

CHAPTER 1

INTRODUCTION

1.1 OVERVIEW

Development is a broad concept that entails social, economic, political and human development. Human development constitutes the foundation on which the first three concepts are based. According to Burkey (1993:38), economic and political development must translate into social development. As a broad concept, development has been extensively explored with a view to realise economic growth and social development. However, the emphasis shifted from industrial and economic development as the determining factors in societal transformation. Economic growth may bring material gain to the people, but development is much about enrichment of the lives of all the people in the society (Edwards 1993:80). The shift moved from holistic theorisation of development towards local ‘participation’ and ‘empowerment’ (Mohan & Stokke 2000:247). The underlying principle of such a phenomenon is the people’s control of the processes. Todaro and Smith (2006:16) also agree with Edwards that if a development strategy results in robust economic growth and political stability without a significant change in the quality of life of the masses of people, something is wrong. High growth performance without people participation is clearly economic growth without development.

This is evident in Brazil, a country that experienced and suffered the consequences of “growth without development” (Todaro & Smith 2006:27). Its growth performance was the best in Latin America between the 1960s and the 1980s. However, due to its low

social spending on health, education, pensions, and other benefits, it remained one of the countries with the highest levels of social inequalities in the world. Numerous development definitions presently focus on the capacity of people to make and implement decisions (Martinussen 1995:41-42). Basic human needs form a base for this conception. It is normatively assumed that satisfaction of basic human needs should take precedence over all other development thoughts and efforts. This evolution of development thoughts was promoted by the United Nations since the 1970s and the World Bank became vocal about it in the 1990s (Todaro and Smith 2006:556). Many community development theories emphasise people participation in decision-making as being important, particularly in respect of initiation, planning, implementation and evaluation of a development programme. The strategy of “voluntary development sector” (Korten 1990:7) evolved from relief and welfare to community development approach and it also suggested, that in future greater attention should be given to development facilitation as people’s movement.

South African government departments, local government structures, and Non-Governmental Organisations (NGOs) presently use the participatory approach to realise community development and empowerment, with particular emphasis on rural villages. In the enhancement of the approach, some legislative regulations have been promulgated to provide for the fostering of participation of people in programmes such as Local Government’s Integrated Development Plan (IDP) and evaluation systems. A White Paper on transformation of public service delivery (Batho Pele) was also issued to regulate participation of the public in the determination of the nature and quality of services they are to receive from government. In the agricultural sector, an agricultural extension method has been used for years as a farmer participatory methodology. The Department of Agriculture in Limpopo Province has recently adopted Participatory Extension Approach (PEA) as an

official methodology for delivery of extension services.

However, the situation in which rural farming communities find themselves remains largely the same. There is therefore a reason to highlight the problems encountered when organising poor people who are subordinate to and dependent upon development agents. The participatory development literature's attempt to deal with these limitations is at minimum. People participation for empowerment forms the core learning area of this study. The study focuses on people participation as a means and end of development for transformation of the society in poor rural communities.

1.2 STATEMENT OF THE PROBLEM

Despite the use of several participatory methods in rural villages by development facilitators, the situation remains largely the same. The rural communities of the Third World still lack capacity to become equal partners of development agencies (Clark, Bekker & Cross 1994:83). There is still a tendency by central decision makers to determine development strategies for the poor, the reason being that the economically poor are socially and politically weak to decisively influence formulation of development goals (Martinussen 1995:42). Such conditions deprive the people of an opportunity to determine their future. According to Motteux, Binns, Nel, and Rowntree (1999:262), South African rural communities, particularly in the former homeland settlements, are still in absolute poverty. The former homeland settlements are presently the country's most materially and psychologically deprived communities. The absence of communication between participants and development agencies has been noted to be one of the limiting factors of development in such communities. Such limitations are caused mostly by the way development institutions are structured (Treurnicht 2000:68).

The suggested strategies towards ensuring development in poor societies, is to make the people aware of their situation and possibilities, to break down all the barriers that limit participation, and to ensure that the people gain equal opportunities in decision-making processes. This is possible mostly when communities are organised into smaller units (Martinussen 1995:333). A community organisational linkage structure is suggested by Duvel (1999:3) as a communication link between development agencies and rural communities. However, the same approach has been applied through Participatory Extension Approach in the study area, but its complexity appears to be the major impediment of its success. On the other hand, the community interest group as defined by Swanepoel and De Beer (2006:89) appears to be a simple alternative strategy to enhance communication and afford equal opportunities to decision-making processes at community level. This state of affairs prompts the conception of the following research assumption:

An engagement of a proper participatory development method with a smaller community interest group may create an environment conducive to free and effective participation towards empowering more participants in rural communities.

1.3 AIMS AND OBJECTIVES OF THE STUDY

The aim of the study is to determine the approach that might enhance communication between participants and development facilitators, and afford participants an easy access and equal opportunities to participate in decision-making processes. The study seeks to establish an approach that might be simple and effective when participatory methods such as Participatory Rural Appraisal (PRA) are engaged in with community interest groups on the one hand, and community organisational linkage structures on

the other. The specific objectives of the study are:

- (1) To conduct analysis of two cases in order to establish how PRA improves communication between role players and improves access to equal opportunities in decision-making processes. The investigation is conducted between people who participate in community interest groups and those in community organisational linkage structures.
- (2) To achieve this objective, the strategy is to review literature on the following subjects:
 - (a) Concept of development; participatory development concept; and participatory development theories such as community development, conscientisation, humanism, and people-centred development. This helps to define development and to generate knowledge about people participation and development.
 - (b) Participatory development methods such as Participatory Rural Appraisal (PRA), and facilitation method in order to generate knowledge about the methods in relation to people participation and data collection.
 - (c) Community group dynamics in order to learn how groups are formed and institutionalised for free people participation.
 - (d) South African participation research, and people participation initiatives in South Africa in order to learn how participation is administered in day to day development activities.

1.4 THE RATIONALE FOR THE STUDY

People participation in processes aimed at improving their living conditions is paramount to their ultimate empowerment. As an agricultural extension worker in public administration, doing community development, the researcher found it worthwhile to

acquire more knowledge in participatory development methodologies. The knowledge in development methodologies may enhance one's application of participatory development approaches in community development initiatives. The required knowledge covers areas of development such as people participation in community development particularly in group setups, and people empowerment towards self-esteem and self-reliance.

Having realised that participation approaches have been applied in community development without a success, the study was therefore inspired by enthusiasm to come up with a solution to the current situation in rural communities. It was also inspired by an eagerness to determine an appropriate participatory development model that can significantly contribute to the empowerment of the people in rural communities. The model may be a participatory development approach simplified for field community development workers who interact with communities on day to day basis. This includes methods that may evoke rigorous participation in a variety of community groups' participation environment, instilling a sense of ownership and responsibility among participants, and generate a sense of self-reliance in the participants.

1.5 SIGNIFICANCE OF THE STUDY

The study seeks to inform development agents in Government and Non-Governmental Organisations (NGOs) about elements to be considered in society in the implementation of development programmes, and to make appropriate choices of participatory models for effective participation and empowerment of rural communities. From the findings of the study, community groups may learn to create an internal environment that is conducive to free participation. The outcomes of the study would also make a contribution to rural community development body of knowledge on

adaptation and adjustment of PRA tools for effective generation of information.

1.6 CHAPTER LAYOUT

The study is organised into five chapters.

Chapter 1: Background and research design; Chapter 2: Literature review meant to develop theoretical insight; Chapter 3: Research methodology which embraces field research in people participation in group environment; Chapter 4: Presentation of results and Discussion, and Chapter 5: Summary, Conclusion and Recommendations.

1.7 DEFINITION OF CONCEPTS

Community interest group refers to a community development group consisting of ..." a number of persons who communicate with one another often over a span of time and who are few enough so that each person is able to communicate with all the others, not at second hand, through other people, but face-to-face" (Swanepoel & De Beer 2006:89). It is a self-identified set of persons with some common interest which may be of residential area, age, gender, ethnicity or other grouping (Uphoff 1992 cited by Novafrika 2005:63), and the participants share an identity and interest as a collective (Rahman 1993:21).

Community organisational linkage structure is a body consisting of empowered representatives of the community or its sub-committees that facilitates organisational linkages between the communities with external development partners (Duvel 2005:4). This is also referred to as *umbrella organisation* (Novafrika 2005:61). The two concepts are used interchangeably throughout the study.

Participation environment in this study refers to the community group's internal systems (Roberts 1979:107) that have an influence on the behaviour and interaction among the group members on the one hand, and the practices and norms on the other, in relation to the activities of the group. This internal environment also includes the organisational structure design (Ruhiiga 2001:19) which in the context of this study refers to the way the community group is structured as an organisation.

Self-esteem is “a sense of worth and self-respect, of not being used as a tool by others for their own ends” (Todaro and Smith 2006:21), which means a sense of being a person in the society, enjoying basic social elements of identity, dignity, recognition and honour. This is also a belief one has in oneself that one has capabilities to do things, and a feeling of one's trust and preparedness to take risks (Swanepoel & De Beer 2006:13).

Self-reliance is “a state of mind that regards one's own mental and material resources as the primary stock to draw on in the pursuit of one's objectives, and finds emotional fulfilment not only in achieving the objectives as such, but also in the very fact of having achieved them primarily by using one's own resources” (Rahman 1993:19). Haque, Mehta, Rahman and Wignaraj (1977) quoted by Burkey (1993:205) define self-reliance as to imply “the expression of the individual's faith in his or her own abilities and the foundation in which genuine development can proceed.” Self-reliance may therefore be conceived of as reliance on oneself with confidence based on one's capabilities to initiate, plan, and mobilise the required resources, implement and evaluate programmes meant for improvement of one's living conditions.

Sustenance participation: The concept “sustenance” is referred to by Todaro and Smith (2006:21) as the ability of the people to meet

their basic needs. However, it is defined by Merriam Webster's Dictionary and Thesaurus as "the act of sustaining." The latter definition of the concept "sustenance" is attached to people participation, and it is used in this study in particular to refer to participation of people in community groups towards sustaining the outcomes of their efforts.

Task group is used in this study to refer to a focus group that was given responsibilities to find solutions for the challenges faced by the entire youth group during the mapping and transect walk. The tasks groups were observed during PRA exercise.

CHAPTER 2

VIEWS ON PEOPLE PARTICIPATION AND EMPOWERMENT

2.1 INTRODUCTION

To develop theoretical insight that might enhance the understanding of development and participatory development methods relating to people empowerment, it was necessary to do a literature review. The first part of this review examines the theoretical framework within which the broad development concept and participatory development are contextualised within the human development concept. The conceptualisation of development in this study may contribute to efforts towards finding solutions to the problems of the masses of poor people in the Third World (Monaheng 2000:124). The second part of the review studies the various participatory theories to develop theoretical understanding of human development through participation and empowerment. The study of participatory development methods constitutes the third part of the review section. The fourth part of the review examines community group dimensions that might be ideal for enhancement of an environment conducive to people participation and empowerment. South African research on people participation is also reviewed to measure the coverage of development research across the country. The review of the South African initiatives for people participation forms the last part of this chapter.

The review was done on a number of literature resources. The sources included books and journal articles acquired from the university and other public library facilities. The other literature sources included materials from conference proceedings of

development societies. Some of the articles were accessed from electronic sources such as internet reserves and television broadcasts. Government regulation and policy documents were also incorporated into the literature review as sources of information in community development and public participation.

2.2 CONCEPT OF DEVELOPMENT

Before human development and participation are discussed, it is imperative to have insight on the definition and the main objectives of development in general. Development is “both a physical reality and a state of mind in which society has secured the means for obtaining a better life” (Todaro and Smith 2006:22). Through this process the society ensures growth in wealth acquisition and mental enrichment and the betterment of the quality living conditions of all the people. The society uses a combination of social, economic and institutional processes as the means to acquire better living conditions. This definition of development generated the following development objectives:

- (a) To increase the availability and distribution of basic goods needed for human life-sustenance. Such basic goods include food, shelter, health and security.
- (b) To improve the level of living in respect of social aspects such as household and national income, education, and human cultural values, for the enhancement of individual and national material well-being and self-esteem.
- (c) To expand the range of the available individual and national economic and social choices by freeing them from servitude by forces of ignorance and human misery on the one hand, and dependence from other people and national states on the other.

Development is therefore less concerned about human wealth than well-being as its ultimate end, the basic to which are livelihood,

security, and sustainability (Coetzee 2001:126). This is also dependent on what people are capable of doing and being. The emphasis is that wealth is not the same as well-being. Swanepoel and De Beer (2006:7) agree that poverty is a suffering from ill-being and development is wellbeing which encompasses material, bodily, and social wellbeing on the one hand, and security and freedom of choice and action on the other. This means that development is about people.

From the above insight, this section of the review is able to conceptualise development. The study found that development is a broader concept that entails personal, social, political and economic development. The first three development contexts are based on human development as a foundation in that development in its meaningful sense begins with and within the individual (Burkey 1993:35). However, the study dwells mostly on personal and social perspectives.

The following definitions of development help us in setting our focus onto the core of the literature review. The definitions also help us to clearly contextualise development as a concept in relation to participation as a means, and empowerment as an end. From Gran's (1983:2) work, we find human development basically as a process of giving the people power to control their future, while people participation constitutes the basis for the whole phenomenon. Gran (1983) defines development as a social and practical process which aims at the liberation of human potential so that people acquire the maximum socially feasible and practical control over all the available resources needed for the realisation of basic human needs and security. In this context, the poor in particular, is free to effectively and meaningfully participate in social, political and economic interactions for economic advancement and people empowerment. In other words, development is about liberation of human potential towards

people's absolute control over resources to meet their human basic needs. Development is therefore for the people and by the people.

From a people-centred development perspective, development means:

a process by which the members of a society increase their personal and institutional capacities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations (Korten 1990:57).

From Korten's definition, people-centred development means the processes by which people as individuals and structures make efforts themselves to improve their own quality of life according to their aspirations, and through the sustainable mobilisation and management of available resources for legitimate and equitable distribution of the benefits among the society.

According to Burkey (1993:35), development is also:

a process by which an individual develops self-respect, and becomes more self-confident, self-reliant, cooperative and tolerant to others through becoming aware of his/her shortcomings as well as his/her potential for positive change. This takes place through working with others, acquiring new knowledge, and active participation in the economic, social and political development of their communities.

This means that development is a process through which people become aware of their capabilities, acquire knowledge and work in a collective to meet their abstract needs (Swanepoel and De Beer 2006:26) such as self-respect, self-confidence, and self-reliance, and they also become collective in a social, economic and political interaction for positive change in their society. In other words, people work to develop themselves.

Development is not only about releasing human potential, but also about increasing human potential as well as increasing institutional capacity to control resources. The emphasis is that the decision on

development of a society has to be in the hands of the community members themselves without any prescription from an outsider. The phenomenon may be a long process to allow the participating parties to develop such capacity to manage and mobilise the resources for their own benefit (De Beer 1997:30). Development as an empowering process is not only about empowerment, but also about building institutional capacity towards sustainable improvement of living standard of the people.

From Todaro and Smith's (2006:17) economic and social perspective, development is a process meant for equitable social and economic transformation of the society through institutionalised social structures, and people's positive attitudes for an accelerated and increased growth and poverty eradication. In this definition Todaro and Smith agree with Korten (1990:57) that development is a process of bringing equitable societal change through structural capacities. It is also sustainable use of resources on the one hand. Burkey (1993:35) points out that positive and popular attitude are important for collective cooperation and tolerance in development on the other.

Development is briefly defined by United Nations Development Programme/UNDP (1990:10) as "a process of enlarging people's choice" which encompasses, among others, opportunities for being creative and productive as well as to acquire self-actualisation and self-respect. To understand the concept of "enlarging the people's choice" one needs to bear in mind that "human beings are borne with certain potential capabilities and functionings. Sen cited by Todaro and Smith (2006:18 &20) explains these functionings as what one can do such as participation, relative to the freedom of choice and control of one's own life on the one hand, and capabilities as the freedom of choice of functionings relative to one's personal characteristics on the other. In other words, development is about activating people's born abilities into action

for change in their lives.

It should be noted that the purpose of development is to create an environment in which all people can expand these capabilities (UNDP 1994, cited by Todaro 1997:16). Human development is also aimed at expanding these human functionings and capabilities (UNDP 2000:17). Human development thus also reflects human outcomes in these functionings and capabilities. It represents a process as well as an end. The other areas of enlarged people's choice highly valued by people include participation, empowerment, and a sense of belonging to a community. The emphasis should be put on the principle that "development is of the people, for the people and by the people" (UNDP 2000:17). This entails that, for people's abilities to be activated, an enabling environment is crucial. The environment in which people find themselves may therefore play a role in their development.

Rahman (1993:17) argues that human's needs are not only about material wealth, but also about people's psychological and emotional fulfilment, which involves the sense of purpose for one's existence, respect and affection in the society, co-existence with others, and a sense of belonging to a social collective for common objectives. Swanepoel and De Beer (2006:26) agree with Rahman calling these psychological aspects of human development abstract needs, referring specifically to human happiness, dignity and self-reliance. Todaro (1997:16) also agrees that development is also about enhancing the power of the people to secure the three basic values of human development: life-sustenance, self-esteem and freedom from servitude. Another perspective here is that development should also provide for community capacity and empowerment (Wetmore & Theron 1997:92). This may help people to gain self-reliance and acquire the ability to articulate their needs and to control resources required for better living conditions.

As Todaro (1997:16) argues above, *Life-sustenance* means the ability of people to provide for basic needs such as food, shelter, health and protection. This development should be in such a way that individual persons' *self-esteem*, the feeling of a sense of respect and worth (Coetzee 1989a:8) within the society is guaranteed. Coetzee (2001:125) does not only argue for self-esteem, but also that development should be based much on the well-being of the people, which means quality of life that encompasses fulfilment of basic human needs. It is again realised that for all this to be achieved, human freedom is important in that it creates opportunities for people to realise their human potentials. All these are possible when development ensures that human *freedom from servitude* and social equity (Todaro 1994:17) on the one hand, and human rights (UNDP 1990:10) on the other, are guaranteed within the society. This sentiment is also expressed by Gran (1983:20) in the context of humanistic economics that human beings do not live by material needs alone, but rather they need safety, affection, and self-esteem. They also need to be loved, have justice at their disposal, have purpose to fulfil in their societies, and be empowered to have control of their future. This means that development is more about human's social and mental satisfaction than material growth.

Numerous definitions of the development concept are now focused on the people's capacity to effectively make and implement decisions (Martinussen 1995:41). The development initiatives should therefore be aimed at building *capacity and empowerment* which should result in participants gaining *Self-reliance*. When these participants gain self-reliance, they may be able to mobilise their own resources "including those objectively external but subjectively internalised" (Rahman 1993:19) which means that even external support must be directed, managed and controlled from within and through the abilities of the people themselves. The concept of self-reliance implies "the expression of the individual's

faith in his or her own abilities and the foundation in which genuine development can proceed” (Haque, Mehta, Rahman and Wignaraj 1970 quoted by Burkey 1993:205). In defining self-reliance, Rahman emphasises one’s reliance on oneself in respect of one’s intellectual and material resources for the achievement of inner personal or abstract needs as:

a state of mind that regards one’s own mental and material resources as the primary stock to draw on in the pursuit of one’s objectives, and finds emotional fulfilment not only in achieving the objectives as such but also in the very fact of having achieved them primarily by using one’s own resources (Rahman 1993:154).

From the definition above, an insight is drawn that development is a psychological realisation and use of one’s own human and material capabilities to fulfil one’s abstract needs. This means that development is more about achieving emotional human needs than material growth. Development is therefore realisation of increased self-esteem and self-reliance. People should be capacitated to have power to influence and control their own future. i.e this concept does not only mean capacity building for socio-economic achievement, but also political empowerment so that people have power to influence their future (Wetmore & Theron 1997:91-92). And as a normative concept, development’s primary aim is to achieve the full potential of all members of the society. In this context people are the basic units of development, and they should therefore lead the transformation of their societies. As basic units of development, people may therefore not be ignored or bypassed in development that is meant to address their needs, and they may also not be coerced into choices that harm their dignity (Swanepoel & De Beer 2006:27). In addition to the definitions of development, Booth (1993:67) further highlights that before development may be initiated, the first question to be answered is whether the development is relevant. The second question is about the relevance of the initiative to whom and the purpose for which it is intended. One therefore may not find answers to these questions until the

targeted people participate in the analysis of the intended purpose themselves.

2.3 PARTICIPATORY DEVELOPMENT CONCEPT

People participation is an organised process whereby the concerned people collectively apply their own thinking, and take initiative, and control their action, which may briefly be “the exercise of *people’s power* in thinking and acting, and controlling their action in a collective framework” (Rahman 1993:150). The majority of people participation takes place in groups. In these groups, participants need to be free to think, initiate and control the implementation of their initiatives, making them feel actualised and empowered.

Participation is about developing “self-confidence, pride, initiative, creativity, responsibility, and cooperation.” It is seen to be empowering when the people “learn to take charge of their own lives and solve their own problems” (Burkey 1993:56). However, this depends on whether the people are allowed and enabled to participate in doing all these. The emphasis is yet on the people participation in all decision-making processes at all levels of development work without limits. This means that participatory development builds people’s well-being, and it also creates an element of responsibility.

