

**THE EFFECTIVENESS OF COMMUNITY DEVELOPMENT GROUPS IN  
POVERTY REDUCTION WITH REGARDS TO INDIVIDUAL  
COMMUNITY MEMBERS: THE CASE OF LIKASI AREA  
DEVELOPMENT PROGRAMME IN MCHINJI DISTRICT, MALAWI.**

By

**IVY VIOLET CHAUYA**

Submitted in accordance with the requirements for

the degree of

**MASTER OF ARTS**

In the subject

**DEVELOPMENT STUDIES**

at the

University of South Africa

Supervisor: **Mrs. ANELE MADZIAKAPITA**

January 2015

## **ABSTRACT**

*The study assesses effectiveness of CDGs on poverty reduction among individual members. This is based on the concept of sustainable development with context, structures and strategies as factors affecting poverty reduction. Quantitative and qualitative research designs were used. These involved 120 participants, 5 FGDs and 5KIs. Participants were purposively and randomly sampled. Results reveal CDGs as a potential strategy in effective community development benefiting group members for poverty reduction. Such benefits include; social, economic, physical, human or environmental. However, group composition and processes pose challenges for benefits to trickle down to some members. Structural arrangement requiring leaders and other influential people like educated members to be in the forefront of interventions has proved challenging to the approach. This happens when self interests are at play leading to deprivations of some members to access benefits. Monitoring membership diversity focusing on group composition and operations is recommended for groups to effectively reduce poverty.*

## **KEY TERMS:**

Development; Community; Community Development; Community Development Groups; Effectiveness, Poverty, Poverty Reduction; Community Participation; Participating Members; Benefits; Group; Group Benefits.

## I. ACKNOWLEDGEMENTS

I would like to acknowledge Mrs. Anele Madziakapita, my supervisor for her untiring support, guidance and encouragement rendered throughout the time of writing this dissertation.

Special thanks should go to my Mesho, Velia Manyonga for her untiring spirit advising on methodology and results, Dr. Felix Lombe for providing an insight to relevant and usually underplayed areas (Chapter one and two as well as methodology and results). Precious Gawanani, for editing and commenting on the overall research document, it was a great encouragement. My Mum for her unceasing support and understanding during the time of study. These people have really made it possible for me to reach this far, I greatly appreciate them.

I would also like to thank all friends, colleagues and relatives for the encouragement and support rendered during the period of study. They have been a source of strength and motivation. Specifically I would like to recognise their patience during my time of study as I had been lesser a friend, colleague and relation to them than to my books.

Profound thanks should also go to Yafet Kanyinji and Felix Makwinja Likasi area extension workers for their support in the identification of villages and CDGs to be interviewed. Lastly, special recognition goes to my sisters Lonjezo and Emmie Chauya, Marriam Chitalo (Lonjezo's friend) and Agripa Kamchokolo "*Mchimwene*" for their efforts and hardworking spirit during the time of data collection. They were a great team and I am grateful for their support.

## II. TABLE OF CONTENTS

I.	ACKNOWLEDGEMENTS.....	ii
II.	TABLE OF CONTENTS.....	iii
IV.	LIST OF FIGURES.....	viii
V.	LIST OF ABBREVIATIONS.....	ix
1.1	CHAPTER INTRODUCTION.....	1
1.2	BACKGROUND INFORMATION AND MOTIVATION FOR THE STUDY.....	1
1.3	FOCUS OF THE RESEARCH STUDY.....	5
1.4	PROBLEM STATEMENT.....	6
1.5	RESEARCH OBJECTIVES.....	8
1.5.1	Main Objective.....	8
1.5.2	Specific Objectives.....	8
1.6	SIGNIFICANCE OF THE STUDY.....	9
1.7	RESEARCH DESIGN AND METHODOLOGY.....	10
1.8	ETHICAL CONSIDERATIONS.....	13
1.9	DEFINITION OF KEY CONCEPTS.....	15
1.10	STUDY CHAPTER OUTLINE.....	18
1.11	CONCLUSION.....	20
	CHAPTER 2: LITERATURE REVIEW.....	21
2.1	INTRODUCTION.....	21
2.2	COMMUNITY DEVELOPMENT – A GENERAL REVIEW.....	21
2.2.1	Internal Versus External Community Development.....	24
2.2.2	Types of Community Development.....	25
2.2.3	Principles of Community Development.....	28
2.2.4	Concepts of Community Development.....	29
2.2.4.1	Community Participation.....	30
2.2.4.2	Community Empowerment.....	33
2.3	CONCEPTUAL FRAMEWORK OF SUSTAINABLE LIVELIHOODS IN COMMUNITY DEVELOPMENT.....	37
2.3.1	Sustainable Livelihoods Approach Framework.....	39
2.3.2	Sustainable Livelihoods Approach Explained.....	42
2.4	GROUPS IN COMMUNITY DEVELOPMENT.....	43

2.4.1	Importance of Groups in Community Development .....	45
2.4.2	Structure of Typical Local CDGS in Malawi.....	48
2.5	CONCLUSION .....	50
CHAPTER 3: HISTORICAL BACKGROUND TO THE STUDY .....		51
3.1	INTRODUCTION .....	51
3.2	OVERVIEW ON THE ORIGIN OF COMMUNITY DEVELOPMENT GROUPS	51
3.3	COMMUNITY DEVELOPMENT AND PARTICIPATION IN MALAWI .....	57
3.3.1	The Pre-Colonial and Colonial Era .....	58
3.3.2	The Kamuzu Banda's One Party Regime .....	60
3.3.3	The Multiparty-Democracy Era.....	63
3.4	COMMUNITY BASED ORGANISATIONS .....	66
3.5	CBOs IN MALAWI .....	69
3.5.1	CDGs in Mchinji, Likasi ADP .....	71
3.6	CONCLUSION .....	75
4.1	INTRODUCTION .....	76
4.2	RESEARCH DESIGN AND METHODOLOGY .....	76
4.3	RESEARCH TECHNIQUES.....	77
4.3.1	Household Survey .....	77
4.3.2	Focus Group Discussions (Qualitative Method) .....	81
4.3.3	Key Informants Interviews (KIIs).....	82
4.4	DATA COLLECTION AND PROCEDURE.....	83
4.5	DATA ANALYSIS.....	85
4.7	CONCLUSION .....	86
5.1	INTRODUCTION.....	87
5.2	DEMOGRAPHIC INFORMATION.....	87
5.2.1	Gender Representation of the Community Group Members Participating in the Study.....	87
5.2.2	Age of the Respondents.....	88
5.2.3	Respondents' Education Qualification.....	90
5.2.4	Marital Status of the Respondents .....	91
5.3	RESEARCH ANALYSIS, FINDINGS AND DISCUSSION.....	92

5.3.1	Kinds of CDGs Formed with the aim to Reduce Poverty to Community Members.....	92
5.3.2	Origin and Purpose of the CDGs and the Claims about the Efficacy of Community Development and Poverty Reduction Made by Government and Other External Groups.....	95
5.3.3	Type of Members (Actors) Composed in a Group .....	97
5.3.4	Benefits that Exist within the Community Development Groups .....	98
5.3.5	The extent to which the CDG's benefits trickle down to the participating group members. Who exactly benefit and how they benefit within the group.....	107
5.3.6.	Past and Present Living Conditions of Both the Group Members and Non Group Members before the CDGs .....	116
5.3.7.	Participating Group Members' Perception of the CDGs as a Strategy in Community Development (Both positive and Negative).....	118
5.3.8	The Impact of CDGs in Community Development in the Area.....	129
5.3.9.	Recommendation on the Use of CDGs as a Strategy in Development to Reaching out to the Poor and Vulnerable Communities .....	131
5.5	CONCLUSION .....	134
CHAPTER6: CONCLUSION AND RECOMMENDATION .....		137
6.1	INTRODUCTION .....	137
6.2	CONCLUSION .....	137
6.3	RECOMMENDATIONS.....	140
6.3.1	Recommendations to Development Practitioners, Community and Group Members .....	140
6.3.2	Recommendations for Further Study Research/Improvement.....	141
7.0	BIBLIOGRAPHY .....	143
APPENDICES .....		156
Appendix 1:	Data Collection Tools for the Research Study and FGD .....	156

### **III. LIST OF TABLES**

**Table 4.1:** List of Community Development Groups in Likasi Area

**Table 4.2:** List of Community Partners in Likasi Area

**Table 5.1:** Sex of the Respondents

**Table 5.2:** Age Distribution of the Group Member Respondents

**Table 5.3:** Marital Status

**Table 5.4:** Benefits are there in Community Development Groups

**Table 5.5:** Members' Perception on who have the most Access to Group Benefits

**Table 5.6:** Members' Perception on who determines who gets the Benefits in a Group

**Table 5.7:** My Living Standards and those of My Family Members have improved from the Better Compared to People who are not Members

**Table 5.8:** Community Development Groups Contribute to Sharing of Knowledge and Resources.

**Table 5.9:** Community Development Groups Makes it Easy for the Organisations to reach out to the Majority of the Community Including Vulnerable and Poorest Members.

**Table 5.10:** Community Development Groups Increases Participation of all Community Members.

**Table 5.11:** Community Development Groups Bring Social Independence to Participating Members.

**Table 5.12:** Community Development Groups bring Financial and Material Independence to all the Participating members.

**Table 5.13:** Community Development Groups Promote Equality in Treatment and Management of the Community Members.

**Table 5.14:** Community Development Groups Helps Initiating Organisations/Members to Easily Mobilize Resources.

#### **IV. LIST OF FIGURES**

**Figure 2.1:** The SL Framework Development by DFID

**Figure 2.2:** Diagrammatical relationship of CDGs and Poverty Reduction

**Figure 5.1:** Level of Education for Members Participating in the Interview

**Figure 5.2:** Reasons the Group was initiated

**Figure 5.3:** Reasons why Community Group Members Join the Group

**Figure 5.4:** Description of the Social Benefits Realised by the Members in Groups

**Figure 5.5:** Description of the Physical Benefits Realized by the Members in Groups

**Figure 5.6:** Description of Financial Benefits Realized by the Members in Groups

**Figure 5.7:** Description of Human Benefits Realized by the Members in Groups

**Figure 5.8:** Description of the Environmental Benefits Realized by the Members in Groups

**Figure 5.9:** Sources of Group Benefits

**Figure 5.10:** Responses on who Gets Group Leadership Positions

**Figure 5.11:** Impact of Development Group to the Group Members

**Figure 5.12:** Participants Degree of Response in Recommending the Use of Community Development Groups

**Figure 5.13:** Factors to Consider for a Successful Community Development Group

## **V. LIST OF ABBREVIATIONS**

<b>ADC</b>	Area Development Committee
<b>ADP</b>	Area Development Programme
<b>AGRADES</b>	Assemblies of God Relief and Development Services.
<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>CADECOM</b>	Catholic Development Commission of Malawi
<b>CBCCs</b>	Community Based Care Centres
<b>CBE</b>	Community Based Extension
<b>CBOs</b>	Community Based Organizations
<b>CCAM</b>	Chitukuko Cha Amayi M'malawi
<b>CCC</b>	Community Care Coalitions
<b>CDCP</b>	Center for Disease Control and Prevention
<b>CDG</b>	Community Development Group
<b>CDSI</b>	Community Development Society International
<b>CHBC</b>	Community Home Based Care
<b>DC</b>	District Commissioner
<b>DDC</b>	District Development Centres
<b>DFID</b>	Department for Development International
<b>DEC</b>	District Executive Committee
<b>DPP</b>	Democratic Progressive Party

<b>EPA</b>	Environmental Protection Agency
<b>EPA</b>	Extension Planning Area
<b>FGD</b>	Focus Group Discussion
<b>GVH</b>	Group Village Headman
<b>HIV</b>	Human Immunodeficiency Virus
<b>HSA</b>	Health Surveillance Assistance
<b>IDASA</b>	Institute for Democracy in South Africa
<b>IFAD</b>	International Fund for Agriculture Development
<b>INFED</b>	Informal Education
<b>KI</b>	Key Informant
<b>KII</b>	Key informant interview
<b>MASAF</b>	Malawi Social Action Fund
<b>MCP</b>	Malawi Congress Party
<b>MDGs</b>	Millennium Development Goals
<b>MP</b>	Member of Parliament
<b>NAC</b>	National AIDS Commission
<b>NASFAM</b>	National Association of Smallholders Farmers of Malawi
<b>NECAPT</b>	North East Centre for the Application of Prevention Technologies
<b>NGOs</b>	Non Governmental Organizations
<b>PA</b>	Program Announcement
<b>PAP</b>	Poverty Alleviation Programme

<b>PLWHAs</b>	People Living with HIV and AIDS
<b>PP</b>	People's Party
<b>PRSP</b>	Poverty Reduction Strategy Paper
<b>REC</b>	Research Ethics Committee
<b>SAHO</b>	South African History Online
<b>SCDC</b>	Scottish Community Development Centre
<b>SLA</b>	Sustainability Livelihood Approach
<b>SL</b>	Sustainable Livelihood
<b>SPSS</b>	Statistical Package for the Social Scientists
<b>TA</b>	Traditional Authority
<b>TCLS</b>	Townsville Community Legal Service
<b>UDF</b>	United Democratic Front
<b>UK</b>	United Kingdom
<b>UN</b>	United Nations
<b>UNISA</b>	University of South Africa
<b>USDA</b>	United States Department of Agriculture
<b>VDC</b>	Village Development Committee
<b>VH</b>	Village Headman
<b>VHC</b>	Village Health Committee
<b>VSL</b>	Village Savings Loans
<b>WVI</b>	World Vision International

## **CHAPTER 1: INTRODUCTION**

### **1.1 CHAPTER INTRODUCTION**

Chapter 1 provides a background to the research study highlighting the situation that has led the researcher to venture into the study topic. Then a presentation of the research area of focus has been done to guide the reader on the specific area to which the research study will dwell on. This is followed by the research objectives outlining major aim of the study and its specific objectives helping the reader to understand why the study is being done and what are the specific issues the study is finding out. Thereafter, the study explains the significance of its results to show how useful the results will be to other people or sectors. The design and methods used and the ethical considerations involved have been explained. Later, the key concepts that exist in the study have been briefly defined followed by an outline of all the chapters that exist within this document.

### **1.2 BACKGROUND INFORMATION AND MOTIVATION FOR THE STUDY**

Group development has now become one of the strategies used to achieve community involvement and participation to bring about the desired social and economic change in most community development programmes in Malawi. Agarwal (2001:1623) explains that there is an emerging consensus that effective participation requires people's involvement not as participating but as a collective and continues to argue that increasing emphasis on community participation is seen through group formation in all forms of development interventions. In agreement, Tilakaratna (2011:2) agrees that as atomized and isolated participants, the poor are too weak, powerless and lack the capacity to take participating initiatives to improve their conditions; they often tend to accept the

status quo as their fate. “Theoretically community development can and does occur without formally organized groups, however, a volunteer development group is one effective way for people to participate, direct, and engage in worthwhile change....” (Ohio University Fact Sheet 2011:1).

Tilakaratna (2011:7) also adds that, organizations rarely emerge spontaneously but the poor will feel the urge to organize themselves when stimulated through a process of awareness building. This means that community members will participate if they are really convinced that there is a situation that really needs to change. Therefore, Community Development Groups (CDGs) emerge with specific areas of interest and in community development the major focus area of interest is poverty reduction. This usually happens when supporting development organizations like NGOs, government agencies among others, mobilize communities and provide technical, materials or even social and economic support to the group members which in the long run are expected to trickle down to impact on the participating community members.

Most local CDGs in Malawi are initiated and /or facilitated by development organizations (government or NGOs etc). However, the way these organizations approach the community to mobilize them in groups is mostly through people who are affluent and recognized in society like local leaders, the literate, well off, clever etc. In his analysis of Chambers’ works, Kapoor (2002:110) speaks of Chambers’ explanation of the power in the relationship between the “uppers” and “lowers” where the “uppers” are considered to be those who are powerful and dominant in a context and the “lowers” are those who are weak and subordinate. According to Chambers participating members can be multiple “uppers” or “lowers” depending on their age (young or old) or sex (male or female) and geographical location (urban or rural), north/south, professionally (teacher or student), institutionally (manager or staff) etc (Kapoor 2002:10). With such multiple power relationships existing within a community, a particular CDG tend to comprise of such a diversified (“uppers” and “lowers”) range of participants

working together to achieve their common interests. Wellard (2011:30) observes that:

*“(t)he project mainly emphasize on giving out extension service to a few (in this case lead farmers) to reach out to many farmers and help them become food secure. The questions one can pose include; does this have an impact? Is it a good practice? Does this really work? In one aspect of equity, the study revealed that under Mzuzu ADD, male lead farmer followers out group women by 30%. Despite higher female members in total, the male lead farmers have some bias in reach towards male members. This led to the group trying to select a female lead farmer when time comes.”*

Based on this background, the researcher has been motivated to venture into the study topic to find out how effective these CDGs are in poverty reduction with regards to individual community members. As a Development worker, the researcher has experienced and made observations in the way CDGs especially those facilitated by community development organisations operate. With this the researcher hypothesized that, much as CDGs are there to increase participation of members and ensure equal benefits among the participants which may help in poverty reduction, inequalities also exist. These inequalities come due to the diversities that exist among the members which hinder the members’ access to benefits.

CDGs are not a new phenomenon in this 21<sup>st</sup> century; they have been in existence since the colonial period in Malawi. Unlike the colonial period, the coming of multiparty democracy in Malawi has emphasized more on the concept of community participation where focus has been on formation of the CDGs to ensure the involvement of more people in community development activities. This also became vibrant as it was a way of fulfilling the decentralization process that Malawi adopted early in the 90’s after attaining democracy as one of the strategies to poverty reduction. Patel (2011: 2, 4 and 5) concurs with this and argues that:

*“...the adoption of a liberal constitution in 1994, led to the emergence of a number of democratic institutions in Malawi.... Donor support to democracy projects made the country a fertile ground for experimenting with a human rights based approach to development and poverty reduction”.*

With the coming of democracy, Malawi experienced an increased number of donor support as part of ensuring that the claimed democracy is enhanced and maintained for the benefit of the local Malawian citizens especially the poor. This meant that the eyes of the donors were spread across and glued specifically on government approaches and actions to see how best it is implementing democracy as a way of uplifting human rights for sustainable development. Rakner, Menocal and Fritz (2007:1) cited Kjaer's (2004), observation that:

*“democracy promotion has constituted a significant part of development assistance during the past two years. However, it is important to note that democracy assistance constitutes only one aspect of a much broader international agenda to support ‘good governance’....While the concept of ‘good governance’ remains vague and difficult to define, there lies at its core a concern about how states should govern-that is, about the rules and practices according to which governments are chosen and state power and authority are exercised.”*

With this, participation of people in every development activity especially at the grassroots became paramount in most African countries including Malawi, and the best way to implement it was through group development. Community members were requested to work in groups to ensure that most members of the community are reached in one way or the other with the development in question.

In this regard therefore, much as community development organizations put more emphasis on targeting the most vulnerable and articulate to community members on having people with similar levels of vulnerability in a particular

group, little attention is made on the composition of these groups after their establishment. Patel (2011:8) also observes that community empowerment projects are dominated and driven by the elites and that party politics has entrenched the “big man” syndrome at the grassroots level, where elected officials seldom consult people when making decisions.

### **1.3 FOCUS OF THE RESEARCH STUDY**

The study helps development practitioners and community members themselves to consider the way operations are done in the formation and management of the CDGs because, much as this seem to be an effective approach, a number of issues and concerns have been noted and observed in the way these groups operate worldwide. Among other concerns Poteete and Ostrom (2004:441) recognize heterogeneity and groups size where heterogeneity was described in five forms as heterogeneity of endowments; political heterogeneity; wealth and entitlements; cultural heterogeneity and economic interests. These diversities, according to Poteete and Ostrom are sources of conflict that may have a bearing on successful collective action.

Most local CDGs in Malawi are initiated and /or facilitated by development organizations in question. However, the way these organizations approach the community to mobilize them in groups is mostly through people who are affluent and recognized in society like local leaders, the literate, well off, clever e.tc. It is because of this diversity within the CDGs that the researcher decided to focus on the group’s benefits and how they trickle down to individual group members. The study therefore, aims at finding concrete answers as to who exactly benefit? Why some members of the community despite their full participation and involvement in CDGs remain the same? Why poverty continues to be the order of the day in most communities where various development projects are being implemented and who actually benefits.

Likasi Area Development programme, where various development projects are being implemented by various NGOs and government departments, was selected to be the area of study for this research. It is here where answers pertaining to how benefits of CDGs trickle down to participating group members for poverty reduction focusing on implementation, operations and approaches of the CDGs will be obtained.

#### **1.4 PROBLEM STATEMENT**

Despite the group development approach in community development, it has been observed that poverty is still rampant in most individual households in the rural areas of the country. Some individual members are participating in these CDGs and their households are still poor unlike other members within the same group. Sometimes those that are not participating have opted out due to other problems or challenges they either experienced or observed in these groups. One can now ask a question; does the existence or development of CDGs with the intended purpose they have been formed to achieve really work in helping group members get out or improve their poverty situation?

In Malawi, the introduction of the CDGs was intended to enhance community participation for easy access to resources (physical, financial, natural, human and/or social) both within the local and external context. The assumption is that this would empower community members and help them to improve their living standards. In his article on decentralization and development in Malawi, Hussein (2004:107) shares Ikhida (1999) and Tardoff's (1994) work that most developing countries, including Malawi, have embarked on the political and administrative decentralization of government and development structures, among others, to promote democratic governance and participatory approaches in development and further explained that scholars have documented a wide range of political and socio-economic merits for adopting some form of decentralization and

participatory approaches. Much as the community development programmes promote the development of groups as one good approach to achieve participation, the psychological, social, cultural, material and financial diversity among them should not be overlooked as it situates debate on community development (INFED 2013:2). It is in this diversity that even though CDG members come together to achieve a common goal (poverty reduction), as psychological beings they share different interests which may influence the attainment of their goals as individuals or as a group. It is this main reason that has formed the basis for this study.

Furthermore, most organisations recognise the potential that groups have to impact on the social-economic, political and other community arenas. Because of this most organisations use the approach in their development journey. Though this is the case, little is known to what impact the groups can have on the wellbeing of community members regarding any other sphere of their lives. Therefore, little is known pertaining to the effectiveness of these groups in poverty reduction to the participating members in the communities. Studies have been conducted by a number of author's e.g. Rosato, Mwansambo, Lewycka, Kazembe, Phiri, Malamba<sup>4</sup>, Newell, Osrin and Costello (2010) on community mobilization intervention on mother and child health; which aimed at building capacity of communities to control the mother and child health issues. The study believes groups are pivotal to community mobilization there by positively impacting on women and neonatal health. Willard (2011), in her study on the role of Community Based Extension (CBE) in improving food security to the mothers focusing on building the capacity of the lead farmers to further train more farmers. Results revealed that male lead farmers were reaching out more to male farmers despite having more women in the group. Argawal (2001), studied on participatory exclusion, community forestry and gender; where women were seen as not to bring meaningful contribution to the management of the community forestry and would rather stay home and do other jobs.

Therefore, the difference comes where these other studies focus on a specific group of people (e.g. women, children etc) with a specific sole area of impact (the health, forestry). This study however focuses on the broader perspective of group members in relation to the various benefits that exist to impact on their livelihoods. It is against this background that the study settles on the effectiveness of CDGs on poverty reduction with regard to individual members in Likasi Area Development Programme (ADP) where a number of NGOs including government are working with CDGs.

## **1.5 RESEARCH OBJECTIVES**

### **1.5.1 Main Objective**

To critically assess the effectiveness of CDGs in poverty reduction with regard to individual community members.

### **1.5.2 Specific Objectives**

- Identify the kinds of CDGs formed with the aim to reduce poverty to community members.
- Analyze the origin and purpose of the CDGs and the claims about the efficacy of community development and poverty reduction made by government and other external groups.
- Identify the type of members (actors) composed in a group.
- Assess the benefits that exist within these CDGs.
- Examine the extent to which the CDGs benefits trickle down to the participating group members (Who exactly benefits and how they benefits within the group).
- Compare the past and present living conditions of both the group members and non group members before the CDGs in question.

- Assess the participating group members' perception of the CDGs as a strategy in community development (both positive and negative).
- Analyze the impact of CDGs in community development in the area.

## **1.6 SIGNIFICANCE OF THE STUDY**

The study is significant to development organizations operating in Malawi as well as to the community members involved in community development due to a number of factors. To begin with, the study focuses on individual group member's benefits in their participation to CDGs. This is unlike most studies that have been conducted where concentration has mainly been on the group's performance rather than the performance of the individuals participating in groups for poverty reduction. In other words, studies have been conducted and much has been written on how individuals benefit from the various development interventions happening in the poor communities. However, little has been done to assess how participation in CDGs impacts on the participating members in the efforts to reduce their poverty.

The study also helps in the fulfilment of the requirements of the Master's Degree in Development studies, thereby adding knowledge to development practitioners' both in governmental and Non- governmental organizations (NGOS) in Malawi. In this regard, the results of the study add to the knowledge of the effectiveness of the CDGs' approach in reducing poverty to the individual group members. This provides a platform assisting community development organizations to reflect on the approaches they use in facilitating development for poverty reduction to ensure that there is equity in access to the benefits among the group members.

Furthermore, through the results that have been realized, community members especially the leadership or the affluent will be helped to reflect on the way they do their operations in their day to day development activities and possibly

provided with guidelines on how best to accommodate all community members without favour for the benefit of all.

Finally, the study enables all stakeholders involved in community development planning and implementation to appreciate the value of groups to the participating members in attaining development.

## **1.7 RESEARCH DESIGN AND METHODOLOGY**

Since the study is both descriptive and exploratory in nature, the use of both qualitative and quantitative methods of data collection was engaged. Quantitative data was collected to have an objective measurement of the results as it entails collection of precise data. However, this alone is not self explanatory and is limited at describing or explaining a phenomenon; hence qualitative data was also collected to strengthen its validity which may be generalised to a wider group. Quantitative data was collected from the individual participants using a total of 120 household survey questionnaires. On the other hand, qualitative data was collected using 5 Focus Group Discussions (FGDs) and 5 Key Informants Interviews (KIIs). Quantitative individual survey method used helped the researcher to analyse elements that characterise individuals in groups and the group as a whole. On the other hand the qualitative data was used to enrich the quantitative data as it enabled the researcher to explain the numeric/quantitative data collected. For example in FGDs, participants are given a chance to express themselves towards the subject matter unlike in quantitative surveys. This according to Lachapelle and Mastel (2008:1) provides insightful understanding of complex issues and situations which could not be gathered. The KII also helped to explore the subject in-depth there by discovering information that could not have been revealed in a survey. This agrees with what North East Centre for the Application of Prevention Technologies- (NECAPT 2004:1) said. On top of these tools the researcher used observation methods that were employed during the

data gathering period and these helped to capture unexpressed feelings of the participants that informed the study findings. The use of all these tools also provided room for triangulation ensuring accuracy of the data collected.

To come up with a sample size where data was collected, the researcher collected a list of all CDGs from the targeted area. Likasi has a total of about 88 CDGs with a membership of approximately 1760 and the average membership per group is 20 members. Out of the 88 CDGs, the researcher purposively sampled a total of 20 groups (representing approximately 400 members) who were actively involved in poverty reduction programs with a special focus on socio-economic development. The sampled 20 groups (from the population of 400 members) acted as a sampling frame from which a simple random sample for quantitative survey interviews was drawn. Using the rule of thumb method outlined by Durrheim and Painter (2006:134), which states that, “a sampling ratio of about 30% is required for small populations of approximately 1000...,” the researcher planned a sample of 120 respondents from the total population of 400 members. Simple random sampling was chosen because it provided each element with an equal chance of being picked. The list of group members from which a random sample was done, was collected from the group members. To reach the 120 participants, the researcher randomly sampled 6 individuals from each of the 20 groups for the survey interviews.

The survey questionnaire focused on among other things issues of gender, age, education qualification, reason for joining, reason for initiating groups, if indeed there are benefits participating in groups, the type of benefit the group realised, the type of benefits a particular group member received, how or to what extent the individual member benefit from the group, who benefits the most among the members and how the CDGs impacts on the development of the community in general. The questionnaire also set out to find if there was anything that needed to be done to have successful CDGs.

Since only 20 CDGs were sampled for the quantitative survey interviews out of 88 groups existing in Likasi, the remaining 66 groups is where groups to

participate in qualitative FGDs were sampled. This helped the researcher to have diversified views from a wide range of population in the area. Thus a simple random sampling was used to select the groups to participate in the FGDs. Only 5 groups were randomly sampled from the 66 groups remaining. A minimum of 8 and maximum of 12 members per group were required for the FGDs. Interview guides were used to facilitate the discussions related to the topic. Major questions asked in the FGDs included but were not limited to the following: How and when the groups started and who initiated them? Who forms the membership of the groups? What type of benefits the group realise in their operations? What was the group members' perception on the way groups are managed? Has the CDGs helped or hindered poverty reduction among community group members focusing on leadership, project implementers or partners, group members' behaviours towards each other, resources and/or opportunities? To what extent did group members benefit from the fruits of the group and who exactly benefits? Why has some members benefitted more than others? What benefits has been realised by virtue of being members of the CDGs? Any change from their previous situation? How CDGs impacted on the development of the community in general? What could be done to improve the situation?

Finally, for KIIs, a purposive random sampling method was used to select targeted respondents. Ten partners from the list of partners working in Likasi ADP were to be purposefully sampled for the KIIs, however, only 5 were sampled and interviewed because it was realised during data collection that out of the 6 NGOs working in Likasi area only 2 were still in operational (World Vision and NASFAM) as the others had phased out. In addition, among the government departments working there only few were actively working with CDGs. During the time of proposal development, Likasi ADP had a total of about 27 organisations/departments operating however; during the time of data collection only 17 were known to be actively working in the area. It is from this that 5 instead of 10 partners representing various departments/organisations were interviewed. Selection of individual partners for interviews was based on their

active involvement in working with CDGs in Likasi area. In addition to the partners, 5 members from the Village Development Committees (VDCs) of Likasi which are represented at the Area Development Committee (ADC) level were also selected to represent the local leadership. The criterion for selection was similar to that of the partners (active involvement). This selection criterion helped to identify knowledgeable individuals who truly know and understand how these groups operate and this helped the researcher to collect reliable data. Here the Key Informants (KIs) were asked on their perception; what did they think about the CDGs in terms of their initiation, operation and approach for them to realising their goals? Did they think the CDGs were effectively and efficiently operating to the benefit of the participating group members? What gaps, if any, could you identify from the groups, do you think they have successfully addressed the poverty needs of the participating group members? Focusing on leadership, relationships, sharing of resources/opportunities, were these achieved? What makes you feel that way? Is there anything that could be done to improve the situation?

The data collected was analysed using different analytical methods depending on the type of data collected. For quantitative individual survey interviews, a Statistical Package for the Social Scientists (SPSS) was used to come up with the descriptive picture of the data collected. On the other hand qualitative data collected was thoroughly read through and analysed. After analysing the data, major themes were developed and categorised according to common trends identified in relation to the study's objectives.

## **1.8 ETHICAL CONSIDERATIONS**

Before data collection exercise started, the researcher fulfilled all necessary ethical requirements for social research study. Initial consent for the research topic was sought when seeking approval from the University of South Africa

(UNISA)'s independent Research Ethics Committee (REC) assessing its feasibility and relevance in the academic arena as well as how the topic respects the rights of the participants involved. The new South African Health Act (act 61 of 2003, Chapter 9, section 71) stipulates that an independent accredited research ethics committee must approve all research with human participants (Wassenaar, in Blanche et.al 2006:61).

During the research the autonomy of all participants was highly respected to uphold their views and dignity. Salkind (2009:79) in tutorial letter 301/0/2012(2012:8) of DVSALLT argues that it is acceptable for researcher to be excited and enthusiastic about their latest research study, but they must never forget that their participants are people and that their rights and dignity must be respected at all times. Therefore, before entry into the community for data collection, verbal consent to enter the area was sought from the local area chiefs. Again, written request was sought from the authorities of the various organizations working with the existing community development groups to provide data.

Furthermore, during data collection, the written consent form was read out to the CDG leaders together with their respective group members seeking their consent to participate in the interviews. All participants were informed of the study objective, why it is being conducted and why they/their groups and/or their area have been chosen for the study for them to make an informed consent. Blanche 2006:72 states that "... researchers must provide potential participants with clear, detailed, and factual information about the study, its methods, its risks and benefits, along with assurances of the voluntary nature of participation and the freedom to refuse or withdraw from without penalties". The participants were also assured of the confidentiality of their information.

Wassenaar in Blanche, Durrheim and Painter (2006:73) explained the principle of an ongoing respect for participants and study communities which requires participants to be treated with respect during a study, and that their individual

information remains confidential. All the data collected from participants has been objectively presented.

## **1.9 DEFINITION OF KEY CONCEPTS**

### **COMMUNITY**

A common definition of community emerged as a group of people with diverse characteristics who are linked by social ties, share common perspectives, and engage in joint action in geographic locations or settings (Macqueen, MacLellan, Metzger, Kegeles, Strauss, Scotti, Blanchard and Trotter II, 2001:1). Thus any specific social geographical location with territorial boundaries can be described as a community depending on the type of activities happening. These may be social, economic, cultural and even political activities. Examples of a community may include a village, constituency, town/district and a region including the country e.g. Malawi or continent like Africa.

