To present financial statement every month.

7. DUTIES OF EXECUTIVE COMMITTEE MEMBER

7.1 CHAIRPERSON

Conduct meetings in an efficient manner and direct committee members toward making decisions

- She shall allow all members a fair say and close the discussion or meetings.
- She shall together with the secretary present Annual Report at the Annual General Meeting about the activities of the project.
- In case of emergency, she shall delegate any member to attend matters with regard to any duty as requiring attention at the time and shall report what she has done to the time and shall report what she has done to the executive committee as soon as possible.

7.2 VICE CHAIRPERSON

Assume the duties of the chairperson in the absence.

7.3 SECRETARY

- She shall draft the agenda of all meetings of the project in consultation with the chairperson.
- She shall deal with correspondence of the project
- She shall put in writing all decisions of the project executive committee meeting.
- She shall liaise with all branches and other organisation of similar objectives.

7.4 VICE SECRETARY

She shall assume duties of the secretary in her absence.

7.5 TREASURER

- She shall keeps books regarding financial transaction of the project.
- She shall bank all the monies received by or on behalf of the committee.
- She shall open an account in the name of the project.
- She shall ensure that all financial books of the project are drafted annually.
- She shall give a financial statement monthly or at the request of the executive committee.

8. MEETINGS

8.1 Annual General Meeting

- The annual general meeting shall be held not later than 12 months after the end of financial year. At such Annual General Meeting the following shall be dealt with.
- A report by the executive committee on activities since the last annual general meeting.
- A report by the Chairman and Treasurer.

8.2 SPECIAL MEETING

- Special meetings of the committee shall be the executive committee n a written request.

- A least fourteen days notice of any such meetings shall be given by the secretary to all members of the committee.
- The notice convening such special meeting shall state the matter to be discussed at the meeting. ^{Month}
- Ordinary meetings shall be held every moth.

9. QUORUM

A quorum at a meeting shall be half of the executive committee plus one of the committee.

- If there is no quorum at a meeting, annual ordinary or special meetings, of the committee, provision shall be made for the postponement of the meeting to a later date.

10. FINANCE

All monies received by the project shall be paid into its banking account and all disbursements shall be made by cheque signed by any two of the following:

- The Chairperson
- Treasurer and Secretary
- The treasurer shall submit an income and expenditure account as well as statements every moth to the executive committee.
- Funds shall come from donations and contributions made by the members.
- Finances shall be audited after every financial year by qualified auditor.

11. CONDITIONS OF WORK

- Terms of duties shall be between 8:00 and 16:30 Monday to Friday. Public holidays shall be observed.
- All members shall be present at work unless there is something urgent, death or circumstances beyond the member's control.
- In such cases members shall report to the executive committee.
- Members who do not report at work for more than three days shall have dismissed ~~herself~~. ^{themselves}

12. AMENDMENT

12. 1 Members of the project may submit proposed amendments of the constitution in writing to the secretary at least a month before the first general meeting of the year which will discuss such proposed amendments.

For approval the proposed amendment must have the support of at least two thirds of the attending such a meeting.

13. DISSOLUTION

13. 1 A proposal for dissolution may be submitted to the secretary in writing at least three moths before a meeting which will discuss such dissolution .

13.2 The organisation may dissolve provided at least two thirds of the members attending the general meeting are in favour of such dissolution.

13.3. If on dissolution there remain assets after payment of

debts and liabilities, such assets will be equally distributed to the organisation with similar objectives.

MOŠO SETŠHABA YA RAHLAGANE
MOŠHI M.H.K. RAHLAGANE
124-04-1998
P.O. BOX 83
MOGANYAKA 0450
RAHLAGANE LOCAL GOVERNMENT
LOKALE REGERING