In its transitive form, people participation means that people should freely and voluntarily take part in the development process which is oriented to a specific goal meant for the transformation of their society (Rahnema 1992:116). The concept is also about involvement and mobilisation of people with a view to giving them power and the right to take decisions and control on planning, implementation, monitoring and evaluation of development

initiatives meant to improve their living conditions (Swanepoel & De Beer 2006:28-29). This means that people must take charge of all the development processes in a free space.

For people to interact among themselves and collectively take charge of the development processes, they choose to participate in groups for joint decision-making in implementation of development (Roodt 1996:312). This participation concept is also referred to as “*people participation*” (Dale 2004:79) deliberately to emphasise the involvement of the targeted beneficiaries with a view to effect the notion of contribution, organisation and empowerment.

From the human development perspective, people participation is also both a means and an end in itself (UNDP 1993:22). It is a means in the sense that it helps in maximising the use of human capabilities. It is an end when it allows people to realise their full potential and be able to make meaningful contributions to society. Gran (1983:2) agrees that development is about liberation of human potential. That is people taking the maximum practical control of development processes. This is also echoed by Todaro and Smith (2006:556) who point out that “participation is a chief end of development in itself and also a means to further human capabilities and other goals of development.” Coetzee (1989b:159) also agrees that participation of the local people in decision-making processes is an end in itself and also a means of achieving specific targeted development objectives by such a community. People participation is therefore the most important aspect of development from both ‘means’ and ‘end’ point of view, for it is development in itself and also a means to achieve the development itself. Apart from being a means and end, participation is also a basic human need (Burkey 1993:57) because it results in conscientisation and self-transformation through which “people grow and mature as human beings.”

From the social and economic perspective, people should be free to engage in any social and economic activity through participation in civil society and economic organisations within their societies (UNDP 2000:5). In political terms, they should be able to freely choose and change governance at all levels from presidency to village council, not by mere voting, but rather through active participation in decisions that affect their lives (UNDP 2000:38). These three development dimensions are inseparable in that none of them can be effective in empowering people without the other two. People therefore need to be able to freely and fully participate in all forms of community life. The emphasis in the discussion is that for people participation initiative to be effective, it must first pass the social, economic and political empowerment test: “Does it increase or decrease people’s power to control their lives?” If the participation passes this test, it will therefore be seen to be developmental and empowering (UNDP 1993:21).

Participatory development as people-focused approach, allows the people, particularly at the grassroots level to play a meaningful role in their development (Ingham 1995:45). The Manila Declaration on People participation and Sustainable Development as cited by Davids, Theron and Maphunye (2005:203) agree that people-centred development seeks to broaden people’s political participation, especially in participatory local government. In other words, even state authorities should make efforts to ensure that participation environment is created in communities to promote and allow free people participation in development programmes. For example, the United States of America promulgated the US Foreign Assistance Act as early as 1966 to enforce maximum grassroots participation in programmes meant for economic development on the part of the people in the developing countries. Again in the period between the 1970s and the 1980s the emphasis on grassroots participation was also reinforced by views of development which focused on rural projects as a strategy in reducing poverty (Ingham

1995:45).

The main goal of this approach is to create a more socially responsible human being without either hunger or deprivation (Gran 1983:4). As the most important element of community development, participation should objectively involve the people in the very first stage of needs and resource establishment for a particular programme or project (Swanepoel 1992:3). The people should not be brought into the project development process just to provide the required labour, but rather be involved in a participation process that gives them space and assistance to initiate, deliberate and make decisions. It is through this form of participation that people would learn, and acquire self-sufficiency and self-reliance.

According to Deshler and Sock cited by Todaro and Smith (2006:557), participation ranges from “pseudo” and manipulative participation to authentic participation. “Pseudo” participation includes consultation or involvement without giving control to the participants, and manipulative participation refers to participation that is applied only in the interest of state or other aid agencies for their own agenda. This is also noted by De Beer and Swanepoel (1998:22) as involvement of the local people merely for involvement in the implementation of top-down development decisions. Theron (2005b:115) agrees that through what he calls ‘participation by consultation’, people participate for purpose of consultation by professionals where they listen to the people and eventually define problems and solutions for them. This form of participation therefore does not empower the participants, but rather meets the objectives of the concerned institutions. This type of participation is usually applied by government institutions to legitimise the implementation of their top-down development strategies (Roodt 1996:314). Such a participatory exercise takes place without transferring complete control and decision-making power in the implementation of such programmes, to the targeted

beneficiaries of such programmes.

The other version of participation is 'authentic participation' (Singh 1996:7), which is objective and ideal for people empowerment in that it serves as a means and an end. This form of participation is also characterised by sound interaction and cooperation between development agents and the beneficiaries of the envisaged development initiative. Again here, Theron (2005b:115) agrees that through authentic participation, people are able to influence the directions and implementation of development initiatives towards their well-being in respect of personal growth and self-reliance. In other words, when people are allowed to genuinely and decisively participate in the development programmes meant for their growth, they become self-reliant and empowered.

Participatory development entails improvement of the living conditions of a targeted group of people in a society through their active role in an envisaged development programme where the ultimate control is transferred to the people (De Beer & Swanepoel 1998:6). The participation of the beneficiaries in development programmes should make a meaningful contribution to the success of such a programme. Such participation should be made to empower the participants so that they acquire power to take control of such development programmes (Dale 2004:184).

Participation cannot be separated from empowerment. Theron and Barnard (1997:38) confirm the argument that development planning process encompasses participation, social learning, self-reliance, and empowerment. In other words, empowerment starts with participation. Participation takes place when people who are the supposed beneficiaries of development are consciously involved in a development initiative with a view to helping them attain self-reliance (Coetzee 2001:125). People therefore participate in

development to be self-reliant. Effective people participation in decision-making processes is fundamental to community empowerment in that people are integrated into the system to take control of the processes. Such integration does not only empower the participants, but also enhances the legitimisation of development initiatives (Fabricius 2004:28). This means that the participants accept the development initiatives as their own, taking ownership of the development. Liebenberg and Theron (1997:126) also agree that people participation and empowerment are the most important components of sustainable development in that the beneficiaries attain power to access and mobilise resources needed to fulfil their basic needs. In other words, when people participate in development, they become empowered.

From this section of the chapter, one may have a reason to conclude that development is about securing basic human needs for survival, material wealth for economic stability, social enrichment for co-existence, and self-actualisation for self-esteem and self-reliance. Capacity building of the communities has been found to be important. It is also learned that distinction should be drawn between involvement and manipulative participation on the one hand, and genuine and authentic participation on the other. Participation appears to be the core value of people empowerment and societal transformation. It is now considered in terms of empowerment as a means to control resources, and influence institutions and decision-making processes by the poor in particular. Participation should therefore be genuine and objective towards transferring control to the people themselves.

2.4 PARTICIPATORY DEVELOPMENT THEORIES IN PEOPLE EMPOWERMENT

The insight realised from the previous section is that development

conception and focus should shift from a narrow (material and structural) growth approach to the people-orientated approach (Coetzee & Ligthelm 1986:177), the bottom line of which is people empowerment. This shift of thinking from government programme planning approach to people participation in community development was initiated in the late 1960s and the early 1970s, emphasising that communities should help themselves (Steward 2003:178). This means that communities were then helped to help themselves. Development focus therefore shifted from structural growth to people participation, empowerment, and self-reliance.

This is also stressed by Korten (1990:33) that the definition of quality of life must put more emphasis on social, mental and spiritual development than material growth. Humphreys, Masters and Sandbu (2005:2) agree that participation of people in decision-making processes that affect their lives is now widely promoted and advocated for by both international organisations and civil society. However, in the contrary, Booth (1993:67) does not see popular participation as the only real basis for development. He cites an example that there is much developmental success in countries outside Africa in particular, where such a development occurred without popular participation. However, on the same note he promotes a link between NGOs or “grassroots” and participatory development agents as a relevant collaboration to successful development. This implies that people participation in general is the relevant approach to achieving development.

Though many Non-Governmental Organisations are committed to genuine participation, some of their staff members often undermine the capabilities of the development programme beneficiaries, that they do not have the skill needed to take fundamental decisions. They become reluctant to transfer the control to the people (Todaro and Smith 2006:558). These organisations can hardly recommend popular participation, and as such, they deny the beneficiaries of

their programmes an opportunity to participate in the evaluation processes of their policies and practices (Edwards 1993:88). NGOs in some instances may therefore impede the participation environment needed for a meaningful people participation and empowerment.

However, De Beer and Swanepoel (2000:119) disagree for they argue that NGOs are always closer to the grassroots and as a result they can more effectively help communities to identify their needs than government development workers. They also argue that NGOs easily relate with the communities and as a result, their development initiatives tend to enjoy an amount of legitimacy in the communities they serve, as they usually operate at the level of and live among the people. From De Beer and Swanepoel's views, NGOs may have a positive impact on people participation and development.

Given the above two contrasting arguments (Todaro and Smith, and Edwards on the one hand, and De Beer and Swanepoel on the other), NGOs may either have negative or positive impact on the participation of the people at the grassroots level. This gives a reason to suppose that development agencies that interact with the grassroots may be a limiting factor in the environment needed for free and meaningful people participation. On the other hand they may enhance development on the level of the people.

As a principle therefore, theories on people participation in community development will need to be reviewed to examine relevance and to give guidance to the study towards responding to the research problem stated in the first chapter of the research design. The following theories, among others, will be examined: empowering through participation in community development approach, conscientisation for community empowerment, humanistic approach towards people empowerment, and empowering

through people-centred development approach.

2.4.1 The approach of empowering through participation in community development

The United Nations Department of Economic and Social Affairs, quoted by Groenewald (1989:257), states that *community development* is an empowering process emerging from a combination of people's resources and the state efforts that enable the participants with reliance on their own initiative and mutual self-help, to achieve an improved social, economic, and cultural condition of communities which finally contribute to their national growth. In other words, community development is a joint effort between the communities and the state. The state has a duty to create an enabling environment for development to take place.

From the above definition, community development is a "process of helping people to help themselves" (Groenewald 1989:269). In other words, community development helps communities to gain self-reliance through people participation and mobilisation of local resources. Swanepoel (1992:2) agrees in his argument that in community development, communities aim to achieve their concrete objectives but at the same time through participation they realise abstract gains such as self-reliance, self-sufficiency and human dignity. In other words, as a need oriented approach, community development addresses human development in two folds. It addresses the tangible physical needs and non-observable internal psychological aspects of human growth. There is therefore a reason to argue that community development gives people a leeway to participate and become empowered and self-reliant.

As a process of helping communities to participate in the improvement of their standard of living, using their own resources

towards increased self-reliance, community development may also be a

...conscious process where small geographically contiguous communities are assisted by the more developed community to achieve improved standards of social and economic life. This is done primarily through their own local efforts and community participation at all stages of goal selection, mobilisation of resources and execution of projects, thus enabling these communities to become increasingly self-reliant (Jeppe quoted by Roodt 2001:470)

From Roodt's definition of the community development concept, the communities are helped to help themselves. Communities are therefore made aware of their capabilities. They are also mobilised to take charge of their development. This is echoed by Swanepoel (1992:3) notes that as a learning process, community development guide and aid people to participate and learn in initiating changes in their life. This means that through community development, people participate in the processes to learn and be guided to explore solutions. Agreeing with Swanepoel, Roberts (1979:65) advises that the learning process must result in a change in behaviour of the community members. To ascertain that the learning process result in the attainment of a meaningful outcome, one has to ask questions such as: "when we have learned something, what do we have?" This should be the starting point from which exploration for community development may be initiated. In other words, learning should be aimed at changing the individuals' attitudes and behaviour towards bringing change in their life.

The communities of bigger jurisdiction or from higher level of authority and resources may help the small ones to achieve improvements in their social and economic living conditions. The well developed communities in this case refer to state institutions which help communities in many ways to enable them to become self-reliant. The state for example, should create environment at community level that is conducive to participation beforehand (De

Beer & Swanepoel 2000:93). The support of the state should, through local institutional capacity building, enable establishment of new organisation, build and nurture them as well as give them participatory organisational recognition. Roodt (2001:469) also agrees that for development to be sustained, it must be coherent and integrated, and that state policy at national, provincial and local level must tie in with the people's aspirations. It should be borne in mind that communities are stakeholders in community development processes (De Swanepoel & De Beer 2006:46). On the other hand, the state and NGOs are other stakeholders the roles of which are to provide the communities with support and material assistance. In other words, the state and civil society organisations have a duty to create an organisational environment that is conducive to meaningful people participation in community development initiatives.

However, Burkey (1993:137) gives another opposite dimension in disagreement with the notion of state playing a role in establishing, building and nurturing community organisations. In his argument he states that the vast majority of community organisations such as cooperative societies, women's groups and village development councils either disintegrate or become external assistance dependent because of the ignorance of the principle that a group is formed by motivated individuals without undue influence from outside.

This means that community development workers should not lead the people, but rather guide them towards their development destiny. This is also echoed by Selener (1997:17) in his definition of participatory development that in community development, the communities themselves identify problems, collect the required information, analyse, and use the information in the processes of solving the problems. The communities should therefore take charge of the processes and participate to find solutions. As they

participate, they become empowered and self-reliant.

Community development is not an individual or few persons' activity, but rather a collective activity involving a group of people sharing mutual social challenges, concerns, and community development needs (Swanepoel & De Beer 2006:36). The group also collectively share responsibilities for actions and plans towards resolving their community development problems. As a collective phenomenon, "true" community development (Groenewald 1989:262) is defined as "... an attempt by a community collectively and on its initiative to reach certain self-set goals according to pre-established procedures in order to realise self-identified needs" (Swanepoel quoted by Groenewald 1989:262). Community development is therefore collective efforts by organised community members through their agreed norms in exploring to achieve their common objectives. In other words, community must be an organisation in itself. In community development people therefore tackle issues as a group.

According to De Beer (1997:30), the development process is seen to be empowering when people acquire increased and meaningful participation in the development process. Empowerment strategy's objective is capacity building through participation which in this instance is not a means, but an end in itself (Moser cited by De Beer 1997:30). For such participation process to be empowering, no external forces should be imposed to the local conditions. The local communities should be allowed and guided to learn and decide on issues relating to development of the society. Rahman (1993:19) agrees that mobilising people without external imposition, but through social interactions, results in participants gaining self-reliance and a sense of ownership. In other words, when they realise that their social interaction and participation among themselves translate into what they regard as a change in their life, they develop a feeling of being capable of making such a change.

They eventually relate to the development initiative and own the outcomes.

It should be noted that “local people are experts in their particular area, and their participation holds the key to unlock the treasure chest of indigenous knowledge” Treurnicht (2000:67), and therefore the community development worker should “not do things for people that they can do for themselves” (Burkey 1993:211), but rather serve as a resource at the disposal of the community concerned (Swanepoel & De Beer 2006:50) so that they are able to reach their development destiny. In other words, the community development worker should not be a researcher and a planner for the people, but rather be a learning resource so that they participate and through that, they become empowered and self-reliant. In other words, people who have capabilities to do things for themselves must only be helped to help themselves. The environment within which the community finds itself should be made conducive to participatory learning so that the people learn and participate towards their development and empowerment.

Swanepoel and De Beer (2006:33) agree that development workers should not be sent to communities with predetermined agendas, but rather be used to create more learning opportunities for the people so that they can determine the agenda themselves. The same sentiment is emphasised by Swanepoel (1992:17) that a community worker should only play a facilitation role in helping the people to help themselves. The community groups should therefore only be helped to help themselves, and in that way afford the people an opportunity to participate fully and through it, get empowered. This suggests that community workers should create a participation environment that is conducive to learning and meaningful participation.

Monaheng (2000:129) agrees that local people are the major role

players in the development of their communities because they are directly affected by the local situation. They should therefore spearhead their own development programmes. Once people are engaged in such participation processes, the community workers' role should be to help them to take rational decisions (Swanepoel & De Beer 2006:33). Through such assistance, the people may on their own be able to take initiative, discover their abilities and the local resources at their disposal, and plan and implement them. In other words, the participants should be enabled to fully participate in their community development initiatives. The participation environment should be made conducive to their free and effective participation so that they are able to take decisions, plan, and implement the plans on their own.

Cultural environment is perceived as one of the main factors that impede community development, particularly in rural areas where traditional leaders are regarded as the main entrance points into the communities (Swanepoel 1992:28). Traditional leaders may therefore have a positive or negative impact on community development. The author also notes that the role of women in community development is limited to household responsibilities without decision-making powers. In other words, women are deprived of the opportunities to be empowered through social interaction. Davids (2005:26) agrees with Swanepoel that the perception that these cultural factors are stumbling blocks to development is a reality. In addition to the role of traditional leaders and women limitations in community participation and social interactions, Davids also notes cultural norms and beliefs, as examples of cultural factors that have impact on community development. However, he doubts whether these cultural elements in fact constitute stumbling blocks to development. This means that traditional leadership and observance of cultural norms and values on the one hand, and limitations of women participation in major decision-making processes on the other, may negatively impact on

community development and women's free and effective participation in the collective community interactions.

2.4.2 Conscientisation for community empowerment

“An eaglet that does not know that it is an eagle may live like a chicken” (Malunga & James 2004:7) until an eagle descends and hovers over it to make it aware that it is an eagle and it can fly. This is *Conscientisation* as argued by Swanepoel and De Beer (2006:39); an awareness creation process in which people become aware of who they are and what positive contributions they can make to change the situation within which they find themselves. The authors further argue that community development process helps to create self-awareness and fulfil abstract human needs such as self-reliance. In other words, conscientisation makes people aware of whom and how capable they are. They therefore realise that they can help themselves.

From the human development and empowerment perspective, awareness creation is considered relative to the people's needs, local available resources, and opportunities at their disposal for the improvement of their situation. Swanepoel and De Beer (2006:40) further argue that communities are normally aware of their prevailing situation but they need awareness creation processes through which they can begin to regard themselves as the forces to change their situation. In other words, the communities are aware but they need to be brought to the knowledge that no one but themselves only who can change their situation. In the definition, Gran (1983:157) agrees with Swanepoel that conscientisation is:

the process in which men, not as recipients but as knowing subjects, achieve a deepening awareness of the sociological reality which shapes their lives and of their capacity to transform that reality (de Silva *et al.* quoted by Gran 1983:157)

Conscientisation is a process of making people aware of their capabilities and capacity to transform their socio-economic realities. This aspect of self-realisation may motivate them to take efforts in shaping their lives. As they participate in the transformation of their future, they become self-actualised and empowered.

As argued by Burkey (1993:55), conscientisation may be a process in which the people learn their prevailing political, economic and social conditions within which they find themselves. The learning process through analysing the realities around them must be undertaken by the people themselves and not by external experts. As a method to increase self-awareness of a group that does not realise their situation and having a need for awareness, conscientisation is also referred to by Coetzee (1989a:4) as *consciousness-raising* which is “specific effort according to which a suppressed group is made to learn its circumstances. He further argues that through consciousness-raising, the group may also be activated towards a radical transformation of the living conditions within which they find themselves. This connotes that people are not incapable but need to be activated through consciousness-raising so that they take charge in transforming the realities they are faced with. From this review there is no reason in contrast with the supposition that consciousness-raising theory takes into account the premise that the local people are not ignorant, but have a lot that they know about their situation.

The process of consciousness-raising therefore helps the community members to discover their ability and power to take control of their future. The process enables them to become aware of their own ability to participate in the transformation of their life-world. The intention thereof is to enable them to take informed decisions on the action they should take towards their societal transformation

(McKay 1989:328). For these people to take informed decisions, they need to be guided in searching for information needed for the implementation of their development programmes. This process of conscientisation is not only a process of raising consciousness, but also a basic human need in the sense that it constitutes self-transformation which enhances human growth (Burkey 1993:57). In other words, conscientisation simultaneously addresses both the emotional and social growth of human development. People therefore become self-actualised and empowered.

Conscientisation is about acquiring self-confidence. Such confidence may encourage the poor to take control of the resources needed in fighting poverty. To help the poor in acquiring self-confidence, the following aspects have to be emphasised: a show of respect for the participants' knowledge and judgement, appreciation of the poor as individuals, and encouragement (Burkey 1993:53). Through conscientisation people gain self-actualisation. According to Roodt (2001:472), conscientisation transforms the participating people's awareness of who they are. Theron (2005c:106) also agrees that when people are conscious, they may be both targets and tools of development in that they realise their needs which they themselves have defined. When people are conscious also have a will to work towards realising their aspirations or right to reject any development intervention that does not address their well-being. This means that the people must initiate development efforts rather than depend on outsiders' support.

The case study of Mapayeni project (De Beer & Swanepoel 1998:26) gives an illustration of how people through self-awareness become self-esteemed and empowered. These rural women were helped by a community worker to be aware of their situation. With the information from the community worker, they could identify their needs and develop a food garden on their own. The participants may be conscientised to become self-actualised and be

able to transform their social formation. They may also be able to choose or reject what they regard important for their life. In that way they become empowered.