### **DEVELOPMENT**

Development can be described as a transition from one state (usually not pleasant) of being to another state which is better than the previous situation. Development occurs when there is improvement in well being of an individual or the community physically, socially, economically, psychologically and/or politically. Hussein (2004:109) agrees in his comparison of economists' definitions and argues that:

*“Most laissez-faire economists explain development in terms of economic growth and quantifiable indicators like increase in the gross national product or per capita income. On the other hand, welfare economists tend to emphasize organizational and structural transformation, and associate development with*

*public welfare and the attainment of goals like rising net income, reduction of poverty, unemployment and social inequality.”*

## **COMMUNITY DEVELOPMENT**

From the two definitions above, community development is therefore when people living within the same social geographical location work together to attain a common goal of improving their state of being. According to Chanan (2006:4), community development is based on a set of values about collective working, equality and justice, learning and reflecting, participation, political awareness and sustainable change.

## **GROUP**

A group is unison of more than two people who have come together to pursue an issue of common interest. This operates under a defined set of rules/norms with the aim of ensuring that all its members benefit. The members therefore, can do everything possible to protect each other from external interference that aims at bringing harm to either of its members (the “we” effect). Forsyth (2006) in INFED (2015) defined a group is defined as two or more individuals who are connected to one another by social relationships.

## **COMMUNITY ORGANISATIONS**

Community organizations are not distinct from CDGs. But rather the CDGs are in essence called community organizations as they are formed when community members mobilize themselves to achieve a common purpose which is usually to improve their well being. Community organisations, according to Townsville Community Legal Service (2008:1) are formal or informal groups of people based in or around a “community” and are organised in some way, usually having some structure, rules or legal entity but sometimes being just an informal association.

## **COMMUNITY PARTICIPATION**

Paul (1987) defined Community participation as an active process by which beneficiary or client groups influence the direction and execution of a development project with a view of enhancing their well-being in terms of income, personal growth, self-reliance or other values they cherish (Chikati and Barasa, 2009:6). This means every member of a group should have the freedom to contribute to towards the decision of a particular group he/she belongs. This agrees with the 1994 World Bank's definition of participation as being a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them (Chikati and Barasa, 2009:6).

## **COMMUNITY EMPOWERMENT**

Community Empowerment is when power has been given to community members either as individuals or a group to facilitate or coordinate their own development. This comes in form of capacity building, sensitization and/or awareness, even provision of resources (tangible or intangible) or services. The Scottish Government (2009:8) described community empowerment as a process where people work together to make change happen in their communities by having more power and influence over what matters to them.

## **GROUP BENEFITS**

In this study, group benefits can be anything that a member gains or is able to access by virtue of being a group member. This could be something that the member did not have initially or the member has but has multiplied or improved its state of being. The United Kingdom (UK) Department of Finance (2015) defines a benefit as "a quantifiable and measurable improvement resulting from an outcome which is perceived as positive by a stakeholder and which will normally have a tangible value expressed in monetary or resource terms. Benefits are realized as a result of activities undertaken to affect change."

## **POVERTY**

Myers (1999:81) looked at poverty as a complicated social issue involving all the areas of life; physical, personal, social, cultural, and spiritual and argues that it is in the eyes of the beholder as it is seen in the perspective of what our world view, education and training allow us to see. Therefore, poverty can be defined as a state of lack from basic necessities that enables an individual's existence.

## **POVERTY REDUCTION**

Poverty reduction (or poverty alleviation) is any process which seeks to reduce the level of poverty in a community, or amongst a group of people or countries. From this definition it can be seen that the alternative word for poverty reduction is known as poverty alleviation. Barder (2009:1) simplifies the definition as he states that poverty reduction includes enabling the poor to live better lives through long-term re-distributional transfers while their country is developing.

## **EFFECTIVENESS**

Shapiro (2006) regard effectiveness as a measure of the extent to which a particular variable is achieving results based on its set objectives. This is specifically based on the criteria of quality, quantity, time, satisfaction measures over a period of time.

### **1.10 STUDY CHAPTER OUTLINE**

The research study is outlined as follows:

**Chapter 1** introduces the topic to bring out the picture of the study. Then the background that influenced the researcher to conduct the study in question. Following this, the chapter states the problem that led to the interest in studying the topic. Thereafter, the study objectives are outlined, beginning with the overall objective, then specific objectives. Further the significance of the study has been

explained followed by the major concepts used throughout the study. This is followed by introduction of the research methodology, the ethical considerations and the chapters' outline.

**Chapter 2** reviews the literature related to the study. This mainly dwells on studies and documentations related to the study topic. It is here where themes/theories and ideas that better help to explain scenarios related to the topic in question have also been discussed.

**In Chapter 3** involves the historical background of the topic. This has clearly provided information pertaining to historical concepts of community development particularly development groups in Malawian context including its background information to provide a picture of what is being studied.

**Chapter 4** describes the research design and methodology. Here an outline of the way the research was conducted has been provided. This includes the location where the research was conducted, the sample size and the targeted population. The methods of sample selection and data collection have also been stated in addition to data collection tools used. Later, the chapter also presented how the collected data was analyzed.

**Chapter 5** deals with the presentation of findings and discussions. Here all the results of the study from the analyzed data is presented and discussed based on the findings in connection with the literature reviewed. Theories and concepts included in the literature have also been brought out where necessary to qualify some of the statements that the presentation has brought.

**Chapter 6** provides a conclusion and recommendations of the study findings. Thus after a thorough discussion of the findings presented in chapter 5, a conclusion has been drawn presenting the researchers stand on the issues discussed thereof. Finally, the researcher has come up with necessary recommendations from her own personal perception and also borrowing from the views of other people.

**Bibliography** includes all sources of documents used such as books, articles, websites and Journals among others.

Finally, an **appendix** section for all the separate documents; for example, consent forms, questionnaires, FGD guide and KIs guide is presented.

## **1.11 CONCLUSION**

In summary, the chapter presents the picture of the study by introducing the background that motivates the researcher to venture into the study topic. The chapter has shown the readers where the study is focusing on in addition to informing them of the problem that led to study the topic in question. This follows the objectives that the study aims to achieve which stood as guidelines in formulation of the research questions. The importance that the study is bringing to the development arena has also been explained. Finally, chapters that make up the whole dissertation are outlined and explained in details.

## **CHAPTER 2: LITERATURE REVIEW**

### **2.1 INTRODUCTION**

This section starts with a review of community development mainly focusing on what constitutes community development, its principle characteristics and major areas of focus in relation to this study and the types of community development. Secondly, a conceptual framework followed by the theory outlining real issues related to the study has been explained in relation to key concepts of the study topic. This follows a discussion on community participation and how it relates to community development. Fourthly, the practical reality of participation and empowerment concepts in development has been unveiled. Thereafter, groups and their importance in community development have been thoroughly discussed followed by a presentation of the structure of the typical local CDGs. Finally, Likasi ADP (the area of study) has been discussed in relation to the study topic.

### **2.2 COMMUNITY DEVELOPMENT – A GENERAL REVIEW**

Community development is not a new terminology. This has been in existence since time immemorial but what differ are the approaches and applications in different eras and situations. The concept deals with actions done by individuals to deal with their unpleasant situations to attain an improved state which is better than their previous situation. In 1948 the United Nations (UN) adopted a definition of community development and described it as a movement to promote better living for the whole community with active participation and if possible on the initiative of the community (GilChrist 2005:2).

Many authors have defined community development in many ways. This simply shows that, there is no single definition of community development but rather

diverse definitions can be made to suit a particular development topic and situation. Kishindo (2000:5) quoted the 20<sup>th</sup> century UN definition of community development as the process by which the efforts of people are united with those of governmental authorities to improve the economic, social and cultural conditions of communities to integrate these communities into the life of the nation and enable them contribute fully to national progress. Bennet in Bullen (2007:6) also defined community development as a deliberate attempt by community people to work together to guide the future of their communities, and the development of a corresponding set of techniques for assisting community people in such a process.

The bottom line of all these definitions is to participate, getting involved in actions to achieve a desired goal which are usually the benefits of the actions taken by community members. This therefore means that the presence of a community as a social entity is paramount for community development to happen as all these processes or interactions are done by people within a particular social setting called a community. Cavaye (2013:1) looked at the community as both the means and the end to community development as it takes action and participates in all the processes of development. Since development regarded as a process, these (actions, participation/involvement) should be done from the beginning to the end, meaning throughout all the stages of the development process. Doing this would help participating individual(s) to properly manage the direction of the results to be achieved. In agreement, Lee (2006: 7) presented two main concepts of community development which is empowerment and participation and argues that:

*“at the centre of all definitions of community development is the idea that it has the capacity to develop a voice for the voiceless; and that those who experience isolation from political process can be brought right into it and enabled to participate effectively in the development process.”*

Ozor and Nwankwo (2008:63&64) further argues in favour a community-based development regarding it as self sustained perceiving communities as better knowledgeable of the prevailing local conditions and that they envisage development not merely on handout of benefits to people in need, but also as a process of empowerment where rural communities can acquire mastery over their own destiny through the realisation that they can individually or collectively do something to improve their situation.

On the other hand, Hussein (2004:109) acknowledges the economist's emphasis on economic growth, organisation and structural transformation in his perception of the local Malawian context where development is associated with modernisation, acquisition of services, facilities and infrastructure. This also includes availability of clean and safe water, education, health facilities, roads and the degree of citizen participation. Kishindo (2000:7) concurs that, at the grassroots "development" is viewed in terms of physical infrastructure, school buildings, health units, roads and bridges which are visible symbols of development but was concerned with how cultural aspects of community development is underplayed. Most poor people and/or communities put more value in development when tangible things are involved. In his later study, Kishindo (2003:380) was quick to realise the change in the approach as he was able to recognise the UN's essential elements of development which are participation and provision of technical and other services by government to encourage initiative and self help for a more effective change. Community development therefore, works primarily with the local people and CDGs groups and secondly with authorities and agencies to help them understand and engage with the communities they serve (Chanan 2006:4).

### **2.2.1 Internal Versus External Community Development**

Community development can either be done internally by local communities or externally; with influence from other groups or agencies outside the community like government, NGOs, private agencies among other groups. A common perception has been development done locally with local initiatives as just community development works while the one influenced by external agencies is regarded as community development programme. This involves a lot of procedures (planning, paperwork etc) as resources are being pumped in from outside where community members are not bothered to make hectic contributions for development to happen. According to Chikati and Barasa (2009:7-8) peoples' participation in development is sponsored by an external agency and it is seen as a technique to support progress of the programme or project. To him, the term "participatory development" is commonly used to describe this approach and implies externally-designed development activities implemented in a participatory manner. However, these two are one and the same as they all involve procedures.

Community members also use their local knowledge to plan and mobilise resources together to get things done. Here the former (development internally) is regarded as more sustainable than the latter (development externally) as it instils ownership and self reliance among community members where they feel the development is their own making with no control or conditions attached from elsewhere. Alkire, Bebbington, Esmail, Ostron, Polski, Ryan, Van Domelen, Wakeman and Dongier (2001:6) indicated that, as consumers, community members are the most legitimate, informed, and reliable source of information about their own priorities. Community-developed facilities such as health centers, schools, and water supply systems tend to have higher utilization rates and are better maintained than when investment decisions are made by actors outside the community. Experience also demonstrates that demand is better articulated when communities contribute to investment costs and control investment

choices. Though this is the case, it should be explained that the access and utilization of these resources, is not usually guaranteed to translate to the achievement of a sustainable community development. This depends on the existence of a number of factors (foreseen and not foreseen) within the local context that may hinder effective utilization and access of these resources for community members to realize an improved livelihood. Morse, McNamara and Acholo (2009:5) analyzed a livelihood theory and indicate that when assets have been identified and assessed, it is necessary to explore the vulnerability context and also necessary to examine the policy and institutional context within which they exist.

Kishindo (2003:380) cited from Kishindo (1994:206-207), pointed out that theoretically, community development without external assistance is possible if all needed resources were available within local communities. The reality however, is that paucity of resources forces them to rely heavily on outside support for major projects, a situation which has sometimes led donors or technical experts playing a dominant role in what is supposed to be an equal relationship.

## **2.2.2 Types of Community Development**

As stated in the earlier paragraphs, community development is both the process and the product, and this according to Cavaye (2013:1) means that the community itself engages in a process aimed at improving the social, economic and environmental situation of peoples' lives. The attainment of this improved status is what a product becomes. The term development in contemporary community development according to an EPA/USDA Education Discussion Paper (2013:1) is far more than industrial and economic development but rather supports the concepts under the "process" aspect of community development which include but are not limited to advancement, betterment, capacity building,

and empowerment and nurturing. These concepts are mainly some of the elements that most community development projects aim to achieve in all the undertakings happening within a project.

Kishindo (2003:380) outlined three main types of community development projects that happen in Malawi

“The first one he described as Community-initiated projects not requiring external assistance where he argues that it is the kind of development done with community members using their own locally available resources. Here according to Kishindo (ibid) members identify their own problems, identify solution and mobilize themselves to accomplish the work. The second one being community initiated projects requiring external assistance where the community also identify the problem and may look for solutions to the problem. However, when the solution is found, community members may have no or inadequate resources to resolve the problem; and finally, Centrally defined projects requiring local community contribution where the community are not aware of their problem but are told or sensitized by other people such as external practitioners, development workers and other people outside their community on the existing problem. After the problem is identified, external support is provided, however, this also request for community members’ contribution.”

Among these three types of development projects the first two are recently being preferred by most development practitioners. The first one being most adorable than the second due to its effectiveness as it shows more community empowerment, ownership and resulting to sustainability of development projects. Chikati (2009:11), in agreement states that, bringing in outside resources contributes to dependency syndrome and reduces the chances of sustainability and self reliance. The latest trends within development theory points out to the fact that development should be achieved through a community based approach rather than a centrally driven top down approach which has proved insufficient

(Andersen, Hasberg, Sørensen and Henriksen 2011:7). However, the second one and at times the third are the ones being implemented in the recent years considering the inadequacy of resources and knowledge that exist in most poor communities to achieve the required development. Much as development by local people's initiative has proved more sustainable than development by external influence, most community development programmes in the 21<sup>st</sup> century are done with influence from external organisations.

Though this is the case, in his analysis of the 3 perspectives (communitarian view, Network view and institutional view) of social capital, Woollock and Narayan (2000:7 and 8) focusing mainly on the network view which looks at the intercommunity ties across the social divides of gender, religion, class, ethnicity and socio-economic status further argued that:

*“(s)ocial capital is a double edged sword as it can provide a range of valuable services for community members ranging from babysitting, house-minding, job referrals and emergency. But there are also costs in that those ties can place considerable non-economic claims on members’ sense of obligation and commitment that have negative economic consequences.”* They continued to argue based on the institutional view (which looks at the vitality of community networks and civil society as a product of the political, legal and institutional environments), that *“the very capacity of social group to act on their collective interests depends crucially on the quality of the formal institutions under which they reside....”*

At this juncture, it is important to recognise the power of interests for individuals, structures and institutions at play. Most of these aim at protecting the status quo not for future sustainability of the people's welfare in the process denying other people access to benefits.

### 2.2.3 Principles of Community Development

A successful community development is one that actively and equally involves the participation of the local poor to benefit fully in pursuant of their desired ends. According to Community Development Society International-CDSI (2013:1) community development should not only look at how the community is working at the grassroots but should also focus on how responsive key institutions are to the needs of the local people. There are principles that guide community development if it is to succeed and these according to Cavaye (2013:5) guide a flexible process of engagement and action as follows:

- Start where rural people are. This helps to understand the concerns and situation of the poor people.
- Community development creates a vehicle for people to act on their concerns.
- Community ownership and involvement leads to their ability to make and implement decisions and community's initiative and leadership is the source of change.
- People build motivation and community capacity through participation and active involvement in decision making and implementation.
- Inclusiveness- all citizens should be given an equal opportunity to be involved.
- External people are invited to work with the rural people rather than working for them.
- Development activities foster leadership, entrepreneurship and altruism.
- The existing capacity of people and their community need to be recognised and appreciated as well as creating opportunities for them to build capacity.
- A holistic approach is used building economic.

Within the principles the message is clear. The focus has been widely put on how these relate to those in power and the available systems and structures that guard the way things are done. The major concept here is based on empowering the poor. This can be clearly seen from the principles of development presented by CDSI (2013:1) which seems to be more of a summary of Cavaye's Principles above. The CDSI (ibid) summarised these principles into four major areas as follows;

1. Empowering and enabling those who are traditionally deprived of power and control over their common affairs.
2. Ability of people to act together to influence the social, economic, political and environmental issues affecting them.
3. Encourages sharing of resources.
4. Create structures which give genuine participation and involvement.

Leaving all these principles constant, it is indeed possible for individuals and communities to attain a sustainable development. Thus it is only genuine and active participation which would leave community members empowered enough to make choices that would guide the direction of their development. However, a number of factors (as described by Woolcock and Narayan on page 27 above) are at play, and this affects the way development occurs within a community which in the long run affect individual members' livelihoods. This takes us to a focus on the main concepts of community development. What actually is it all about?

#### **2.2.4 Concepts of Community Development**

Lee (2006:7) identified the two main concepts of community development which are participation and empowerment. Lee (2006:7) observes that at the centre of all the definitions of community development it has the capacity to develop a voice for the voiceless; that those who experience isolation from political process

can be brought right into it and enabled to participate effectively in the development process. Arguing further she concluded that it is this idea that creates the impetus to achieve social change and to fight against poverty and social exclusion.

#### **2.2.4.1 Community Participation**

Community participation has really been emphasised in most community development programmes. Bringing people to work together as a form of participation has been the order of the day for most community development programmes in the 21<sup>st</sup> century. Agarwal (2001:1624) observes that the idea of participation has long been part of development thinking; today it has become mandatory in planning development projects.

Like community development, community participation is also regarded as an active process by beneficiary or client groups to influence the direction and execution of a development project with a view of enhancing their well-being in terms of income, personal growth, self reliance or other values they cherish (Chikati and Barasa 2009:6). From this definition one can see a relationship between development and participation as they both are a process and actions of participating individuals to achieve the desired goals. The same observation was noted by Coelho and Favareto (2008:2939) where they see an implicit causal mechanism in participation and development as they state that, by giving a voice to groups who have traditionally been marginalised and by encouraging participation, negotiation, and cooperation between various social segments, the trust and coordination between them would be increased, which in turn would contribute to the promotion of development projects that coincides with their needs and interest. According to Stiglitz (2002:171 and 174), though development and participation tend to move together, there is far from perfect correlation as he argued that:

*“Participation in itself can help create a sense of community... for a high level of social capital. If individuals believe that they have had a meaningful participation in the decisions that are affecting them, they will be more willing to accept, changes even if they are adversely affected. But if they believe that those changes have been imposed on them, either by outsiders or by legitimate governments who have not taken their concerns into account, then resentment is more likely to mount and to lead to socially destructive outcomes.”*

Therefore community participation is hereby regarded as prerequisite to community development and if there is sound development in a country chances are that people would freely participate in all sorts of development activities without attaching conditions to their participation. This analysis confirms the means and end nature of community participation. It is regarded as a means because it entails a process where local people cooperate or collaborate with externally introduced programmes and an end because it leaves community members empowered with skills, knowledge and experience to take a greater responsibility for their own development (Chikati and Barasa 2009:7 and 8).

It should however, be noted that not all participation reflects a true reflection of what genuine participation is all about. A number of factors determine the extent to which one participates in development activities. Dulani (2002:4) explained Pretty’s scale of participation showing different forms of participation in varying degrees, ranging from what he termed as “genuine participation” or self mobilization.” In this form which ranks top on the scale, Pretty indicated that community members are active participants and empowered to retain control at all levels of the development process. The other end of the scale was what he called “passive participation” where community members are powerless. Dulani (2002:4) referred to other authors’ (White et.al, Hart and Bordenave) description by calling it “pseudo”, “tokenism” and “manipulation” respectively and argues that the control of the project and decision making power rests with the planners, administrators and the community’s elite and the people are just listeners to what

has been planned. Chiweza (2005:2) concurs with Dulani as she looked at Cohen and Uphoffs' (1980) analysis of the framework of participation which makes a distinction between dimensions and the context within which participation is occurring. Their analysis entails questions as what kind of participation is taking place. Who is participating, how is the participation process occurring, what are the purposes of participation and why is it taking place? These questions according to Chiweza (2005:2) help to understand participation in different contexts.

Chikati and Barasa (2009:3) outlined four critical ingredients of participation as; participation in decision making, participation in implementation, participation in benefit sharing as well as participation in evaluation. Therefore, if one of these ingredients misses out it means participation is not complete. This may also compromise the extent to which benefits of such participation accrue to the individual in question thereby affecting the development of both the individual and the community in general. It is because of such diversion in community participation that poverty continues to be part and parcel of most communities in developing countries.

The concept of community participation and involvement as a concept in community development has also been used in developed countries. However, developing countries, Malawi inclusive, has mostly used the concept due to their poverty situation. Poverty in most developing countries, Africa in particular has been the major issue. Development interventions in most cases are not fully trickling down to the most need due to inequalities that exist in participation within these countries. Livingstone (2013:44) argued that because the rural poor are socially excluded, most often development organisations like the World Bank exclude them from meaningful participation in projects due to pre-existing biased views that they are not worthy, or that they have no skills to participate effectively. Because of this the gap between the poor in rural areas and those of their more wealthy countrymen is large and widening (Godino and Wodon (ed.) cited from Courtney et. al in Livingstone 2013:44). This has led to poverty

eradication being one of the policy agendas to be addressed in the Millennium Development Goals (MDGs). According to Leannev (2008:1), Malawi ranked number 4 among the poorest countries in the world. It has also been noted that approximately 52.4% (6.3 million people) of Malawi's population live below poverty line and 85% of its inhabitants reside in rural areas (McConnell, Sibale and Utila 2007:3).

As one of the strategies to help in the achievement of poverty eradication, the Malawi government in October, 1998, adopted the National Decentralization Policy whose objectives were:

- To create a democratic environment and institutions in Malawi for governance and development, at the local level that will facilitate participation of the grassroots in decision-making.
- To eliminate dual administrations (field administration and local government) at the district level with the aim of making public service more efficient, more economical and cost effective.
- To promote accountability and good governance at the local level in order to help Government reduce poverty; and
- To mobilize the masses for socio-economic development at the local level. (The Malawi Government National Decentralization Policy (1998:3).

#### **2.2.4.2 Community Empowerment**

Helling, Serrano and Warren (2005: iii) regards empowerment as one of the core elements of a conceptual framework for local development to happen. To them, empowerment increases people's opportunities and capabilities to make and express choices and transform those choices into desired actions and outcomes. One of the empowering strategies according to Wallerstein (2006:5) is community wide participation. Wallerstein (ibid) argues that for these to prove worthwhile there is need to integrate them into the local, regional and national

policies and economic, legal and human rights initiatives. Livingstone (2013:33) agreed by outlining five empowering approaches used by the World Bank in its projects and these are; provision of basic services, improved local governance, improved national governance, pro-poor market development and access by poor people to justice. These according to the World Bank operate using four key principles as follows:

- Access to information where information is regarded as key and knowledge as power as informed citizens are better equipped to take advantage of opportunities.
- Inclusion and participation where people are viewed as co-producers with some degree of control over their resources.
- Accountability which is regarded as a crucial aspect of an empowering approach. When poor people are able to hold service providers accountable, they have control and power over their development. And finally;
- Local organisational capacity which refers to the local community members being able to work together and mobilize resources to tackle problems collectively. (Livingstone 2013:34).

Looking at the concepts, principles and elements outlined in the paragraphs of this section, it is clear that these entirely very well relates with the objectives of the CDGs where community members come and act together for a common cause to improve their living conditions either as individuals or as a collective. According to the Scottish Community Development Centre (SCDC 2013:1), community development focus on groups and communities excluded in society and it base this on the recognition that some groups and communities are excluded from social, economic and political opportunities for reasons of lack of wealth, cultural oppression, physical obstacles or prejudicial attitudes. The question one can ask here is; looking at the systems, structures and operations of CDGs which have formed the major focus of community development in most developing countries are individuals empowered enough to attain the goals they

have set out to achieve? What could be the reasons for our response? Are we really going to achieve poverty reduction through community participation looking at the way things are happening in practice?

A number of authors have tried responding to these questions in a number of ways. To begin with, Wallerstein (2006:9) explains that while participation forms the backbone of empowering strategies, participation alone is insufficient and can be manipulative and passive, rather than active, empowering and based on community control with goals to reduce social exclusion. Wallerstein (ibid) based his argument on how he perceives participatory methods at a local level as being limited, engaging community members as no more than informants or may obscure the need for analysis for larger institutional structures and policies which can override local determinants of well-being. Therefore, it is not important just to look at the numbers of individuals participating and conclude that there is participation, rather the structures; systems and processes at play needs to be looked into.

In support, Mansuri and Rao (2004:22) looked at the capture by the local elites where participatory development projects are mostly dominated by the local elites. Communities especially rural are surrounded by norms and beliefs where some individuals are not able to question the actions of the local elders who are mostly elites or affluent. This is the power of culture and beliefs which hinders genuine participation of some community members as they cannot question it. This is probably because of the respect they have on such people or the fear of being penalised or regarded as disrespectful. Sometimes when they question, no one take up the matter and fight for their cause due to the connections these people have with the community structures or with the external project experts. Wallerstein (2006:8) categorised this kind of power relation as a cultural barrier to effective participation and presents unequal power dynamics that make collective action difficult for marginalised groups like the youths, women among other groups. He also alluded to other two barriers to effective participation which

include; psychosocial barrier focusing on poor leadership and institutional barrier focusing at the bureaucratic systems.

Looking at the dominance by local elites as an element of cultural barrier Mansuri and Rao (2004:22 and 23) presented cases of a global review water project by Katz and Sara which found that it was crucial to include community members and provide them with training for informed choice and for the maintenance of projects and willingness to pay them. However, the study realised that even though well-trained staff were crucial in ensuring inclusiveness and provision of information, they are not always effective in overcoming the entrenched norms of exclusion. This could be probably because they want to gain support from the leadership to continue implementing projects within a particular community. Here institutional barrier to participation is also manifested where approval to the implementation of development projects is mainly top down either by the local leaders through the ADC or the District Executive Committee (DEC) at the district council. The common community members, who are the intended beneficiary for most projects, are not part of this initiation process. Because of this, there may be other development projects that may be approved simply to serve the interests of the local elites claiming that they are intended for the very poor within the community. Chambers (2007:3 and 4) wonders whether participatory statistics to empower local people is sensitive to officials' attitudes and acceptance and whether these lead to changes in policy and practice that makes a real difference.

Since community participation emphasize collective action to achieve the desired goals, it should also be indicated that when development officials are mobilizing community members in groups, little is done to look at the categories of people making up a group before interventions starts. However, most organizations just get satisfied seeing individuals mobilized and organized in groups and working together, little is done to look into the composition, let alone closely monitor the participation to ensure that benefits to be realized should be for all. Because of this, various categories for example, the less poor and the poor, the articulate

and inarticulate, the vulnerable and less vulnerable etc mix up in one group. Due to such differences, people in the same group tend to have different interests. It is these differing interests that lead to some benefiting and others not. Though this is the case, in his classic study, Olson in Mansuri and Rao (2004:19) argued that certain types of inequality might favour the provision of public goods and according to him collective action is difficult to mobilize in large homogenous groups in which no individual could make a significant difference in the level of provision of the good. Here he looked at the homogenous group as having similar characteristics presenting them with no diversity to benefit from each other. Rather smaller and more unequal groups might do better, although there would be free-riding by those with a smaller interest in the public good Mansuri and Rao (Ibid).

### **2.3 CONCEPTUAL FRAMEWORK OF SUSTAINABLE LIVELIHOODS IN COMMUNITY DEVELOPMENT**

Community members involve themselves in all sorts of development activities implemented for poverty reduction as their desirable goal. It has already been said that much as projects can be implemented in a community, it is no guarantee that these will help individuals or communities to attain improved livelihoods and end poverty. Just community development alone cannot achieve this, rather there has to be an element of sustainability which shows that whatever has been achieved or acquired will be maintained by those who have it even when external support ceases. Ocheni and Nwankwo (2012:49) looked at sustainability as central to all rural development efforts and indicates that without it investments in rural development are short lived and of no effect. Therefore, Morse and McNamara (2013:15) concluded that Sustainable Livelihood Approach (SLA) to community development is founded on the notion that interventions must be based upon an appreciation of what underpins livelihoods.

The Department of International Development (DFID) defined livelihoods as comprising of the capabilities, assets (stores, resources, claims and access) and activities required for a means of living; according to DFID, a livelihood is sustainable when it can cope with and recover from stress and shocks, maintains or enhance its capabilities and assets and provide sustainable livelihood opportunities for the next generation, and which contributes net benefits to other livelihoods at the local and global levels and in the short and long-term (Chambers and Conway in Morse and McNamara 2013:21).

There are two major enabling factors to achieve sustainable development. Tango International (2009:39) pointed out to effective linkages between project components as the first factor. For project outcomes to be sustainable there is need to take a holistic approach in addressing community issues. This means, all factors at play need to be considered when tackling development issues. For example, we cannot only look at development in terms of economic factors but rather development should also consider other aspects at play like the political, social or even physical or natural factors. Saric, Stojanovi and Roljevic (2011:1219) explained that the concept of sustainability implies a balanced interdependence of economic growth, social progress and protection of the environment. To them the concept integrates most important economic, social and environmental aspects of development.

The second enabling factor which Saric et al (2011:1219) calls it key characteristic is to do with effective participation which implies systematic facilitating and ensuring the participation and contribution of all members in the process of managing, in compliance with their competence and interests. Effective participation may also in other words imply genuine participation where community members are genuinely participating in the processes of development not just as rubber stamp. This brings sustainability which is key to improvement in people's livelihoods in as far as community development is concerned.

Even though there are a number of definitions on SLA to community development, many development organisations and experts have preferred the

DFID's definition to SLA. This according to Krantz (2001:3) is because the DFID's SLA aims to increase the agency's effectiveness in poverty reduction by focussing on two main factors outlined above (holistic approach and effective participation). Because of the same reason, Andersen, Hasberg, Sørensen and Henriksen (2011:7) also looked at DFID's presentation of SLA as a feasible theoretical instrument to understand the livelihoods of the rural populations.

The study will identify various livelihoods that exist among community members and assess the extent to which these trickle down to participating group members contributing to poverty reduction. These livelihoods as indicated by Chambers and Conway in Morse and McNamara (2013:21) include the capabilities, assets and activities required for a means of living. The question now could be what are these (assets, capabilities and activities)? This question leads us to a deeper understanding of the Sustainable Livelihoods (SL) vis á vis the research study as outlined below.

### **2.3.1 Sustainable Livelihoods Approach Framework**

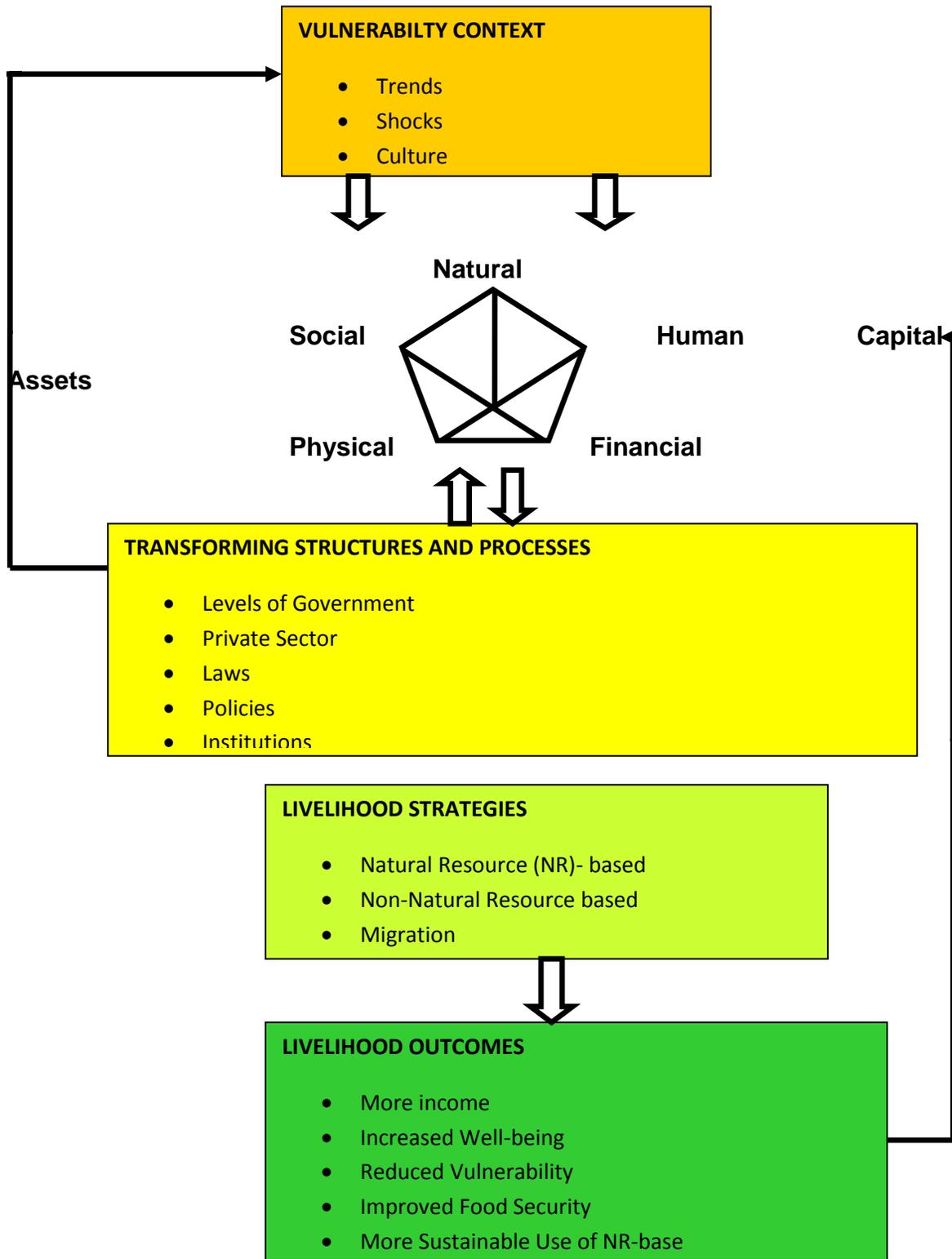
The study adopted the Sustainable Livelihoods approach to explain the concepts and issues surrounding the effectiveness of CDGs in poverty reduction among participating individuals. The approach is chosen to specifically focus on poverty reduction to group members. This is because if we are to talk of poverty reduction, there has to be a focus on the livelihoods involved and an element of continuity in end product to be achieved.

More authors have alluded to the five capitals that make up a livelihood in community development cycles and these include natural, financial, social, human and physical capital. These pose as a resource that can be harmonised or used in isolation in pursuit of a livelihood. Tyndall Centre (2004:2) explains the five capitals as follows: Natural which is the environmental resource that household members have been given the right to use. Secondly, financial capital

which includes resources like savings, credit, remittances and market takings that provide livelihood option to the household members among others. There is also the human capital, referring to the ability of individuals to pursue different strategies dependent on skill, knowledge, ability to provide labour and health. Physical capital refers to the availability of infrastructure accessible to individuals for a livelihood. Finally, social capital which deals with relations between people and includes networks, associational membership, trust and exchange ties. However, these capitals alone cannot lead to a sustainable livelihood unless they are managed within the context in which they exist with structures and systems.

To clearly explain the relationship surrounding the SLA, Tyndall Centre (2004:2) diagrammatically presented the DFIDs' SL Framework as shown in figure 2.1.

**Figure 2.1: THE SL FRAMEWORK DEVELOPED BY DFID**



### **2.3.2 Sustainable Livelihoods Approach Explained**

According to Morse, McNamara and Acholo (2009:4), SLA is an example of the “multiple capital” approach where sustainability is considered in terms of available capital (natural, human, social, physical and financial) and an examination of the vulnerability context (trends, shocks and stresses) in which these assets exist. It should be noted that capital is hereby used to refer to the asset. These 5 capitals/assets also form the resource base to the achievement of a livelihood. However, these assets alone cannot lead to the achievement of a SL as they do not exist in a vacuum. They are engulfed within a context which is regarded as vulnerable due to the existence of shocks, trends and stress/culture which needs to be managed. In addition, there are forces of structure, systems and processes (such as levels of government, laws, private sector, policies and institutions) which need to be transformed because they form part of the activities happening within a livelihood context.

Krantz (2001:10) shed more light by presenting 3 factors that makes SL more applicable to poverty reduction. He begins with an example of one asset, financial resource, explaining that, much as economic growth may be an indicator of poverty reduction, there is no automatic relationship between the two but rather, there is need to go further and look at the capabilities of the poor to take advantage of expanding economic opportunities. Secondly, he noted that being poor is not just a matter of low income, but also includes other dimensions like bad health, illiteracy, lack of social services among other things. This now brings in the holistic approach to SL. Finally, Krantz (Ibid) recognizes the power of effective participation where he sees poor people as best knowledgeable of their situation and needs, hence thinks they need to be involved in the design of policies and projects intended to better their lot.

Considering that the situation presented by Krantz above is not always the case within most livelihood development projects targeting the poor, this lead to challenges in achieving livelihood outcomes that would translate to poverty

reduction. Such outcomes include more income, increased well-being, reduced vulnerability, and improved food security, more sustainable use of natural resources among other outcomes. It is in efforts to achieve these outcomes and maintain a living that the poor resort to actions (referred as strategies) which they think would help attain a livelihood. Such strategies are hereby presented as natural resource base or non-natural resource base as well as migration.

Similarly, community members participate in development groups to easily access the livelihood capitals presented in the framework to enable them earn a living. These groups also operate within a context dominated by structures, systems and process that impinge on their livelihood attainment. These include local leadership, social class, education levels, gender, experience, and relationship with or connection to local authorities etc. The trends, shocks and stress also form part of the vulnerability context in or within which these groups operate.

## **2.4 GROUPS IN COMMUNITY DEVELOPMENT**

It is important to note that, CDGs focus on areas of interest which is mostly poverty reduction. For this to be achieved, supporting organizations like NGOs, government, agencies among others provide technical, materials as well as social support to the group members which in the long run trickle down to impact on the individual member. To achieve such interests the group members work together ensuring that all members are equally participating and accessing the resources available to them through the support they get from development organizations. Aliy in Ocheni and Nwankwo (2012:49) agrees by indicating that, “rural development is a strategy designed to improve the economic and social life of a specific group of people- the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood and these include, peasant farmers, tenants, landless”. For group members to achieve this,

some group characteristics become paramount such as full and equal participation and empowerment of all members involved. This helps to ensure that every member attains the benefits realised and that the cohesive nature of a group is maintained. With this members would be concerned of each other and consider one another in everything happening in the group. Brown (in Koen 2009:19) explained that group participants have a psychological effect on one another which include affective aspects (positive feelings about others in the group); cognitive aspects (coming to think more sympathetically about others in a group and about issues of concern to members and behaviour aspect.

Bringing people together to work in groups has been the order of the day for most community development programmes in this 21<sup>st</sup> century. This promotes sharing of skills, knowledge, efforts, resources and other things among the group members. Tilakaratna (2011:4) also noted this when she explained the potential activities of the poor where she indicated that, organizations enable the poor to mobilize their own resources as well as assert their right to legitimate share of social resources. She further explained that, “poor people remain poor not so much because of lack of resources but rather because they lack organized strength to get access to resources.” However, Tilakaratna (2011:4) argued that activities of an organization of the poor can vary substantially depending on the nature of the socio-economic context in which it operates, the specific interests a particular group seeks to pursue, and the level of consciousness attained by the group members concerned.

Formation of groups being one of the strategies to full participation of people in community development programmes, poor people find themselves joining CDGs to act upon their poverty situation. Wade, Christensten and Robinson (in Ohio University Fact Sheet 2011:2) explained that people become only involved in community affairs when certain conditions or deficiencies are noted. It is from this that Bridges (in Ohio University Fact Sheet 2011:2-4) outlined conditions that would lead to citizen participation in community activities. He began with perception of the organization structure as one of the conditions where

individuals look at how cumbersome the organization or group is in its activities and other things. Secondly, individuals look at the benefits existing in a particular group to voluntarily participate. Another condition individuals participate is when they see that their way of life is being threatened. These threatening issues could either be moral, social, and economical, among others. Tandoh-Offin (2006:101 ) outlined the responses from Potter County and Group 1 when he assesses the opportunities and commitments that contributes residents volunteering to work in groups which states that “residents in the county are usually willing to donate time and money when need arises; and that personal motivation rather than financial considerations, was identified by respondents as a major reason that accounts for resident’s willingness to volunteer and be involved in civic group activities in Potter County.” Other people see it as an obligation or commitment to participate in a particular activity. The fifth condition is when people have a better knowledge or understanding of a particular activity. Finally, Mannarinnis’ study on willingness of participants to be involved in public activities revealed that cost and benefits as well as positive feelings about a group are more influential in individual participation than the other variables such as a sense of community and trust (Mannarini 2010). Bridges (in Ohio University Fact Sheet 2011:3) also noted that individuals will participate in a particular group if only they feel comfortable to be part of it.

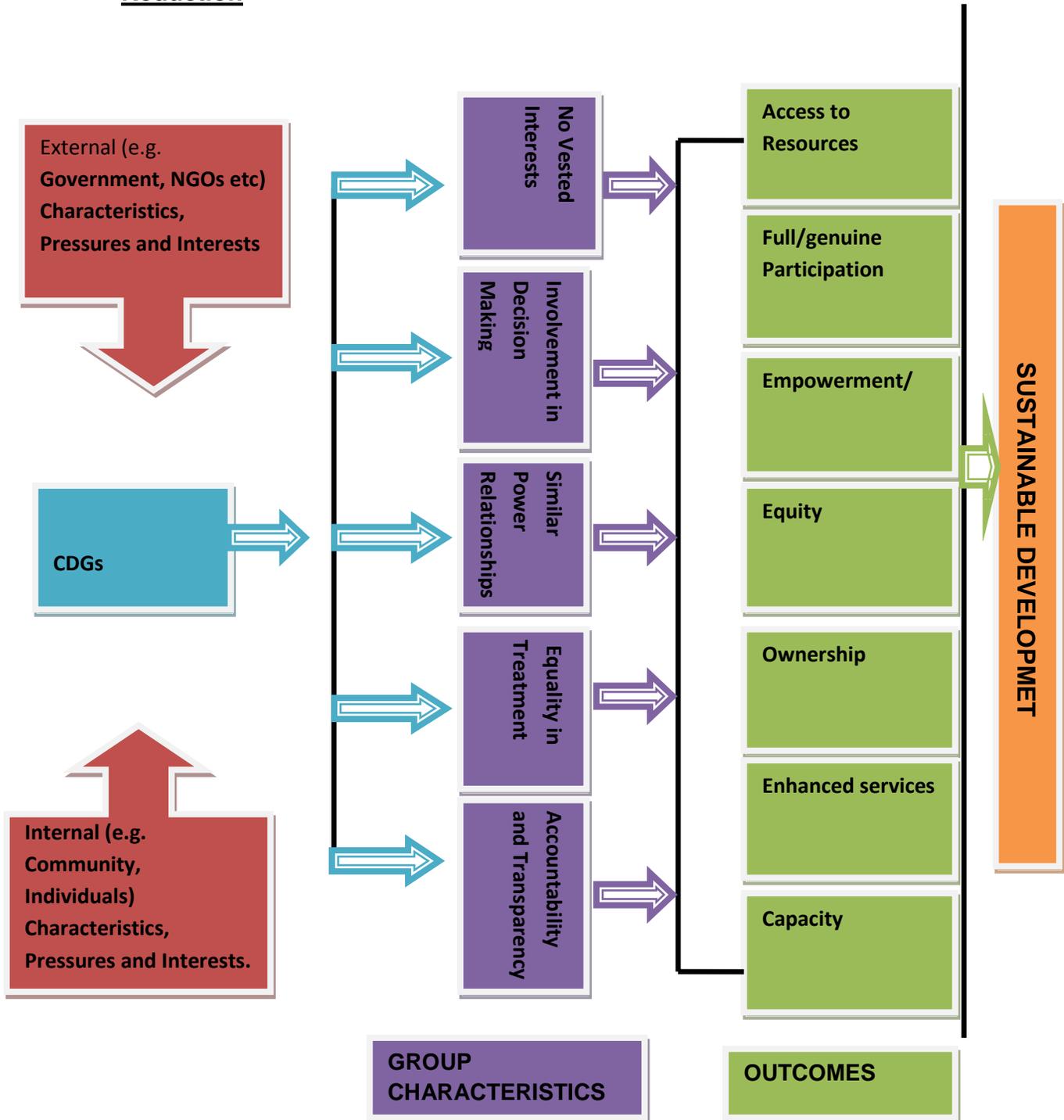
#### **2.4.1 Importance of Groups in Community Development**

Most development programmes including poverty reduction programmes done within the communities in Malawi whether initiated by government, NGOs or the community themselves, are usually characterized by the formation of groups. This is to ensure participation of community members as well as easy access to resources to achieve a common objective. In addition, groups also serve as social entities where people associate and feel a sense of belonging motivating

them to put in more efforts and give out the best of their capabilities to achieve better livelihoods.

As diagrammatically presented in Figure 2.2 the researcher saw the relationship that CDGs has on poverty reduction. The study acknowledged that the CDGs which are usually established through the external and internal forces has the potential to achieve the outcomes (full participation, empowerment, access to resources, equity, justice) which may lead to sustainable development thereby contributing to poverty reduction. However, this can only happen when group members practice no vested interests; involve members in decision making; share similar power relations; equality in treatments; accountability and transparency in their operations as part of their group characteristics. If these are done in the opposite way the group will face challenges to meet a sustainable development which may yield to a reduction in poverty.

**Figure 2.2: Diagrammatical Relationship between CDGs and Poverty Reduction**



Source: Author's own synthesis

## **2.4.2 Structure of Typical Local CDGS in Malawi**

The senior authority at the local community level in Malawi is the Traditional Authority (TA) headed by a local chief who is the overall chief in command of all the chiefs within his/her jurisdiction. The TA is a community comprising of villages which are further clustered into groups of villages headed by a Group Village Headman (GVH). Each GVH has a number of villages under it headed by a Village Headman (VH).

At each GVH level there is a development committee known as the Village Development Committee (VDC) comprising of all the village headmen from the villages that form the GVH. This committee coordinates all development activities happening at the village level. The VDC reports to a higher level committee known as the ADC which is at the TA level. This committee comprise of all the GVH from the group villages, representatives of the technical extension workers from government and NGOs operating within the particular TA. This coordinates development projects at the TA level and reports to the DEC at the District Council office. DEC comprise of all Heads departments operating in a particular district, the chair of the committee being the District Commissioner. With support from the central government, the district council through the DEC provides development support to the ADC which further supports the GVH and the Villages depending on the needs identified. Hussein (2004:123) notes that, the process of attaining decentralisation policy objectives, including the promotion of participatory approaches to development by local institutions such as district assemblies, ADCs and VDCs, largely depends on what is happening within the local government sector at the national level.

One can therefore ask a question; where do CDGs come in, in this community level structure? CDGs (farmers' clubs/associations, youth clubs, education committees, health committees among other groups) can and are formed and operates at any level of the community authority structure. These groups can

exist at the VH level, GVH level and even at the TA level depending on their objectives.

It should however be noted that both the traditional structure level committees (ADC or VDC) and CDGs initiated by either the community, government or NGOs are all referred to as groups because they work towards the same goal of bringing change to individuals or communities. These groups work in parallel though the ADC and VDC is a bit higher in the structure due their role of providing coordination and guidance within the community to ensure communities are getting development relevant to their needs and that a wider community is reached. The local committee (comprising of local leaders) still has the overall authority over these other CDGs working in the community.

Therefore one can see that, though similar, differences exist between traditionally established CDGs and the normal CDGs. To begin with, traditionally established CDGs (ADC and VDC) are always recognised by the government. These are more of permanent community structures which do not dissolve but may just change a name because of changes in government systems and can sometimes become less active than expected due to several factors affecting individuals within these committees. For example, the DEC was once called DDCs. The DDCs were established in rural districts of Malawi in 1967 and composed of the District Commissioner (DC) as the chairperson, district heads of government, chief executives of local government councils and chairpersons of the political parties (Chiweza 2005:5). On the other hand, the CDGs such as farmers clubs, youth clubs, education committees, and health committees are initiated by the government, the local committees (ADC or VDC) or communities themselves, NGO or other private agencies. Though these may also be recognised by government, they usually have a lifespan and can sometimes dissolve when the initiating organisation has phased out or stopped providing support. But there are other CDGs that can still be sustained even when support has been taken away. Otherwise, it is mostly individual participants who sustain the development interventions that they accrued during the time they were participating in groups.

## **2.5 CONCLUSION**

In summary, community development cannot be translated to real development if interventions happening cannot be sustained by the members involved. For project interventions to be sustained, individuals involved need to own the processes and the benefits realised or to be realised. Ownership of development interventions can only happen if participating members are actively involved in all the processes of the development from initiation to the end where benefits are realised. This can only be done if the principles of community development and participation are followed by all project facilitators, implementers as well as project participants.

Much as there are five (5) capitals/assets/resources (human, physical, financial, natural and social) available for one to achieve a livelihood, these assets alone are not enough to sustain a livelihood. Instead these need to be holistically managed together within their contexts in addition to the surrounding systems and structures that operate within them.

## **CHAPTER 3: HISTORICAL BACKGROUND TO THE STUDY**

### **3.1 INTRODUCTION**

The chapter highlights the origin of community development vis a vis CDGs and how these existed and operated overtime. This looked at both international and local level. By doing this, the reader is able to understand how and why CDGs came into being and the way it has transformed to date. The chapter begins by outlining the overview on the origin of CDGs which also carries the international aspect specifically focusing on the colonial period. Secondly, a local version of how Malawi's CDGs came into being has been enlightened followed by the outline on community Based Organisation's (CBOs) concept, a term that does not far differ from the CDGs. Finally, the discussion goes down to the area identified for research (Likasi ADP) to understand the nature of groups that exist.

### **3.2 OVERVIEW ON THE ORIGIN OF COMMUNITY DEVELOPMENT GROUPS**

Previous chapters already defined a group as when two or more people come together and share the same geographical location, norms, values and agree to coordinate in order to attain a specific goal. The actions involved to achieve that goal (improved state of being), is what makes them called a development group. It becomes a CDG because it exists within a community. CDGs may be initiated by group members themselves or from external force. However, the fact that it involves coordination of the member's actions to get things done, it can also be called community organising. This is because people organise themselves in a group to achieve a certain purpose of a common interest. Quoting from the New York Times of Sunday February 25<sup>th</sup> Valocchi (2012:1) brought out a very basic definition of community organising as "personal troubles turned into public

issues,” meaning; community members come together as a group to resolve common problems that may not be easily resolved in isolation (as individuals). This is seen from his presentation of a social work approach which regards community as a social organism with certain needs that must be coordinated and met if the neighbourhood is to survive and remain viable (Valocchi 2012:1). Community organisation according to INFED (2013:1) is primarily aimed at helping people within a local community to identify social needs, to consider the most effective ways of meeting these needs and to set about doing so in as long as resources permit. The notion of “community organisation” was used as the first major collection material and later it came to be popularly known as “community development” and “community work” (Kuenstler in INFED 2013:1)

Most people are aware that in the recent past most countries especially developing countries were dominated with the autocratic type of rule where those at the bottom had very little to contribute or say to influence important decisions affecting them. The kind of leadership known then was that of a top down approach. This meant that an individual alone was not enough to influence change but rather the power of two or more people proved useful in achieving results. According to Von Hoffman (2012:11) the concept of community development originated in the late 19<sup>th</sup> Century when reformers discovered America’s areas of “backwardness”. An example of such backward area is where he indicates how socially committed men and women in settlement houses and charitable organisations confronted the ills of industrial capitalism where poorly paid migrant and racial minority wage workers crowded into tenement apartments, cottages and shacks in needy neighbourhoods near docks, trains and factories.

According to the Ontario Healthy Communities Coalition (2013: 1), community development rose from a variety of sources and settings however, its roots can be traced from the social reform movement in Britain and North America in the latter half of the 18th century. Its principles were formulated and applied in the third world development efforts following decolonization.

Community development therefore, dates back before the 19<sup>th</sup> century, in the colonial administration period. During the 18<sup>th</sup> century most developing countries; including Africa, were under the colonial rule. The governments of these developing countries were operating under the powerful forces of British, German, among other colonizers. This is evidenced from what Heldring and Robinson (2013: 1) described as the formalization of the so called “scramble for Africa” by the Berlin conference of 1884-1885 after European powers arbitrary divided up Africa between them and started administrating their new colonies. Seventy years later, they bequeathed to native Africans countries that looked remarkably different from how they looked in 1880. Despite this; these countries are among the poorest in the world today.

Much as developing countries were not just idle (they were involved in agriculture and other economic activities) in efforts to push for their development prior to the coming of the colonizers, they came with the agenda to help developing countries improve their economic situation. Lewis (2006: 4) indicates that, British colonies sought to improve local literacy, agriculture and healthy within their colonizers through active participation and if possible through peoples own initiative as they were concerned with the rising nationalism and keen to increase industrial and economic development. He (Lewis 2006:4) however, pointed out that “if active participation and self initiative are not coming forth from the colonized citizens, they would employ the use of techniques to arouse and stimulate it in order to achieve active and enthusiastic response to the movement. This is what made colonial administrators do things contrary to what they set out to do as the use of abusive powers to control the actions of the native Africans did not please most Africans as they were being ill-treated and robbed of their productive resources. The so called active participation of the local citizens was not real; it was just rhetoric to fulfil the interest of the colonial administrators at the expense of the native citizens. This prompted the Africans to organise themselves and fight against the injustice they thought they were facing.

A case in point by South African History Online (SAHO-2013) is that of the Christian Church and the Seventh Day Church under the leadership of Priest John Chilembwe who rebelled against the colonial government in Nyasaland now called Malawi. Chilembwe protested against the hut tax which was increased by 8 shillings, and the unfair labour practices on the white owned estates. His uprising was made worse with the end of the First World War when Chilembwe noted the increased number of black people who died on the war, and he wrote a letter to the Nyasaland Times Newspaper challenging the idea of black people's participation in the war as he regarded this as not in any way improve things for black people in Nyasaland (SAHO 2013:1)

*“At the outbreak of the First World War, Chilembwe became concerned about the involvement of Africans in the conflict, as veterans had previously been treated very poorly, and the death tolls of African soldiers were disproportionately high. The injustice he saw in this prompted him to write a letter to the Nyasaland Times, imploring the government not to pull Africans in to the war...”* (African History Blog 2013:1).

This letter according the African History Blog (2013) was dismissed by a censor. Nyasatimes (2013:2) confirmed this as it wrote, “due to the implications of the letter, it is banned from publications by war-time sensor and Chilembwe is consequently blacklisted with his immediate followers and scheduled for exile in December, 1914 a few days before the insurgency.

Hearing this Chilembwe decided to wedge a war with the British colonizers and mobilizes his followers to fight for their cause. SAHO (2013:2) explained that, John Chilembwe organized an armed rebellion against the colonial government which attacked the Livingstone Estate while another group attacked the Bruce Estate and a third group was sent to attack the Blantyre armoury in a bid to obtain weapons for an armed revolt on the capital of Malawi then in Zomba, to overthrow the colonial government. Although the first two attacks were successful, the attack on the Blantyre African Lakes Corporation Armoury was not and the final revolt failed. John Chilembwe was shot and killed while

attempting to escape from Nyasaland. Though unsuccessful, the uprising prompted the government to reconsider the land and labour practices and the revision on taxation on black people in Nyasaland. The uprising also had the effect of raising the awareness of black people to colonial rule and encouraged them to stand up for their rights and demand an end to colonial rule.

It is from this awareness that more interest groups in form of associations arose to fight for the injustices that colonial administrators were inflicting upon indigenous Malawians. Lodge, Kadima and Pottie (2002:1) indicated that from the 1920's Native associations continually focused on issues such as inadequate education facilities, and the assault on African land rights. Since these associations were led by chiefs who were the chosen few and had very little power in decision making, the associations decided to merge into one to increase representation of the local people. According to Lodge et al (2002:1) African associations also started to petition for direct representation in decision making institutions such as the legislative council; and in 1944 the Nyasaland African Congress (NAC) was formed, linking African associations, independent churches and other groups of educated Africans. The larger association formed was what came to be known as the NAC. This was later turned into a political movement called the Malawi Congress Party (MCP) which was later led by Dr. H. Kamuzu Banda after his return from Ghana and together with members of the movement they radically overthrow the colonial government (Lodge et al 2002:1).

It should however be noted that the formation of the MCP and the coming of Dr. K. Banda, to lead the party, changed nothing much in relation to the colonial administration. Despite the introduction of the local government councils in 1963 (Chiweza, 2005:5), participation and decision making was still centralized as only the elites had decision making powers on things that were impinging the local citizens. Chiweza (2005:5) indicated that, through the elected Councilors under the local government council, it was hoped that local people would participate and make decisions in their own development. However, citing Kaunda 1999, Chiweza (2005:5) further explained that, things changed in 1966 when Malawi

was declared a one party state where all things became centralized once again and there was increase dominance of the executive in the political system.

Tired of the injustices happening upon the poor Malawians with the Dr. H. Kamuzu Banda's one party rule, more civil society organizations started to emerge demanding for a multiparty democratic society. Chirambo (2004:146) explained that, "In October 1992, Banda conceded to demands for a national referendum to decide the political future of Malawi. And the referendum held on 14 June, 1993 rejected his continued single-party reign. From then on, Banda worked with the emerging opposition parties and the Churches toward the first democratic general elections in thirty years held in May 1994. He lost the general elections and accepted the results." This saw the change from the MCP to the United Democratic Front (UDF) under Dr. Bakili Muluzi and later Bingu Wa Muntharika of the Democratic Progressive Party (DPP), then People's Party (PP) which took office after Dr. Bingu Wa Muntharika Died in Office and currently the ruling DPP under Professor Peter Muntharika.

Much as there is this change, like most developing countries, Malawi still lags behind. Looking at the way things have been happening from the past regimes to recent years, a lot needs to be desired. Much as colonial governments are gone and new approaches introduced to achieve development, it has not been easy for most people in the once colonized developing countries to achieve a holistic development. Structural inequality within the various communities is and has always been an issue causing more deprivations especially to the already vulnerable groups. A notable example for Malawi by Booth, Cammack, Harrigan, Kanyongolo, Mataure and Ngwira (2006:9) is the multiplication of policy documents and an absence of real (implementable and implemented) policies beyond the very short term. According to Booth et al (2006:9), key initiatives are adopted by presidential candidates and other big men on the campaign trail with serious consequences on their viability like the recent fertilizer subsidy programme. It was further pointed out that:

*“Personality politics across government prevents co-ordination, while the tailoring of policies and their implementation to maximizing opportunities for personal enrichment or paying off political debts compromises their effectiveness. Unnecessary AIDS deaths and needless starvation have been among the consequences.”* (Booth et al, 2006:9).

It is such things that have made most developing countries Malawi inclusive not to be better off than they were during the colonial period in regard to poverty levels. Arguing on the positive impact of colonialism in Africa, Heldring and Robinson (2013:1) indicated that, judging the impact of colonialism on development in Africa simply by looking at outcomes during the colonial period is a conceptual mistake. Post-independence Africa looked nothing like it would have done in the absence of colonialism. Indeed, in most cases post-independence economic decline in Africa can be explicitly attributed to colonialism because the types of mechanisms that led to this decline were creations of colonial society. Therefore one can attribute to the lack of equality in accessing and sharing the necessary resources in most communities of the developing countries as one of the social attributes copied from the colonial administrators who would grab the best resources at the expense of the native Africans leaving them with the marginalized resources which would barely bear fruits for their own development.

### **3.3 COMMUNITY DEVELOPMENT AND PARTICIPATION IN MALAWI**

Similarly, not only is Malawi poor today, the poverty struggle in Malawi started long time back during the colonial period before the attainment of independence in 1964. Since then community development and participation has been part and parcel of how various government regimes in Malawi run business. Therefore, community development and participation in Malawi can historically be explained in three major phases of political administrations that Malawi government has

passed through. These are: the British colonial period, the Ngwazi Dr. H. Kamuzu Banda's one party regime and the multiparty era which has to date seen four presidents in reign the first being Dr. Bakili Muluzi, then Ngwazi Professor Bingu Wa Muntharika, Dr. Joyce Mtila Banda and finally, the incumbent, Professor Arthur Peter Muntharika.

### **3.3.1 The Pre-Colonial and Colonial Era**

Malawi was under the British protectorate from the year 1891 to 1961. During this time the colonial masters took control of all the good and productive resources that Malawians had, land in particular in addition to decision making powers. Madise (2009:1) indicated "when the missionaries from Britain came to Malawi, in the 19<sup>th</sup> century, they saw Malawi's potential but feared the influence and invasion from the Portuguese in the east hence requested the British government to protect Malawi." According to Madise (2009:1) the British government then had no economic development plans for Malawi hence focused on Agriculture. During this period, local people were denied land rights, and were working in marginal lands to cultivate their food and were working in the estates and factories for the colonialist earning peanuts in return. Development this time was not much in the minds of the people (the rural poor) than it was for the colonial masters. What they earned was just enough for survival, however, they were still willing to do the work simply to make ends meet. This is also one element of participation among the local people in development activities. The only question that could be asked is what kind of participation in development existed then? Was it any beneficial to the local community members? The response can be, participation of people in this sense was passive in nature, and people participated for material incentives with no sustainable benefits thereafter. Dulani (2002:5) presented Pretty's framework of participation ladder where this type of participation was ranked number four out of seven. Starting with the most passive form (narrowest) which shows that people participate by providing

resources, such as labour, in return for food, cash and other material incentives but indicated that people have no stake in prolonging the activities when activities end.

Nevertheless it should be pointed out that local community participation was there in Malawi before the colonial period where chiefs had the overall authority in the villages representing the local community. However, the coming of the colonial masters in 1891 dissolved all the powers of the chiefs and left the authority in their own hands. This was done to gain full control over the local Malawians. Chiweza (2005:3), explained that, although the colonial government found indigenous chiefs heading the various villages before 1891, they were not included as part of the administrative system because the first priority of the colonial government was to maintain stability and continuity for itself. However, later seeing that the arrangement was not working properly since local people had no representatives, the colonial government decided to give back authority by incorporating a few chiefs into the administration system to assist in tax collection and maintenance of law and order (Chiweza: 2005:3-4).

One can also ask how these few were selected. It is obvious that the colonial masters as they tried to protect their status quo could not choose just any chief but rather would seek someone they favoured and regarded not in conflict with their administration. On the other hand, it can be regarded as the top most form of passive representation from Pretty's framework ladder of participation where the inclusion of chiefs was not necessarily to involve them in decision making but rather to help the colonialist mobilize resources and instil discipline in the people in a bid to protect their status quo. Chiweza (2005:3) clearly indicates that, although the colonial government found indigenous chiefs heading various villages before 1891 (when colonial administrations started in Malawi), they were not included as part of the administrative system because the first priority of the colonial government was to maintain stability and continuity for itself, however, it was not long before they realised that it was not possible to administer the country with few district commissioners who were widely spaced in a country

where communication was difficult....though this was the case, the colonial government was uncertain on how much power to give back to the chiefs. Chiweza (2005:3 and 4) further indicates that, the Colonial Administrators contemplated on the issue of giving powers to the chiefs for some time and then in 1912 the indigenous chiefs were incorporated in an administrative structure to assist in the elementary functions such as tax collection and maintenance of law and order. But to further protect the way chiefs should do their work, in 1933 the Native Authorities Ordinance law was introduced providing an indirect rule to the chiefs who were now given the authority, power and status. According to Pretty in Dulani (2002:5), in this kind of participation people participate by being told what is going to happen or has happened. It is a unilateral announcement by an administration of project management without listening to peoples' responses. Thus the selected few chiefs were more of protecting their interests rather than that of the common people to please the Colonial Masters and enjoy even more privileges at the expense of fellow Malawians. This created inequalities among the people and hindered development leaving most Malawians poorer.

### **3.3.2 The Kamuzu Banda's One Party Regime**

When Kamuzu Banda came in he found most people in Malawi living in abject poverty. The economy had almost completely collapsed. Looking at the situation Kamuzu Banda mobilized Malawians and broke the federation of Rhodesia and Nyasaland in 1963 and later in 1964 led the country to independence. Malawi Congress party (MCP) was the only party in the country led by Dr. Hastings Kamuzu Banda. This time representation at the local level greatly increased and Malawians rights to land ownership were given back. This was evidenced by what Silungwe (2009: 9) called the redefinition of the categories of land observed through the introduction of a comprehensive legal framework for land use and tenure under the Land Act of 1965 where land ownership was divided into three categories namely: public (owned by the state), private (owned by an individual

under freehold or leasehold title) and customary (occupied under customary law). Quoting Dr. H. Kamuzu Banda saying, “Our custom of holding land in this country; our method of tilling the land.... is entirely out of date and unsuitable for economic development of this country...our country is entirely an agriculture economy...” He further concluded that, “as the government the first thing to do is to ameliorate the situation or lessen the seriousness of the problem by changing the methods of land holding and land tenure and also change the methods of land cultivation and tillage which could only be done by changing the existing land laws or laws of the country to pass new ones...” (Silungwe 2009:10). However, Ng’ongola in Silungwe (2009:10) was quick to admit that though this was the case, the land law framework in the post-colonial state is rather confused and has been fully evaluated by scholars as it provides for increased individualisation of land while the customary Land Act purports to promote economic growth through increased “privatization” of customary land.

Again, Dr. Kamuzu Banda brought back the representation at the local level which was almost lost. Hussein (2004:114) notes that the need for active citizen participation in the socio-economic development and nation building was recognised by the Banda regime at the dawn of independence. By doing this, he was trying to bring back the lost dignity of the local Malawians. Hussein (2004:114) further cited Miller’s (1970) argument that this was manifested in the creation of the District Development Committees (DDCs) and other local institutions to provide for decentralised planning in January, 1965. These were established to coordinate development at the local level with full participation of the local citizens. However, after Malawi attained independence in 1964 and was declared a one party state in 1966, all state and local government institutions were constitutionally subordinated to the party which centrally controlled all the policies. Because of this, the roles of all local elected representatives were limited to discussing policies put forward by the executive branch of government (Chiweza, 2005:5). This according to Chiweza (2005:5) meant that effective local participation was limited and similarly, peoples

participation in development related decisions aimed to enhance livelihoods was problematic as discussions were not taking input from the general populace.