The above literature reveals that for a society to achieve self-actualisation and develop capacity to determine its development destiny, it first has to be aware of its social contradictions and deficiencies that hamper development, as well as the available opportunities that can enhance improvement of their living conditions. The rural communities of Rangpur district in Bangladesh for example, developed a strong sense of self-reliance after they had been engaged in a conscientisation process aimed at closing the “consciousness gap” in the masses in sixty villages. The process resulted in the people taking an oath to reject any grant from outside (Rahman 1993:3). Another example that reflected the success of the conscientisation method in empowering people is the self-reliance gained by the Bhoomi Sena movement in India. Through self-inquiry exercise, the movement was empowered to become self-reliant to such an extent that the movement’s leadership could declare: “no outsider will tell us what to do” (Rahman 1993:4). The people therefore became aware and confident that they themselves could do what was needed to improve their living conditions without being dictated to by the outsiders.

However, participation and empowerment processes become compromised when awareness-raising is not attached to socio-economic benefit (UNDP 1993:90). A study conducted in African countries, among others, Kenya in the 1970s and later adapted to South Africa and Zimbabwe, indicated that when efforts do not meet immediate tangible needs, the groups become frustrated and disintegrated. To prevent such negative outcomes, UNDP recommends that while embarking on empowerment objectives, the processes should be accompanied by efforts that simultaneously address their pressing socio-economic needs. Another argument that

exists against conscientisation is that the conscientisers may carry certain values and biases which may be foisted on the people who are being conscientised (Roodt 1996:315)). In other words, conscientisation may be used to make participants accept certain practices for the benefit of those who want to create a different type of society.

From the discussion on conscientisation theory in this section of the chapter, the study has learned that conscience-raising helps communities to be aware of their situation and their capabilities so that they take efforts to change the situation. However, a contrast has been realised between the two major points of view. From one point of view, the argument is based on the premise that the communities are not aware of their situation and therefore they should be made aware of their situation so that they take action to change it. The other view point is based on the argument that the communities are aware of the situation but need to be made aware that they are the only forces to change the situation. The starting point therefore remains a question. Chapter five in consideration of the findings and discussions in chapter four will look into evidence that may support either of the two conflicting views.

2.4.3 Humanistic approach towards people empowerment

Through the *humanistic* approach, empowerment of people may be enhanced by people participation in social development and through self-actualisation in a meaningful encounter with their physical, social and spiritual environment (Hölscher & Romm 1989:108). Through the humanist approach, development may involve improvement of the people's well-being according to their own perception (Kearland 1997:111). Humanists argue that since development is based on the meaning the people attach to their social interactions, the people should participate in active

construction of the world that is meaningful to them for “their own existence and future” (Coetzee 2001:125). If the individuals do not participate in the construction of their world, they become dehumanised and alienated. This means that development practitioners have a responsibility to ensure that the meaning the people attach to such interaction is accurately interpreted and related to the participants’ quest for a meaningful life-world (Roodt 2001:473).

In humanistic view, structural transformation is not relevant for human participatory development because for them, structure is something external (Roodt 1996:316). In other words, development in humanistic view is not about material co-existence and growth but rather the meaning the society attach to development, and the interaction among themselves towards realising such development within which they acquire self-actualisation. People should therefore be helped to participate in interactions meant to achieve what they regard as empowering to them.

2.4.4 Empowering through people-centred development

Participatory development is also reflected in the concept, *people-centred development* which stresses broader population participation in the development of society, the need for sustainable development, and the role of state and other civil society organisations in development initiatives (De Beer & Swanepoel 1998:8). Korten (1990:5) agrees that people-centred development vision is to look to state to “enable people to develop themselves.” In other words, the people should constitute the centre core of development as major role players in managing and utilising their local resources on the one hand, while the state should ensure that the environment is conducive to meaningful participation and empowerment on the other. With regard to broader population

participation, a particular emphasis is focused on the inclusion of the previously excluded social categories such as women, youth and the illiterate in participatory development processes (Roodt 2001:474).

According to Monaheng (2000:125), broadly speaking, development approaches may be categorised into growth-centred and people-centred approaches. Korten (1990:68) draws a line of distinction between the two approaches. For the first approach the author argues that the people-centred development approach puts people's well-being in the centre and the welfare of the earth as their ecological base. And for the second approach the author also argues that the growth-centred development is not an ultimate goal of development, but a means of realising the needs of the people. In other words, development is about people and for people in relation to their environment. Development must therefore also take care of the environment for the sustainability of human existence and growth. In the same sentiments, and in terms of the Manila Declaration on People participation and Sustainable Development, people-centred development approach seeks to bring the control over all the resources to the communities, so that they use them to realise their own needs (Davids, Theron & Maphunye 205:203), and to broaden mutual and collective self-help towards finding solutions for their common problems (Korten 1990:218). In other words, all development is human development, and if development harms the human being and the environment, then it is not development. Development is therefore about the environment's welfare and the people's well-being.

People-centred development also builds on people participation in development, learning towards capacity building, developing capacity to identify their basic needs, and deciding on what to do about it (De Beer 1997:29). The author also noted that in a people-centred approach, people participation is central in identifying

basic needs necessary for sustainable development, with support from state and other role players in community development. Monaheng (2000:127) agrees that neither government agencies nor NGOs should determine the needs of the people, but rather the people themselves. The author also advises that for these institutions to be effective, they must engage in dialogue with the participants. The identification of people's needs is the responsibility of the beneficiaries themselves. However, the people should not be left alone to explore on their own. Instead they should be guided and supported by development facilitators towards realising solutions to their social and human development challenges.

The various aspects highlighted in the literature reviewed from the above participatory development theories have a lot in common with one another. The views expressed in community development, conscientisation, humanism and people-centred development theories agree that the people should be made to lead and control their development as the major role players.

2.5 EFFECTIVENESS OF PARTICIPATORY DEVELOPMENT METHODS IN COMMUNITY DEVELOPMENT AND PEOPLE EMPOWERMENT

This study is confined to participatory development methods that might have an impact on development of rural communities. This review of literature focuses on participatory research methods among others: Participatory Rural Appraisal (PRA) as one of Participatory Learning and Action (PLA) methods, Participatory Action Research (PAR), and Participatory Rural Appraisal and Planning (PRAP). These participatory research methods form part of this review because they promote participation which results in empowerment of the research subjects. Mouton (1989:387) agrees

that participatory research is “a process of participatory involvement with that which is being studied.” The essence of the approach is that the people are being studied and they also learn from the process by actively taking part in the research itself. The author further argues that through this approach, the people are mobilised to use their local knowledge in the research for change, and in the process they become empowered.

2.5.1 Participatory research methods as empowering tools in community development

In participatory research, people are not merely involved, but rather they actively participate in searching for information and knowledge needed for the development of their societies. Participatory research emphasises a “bottom-up” approach which focuses on the locally defined priorities and perspectives. The participation of the local people in research and planning has been found to be effective in that the local people play a meaningful role in information search and planning. In the process, they simultaneously research and learn. This approach is also less expensive in respect of time and money (Cornwall & Jewkes 1995:1667). Less time and money are spent on information gathering and processing because it is done by the local people themselves.

Participatory Learning and Action (PLA) is a broader family of participatory research approaches that aim at enabling people to share, analyse, and act upon development information (Chambers 1992:1 cited by Wetmore & Theron 1997:96). PLA enhances people participation, and offers an appropriate approach to information gathering and sharing between the participants themselves, and learning of their local conditions affecting their lives (Wetmore and Theron 1997:86). PLA empowers participants in that the

participants are made to be both learners and facilitators of the development process (Kearland 1997:116). In the process, the participants become empowered and are able to take charge and ownership of the development processes in their communities.

One form of PLA methods popularly known as *Participatory Rural Appraisal (PRA)* (Botha & Treurnicht 1999:59) is defined by Chambers (1996a:6) to entail “groups of local people analysing their own conditions and choosing their own means of improving them, “[using] a variety of tools, such as maps and diagrams, and support of trained facilitator.” PRA as one of cost-effective techniques at the disposal of development agents in rural communities avoids use of lengthy development methods. It therefore saves time and helps to let the poor into participation, to be learnt and understood in depth. PRA can also raise awareness and understanding of rural poverty (Chambers 1990:9). The method is participatory and empowering in that the local people own, analyse, share and use the information while the outsider remains a facilitator (Chambers 1994a:958). In other words, the local people participate in the processing of the information needed for their development planning. They share, use and own the information. This means that as they participate, they share and own the outcomes. In this way they become empowered.

The best element about PRA is its recognition that indigenous people are capable of articulating their needs in their own way. The main principle of the method is that the researcher becomes a listener, learner, catalyst, and facilitator on equal basis with the research subjects. This approach increases participants’ self-esteem, confidence, motivation, and commitment to reflect and explore solutions to their needs (Motteux, *et al.* 1999:262). PRA also enables participation and empowerment of the marginalised poor and illiterate members of the society (Attwood 2002:25). As people participate, they therefore become self-esteemed, confident,

motivated and committed to participate in exploring solutions to their challenges. This means that people participate to be empowered to participate.

PRA is also effective in creating good and working relations between development agents and communities on the one hand, and the generation of good quality local information needed for programme planning on the other (Singh, 1996:8). Chambers (1994a:953) agrees that PRA is effective in enabling rural people to share, enhance, and analyse their local knowledge about their situation and the conditions of life. The author further notes that it also enables them to determine a plan of action towards resolving challenges they are faced with. According to Chambers and Guijt (1995:5) PRA enables the local people to undertake their own appraisal. The local people are able to analyse data they generate, take action to resolve the challenges facing them, and do monitoring and evaluation of their action. PRA therefore enhances the development of a sense of responsibility among the participants in development processes. This also encourages them to own the whole appraisal themselves.

In fostering the recognition of local knowledge, and ensuring participation of the local people as facilitators and trainers in development exercise, PRA presumes that the “local people are capable of something until it is proven otherwise” (Chambers 1994c:1445). Bhatia (1995) quoted by de Beer and Swanepoel (1998:80) agrees that PRA “recognises and respects all people’s capabilities and knowledge.” The same sentiment is expressed by Mascarenhas (1991:17) from the lessons learned in MYRADA and South India, that rural villagers are capable of collecting more accurate information than outsiders. They can, if afforded an opportunity, correct and analyse information, and start a development process on their own. This means that when the local people are afforded opportunities, they take charge.

The lesson learned in MYRADA was that when learning local knowledge, a need was realised to understand and appreciate traditional management systems, livelihood practices, and indigenous technologies in rural areas. There is also a need to understand how the rural villagers feel, think and perceive things. This connotes that, as the local people participate in the learning process, they also need to be studied as the learning subjects. They should therefore simultaneously be helped to learn and be studied, so that they are appropriately approached and their capabilities are duly recognised and embraced.

Chambers (1994b:1254 &1996a:1) emphasises that when applying PRA in community development processes, the following principles need to be considered:

- (a) Development facilitators as outsiders have to learn with and from the local people directly from site or face to face interaction.
- (b) The learning process should be rapid and progressive, with flexible and adaptable use of methods, without being confined to a blueprint programme. The process should also involve improvisation, iteration and cross-checking. Bhatia (1995) cited by De Beer and Swanepoel (1998:80) agrees that PRA is a situation-specific learning process which encourages flexibility.
- (c) The development facilitators need to be relaxed and steady; learning without lecturing; be on the level of the local people; learning with and from the people; and seeking the disadvantaged such as the poor and women, and learning their concerns and priorities.
- (d) The other important principle is to ensure active participation of local people in investigation, analysis, and presentation so as to enhance learning and generating an element of ownership to the outcomes.

- (e) The other principle is that PRA is not a panacea. When applying PRA “... use your own best judgement at all times” (Chambers 1994b:1255). It involves being self aware and self-critical, learning every situation, adapting methods to new conditions, and embracing errors as learning opportunities (Chambers 1996b:13).
- (f) Facilitators need to continuously and critically introspect themselves in respect of their behaviour and approach to the local situation.
- (g) The information acquired in the learning processes has to be shared among the villagers, and between villagers and outsiders. This principle helps to legitimise the information and the project in that the information becomes public because it is collected, checked, verified, amended, and eventually owned by the participants themselves.

In other words, the development facilitator needs to relax, listen, learn, try things, embrace errors, share and allow fun, and do all these in partnership with the people. This means that, the participation environment needs to be relaxed with an element of fun to allow free participation in exploration and learning.

In applying PRA, particularly for the purpose of this study, the techniques such as observation, mapping and transect walk should be done by the local people themselves. The combination of these three PRA techniques was selected for the study merely for participation and observation of the local people in community development initiative.

- (a) *Observation*: the participants are carefully watched and listened to, and all that is seen and heard is recorded (Neuman 2003:381) on day-to-day basis in the form of field notes by the researcher more as participant than an outsider (Strydom 2005:281 & 283).
- (b) Participatory *mapping*: one of the developed and tested PRA methods (Chambers 1994b:1253) through which villagers draw

maps until they provide detailed information that is needed for the implementation of their development programmes.

- (c) *Transects*: villagers lead on from participatory mapping to a planned data gathering exercise of an area, using the maps (Mascarenhas 1991:13). Chambers (1990:11) here agrees that transect walk is taken using participatory maps leading into the processes in which villagers become guides for outsiders. In other words, transect walk is taken after mapping and that the local villagers lead the process. This therefore empowers them. It is the participatory learning process in which local people walk through an area, observing, asking, listening and discussing with a view to find information important for answers and solutions (Mascarenhas 1990 cited by Chambers 1994a:960).

These applications have been used in various community development initiatives for natural resource management, agricultural development, health and nutrition, poverty alleviation, and food security. Local people have been found to be capable of executing all the participatory appraisal activities beyond expectations of the external development facilitators (Chambers 1994b:1253). This is because the rural and the poor are experts in managing to survive in difficult conditions and that they know things that external development workers do not know (Chambers 1983:202-203). This is confirmed by Treurnicht's (2000:67) observation that local people are experts in their particular areas. Swanepoel and De Beer (2006:52) agree that local people have an amount of knowledge and wisdom that community workers have to respect when engaging in community development work. Chamber (1983:65) agrees that the local people may possess knowledge that may be important for any development initiative. For example, in the farming sector, especially in Africa, farming practices such as mixed farming and inter-cropping that were undermined as primitive and misguided are now recognised as sophisticated and

appropriate. This means that the local people know much more about their locations and development practices than external development workers. They should therefore be approached with respect as capable experts about development practices in their locations.

The behaviour and attitude of outsider facilitators play a role in implementation of PRA principles. This is manifested when outsider facilitators approach local people with a perception that the locals know nothing and that they can only do little. This attitude always results in outsider facilitators dominating in determination of aspects such as agenda, gathering and analysis of information, and planning of programmes, forgetting that they (outsiders) should remain facilitators, learners and consultants (Chambers 1994b:1255). The author argues that when the behaviour and attitude of facilitators are consistent with PRA principles, the facilitators would “hand over the stick” of authority in that the local people would then themselves do mapping, modelling, transects and observations, diagramming, data collection and analysis, presentation of information, and planning. The participants should therefore be given the responsibilities to search for solutions through gathering, analysing, sharing and using the information. This may be possible, especially when the community members are approached with a positive attitude that they know more about their area than outsiders.

According to Chambers, Webber and Ison cited by Doyle and Krasny (2003:92), PRA is one type of *Participatory Action Research (PAR)* which has been used by development workers to solicit and elicit participation of the socially disenfranchised groups in problem analysis and articulation of their solutions. Prozesky and Mouton (2001:541) observed PAR not only as a research method to solicit and elicit participation of research subjects, but also as an approach principled and focused on the

relationship between the researcher and the research subjects. The researcher and the community are equal partners and each of them contributes valuable resources to the implementation of the project (Bless & Higson-Smith 2000:56). Ideally, the research problem in this case is initiated by the people who find themselves in difficulty by making a request for assistance to community workers.

Swanepoel and De Beer (2006:162) noted a similar participatory development method known as *Participatory Rural Appraisal and Planning* as another participatory research methodology which does not separate the researcher and the respondent. This method differs slightly with PAR in that the participants are researchers and respondents at the same time. However, like PAR, PRAP also emphasises the use of local knowledge in the community development processes (Swanepoel & De Beer 2006:28). In acquiring this information, PRAP makes use of the local people's opinions, perceptions and insight about their general environment in relation to the development initiative. The participants become researchers and development implementers themselves.

2.5.2 Facilitation method in enhancing people participation and empowerment

Facilitation method (Romm 2001:151) is one other participatory development methodology sharing the same content and objective with other participatory methods. However, this method implies that the neutrality of the development worker serves merely to assist participants in considering and articulating their own needs and solutions. Through facilitation method, participants are afforded a platform to determine their future. It is during this interaction that participants are guided towards self-actualisation. For the participants to experientially learn about their conditions, it is important to provide the necessary space for them to develop

their own plans, discover new things on their own, and draw their own conclusions (Stevens 2007:10). It is therefore evident from this review that facilitation method creates an environment that is conducive to social interaction and meaningful people participation.

The case of Simon, a drug addict from Giyane village in the Lowveld District of Limpopo Province, who decided to quit smoking dagga (Relate 2009), is an example of the role the facilitation method may play in helping and guiding people towards implementing of their own plans. In this documentary, Simon took the initiative to quit smoking dagga and find a job. He then sought help from his nephew who engaged him with the facilitator, Angie Diale. The facilitator with an element of neutrality (Romm 2001:151), based her facilitation on the plans the addict had in mind. She then engaged him with drug addict specialist support service which put the entire responsibility on him to succeed in his endeavour (Burkey 1993:56). He was, at the same time, guided to market his building skills through distribution of placards around the township to find a job that would keep him busy as he anticipated. He performed all the tasks and succeeded on his own. He quit taking drugs and got a job. This means that people have plans for their development. They just need an enabling environment and facilitation support to realise such plans. When people are tasked to help themselves, they work hard to succeed. Simon eventually felt confident to the extent that he could even speak his language (Tsonga) which was not the case during the entire shooting of the documentary. The participant regained his well-being and self-esteem. When people are made to participate in certain initiatives to bring change in their lives, they take responsibilities, and ultimately find solutions and gain self-wellbeing.

From all the above participatory theories and methodologies, one

realises that development is about empowerment of people through participation in community development initiatives. However, if people do the learning and planning but there is no way to put their efforts in practice, the results become negative. From all the participatory approaches, participation is presented from both literal and radical view points as a means and an end to human development.

The existing debate evident in the reviewed literature is on whether people participation is a means to development or an end thereof. However, Ingham (1995:45 & 207) argues from both economic and social perspectives, that participation is both a means and a goal. From the economic perspective, participation is observed as a means to goal which is development. From the social perspective, participation is observed as the goal itself. The author argues that participation as the goal is characterised by a bottom-up development strategy which is most likely generated by the weak themselves on the ground. As a means, it is characterised by top-down participation which is always initiated by government agents to achieve a specific stated government objective. A good example of the top-down participation is the South African Integrated Development Planning system as provided for by *Municipal Systems Act 32 of 2000* (South Africa 2000:30). This top-down participation is initiated by the municipal officials for involvement of the communities in the determination of social needs and development of municipal service delivery objectives. In this kind of participation people do not have control over their destiny because the processes are initiated and controlled by the state agencies instead of the people themselves.

From the above theoretical and methodological discussions, an insight may be realised that the development agent cannot achieve societal transformation without working with the people concerned. The following script and expressions may enhance the

understanding of people participation theory and methods better:

Local people are experts of their situation (Chambers 1983:202-203). Have respect for their knowledge and wisdom (Swanepoel & De Beer 2006:52). Live among them, learn from them, plan with them, work with them, start with what they know, build on what they have, teach by showing, and learn by doing (Korten *et al* quoted by Gran 1983:246). And in the end when the work is done, they will rejoice: “We have done it ourselves!” (Burkey 1993:i)

This means that when people are respected and engaged in participation as capable role players, and as the starting point for learning, planning and implementation of development initiatives, they act as such towards realising their goals. As they achieve the objectives, their self-esteem increases.

However, a paradox is highlighted by Korten cited by Gran (1983:181) on “the need to exert [legitimate] influence over people for the purpose of building their capacity to control their own lives” *vis à vis* “helping people to help themselves without external influence.” The remaining question is: “at what point does facilitation become manipulation?” This means that development facilitators should therefore, before “handing over the stick” (Chambers 1994b:1255), without undue pressure, ensure that the participants have reached a stage where they are able to plan and implement their development programmes. They should therefore spontaneously attain empowerment and self-reliance.

2.6 COMMUNITY GROUPS’ INTERNAL ENVIRONMENT FOR PEOPLE PARTICIPATION AND EMPOWERMENT

This section of the review pays much attention to group dynamics as one of the factors that may hamper people participation if it is not properly handled. People may participate as individuals, but they participate more effectively through group action (UNDP

1993:21). This is confirmed by Rahman (1993:150) that participation is an organised and collective exercise of people's power in thinking and acting. People participation is much common in community development projects where the process takes place in groups (Swanepoel & De Beer 2006:87). This group formation is defined by Goodman and Marx (1978 as:

A pattern of social positions, the holders of which share the same goal or goals, a sense of group identity, and-most important-an interaction structured by the expectations attached to their positions.

This definition entails that a development group is a structure consisting of participants of the same community sharing the same identity and interest, and engaged in an effort to achieve one common objective. However, the essence of the group's existence in the definition is prominently based more on the positions of the participants in the group than their general development. As a result, a question arises: What about other people with a different position from that of group participants?