In the same vein of trying to restore the socio-economic development that the colonial masters destroyed, Dr. Banda introduced a mixed economies approach to development where he was looking at agriculture, trade/market liberalisation among other things. Even though Kamuzu Banda practiced, 'mixed economy' as an approach to bring back the economy of Malawi into shape, his government emphasized more on Agriculture as an engine for economic growth and Development (Madise, 2009:2). In this sector, citizen participation was paramount which further led to the introduction of "M'chikumbe" number one (a title given to Kamuzu Banda himself). The rest of the farmers who have performed exceptionally well were being recognised and awarded accordingly by being given the title "Mchikumbe Number 2 or 3 and so on and fourth. This was done to encourage the spirit of participation and hard work in agriculture among local farmers with the aim of increasing production which would lead to increased economies.

Additionally, Kamuzu Banda instituted yet other bodies including women's organisations to increase participation of Malawian citizens' in the development process and nation building. Of note was the Women's League which aimed at empowering women and also the Chitukuko cha Amayi M'malawi (CCAM) which aimed at recognising women in development. However, much as these were looked at as measures to promote participation for development, Malera (2005:16) argued that these especially the women's organisations were just political rhetoric aiming at fulfilling Dr. Banda prophetic claims of improving the position of Malawian women which on the political propaganda he made to win the elections. Evidence is taken when the Women's league gained momentum and Banda started demonstrating undemocratic tendencies by harshly dealing with those he felt as his opponent, this saw the dismissal of the Women's league chairperson Ms. Rose Chibambo in 1967 (Malera 2005:28). Hussein (2004:115) also pointed out that, although citizen participation was adopted in principle, the

participatory strategies were highly manipulated and politicised such that local people hardly played a role in governance and development processes.

From the discussion above one can see that the operation of most development organisations in Malawi, not limited to the ones discussed above was centrally controlled by the government. This was mainly done through the MCP which was using its powers to threaten citizens to follow orders. There was no demarcation between activities done for livelihood development and those for the party which are mainly political in nature. Because of this, it came to a point where participation in most of these so called development or empowerment institutions became mandatory to almost all people of Malawi including the youths. Anyone who chose not to participate or oppose in any way was exposed punishments most of which were dehumanising.

There were very few vibrant civil society organisations (both in Non-governmental, private and public sector) to stand up for people's rights; the government was controlling the operations of almost every institution including those at the local level. Most decisions were being made from above and participants to these institutions were just recipients of decisions made by authorities above. The rights of the local Malawian citizens were completely compromised and poverty in Malawi became the order of the day especially in rural areas where most development activities were happening to fulfil government's ulterior motives not benefiting the local citizen. Hussein, (2004:110) notes that involvement of the citizens in planning and implementation enables the formulation of realistic plans that is in line with local circumstances and conditions.

### **3.3.3 The Multiparty-Democracy Era**

With the dwindling of civil liberties and human rights that took place during Kamuzu Banda's reign poverty in Malawi exacerbated further. This led to a

referendum in 1993 where Malawians opted for a multiparty democracy. At the voting exercise in 1994, Malawians voted for the United Democratic Front's (UDF) Party led by Dr. Bakili Muluzi. This marked the fall of the so called "life president" Kamuzu Banda and his Party (MCP) which did not assume power to rule Malawi again.

Multiparty democracy provided more freedoms and rights to Malawians like the freedom of expression, right to assemble or form associations etc. This saw more civil society organisations becoming active and a number of civil society and charitable organisations aimed at providing assistance and empowering poor people to improve their livelihoods were initiated. Most of these introduced anti-poverty programmes in support of the government's efforts to reduce the impact of poverty among the poor people, most of which were in rural areas. Unlike the previous two regimes (colonialism and one party) whose approach to community development was top-down, the democratic government introduced a bottom up approach to ensure that the real needs of the local people are being addressed and that poor people are actively participating to bring about their own change. During this time also, a number of policies on poverty were introduced. Bwalya, Rackner, Svasand, Tostensen and Tsoka (2004:7) explained that poverty reduction policies were not entirely new to Malawi when the Poverty Reduction Strategy Programme (PRSP) concept was introduced; but they had previously centred on safety nets to ameliorate the situation for the poorest, such as palliative measures which failed to address the root causes of poverty. After the transition to multiparty democracy in 1994, the government embarked on Poverty Alleviation Programme (PAP) which accompanied handing out of farm inputs as starter packs to community members, this further worsened the situation.

A good example of the improved PAP which complemented the PRSP was the introduction of the Malawi Social Action Fund (MASAF) projects. MASAF's objectives were to provide additional resources for programmes targeted at the poor, promotion of a new paradigm by involving communities in all stages of the project cycle, promotion of district level programmes targeted at the poorest

communities as safety nets operations and strengthening poverty monitoring and assessment systems (Kishindo, 2000:8 cited from MASAF Management Unit 1997). Such initiatives meant to empower communities to take charge of their own development rather than making them recipients of development which in the past did not even address their felt needs. Dulani (2002:8 )states that “ Linking Malawi’s widespread and deeply entrenched poverty to decades of top-down policies under the ‘life’ presidency of Hastings Banda, the UDF government which came to power in 1994 adopted what is characterised as ‘community-led, and partnership-driven’ policy approach in its poverty alleviation efforts of which MASAF forms a central pillar”.

For this community-led and partnership driven (bottom up) approach to be effective, there was need for proper coordination of the people on the ground, which would help ensure equal access and equal participation to development interventions. “Participation in this sense necessitates the creation of organisations of the poor, which are democratic, independent and self reliant!” (Ghai in Chikati and Barasa, 2009:6). It has therefore, been observed that the best way to ensure participation for empowerment is for community members to organise themselves into various smaller groups for action. This is so because a community can be a larger entity starting from a village, town, province or anything larger than that as long as there are people living in that space, sharing the same geographical location with the same values. Beckwith and Lopez (2013:2) looked at community organizing as “the process of building power through involving a constituency in identifying problems they share and the solutions to those problems that they desire identifying the people and structures that can make those solutions possible...”

### **3.4 COMMUNITY BASED ORGANISATIONS**

An organization according to Checheto-Salles and Geyer (2006:2) is made up of a group of people varying from two to a thousand people, who come together to accomplish a common goal or a set of goals. Organizations' can range from profit-driven companies, such as Shoprite/Checkers, to non-profit organizations, such as the Institute for Democracy in South Africa (IDASA), community youth clubs, church groups or even a book club. A key aspect that should be considered is the goal of the organization and this can be explicit (recognized) or Implicit (unrecognized). It should hereby be pointed out that, CDGs is one such type of an organization that is specifically indicating its base (community) and what it does (development). In this regard, therefore, the main goal of most CDGs is poverty reduction as has already been indicated in the previous chapters. CDGs may engage in various specific interventions which at the end of the day would lead to the achievement of their goal.

As has been clearly indicated that CDGs are organizations based in a community, these may also be called CBOs. The Guidelines for CBOs (No date:1), defines it as all organizations, institutions or congregation of people, which have local area/ village-based presence, maturity and structural arrangements and are owned and managed by members. The guide continues to point out that, these are formal, legal entity or informal registered organizations maintaining separate books of accounts, systems & ways of working and have a group identity- membership. They should not be affiliated to any religious, political or separatist's parties/ groups. However, though CDGs are also known as CBOs, practically, there is a slight difference between the two. The former looks at those minute groups embarking in development activities in the area while the CBO is more of a bigger group covering a wider section, even involving other groups in the area. A study of Omega Shelter in Mwingi, Kenya on the role of CBOs in transforming lives revealed that there were four projects initiated by Omega Shelter (the CBO) and these are: a goat project, crop farming, a green

house project, and a fruit tree nursery. Of all these projects, the goat project was already established amongst the community members (Miriti, 2009:1).

Much as the members of the CBO may also enjoy the benefits from the group, their main role is to support the other small groups and individuals within it to benefit from whatever development is happening. Checheto-Salles and Geyer (2006:4) looks at a CBO as an organization that provides social services at the local level. It is a non-profit organization whose activities are based primarily on volunteer efforts. This means that CBOs depend heavily on voluntary contributions for labor, material and financial support. As providers of social services to the community in most developing countries, CBOs unlike the CDGs have been associated with providing support mainly in the areas of Health, particularly issues of HIV which later took the holistic approach to include other sectors of Agriculture in tackling nutrition to address the effects of HIV, education to cater for discrimination issues among other things. CBOs unlike other CDGs would receive funding support (in cash) to enable it support the groups it supports. However, both groups would receive capacity building in a number of areas. For instance, In the Fall of 1996, the Centers for Disease Control and Prevention (CDCP) announced funds for HIV prevention projects for minority and other CBOs serving populations at increased risk of acquiring or transmitting HIV infection (Program Announcement {PA} 704). Ninety-three CBOs were funded to conduct one or two of the following intervention types: individual level interventions, group level interventions, community level interventions, and street and community outreach interventions (Sheridan, Swanson, Cordeiro, Patterson, Stebbins, Woodside and Houchin 2000:3).

Bearing in mind that fighting against HIV and AIDS was a national agenda in most developing countries, these CBOS unlike the other CDGs became formal as they were all registered and recognized by the government and other NGOs. Because of this, most CBOs operate based on government established guidelines or government approved constitution unlike the CDGs which normally use just the groups made guidelines or bye laws to effectively operate. In Kenya

for example, many civil society organizations adhere to the laid down legal requirements and are legally registered with relevant government departments, and are therefore, recognized as key stakeholders in development. This gives them power to influence government policies and political decisions in support of community development initiatives (Miriti, 2009:1).

On the contrary, Goal Zimbabwe explained some challenges faced by CBOs which includes legislative where most CBOs struggled for recognition as they are not registered and the other challenges faced are related to the policy environment, institutional status, operational space, marketing technology, and the dependency syndrome (The Zimbabwean News, 18<sup>th</sup> November, 2013).

Being structural entities, CBOs and CDGs are made up of different people who come together to fulfil a common objective. Membership of these groups are usually voluntary, thus members feel the need to join if they feel attracted or interested to the issue at hand to attain the goal in question. To do this, members has to coordinate well and manage the operations of their group towards the achievement of the stated goal. Most times, it is the desire of each and every member to benefit from the proceeds of the group. Thus a member is motivated to continue being part of the group if the benefits are seen. Sieber in PB Works (2007:1) noted that CBOs are “rich in member passion” as the personnel are likely to have fervent intrinsic motivation directly tied to cause and mission of the organisation which may result in strong individual agendas and a strife for specific goals requiring careful management to ensure adherence to overall mission goals and collaboration with the rest of the team members. It should however, be pointed out here that not all members of the group can coordinate operations of the group. Leaders have to emerge either through appointments or elections depending on the group’s guidelines and purpose. It is these leaders who should manage the groups ensuring that each member benefits equally from the things happening in the group. CBOs are typically directed by an executive director, supported by a core of staff that performs multiple functions and volunteers who may assist in mission-based programmes (PB Works 2007:1).

Yet another challenge of CBOs is lack of funding to support its activities. The SangoNet pulse (2007:1) explained the increasing lack of funding for CBOs in the Thohoyandou Victims Empowerment programme saying it has negative effects for South Africa's struggle to eradicate poverty and the spread of HIV/AIDS as required by the United Nations (UN)'s millennium Development Goals (MDGs). Nevertheless CBOs continue to operate with the limited financial capacities that they get and they mostly rely on local participating contributions or other external support. CBOs it is said, also face some financial constraints as other non profit organisations, their financial support would come from participating donations, fundraising efforts, grants via funding agencies or directly from other non profit organisations (PB Works 2007:1).

### **3.5 CBOs IN MALAWI**

In community development context when people organise themselves as groups in various communities to pursue a particular development agenda, these are normally called CBOs. However, the term CDGs will be commonly used for the purpose of this dissertation. CBOs in Malawian context are commonly perceived as a local umbrella body encompassing a number of local community organisations/groups under it. This came because most CBOs in Malawi were initiated as umbrella bodies at Group village Headman (GVH) level to help fight the HIV and AIDS pandemic and were operating through such groups as Community Home Based Care (CHBC), Support Groups, Orphan care groups, Community Care Coalitions (CCCs) among other HIV and AIDS groups. It has been explained in Mgawanyemba (2008:110) that in Malawi CBOs were in operation before and after independence; where before independence they were addressing social economic aspects of people's lives but after independence their activities were curtailed by the government of the day (Kamuzu Banda's Autocratic government) as they were considered a threat to political stability. However, with the coming of democracy in 1994 and the coming of HIV and

AIDS pandemic the roles of CBOs changed. Thus as local umbrella body, CBOs were receiving financial assistance from the National AIDS Commission (NAC) to support all these groups to curb the growing cases of HIV and AIDS pandemic focusing on prevention, care and support initiatives. According to Swindler and Watkins (2009:1187), NAC set aside \$10 million for community mobilization and empowerment, primarily in the area of HIV prevention and AIDS mitigation with the assumption that funds would enable existing but struggling community groups to better care for orphans and chronically ill, as well as to conduct prevention activities. But in actual sense all locally organised groups existing within a local community doing community development work are supposed to be called community based organisation (CBOs), simply because they are organisations within the local context.

In the process of fighting against the HIV and AIDS, the CBOs were supposed to take a holistic approach to address all the socio economic factors affected by the HIV and AIDS and these include food and nutrition security, education, health, water and sanitation, social concerns like discrimination, stigma among other things. This meant that CBOs were to operate with different sector groupings each focusing on a specific area to achieve the same purpose. This led to HIV and AIDS falling onto almost each and every development activity a human being embarks on to ensure that in whatever people are doing they should also deal with the issue of HIV and AIDs. This made HIV and AIDs a cross cutting theme in all development interventions happening in Malawi.

Alkire, Bebbington, Esmail, Ostrom, Polski, Ryan, Van Domelen, Wakeman and Dongier (2001:4) described CBOs as normally membership organisations made up of a group of individuals in a self defined community who have joined together to further common interests and often consist of people living near one another, in a given urban neighbourhood or rural village. According to Alkire et.al (2001:4), CBOs can be stand-alone groups or linked to federation groups at national, regional or international level. Examples of which include, women's groups, credit circles, youth clubs, cooperatives and farmer associations, irrigation

associations, forest and watershed management groups, artisans groups, fishery associations and parent associations.

### **3.5.1 CDGs in Mchinji, Likasi ADP**

According to Soko, Maguza Tembo and Kambani Banda (2007:7) Likasi ADP is in Mchinji district, central region of Malawi. The area falls under TA Mavwere and lies to the west side of the Lilongwe to Mchinji road within a distance of approximately 70kilometres from the Lilongwe city. Likasi also lies within the boarder countries of Mozambique to the southwest and Zambia to the northwest. Likasi area has a total population of approximately 22, 794 people geographically located within 18 Group Village Headmen (GVH) and 58 Village Headmen (Chimanyiso Consulting group 2011:6). It is within these group villages that the VDC is formed. Representatives (usually local leaders) from these VDCs form the ADC. Bokho (2013:2) explains that, the ADC represents all VDCs in a TA and that VDC and ADC is the committees that touch the ground because they are represented by community members themselves. These are legally known and government established local development structures. It should however, be indicated that under these structures there are special interest groups operating towards the same development agenda. Examples may include; farmers clubs, savings groups, CBOs among other groups. These special interest groups are either established by government, NGOs, private agencies or community members themselves. It is these interest groups, the ADC and VDCs that are called CDGs in this study.

It should here by also be indicated that, not only the VDC representatives compose the ADC, but also the selected leaders from these special interest groups plus the government officers from various government departments, officers from all NGOs and other private agencies particularly extension officers based right within the community where these structures are forms part of the

ADC. According to the verbal interaction with a World Vision Malawi Development Facilitator Kanyinji (2012), Likasi area alone has approximately 88 CDGs, each with approximately an average membership of 20 people. The community has approximately 1760 people participating in CDGs. out of the total population. Likasi area has a total of 56 VH and 18 GVH (Chimanyisyo Consulting Group 2011:6). As a TA, the area also has locally recognised traditional structures at the top there is Mavwere ADC which has over 40 members. Under it there are 10 VDCs each of which has an average of 15 to 20 members (Likasi Baseline Survey 2011).

Likasi area is where the NGO World Vision Malawi is implementing development projects aiming at improving the living standards of people and is called Area Development Programme (ADP). The ADP concept was introduced by World Vision (WV) as an approach of working with the communities. The development projects being implemented here include; education, food security, health and economic development. These projects are implemented in form of support provision like the provision of material resources, capacity building, emotional support, advocacy among other things.

It should however, be mentioned that, though the name ADP was given by WV, a number of NGOs, private organisations and government departments also work in the area. WV entered the Likasi community in 2006 and defined it as an ADP simply to define their jurisdiction/area of operation. The following NGOs according to Kanyinji (2012) work in Likasi; Mai Mwana, Assemblies of God Relief and Development Services (AGRADES), Millennium Villages, Catholic Development Commission of Malawi (CADECOM), National Smallholder Farmers Association of Malawi (NASFAM) and World Vision plus government departments like Education, Health, Agriculture, Social Welfare, Trade, Community Development, Forestry just to mention a few.

Chimanyiso Consulting group (2011:6) added that, Likasi was named after the major river that forms the western boundary of the area and literary means “a river running between a thick forest”. They however, continued to point out that

though this is the case, the existence of the forest may not be true in this day as most trees have been cut down by the community members. From this statement one can attribute the increased behaviour of cutting down of trees to poverty. This is where the community members would resort to cutting down of trees as a means of adaptation to an unpleasant situation like lack of money for food and or basic necessities to support them.

Likasi has diversified types of CDGs and these include, Irrigation Clubs, Livestock Clubs, Fertiliser Revolving Loans Clubs, Fish Farming Groups, Village Health Committees (VHCs), Education Committees, Community Based Organisations (CBOs), Youth groups, Village Savings Loans (VSL) groups and a Cooperative group but the list may not be exhaustive as groups are continuously emerging. However, the current number of development groups working in the area has been estimated at 150. It is these groups that form the focus of this study.

It has been revealed that the majority (80%) of Likasi community households have food stocks for only 4 months within the year whilst very few (only 1.7%) households are able to have food all year round (Soko et al 2007: 14). This is regarded as a food crisis situation. In addition, Soko et al (2007:6&7) identified more issues during their baseline assessment which would lead to the conclusion that people from Likasi area are indeed poor and some of the issues include: the revelation that majority of Likasi community members (79.2%, 96.5% and 96.5%) live in mud walled, grass thatched and mud floored houses respectively. Also 68.8% of the people collect water from unprotected water sources (wells) and 61.8% have no toilets. On top of this community members also hardly access credits as the report also revealed that the majority of the community members (95.8%) have no access to loan facilities. Citing from the Micro assessment of 2006, Chimphero (2010:vi) also observes that poor quality education, food insecurity, high incidences of HIV and AIDS, diarrhoea and other water borne diseases are the major problems hindering the realisation of Likasi community development dream. It is from these impoverished conditions that WV

saw it necessary to intervene and improve the peoples living conditions by initiating an ADP which was simply given the name of the area (Likasi).

Likasi ADP was initiated in 2006 with the aim of improving livelihoods of the poorest household's in its impact areas through the following major outcomes:

- Improved household nutritional security through the sustainable utilization of natural resources.
- Meeting basic needs by increasing income and assets from suitable income generating enterprises.
- Increased awareness of HIV/AIDS and capacity to cope with its negative impact
- Increased education attainment for primary school, pre-school and adult literacy.

*Soko et al (2007:8).*

Being a local community governed by local government structures like the District Commissioner (DC) from the District Council, TA (the highest local leadership structure), ADC and VDC both comprising of the local leadership as well as the government and NGO extension workers working in the area, World Vision developed a strategic approach to work with these existing leadership groupings and other subsidiary groups existing in the area plus the partners working in the area. In his explanation of the approach, Chimphero (2010:8) states that, the ADC was made the central structure in development implementations as a policy making body under which there are 10 VDCs as implementing bodies in the community. In these VDCs there are what is called special interest groups in food and nutrition security, education, HIV and AIDS among other sectors groups operating in all the villages under the VDCs. This he said was done to ensure that development is community based and the community is fully participating. It is from here that one can ably see that indeed CDGs exist in Likasi ADP and the reason why they exist.

### 3.6 CONCLUSION

In summary, community development has been happening since time immemorial in both developed and developing countries. However the concept focused more on poverty reduction in developing countries than it has been in the developed countries. Most of these developed countries like Britain, Germany among other countries were among the super power countries that colonised the poor/developing countries. These were not recognising the efforts of the local inhabitants and were also denying them access to productive resources like land. It is from these mistreatments that the colonized citizens started mobilising themselves to fight for their cause. Similarly, after independence, CDGs continued to operate as they were being used to achieve the social economic development in a country.

However, during this period their operations were not all that vibrant as the leadership then thought they are radical groups which would overthrow them if not controlled, hence their operation was limited. But soon after the attainment of democracy, CDGs became more vibrant and more empowered to influence the decisions of the leaders. In all this transformation, Malawi was not spared as it has also gone through all the three phases from the colonial period, to independence with Dr. Kamuzu Banda Autocratic rule and finally the democratic era which saw the mushrooming of more community development groups. It is these CDGs that form the hub of community development in most Malawi community development projects used by both the government and the NGO or private partners working in the communities for development.

## **CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY**

### **4.1 INTRODUCTION**

This chapter outlines the research design providing a picture of how the research has been conducted. The outline includes the location where the research was conducted, the sample size and how this sample was developed. The methods of sample selection have also been stated. Furthermore, the chapter explains the data collection method used and the tools used for each data collection method. Later the chapter explains how the data collected has been analysed and the methods used in data analysis.

### **4.2 RESEARCH DESIGN AND METHODOLOGY**

The study has used both qualitative and quantitative methods. This was used by directly interacting with the respondents during data collection. In this sense therefore the study design is exploratory and descriptive in nature.

It is exploratory (qualitative) because it aims at examining the diversity in the way community members benefit from their groups. This was done by engaging group members to air out their perceptions towards groups. On this, FGDs were conducted to enable participants express their perceptions of CDGs which helped to capture the extent of the groups' effectiveness. Again, the KIIs were also qualitative in nature to explore the detailed information on how these CDGs operate and how participating group members benefit. In addition, the individual interview questionnaire also contained some questions to solicit individual perceptions on the groups and how they operate. To achieve this, the study did some probing during the discussions and individual interviews as well as participant observations which helped to reveal more hidden interests that

community member have. According to Le Roux (2010:71), qualitative study examines selected issues in depth, openness, and detail...aimed at gaining rich descriptions and explanations of the phenomenon under investigation.

The descriptive (quantitative) nature came due to the fact that there was need to analyse some common elements that characterized individuals in groups as well as the group characteristics whose variables were already known. Blanche et al (2006:272) indicated that quantitative research makes sense in situations where we know in advance what the important variables are, and have reasonable ways of controlling or measuring them. Quantitative data was collected using the survey method where structured and non structured questions were used to collect information from the participants. Quantitative statistics/data collected helped to elaborate more on the qualitative data obtained and vice versa.

### **4.3 RESEARCH TECHNIQUES**

The study used a number of research techniques by employing relevant tools to guide the data collection process. The tools used included; the household survey, FGDs and KIIs. In addition, observation method was also employed to capture the unexpressed feelings of the participants. The different methods of data collection were applied as part of data triangulation to ensure there is validity in the information that has been provided from the participants pertaining to the research questions.

#### **4.3.1 Household Survey**

The household survey is one of the quantitative methods in research that was used during data collection in this study.

#### **4.3.1.1. Sampling Method**

During the household survey, both simple random and purposive non-random sampling were engaged in the selection of the study participants. The table 4.1 shows the list of all the 88 CDGs existing in Likasi area as provided by Kanyinji (2012) from which the sample size was drawn:

**Table 4.1: List of community Development Groups in Likasi Area**

<b>GROUP CATEGORY</b>	<b>NUMBER</b>	<b>NAME OF GROUP</b>
<b>Irrigation Clubs</b>	<b>7</b>	Mpachika, Tithandizane, Chanjazi, Mchaka, Makewana, Tiyanjane, Geni
<b>Community based Fertilizer revolving clubs</b>	<b>13</b>	Chitsanzo, Nathyola, Mwaiwathu, Manthalu, Chamosola, Mphalabungu, Timvane, Mtasaka, Guwende, Alinafe, Chalimba, Kamulilika, Chipandwe
<b>Goat Clubs</b>	<b>4</b>	Mtasaka, Lenadi, Kazonga, Chikomba
<b>Pig Clubs</b>	<b>2</b>	Chiphata, Mtasaka
<b>Fish Farming Clubs</b>	<b>2</b>	Makewana, Guwende
<b>Village Health Committees</b>	<b>17</b>	Kabzala, Mtali, Joshua, Saopa, Malemmya, Chamomola, Mtowe, Njolomole, Nkhumba 4, Nkhwazi, Mavwere, Makanda, Chikomba, Yesaya, Kapupucha, Kalubande, Nathyola
<b>Village Saving Loans groups</b>	<b>10</b>	Madalitso, Navumi, Tayambanawo, Tadala, Chisomo, Umodzi, Alinafe, Yanjanani, Tikondane, Chikondi
<b>Youth Clubs</b>	<b>10</b>	Nkhwazi, Kachere, Chimosola, Jusi, Chalimba, Geni, Kamulilika, Mchisu, Chiphata, Takumana
<b>CBOs</b>	<b>22</b>	Chiponde CBCC, Chiponde HBC, Tikondane CBCC, Tikondane, HBC, Mangwale CBCC, Mangwale HBC, Nkhwazi CBCC, Nkhwazi HBC, Mtasaka CBCC, Mtasaka HBC, Kazabwino CBCC, Kazabwino HBC, Mafule CBCC, Mafule HBC, Chigulugudu CBCC, Chigulugudu HBC, Alinafe CBCC, Alinafe HBC, Limbani CBCC, Limbani HBC, Lonjezo CBCC, Lonjezo HBC
<b>Cooperative groups</b>	<b>1</b>	Likasi producers and marketing cooperative society

From this list the study begun by conducting a purposive non-random sampling to select groups from which respondents were picked to participate in a quantitative household survey. Thus a total of 20 CDGs were purposively sampled (representing an approximate population of 400 members) out of the 88 CDGs: existing in Likasi ADP representing approximately a total of 1760 members participating in CDGs out of the total population of over 22, 000 people.

The selection of the groups in question was dependent on their active involvement in poverty reduction programs (particularly those groups focusing on economic and social development. The groups selected were further verified for existence from the government and/or NGO experts working in the area. Key community leaders were also asked to confirm the presence of the CDGs that are working towards poverty reduction in the area. In addition, the sampling considered the geographical positioning of a particular group to avoid picking groups from within one section of the programme area.

After the groups were purposively sampled, a simple random sampling was used to select individual participants to participate in the quantitative survey in-depth interviews. Using the rule of thumb sampling method outlined by Durrheim and Painter (2006:134) which states that, “a sampling ratio of about 30% is required for small populations of approximately 1000...” It is from this therefore, that the study randomly sampled a total of 120 respondents from the 20 groups (as a sampling frame with a population of 400 members) for the survey. According to Durrheim & Painter (2006:134), in this simple random sampling method, each element (in this case, CDG member) had exactly the same chance of being selected and the selection of each element was independent of the selection of a previous one. To reach a total of 120 participants, 6 participants were randomly selected from each of the 20 CDGs that were purposively sampled for the study. The list of the group members was requested from the group leaders from which a sample of 6 members was randomly drawn from each group.

### **4.3.2 Focus Group Discussions (Qualitative Method)**

This is a qualitative form of data collection method where a group of people who share a similar type of experience, but is not naturally constituted as an existing social group (Kelly, 2006:304). In the case of this study, the individuals can be picked from the various community development groups in the area. The focus groups are usually done to strengthen the validity and complement the data that has been collected from other research methods like the quantitative household survey interviews. Lachapelle and Mastel (2008: 1) indicate that, “a focus group provides insightful understanding of complex issues and situations which cannot be gathered from standard multiple choice surveys or large public meetings”.

#### **4.3.2.1 *Sampling Method***

The groups that participated in the FGDs were selected from the groups that were left out after the 20 groups that participated in household survey were selected. This helped to solicit diversifying views which enabled the researcher to triangulate the data that was collected. The selection of these groups was done using purposive sampling method since the target was only those CDGs actively involved in poverty reduction. Individual respondents from the selected groups was done using a simple random sampling method to give each participant left out of the household survey an equal chance of being selected. Only 5 groups were picked for the FGDs. This therefore means that 5 out of the 66 groups that did not participate in the survey in Likasi were purposively sampled for the discussions.

### 4.3.3 Key Informants Interviews (KIIs)

Another group interviewed was the technical staff working directly with these groups who are believed to have experience and knowledge in the origin composition and how the CDGs operate their day to day businesses. According to Bonjesi (2012), Likasi ADP operate with a total of 6 NGOs, about 10 Government departments plus the government locally recognised structures of 11 VDCs with representatives that make up the ADC as listed in table 4.2.

**Table 4.2: List of Community partners in Likasi Area**

<b>NUMBER</b>	<b>NAME OF DISTRICT PARTNER</b>	<b>CATEGORY</b>
<b>6</b>	AGRADES, CADECOM, Maimwana Project, Millennium Villages, World Vision, NASFAM	<b>NGOs</b>
<b>10</b>	Department of Youth and Social Services, Department of Social Welfare, Department of Education, Department of Agriculture, Department of Health, Department of Community Development, Department of HIV and AIDS, Department of Forestry, Department of Fisheries, Department of Trade and Industry	<b>Government Departments</b>
<b>11</b>	Malemma, Chamosola, Manthalu, Mpani, Kapanga, Nkhumba, Mavwere, Kadude, Kalirangwe, Ungwe, Sinumbe	<b>Local Leadership Structures (VDCs)</b>

#### 4.3.3.1 Sampling Method

Individuals who participated in the study as Key Informants (KIs) were purposefully picked (using the purposive non-random sampling) both from the

government and NGOs. This study targeted only those individuals that are actively involved in working with the Community groups in Likasi. The individuals were picked from the various organisations working in Likasi ADP as listed in table 4.2. From these Organisations, a total of 5 instead of the proposed 10 technical staff representing specific organisations working in Likasi ADP were purposively selected to participate as KIs as some of the organisations were not actively working in the area at the time of data collection. In addition, about 5 community leaders from the VDCs particularly those represented in the Area Development Committee (ADC) were also purposefully picked as KIs to provide general information pertaining to their perception of the CDGs as a development approach to participating community members making a total of 10 with the 5 organisational technical staff interviewed. Likasi ADC has a total of over 40 members picked from all the 11 VDCs of the area. Purposive sampling according to Durrheim and Painter (2006:139) is the type of non probability sampling which depend not only on the availability and willingness of participants to participate, but that cases that are typical of the population are selected.

#### **4.4 DATA COLLECTION AND PROCEDURE**

Data was collected from the participants using a number of tools. For the participating group members, household survey in-depth interviews were conducted using a semi-structured questionnaire that was developed in English but translated into the local language during the time of interviews with participants for easy communication as most community members cannot speak let alone understand. The survey was carried out with the help of 4 research assistants which were trained by the researcher.

FGDs with the CDGs were also conducted. FGDs according to Kelly (2006:304) help to reflect a heterogeneous cross section of interests and attitudes within the parameters of whatever main criterion qualifies them for membership. Both the

FGDs and the KIIs used two separate interview guides containing slightly different types of open ended questions. Unlike the FGDs, the KIIs were more of a one to one in-depth interview using its own KII guide. All these tools were tested first through a pilot survey before they were administered to the actual sampled population. This helped in checking the practicability and feasibility of the tools ensuring that the data collected is reliable. The FGDs and the KIIs were all carried out by the researcher herself with the help of 1 research assistant among the 4.

To achieve objective number one on Identify the kinds of CDGs formed with the aim to reduce poverty to community members, individual in-depth interviews were used. This was done because the researcher wanted to get the precise and actual responses from the participants. This is so because they are the ones who established and are directly involved in these groups and they can better define their group and they know why particular group types were formed.

For objectives number two and three on analyzing the origin and purpose of the CDGs and the claims about the efficacy of community development and poverty reduction made by government and other external groups and on identifying the type of members (actors) composed in a group FGDs and KIIs were used. KI were used to get general information based on experience and knowledge KI has pertaining to CDGs origin and types of members involved. On the other hand, FGD were used to strengthen the validity of the KII and have a deeper understanding of the data collected.

The last five objectives were on assessing the benefits that exist within these CDGs, examining the extent to which the CDGs benefits trickle down to the participating group members. Who exactly benefits and how they benefit within the group, Comparing the past and present living conditions of both the group members and non group members before the CDGs in question, assessing the participating group members' perception of the CDGs as a strategy in community development (both positive and negative) and analysing the impact of CDGs in community development. These used individual in-depth interviews, KII and

FGDs. The in-depth interviews were done to get precise and specific information of the members' views on their perception of CDGs governance and procedures. KII to get a general picture of the situation based on the experience and knowledge of the KIs. And FGDs were used to get a deeper understanding of the information collected from in-depth interviews and to verify its validity.

#### **4.5 DATA ANALYSIS**

The descriptive data analysis was used for the quantitative data collected to have a clear picture of the information collected. Durrheim (2006:193), states that descriptive data is done first to help the researcher gain an initial impression of the data collected. The analysis was then done using the computer package tool of Scientific Package for Social Scientists (SPSS) version 16. Durrheim (2006: 193) listed SPSS as one of the popular software for statistical analysis and indicated that it is easy to use as it has pull down menus which makes data analysis easy.

For the qualitative data collected an interpretive type of data analysis was used. Here the content of the data collected was thoroughly read and themes were developed and categorized according to the common trends identified in relation to the study's objectives. Blanche et al (2006:323) explained that this is the type of interpretive data that uses a bottom up approach where the researcher looks up at the material and try to work out what the organizing principles are that naturally underlie the material. This provided a deeper understanding of the phenomena. Blanche et al (in Le Roux 2010: 72) pointed out that the interpretation of data in interpretive analysis is done from a perspective of emphatic understanding in-order to provide a thick description of the phenomenon under investigation.

## **4.7 CONCLUSION**

To sum it all, the research study was conducted in Likasi area, TA Mawvere in Mchinji. Both explorative and descriptive data was collected. To do this, the CDGs in Likasi and the people within the groups were selected using both purposive non random and random sampling methods from the list of all the CDGs existing in Likasi area. The sampled groups and its participants were presented with the qualitative types of questionnaires including interview guides for the FGDs and KIIs. Quantitative questions particularly for the household in-depth interviews were also applied. Both the quantitative and qualitative data collected was analysed using the SPSS and interpretation of themes respectively to help in the explanation of the study findings. In-depth interviews were done to collect precise and specific responses from participants, while KIIs were done to have a general understanding of the whole phenomenon based on knowledge and experience. Finally, FGDs were done to provide a deeper understanding of the concept and strengthen the validity of the information collected.

## CHAPTER 5: RESEARCH FINDINGS, ANALYSIS AND DISCUSSION

### 5.1 INTRODUCTION

This chapter presents the research findings which have been revealed after the data has been collected and analyzed from the household survey interviews, FGDs and KIIs as tools used during data collection. The results were presented, analyzed and discussed with reference to all the three tools stated above. The use of graphs, tables, quotations and even statements forms the major part of the way the results have been presented, analyzed and discussed.

Presentation of the findings is composed of the demographic data which includes: the gender, age, marital status and education attendance level of the respondents. Secondly, the actual research findings based on the research questions and objectives have been presented and thoroughly discussed. Thereafter a conclusion has been made on the chapter.

### 5.2 DEMOGRAPHIC INFORMATION

#### 5.2.1 Gender Representation of the Community Group Members Participating in the Study.

**Table 5.1: Sex of Respondent**

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	49	40.8	40.8	40.8
Female	71	59.2	59.2	100.0
Total	120	100.0	100.0	

From table 5.1, there were more (59.2% where n=71) female members in the CDGs who participated in the survey than there are male members with only 40.8% (n=49) of the total sample of the study. This would imply that more female members of the community participate in CDGs than do the male members. This however, may be due to the fact that there are more (52%) female members in Malawi than are the male. This is calculated from the Malawi population Data Sheet (2012:6) which revealed that there are 7.7 million women and 7.1 million men in Malawian population. On the other hand, women` participate more due to their vulnerable situation as they have little access to most of the productive assets making them lag behind development wise than men are. Ngwira (2014:4) explained that:

*“Poverty in Malawi is feminized in some characteristics ways.... Most Malawians make their living from small scale agriculture and women produce the most food. Though this is the case, they tend to have less (0.8 hectares) land than does men (1.0 hectares) on average in an agriculture based economy they also have less manual labour {due to the absence of an adult male and the majority (30%) of them are female headed} and less access to inputs and credit and extension”*

### **5.2.2 Age of the Respondents**

Results in table 5.2 clearly shows that 29.2% (n=35) of the respondents were within the age categories of 36 to 45year followed by 25% (n=30) of those within the age range of 26 to 35 years. The least, 10% (n=12) respondents participating in CDGs are the youths within the ages of 15 to 25years followed by 16.7% (n=20) of those aged 56 years and above.

**Table 5.2: Respondents' Age Group**

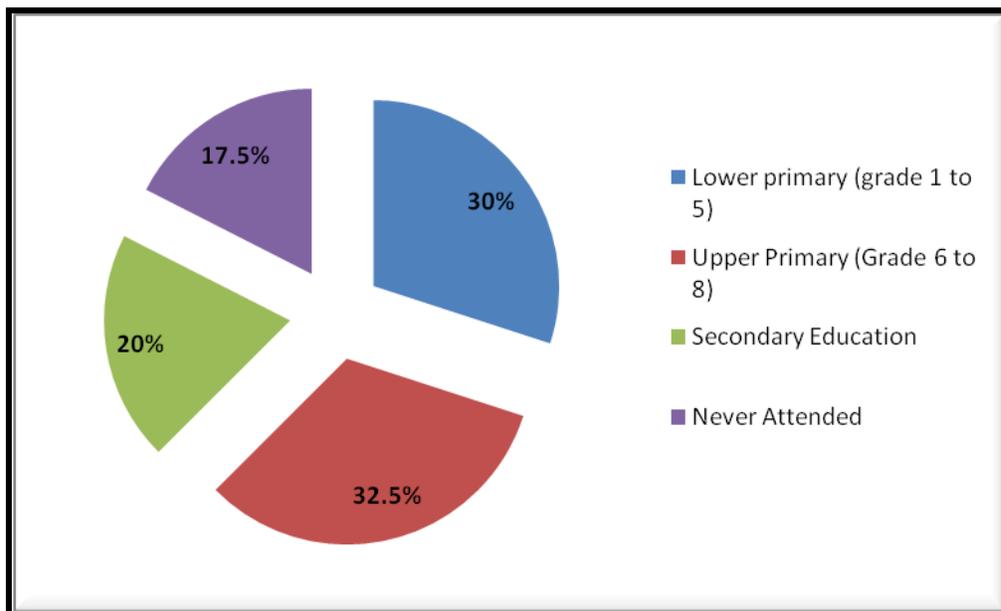
	Frequency	Percent	Valid Percent	Cumulative Percent
15 to 25years	12	10.0	10.0	10.0
26 to 35years	30	25.0	25.0	35.0
36 to 45years	35	29.2	29.2	64.2
46 to 55years	23	19.2	19.2	83.3
56 years and above	20	16.7	16.7	100.0
Total	120	100.0	100.0	

The results above indicate that less youth participating in development groups and this can be attributed to the fact that, most youths are economically and socially dependent and have no or limited financial and social responsibility to support the other members of the community. Or that most of them are still in school. In this regard, they have nothing or few needs that would force them to join the CDGs. Similarly, the older members of the group (56 years and above) are not energetic and active enough in development work and mainly rely on the stronger generation of the community to support them both socially and financially. Fifty six (56) years was chosen as an older age group because in Malawi, the minimum retirement age is set at 55 years, hence 56 years and above is regarded an older group. This is unlike those within the age ranges of 26 to 35 years and 36 to 45 years, who are so energetic and active enough, in addition most of these have a greater responsibility taking care of their dependants (like children, older parents among others). Because of this they see the need to participate in development activities that may be there and reduce the burden facing them. However, one can also see that the other members of

the community may have been discriminated by may be the way the messages were sent.

### 5.2.3 Respondents' Education Qualification

Figure 5.1: Level of Education for Members Participating in the Interview



From the results one can easily note that none (0%) of the respondents has attended tertiary education, however, the majority, 32.5 % (n=39) of them have attended upper primary education (grade 6 to grade 8) followed by 30% (n=36) of the respondents who have attended lower grade 1 to grade 5. The least, 17.5 % (n=21) of the respondents have never attended education. This may be interpreted that most of the respondents can read and write in their local language and as per Malawian education statistics; most people know how to read and write when they get to the upper levels of their primary education. According to Wong, 1998 in Kachinga, 2012:9) much of the studies conducted in the field of reading have revealed that learning to read is a huge challenge to

learners in the lower primary grade and that it is task that they have to master and try to perfect throughout their years of schooling.

#### 5.2.4 Marital Status of the Respondents

**Table 5.3: Respondent’s Marital Status**

	<b>Frequenc y</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Married	99	82.5	82.5	82.5
Single	8	6.7	6.7	89.2
Divorced/separat ed	7	5.8	5.8	95.0
Widow	6	5.0	5.0	100.0
Total	120	100.0	100.0	

The majority, 82.5 % (n=99) of the respondents are married and the rest of the members are the least with percentages of 6.7%, 5.8% and 5% (n=8, 7 and 6 respectively) for single, divorced/separated and widows/widower respectively (Table 5.3). This may be attributed to the existence of few female household headed in Likasi community, and that the majority are married. With this result one can now imply that married people feel they have a greater responsibility to care for their children and other members of the family. Because of this they work out ways of accessing resources to improve their livelihoods and those of their family members. This concurs with the results on age where it was concluded that most members are adults who feel they have the responsibility hence their joining the groups to reduce their poverty. Again, married people may be the majority in participation in CDGs as they would want to impress their partners that they are not idle but rather active to develop their families. Thus both partners feel obligated to be active in development activities that will benefit their

households so that they impress their husbands/wives as a “development woman/man” literary meaning “*mayi/bambo wa chitukuko*.”

### **5.3 RESEARCH ANALYSIS, FINDINGS AND DISCUSSION**

In this section, the findings of the research have been presented, analyzed and discussed in relation to the research objective. This has been done in response to the research question which aims at reviewing the effectiveness of CDGs’ approach to poverty reduction to the participating community/household members. Thus understanding how the benefits that are realized within the CDGs trickle down to the participating group members of the community to help them reduce their poverty to a better standard of living in Traditional Authority Mawvere in Mchinji district. The major areas of discussion in response to the research question are based on the possible benefits that exist in the CDGs. Discussion is mainly on understanding the benefits for participating in CDGs, who gets the leadership positions, analyse members’ perception on who gets access to the benefits, how the benefits are shared, how the benefits impact on the members within the CDGs and finally the members’ general perception on the use of CDGs as a strategy in poverty reduction.

#### **5.3.1 Kinds of CDGs Formed with the aim to Reduce Poverty to Community Members.**

The researcher identified a number of CDGs operating in Likasi that were formed mainly to reduce poverty among the participating members. The kinds of groups that were identified can be categorised in two as some groups seem to be directly concerned with economic development activities while others do charity or community support kinds of interventions. The economic development groups

include: Irrigation Farming clubs, Fertiliser Revolving clubs, Livestock clubs and Cooperatives (for goats and pigs), Fish clubs, Village Savings Loans, Youth clubs. The charity or support groups may include; CBOs, Village Health Committees, Home Based Care Committees, These groups were identified during data collection through interaction with survey respondent, KIIs, FGD and general interaction with the community members and development staff working in the area. Though the researcher categorised the groups in these two areas based on their interventions, they set out to achieve one objective. Among the different groups sampled for the interview, it was noted that almost all the groups were initiated with the aim to improve the livelihoods of the members which confirms that the groups were formed to help reduce poverty of the participating members (Refer to Figure 5.2).

**Figure 5.2: Reason the Group Was Initiated**

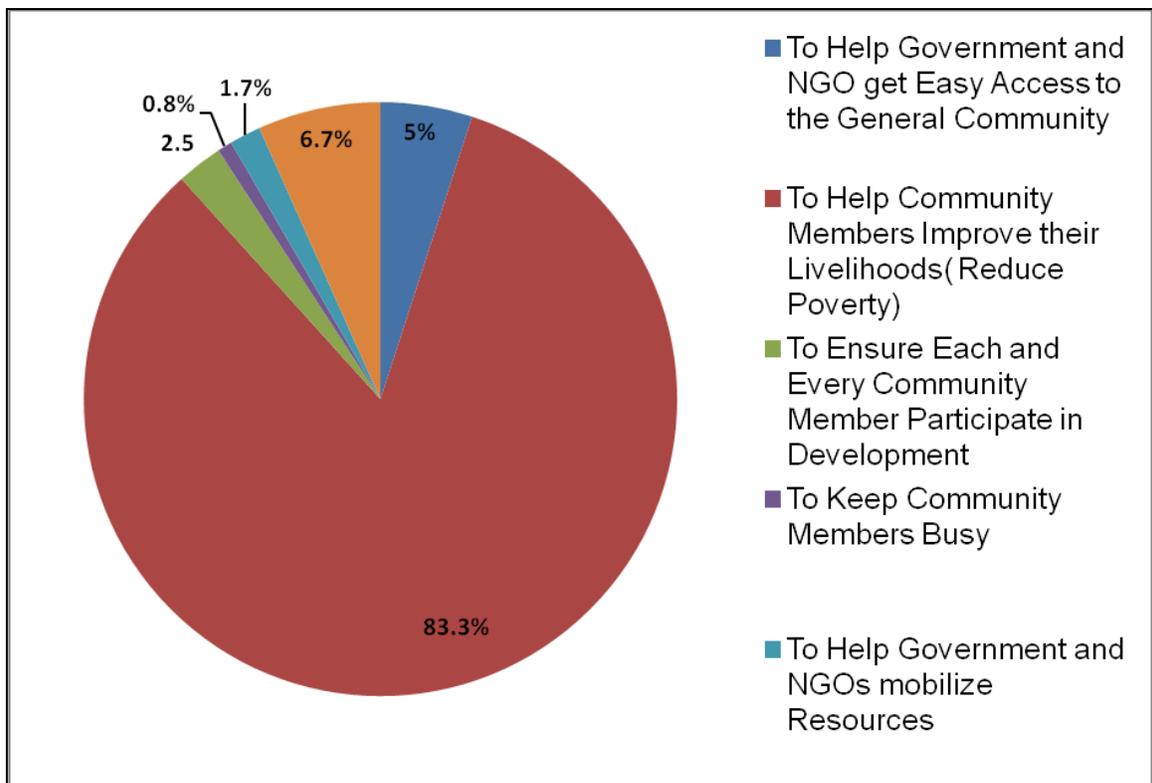
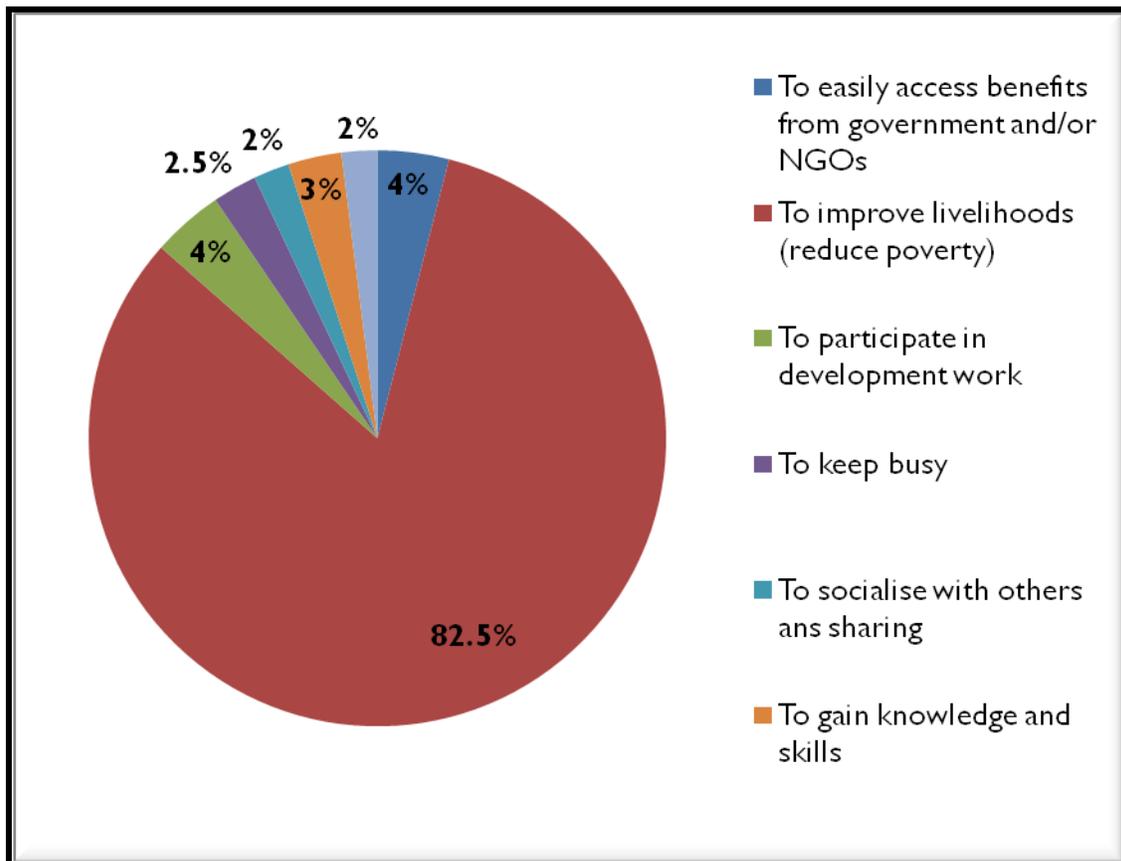


Figure 5.2 clearly shows a significant number 83.3% (n=100) of the respondents indicating that the major reason for initiating the CDGs was to improve the livelihoods of the community members. Responses from the Key Informants (KIs) also concur with the quantitative findings as 9 out of the 10 KIs (representing 90%) indicate that CDGs were initiated in-order to develop the area and some further continued to say the reason was to get people out of poverty literary said as *“kuti tithetse umphawi.”* . Similarly, 3 out of 5 FGDs (representing 60%) responded to poverty reduction and development of the area with only two indicating to support vulnerable groups like orphans, physically challenged early youth pregnancies and even HIV and AIDs prevention. This would really mean that most of the CDGs where members were interviewed were formed specifically with the aim to reduce poverty. However, one would ask a question why there are some groups that did not indicate poverty reduction as a reason for initiating groups but rather mentioned things; like to access resources from government, to keep community members busy and help government/NGOs to mobilize resources? Critically looking at these responses one can note that at the end of the day everything focuses on poverty reduction as the end result. For instance, government resources are meant to improve the living standards of the citizens in the country.

Similarly, the majority 82.5% (n=99) of respondents also indicated improving their livelihood or poverty situation as a major reason for joining the community groups; followed by 4% (n=5) who indicated to have easy access to government benefits and the other 4% (n=5) indicating to participate in development work which is also more related to improving livelihoods. Generally, there is no significance between the reasons for initiating and joining the CDGs which may simply indicates that really most of these CDGs are formed and exist mainly to help improve the poverty situation that the community members are in. (Refer to Figure 5.3):

**Figure 5.3: Reasons Why Community Group Members Join the Group**



### **5.3.2 Origin and Purpose of the CDGs and the Claims about the Efficacy of Community Development and Poverty Reduction Made by Government and Other External Groups**

According to the KIIs, it was identified that all development groups in the area were either developed by community members themselves (with the help of either their local leaders/chiefs or the groups themselves) or the government or the NGOs in the area. Though this was the case, in most KII responses 100% and 90% participants mentioned government and the community respectively as organisations involved in the initiation of the CDGs compared to a much smaller number (40%) who mentioned the NGOs in the area.

However, during the FGDs, no group mentioned government as an initiator of their development group. Rather the majority (60%) of the groups indicated community itself as the initiator of CDG and the rest (40%) mentioned NGOs.

This can therefore be explained that, much as the government has been indicated to be the initiator of all the development groups as stipulated by the KIs, it was contrarily revealed by the FGD group participants that no group was initiated by the government. This could be due to the fact that, government is the controller of every development that is taking place in the communities, therefore, every organization, NGOs in particular before they initiate any development, they go through the government department relevant for the particular intervention for authorization, support and guidance. These also help to ensure sustainability of the projects being initiated. Because of this, every-time the group is being initiated, the government is involved. That is why the results from the KI show government and another entity (either NGO or community) as the initiators of the development groups. Government and NGOs usually plays the facilitating role and leaves the people to do it themselves. This is also known to the participants as manifested in FGD results, where participants did not indicate government as the initiator of their group but rather the community members themselves and to some extent the NGOs.

In explaining how groups are initiated in their area, one participant in Kafuwe CBO during the FGD explained that, “chiefs call all the people in their village for a meeting with government and community members, *‘poti iwo ndi omwe ali okhudzidwa’* meaning because they (community members) are the ones to be affected by the development to come.” From the results and of the KII and FGDs, it can be explained that, unlike government which is a sustainable structure in the community and plays more of facilitating role in initiating community development, for NGOs to initiate development groups it may be hard to sustain. This is so because NGOs do come and go, making people take advantage and depend more on them. With this there may be lack of ownership and poor or no sustainability in most groups initiated by NGOs with no strong involvement of the

government as is shown in. With this, poverty reduction can be doubtful though Table 2 and 3 respectively revealed that the main purpose of initiating the CDG and the main reason why members join the groups is to improve their living standards. Thus some members join the groups mainly to tap resources from the NGOs in question and satisfy their immediate needs or personal self interests which may not materialise to long term sustainable poverty reduction.

### **5.3.3 Type of Members (Actors) Composed in a Group**

The FGDs revealed that a diversity of people make up the membership of the CDGs. It has however, been observed that, the different groups participating in study FGDs mentioned different actors within their groups. Thus to some extent, there seem to be a relationship between the types of group members mentioned by the group respondents to what the group do. For example, CBOs are mainly involved in charity works and focus on such people like the PLWHAs, people with disability, youths, and women among other vulnerable groups. However, from the groups a diversified population exist within the community development groups and these include, men, women, boys, girls, PLWHIVs, the poor, the elderly, widows, the people with disability, farmers, the better off, the educated and non educated members of the community.

Further to this, the FGD results can also be related to the demographic data from the individual interviews. For example, on the age range of the participants (Table 5.2), their marital status (Table 5.3), educational level (Figure 5.1) as well as their sex (Table 5.1) confirms that diversity exists within the groups. It is this diversity that can bring vulnerability and/or inequality among the group members leading to some people benefiting while others don't.

Much as this is the case, it has however, been observed that it is difficult if not impossible to have groups with a homogenous membership. This is because as long as there are people there has to be diversity in age, sex, marital status,

social relations and connections, education levels, behaviour among other things. Therefore, the way CDGs are initiated, such things cannot be avoided and it cannot be possible to come up with homogeneity as the major focus is the objective of the group which mainly is poverty reduction where people want to improve their livelihoods (refer to objective 5.3.1). Thus people may be poor but it should be born in mind that poverty is relative and differs from one person to the other. Most rural communities in Malawi are categorized as poor; hence everyone living within the rural community may be poor though at different levels. In this case, for community development to happen, people within these communities are at liberty to form groups depending on the way they perceive each other and their own livelihood status.

#### 5.3.4 Benefits that Exist within the Community Development Groups

The group members were asked if at all there are benefits in participating in community development groups. A significant majority 98.3% (n=118) indicated that it is “true” that there are benefits in participating in development groups. Only 1.7% (n=2) ticked “false” to the claims that there are benefits participating in community development groups. (Refer to table 5.4).

**Table 5.4: There are benefits in community development groups**

	Frequency	Percent	Valid Percent	Cumulative Percent
True	118	98.3	98.3	98.3
False	2	1.7	1.7	100.0
Total	120	100.0	100.0	

The five major categories of benefits that may be realized within the group were outlined and these include social, physical, financial, human and environmental benefits. The participants were asked to respond “True” or “False” to the suggested benefits that are realized in their group. This was done to help determine the types of benefits individuals access the most and who actually access what benefit. Mostly people respond positively to the things that they benefit from and negatively from those they don’t benefit. This has helped to understand whether it is really true that the benefits realized within the groups really trickle down to all the participating group members.

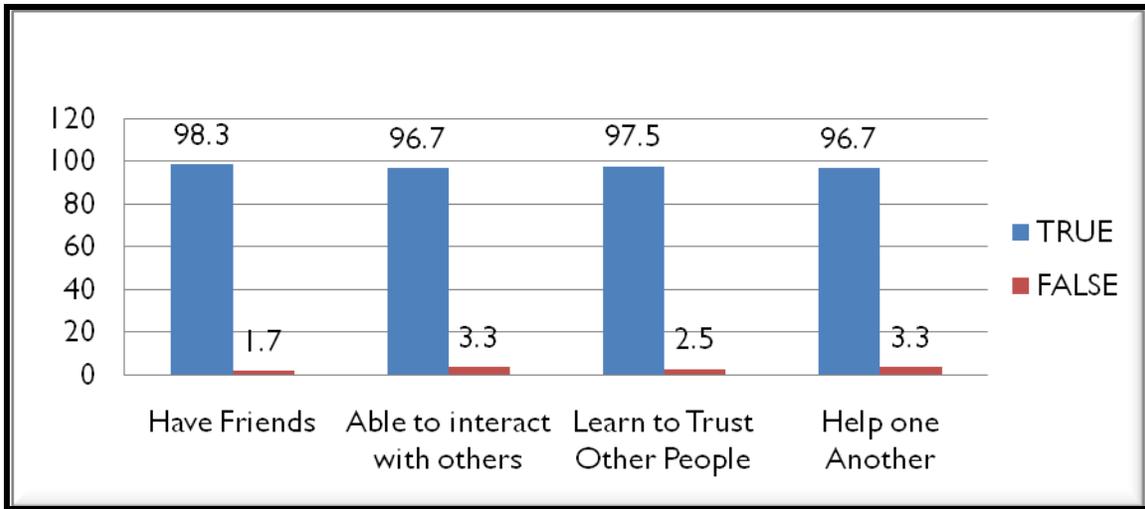
As per the graphical presentation in (Figures 5.4 to 5.8), the participants indeed agreed that it is true that there are benefits for participating in CDGs. On average, a significant number 97.3% (n=117), 62.9% (n=76), 66.9%(n=80), 97.5%(n=117) and 74.6% (n=90) of the participants indicated “true” to the existence of the social, physical, financial, human and environmental benefits within the CDGs respectively.

It has however been revealed that unlike the other 4 categories (social, financial, human and environmental) where all examples were significantly accepted to be “true” (with high figures) that members realized the benefits in a group, this was not the same within the physical benefits category (refer to Figure 5.5) as it ranked the lowest. It has been revealed that members of the CDG do not benefit much in some 3 out of the 9 examples of the physical benefit category, like construction of school blocks, health centre construction and access to portable water respectively where the majority 56.7% (n=68), 68.3%(n=82) and 51.3%(n=62) indicated “false” to the existence of such benefits respectively.

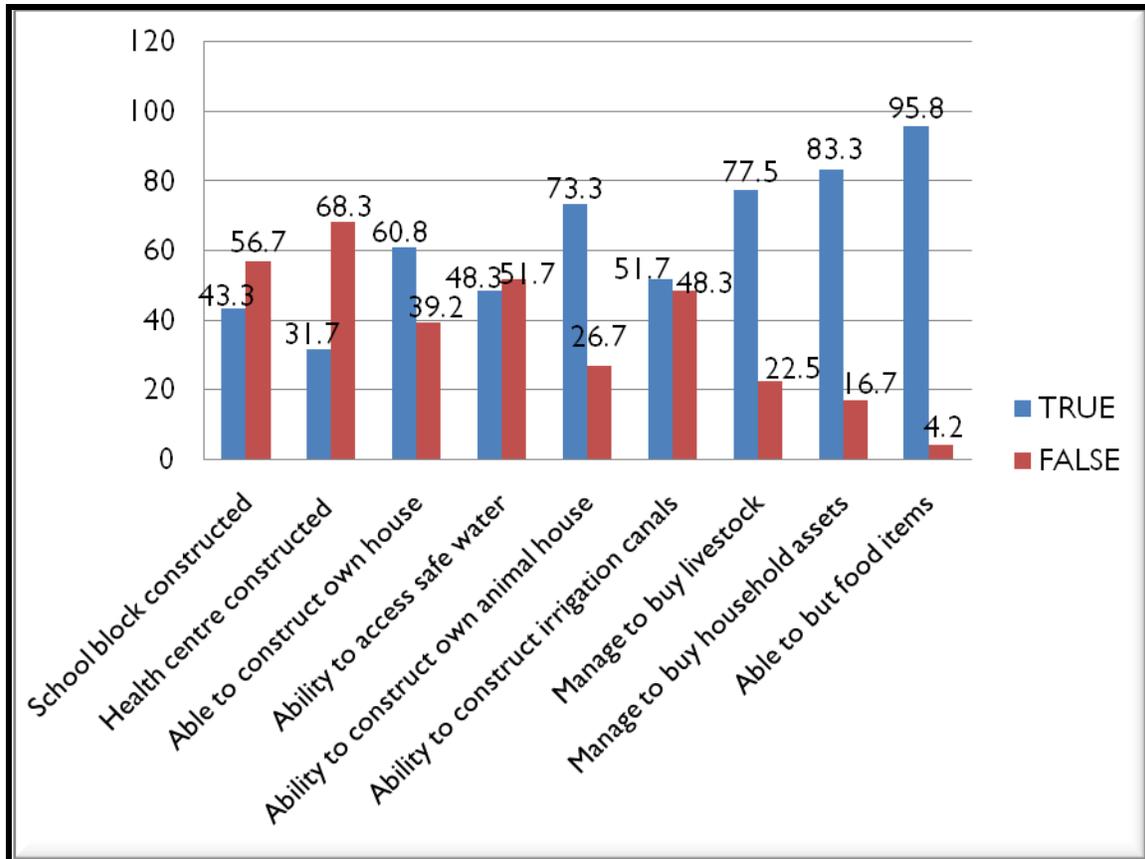
This can be explained in that, unlike the other examples in all the other benefits, these benefits are not for an individual per se, but rather are there to benefit groups; hence, it is difficult for an individual to claim that he/she benefits from such kind of benefits but only may be indirect. For example, a number of

community members taking part in school block or health centre construction which will help the community as a whole, so too is with access to portable water.