Most of the social development efforts take place through development groups in that "People's understanding of the world is formed and nurtured in face-to-face interactions in small social groups" (UNDP 1993:84) such as self-help farming groups found in countries all over the world. Examples of such organisations found in some of the African countries include: *nhimbe* and *jangano* in Zimbabwe, *owe* and *are* in western Nigeria, *nnoboa* in south-eastern Ghana, *ibimina* in northern Rwanda, *njankis* in Cameroon, *cheetu* in Sri Lanka, and *samabaya* in Bangladesh (UNDP 1993:85). The farming communities in particular, use these group structures to collectively achieve their common farming objectives such as buying goods in bulk, obtaining credit and sharing farming labour. This means that community groups therefore play an important role in community development.

Authorities' approaches and some inherent social practices may in some way or the other, hinder genuine people participation. In Zimbabwe, for instance, Sithole (2004: 263) found that people participation, particularly women and new migrants in Resource Management Committees (RMC) was impeded by cultural controls. Seemingly, culture has an impact on participation environment in community development. Treurnicht (2000:68) also makes mention of structure of development institutions as one of the factors that impede rural development by hampering development communication. The way in which the community groups are structured may impact on the groups' internal participation environment. From the theoretical analysis of Gran's development strategy, Martinussen (1995:337) found that there is a particular relevance in drawing attention to difficulties relating to class distinctions, gender and ethnic affiliation within society when engaging people into participation. People should therefore be organised into groups so that such limitations can be easily managed.

However, development facilitators need to be careful when engaging people in these groups for participation. For such efforts to achieve real people participation and empowerment, development facilitators need to observe the basic principle that participation should be voluntary, democratic, and be for a common goal (Burkey 1993:136). People must be free to join and participate in the groups in defining their felt needs. For participation to be for a common and legitimate goal, Monaheng (2000:128) warns that participation should not be manipulated by external development agents to advance the interest of unscrupulous objectives. The emphasis is that development agents need only to provide the required information that can enhance articulation of the needs by the groups. Community workers should make the community group environment conducive to free participation and learning.

There is a need to support the poor and the vulnerable beneficiaries of development programmes in organising themselves into collective action mechanisms (Mathauer 2004:13). People may need to be organised into structures that may be conducive to their participation and empowerment. The author argues that such mechanisms may empower the beneficiaries to articulate their interests with development service providers. From the theoretical analysis of Gran's work, Martinussen (1995:333) suggests some strategies towards ensuring development in poor societies, among others, to organise people into small base organisations with a flat or horizontal decision-making structure, to break down all the barriers that limit participation, and to ensure that the people gain equal opportunities in the decision-making processes. This means that small community groups are important and inclusive participatory means of community development.

However, Burkey (1993:210) warns that these community groups should not be formed by development workers, but rather be allowed to evolve through their own efforts. Their growth should, spontaneously and purposefully, start from within, as people interact among themselves (Roberts 1979:103). Community groups should emerge from their initiative and be allowed and guided to grow into a collective participation environment characterised by equitable opportunities for participation in decision-making to all in the group. Affording people equal opportunities in the decision-making processes is also emphasised by the UNDP (2000:5) as one of the major human rights that when secured, may ensure human development and societal transformation.

This collective participatory mechanism may be a body of individual persons characterised by a passion for a common goal that addresses the needs and interest of all the participants and thus creating an environment that promotes oneness among the participants. It is also characterised by uniform, consistent and

continuous interaction and communication that is regulated by norms and principles entrenched in their organisational statute. Through this interaction, communities can make use of their common assets to solve problems and meet their social needs (Hashagen 2003:292). These communities may also form structures that may be used to establish strong and formal linkages and networks between the communities themselves or their community groups to access common support and resources (Gilchrist 2003:145). Through group structures, community members may have access to resources which as individuals may not have access to. Two forms of these community groups take prominence in this review. i.e interest group and organisational linkage structure.

2.6.1 Interest groups in community development

An *interest group* may be a group of individuals who come together for a shared common interest meant for the improvement of standard of living of the group's members. For example, subsistence sorghum farmers in rural communities of Sekhukhune District group themselves into agricultural village cooperatives, with a view to collectively access farming inputs and other resources needed for their household income or to share information needed for their particular common farming goals (Diale 2005:51). Interest groups therefore play an important role in community development, especially in rural farming. The group may be of any size constituted of members of any gender (Burkey 1993:134).

A similar group formation is referred to by Swanepoel (1992:11) as *action group*. This might be an institution consisting of a collection of individuals with a common need and interest, subject to certain boundaries and sizes, for the purposes of community development. Group formation allows horizontal communication among the

members (Swanepoel 1992:12) and affords them equal opportunity to participate in decision-making processes at community level. This form of a structure is a collective of a number of people who come together for a common objective and are able to directly and quite often communicate with one another over a particular length of time (Swanepoel & De Beer 2006:89). These people must be few in such a way that each of them is able to communicate face-to-face with all the other participants. In small groups, participation environment is free and inclusive of all the participants.

Roberts (1979:108) brings in an element of liking among the group members. He argues that when the members frequently interact among themselves, an element of liking grows up among the participants. This leads to further interactions in the group. This means that in the groups where the environment is friendly, interaction becomes high, and the level of participation grows further. In other words, when the environment is conducive, people therefore participate, to participate.

This form of community group enhances participation and empowerment of the participants in community development. In Tanzania for example, Farmer Field School (FFS) Extension Approach which was also known as “school without walls” enhanced participation of farmers in the decision-making process. It also stimulated local innovation for sustainable agriculture in the rural villages. It was through this approach that extension workers helped farming communities to form Small Farmer Groups (SFGs) which were found to be the means of bringing empowerment and improvements in the lives of its members (Wambura, Rutatora, Oygard, Shetto & Ishumi 2007:44).

Like Swanepoel (1992:12), Wambura *et al.* (2007:45) present SFG as an organisation in which individuals participate horizontally on equal basis. The organisation is characterised by the following

elements: (i) individual farmers come together for common interest, (ii) members mobilise their own resources for common goal and mutual benefits, (iii) members collectively share responsibilities, and (iv) members make joint decisions in the management and control of the activities of the organisation. This organisation is made up of 8 to 15 individual members (Wambura *et al.* 2007:17). The same form of community group is referred to and defined as *collective*, connoting:

an association of individuals who possess a sense of identity with the association, so that the collective interest registers emotionally in the consciousness of its members as part of their 'individual' interest, that is, realisation of the collective objective gives direct fulfilment to the individual members (Rahman 1993:21).

An example of such a community group is *funeral associations*, which are more common in rural communities (Dercon 2006:1). Funeral associations are well organised with clear rules. These organisations are also properly managed by the members who participate fully in decision-making processes. The author argues that funeral associations might play a role in community development. The author gives an example from the study conducted in Ethiopia and Tanzania. The study found that funeral associations were suitable community groups that might enhance development in rural villages. These groups were not good only in funeral activities, but were also capable of taking care of other development programmes such as offering loans to its members. Community groups such as funeral organisations may have a role in community development particularly in rural villages if they are properly institutionalised.

Nesamvuni, Dagada, Raidimi and Mudau (2007:185) agree that these organisations might play a role in other aspects of development. They note that this form of organisation might be used by development agencies as a channel through which communities might be mobilised for change in their societies. It

should be noted that these groups are not strictly speaking the same as those identified by Swanepoel and De Beer (2006:89). These groups are usually much larger and their focus is not primarily development, but social disaster and emergency relief. However, studying their practices as community groups may also help to generate the required information regarding community groups' internal environment for meaningful participation.

For these interest groups to be effective, they need to be internally autonomous in that they should take complete responsibility in analysing and prioritising their needs, planning, mobilising the available resources, implementing the plans, and evaluating the development progress (Burkey 1993:209). Gran (1983:169-170) agrees with Burkey, and further emphatically points out that "development cannot and should not be externally managed but rather more properly, development should be but lightly guided." From decision-making perspective, Gran further notes that the external development workers need not lead the groups in decision-making processes, but rather lightly help and guide them to decide upon and manage the processes themselves. The groups should be allowed an amount of autonomy to manage their development from within themselves rather than to be managed by external forces of change. They should therefore only be helped to help themselves. Such help should therefore be provided at a minimal rate so as to allow the participants to gradually gain control of the processes.

Though undue external influence is discouraged, community groups are not isolated from the influence that may be exerted by the local environment within which they exist, in that they do not exist in a vacuum (Swanepoel 1992:30). The role of traditional leaders, the role of women in the society and observance of cultural norms and values have been perceived by Swanepoel and Davids in the previous sections of this review as stumbling blocks of development in communities within which the groups exist. This

may therefore mean that community groups are also exposed to social and cultural environments that may negatively impact on their performance in respect of the participation of their members in the groups' activities.

The size of the community groups becomes a subject of debate. In addition to his definition of interest group, Burkey (1993:140) recommends that for the group to be effective, the membership numbers should range from fifteen to twenty participants per group. On the other hand, Gran (1983:162) argues that a small group of eight to fifteen households can be effective in gaining access to and control over resources required for better life. Swanepoel and De beer (2006:88) also recommend that the minimum number of members per group can be as few as ten in that the members should be few enough to allow a face-to-face communication environment. Though they are not specific on group sizes, Goodman and Marx (1978:207) nevertheless, agree that group size may have a bearing on the quality and frequency of interactions among the participants in the group. This means that in small groups, the participants may have much opportunity to informally interact among themselves and acquire a sense of belonging which makes the group cohesive.

Like in community interest groupings, in participatory research sessions, focus group size is also important. Greeff (2005:305) argues that for a focus group to allow effective individual participation in research processes, the number of participants should be between six and ten which is not far from Theron's (2005a:175) recommendation of four to eight participants per focus group. The most important aspect in this case is the balance between the number of participants in the group and the amount of discussions involved, for when the size of the group increases, communication and interaction among the participants become formal and complex (Goodman and Marx 1978:206). This means that due to the formality and the complexity of the processes,

participation environment in large groups may not be conducive to free participation.

It is therefore realised from the above discussions that the sizes of the groups may drastically vary due to the purposes for which they have been established. However, the size of the group should be in such a way that each participant is able to directly participate in discussions and decision-making processes. In a relatively small group each participant may have an opportunity to directly contribute to deliberations. As a result, participants may acquire some level of self-confidence and actualisation. However, the group should not be too small or too large. If it is too small it may become ineffective, and if it is too large it may become less participatory and in a way exclusive. The size of the interest groups therefore has a bearing on their performances. It may also determine the nature of the groups' internal participation environment because in large groups the interaction between individual members is less frequent than in smaller ones.

2.6.2 Community organisational linkage structure in community development

Unlike interest groups, organisational linkage structures are constituted by representatives from a number of individual community interest groups. An example of such structure, Small Farmer Group Association (SFGA), was found in Tanzania. SFGA was formed by Small Farmer Groups (SFGs). Its membership varied from 5 to 10 SFGs. Unlike SFGs, SFGA consisted of participants representing their respective SFGs (Wambura *et al.* 2007:47).

Community members may participate in community development through *community organisational linkage structures* (Duvell 1999:3) which serve as a communication link between development

agencies and rural communities. Novafrica (2005:72) agrees that this form of an umbrella structure ensures broader and inclusive participation of every development formation in the community. This structure brings local community groups under one community organisational network and links them with other development role players. For example, from the study conducted in Mbahela village in Vhembe district of Limpopo Province, Novafrica (2005:73) found that an umbrella organisation formed by the local groups, could help these groups in contacting and accessing the local traditional leader, ward councillor, farming input suppliers and mechanisation service providers. From the experience learned in Rangel District of Venezuela, where the Rangel District Popular Organisational Movement (RDPOM) helped community group leaders across the district to meet and share tasks for their common interests, Hernandez (1998:275) agrees that such umbrella organisations help in the coordination of groups towards achieving community participation. This means that community organisational linkage structures enhance broader community participation.

From the above discussion it emerges that this kind of a structure has to be as close to the grassroots as possible, because if the structure is perceived to be far from the people on the ground, it loses commitment and ownership. People become committed to and own what they perceive as theirs.

2.6.3 Leadership in community groups

In small groups, interaction among the participants is, in most cases, informal and leadership under such circumstances always becomes loosely exercised (Goodman and Marx 1978:206), and when the size of the group increases, communication and interaction among the participants become formal and complex. As a result, the chances of chaos increase and the need for strong and

formal leadership becomes important. This complexity in the group's internal environment necessitates an exercise of a formal and strong leadership, which eventually must dominate the interaction processes.

Kramer (2006:143) agrees that the amount of interactions among the participants, group size, and the members' gender and age may negatively impact on the leadership emergence and sustainability in community groups. Kramer argues, for example, that due to difference between men and women, the former have a tendency to take leadership more often than the latter. This means that the social stereotypes and cultural restrictions influence leadership performance in community groups more than one's capabilities, and women fall victims of such circumstances.

Akeredolu (2008:28 & 32) agrees that cultural norms and values may perpetuate the marginalisation of women from realising their potential in organisational leadership and social development. From Akeredolu's observation, for example, Mali's Islamic institutionalised *pardah* custom, impedes the performance of women in development leadership or vice versa, by its limitations on the visibility and mobility of women outside their homes, as well as through the strict observance of women's submissive behaviour. This renders women subordinate to men. Men become more advantaged for leadership positions in social development formations than women.

Leadership problems may also emanate from cases where strong individuals take leadership positions and later render the group participation environment unfavourable for free participation (Burkey 1993:160), and due to lack of experience or cultural inhibitions, groups may be unable to remove such leaders. The participation environment may be rendered unfavourable due to poor leadership styles such as 'closed leadership' where leaders

take decisions without the participation and knowledge of other participants in the group (Swanepoel & De Beer 2006:87). From the observation of the Venezuelan political culture called the “caudillo” (populist chief) image, Akeredolu (2008:28 & 32) suggests that this may be caused by the tendency of some self-centred participants who assume leadership not knowing how to delegate power or share functions. However, in the situation where the contrary exists, the participation environment may become favourable and free for participation, which may lead to vibrant group and self-reliance among the participants. This means that community groups’ leadership may have an impact on communication among participants and the participation environment in the groups. The environment may therefore either be negatively or positive affected depending on the leadership style practices in the groups.

Apart from conducive groups’ internal participation environment, Ouellette, Lazear and Chambers (1999:182) on the other hand notes that tasks of the group are also important for the performance and the coherence of the group, for when the group’s tasks are seen by the participants as relevant to their personal satisfaction, their degree of participation and a feeling of making a contribution increase. Groups’ tasks therefore motivate people to participate in achieving joint objectives and to relate to their activities.

2.7 SOUTH AFRICAN RESEARCH ON PEOPLE PARTICIPATION

Some studies were conducted in South Africa on community development and people participation, particularly in poor and rural communities. For example, there is literature on the use and impact of PRA in community development, participation and empowerment of the marginalised categories of the society such as women in

community development particularly in rural communities, and the role of social groups in community development.

Participatory Rural Appraisal was examined by Motteux *et al.* (1999:261) in Mpofo District of the former Ciskei Homeland in Eastern Cape. The study found that the PRA was widely recognised and applied as one of the effective participatory development methods in development of the rural communities. The South African rural poverty is depicted in this section as appalling. The former homelands were marginalised during apartheid era in such a way that the communities became materially and psychologically deprived. The situation in such areas remained largely unaddressed. The authors highlighted an urgent need for the application of a research methodology that avoids further marginalisation of individuals and communities. To achieve this, Motteux *et al* (1999:261) advise that this methodology need to be sensitively adapted to local conditions. In so doing the methodology will instil an element of ownership and generate tangible results in the development of the South African rural communities. As the people participate towards achieving meaningful outcomes, they may also own them.

PRA method was also applied by Voster, Rensburg, Steyn and Mashele (2005:66 & 68) in the study of traditional leafy vegetable project in Bushbuckridge in Mpumalanga province. The PRA techniques were applied in data collection. The study found that the participants, particularly women were excited by the approach. Researchers came to them not as experts, but rather as people who wanted to learn from them about their local food crops. Local people become positive to development workers who come to them to learn rather than to tell them what to do. When community workers respect them as experts, they therefore open up. Their findings agree with Swanepoel and De Beer (2006:33) who state that development workers should not be experts, but rather create

more learning opportunities for the people. Treurnicht (2000:67) and Chambers (1983:202) also point out that rural and poor people are experts in surviving in their difficult living conditions. This means that local people know more about their conditions than outsiders, and therefore they must be respected and recognised as such.

Botha & Treurnicht (1999:59) argue that Participatory Learning and Action (PLA) popularly known as Participatory Rural Appraisal has had little impact on the South African development debate though it had substantial impact on that of the Third World. However, Chambers (1996a:6) disagrees that PRA is common in countries with much diversity such as South Africa where it is regularly applied in the processes of identifying poorer households in communities by community members themselves. Though Chambers does not focus on South African specifics in particular, his argument is informed by his observation on South African conditions in relation to the conditions in other countries of the world. He also argues that the method may be a powerful instrument for policy assessment and reform in participatory poverty assessment processes of such countries. PRA ensures maximum devolution of power and self-reliance to participants. It also ensures optimal use of local resources by the people themselves. In that way, it impacts on development initiatives in the South African poverty-stricken rural communities.

Davids (2005:18) observed people-centred development in South Africa from the past to the present, which is from the apartheid period to the Reconstruction and Development Programme (RDP) era. When comparing the two eras, Davids found that apartheid development approach was top-down, without participation of the people in deciding about their aspirations, and that the approach was divisive and resulted in exploitation, disempowerment, racial tensions, public resistance and perpetuation of poverty in many

sections of the society. On the other hand, RDP was borne on people-centred development principles of public participation, social learning, people empowerment and sustainability. This means that where there is no free participation environment, no development in its true sense can take place. But when the environment allows free and meaningful participation, people enjoy self-esteem and are empowered in their efforts to transform their communities.

Nesamvuni *et al* (2007:185) learned from their study conducted in Vhembe district of Limpopo Province that lack of effective community group formations as a platform for people participation, may impede community development in rural societies. They also highlighted that the prominence of community burial organisations show potential in enhancing people participation and development in rural villages. From the study conducted in Maputalane in Kwazulu-Natal, Gumbi (2002:128) agrees and suggests that communities should shift from community project focus to organisational structure approach. The approach is presented to be a better development agent at the local level. In other words, organised and institutionalised community groups such as community organisational linkage structure may play a meaningful role in community development through linkages and networking.

A similar study was conducted by Novafrica (2005:73) in Mbahela village in Vhembe District of Limpopo Province. The study found that local community groups formed and participated in an umbrella organisation which helped them to have access to the local traditional leader and the ward councillor on the one hand, and contacts with farming input suppliers and mechanisation service providers on the other. These agree with Duvel's (1999:2) argument that community organisational linkage structure may serve as development coordinating agent at grassroots level.

A study was conducted by Spierenburg, Steenkamp and Wels (2008:144-156) on participation of local communities in decision-making and integration of other stakeholders in rural development projects. The study was conducted in the Great Limpopo Transfrontier Conservation Area (TFCA), which encompasses vast conservation areas of South Africa, Zimbabwe and Mozambique. The participation of Makuleke community in the decisions and implementation of the Pafuri Triangle within TFCA was noted to be a successful endeavour in the sector. The success was attributed to the community's engagement through its Communal Property Association (CPA), which participated as an equal partner (Monaheng 2000:129) in multi-stakeholder platform that included the Department of Land Affairs, Land Claims Commission, South African National Parks (SANParks), Peace Parks Foundation (PPF), German development agency organisation called *Deutsche Gesellschaft für Zusammenarbeit* (GtZ)-Transform, and Friends of Makuleke NGO. Through Land Claims Commission, the Department of Land Affairs played the role of a larger community that created an environment conducive to participation of the people at the grassroots level, as recommended by De Beer and Swanepoel (2000:93) that state should provide support in terms of creating an environment conducive to decisive and meaningful participation of the people on the grassroots beforehand. This means that when an environment that is conducive to free and effective participation is created, people become empowered and self-reliant.

The study found that the integration of state policy, NGOs and private sector in Makuleke development initiative at local level helped to reduce tension between Makuleke community and SANParks as argued by Roodt's (2001:469). The participation of Makuleke community in the decision-making and management of part of the TFCA, provides evidence for one to argue that when communities are given freedom to participate in and to have control over the implementation of their development project, they become

self-esteemed and self-reliant. As they participate, they become empowered to participate, and own the outcomes thereof.

The role of communities in partnership with NGOs in community development is also illustrated in the case study of Mamelodi's "Community of Elephant" project (De Beer and Swanepoel (1998:26). The project was initiated by homeless people in Mamelodi shack settlements, and supported by the NGO called Church Aid in Need (CAN) to provide adequate shelter to the poor community members, most of whom were female-headed households. The project was characterised by free and effective participation of the people in decision-making processes and the absolute control over the implementation processes of the project. This means that when the people on the grassroots initiate projects, and on the other hand, institutions like NGOs create environment that is conducive to free and effective participation, people become empowered to participate.