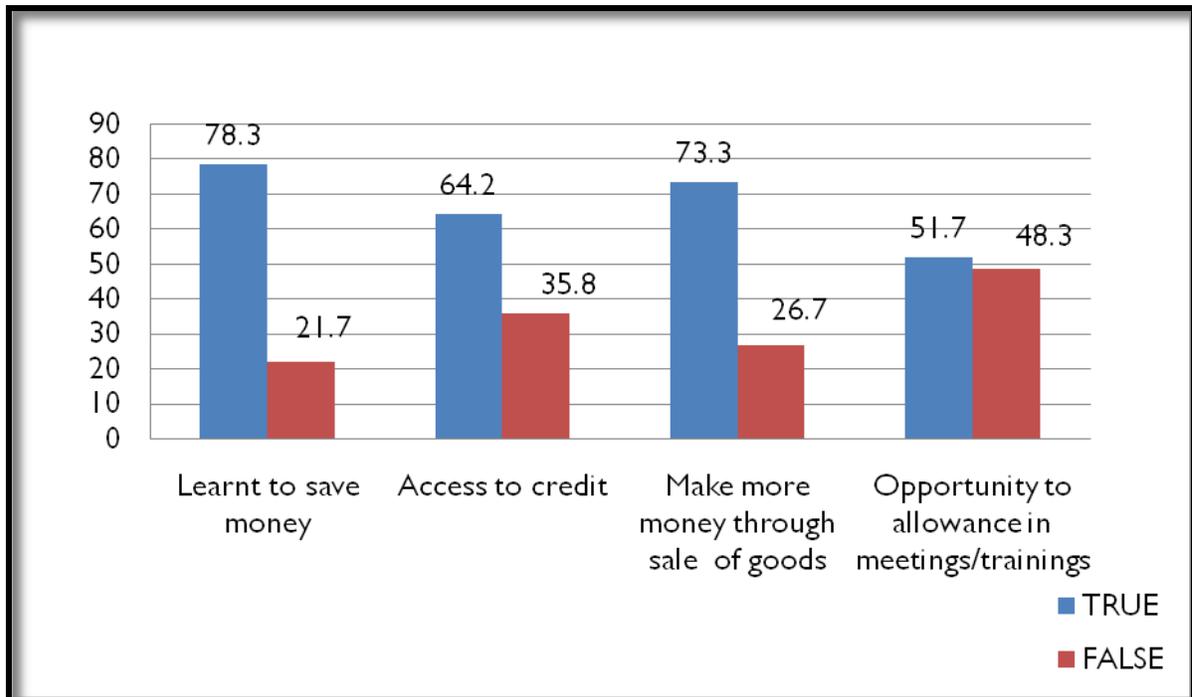
**Figure 5.4: Description of the Social Benefits Realized by the Members in Groups**



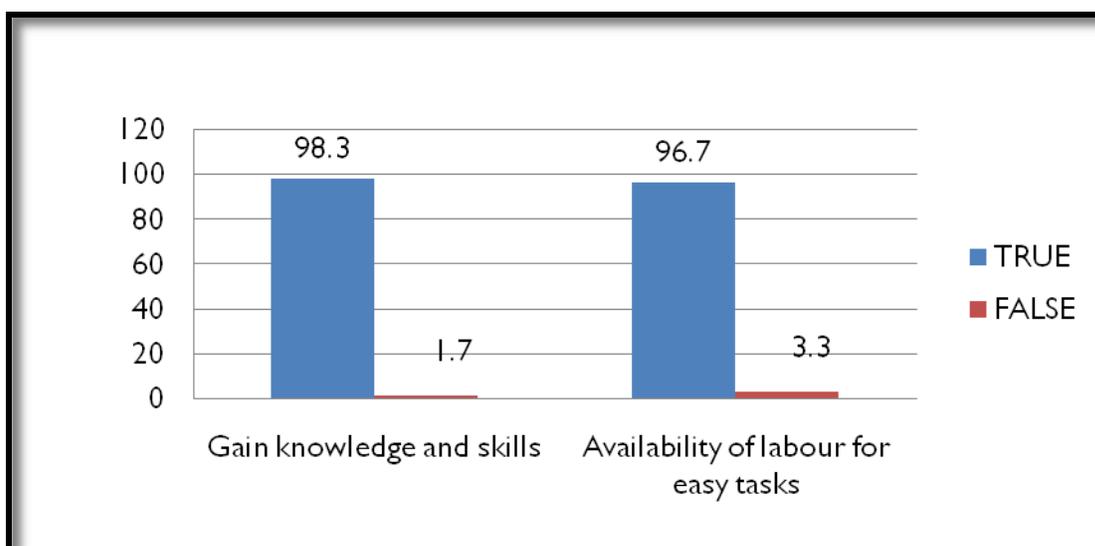
**Figure 5.5: Description of the Physical Benefits Realized by the members in Groups**



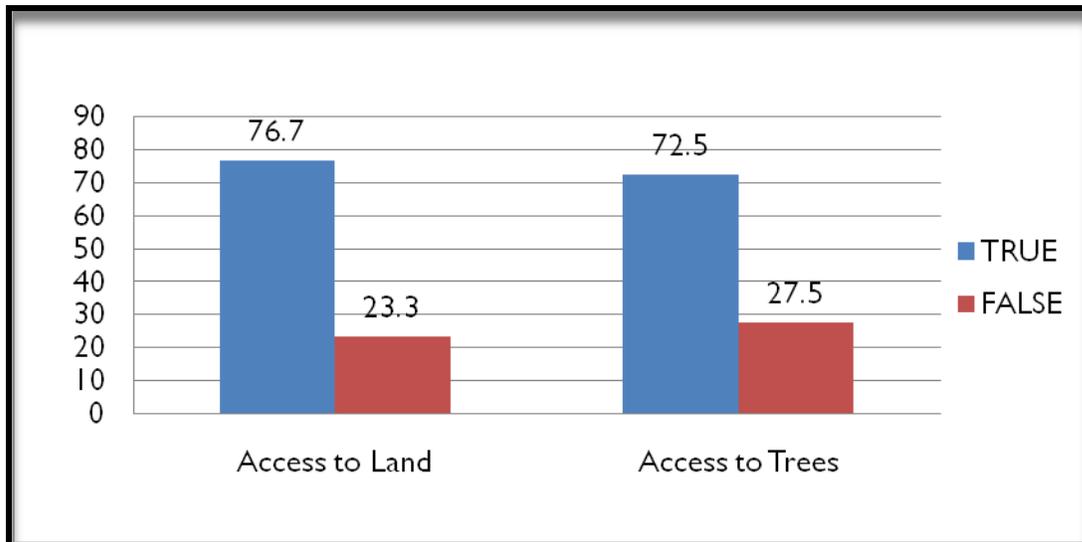
**Figure 5.6: Description of Financial Benefits Realized by the Members in Groups**



**Figure 5.7: Description of Human Benefits Realized by the Members in Groups**



**Figure 5.8: Description of the Environmental Benefits Realized by the Members in Groups**



Results of the KIIs as well as the FGD confirms the findings as it has been revealed that there are a lot more benefits, both tangible and intangible, that are realized when one participates in community development groups. One can see that almost all the benefits mentioned by the 10 KIIs and 5 FGDs can easily be categorized within the five categories stated above. FGD revealed the availability of knowledge, support from members, livestock, maize, tree seedlings, group uniform, capacity building (through trainings), nice clothes, good food, ability to do business, access to loan, and knowledge of God. On the other hand, KII participants revealed more similar benefits such as fertilizer, livestock, food, financial support, good behaviours, skills and knowledge sharing, house construction, access to electricity, access to quality water, hygiene, reduced work force, access to job opportunities, social status, income and materials. However, only one KI from the Agriculture Department out of the 10 KII participants indicated that there are no benefits realized within the CDGs. According to him, farmers in groups do a lot more work to ensure they harvest more and good crops, however, farmers always face market challenges. According to him the

farmers produce are not bought at lower prices. From this reason alone, one may see that much as farmers have challenges marketing their produce, they still access benefit by virtue of being group members like knowledge and information sharing, group friendships among other benefits not mentioned by the KI participant.

It was further, observed that unlike during the household survey where the participants were given a choice to agree or to disagree, during the KIIs and FGDs the majority of the participants mainly recognized tangible (hardware) items as benefits to the group members rather than the intangible (like knowledge, friendships, trainings, etc) benefits. This could be a sign of ignorance among the community members that intangible/software things can also be perceived as a benefit. On the other hand to some members it can be a sign of greedy only to recognise tangible things as benefits and not something they cannot physically see (intangible things).

Similarly, the majority (90%) of the KI and 100% of the FGDs also indicated that there are benefits in community development groups except for one key informant from the Agriculture Extension Office who indicated that there are no benefits in CDGs. The research revealed a number of things which have been characterized as benefits by the group members during either the FGDs as well as the KII. Both tangible and intangible kinds of examples have been mentioned to be among the benefits that group members realize. Of notable examples, that came out include livestock, money through savings groups, knowledge and skills, ability to construct houses, access water, reduced work load, access to job opportunities from trainings and awareness/information sharing, food, fertilizer and social interaction. These, as is done with the household in-depth survey interviews can be categorized within the physical, social, economic, human and environmental benefits.

#### **5.3.4.1 Sources of the Benefits Existing Within the CDGs.**

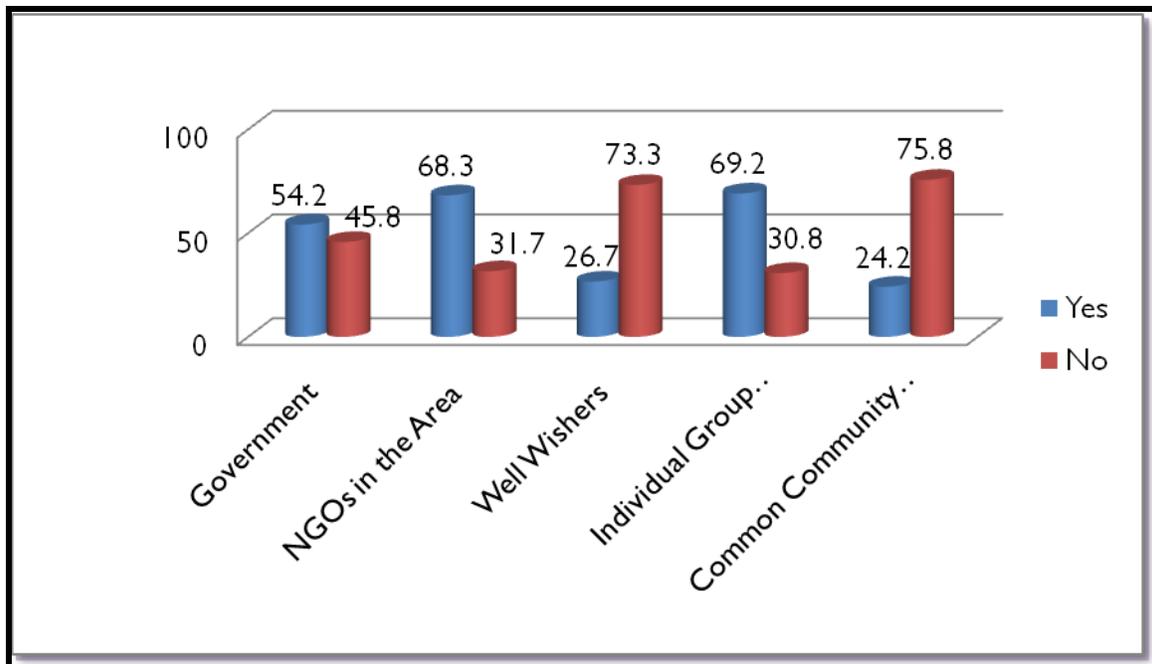
This section is meant to understand if indeed there are benefits within the groups and if yes where do they come from? This was to identify the sources of benefits to understand whether it is the organizations participating in the area that really bring benefits to the groups or it's the community or the participating members themselves.

Results in (Figure 5.9) revealed that the major 69.2 % (n=83) source of the benefits existing within the CDGs are from the participating members themselves followed by the NGOs working in the area 68.3% (n=82), then the government 54.2% (n=65), well wishers at 26.7% (n=32) and finally the common community members 24.2% (n=29). This implies that the group members are really committed to their own development and are doing everything possible to ensure they achieve their goal. However, there is no significant difference between the benefits from their own work and that from the NGOs which means as the NGOs are providing support, the group members are also not staying idle but rather are putting efforts to ensure they own whatever they are benefiting from, which would really help them to reduce their poverty situations. Reference is made to the section 5.3.1 where the majority 83.3% (n=100) and 82.5%(n=99) of the participants indicated that the major reason for initiating and joining the groups respectively, was to improve their living standards which would mean reducing their poverty. This was equally complemented by the reasons that led the members to join as indicated by the individual participants. Thus it can be concluded that community members joined the development groups to seek support where they are lacking in order to reduce their poverty situations and that they have the commitment to their own development as they are mostly contributing to it. Their major contributions are rather on the locally available resources like their knowledge, labour, land, trees and water.

It should however, be pointed out that most of the benefits that come from the participating group members are intangible benefits like friendships, trust, sharing

of knowledge etc except for the savings group members who mainly contribute cash for the operational of their groups.

**Figure 5.9: Sources of Group Benefits Indicated by Group Member Participants**



FGD results revealed that most (3 out of 5 FGDs participants) mentioned the group members themselves as the source of benefits followed by NGOs specifically mentioning World Vision International. Since there are yet other organizations (government and NGOs) operating in the area, one can wonder why only World Vision International alone was mentioned. This could be due to its size in the area and possibly the kinds of contribution it makes to the community groups. Again, it may be true that community members may not easily recognize government efforts, for example, extension advice, capacity building as a benefit since it's not tangible, rather the livestock e.g. pig and fertilizer which they claim to receive from World Vision International as tangible benefits.

Differently, KII results mentioned a combination of community members, NGOs, government and the well wishers as the source of benefits that are realized within the CDG both tangible and intangible benefits.

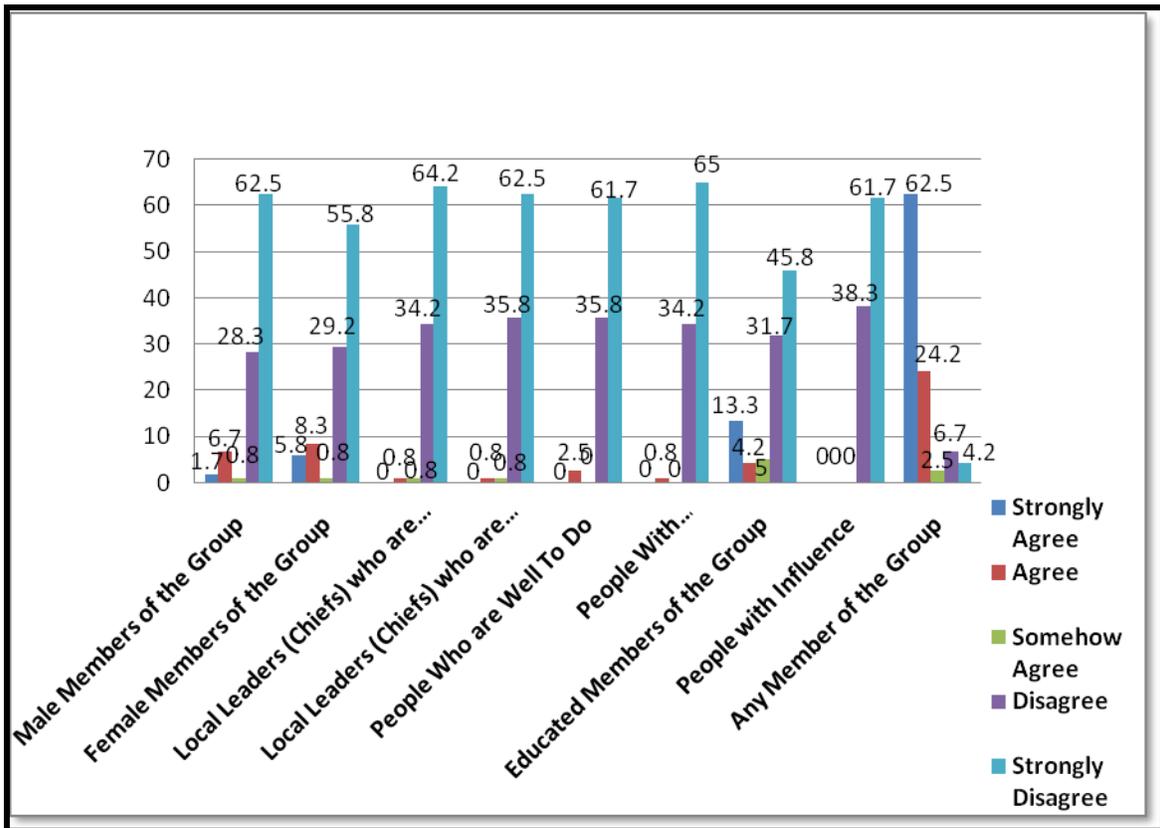
### **5.3.5 The extent to which the CDG's benefits trickle down to the participating group members. Who exactly benefit and how they benefit within the group**

#### **5.3.5.1 Leadership Composition of CDGs**

Group leadership was regarded as one of the social benefits a member can have. This was meant to find out who usually acquires leadership positions in the CDGs. In the household survey, a number of variables were used to measure the indicators of who is given the leadership position in the group. The variables used include only male members, female members, male members, chiefs who are members, chiefs who are non members, the rich, people with connections, educated members of the group, members with influence and any member of the group.

From the results in figure 5.10, it was “strongly agreed” by the majority 62.5%(n=75) and “agreed” by some 24.2%(n=29) of the respondents that any member of the CDG can acquire a leadership position as long as he or she possesses the necessary qualities that the group defines to be good for the leader based in their moral values. The members further “strongly disagreed” to the claims that leadership is mainly given to male 62.5%(n=75) or female 55.8%(n=67) members of the groups or chiefs 64.2%(n=77) who are members or non members of the group 62.5%(n=75), let alone to those that are well to do 61.7%(n=74), people with connections 65%(n=78), educated members 45.8%(n=55) and people with influence 61.7%(n=74) in the group.

**Figure 5.10: Responses on who gets Group Leadership Positions**



However, results from the KI refuted the claims by the household survey indicating that group leadership is given to people if they have certain characteristics which the group deems right not just any member of the group. According to the findings from the KII and FGDs, group leadership is given to people who are the local citizens of the area (those who are not mobile), people with good behaviours, polite, non drunkards, with good historical background on their behaviour, have respect of others, hard workers, committed, well knowledgeable of the things at hand, intelligent, those able to read and write, reliable, those who are flexible to work with others, and people with a vision to guide the group better in the achievement of their set goal.

Though this is the case there are certain characteristics that have been revealed by the KI participants that can be a source of worry as they may hinder some

members from accessing the benefits. Such characteristics include putting into leadership position people who have more power than others. One Key Informant gave an example of the local leaders; “as they have power to influence”, “well known people” or “*otchuka*” literally translated like the Members of Parliament (MPs). These characteristics of choosing a leader may not be as good as they may promote prioritization of self interests to maintain the status quo, thereby depriving other people from accessing the benefits. Much as during the household survey it was “strongly disagreed” (refer to figure 5.10) that leadership is given to members of the group who are educated, results (9 out of 10, representing 90% and 4 out of 5 representing 80%) of the KII and FGD respectively, reveals that most people who are educated (are able to read and write) are given leadership positions. This may be true to some extent as it may be that the leadership does not only depend on the fact that someone is educated but a combination of several other characteristics that can enable a member to lead the group. For example, Kafuwe CBO participants indicated that members who are quiet, faithful, able to listen, and mobilize resources for the groups as well as hardworking members can lead the group, no mention was made on their education status.

Similarly, looking at the characteristics that are looked at when choosing leaders, it was discovered that the participants did not mention education alone but rather a combination of several other characteristics. This means education or ability to read and write alone is not enough to qualify a member to be a leader as behaviour also matters. However, education may be important to help the leader be conversant with things and understand issues quickly. One Key informant from the Ministry of Health explained that, “leadership can be given to those people that can be able to make decisions much as they cannot read and write”. He further indicated that, “However, for positions like Chairperson, Treasurer and Secretary, people chosen should be able to read and write”. This means those people who may be well behaved and possesses all the leadership characteristics as per the group members’ definition, but are illiterate (not educated) with limited opportunity to lead the group. Hence, not every member of

the group can have a chance to lead the group if he/she cannot meet all the necessary qualities that people look up to in a group.

#### **5.3.5.2 Members' Perception on Group Leadership and Operations on Access to Group Benefits**

This aimed at assessing who access the most, the benefits that are realized within the group. This was meant to help understand if the benefits that are realized within the CDGs are equally and fairly distributed to all members. The results in (Table 5.5), have on average the majority of the participants “strongly disagreeing” 53.9%(n=65) to the statements that access to group benefits in CDGs mainly depend on whether the member is male, female, a group leader, a local leader( chief), rich, and connected to important people or educated respectively. Rather, the majority of the participants “strongly agreed” 66.7 %(n=80) to the statement that all members of the group have the most access to the benefits that are realized within the group.

**Table 5.5: Members' Perception on Who Have the Most Access to the Group Benefits**

Who Access the Most Benefits of Group?	Members' Perception on Who has the Most Access (%)				
	Strongly Agree	Agree	Somehow Agree	Disagree	Strongly Disagree
Male members of the group	0	5	1.7	29.2	64.2
Female members of the group	5.8	6.7	1.7	27.5	58.3
Group leaders	3.3	7.5	3.3	26.7	59.2
Local leaders	0	4.2	5.8	30.8	59.2
Members who are well to do	0	0.8	0.8	36.7	61.7
People with connections	0	0	0.8	40.0	59.2
Educated members of the group	1.7	0.8	0.8	35.8	60.8
Only Leaders Of the Group	0.8	1.7	2.5	35.0	60.0
All members of the group	66.7	16.7	6.7	7.5	2.5
<b>AVERAGE TOTAL (%)</b>	<b>8.7</b>	<b>4.8</b>	<b>2.7</b>	<b>29.9</b>	<b>53.9</b>

Contrary to the above findings, results of the KII and FGDs revealed that not any member of the group benefits the most from the benefits that are realized within the group; rather the leaders of the group are the ones that benefit the most. For example, the majority (about 50%) of the KI participants indicated that the leaders of the group followed by those who are educated, then the active members of the community, the intelligent and the active members and lastly the women are the ones who benefit most. Only one key informant indicated that there are equal benefits among group members. Similarly in FGDs, only two groups out of the five (representing 40%) indicated that the group members

benefit and the other 3 groups (representing 60%) indicated leadership, educated members and the well to do respectively.

Note that, for those who indicated that leaders benefit the most from the group benefits expressed the reasons to be selfishness, being leaders they need to lead in everything and also be exemplary (for example, one KI, a VDC member clearly said “*munthu sungamafotokozere anthu kuti awete bwanji mbuzi iwe ulibe yako.*” Meaning, it is not possible for someone who does not own a goat to explain to his or her group members on how to raise goats), having more wisdom than the other members, and that they have information all the time. This implies that the other members of the group, much as they can have that need to benefit from a particular intervention, priority goes to the leader after which they start considering the other members of the group. Also the members who are educated, intelligent and active in the group seem to be considered more for the benefits than it is done to the mere members of the group who don't have all the stated characteristics. This means that much as all group members join the group with the aim of reducing their poverty, for some members this may be difficult to achieve as they are denied access to full benefit. Therefore, for the majority of the survey respondents to “strongly agree” to the statement that any member of the group has equal access to the benefits may imply that those participating in the interview could be among the group members that access the benefits more than others (like the leaders, educated and well off among others as is indicated in the FGD and KII results in the paragraph above).

### **5.3.5.3 Who Determines Who Gets What in Sharing of Benefits Within the Group?**

It was further assessed to understand who determines who should get what when it comes to the sharing of the benefits. This was meant to understand who has the upper hand or the power to decide how benefits are to be distributed

among the members in the CDGs. This helped to understand whether the benefits that are realized within the CDGs really trickle down to all group members and on how this is done.

Similar to the issue of who have access to the most benefits above, (Tables 5.6) indicates that, on average, the majority, 49.5%(n=59) of the participants “strongly disagreed” to the statements that indicates male members, female members, group leadership, local leaders, government, initiating NGOs, the well to do (rich people) and the educated members of the group respectively as determinants of who gets the most benefits in the group. Most 45 %( n=54) participants “strongly agreed” to the statement that, “all members of the group discuss and decides who gets the benefits when they come (Table 5.6).”

**Table 5.6: Members' Perception on Who Determines who Gets the Benefits in a Group**

Who Determines who Gets the benefits the Group Realize	Members' Perception on Who Determines who Gets Benefits (%)				
	Strongly Agree	Agree	Somehow Agree	Disagree	Strongly Disagree
Male Members of the group	0	2.5	0.8	37.5	59.2
Female members of the group	1.7	4.2	0.8	36.7	56.7
Group leadership	24.2	22.5	1.7	25.0	26.7
Local leaders (Chiefs)	1.7	4.2	5.8	33.3	55.0
Government	0.8	4.2	1.7	36.7	56.7
Initiating organization(i.e NGOs)	1.7	2.5	2.5	35.0	58.3
Members who are well to do	0	2.5	1.7	37.5	58.3
Educated members of the group	1.7	3.3	2.5	37.5	55.0
All members of the group	45.0	21.7	6.7	7.5	19.2
<b>AVERAGE TOTAL (%)</b>	<b>8.5</b>	<b>7.5</b>	<b>2.7</b>	<b>31.8</b>	<b>49.5</b>

This concurs with the results of the KII and FGD where the majority 50% and 60% respectively “agreed” to the fact that the members of the group discuss and

agree as to who should benefit. This according to the participants involves the use of the constitution which guide the members to confirm as to who is to benefit. On the other hand, only 30% of the KII and 40% of the FGD indicated the leadership (giving examples of a Chairperson or committee members) of the group determines who benefits or not. Only 20% of the KII indicated that each member of the group determines for him/herself depending on how much he/she has managed to save in the case of savings group loans and at what rate the member is actively adopting to the things happening in the group.

Nevertheless, considering that the group leaders have been mentioned earlier on to be the most beneficiaries of the benefits that the group realizes, one can easily imply that though the majority indicated that the group members discuss and decide who should benefit, there are still a number of CDGs who have leadership that determines who should benefit and who should not. This can be seen from the results of the individual survey in table 5.6 above, where leadership results distribution is different from the rest of the variables and it have an almost even distribution of response for those that “strongly agreed” 24.2%(n=29), “Agreed”22.5%(n=27), “Disagree” 25%(n=30) and Strongly Disagree 26.7%(n=32) except for very few that responded to be not certain “somehow agree” 1.7%(n=2). This simply shows that there was an almost 50/50 response on whether the decision is made by leadership which may simply imply the possibility of it happening.

Another example is seen where one KI responded that leaders benefit the most because they need to be exemplary, *“munthu sungamafotokozere anthu kuti awete bwanji mbuzi iwe ulibe mbuziyo. Komanso sungamalimbikitse anthu kupita ku school ana ako asakupita”* meaning (there is no way you can explain to your group members about goats when you actually don't have any goat). Furthermore, the statement that says, “Some leaders are selfish.” These two statements may simply confirm that leaders are the ones who make the most out of the benefits that are realized within a group and they definitely have the power to make decisions on whom to benefit or not. It should also be noted that, there is

still a significant number 19.2%(n=23) of the participants also “strongly disagreed” (Table 5.6) to the statement that all members of the group discuss and decide on who gets the benefits compared to only 2.5% (n=3) in table 5.5 who “strongly disagreed” that all members of the group have access to most of the benefits. This may simply imply that not all group members are always involved in decision making on group benefits. These, therefore may create room for favouritism or unequal distribution of benefits within the group leading to some members having a limited access to the benefits.

### **5.3.6. Past and Present Living Conditions of Both the Group Members and Non Group Members before the CDGs**

The majority, 57.5% (n=69) of the participants “strongly agreed” to the statement that there is an improvement in the living conditions of those who are members of any CDGs. Only 0.8% (n=1) and 4.2% (n=5) “strongly disagreed” and “disagree” respectively (refer to Table 5.7). This was confirmed by the results of the FGDs and KII where all participants indicated that there is really a difference between the members of the group and the non members on the way they access benefits. Thus the participants indicated that those in groups usually do better than those people who are not in groups. It was also stated that those people in groups have the knowledge and the know-how capacity of things than those outside the groups. One KI, an ADC member from Nkhumba village stated that, *“awo amene sali mmagulu a zachitukuko amangopangapo zinthu mosadziwika kutengera umo adawaphunzitsira makolo awo, pamene omwe ali mu gulu amatsata zinthu zamakono”* meaning,(those in groups do things any how using the indigenous knowledge while those in groups follow new technologies and new ways of doing things). Another KI, a VDC member from Chikamula Village said, *“Za pa gulu zimakhala zokutsekula mmutu.”* Meaning, (Those in groups have their eyes opened with more knowledge than those not in groups).On the other hand one member of Tiyanjane savings group during the FGD session

indicated that, “people who are not in groups are usually doubtful in their deeds hence they are not sure when they do things.” This simply shows that they have inadequate knowledge than those people in groups. Another member from the same group said, “the outside group people usually ask for information from the other people and usually they inquire from members who are in groups”.

From this one can easily conclude that members of the group enjoy benefits which help them improve their living conditions than it is with the non-members. However, this can be refuted because in many communities you would find some people who are doing better but are not part of any CDG. These have resources realised from their hard work like farming and other small scale businesses. Usually these are people who may have been exposed to things outside the rural communities or are educated or have inherited the wealth from their parents. And when they use the resources they have wisely they end up doing better though they are not in CDGs. Because of this it can therefore be explained that the CDG alone cannot make members get out of poverty rather it just help the vulnerable community members to have access to the means of reducing their poverty and it is up to the members to make proper use of the knowledge and resources to enable him or her get out of poverty.

**Table 5.7: My Living Conditions and Those of My Family Members Have Improved for Better Compared to Those who are Non Group Members**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	69	57.5	57.5	57.5
Agree	45	37.5	37.5	95.0
Disagree	5	4.2	4.2	99.2
Strongly Disagree	1	.8	.8	100.0
Total	120	100.0	100.0	

**5.3.7. Participating Group Members’ Perception of the CDGs as a Strategy in Community Development (Both positive and Negative).**

In this section participants were asked to rate their perception to show their agreement to the statements given as the use of CDGs. As illustrated in table 5.8, the majority, 60% (n=72) of the participants “strongly agreed” to the statement that CDGs contributes to sharing of knowledge, followed by 35% (n=42) who also “agreed” to the statement with only 1.7 %(n=2) and 2.5% (n=3) “strongly disagreeing” and “disagreeing” respectively.

**Table 5.8: Community Development Groups Contribute to Sharing Knowledge and Resources**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	72	60.0	60.0	60.0
Agree	42	35.0	35.0	95.0
Somehow Agree	1	.8	.8	95.8
Disagree	3	2.5	2.5	98.3
Strongly Disagree	2	1.7	1.7	100.0
Total	120	100.0	100.0	

This was agreed by half (5 out of 10) of the KIs participating in the study who cited knowledge sharing as one of the benefits the group members realized. This was also agreed in two of the five FGDs where members indicated that knowledge and skills' sharing is one of the benefits that are realized within the community development groups. One KI from the community stated that *"magulu ndi abwino chifukwa pawekha sungachite kanthu ayi, zija amati, nzeru zayekha anaviika nsima mmadzi"* meaning (groups are good as you share knowledge and how best to do things one person alone cannot do things properly). This therefore confirms the claim that CDGs contribute to knowledge sharing. It should however be stated that, much as knowledge can be shared within the groups it cannot materialise to poverty reduction if it is not properly used by the members in question. The use of knowledge and resources may also depend on a number of factors for example, education level, level of vulnerability, attitude among other things. Hence one can be a group member and access knowledge

and resources to not have the required capacity to put these to proper use definitely poverty will still continue.

**Table 5.9: Makes it Easy for Organizations to Reach Out to the Majority of the Community Including Vulnerable/Poorest Members**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	36	30.0	30.0	30.0
Agree	65	54.2	54.2	84.2
Somehow Agree	9	7.5	7.5	91.7
Disagree	8	6.7	6.7	98.3
Strongly Disagree	2	1.7	1.7	100.0
Total	120	100.0	100.0	

In question 44 as shown in table 5.9, most 54.2 % ( n=65) participants “agreed” to the statement that CDGs make it easy for organizations to reach out to the majority of the community and the vulnerable groups and only 6.7% ( n=8) “disagreed”.

Most KI agreed indicating that CDGs make it easy for organizations to reach out to the community members pointing out that it cannot be possible for organization staff to reach out to individual members, but rather when they are in groups, information reaches them quickly. For example, KII from NASFAM indicated that they reach out to farmers in the community through the use of the lead farmers who further mobilize fellow farmers and share what they have been told, taught or shared. In this way according to him information reaches the

farmers quickly than it could have if the organization staff had gone to do it themselves to each and every individual. This was concurred by KI from Community Development Department who further explained that, “CDGs empower representatives from the community and that it is not possible to address problems for all community members who are vulnerable as individuals.” Thus once the information has been shared to the group members they will keep sharing the information to their fellow group members and the community members in general. This can however be argued that, depending on the interests that group members may have on a particular development intervention, it is not always that they can share information/resources to others. There are times that the members who have information/resources are not willing to share with others including the fellow group members simply because of the personal interest that they may have on a particular intervention. Hence they would hide the information and resources from other members whom they were supposed to share with simply for them to benefit more.

**Table 5.10: Increases Participation of All the Community Members**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	72	60.0	60.0	60.0
Agree	41	34.2	34.2	94.2
Somehow Agree	1	.8	.8	95.0
Disagree	5	4.2	4.2	99.2
Strongly Disagree	1	.8	.8	100.0
Total	120	100.0	100.0	

Table 5.10 indicates the majority, 60.0% (n=72) of the participants also “strongly agreed” with 34.2% (n=41) “agreeing to the statement that group’s increases participation of all community members. Very few 0.8% (n=1) and 4.2% (n=5) “strongly disagreed” and “disagree” to the statement.

This according to FGDs and KIIs results can be explained based on the way the community development groups are initiated. The community members, initiating organizations (government and NGOs) are involved in the Initiation of the community development groups. This means that they participate in its initiation. Seven (7) out of all the 10 KII participating indicated that this is mainly done through the local leaders. Thus according to one key informant, it would be difficult for organizations to go straight to the community members and initiate development without informing the chief/local leader. The chief acts as the gate keepers as such they can hinder or enable development to happen in their area. As the chief becomes the first person to be informed, he/she is given the responsibility to invite all community members to come together where staff from the respective organizations comes to address the people to understand and possibly adopt the development intervention at hand. It should hereby be indicated that since the chiefs are the first people to be approached, this may give them a chance to bring in their self interests above those of the general community there by hindering other people from benefiting.

On the other hand it can hereby be explained that traditionally, one cannot just enter a village and start working with the community before the chiefs (as the final local authority in the community) are informed. Therefore, participation here may be dependent on the receiver of information who may decide which people to call for the meeting based on his/her interests. Again those who are close to him can easily be called or informed of their participation in the intervention compared to those that leave far from the local leader/chief. This may hinder other people from participating in development though they may be the actual target beneficiaries or have the desire to do so.

It has also been revealed that the group members participate in the choosing of the leader as most (7 of the 10 KI) indicated that leaders are chosen mainly by the group members themselves through the process of voting. This is followed by 2 KI indicating that leaders are chosen by the members of the community. The reason being the group members and the community members know each other well as they work and live together. Only one KI mentioned local leaders as the one who chose leaders. Much as the group members vote to choose leaders, in essence those elected are the same members who already have a voice like the educated, well to do members, those with influence and connections. This is may be because they are the people who are seen to be in the know by the group members unlike the vulnerable group members who are disempowered due to their poverty situation and they usually speak less.

**Table 5.11: Brings Social Independence to All Participating Members**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	47	39.2	39.2	39.2
Agree	50	41.7	41.7	80.8
Somehow Agree	11	9.2	9.2	90.0
Disagree	10	8.3	8.3	98.3
Strongly Disagree	2	1.7	1.7	100.0
Total	120	100.0	100.0	

Most participants 41.7% (n=50) and 39.2% (n=47)) as illustrated in table 5.11 “agreed” and “strongly agreed” to the statement that, “CDGs bring social

independence to the participating members.” Only 1.7% (n=2) and 8.3% (n=10) “strongly disagreed” and “agreed” to the statement.

With reference to (Figure 5.4 in Section 5.3.4), one can really agree to the claim that CDGs bring social independence among the members. This is seen from the way group members responded to the question of social benefits where the majority 98.3% (n=118), 96.7% (n=116), 97.5% (n=117) and 96.7% (n=116) of the participants “agreed” to the fact that being members of the group they find friendships, are able to interact with others and have a diverse social network, they have learnt to trust one another and that they are able to help one another in times of need respectively.