In studying people participation in rural community development, Botchway (2001:117) found that local organisations played a meaningful role in community development, particularly in rural areas. The people in Bathlaros and Kudumane settlements in Fryburg District of the Northern Cape for example, participated in the development of their societies through a local organisation called 'kgotla'. This type of community organisation was found to be playing a very important role in developing community infrastructure such as schools, crèches and hospitals in the two settlements. According to Botchway, 'kgotla' is used in Bathlaros and Kudumane not only as a decision-making mechanism, but also as an important means of information dissemination throughout the communities. He also advises that community development workers should ensure that they recognise the local organisations because failing to use them as entry points, no recognition may be received from the local people. Their efforts may therefore not be

legitimised as people's development in such areas. This agrees with Treurnicht's (2000:67) and Chambers' (1983:202-203) argument that the rural dwellers and the poor are experts in managing to survive in difficult conditions in which they find themselves. The local people have their own way of survival without external assistance.

The South African areas that have been specified in the literature include Mpopo District of the former Ciskei Homeland in Eastern Cape; Arthurstone in Bushbuckridge of Mpumalanga province; Mbahela village in Vhembe District of Limpopo Province; Great Limpopo Transfrontier Conservation Area (TFCA); Durban Functional Region (DFR) and Maputalane in Kwazulu-Natal; Mamelodi in Pretoria; and Bathlaros and Kudumane in Fryburg District of Northern Cape. The studies conducted in these areas were based on rural community development in particular. Participatory Rural Appraisal was also applied in some cases as the people participation approach.

2.8 PEOPLE PARTICIPATION INITIATIVES IN SOUTH AFRICA

Though this part of literature may appear to be more of policy making machinery than real people participation, a deeper understanding of consultative and manipulative participation or people involvement should be generated. The South African top-down participation is reviewed. Most of the literature review focuses on the initiatives by South African government agencies involved in social community development programmes. The civil society's role in the phenomenon is also looked into. The purpose of this review is also to look into how the South African government makes an effort in the promotion and reinforcement of people participation.

A participatory development approach has broadly been applied by development agents in South African government departments, local government structures, and Non-Governmental Organisations (NGOs) to effect community development. In the enhancement of the approach, some legislative regulations have been promulgated to provide for the fostering of people participation in public development programmes. For example, the South African Local Municipal Councils are regulated by a legislative framework to foster such participation in planning, monitoring, and evaluation of performances of those structures. Chapter four of the Local Government Municipal Systems Act 32 of 2000 provides for development of culture of community participation in the municipal *Integrated Development Plan (IDP)* systems which encompass planning, monitoring and evaluation of the municipal development plans (South Africa 2000:30). In studying developmental local governance, Davids and Maphunye (2005:61) agree that South African legislation on local governance compels local municipalities to ensure public participation in development of their Integrated Development Plans. This means that the state has to create an environment that is conducive to free and meaningful participation at the grass-root level.

White Paper on transformation of public service delivery (*Batho Pele*) was also promulgated to regulate public participation and to determine the nature and quality of services they need to receive from Government institutions. This approach accords South African population a platform to participate in the assessment of public servants' approaches and attitudes, and also to make recommendations on corrective measures (South Africa 1997:13). It is from the above provisions that the participation of people in development initiatives is widely promoted and reinforced by the South African government to ensure that participation of people at the grassroots level in social development is secured.

In the agricultural sector, an agricultural extension methodology has been used for years as a farmer participatory approach. The National Department of Agriculture went as far as developing a policy document on norms and standards for extension and advisory services which advocates participation of its clients, particularly in project planning, implementation and evaluation stages (Department of Agriculture 2005:4). The emphasis in the policy is more on participation that would promote ownership and empowerment of the participants. According to the Department of Agriculture (2005:5) the participatory approach would enhance capacity building of farmers so that they are able to organise themselves into groups. Through these groups, farmers will be able to collectively identify and prioritise their needs, and plan, implement and evaluate projects meant to resolve their challenges. However the policy does not prescribe the nature and size of the envisaged farmer groups.

In the spirit of the policy, people in rural communities, farmers in particular, should be mobilised by agricultural extension workers to participate in farmers organisations so as to accord them a platform to collectively articulate their needs, and bargain for their interest. The small-scale farming communities particularly in rural villages belong and participate in local community organisations. For example, a higher number of farmers in rural communities of Sekhukhune District participate in rural farmers' organisations such as agricultural co-operatives and commodity groups (Diale 2005:52). These farmers continuously participate in such organisations to collectively access farming inputs and information as a group for agricultural development in the local rural communities. As they participate in the organisations, they are therefore capacitated with farming information which makes them feel self-esteemed and empowered to further participate in the sector. They therefore participate to participate.

The Limpopo provincial Department of Agriculture has recently adopted the *Participatory Extension Approach (PEA)* as an official participatory development model for delivery of extension services (Limpopo Department of Agriculture 2006:34). Zwane (2005:14) agrees that PEA has been applied in Limpopo Province by agricultural extension workers in the Department of Agriculture for agricultural development under the auspices of the Broadening Agricultural Services and Extension Delivery (BASED) programme since 1998. The thrust of the model is to accord the rural farming communities with a platform to effectively influence decisions on agricultural development matters at the community level. The significance of farmers' participation in agricultural development programmes is also promoted and expressed by the Member of Executive Council (MEC) for Agriculture in the Limpopo Provincial Government with the famous farmers' slogan: "Nothing about us without us." (Magadzi 2006:2). This shows a great deal of political will from the Limpopo Department of Agriculture in the promotion and reinforcement of grassroots participation in the provincial farming sector.

The PEA promotes development of community "*umbrella*" organisations (community organisational linkage structures) for participation of every person in community development activities, for it is not only accountable to the interest groups, but also to each individual in the community (Novafrica 2005:69). The Department of Agriculture through its policy on norms and standards for agricultural extension and advisory services, agrees that the *community organisational linkage structures* may act as overarching or umbrella organisations that link rural communities with external development support (Department of Agriculture 2005:6). The approach is now applied in some parts of South Africa. For example, in Limpopo Province, 211 villages have been engaged in participatory extension approach whereby 63 umbrella

organisations were established with affiliation of 529 interest groups (Ramaru, Ngwenya, Kganyago, Molahlegi & Mudau 2007:294).

From the above review, it is evident that government make all the efforts to ensure that participation is initiated at the grassroots level. Government agents are tasked to apply participatory development methods so that people participate in development of their communities. However, in some instances, people are made to participate in government initiated participation processes mainly for the purpose of consultation and legitimisation of the outcomes.

2.9 CONCLUSION

From the literature reviewed, one comes to the understanding that development is about empowering people. Participation may be a means to achieve empowerment and/or an end of empowerment itself. Self-reliance, self-sufficiency, self-esteem, a sense of belonging, and a sense of ownership appear to be the major elements and indicators of people empowerment. However, all these can only be achieved through people participation, particularly in collective mechanisms.

From the community development literature, the study found an emphasis on the role the state and other NGOs should play in community development. On the other hand, undue influence from external development facilitator is also emphatically discouraged. It is also learned from the discussions that external development workers should lightly guide the participants rather than do things for them.

The literature study found that lack of effective community organisations may hinder community development in rural areas.

Institutional capacity appears to be central to community group dynamics which have a role in enhancing participation and empowerment. The process of empowerment appeared to be dependant on the structural dimensions of community interest groups. As a result, a need for the establishment of effective community interest groups in rural communities is paramount and urgent. From the review, two forms of group dimensions have been realised. i.e community interest group and organisational linkage structure formations. The need for comparison arises between the interest group and the organisational linkage structure formations. However, the size, by which an effective group can be defined, leaves much to be desired. The sizes varied from a minimum of four to maximum of twenty participants per group.

The literature has emphasised social and political freedom to participate. No highlights for a need to consider group internal freedom have been made in the entire literature. However, the literature on group dynamics has implicitly revealed that community group internal conditions such as the number of participants as well as the way the group is structured, may have a role on people participation.

From the reviewed literature, Sekhukhune District has been found to be minimally covered by previous studies. As one of the most rural and the poorest districts in South Africa, as well as the largest Presidential nodal point in Limpopo Province, Sekhukhune District should have been receiving adequate research attention. Such inadequacy leaves much to be desired. As a result, one may realise how the district needs research attention in people participation and empowerment for the development of its rural communities.

CHAPTER 3

FIELD RESEARCH: PEOPLE PARTICIPATION IN GROUP ENVIRONMENT

3.1 INTRODUCTION

The methodology for this study was based on a qualitative descriptive research design. The study focused on research methods that would assist in investigating people participation in community interest groups and organisational linkage structures. The field research dwelled much on the environment and its influence on the way people participate in community groups. The study area and population have been defined and discussed in this part of the study. This section explains how the study samples were selected from the broader study population. It also outlines the methods applied in the collection of data and the analysis of the results.

3.2 RESEARCH DESIGN

The design of the study was phenomenological in nature. Qualitative field research was conducted. The researcher entered the “life world” or “life setting” of the research subjects as observed by Fouché (2005:270). This was done by interacting with the participants in their normal social activities. The participants were observed and interviewed as methods of generating research data from their knowledge and experiences. Sets of data were systematically collected and analysed to generate meaningful themes needed for the description of the situation in context.

3.3 AREA OF STUDY

The study area was Sekhukhune District in Limpopo Province. The area consisted of five local municipalities. The area lies in the north-west part of Mpumalanga, 150 kilometres west of Nelspruit, 200 kilometres north of Pretoria, and 150 kilometres south of Polokwane (figures 1&2). The area extends to approximately 1.3 million hectares in size. The total population of the district is about one million with about quarter a million of households. The district is mostly rural. About ninety-five percent of the population resided in rural settlements. Twenty-eight percent of the population has no formal education. Only around one percent of the population has obtained tertiary education. Unemployment in the area stands at sixty-nine percent. Due to its economically poor status, the district has been declared “Presidential Nodal Point” which means that government’s development programmes and services should be concentrated in the area (Greater Sekhukhune District Municipality 2006:3-20). Figures 3.1 and 3.2 illustrate the position of Sekhukhune District within Limpopo Province and its locality respectively.

**Figure 3.1: Sekhukhune District in Limpopo Province
(Municipal Demarcation Board South Africa 2006)**

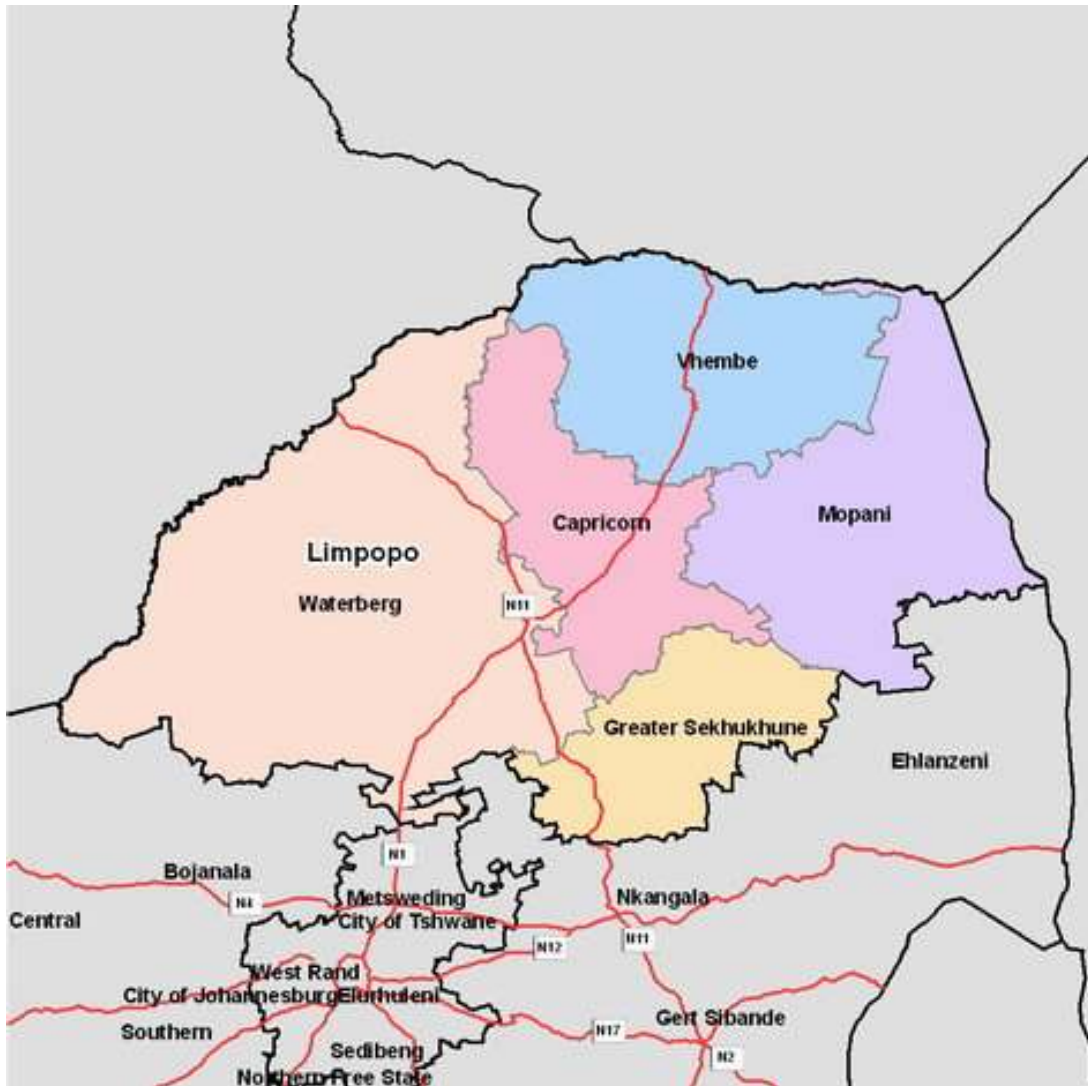


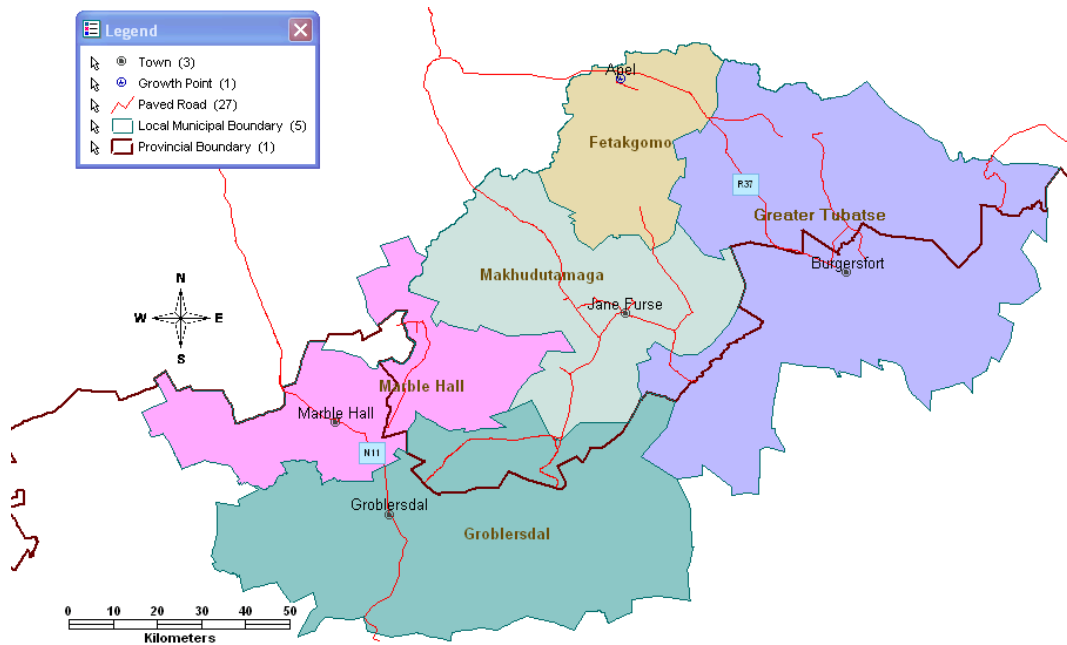
Figure 3.2: Sekhukhune District locality map (Municipal Demarcation Board South Africa 2006)



Makhuduthamaga municipal area constituted a greater part of the study within Sekhukhune District. The area was targeted due to its centrality in the district (Makhuduthamaga Municipality 2007:1). The lack of financial resources also had a role in confining the study within these limitations. The majority of the targeted groups were found in Makhuduthamaga municipal area. The area was also found appropriate for the study in that it was the biggest rural settlement in Sekhukhune District with a population of 141 people

per square kilometre (Statistics South Africa 2001 cited by Greater Sekhukhune District Municipality 2006:12). According to the Municipal Demarcation Board (2006:6), among the rural municipalities in Sekhukhune District, Makhuduthamaga was the biggest in budgetary terms. For instance, in 2004/5 financial year it had operational and capital budget of R13 088 008.27 and R9 900 000 respectively. Figure 3.3 illustrates the centrality of Makhuduthamaga municipality within Sekhukhune District.

Figure 3.3: Makhuduthamaga geographic position in Sekhukhune District (Makhuduthamaga Municipality 2007:1)



3.4 STUDY TARGET GROUP

The study was based on three target groups. The first target group was made of community interest groups. Fourteen groups were targeted for the study. The target groups were selected from a

variety of farming commodities that are common in agricultural development in the rural communities. The groups were targeted from the following farming commodities:

- (1) Field crops such as maize and sorghum;
- (2) Poultry in respect of broilers and egg layers, and
- (3) Others (Vegetables, Dairy).

These groups were targeted from the above farming commodities because they are common in the study area. The groups were targeted for the generation of information in respect of group internal environment conducive to people participation and empowerment.

The second target group was constituted of community organisational linkage structures. Two community organisational linkage structures were targeted from the linkage structures constituted by representatives from the same community interest groups in the area of study. The targeted community linkage structures were from field crop and poultry commodities. These structures existed in the production of the common commodities in the study area. Such commodities included sorghum and poultry. The structures were targeted for investigation of participation environment and people empowerment in such structures.

The third group was made of the individual people participating in both categories of community development groups. Twenty-eight individuals across both community interest groups and organisational linkage structures were targeted. The individuals were targeted with a view to generate data about the participation conditions in both community group categories. The aim was to gather information on the participation environment and people empowerment from both perspectives.

3.5 SAMPLING METHOD

The study applied a combination of non-probability quota sampling method and probability simple random sampling technique in the selection of the study samples. Probability simple random sampling method was applied in the selection of community interest groups and the individual group members. The method was applied because a database of all the groups in the study area was available from the local government institutions such as the Limpopo Department of Agriculture. Non-probability quota sampling method was applied in the selection of community organisational linkage structures for interview purposes. The study resorted to a quota sampling method in this case because there were no formal sample frame for the organisational linkage structures that matched the selection criteria (Neuman 2003:212 & 213).

The selection criterion for the community interest groups and organisational linkage structures was based on groups' organisational statute. In case of community interest groups, the study targeted groups with members participating on an individual basis, and in the case of community organisational linkage structures, the study targeted the groups in which members participated on a representative basis where the participants represented their respective interest groups. In this case representative membership was used as the selection requirement because the study sought to gather information regarding the group internal participation environment from two cases of different participation motives and norms as well as participants' ages.

For participants observation purposes, two groups were purposively selected from a variety of groups. One group was selected from a list of existing old irrigation schemes that were at the brink of collapse in the study area, with a view that the group possessed an enormous amount of knowledge and experience in group

participation. The other reason was that the group might need research to revive their scheme and as such, they might rigorously participate. One other group was selected from a list of new youth groups that had submitted their applications for support to the Limpopo Department of Agriculture. The researcher targeted the new and youth groups that did not specify their envisaged agricultural development programmes in their applications. This was done with a view that the groups might effectively participate in the study to search for information about their farming vision. Youth groups were also targeted because according to people-centred development theory, a particular emphasis should also be focused on the inclusion of the previously excluded social categories such as women, youth and the illiterate in participatory development processes (Roodt 2001:474). The purposive samples were not selected for the generalisation of the findings, but rather for rigorous participation and deeper understanding of situations from different view points, and to maximise the range of information (Strydom & Delpont 2005b:329).

The sample of organisational linkage structures was selected through the non-probability quota sampling method. The study initially targeted two community organisational linkage structures in the study area. However, only one community organisational linkage structure that met the requirements of the selection criterion stated in the previous section of this chapter was found in the Makhuduthamaga area. The structure was found in a database of all community agricultural development groups in Makhuduthamaga Municipal Service Centre of the Limpopo Department of Agriculture.

Due to the vastness of the Sekhukhune District in relation to the limitations in financial resources, the targeted structures should have been sampled from the same vicinity. But since the initial target of the study was two structures, the search for another

structure was extended without any sample frame to the adjacent municipal area called Ellias Motswaledi, in the database of which an organisational linkage structure of youth projects was found. The selection of the community groups and the individuals for interviews was done through the simple random sampling method. From the membership lists of the two organisational linkage structures, member interest groups were randomly selected. Table 3.1 presents the breakdown of the study samples reflecting sampling and data collection methods applied in the study.