Similarly 3 out of the 10 key informants agreed to this from their statements that a group member, you learn good behaviours of relating with others and also the social status of the member is improved through interaction. On the other hand only 1 FGD alluded to the fact that members provide each other a social benefit, the rest focused much on the tangible (hardware) part of the benefit. This is a sign that real social independence exist in CDGs. The gathering together, interactions, sharing knowledge and resources plus other social relations that exist in groups are in themselves emotional benefits that members access and which cannot easily be found.

**Table 5.12: Brings Financial and Material Independence to all the Participating Individuals**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	39	32.5	32.5	32.5
Agree	52	43.3	43.3	75.8
Somehow Agree	22	18.3	18.3	94.2
Disagree	7	5.8	5.8	100.0
Total	120	100.0	100.0	

Question 47 as illustrated in (Table 5.12) has the majority 43.3% (n=52) and 32.5% (n=39) of the participants “agreeing” and “strongly agreeing” respectively to the statement that CDGs bring financial and material independence to the participating members. Only 5.8% (n=7) “disagreed” to the statement and 18.3% (n=22) “somehow agreed” to the statement.

This may also be confirmed from the results in (Figure 5.6 in Section 5.3.4) where participants indicated to be true on the availability of financial benefits to the group members. The majority 78.3% (n=94), 64.2% (n=77), 73.3 (n=88)% and 51.7% (n=62)of the members indicated that being part of the group, they are able to save money, they have opportunities to access credit, they are able to make money from sales of goods and that they have the opportunity to get allowances in meetings or trainings. Similarly, as part of the material benefits the members in (Figure 5.5 in Section 5.3.4) also indicated access to money which they use to buy such things like food items 95.8% (n=115), household assets 83.3% (n=101), and livestock 77.5% (n=93) and construct their own houses 60.8% (n=73).

This is not different from what 8 of the 10 KI mentioned that members have a lot of benefits being part of the group mentioning things like access to income, credit, ability to buy food, livestock, fertilizer, ability to construct their own houses and send their children to school as they are able to pay for school fees. Similarly 4 out of the 5 FGD all these things were mentioned. This is really a sign of financial independence among the group members which may help in poverty reduction. Nevertheless, from observation and results, it has been noted that not all members of the group have access to the benefits. Therefore, the financial independence to them does not exist as they cannot do savings or sale goods let alone access credit due to their vulnerable situation.

**Table 5.13: Promotes Equality in Treatment and Management of the Community Members**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	56	46.7	46.7	46.7
Agree	44	36.7	36.7	83.3
Somehow Agree	3	2.5	2.5	85.8
Disagree	15	12.5	12.5	98.3
Strongly Disagree	2	1.7	1.7	100.0
Total	120	100.0	100.0	

As illustrated in Table 5.13, most 46.7% (n=56) participants also “strongly agreed” and 36.7% (n=44) “agreed” to the statement that CDGs promote equality in treatment and management of the group members. There were few 12.5%

(n=15) participants who “disagreed” and 1.7% (n=2) “strongly disagreed” to the statement.

Contrary to the results of the household survey, the majority (8 out of 10) of the KII reveals that the members of the CDGs do not benefit equally and only 2 agreed that members have equal benefits. The participants indicated “no equal benefits”, citing the issues to do with different levels of knowledge and different levels of adoption where other people fail to adopt or use the knowledge gained in groups waiting for others to benefit first. One of the KIs rightly said that “some of the participants are laggards, they don’t adopt until they see that someone has benefited.” The participants also indicated that some people cannot benefit because they are lazy and that hard working members benefit most. Though this is the case there were other two participants who indicated that “members access or enjoy equal benefits simply by virtue of their being members or the same group”. This however may not be true as it may appear to be a mere reason which has not considered several factors that may be at play especially when two or more people come and work together as a group.

It should also be indicated that only one of the FGDs participating said “no” to the statement that group members enjoy equal benefits indicating the same reasons as above, particularly that other people do not understand things quickly (ignorance), others are lazy, yet others face illness there by not being able to do things to help them change and some indicated environmental challenges like “poor soils” which make farming not conducive for them to benefit. The rest of the four groups said “yes” to enjoyment of equal benefits among group members where the members of the savings group indicated that members realize equal benefits through their savings and the other group indicated through knowledge sharing. These can be refuted in that the former seem to forget that poverty is relative and that different people have and access resources differently. The latter can be based on the reasons provided by the KI participants in the previous paragraph that people understand and perceive things differently hence the same knowledge acquired may be used differently by different people. Also that

people have different levels of adapting to new things hence the benefits cannot be the same.

Also to remember that it has already been highlighted in the above paragraphs that some people benefit more than others, for example, the group leaders, hence the enjoyment of equal benefits in this case is doubtful.

**Table 5.14: Help Initiating Organizations/Members to Easily Mobilize Resources**

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agree	32	26.7	26.7	26.7
Agree	60	50.0	50.0	76.7
Somehow Agree	12	10.0	10.0	86.7
Disagree	15	12.5	12.5	99.2
Strongly Disagree	1	.8	.8	100.0
Total	120	100.0	100.0	

Finally, as Table 5.14 indicates, the majority 50% (n=50) of the participants “agreed” that CDGs help initiating organizations and members to easily mobilize resources, followed by 26.7% (n=32) who “strongly agreed” to the statement. Very few 12.5% (n=15) “Disagreed” and 0.8% (n=1) “strongly disagreed” to the statement.

Results in Table 5.14 may reflect the true reality on the ground as evidenced by most KI that when people are in groups it becomes easier for initiating organizations to reach to them. Hence their being together help the initiating organization staff to easily access information from the group as they speak with

one voice than an individual. One KI from Nkhwazi VDC explained that, “It (CDGs) is a workable approach because the community members through the groups mobilize themselves to development work.” Again another KI from Ministry of Health further added that, “Community development is a workable approach because there is a lot of work to be done for development to happen and this cannot be done by one person. Hence groups are really important to help the development to happen.” From these statements, one can conclude that the availability of people (human resource) in a group which provides labour and possibly a pool of knowledge make things happen.

However, in both the KII and FGDs no members clearly mentioned any tangible resource which is provided by the community to enable the organization facilitates development in the area. Nevertheless, it was mentioned during one of the FGD interviews with a Piggery Cooperative Group that some of the group members have benefited while others have not. When asked further why the others have not benefited, it was revealed that only those who constructed their own animal houses were the ones benefiting from the livestock (pig). When asked “who access the benefits?” one member in Kankhowo Piggery Cooperative explained that, “*okhaokhawo omwe anamangiratu makola ndi omwe anapatsidwa nkumba, chifukwa sangapatse nkumba munthu alibe malo abwino osamalilirapo.*” Meaning, those who have not made their animal houses in advance don’t get the benefits. Hence groups are really important to make the development to happen. This shows that there is some form of contribution that the community does to complement the resources from the initiating organizations for development to happen, this may either be in form of labour, knowledge or provision of local materials. This can help in the sustainability of the programme resulting in poverty reduction.

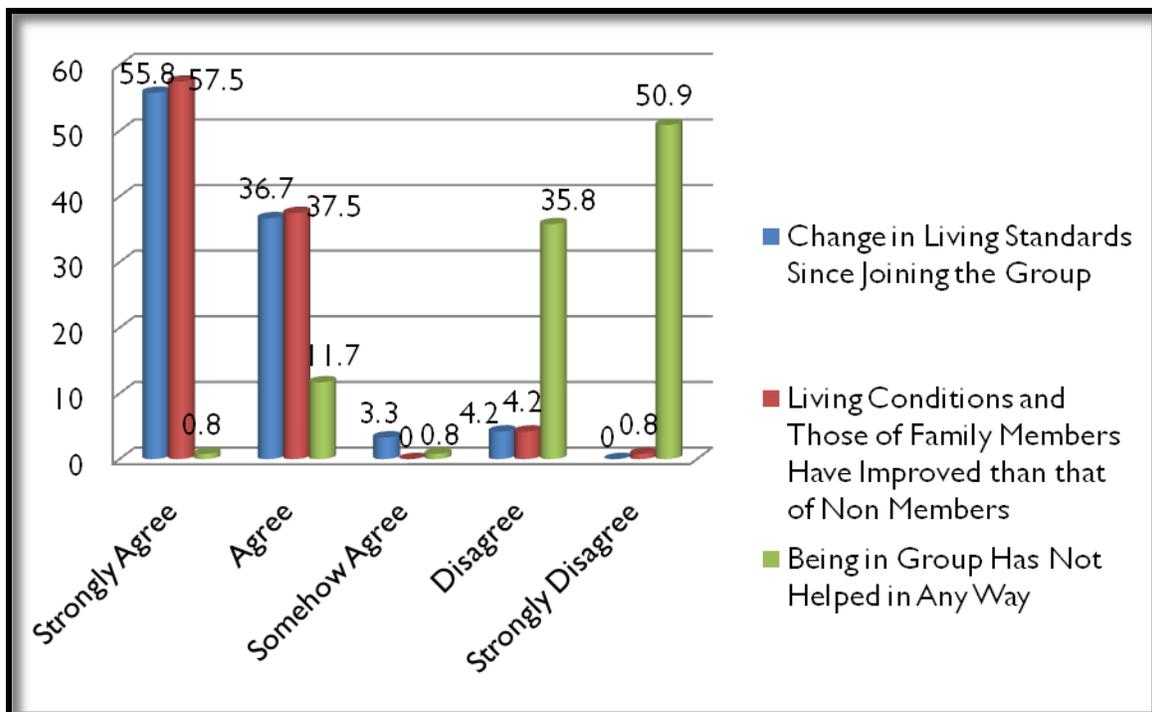
### **5.3.8 The Impact of CDGs in Community Development in the Area**

The participants were asked to show their degree of how they “agree” or “disagree” to the statements that they have seen a change in their living

standards since they joined the groups and that their living conditions and those of their family members have improved compared to those people that are not members of any CDG.

As per (Figure 5.11), the results revealed that the majority 50.9% (n=61) of the participants “strongly disagreed” to the statement that being part of the group hasn’t helped them in any way, rather, most 55.8% (n=67) and 57.5% (n=69) of them “strongly agreed” to the statement that their living standards have changed since they joined the group and that their living conditions and those of their family members have greatly improved respectively.

**Figure 5.11 Impacts of Development Groups to the Group Members**

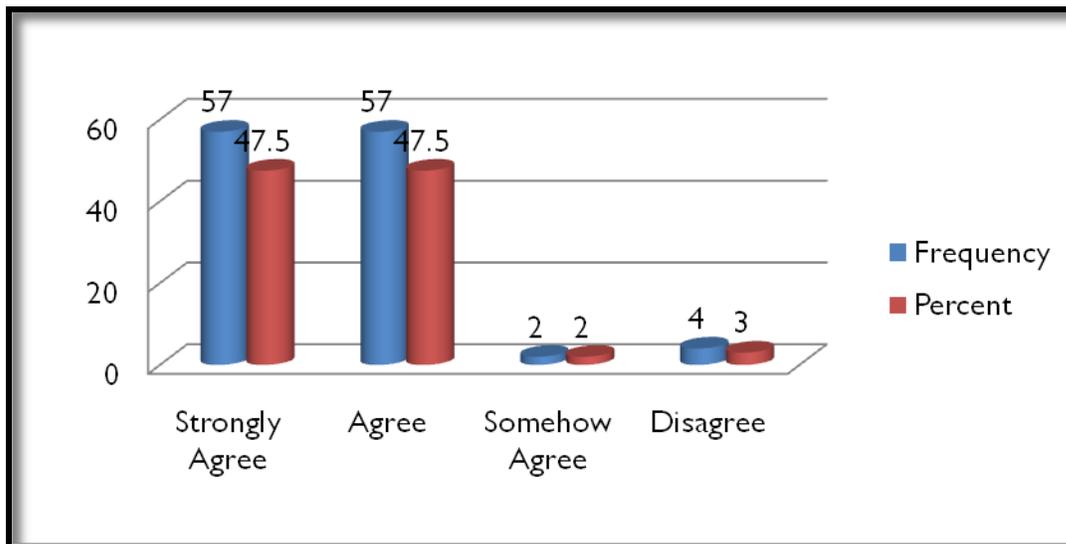


The KIIs also agreed to the fact that CDGs have had an impact as it has brought more benefits in their area than it was in the past. This according to two KIIs, the CDGs have made it possible for more community members to be reached with development interventions within a short time. One KI also indicated that due to

the existence of the CDGs in their area, a lot of development activities are taking place. One KI stated that, “currently adults are taking care of animals and children are going to school.” He further explained that “in the past, it used to be children taking care of livestock and not attend school.” The KIIs have also revealed that more people have gained more knowledge and skills which is being put to practice. One key informant gave an example that farmers are able to share knowledge which is being put in practice enabling them to produce more.

### 5.3.9. Recommendation on the Use of CDGs as a Strategy in Development to Reaching out to the Poor and Vulnerable Communities

**Figure 5.12: Participants Degree of Response in Recommending the Use of CDGs**



It is significant (Figure 5.12) to notice that most 47.5% (n=57) of the participant strongly agreed and 47.5% (n=57) agreed to the statement which recommends the use of CDGs as a strategy in community development. Very few 3% (n=4) participants disagreed to the statement.

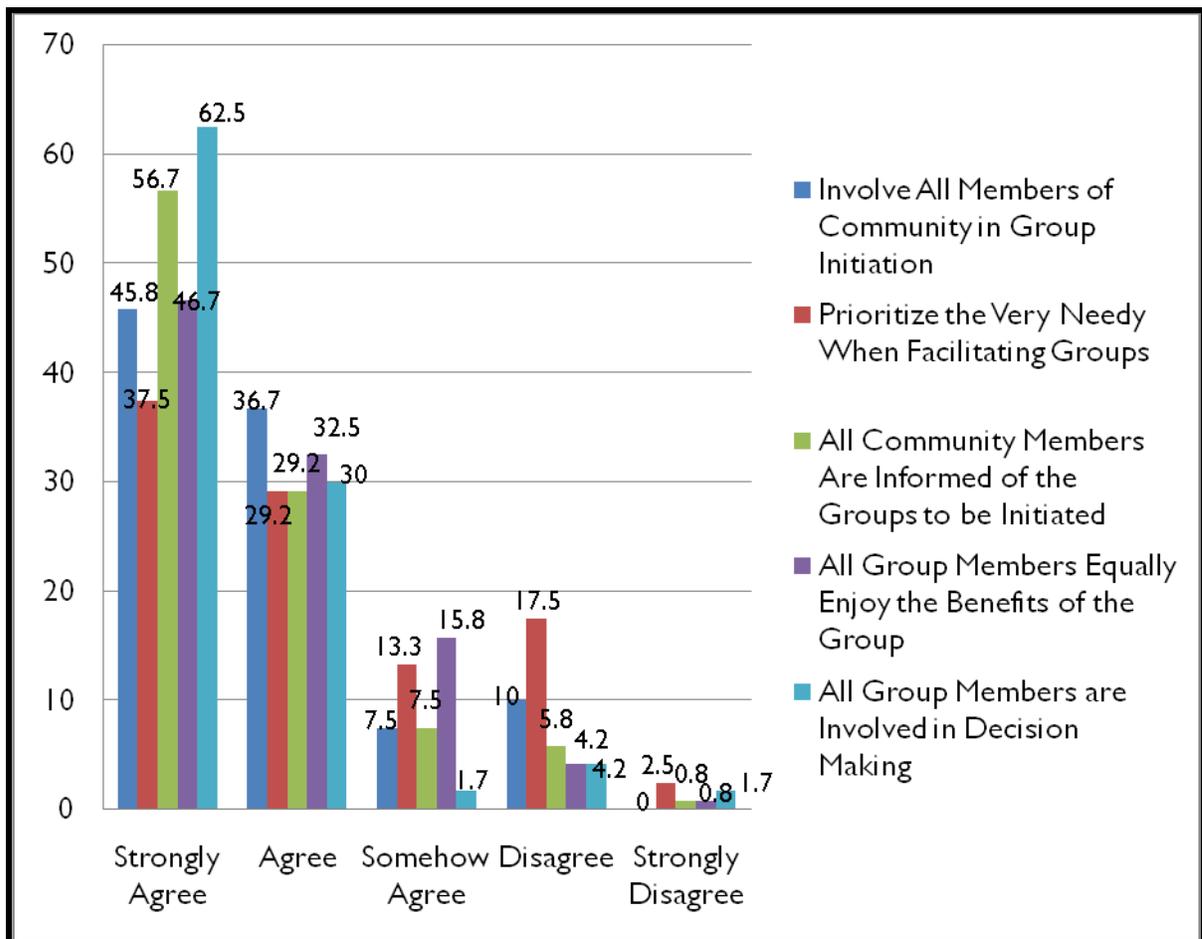
This is also the case in both the FGDs and KII where all participants recommended the use of CDGs as an effective strategy in development. The major reasons cited include the fact that it makes it easy for the organizations to reach out to the community members for development interventions as it is not possible to reach out to each and every member of the community on their own. Others also indicated that “unity is power,” a key informant from NASFAM shared the vision of their organization which he says, “*tsogolo lili kwa ogwirizana*” meaning, “the future is to only those people who are organized”. NASFAM KI further stated that as the profit making organization, to market their goods and also to share information to the community, they usually call group leaders who further inform the other group members. FGDs also confirmed this by indicating that the use of CDGs helps them reduce poverty and as one FGD participant also cited easy access to fertilizer and seed loan. This agrees with what NASFAM KI indicated during the interview when he mentioned that they give out loans to farmers in groups on revolving loans through the group leaders. When the loans have been repaid which is usually in form of seed they are given back to the farmers on revolving loan again. However, one can still doubt if the benefits (e.g seed) really reach out to the intended targeted individuals considering that it is given to the group leaders to share. More already been revealed, leaders enjoy most of the benefits than other members as they have self interests at heart. Therefore they can divert these benefits to their specific interests.

#### **5.3.10 Considerations for Successful CDGs**

Participants were asked to indicate their level of agreement to a number of statements on the things that should be considered to have successful community development groups. Figure 5.13, shows significant majority of the participants strongly agreeing to the statements that successful CDGs need to

involve all members of the group in group initiation 45.8 (n=55), should prioritize the very needy when facilitating development 37.5 (n=45), Should inform all members of the group about the group being initiated 56.7 (n=68), all members should have equal enjoyment of the benefits 46.7 (n=56) and that all group members should be involved in decision-making 62.5 (n=75).

**Figure 5.13: Factors to Consider for a Successful CDG**



Much as the household survey results in figure 5.13 above strongly agreed to the statement on the need to involve all members of the group in decision making, followed by informing all members of the group about the groups, then equal

enjoyment of the benefits, prioritization of the needy and finally involving all members in the initiation. It has been revealed from the KII that the majority of the KI supported the idea that there should be equal enjoyment of benefits among the group members if the groups are to succeed. This is evidenced by the statements made by 9 out of the 10 KIs. One example is what was said by the ADC member from Nkhumba village indicating that, “Initiating organizations and group leaders should be transparent enough in their dealings. This helps people (followers) to see clearly on what is happening. This can make them become committed and work hard.” He further added that, “trainings or skills should be given to every member of the group because usually it is the very same people attending trainings and usually men attend more trainings than do women.” The rest of the participants focused much on ensuring that initiating organizations should ensure that group members are provided with resources (material, financial or human benefits). On the other hand, FGDs focused much on unity and love among the group members as well as honesty and transparency among group leaders and initiating organizations which they feel can lead the groups’ success. Indeed with love, unity, honesty and transparency the groups may achieve all the factors that need to be considered for a successful CDG as indicated in (Figure 5.13).

## **5.5 CONCLUSION**

From the findings, it has been revealed that benefits really exist within the CDGs. These benefits are available in all forms from social, physical, financial human to environmental. Because of this most of the study participants recommended the use of CDGs as a strategy to Community Development. Much as this is the case, it has also been revealed that, some people benefit more than others and these include the group leaders, local chiefs, educated people, and the hardworking and active members of the group as well as those that easily adapt to new things. However, there seem to be a greater opportunity for most group members

to enjoy the social (friendships, interactions, support etc) and human benefits (knowledge, skills) rather than it is for the financial, physical and environment benefits. The way initiating organisations introduce development in the communities where the first to be informed is the chief coupled by the authorities that chiefs are given in the community, the different levels of understanding things among different people, different levels of poverty existing among the members, and the different levels of education are among some of the factors contributing to some members benefiting more than others.



## **CHAPTER6: CONCLUSION AND RECOMMENDATION**

### **6.1 INTRODUCTION**

In this chapter, a conclusion has been drawn based on the research findings. This is specifically done against each of the 8 study objectives to ensure that conclusion is made for each and every finding. Thereafter, recommendations have been made based on the overall research findings. These recommendations have been made to development practitioners, community and group members and also for further research.

### **6.2 CONCLUSION**

The research findings have been based on the research objectives with a special focus on the research questions.

The research found that diversified categories of people make up a group and this diversification includes difference in sex (male and female), age (youths and adults), marital status (married, single, widowed and separated), and education status (literate and illiterate). From observation, people of different social economic status e.g the poor, physically challenged, PLWHIVs, the better off among other members of the community make up the CDGs.

The study also revealed that almost all CDGs participating were formed with the aim of reducing poverty among the community members. Similarly community members joined to improve their living standards. It can therefore be concluded that most CDGs regardless of their sector of focus are formed with the aim of reducing poverty among the community members.

KIIs and FGDs revealed that most CDGs were initiated by community members themselves through their local leaders who mobilize them and inform them of

what development is to be done and how they should go about it. Much as this is the case, KI results revealed that government and community members were mainly involved in the initiation of the CDGs with some NGOs involved. This shows coordination between government, NGOs and the community on how development programmes are initiated in the area which can enhance ownership and sustainability in development unlike when it is an independent group (an NGO for example) initiating it. In conclusion therefore, CDGs in Likasi are established by the community members but facilitated by the organisations involved (either government, NGOs etc). These bring an awareness of a particular intervention which is then adopted by the community members for groups to be formed. Claims that CDGs contribute to poverty reduction are to some extent true since most CDGs are initiated with the mutual collaboration of the community, government or NGOs working in the area. However, the way they have been initiated and the way its operations are managed matters in ensuring that poverty reduction really take place.

The study further, confirmed the existence of benefits within the CDGs and these are categorized in four groups called social (friendships, interactions and networks, trust, helping one another), financial (the ability to save money, access to credit, money made through sale of goods, opportunity for allowances), human (labour and knowledge and skills), physical (the ability to construct school blocks, health facilities, members' own house, members own animal house, access to safe water, ability to make irrigation canals, ability to buy livestock, ability to buy assets and household food items) and environmental benefits (land and trees etc). It is these benefits that their accessibility has been assessed among the group members. However, much as the environment was agreed to as part of the benefit, it is observed that little attention and reference was being made to it as a benefit to the group members. This may be because these are natural things that almost each one of them has access to hence they saw no need to emphasis it as a benefit.

Much as group members indicate that they have most access and they agree to determine who should benefit, there is still evident that this does not happen to all group members as per the revelation from the in-depth interviews, KII and FGDs. This therefore implies that the leaders and possibly those that are educated and well to do as earlier on indicated by the KIs and FGDs are the ones who make the most benefits out of the groups and may also determine who benefits or not. It can therefore be concluded that the diversification that is there among group members make some members to be more influential than others there by leading to such vulnerabilities making poverty reduction almost impossible for other members of the group.

Focusing on who gets the group leadership position, it has been stated that members have to poses certain characteristics that would make them fit for the position. Such characteristics include; being active, able to read and write, with a vision, no background of bad behaviour among other characteristics mentioned. This therefore is concluded that, with the diversification already existing within the groups; it may be difficult for some members to become leaders as they may be faced with competitions that they cannot stand due to their underprivileged situation based on the stated characteristics.

It is within these lines that it can also be concluded that not all members of the group enjoy equally all the benefits that exists in a group due to a number of factors at play. Such factors include leadership challenges, inequalities in sharing of benefits, promoting self interest against that of the group, structural and/or system issues.

Despite observations and proofs from other group members that members have access to social, economic, physical, human and environmental benefits than non group members, they perceive CDGs as beneficial because their living standards and conditions have changed since they joined. Nevertheless, the effectiveness of CDGs in providing benefits which may lead to poverty reduction among group members still remains questionable as there are some community members who are not group members but are doing better than the group

members. Therefore, there is some evidence that benefits really exist and impact is observed in the lives of other community members. Thus CDGs have to some extent proved to be an effective strategy to development among community members. However, the way these CDGs are managed leaves a lot to be desired. This mainly comes due to the diversity that exists in these groups especially regarding the status (e.g. education level, age, etc) of the individuals that make up a group. This leaves other people vulnerable as such opportunities can hardly come their way to enable them get out of poverty.

### **6.3 RECOMMENDATIONS**

Following these revelations, possible recommendations are made to organisation development workers, community and/or CDG members and recommendations to guide further research as follows:

#### **6.3.1 Recommendations to Development Practitioners, Community and Group Members**

1. For these groups to be effective, development practitioners need to allow for some homogeneity within the groups and strongly guide that as much as it can be possible the membership of the groups be made more homogeneous wherever possible.
2. Development practitioners also need to be seriously involved in monitoring such "*neaty gritties*" issues as the membership composition of the CDGs and provide advice/guidance where necessary. It should also hereby be stated that development practitioners alone cannot manage to make this possible but rather, community members themselves should take the

initiative to ensure groups are as homogenous as possible because they know each other better than do the development practitioners.

3. Practitioners from development organisations frequently emphasise and acknowledge group members' contributions to whatever happens within the groups. They should also clearly mention the software benefits like sharing of skills, knowledge, friendships etc as part of the benefits that members have. This will create awareness and motivation to group members hence they will start recognising such things as benefits too leading to ownership and sustainability of the groups.
4. There is need for development practitioners or facilitators to be proactive and seriously make sure that most community members that development would want to target have been informed or reached with the message. This is usually taken lightly as there is a tendency of development workers to get satisfied with some groups that have been mobilised because to them it means work can be done; when possibly it may be the wrong people targeted.

### **6.3.2 Recommendations for Further Study Research/Improvement**

Looking at the study it is important to point out areas that are necessary for further research to possibly fill the gaps that is left with this research.

1. The way objective number 8 has been concluded in this chapter 6, it has revealed that it bears no special analysis of it as there was no specific question attached to it. Rather, it has just been concluded based on the findings that have been discovered within the participating group members and then inferred to be applicable to development of the area. For example, the study just concluded that since it is revealed that CDG members get benefits by their participation in groups, therefore this

definitely will trickle down to the area/community they are living. It is therefore recommended that future research consider raising a specific question to the general community (both group and non group members) how the general community benefits from the existence of the CDGs. This will help to confirm the conclusion made based on the findings from the group members.

## 7.0 BIBLIOGRAPHY

African History Blog, 2013. Chilembwe's Rebellion. Nyasaland, 1915.AMYC, April, 14, 2013. Available from <http://africanhistoryblog.wordpress.com/2013/04/14/chilembwes-rebellion-nyasaland-1915/>

Agarwal, B. 2001. Participatory Exclusions, Community Forestry, and Gender: Analysis for South Asia and a Conceptual Framework. Institute of Economic Growth, Delhi, India.

Alkire, S., Bebbington, A., Esmail, T., Ostrom, E., Polski, M., Ryan, A., Van Domelen, J., Wakeman, W. & Dongier, P. 2001. Community-Driven Development. A Draft Copy. Available from <http://intussen.info/OldSite/Documenten/Noord/Internationaal/WB/PRSP%20Sourcebook/22%20Community-Driven%20Development.pdf>

Andersen, L.F., Hasberg, S.B., Sørensen, R.C.L., & Henriksen, K.N. 2011. Livelihood Strategies and Community Development Projects- In Motseng and Moiketsi, Eastern Cape Province: Interdisciplinary Land Use and Resource Management. Faculty of Life Science, Copenhagen University, Denmark.

Barder, O.M. 2009. What is Poverty Reduction? Centre for Global Development, A working Paper number 170, April, 2009. Available from [http://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=1394506](http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1394506).

Beckwith, D. and Lopez, C. 2013. Community Organizing: People power from the Grassroots. Centre for Community Change. Available from [Http://comm-org.wisc.edu/papers97/beckwith.thm](http://comm-org.wisc.edu/papers97/beckwith.thm). Accessed on 01/11/2013.

Blanche, M.T., Durrheim K. & Painter, D. (eds.) 2006. Research in Practice: Applied Methods for Social Sciences. 2<sup>nd</sup> edition. University of Cape Town Press.

Bokho, C. 2013. Assessment of the Effectiveness of the Area Development Committees (ADCs) in Decentralisation. A Case of Ntchisi District in Malawi. An unpublished Dissertation for a Master of Arts in Development Studies. University of South Africa (UNISA).

Bonjesi, H. 2012. Community Development Facilitator, World Vision Malawi. *Personal Interview*. 22 December, Mchinji.

Booth, D., Cammack, D., Harrigan, J., Kanyongolo, E., Mataure, M. & Ngwira, N. 2006. Drivers of Change and Development in Malawi. *Working Paper 261*. Overseas Development Institute, 111 Westminster Bridge Road, London SE1 7JD, UK.

Bullen, P. 2007. Community Development Models and Languages: A Draft Copy. [Http://www.mapl.com.au/ideas/](http://www.mapl.com.au/ideas/)

Bwalya, E., Rackner, L., Svasand, L., Tostensen, A. & Tsoka, M. 2004. Poverty Reduction Strategy Processes in Malawi and Zambia. Chr. Michelsen Institute Development Studies and Human Rights. N-5892 Bergen, Norway.

Cavaye, J. 2013. Understanding Community Development. Available from [Http://www.communitydevelopment.com.au/documents/understandingcommunitydevelopment.pdf](http://www.communitydevelopment.com.au/documents/understandingcommunitydevelopment.pdf). Accessed on 22/06/2013.

CDSI Report, 2013. Community Development: What is it? -Principles of Good Practice. From the *Community Development Society (USA)*. A member of the *Community Development Society International (CDSI)*. Downloaded from <http://maaori.com/develop/princip.htm>. Accessed on 12/08/13

Chambers, R. 2007. Who Counts? The Quiet Revolution of Participation and Numbers. *Working Paper 296*. Institute of Development Studies. University of Sussex, Brighton BN1 9RE, UK.

Chanan, G. (Ed). 2006. The Community Challenge: Together We Can. Community Empowerment Division Local Democracy Directorate Communities

and Local Government, 4/G5 Eland House, Bressenden Place, London, SW1E 5DU.

Chechetto-Salles, M. and Geyer, Y. 2006. Community-Based organization Management: Handbook Series for Community-based Organised Institute for Democracy in Africa (IDASA). Cnr Prinslow and Visagie Street, Pretoria, South Africa.

Chikati, J. 2009. The Rules of community Mobilisation: Initiating and Stimulating community participation and Social Change. Regional Partnership for Resource Development. IFDM Gardens, off Ngong Road, Nairobi.

Chikati, J. and Barasa, J. 2009. Peoples Participation in Development. Regional Partnership for Resource development. IFDM Gardens, off Ngong Road, Nairobi.

Chile, L.M. 2006. The Historical Context of Community Development in Aotearoa New Zealand. Community development Journal. Vol. 41, Issue 4: 407-425. Oxford University Press.

Chimanyisyo Consulting Group. 2011. Likasi Area Development Programme Baseline Survey Report.

Chimphero, L.M. 2010. Likasi Area Development Programme Design Document, 2010 to 2014. Likasi Area Development Programme, Mchinji, Malawi.

Chirambo, R. 2004. "Operation Bwezani": The Army, Political Change, And Dr. Banda's Hegemony in Malawi. Nordic Journal of African Studies 13(2):146-163(2004).

Chiweza, A.L. (Mrs). 2010. A Review of the Malawi Decentralization Process: Lessons from Selected Districts. A Joint Study of the Ministry of local Government and rural Development and Concern Universal.

Chiweza, A.L. 2005. Participation: Reality or Rhetoric in Rural Communities of Malawi. *TanzanetJournal*, 2005, Vol.5, No1, pp. 1-8.

Coelho, V.S.P. and Favareto, A. 2008. Questioning the Relationship between Participation and Development: A Case Study of the Vale do Ribeira, Brazil. Elsevier Ltd.

Dulani, B. 2002. How Participatory is Participation in Social Funds? An Analysis of Three case Studies from the Malawi Social Action Fund, MASAF. Political and Administrative Studies Department, Chancellor College, University of Malawi, Zomba.

Durrheim, K. 2006. Basic Quantitative Analysis, in Research in Practice: Applied Methods for the Social Sciences, edited by Blanche, M.T, Durkheim K. & Painter, D. (eds.) 2nd edition. University of Cape Town.

Durrheim, K. and Painter, D. 2006. Collecting Quantitative Data: Sampling and Measuring, in Research in Practice: Applied Methods for the Social Sciences, edited by Blanche, M.T, Durrheim K. & Painter, D. (eds.) 2nd edition. University of Cape Town.

EPA/USDA, 2013. Definitions: Community Development, Community Based Education about the Environment- Applying US Community Development Process Lessons. Available from [Http://www.wvex.edu/erc/pdf/AppA\\_CommunityEdDefinitions.pdf](Http://www.wvex.edu/erc/pdf/AppA_CommunityEdDefinitions.pdf). Accessed on 09/08/2013

Gilchrist, A. 2005. Community Work in the U.K- A Continuing Journey. Available from <http://changesuk.net/wp-content/uploads/2009/06/ACW-TalkingPoint>.

Guidelines for Community Based Organisations. No date. Available from <https://www.google.co.uk/#q=Guidelines+for+CBO> Accessed on 28/10/2013.

Heldring, L. and Robinson, J.A. 2013. Colonialism and Development in Africa. <Http://www.voxeu.org/article/colonialism-and-development-africa>.

Helling, L. Serrano, R. And Warren, D. 2005. Linking Community Empowerment, Decentralized Governance and Public Service Provision through a local Development Framework. *S.P Discussion Paper No. 0535*.

Hussein, M.K. 2004. Decentralisation and Development: The Malawi Experience. *Africa Development Journal*, Vol. XXIX, No.2, 2004, pp. 106-133. Council for the Development of Social Sciences Research in Africa, 2004. ISSN 0850-3907.

INFED. 2013. Community Work. YMCA George Williams College. Available from <Http://www.infed.org/community/b-comwrk.htm#cdp>. Accessed on 26<sup>th</sup> October, 2013.

INFED, 2015. What is a Group? YMCA Williams College. Available from <http://infed.org/mobi/what-is-a-group/>. Accessed on 25<sup>th</sup> March, 2015.

Kachinga, Mao, N. 2012. Reading Performance in Chinyanja of Learners Taught by Indigenous Teacher and Those Taught by Non-Indigenous Teacher of Chinyanja at Lotus Basic School. University of Zambia.

Kanyinji, Y. Development Facilitator, World Vision Malawi. 2012. Personal Interview. 20 December Mchinji.

Kapoor, I. 2002. The Devil's in the Theory: A critical Assessment of Robert Chambers' Work on Participatory Development. *Third World Quarterly*, Vol. 23, No. 1, pp 101-117. Carfax publishing, Taylor and Francis Group.

Kelly, K. 2006. From Encounter to Text: Collecting data in Qualitative Research, in Research in Practice: Applied Methods for the Social Sciences, edited by Blanche, M.T. e. t. al. 2<sup>nd</sup> edition. University of Cape Town.

Kishindo, P. 2000. Community Project Funding in Malawi Under the Malawi Social Action Fund (MASAF) Demand-Driven Approach. Potential for Perpetuating Imbalances in Development. *Journal of Social Science Development in Africa*, 2001, Vol15, #1. Pp.5-14

Kishindo, P. 2003. Community Development in Malawi: Experiences from the Grassroots. *Development in Practice*, Vol. 13, No.4, August, 2003, pp. 380-387. Taylor and Francis Ltd. Available on <http://www.jstor.org/stable/4029662>. Accessed 17/09/12.

Koen, E. 2009. Group Dynamics: Only Study Guide for SOC306B. University of South Africa.

Krantz, L. 2001. The Sustainable Livelihood Approach to Poverty Reduction. SIDA (Swedish International Development Cooperation Agency) - Division for Policy and Socio-Economic Analysis.

Lachapelle, P. and Mastel, T. 2008. Using Focus Group for Community Development: A Self-Learning Resource from MSU Extension. Montana State University, MontGuide MT200807HR, New 5/2008. Available from [www.msuextension.org](http://www.msuextension.org). Accessed on 14/01/13.

Leannev, 2008. Available from [Http.cia.gov/library/publications/the-world-factbook/geos/mi.html](http://cia.gov/library/publications/the-world-factbook/geos/mi.html)

Lee, A. 2006: Community Development: Current Issues and Challenges. Combat Poverty Agency bridge Water Centre, Conyngham road, Island bridge Dublin 8

Le Roux, C. 2010. Lecturers as Students: The Emotional Side of Adult Learning, in *New Voices in Psychology*, edited by Fourie, E., Volume 6 (1) pp 66-80. University of South Africa.

Lewis, H. 2006. New Trends in Community Development- Community Development in Northern Ireland: Past, Present and Future. INCORE International Conflict Research.

Livingstone, S. 2013. The participation paradigm in Audience Research. *The Communication Review*, Vol.16, Issue 1-2, 2013 pp 21-48.

Lodge, T., Kadima, D. and Pottie, D.(eds). 2002. Malawi: The Colonial Period (1891-1964) Extracted from: "Malawi" IN Compendium of Elections in Southern Africa. ELSA, 119-121

Mac Queen, K.M., MacLellan, E., Metzger, D.S., Kegeles, S. , Strauss, R.P., Scotti, R., Blanchard, L. , and Trotter, R.T. 2001. What is Community? An Evidence Based Definition for Participatory Public Health. In AM J Public Health. 2001, December (12):1929 -1938. PMID1446907. Available from <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1446907/>

Madise, M.K. 2009. Malawi's Economic Development History. Friday, June 12, 2009. Available from <http://marshalmadise.blogspot.com/2009/06/malawi-economic-development-history.html>. Accessed 08/14/2012.

Malawi Government. 2012. Malawi Population Data Sheet: Malawi Population is growing rapidly.

Malawi National Decentralization Policy, October 1998.

Malera, G.T. 2005. The Socio-Legal Status of Malawian Women in Politics: Opportunities and Challenges. Research Partnership 1/2005. The Danish Institute for Human Rights. 56 Strandgade, 1401 Copenhagen K. ISSN 1600 5333, ISBN 87-90744-94.

Mannarini, T. 2010. Public Involvement: How to Encourage Citizen Participation. *Journal of Community and Applied Social Psychology*, Vol. 20 pp. 262-274 Available from [www.interscience.wiley.com](http://www.interscience.wiley.com)

Mansuri, G. And Rao, V. 2004. Community-Based and –Driven Development: A Critical Review. *The World Bank Research Observer*, Vol.19, No. 1. The International Bank for Reconstruction and Development.

May, H. 2002. Early Childhood care and Education in Aotearoa- New Zealand: An Overview of History, Policy and Curriculum. Victoria University of Wellington, New Zealand. McGill Journal of Education, Canada.

McConnel, R. Sibale, B. and Utila, H. 2007. Linking National Forest Programmes and Poverty Reduction Strategies: Malawi. Food and Agriculture Organization, Forestry department, Forestry Policy Institutions Service, Rome, Italy. Norway Programme Cooperation Agreement.

Mgawanyemba, G.D. 2008. Community Based Organizations in Socio-economic Development: The Experience of Kasungu District in Malawi. Master of Arts Thesis in Development Studies. University of South Africa.

Miriti, G. 2009. The Role of Community Based organizations (CBOs) in Transforming People's Lives: A Case Study of Omega Child Shelter in Mwingi Central District.

Morgan, G. Coombes, L. and Campbell, B. 2006. Biculturalism, Gender and Critical Social Movements in Aotearoa/New Zealand: Still Speaking from Psychologies' Margin: Annual Review of Critical Psychology, 5, pp52-68. Available from [Http://www.discourseunit.com/arcp/5](http://www.discourseunit.com/arcp/5)

Morse, S. and McNamara, N. 2013. Sustainable Livelihood Approach: The Theory behind The Sustainable Livelihood Approach. Springer Science + Business Media Dordrecht,

Morse, S. McNamara, N. and Acholo, M. 2009. Sustainable Livelihood Approach: A critical Analysis of Theory and Practice. *Geographical Paper No. 189. Department of Geography, University of Reading, UK.*

Myers, B. 1999. Walking with the Poor: Principles and Practices of Transformational Development. Orbis Books, Maryknoll, New York, U.S.A.

NECAPT. 2004. *Data Collection Methods: Getting Down to Basics.* An online course, Education Development Centre.

Ngwira, N. 2014. Gender and Poverty Reduction in Malawi. Unpublished Paper. Available from <http://www.un.org/esa/socdev/social/meetings/egm10/documents/Ngwira%20paper.pdf>

Nyasatimes, January 15, 2013. Malawi's John Chilembwe 1915 Abortive Insurgency: Futile Labour Amongst the Benighted Race. Available from <http://www.nyasatimes.com/2013/01/15/malawis-john-chilebwe-1915-abortive-insurgency-futile-labour-amongst-the-benighted-race>. Accessed on 27/12/2013.

Ocheni, S and Nwankwo, B.C. 2012. Analysis and Critical Review of rural Development Efforts in Nigeria, 1960-2010. *Studies in Sociology of Science*, Vol.3, No. 3, 2012, pp.48-56.

Ohio University Fact Sheet. 2011. *Community Development: Citizen Participation in Community Development, L-700*. 700 Ackerman Road, Suite 235, Columbus, OH 43202-1578. Available from <http://www.ohioline.osu.edu/cd-fact/1702.html>. (Accessed 15/12/2011).

Ontario Health Communities Coalition, 2013. Definition and History of Community development. Available from <http://www.ohcccso.ca/en/courses/community-development-for-health-promoters/module-one-concepts-values-and-principles/defini-0>

Ozor, N. and Nwankwo, N. 2008. *The Role of Local Leaders in Community Development Programmes in Idea to Local Government Area of Imo State: Implication for Extension policy*. *Journal of Agriculture Extension*, Vol. 12(2), December, 2008.

Patel, N. 2011. Democracy: Decentralization and Grass root empowerment Initiatives in Malawi. *ANLEP Working paper* No. 4. University of OSLO, SUM Centre for Development and the Environment.

PB Works. 2007. Non Profit Organisation, CBOs- Challenges. Available from [Http://eder671nonprofit.pbworks.com/w/page/18541469/CBOs%20-%20challenges](http://eder671nonprofit.pbworks.com/w/page/18541469/CBOs%20-%20challenges)

Poteete, A.R. and Ostrom, E. 2004. Heterogeneity, Group Size and Collective Action: The Role of Institutions in Forest Management.

Rakner, L. Menocal, A.R. and Fritz, V. 2007. *Democratisation's Third Wave and the Challenges of Democratic Deepening: Assessing International Democracy Assistance and Lessons Learned*. Good Governance, Aid Modalities and Poverty Reduction. Research project (RP-05-GG) of Advisory Board for Irish Aid. Working Paper 1. August 2007.

Rosato, M., Mwansambo, C., Lewycka S., Kazembe, P., Phiri, T., Malamba, F., Newell, M.L., Osrin, D. And Costello, A. 2010. MaiMwana Women's Groups: A Community Mobilization Intervention to Improve Motherhood and Child Health and Reduce Mortality in Rural Malawi. *Malawi Medical Journal*, 22(4): 112-119, December, 2010

SangoNet Pulse. 2007. *CBOs Face Funding Challenges*. Tuesday, October 30, 2007. 09:39. Available from [Http://www.ngopulse.org/article/cbos-face-funding-challenges](http://www.ngopulse.org/article/cbos-face-funding-challenges)

Saric, R., Stojanovic, Z. and Roljevic, S. 2011. *Strategic Management of Sustainable Rural Development*. Technics Technologies Education Management, Volume 6, Number4, 2011.

SCDC, 2013. Supporting Best Practice in Community Development: Community Development Values. Available from [Http://www.scdc.org.uk/media/resources/what-we-do/communitydevelopmentvalues\(extractfromABCD\).pdf](http://www.scdc.org.uk/media/resources/what-we-do/communitydevelopmentvalues(extractfromABCD).pdf). Accessed on 14/07/2013.

Shapiro, J. 2006. Monitoring and Evaluation. Civicus World Alliance for Civicus Performance. [org/new/media/Monitoring%20and%20Evaluation.pdf](http://new/media/Monitoring%20and%20Evaluation.pdf). 2006

Sheridan, J., Swanson, S., Cordeiro, J., Patterson, J., Stebbins, S., Woodside, C. and Houchin, K. 2000. Learning from the Community: What Community Based Organizations Say About Factors that Affect HIV Prevention Programs. Program Evaluation Research Branch, Division of HIV/AIDS Prevention, Center of Disease Control and Prevention (CDC). Cornwall, Inc.

Silungwe, C.M. 2009. Customary Land Tenure Reform and Development: A Critique of Customary Land Tenure Reform Under Malawi's National Land Policy. A Refereed Article from Law, Social Justice and Global Development Journal 2009(1). Available from [Http://www.go.warwick.ac.uk/elj/lgd/2009\\_1/silungwe](http://www.go.warwick.ac.uk/elj/lgd/2009_1/silungwe)

Soko, C.K, Maguza-Tembo, F. and Kambani Banda, C. 2007. Draft Report on the Baseline Study on Food Security and Education for Likasi Area Development Programme (ADP) Mchinji. World Vision Malawi.

South African History Online (SAHO), 2013. Towards a People's History. Available from [Http://www.sahistory.org.za/article/fight-against-colonialism-and-imperialism-africa-grade-11](http://www.sahistory.org.za/article/fight-against-colonialism-and-imperialism-africa-grade-11). Accessed on 27/12/2013.

Stiglitz, J.E. 2002. Participation and Development: Perspectives from the Comprehensive Development Paradigm, *Review of Development Economics*, 6(2) pp 163-182. Blackwell Publishers Ltd.

Swindler, A. and Watkins, S.C. 2009. 'Teach a Man to Fish': The Doctrine of Sustainability and its Effects on Three Strata of Malawian Society. *World Development*, 2009, July; 37(7), pp 1182-1196. Available from [Http://www.ncbi.nlm.nih.gov/pmc/articles/pmc2791326](http://www.ncbi.nlm.nih.gov/pmc/articles/pmc2791326)

Tandoh-Offin, P. 2006. Citizen Empowerment and Engagement in Community Development decision Making and Planning Processes. The Case of the Potter County Human. Pennsylvania State University. Available from [Http://clemsun.academia.edu/patrickTandohOffin/Papers/607602/Citizen\\_Empowerment\\_and\\_Engagement\\_in\\_Community\\_Development\\_Decision\\_Making\\_and](http://clemsun.academia.edu/patrickTandohOffin/Papers/607602/Citizen_Empowerment_and_Engagement_in_Community_Development_Decision_Making_and)

[Planning Processes The Case of the Potter County Human. Accessed on 09/27/2012](#)

Tango International, 2009. Sustainability of Rural Development Projects- Best Practices and Lessons Learned by IFAD in Asia. *Occasional Papers, Knowledge for Development Effectiveness*. The 8<sup>th</sup> in a Series of Discussion Papers Produced by the Asia and the Pacific Division, IFAD.

The Scottish Government (2009). Community- Scottish Community Empowerment Action Plan Celebrating Success: Inspiring Change. Victoria Quay, Edinburg, EH66QQ. Available from <http://www.moray.gov.uk/downloads/file77877.pdf>

The United Kingdom Department of Finance and Personnel, 2015. What is a benefit? Available from <http://www.dfpni.gov.uk/benefits-management-mainsection1-2->. 22<sup>nd</sup> March, 2015.

The Zimbabwean News- 'CBO Face Challenges.' Monday 18<sup>th</sup> November, 2013. Available from <Http://www.thezimbabwean.co/news/Zimbabwe/56300/cbos-face-challenges.html>

Tilakaratna, S. Organization of the Poor: Lessons from Sri-Lanka. Available from <Http:www.celedonia.org.uk/siritila.htm> (accessed 12/15/2011).

Townsville Community Legal Service (TCLS), 2008. Community Workers and the Law. Townsville community Inc. Unit 2/181, Sturt street, Townsville Qld, 4810. Available from [http://www.tcls.org.au/01\\_cms/details.asp?ID=7](http://www.tcls.org.au/01_cms/details.asp?ID=7).

Tutorial Letter 301/0/2012. All Masters and Doctoral Students Registered for Research Proposal Module in Development Studies. DVALLT: MPCHS91, DPCHS01. University of South Africa.

Tyndall Centre, 2004. Adaptive, Adaptation to Climate Change in Vulnerable Environments: Adaptive Strategies within a Livelihoods Approach. Adaptive

Research Notes, No.3a. A Tyndall Centres for Climate Change Research Project at the University of Sheffield, UK.

Valocchi, S. 2012. A Way of Thinking About the History of Community Organizing. Department of Sociology. Trinity College. Hartford, CT 06106. Available from [Http://www.trincoll.edu/depts/tcn/valocchi.htm](http://www.trincoll.edu/depts/tcn/valocchi.htm).

Von Hoffman, A. 2012. The Past, Present and Future of Community Development in the United States. Investing in What Works for America's Communities. Harvard University. [Http://www.whatworksforamerica.org/ideas/the-past-present-and-future-of-community-development-in-the-united-states/#.Uj25-Gr8L4g](http://www.whatworksforamerica.org/ideas/the-past-present-and-future-of-community-development-in-the-united-states/#.Uj25-Gr8L4g).

Wallerstein, N.B. 2006. Using Community Based Participatory Research to Address Health Disparities. *Health Promot Pract* 2006; 7; 312. Originally published online June, 7, 2007. DOI: 10.1177/1524839906289376. Online copy can be available from <http://hpp.sagepub.com/cgi/content/abstract/7/3/312>.

Wellard, K. 2011. Knowledge Transfer: The Role of Community Extension in Increasing Food Security. Self Help Africa. Dpu Associates. Available from <http://www.selfhelpafrica.org/ie/images/Financials-and-reports/CBE%20Report%20Final.pdf>.

Woolcock, M and Narayan, D. 2000. Social Capital: Implications for Development Theory, Research, and Policy. *Final Version Submitted to the World Bank Research Observer*, vo.115 (2).

## APPENDICES

### Appendix 1: Data Collection Tools for the Research Study and FGD

#### HOUSEHOLD SURVEY QUESTIONNAIRE FOR COMMUNITY DEVELOPMENT GROUP MEMBERS OR HOUSEHOLDS

My name is.....I am coming from .....I am here to conduct a study on the Effectiveness of Community Development Groups to the households of the participating group members in this area, in fulfilment of her Master's Degree in Development Studies. Your name has been randomly picked from the community members that are participating in community groups to respond to the questions I have on behalf of other members of the community groups.

The survey is voluntary and confidential hence whatever information that you will give will not be shared to anyone except for me who is collecting data. May I therefore request for your consent to respond to the questions I have for about 45 minutes.

A.BASIC INFORMATION			
1. Date of Interview MM/DD/YY	2. District	3. Traditional Authority	4. GVH
5. Village	7. Status of the respondent 1) Mere household member 2) Member of the a particular community group	8. Household Number	9. What position do you hold in your group?

**B. DEMOGRAPHIC DATA**

10. Are you, 1) Male  or 2) Female

11. What is your marital status?

1) Married

2) Single

3) Divorced/Separated

4) Widow/Widower

5. Other (Specify).....

12. Which age group are you?

1) 15 to 25years

2) 26 to 35 years

3) 36 to 45 years

4) 46 to 55 years

5) 56 year and above

13. What is your education level?

1) Lower Primary (grade 1 to 5,

2) Upper Primary (grade 6 to 8,

3) Secondary education

4) Tertiary education (Specify).....

5) Never attended

6) Other (Specify).....

14. Are you the household head of this family?

1) Yes 2) No

**C. GENERAL INFORMATION ABOUT THE COMMUNITY DEVELOPMENT GROUPS (tick whichever is applicable).**

	Tick to choose either a 'Yes' or 'No' to determine your answer	Yes (1)	No (2)
15.	<b>What is the name of the community development group that you belong to?(tick one)</b>		
	1) Livestock (pigs, goat)		
	2) Fish Clubs		
	3) Irrigation groups		
	4) Savings groups		
	5) Youth groups		
	6) local leadership groups (VDC/ADC)		
	7) Health committees		
	8) CBOs		
	9) Cooperative groups		
	10) Other (Specify).....		
16.	<b>Do you belong to any other community development group apart from the one mentioned above? Which group is this? (Multiple responses apply)</b>		
	1) Livestock		
	2) Fish Clubs		
	3) Irrigation groups		

	4) Savings groups		
	5) Youth groups		
	6) local leadership groups (VDC/ADC)		
	7) Health Committees		
	8) CBOs		
	9) Cooperative groups		
	10) None of the above but a different (Specify)		
	11) None		
<b>17.</b>	<b>Why was the group initiated in the area (<i>Multiple responses apply</i>)</b>		
	1) To help the government or NGO get easy access to the general community		
	2) To help community members improve their I livelihoods (reduce poverty)		
	3) To ensure each and every community member participate in development intervention		
	4) To keep community members busy		
	5) To help government and/or NGOs mobilize resources and perform other development work		
	6) Don't Know		
	7. Other Specify.....		
<b>18.</b>	<b>Why did you join the group?</b>		
	1) To easily access benefits from government and/or NGOs		
	2) To improve their livelihoods/ reduce poverty		
	3) To participate in development work		
	4) To keep busy		
	5) To socialize with others and sharing		
	6) To gain knowledge and skills		
	7) Don't know		
	8. Other Specify.....		

**D. UNDERSTANDING COMPOSITION OF COMMUNITY DEVELOPMENT GROUPS AND ITS GOVERNANCE STRUCTURE**

<b>Composition</b>	<b>Strongly Agree (1)</b>	<b>Agree (2)</b>	<b>Somehow Agree (3)</b>	<b>Disagree (4)</b>	<b>Strongly Disagree (5)</b>
<b>Group Leadership</b>					
<b>19. Leadership position in the community development group is usually given to:</b>					
1) Male members of the group					
2) Female members of the group					
3) Local leaders (chiefs) who are the members of the group					
4) Local leaders (chiefs) who are not members of the group					
5) Those people who are well to do (rich)					
6). Those who have connections (relatives/friends)with the initiating organization or members					
7. Those people that are educated					
8. Influential members (people who are feared)					
9. Any member of the group who fits to be a leader					
10. Other					

(Specify).....					
----------------	--	--	--	--	--

**E. UNDERSTANDING THE GROUP BENEFITS**

	<b>Tick either 'True' or 'False' to determine the Characteristics/Descriptions of the benefits that are realized within the community development group</b>	<b>True (1)</b>	<b>False (2)</b>
20.	There are benefits in community Development groups (If False Skip to Q)		
<b>(a).</b>	<b>Social Benefits</b>		
	1)I have found friends etc		
	2)I am able to interact or form networks with other people		
	3)I have learnt to develop trust in people etc		
	4)We help one another etc		
	5) Other (Specify).....		
<b>(b)</b>	<b>Physical benefits</b>		
	Through group work School blocks have been constructed where our children learn		
	Through group work Health Centres/Facilities have been constructed where I and my family go whenever we are sick		
	I have been able to construct a house		
	Through group work my family and I have access to safe Water Facilities (boreholes/taps)		
	I have constructed animal House		

	Tick either 'True' or 'False' to determine the Characteristics/Descriptions of the benefits that are realized within the community development group	True (1)	False (2)
	I have been able to make Irrigation Facilities (Canals)		
	I have managed to buy livestock (i.e. chicken, goats, cow, pig, etc)		
	I have managed to buy other household assets (i.e. Radio, TV, Oxcart, Hoe, Treadle pump, Chair, Table e.tc)		
	I am able to buy food Items (i.e. rice, Flour, potato, meat, vegetables, drinks, etc)		
	Other (Specify).....		
<b>(c)</b>	<b>Financial benefits</b> (e.g. resources such as, savings, credit, remittances and market takings)		
	I have learnt to save money or we have a facility that helps us keep our money.		
	I have access to credit etc.		
	I make more money through sales of my goods (e.g. (Farm produce, livestock, other business profits etc		
	I have the opportunity to some allowance when we are called to attend meetings or trainings by government or the initiating organization		
	Other (Specify).....		
<b>(d).</b>	<b>Human Benefits</b>		
	I have gained knowledge and skills		
	Labour is available through other group members making tasks easy		

	<b>Tick either 'True' or 'False' to determine the Characteristics/Descriptions of the benefits that are realized within the community development group</b>	<b>True (1)</b>	<b>False (2)</b>
	Other (Specify).....		
<b>(e).</b>	<b>Environmental Benefits</b>		
	I have access to land where I cultivate		
	I have access to trees (both fruit trees and general trees) and other vegetation		
	Other (Specify).....		
<b>(f).</b>	<b>Other benefits outside the categories above (specify).....</b>		
	<b>Tick 'Yes' or 'No' to determine your answer on group benefits</b>	<b>Yes (1)</b>	<b>No (2)</b>
<b>21.</b>	<b>The above mentioned group benefits can be sourced or come from the following: (tick multiple responses as applicable)</b>		
	1. The government		
	2. The NGOs working in the area		
	3. Well-wishers (politicians, Chiefs, church leaders or other local leaders, rich or educated people in the community)		
	4. The participating group members		
	5. Any other common member of the community		
	6. Other (Specify).....		

**F. PERCEPTION OF GROUP MEMBERS ON GROUP BENEFITS AND GROUP OPERATIONS**

Rate your perception on group leadership and operations/ governance when it comes to access to benefits <i>(tick most suitable)</i>	Strongly Agree (1)	Agree (2)	Somehow (3)	Disagree (4)	Strongly Disagree (5)
22. Mainly male members of the groups access most of the benefits					
23. It is mainly female members of the group who access the benefits					
24. It is mainly the group leaders who access most of the benefits					
25. It is mainly the local leaders who access most benefits of the group.					
26. It is mainly the people who are well to do that access the benefits of the group.					
27. It is mainly the people with connections (relatives and friends) to organization/members that access the most benefits					
28. It is mainly the educated members of the group that access the benefits the most.					
29. It is only leaders of the					

<b>Rate your perception on group leadership and operations/ governance when it comes to access to benefits (tick most suitable)</b>	<b>Strongly Agree (1)</b>	<b>Agree (2)</b>	<b>Somehow (3)</b>	<b>Disagree (4)</b>	<b>Strongly Disagree (5)</b>
group that access the benefits					
30. All members access the benefits equal					
31. Other (Specify).....					
<b>How the sharing of Benefits are determined in a group</b>	<b>Strongly Agree (1)</b>	<b>Agree (2)</b>	<b>Somehow Agree (3)</b>	<b>Disagree (4)</b>	<b>Strongly Disagree (5)</b>
32. Male members of the of the group determine who gets the benefits					
30. Female members of the group decides who get benefits					
33.The leadership of the group decides who gets the benefits					
34. The local leader (chief) of the area decide who gets the benefits					
35. The government decides who gets the benefits					
36. The initiating organizations/NGOs decides who benefits					

Rate your perception on group leadership and operations/ governance when it comes to access to benefits <i>(tick most suitable)</i>	Strongly Agree (1)	Agree (2)	Somehow (3)	Disagree (4)	Strongly Disagree (5)
37. The people who are well to do in the group determine who benefits					
38. Educated members of the group determines who benefits					
39. All members discuss and decide who should get the benefits					
<b>Impact of Community Development Groups to Group Members</b>					
40. I have seen a change in my living standards since I joined the community development group					
41. My living conditions and those of my family members have improved for the better from where I was compared to the people who are not members of any development group					
42. Being part of the group					

Rate your perception on group leadership and operations/ governance when it comes to access to benefits <i>(tick most suitable)</i>	Strongly Agree (1)	Agree (2)	Somehow (3)	Disagree (4)	Strongly Disagree (5)
hasn't helped or my family in any way					

**G. PEOPLES PERCEPTION ON THE USE OF COMMUNITY DEVELOPMENT GROUPS AS A STRATEGY IN DEVELOPMENT**

	Strongly Agree (1)	Agree (2)	Somehow (3)	Disagree (4)	Strongly Disagree (5)
Rate your perception on the use of community development groups in development <i>(tick most suitable): The use of community groups as a strategy in community development.....</i>					
43. Contributes to sharing of knowledge and resources					
44. Makes it easy for organizations to reach out to the majority of the community including the vulnerable/poorest members in doing their job					
45increases participation of all the					

	<b>Strongly Agree (1)</b>	<b>Agree (2)</b>	<b>Somehow (3)</b>	<b>Disagree (4)</b>	<b>Strongly Disagree (5)</b>
community members					
46. brings social independence to all the participating members					
47. Brings financial and material independence to all the participating individuals					
48. Promotes equality in treatment and management of the community members					
49. Help initiating organizations/members to easily mobilization of resources					
50. If I am given a chance, I would recommend the use of community development groups as the best strategy in development to reaching out to the poor and vulnerable communities					
<b>51. Considerations for Successful community development groups should Focus on the following:</b>					
1) All members of the community are involved in the initiation of the community groups.					
2) Prioritizing the very needy when					

	<b>Strongly Agree (1)</b>	<b>Agree (2)</b>	<b>Somehow (3)</b>	<b>Disagree (4)</b>	<b>Strongly Disagree (5)</b>
facilitating the community development.					
3) All members of the community are informed about the group to be initiated					
4) All members of the group equally enjoy the benefits of the group.					
5) All members of the group are involved in decision making					
6) Other (Specify).....					
7) Nothing					

**End of the interview. Ask the participant for any Question or comment.**

**Thank the participant for his/her time.**

**FGD GUIDE FOR COMMUNITY DEVELOPMENT GROUPS.**

Date of Discussions (MM/DD/YY)...../...../.....

**My name is..... And my friend here is ..... We are coming from ..... We are here to assist a student who is doing a study on the Effectiveness of Community Development Groups to the participating group members in this area, in fulfilment of her Master’s Degree in Development Studies. Your group has been randomly picked from all the development groups existing in this area to represent the other groups to respond to the questions which will be posed to you shortly.**

**The survey is voluntary and confidential hence the name of each member present here and whatever the member will say in this discussion will not be shared to anyone except to us talking to you now.**

**May we therefore request for your consent to respond to the questions that we have. The discussions will take about 40 minutes.**

1. What is the name of the village the community development group exists?
2. How many members are in the group?

Men..... Women.....

3. When was the group initiated, who initiated it and why?
4. How was the group initiated? Who was involved in the initiation and Why?
5. What kind of people make up the membership of the group? Who determines that these become members? Why?
6. What made you join the group?

7. Do you think your reason for joining the group has been fulfilled? How and why?

8. What does the group do?

9. Were you informed of the purpose of the group before you joined? Do you think the reason for initiating the group in this village has been fulfilled? Why do you say so and how has it been fulfilled?

10. Do you see any benefits for participating in this group? What benefits do you see if any?

11. Where do these benefits come from (list for each mentioned)

12. Who gets these benefits? How?

13. Are there any other members of the group who don't have access to these benefits? Who are these and why?

14. Who determines who gets the benefits or not? Why?

15. Do you have a committee/Leadership in your group? How many people are in leadership positions?

Men.....Women.....

16. What kind of people are normally in positions of leadership in your group? Who put them in those leadership positions? Why? How are they put in these positions?

17. Who determines how your group should work in both operations and sharing of benefits?

18. Does each of the following people or entities have any role in your group? What is their role?

a) Group members

- b) Group Leaders
- c) The local Chief (not member of the group).
- d) The initiating organization
- e) Government (If it the initiating organization skips to “g”)
- f) Other community members (not group members)
- g) Other (Specify).....

19. Are you happy with the roles these people/entities play in your group? Why?

20. What else could they have done to make their roles worthwhile?

21. Do you think there are any benefits to being a member of the community development group? What are these benefits?

22. Where do these benefits come from? (State for each mentioned).

23. From your perception, do you think all the other members of your group get the benefit or are treated the same way when it come to access of these benefits? Why do you say so?

24 Among your group members who benefit the most?

25. Since you joined the group, as a member, have you experienced any difference in your way of living than when you were not a group member? What difference have you experienced?

26. Can you compare your life as a member of a group to someone who does not belong to any group in your community? How? If no Why?

27. From your perception do you think the use of community development groups as a strategy in development is good? Why do you say so?

28. Given a chance would you still opt to use community development groups as a means to reach out to vulnerable community members in your community? Why?

29. What do you think needs to be done to make community development groups work better in our community and for the members to really benefit?

**End of discussion. Ask participants for any questions and comments.**

**Thank the participant for their time.**

**KII GUIDE FOR COMMUNITY DEVELOPMENT GROUPS.**

Date of Discussions (MM/DD/YY)...../...../.....

**My name is.....I am coming from .....I am here conducting a study on the Effectiveness of community development groups to the participating group members in this area in fulfilment of a Masters Degree in development Studies. You have been randomly picked among the other partners doing development work in this area and your responses will represent all other development workers in the area. The survey is voluntary and confidential hence your name will not appear in any of the survey documents and whatever information you will give during this interview will not be shared to anyone except me as the one gathering the information.**

**May I therefore request for your consent to respond to the questions that we have. The interview will take about 40 minutes.**

1. Which organization and department do you work for and what is your position?
2. Does your organization or you as a development worker deal with community development groups in your work operations? How do you work with these community development groups? What are your focus areas?
3. Who initiates the development of a community development group? Why?
4. How are these initiated?
5. Who actually was involved in the initiation of these groups? Why?

6. What type of people participates in community development groups? Were any of the members participating involved in the initiation of the groups? How? Why?
7. Why did you choose to work with these community development groups?
8. How do you identify the people to participate in community development groups? Why?
9. Do these community development groups have leadership? Which people are in leadership positions and Why?
10. Who normally chooses the leadership and why?
11. What is your role as a community development worker in the initiation and operation of these community development groups?
12. Who else has a role in the initiation and operations of these groups? Why?
13. In your opinion, do you think your organization is fulfilling the aim it has behind initiating or working with the community development groups? How?
14. In your opinion, do you think there are any benefits realized to the individuals operating in these community development groups? What are these benefits?
15. Where do they come from? (State for each)
16. Do you think all group members in a group benefit equally for the benefits that are realized? Why?
17. How are these benefits shared among the group members and who benefits the most from these benefits among the group members? Why?
18. Do you see any difference among the members who participate in a community development group and those who do not? What are these differences? Why do these differences exist?

19. Is there any impact in working using the community development groups?  
What impact?

20. As a development worker, how do you look at the concept of community development group? Is it a workable approach in community development? How? And why do you say so?

21. Do you think there is anything that needs to change in the way community development groups do things for the benefit of all? What is it that you would want to change? Why?

**End of interview. Ask the participant for any question or comment.**

**Thank the participant for his/her time.**