Table 3.1: Sample breakdown with sampling and data collection methods

PARTICIPANTS	QUANTITY	SAMPLING METHOD	DATA COLLECTION METHOD
Community interest groups	12	Simple random	Interviews and document reviews
New emerging youth group	1	Purposive simple random	Participants observation
Elderly irrigation scheme group	1	Purposive simple random	Participants observation
Community organisational linkage structures	2	Quota	Interviews and document reviews
Individual community group members	28	Simple random	Interviews

3.6 DATA COLLECTION METHOD

In the field, the researcher applied Participatory Rural Appraisal methods to enhance participation in group activities. As a field researcher, one served as a facilitator in group activities and at the same time examined how the group members participated and interacted among themselves. For *data triangulation*, the qualitative sets of data were collected from four sources (De Vos 2005a:357) to ensure that all the needed the sets of data are collected and measured from different angles (Neuman 2003:138). This was also applied to ensure confidence in the results of the study. The data was then gathered from four data sources as participants observation, focus group and individual interviews, and document review. These methods are discussed later in the section. The researcher paid attention, watched, listened and took notes of how participants interacted among themselves. The researcher also observed the factors that affected people participation in group activities. The approach helped the researcher notice participants' expressions and the context in which events occurred (Neuman 2003:381). The following section presents how the techniques were applied throughout the study.

The researcher found that the PRA would be relevant in facilitating participation in groups as well as for observation of such groups during group participation processes. The researcher also chose to observe the two groups from two opposite perspectives. i.e existing old irrigation scheme that was at the brink of collapse and consisting of elderly participants on the one hand, and an emerging newly founded youth group, on the other. The researcher's motive behind the choice of the two opposite groups was to generate a variety of information and maximise the understanding of community groups' internal participation environment from contrasting perspectives. During the facilitation of the participatory development approach, the researcher observed

factors that affected participation and interaction among the participants.

Semi-structured and in-depth interviews were applied for the collection of qualitative data from individuals and the groups through interview schedules (McMillan & Schumacher 2001:42). For consistency and objectivity, some sets of questions were prepared for both individual and focus group interviews. The sets of questions were also useful in guiding the researcher in conducting the interviews. The data collection as per the several study samples have been summarised in table 3.1 above.

3.6.1 Participants observation

Participants observation as an investigative technique was applied. The researcher took part in the activities of the focus groups while objectively studying the groups' internal participation environment (Goodman & Marx 1978:29). This method of data collection was also selected because it is cheaper and that it would enhance the acquisition of better knowledge about the participants and the environment within which they interact (Conyers & Hills 1984:108). A structured observation schedule was used during the observation. The following participation environment aspects were observed with a particular focus on factors such as the groups' location, organisational information, meeting venue, seating pattern and facilities, meeting proceedings regarding agenda, an element of domination and passiveness, problem at hand, PRA tools and symbols, and enthusiasm. Some other additional questions emerged as the observation proceeded. See appendix 1.

Two community groups were observed over a three-month period. One youth group called Maila-Mapitsane Youth Forum was observed at Maila-Mapitsane village from 4 to 21 November 2008,

and Haakdoorndraai irrigation scheme group at Tswaing village in Sekhukhune District was observed from 19 November 2008 to 26 February 2009. These two groups, the youth and the elderly, were deliberately included in the observation because people-centred development should also focus on the inclusion of the previously excluded social categories such as women, youth and the illiterate in participatory development processes (Roodt 2001:474). For the purposes of this study the youth and the illiterate elderly women and men were focused on.

The youth group requested for support of the Limpopo Department of Agriculture without having any farming information and agricultural development programme. Given the participants' optimism in finding information regarding their envisaged farming prospect, a robust participation was anticipated from the group. The elderly group was also observed with a view that the participants' experience in community group environment might bring another group participation environment contrast in the picture. The observation of these two opposite groups was also to expose the study to an investigation of participation environment from the two contrasting dimensions, with a view to maximising the range of information and deeper understanding of participation environment from different view points (Strydom & Delpont 2005b:329).

During the observation of the youth group the researcher facilitated the process whereby the group, on its own, searched for farming information about their area and generated an agricultural development programme for which they needed support. It must be noted that the objective of the observation was not to generate data about the village, but rather to observe how people participated in group environment. The aim was to engage the participants in Participatory Rural Appraisal (PRA) techniques and observe them in the process. As such, a meeting for the newly founded youth group was convened. A large group of seventeen participants

attended the meeting held on 4 November 2008. In the meeting the group was informed about the study and how they would benefit from the process.

As the group consisted of seventeen participants, it was found to be too large for effective participation and face-to-face communication and interaction among the participants (Swanepoel & De beer 2006:89). To allow effective individual participation in research processes, the number of participants in a focus group should be between four (Theron 2005a:175) and ten (Greeff 2005:305; Swanepoel & De Beer 2006:88). The group therefore broke into three smaller task groups. Two task groups consisted of six participants each and the other task group consisted of five participants. The task groups were allocated identity numbers varying from number 1 to 3. The task group were asked and guided to generate data about their area in Maila-Mapitsane village through a mapping exercise. They were guided to perform the following tasks that would help them in collecting all the farming data required for their agricultural development programme:

- (a) Mapping Maila-Mapitsane village showing residential sites on the one hand, and areas with farming interest and resources with agricultural significance on the other.
- (b) Determining a farming enterprise that focuses on a particular potential agricultural commodity and the size of the project they envisaged.
- (c) Plotting the project on their map.

The task groups were left to perform the tasks freely with an element of fun in their own space (Singh 1996:13) and the researcher sat back and watched them in their interaction and participation in the process (Mascarenhas 1991:13). The participants were observed during task groups and plenary sessions. The focus was on the variables such as group seating arrangements and pattern, interaction along gender lines, level of participation,

sense of ownership and responsibility among the participants, and observance of generic meeting procedures on the one hand, and their relationship with participation of group members on the other. Observance of cultural norms and protocols was also observed in relation to the groups' participation environment.

In the second meeting, held on 13 November 2008, a transect walk was taken to the mapped village and the two proposed project sites plotted on the maps in the previous meeting. The group was asked to point out the majority of the features reflected in the maps drawn during mapping session (Photograph 3.1) as their task (Mascarenhas 1991:12). During the transect walk they were asked to identify the following areas of interest:

- (a) Similar projects that might pose marketing competition.
- (b) Water sources available for the envisaged project.
- (c) Proximity to residential sites.
- (d) Accessibility to public roads for easy transportation to markets.
- (e) Accessibility to electricity supply points for project energy requirements.
- (f) Possible contamination of community water.
- (g) Security of the project.
- (h) The impact of the envisaged project on the local environment.

As they were engaged in the information gathering, discussions and arguments over the mapped aspects, the researcher as part of the transect, observed the interaction and participation of the members and listened and asked some questions to guide the learning process on the other (Mascarenhas 1991:12).

Photograph 3.1: One part of the youth group on a transect walk



After the transect walk, the task groups converged in a plenary session where they tasked themselves to brainstorm in their separate sessions between the meetings, on organisational issues. These issues included objectives, project name, membership affiliation and subscription fees, labour hours commitment per each member, and the benefits each member would be entitled to, and reporting procedures. In the third meeting held by the youth group on 21 November 2008, twenty-one participants attended. Each task group consisted of seven participants. Each task group submitted its proposals from their respective decisions.

Unlike in the case of the youth group, the elderly group could not be engaged in PRA techniques per se. The group's conditions did not appear conducive to any lengthy exercise such as mapping and transect walks. However, the group was observed while engaged in

a normal community group meeting so that their group internal environment might be studied. The group was then observed in two meeting sessions, held on 19 November 2008 and on 26 February 2009. During the observation, the group's participation environment was looked into, especially in respect of aspects such as group size, meeting venues, seating arrangements and pattern, and meeting procedures.

3.6.2 Group interviews

Twelve community interest groups and two community organisational linkage structures were interviewed. The groups participated in the interviews through their respective committees. The composition of the groups varied from group to group. The numbers ranged from five to nine with average of seven participants per group. A total of 99 participants took part in the interviews. An interview schedule was used as an interview tool. The questions were posed to the group and the participants were allowed to freely discuss the issues and come up with answers. However, some individuals could readily give answers without consulting with other participants. The facilitator allowed free interaction among the participants in order to promote openness needed for rigorous responses.

The following are examples of the abstracts of the questions administered during the interviews: group demographics, size, development activities, nature of membership, participation in organisational linkage structures, and participants' empowerment. For more information, see appendix 2. The answers to the questions were recorded on the interview schedule's answer sheet. In some cases additional sheets were provided to capture all the respondents' responses.

The sampled interest groups varied according to farming commodities such as field crops (sorghum and maize), poultry (broilers and layers) and other crops (vegetables and dairy). Makhuduthamaga Sorghum Producers Associations (MASOPA) and Ellias Motswaledi Youth Umbrella Organisation (EMYUO) constituted the sample of community organisational linkage structures. The above community group categories, community interest groups and community organisational linkage structures were basically the same. The only difference was that they were constituted of individual and representative members respectively.

The groups participated in the study as focus groups in that they had common characteristics and they participated in collective activities (Greeff 2005:299). The groups were asked to provide the study with information regarding the nature of their groups, and the membership sizes and their demographic composition. The groups were asked to provide information regarding the participation environment within their organisations. They were also asked to provide information on how they communicated among themselves and with other external role players, as well as to provide a background before the participation and the way they perceived themselves thereafter.

3.6.3 Document study

Having interviewed the community development groups, their organisational documents were reviewed. The document study was conducted to look into the nature of the groups and their participation environment. The review focused on the group participation environment and procedures. The documents kept by the organisations as primary data sources of group proceedings such as statutes, membership application forms and minutes, were reviewed to gather data for assessment of the groups on various

aspects (Strydom & Delport 2005a:315).

The statutes were reviewed to look into their provisions for free participation. The membership application forms were reviewed to gather data regarding motives behind participating in groups by community members. From the minutes the study sought to establish the procedures and norms applied in meetings in relation to how people participate in group decision-making processes. The recording in the minutes were looked into in order to establish what transpired in the groups' meetings in relation to participation of the members. All what was observed was recorded on the space provided on the schedule.

3.6.4 Individual interviews

Semi-structured and in-depth interviews were conducted to generate information regarding the internal participation environment in community development groups. The participants in community groups were interviewed. An interview schedule was used as a data collection tool. The participants were asked questions about their demographics, information about their groups, group participation environment, their participation in the groups, their positions and roles in the groups, meeting procedures of their groups, benefits from their participation in the groups, their view on their empowerment, etc. For an example of the schedule, see appendix 3. In some cases additional sheets of paper were used to record extra data.

Twenty-eight members of community interest groups were individually interviewed to measure their level of participation in group decision-making processes. The interviews also sought to establish the groups' internal participation environment that the participants encountered in their respective groups. The

participants were asked questions to measure how they participated in planning and decision-making processes in community development programmes. They were also asked about their perceptions on the leadership role in their groups. The responses were recorded in interview schedule.

3.7 DATA ANALYSIS

The two-fold approach which embraces data collection and preliminary analysis was applied in the analysis of the collected qualitative data. As De Vos (2005b:335) argues that contrary to traditional study, the qualitative approach involves an inseparable relationship between data collection and data analysis. The present study applied the approach to allow coherent integration of data collection with data analysis. The analysis of the data was conducted continually throughout data collection until the end of the process.

The study applied the logic of analytic instead of enumerative induction (Neuman 2003:33). The sets of data were coded and organised into conceptual categories to create themes. Most of the categories were pre-organised in the data collection tool. Since the data was initially organised into preliminary conceptual categories, the analysis was advanced to axial coding where the data was generated into themes, and ideas and concepts that make sense to the research assumption generated in chapter one of the study. Despite the pre-organisation of the data into categories before the data collection, some new categories emerged. Such categories were demarcated (De Vos 2005b:343) into themes such as participation environment, seating pattern, cultural norms, gender integration, leadership role, and sense of responsibility and ownership. All the themes were selectively looked into from the four data sources to make comparisons between the cases. The last part of the analytic

process was selective coding, and a comparison between cases was made (Neuman 2003:441-444).

The data collected from the participants observation was demarcated into categories and themes according to the behaviours and performances of the participants. The variables were compared between community interest groups and organisational linkage structures. Table 3.2 gives the analytic tabulation of the data from participants observation based on the generated categories and themes from the data.

Table 3.2: Analytic tabulation of data from participants observation on meeting procedures and participation

Meeting procedures and participation: Participants observation						
Factor	Youth Group				Elderly Group	
	1 st meeting	2 nd Meeting		3 rd meeting	1 st meeting	2 nd meeting
	Mapping	Transect	Plenary	plenary		
Meeting venue	Hall	Field	Hall	Field	Tree	Tree
Seating equipment	Chairs	Field	Chairs	Hall	Stones	Stones
Seating pattern	Circular	Field	Class-room	Class-room	Circular	Circular
Sex integration	Mix	Mix	Mix	Mix	Apart	Apart
Speaking condition/culture	None	None	None	None	5	5
					2: Women 3: Men	
Meeting environment	Informal/open	Open	Open	Informal/open	Formal/closed	Formal/closed
Agenda in meetings	1		1	1	1	1
Common agenda item	Welcome & introduction		Welcome & introduction	Welcome	Welcome & introduction	Welcome
Group size	17	21	21	21	42	28
Responsibility	3	3	1	1	1	0
Ownership	1	1	1	1		
Reference to statutes	N/A	N/A	N/A	Newly developed	None	None
Membership fee	R40 & R10					

The data was computed on a spreadsheet to generate information regarding the percentages of community interest groups and organisational linkage structures as well as the percentage of the interest groups that participated in organisational linkage structures. Table 3.3 gives the tabulation of the group percentages in the sampled groups.

Table 3.3: Breakdown of data from groups' interviews according to group categories

Group No	Interest groups	Interest groups participating in linkage structures	Linkage structures
1			1
2	1	1	
3	1		
4	1	1	
5	1	1	
6	1		
7	1		
8	1		
9	1		
10	1		
11	1	1	
12	1	1	
13	1	1	
14			1
15	1		
16	1		
TOTAL	14	6	2
%	87.5	37.5	12.5

The quantitative data in respect of community group membership's composition was computed on a spreadsheet to generate membership averages and percentages between community interest groups and community organisational linkage structures. The comparison was done between community interest groups and community organisational linkage structures. Table 3.4 illustrates the comparative analysis of membership sizes and composition between the community's interest groups and organisational linkage structures.

Table 3.4: A comparative analysis of data from groups' interviews on group membership sizes and gender composition

Comparative group membership analysis						
Groups	Interest Group			Organisational Linkage Structure		
	Membership size and gender composition			Membership size and gender composition		
	Number of participants	Females	Males	Number of participants	Females	Males
1	154	129	25			
2	15	13	2			
3	13	7	5			
4	14	11	3			
5	13	10	3			
6	3	3				
7	9	6	3			
8	10	8	2			
9	9	7	2			
10	74	52	22			
11	22	17	5			
12	74	47	27			
13				16	5	11
14				6	4	2
Total	410	310	99	22	9	13
Min	3	3	2	6	4	2
Max	154	129	27	16	5	11
Average	34	26	9	11	5	7
%		75.6	24.14		40.9	59.1

Having realised that there was a huge difference between the minimum, maximum and the averages of participants in community

interest groups, the analysis of the data collected from the community interest group category was carried out to establish the related factors. The numbers of participants from the groups that participated in the major agricultural sectors in the study area were compared using a spreadsheet formula. Table 3.5 illustrates the variation of group sizes on the basis of farming commodities.

Table 3.5: Community group sizes per farming commodities

Number of participants per commodity group					
	Groups	Field crop	Poultry	Others	
	3	154	13	16	
	3	74	14	15	
	3	22	3	13	
	3	74	9	6	
	1		10		
	1		9		
Total	14	324	58	50	= 432
	Minimum group size	22	3	6	
	Maximum group size	154	14	16	
	Average group size	81	10	13	
	%	75	13.46	11.57	

The data collected from the interviews of community groups was entered into a spreadsheet on the basis of their categories and computed to generate interpretable information about participation environment in the groups. Table 3.6 presents the tabulation of the computed data.

Table 3.6: Analytic tabulation of data from community groups' interviews on meeting procedures and participation

Meeting Procedures and participation: Groups interviews								
Groups	Adherence to statutes	Use of agenda in meetings	"Welcome remarks" as mechanism to promote participation	Informal meeting situation as participatory environment	Responsibility and ownership	Empowerment from group participation	Total points per group (/6)	Other methods of generating participation
1	1	1	1		1	1	5	
2	1	1	1	1	1	1	6	Roll call check
3				1		1	2	
4	1	1	1		1	1	5	Fine to non-participants
5		1	1	1	1		4	Sequential speaking
6	1	1	1				3	
7	1	1	1	1			4	R20 fine for intimidation and ridicule
8				1			1	
9				1	1	1	3	
10		1	1	1	1	1	5	
11		1	1	1	1	1	5	
12		1	1				2	
13		1				1	2	
14	1	1	1			1	4	Rotating chairpersonship
Total	6	11	10	8	7	9	6:1, 5:4, 4:3, 3:2, 2:3,	
%	42.86	78.6	71.4	57.14	50	64.29	1:1,	

The data collected from the review of the groups' organisational documents was computed on a spreadsheet to generate information on the groups' internal participation environment. Table 3.7 gives the tabulation of the data.

Table 3.7: Analytic tabulation of data from community groups' document reviews on meeting procedures and participation

Organisational procedures: Community groups' Document reviews										
Groups	Statutes kept	Minutes kept	Agenda items in minutes	Participation in statutes	Participation in minutes	Membership form	Social interaction as reason to participate	"Welcome remarks" item in minutes	Responsibility and ownership in minutes	Total points per group (/9)
1	1	1	1		1			1	1	6
2										0
3										0
4	1	1	1	1	1	1	1	1	1	9
5		1	1		1			1		4
6	1			1						2
7	1	1	1					1	1	5
8										0
9	1			1						2
10										0
11										0
12					1					1
13										0
14	1	1	1	1		1			1	6
Total	6	5	5	4	4	2	1	4	4	9:1, 6:2, 5:1, 4:1, 2:2, 1:1
%	42.9	35.7	100	66.7	80	14.29	50	80	80	

The data collected from individual interviews of community development group members was computed on a spreadsheet to generate averages of variables such as age, gender, highest level education based on the number of years in schooling, and the number of years in group participation. Table 3.8 presents an analytic tabulation and processing of the data.

Table 3.8: An analytic tabulation of demographic data from individual members

Demographics of participants							
	Group members	Age	Youth	Women	Men	Highest Education (Grade)	Number of years in group participation
	1	57		1		0	10
	2	40		1		11	5
	3	46		1		4	5
	4	39		1		11	5
	5	60		1		5	2
	6	44		1		12	12
	7	48		1		10	12
	8	58		1		7	12
	9	47		1		7	12
	10	44		1		11	12
	11	46		1		10	12
	12	46		1		10	5
	13	33	1	1		11	5
	14	33	1	1		11	5
	15	49		1		5	2
	16	47		1		7	18
	17	43		1		12	18
	18	47			1	12	1
	19	62		1		3	14
	20	39		1		12	10
	21	50		1		7	1
	22	63			1	0	1
	23	49			1	15	1
	24	49			1	7	6
	25	48			1	15	4
	26	42		1		12	1
	27	42		1		11	3
	28	68			1	1	20
Total	28		2	22	6		
Min		33				0	1
Max		68				15	20
Average		48				9	8
%			7.14	78.57	21.42		

The data collected from the individual group members on their reasons for joining and participating in community groups was sorted into categories and captured. The data was then computed on

a spreadsheet to categorise participants on the basis of their motives for joining community groups. Table 3.9 presents the analysis of participants' motive for joining community groups.

Table 3.9: The motives for people to participate in community groups

Participants according to the categories of motives							
Interaction with others		Collective access to services	Sharing of information	Service to the groups	Income	Food security	Others
	1	1	1	1	1	1	1
	1	1	1	1	1	1	1
	1	1	1		1	1	
	1	1	1		1		
	1	1	1				
		1					
		1					
Total	5	7	5	2	4	3	2
%	17.9	25	17.9	7.1	14.3	10.7	7.1

Individual group members were also asked about the number of years they had spent in their groups. The responses were sorted and categorised according to the farming commodities realised from the data. The data was entered on a spreadsheet to generate information that could help in the interpretation thereof. Table 3.10 gives the tabulation of the data on the number of years the participants spent in the participation of community groups.

Table 3.10: Number of years of participation in community groups according to farming commodities

Number of years in commodity groups			
	Field crop groups	Poultry groups	Others
	2	10	12
	18	5	5
	18	5	1
	1	2	12
	14	12	1
	10	12	
	1	12	
	1	12	
	6	5	
	4	5	
	1		
	3		
	20		
Minimum	1	2	1
Average	8	8	7
Maximum	20	12	12

The analysis of the data collected from participants was carried out to generate information in respect of gender composition in leadership and the length of period they spent in their respective community groups' leadership. The data was computed on a spreadsheet. Table 3.11 gives the tabulation of the data.

Table 3.11: Tabulation of data from individual members' interviews on leadership in community groups

Leadership in community groups						
Participant	Leader	Follower	Years in leadership	Male	Female	Youth
1	1		7	1		
2	1		5		1	
3	1		5		1	
4	1		4		1	
5		1				
6	1		12		1	
7	1		11		1	
8	1		10		1	
9	1		11		1	
10		1				
11	1		7		1	
12	1		5		1	
13	1		5			1
14	1		4			1
15		1				
16	1		10		1	
17		1				
18	1		11	1		
19		1				
20	1		9		1	
21	1		10		1	
22	1		10	1		
23	1		9	1		
24	1		4	1		
25		1		1		
26	1		10		1	
27	1		3		1	
28	1		17	1		
Total	22	6	179	7	14	2
Total				21		
Minimum			3			
Average			8			
Maximum			17			
%	78.5	21.4		33.3	66.6	9.5

The data set collected from individual group member's interviews was also entered on a spreadsheet to generate relevant information

based on a number of variables to establish the nature of the internal groups' participation environment for people empowerment. Table 3.2 gives the tabulation of the computed data.

Table 3.12: Analytic tabulation of data from individual group members' interviews on meeting procedures and participation

Meeting Procedures: Individual Group Members interviews							
Members	Agenda in meetings	Agenda drafted by members	Informal meeting Environment	Responsibility and ownership	Empowerment	Total points per participant	Factors promoting participation
1	1	1	1	1	1	5	Commitment
2	1	1	1			3	Few participants
3	1	1	1	1		4	Few participants
4	1	1	1	1		4	Free situation
5	1					1	Commitment
6	1	1	1	1	1	5	Commitment
7	1	1	1	1	1	5	Equality
8	1	1	1	1	1	5	Commitment
9	1	1	1	1	1	5	Familiarity
10	1			1	1	3	Free environment.
11	1	1	1			3	Familiarity
12	1	1	1			3	Fostering
13	1	1	1			3	Familiarity
14	1	1	1			3	Few participants
15	1	1	1		1	4	Youth
16	1	1			1	3	Welcome remarks
17	1			1	1	3	Commitment
18	1	1		1		3	Welcome remarks
19	1		1	1	1	4	Regular meetings
20	1	1	1		1	4	Free environment
21	1	1	1	1	1	5	Trust
22	1	1				2	Free environment
23	1	1	1	1		4	Commitment
24	1	1	1			3	Commitment
25	1			1	1	3	Familiarity
26	1	1	1	1	1	5	Regular meetings
27	1	1	1			3	Free environment
28	1	1	1	1	1	5	Commitment
Total	28	23	21	16	15	5:8, 4:6, 3:12, 2:1, 1:1	
%	100	82.1	75	57.14	53.6		

The data collected from the four data sources was compared for the verification of the findings from the various sources of data. The triangulation of the data from the four data collection sources has been tabulated in Table 3.13.

Table 3.13: Triangulation of data from four data sources

	Participants observation	Groups interviews	Documents reviews	Individual members interviews
Participation as an end		71.4%	66.7%	82.1%
Participation costs	R40 & R10		R50 & R10	
Social interaction			50%	17.9%
Collective access to services				25%
Information sharing				17.9%
Responsibility & ownership	100%	50%	80%	57.1%
Empowerment		64.3		53.57%
Interest group	100%	87.5%		
Organisational linkage structure		12.5%	12.5%	
Group size	17 & 42	3-154		
Women in groups		75.6		78.6
Cultural influence	Elderly meetings			
Statutes in groups		42.9%	42.90%	
Agenda in meetings	100%	78.6%	35.7%	100%
Welcome remarks as mechanism to promote participation	100%	71.4%	80%	
Informal meeting situation	100%	57.1%		75%
Overall participation environment		35,7%	28.6%	50%

3.8 CONCLUSION

This chapter has addressed the methods used as part of the research design for the study. The choice of the methods has been explained and justified. The results generated by these research methods throughout the study are presented in the next chapter. The findings are also discussed in the next chapter.

CHAPTER 4

PRESENTATION OF THE RESULTS AND DISCUSSION

4.1 INTRODUCTION

This chapter presents the results generated by the study methods explained in the previous chapter. The chapter presents the results of the analysis of the data collected from various categories of the study population. It outlines the findings generated from the observation of participants in community group activities. The outcomes are from observation of participants in various group setups. The variety included groups for the youth, elderly men and women, and people with disability. The observation was also applied across the age of the groups themselves.

Apart from the results generated from the observation of the participants, the findings from the review of a number of documents kept by community interest groups are also presented in this section. The section also details the results generated from group interviews, and interviews conducted with the sampled individual group members.

4.2 FINDINGS FROM OBSERVATION OF PARTICIPANTS IN COMMUNITY INTEREST GROUPS

The participants were observed when participating in community group activities. The participants were engaged in Participatory Rural Appraisal methods. The results found from the data collected from the participants were segmented into themes and categories.

The study covered aspects such as group participation environment. It also observed the level of participation among the participants during participatory processes such as community group meetings. Participants were also observed under two Participatory Rural Appraisal (PRA) techniques. i.e a mapping exercise and a transect walk. The participants were also observed to establish an element of responsibility and level of enthusiasm to find solutions for the problems at hand, as well as a sense of ownership of the group activities among the participants. The first group was observed under PRA exercises.

4.2.1 Participatory Rural Appraisal (PRA) on people participation

As discussed in the previous chapter, the observation of group environment was done on two diverse community interest groups, the youth and the elderly group. The youth group was observed while engaged in two Participatory Rural Appraisal data collection techniques, mapping and transect walk. The elderly group was observed while engaged in a normal community group meeting environment.

(a) Mapping

As the youth group was tasked to map the village and plot their proposed project on the map, and having been broken into three smaller task groups, the task groups were able to map Maila-Mapitsane village. All the three maps were showing almost all the residential sites, roads, mountains for grazing, arable lands, rivers, a dam, and other business enterprises. Though the group mapping was meant to promote participation, the exercise also provided the group with important information needed for further planning. For example, the group needed information about a commodity that might be viable in the area as well as information about the local

resources available for the implementation of their envisaged project. From the maps the group realised and located all resources necessary for the development of their broiler project in the area. The participants could give a picture of the whole village as well as the natural resources. The rivers and a dam were located well for the prospect of irrigation. Arable lands that were lying fallow in the area were shown on the maps with a view to generate information about land availability and its current utilisation pattern. This performance meant that the local people are experts of their location and their local resources.

A high level of commitment and enthusiasm was evident during task group discussions. The level of participation during discussions in the task groups was very high and robust particularly during mapping session. There was a higher level of debate in the task groups on the identification of the local community infra-structures such as settlement structures, tribal offices, roads, bridges, dams, school, shops and existing agricultural development projects on the one hand, and the natural features such as mountains, rivers, arable and fallow lands, and grazing sites on the other. The level of participation was so high in that every participant wanted to show the colleagues that he/she very well knew the village of Maila-Mapitsane. Every participant wanted to have his/her contribution noted on the particular task group's map. In other words, every participant began to take responsibility and own the exercise. The highest level of participation ensued on the drawing of the maps, positioning and sizing of all the identified map features.

The youth group displayed a high amount of commitment in mapping their village. They all displayed an element of responsibility in finding solutions to their problems. In other words, they took charge of the process. This implied that when the participants were given responsibility to discharge, they took charge. They also appeared to have been enjoying the process.

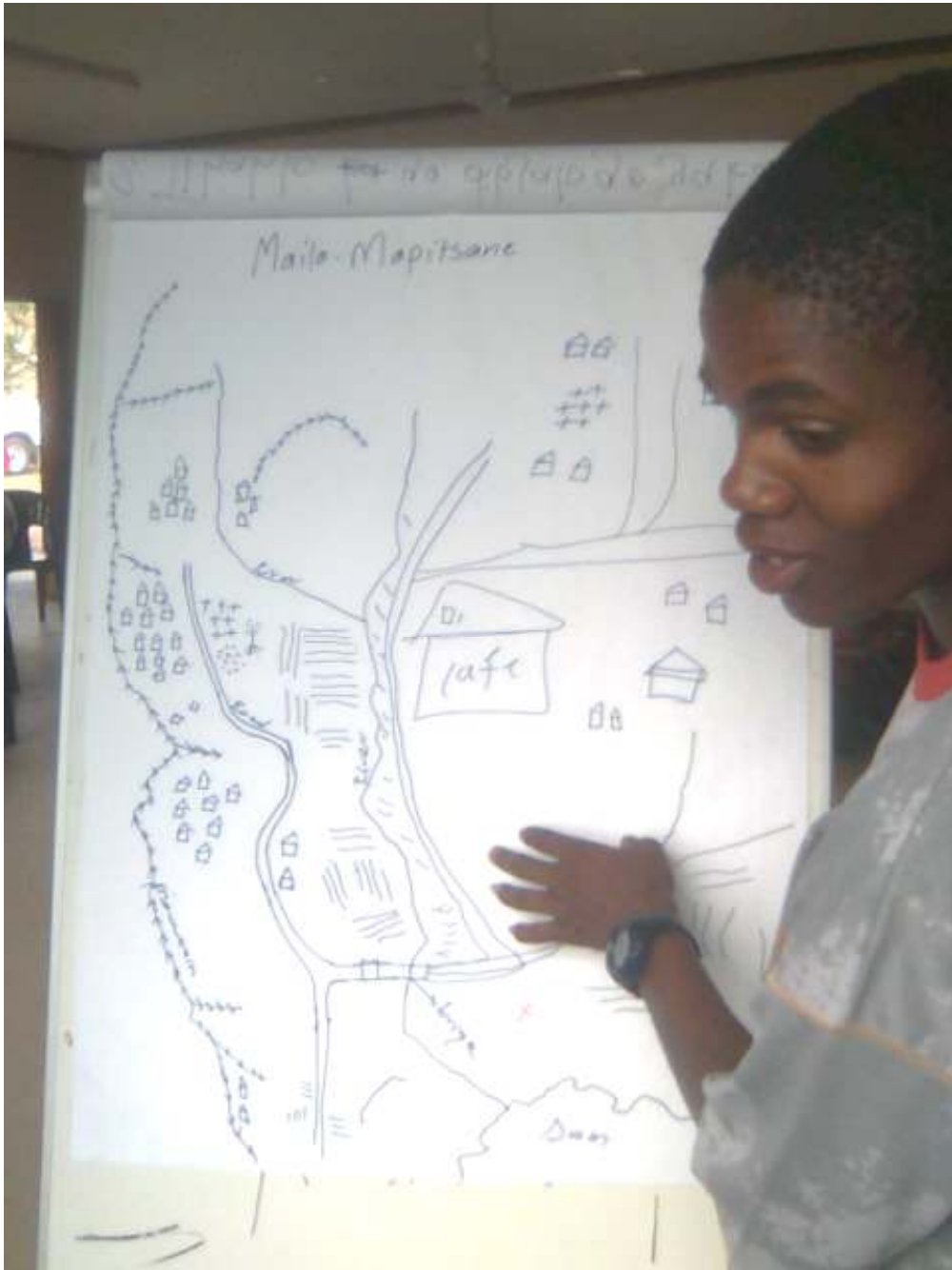
The tasks therefore motivate participants to participate in order to achieve the goal of such tasks. As the meeting conditions in the task groups were informal, the participation environment therefore became free and relaxed. As a result, the participation also became free, and the tasks were executed with fun, which means that when the group environment is informal and relaxed, the participation becomes free and vigorous with an element of fun. Photograph 4.1 presents an example of one of the task groups during a mapping exercise.

Photograph 4.1: Youth task group 1 during the mapping session

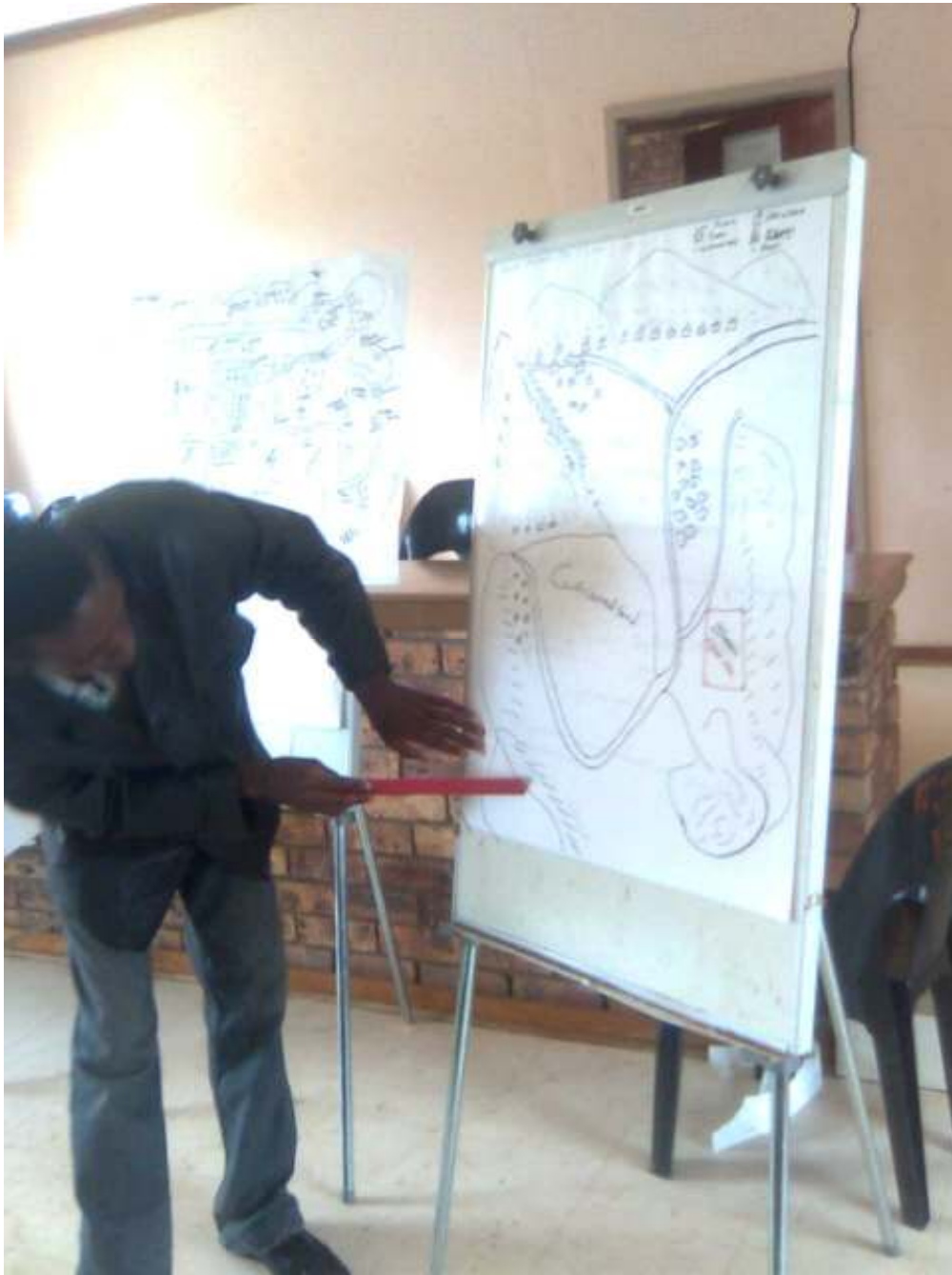


Photographs 4.2 and 4.3 give examples of task groups presenting the outcomes of their mapping exercise.

Photograph 4.2: Youth participant from task group 1 presenting their mapping outcomes



Photograph 4.3: Youth participant from task group 3 presenting the outcomes of their mapping exercise



Figures 4.1 to 4.3 display the maps generated by task groups during mapping processes.

Figure 4.1: The village and the proposed broiler project site mapped by youth task group number 1

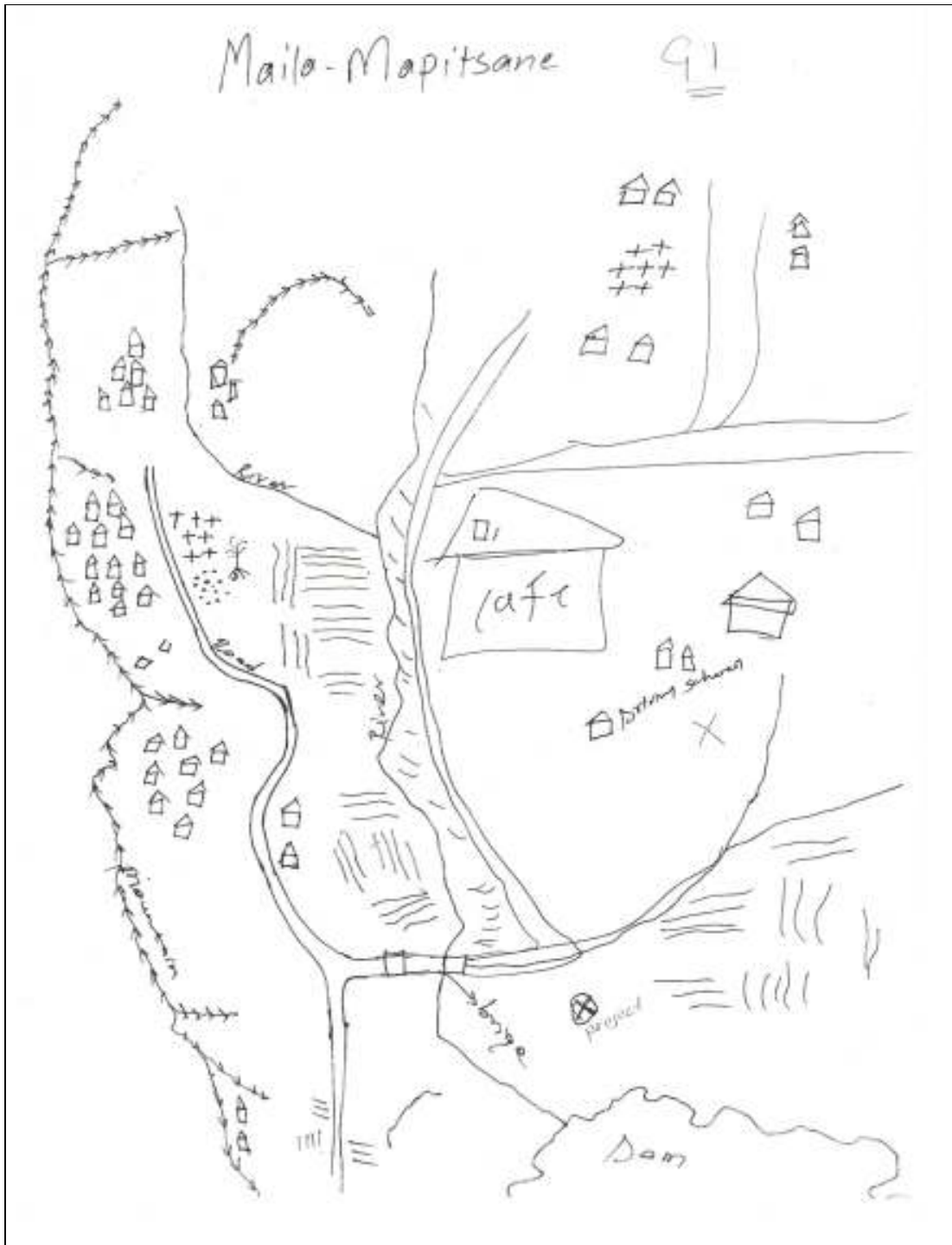


Figure 4.2: The village and the proposed broiler project site mapped by youth task group number 2

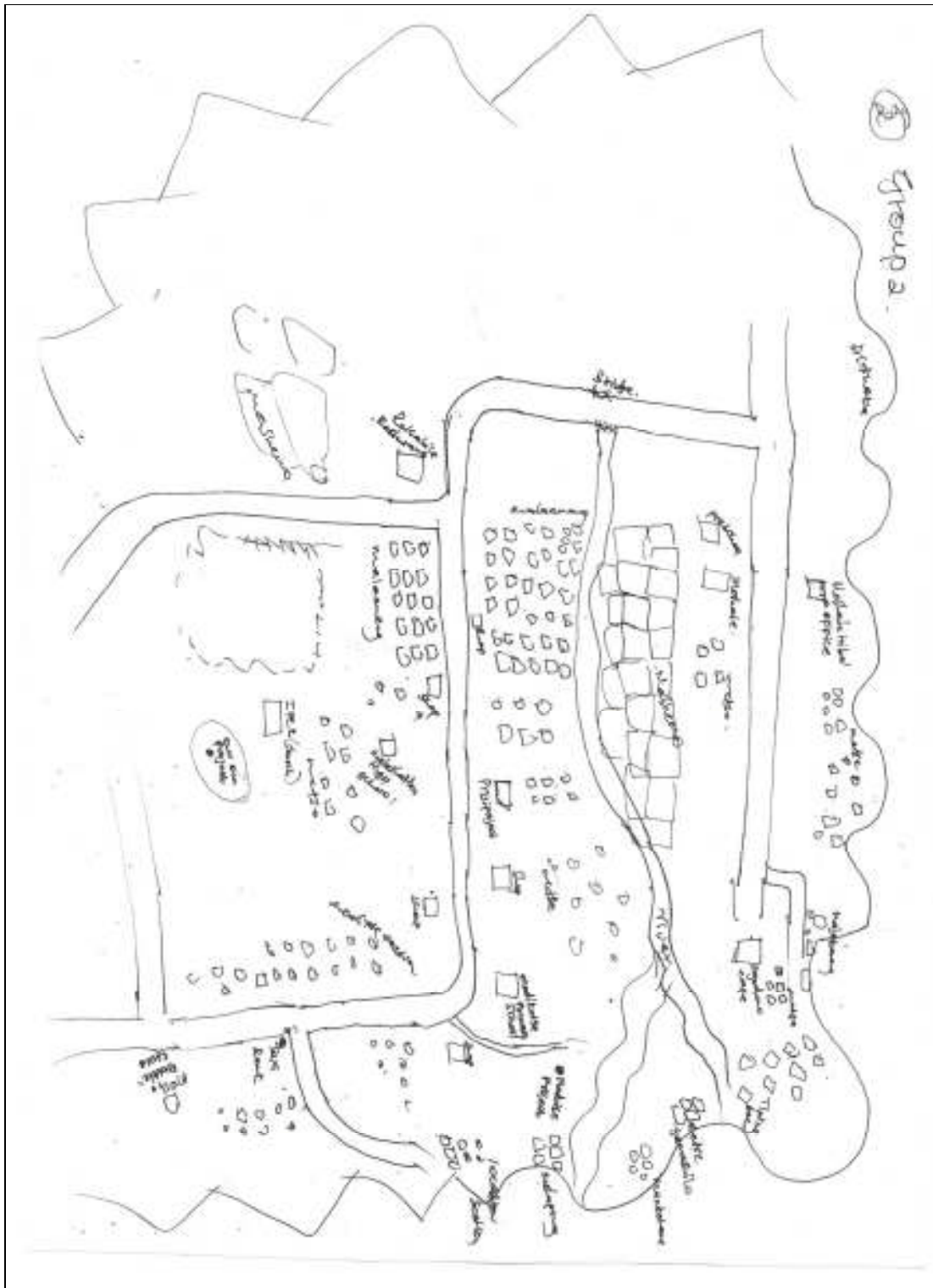
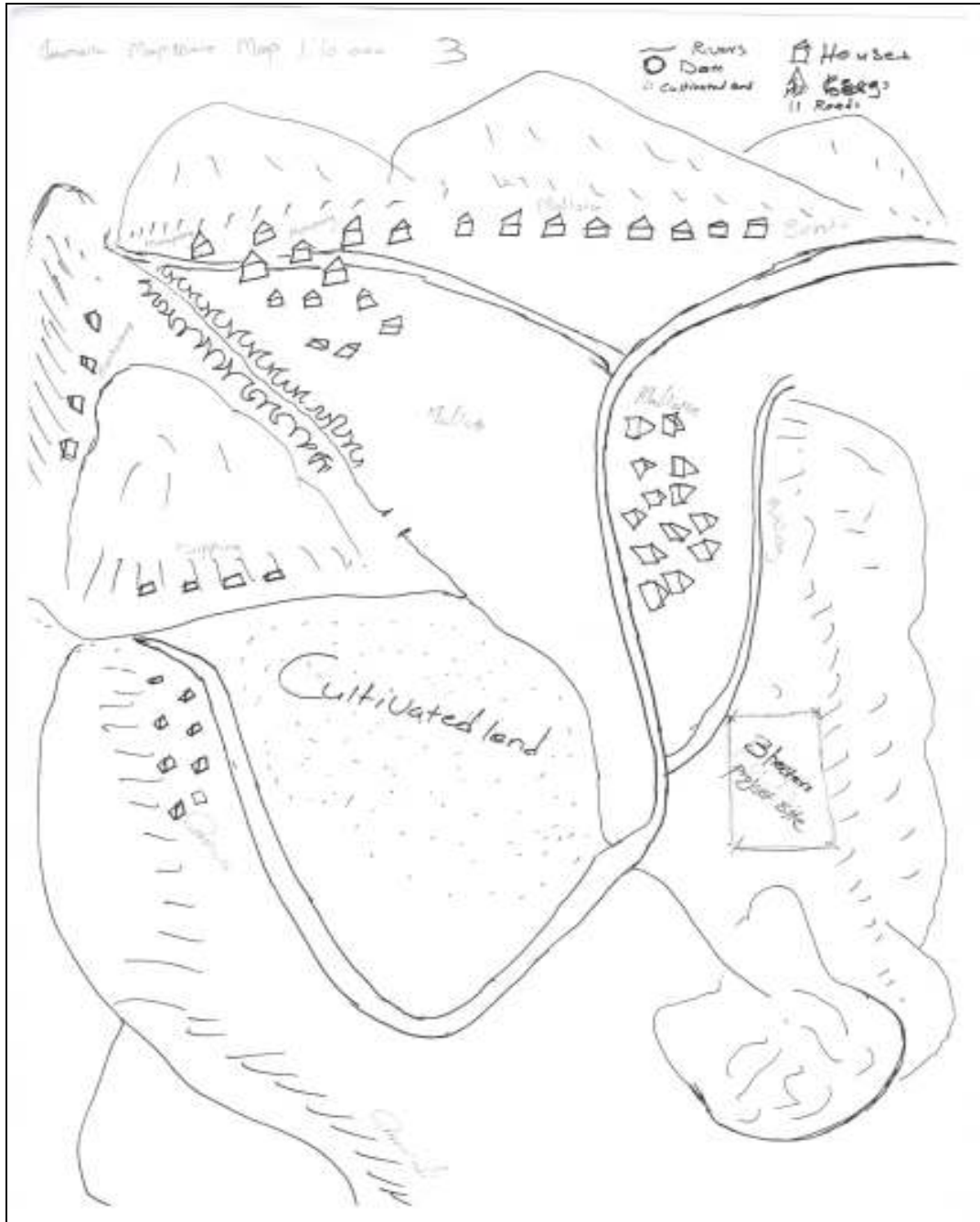


Figure 4.3: The village and the proposed broiler project site mapped by task group number 3



During mapping exercises most of PRA principles were fulfilled. The level of sharing among the participants during mapping

confirmed the PRA principle that active participation of the local people in investigations enhanced learning and sharing. It also generated an element of ownership in that every participant wanted to have his/her contribution noted on the map and relate to the results of the exercise. Since the researcher and the participants were equally role players in the search for information, the learning of the area was rapid and face to face among the participants as well as the facilitator.

The young participants produced substantial information with vigour and fun during mapping exercises. This must have been the result of the way the mapping was adapted to suite their situation. The mapping technique therefore helped the local people to generate much of the information with fun. This means that the mapping exercises must be informal and relaxed so as to encourage active participation. The mapping exercise was followed by a transect walk. The following section presents the outcomes of the transect walk. It also highlights the relationship that manifested itself between the two PRA techniques.

(b) Transect walk

During the transect walk the task groups converged into one original group. The group was then taken for a transect walk through the village to collect information relative to the information gathered during the mapping exercises. To find out whether the information gathered during mapping exercises was correct, the maps were left behind. However, the participants were asked to reflect on the information gathered during the mapping exercise. When the participants were taken for a transect walk, they became very enthusiastic in verifying, comparing and proving their arguments that ensued during task group mapping exercises. Their level of participation in identifying features in the area as was reflected on their maps increased. The youth group could point out most of the features reflected in the maps drawn during mapping

sessions. A transect walk was taken through the mapped village, and to the proposed project site plotted on the maps in the previous meeting. The group excelled in identifying the following areas of broiler project interest:

- (a) The farming and other business enterprises that might pose marketing competition to their project.
- (b) Unutilised and vandalised water supply infrastructure that might be available and important for the envisaged project.
- (c) The proposed location of the project and the distance between the project and the residential sites.
- (d) Accessibility to public roads for easy transportation to markets.
- (e) The nearest electricity power line and the distance to the project site for convenient accessibility to supply points for project energy requirements.
- (f) The possible impact of the proposed project on the local environment. For example, possible contamination of community water resources.

The above information was generated from the transect walk as additional and complementary to the information gathered during the mapping exercises. Some features that were not reflected on the maps were identified and brought into the picture. In other words, the information gathered during mapping exercises was complemented by the information generated during the transect walk. The triangulation of the mapping took place in the transect walk. The transect walk therefore helped to close information gaps in the process. As a result, the participants could generate all the information needed for the implementation of their envisaged agricultural development programme.

The information gathered during mapping exercises was verified and confirmed using the information generated during the transect walk. The transect walk therefore helped to validate the

information collected through the mapping technique. This sequential application of the two PRA tools contributed in validating the data gathered during the mapping exercise. When the participants compared the information gathered during mapping with the information identified during the transect walk, they learned twice. The learning process was therefore enhanced.

This section of the chapter has dealt much with people participation in group meeting environment. From the above observation of the youth group, the study has learned that smaller focus groups with five to seven participants communicate better. They are also able to secure commitment and participation of all participants in the group to allowing them to perform tasks assigned to them competently. Another lesson drawn from the exercise was that when mapping is followed by a transect walk, participants become more familiar with various aspects related to the project. The transect walk must, therefore, always be applied subsequent to mapping exercise. The following section presents the relationship between an element of responsibility and a sense ownership on the one hand, and people participation on the other.

4.2.2 The responsibility and ownership factors on people participation in community development

The participants were observed particularly when they were making reference to the group activities in order to establish an element of responsibility and a sense of ownership of the processes. The two factors were observed from two points of view. The study looked into how elements of responsibility and ownership might relate to people participation. A sense of responsibility and ownership in the participants appeared to have been playing an important role towards people participation. The study also observed how people participation may instigate a sense of responsibility and ownership.

The following section gives the examples of evidence on the generation of a sense of responsibility and ownership.

(1) Responsibility and participation

In the plenary session after the transect walk, all task groups agreed to brainstorm on organisational issues such as objectives, project name, membership affiliation and subscription fees, labour hours commitment per each member, and the benefits each member would be entitled to, and report back in the next group meeting. The task groups converged to report back, seven days later. Having been assigned to carry such responsibilities, the participants could discharge them with eager. All (100%) of the task groups displayed an element of responsibility in the development of the project. For example, all the task groups submitted their proposals to the broader plenary meeting after they had been tasked to develop organisational principles for their envisaged project. A rigorous participation ensued on the choice of a suitable project name and membership affiliation amount. The level of enthusiasm in finding solutions to the problems at hand was very high. The tasks therefore prompted them to take charge of the processes and own the outcomes.

Every participant appeared to have contributed to the issues each task group was reporting about. Participants debated their proposals as coherent teams until a consensus was reached on each subject. This means that the participants gained consciousness that empowered them to choose what is good for them and reject what they regarded as unimportant. Participation therefore empowers the participants. The groups consolidated their deliberations and proposals for the final decision. The name was finally decided: "Itireleng-Maila Broiler Project." The membership fees were: R40 for registration and subscription amount of R10 per month.

It has been learned from the findings of the study that when participants are made to do the work on their own by being given tasks and responsibilities to seek solutions to their challenges, they take charge of the events. They actively and effectively participate in the processes to find solutions, sharing the responsibilities among themselves.

(2) Ownership and participation

The study observed the participants to establish a sense of ownership among them. Evidence of a sense of ownership among the participants was realised in all (100%) of the task groups. The participants referred to the exercise as “our project.” For example, during the deliberations on the name of the project and its location, the participants proposed the name of their village Maila-Mapitsane as the name of their village. They also proposed that the name carry connotations that would represent them as youth. The majority of the participants sounded like the custodians of the initiative. For example, during participation the pronouns such as “We” and “our” were more often used than the pronoun “you.”

During the transect walk, the participants identified two prospective locations of the proposed project. However, a rigorous debate ensued on the location and proximity of the envisaged project to the village in relation to its security. However, the participants reached a consensus on the location of their project. One youth participant in the transect walk argued: “The site identified by task group number 3 is closer to another proposed broiler project constructed by Mohlala, and that will not give us a competitive advantage. We cannot erect our project here.” Another youth argued for water supply advantage: “We can make use of this water supply system because this vegetable project will never operate again” referring to an abandoned community garden project.

From the above presentation, it has been learned that when people are made to participate in the decision-making processes regarding issues that relate to and affect them, they become part of the initiative. They search for solutions for the challenges faced by the initiative and own the outcomes. This sense of ownership encourages them to participate in any effort meant to benefit and sustain such an initiative.

4.2.3 Community group's meeting environment and participation

Both the youth and the elderly group were separately observed while in their normal and usual meeting situations. The observation looked into the groups' sizes, meeting venues, seating arrangements and pattern as well as meeting procedures. Regarding the seating arrangement, the focus was on seating objects and the way they were arranged. The seating arrangement was different between the meetings of the two groups. Age of the participants appeared to have had a relationship with the observance of cultural protocols and norms in a number of meetings.

(a) Group institutionalisation and sizes in relation to the participation environment

The two groups that were observed were found to be interest groups. Between the two community groups observed, size differed to a great extent. In the youth group's first meeting the participants were seventeen. In the following meeting, the number increased to twenty-one. In the elderly groups' first meeting, the participants were forty-two, and the number went down to twenty-eight in the second meeting.

At the time of task performances, the youth group opted to divide themselves into three smaller task groups for easy distribution of

responsibilities. This therefore means that the youth found smaller groups of five to seven participants more effective than the larger group of seventeen. During all the meetings, the groups never made any reference to an organisational statute, meaning that the groups did not observe their statutes.

(b) Seating arrangement in relation to participation in community group meeting

During their meetings, the youth group preferred to use venues in which the participants would be comfortably seated on chairs in a classroom-like pattern. In instances where they seated in a circular pattern, especially during small task group discussions, the participants freely mixed across gender lines. The seating arrangement was closer in that the chairs were arranged closer to one another. Photograph 4.4 shows how the seating was arranged in the youth group.

Photograph 4.4: Circular seating pattern in the youth group during task group discussion sessions



In all the meetings of the elderly group, the participants usually preferred to be seated on objects such as stones under a tree, in a circular pattern. The circular seating pattern appeared to be convenient to all the participants because there was no obstruction to any one's view in the meeting. Every participant could easily see what was happening in the centre of the “court.” Every participant

could easily have a full view of every speaker in the meeting. No one spoke behind the other. Those who appeared to be passive in participation could be easily identified and urged to participate. The circular seating pattern therefore creates group meeting environment that is conducive to all inclusive participation. Photograph 4.5 gives a picture of the seating pattern in the elderly group meeting.

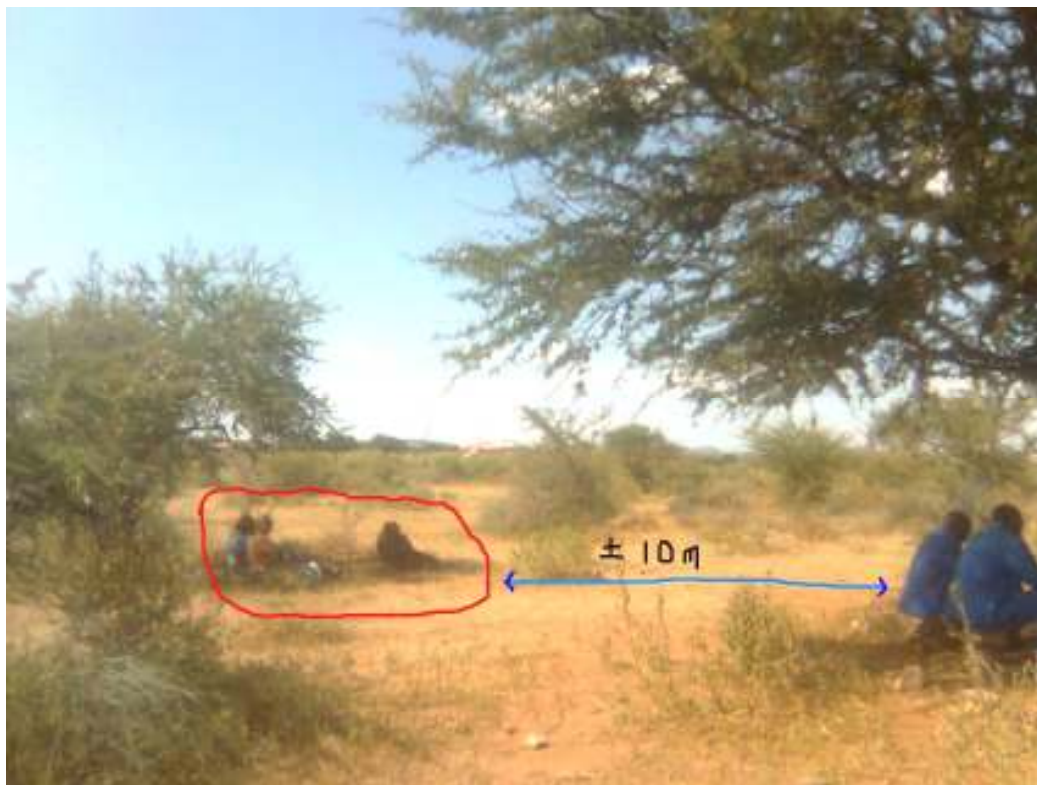
Photograph 4.5: Circular seating pattern in the elderly group meeting



In the elderly group's meetings, women did not mix so easily with men. The participants maintained a separation between the genders. Only a few of the younger women were slightly seated closer to the men. The distance between men and the women might have been approximately ten metres which might have made it difficult for the women to easily engage in the participation processes. This is

indicative of the group's internal environment relative to the participation of women in community development interactions. This means that women's participation in community development in rural communities is still impeded by cultural norms and values. The environment is therefore not conducive to free participation of women in these communities. Photograph 4.6 illustrates the seating distance between men and women in group meetings.

Photograph 4.6: Separation between men and women in the elderly group meeting



Photograph 4.7 shows an elderly group in a participatory meeting for the revival of their collapsed irrigation scheme. The highlights in the photograph illustrate how the elderly (highlight 1) and the younger (highlight 2) women were sitting in smaller separate sections. Highlight 3 shows a passive participant who never participated in the meeting.

Photograph 4.7: The elderly group's meeting with women in small sections



From the above presentation of the study findings, a lesson is drawn from two aspects identified during group meetings. The circular seating pattern in the meetings is conducive to free and effective participation to all participants. This seating arrangement ensures that every participant is visible and exposed to whatever transpires within the meeting. Every participant becomes part of the proceedings, and passive participants can easily be identified. On the contrary, the youth used classroom-like seating pattern in their meetings, and the opposite was experienced.

(c) Observance of cultural protocols and norms on people participation in community group activities

Participation in the elderly group environment was conducted in strict observance of the local traditional and cultural protocols and values. The meeting was opened with a prayer, and everybody was ordered to take off their hats. From that time onwards, no man spoke in the meeting with his hat on. For example, one man took off his hat when he was standing up to speak. There were also two men with hats on. The other man never participated throughout the meeting (Photograph 4.7, highlight 3). Every male participant was expected to speak standing as a meeting protocol. Women were allowed to speak while seated. Cultural values therefore had an impact on the participation environment in the meetings.

When asked after the meeting why the men were ordered to take off their hats in the meeting, one participant responded: “It is very disrespectful for a man to speak in a meeting with his hat on. That will be a disgrace to himself too.” The researcher did not ask the man who had his hat on, and never participated in the meeting because that might be direct and personal. However, an assumption was drawn that the man might have had something about his head that he did not feel free to expose.

Unlike in the elderly group, in the youth’s group, the environment looked equitably free to all participants. Participation looked evenly balanced between male and female participants. The cultural norms were not strictly observed. Both young male and female participants were seated on chairs. In the youth environment, the observance of the local cultural protocols was very minimal. They were not expected to stand up when they spoke. Individuals acted as they pleased. Some would stand up and speak, while others preferred speaking while seated. This means that internal environment in the youth groups is more free and conducive to

effective participation. Table 4.1 gives a simplified picture of the participation environment from both elderly and youth sections.

Table 4.1: Presentation of factors between elderly and youth group participation environment

FACTOR	YOUTH	ELDERLY
Group size	17 participants	42 participants
Venue	Under roof in a hall	Tree shade
Seating equipment	Both men and women were seated on chairs	Men were seated on stones
		Women on the floor
Seating pattern	Closer circles and Classroom-like pattern	Men in a circular pattern
		Women in smaller sections
Gender integration	Women mixed with men	Women separated from men
Speaking conditions	Individual's own preference	Men spoke standing
		Women spoke seated
	Head did not matter	Men spoke with hat off
		Women spoke with heads covered

The age of the participants appeared to have played a role in a number of meetings of the groups observed. The relationship that existed between age and observance of cultural protocols appeared to have an impact on participation. The impact manifested itself not only on seating arrangement, but also on the way participants were engaged in participation. In meetings where participants were older, involvement of women was, to a certain extent, impeded by their seating pattern. The distance that existed between women and men in the same meeting resulted in women missing some of the deliberations. As a result, their full and effective participation in the meetings was compromised.

Though there was no empirical evidence to prove otherwise, an assumption was drawn that the conditions imposed by cultural norms might have impacted negatively on free participation. Since the male participants were expected to take off their hats before speaking in the meeting, the participants who would not like their heads exposed for any reason might have chosen to reserve their participation rather than to take off their hats, thus limiting their participation. Such a state of affairs might have compromised the PRA principle that full participation of the local people should be ensured to enhance learning and to generate an element of ownership of the outcomes. Cultural norms and values negatively impact on the groups' internal participation environment.

4.3 FINDINGS FROM INTERVIEWS OF COMMUNITY GROUPS

This section deals with the results generated from group interviews. The findings have been categorised for easy understanding. The categories are about institutional arrangement of the groups, and the structural setup of the groups for participation of members as the starting point. The section goes on to present the findings about membership composition in the community groups. It also presents the interview results on how group environment affects people participation particularly in decision-making processes.

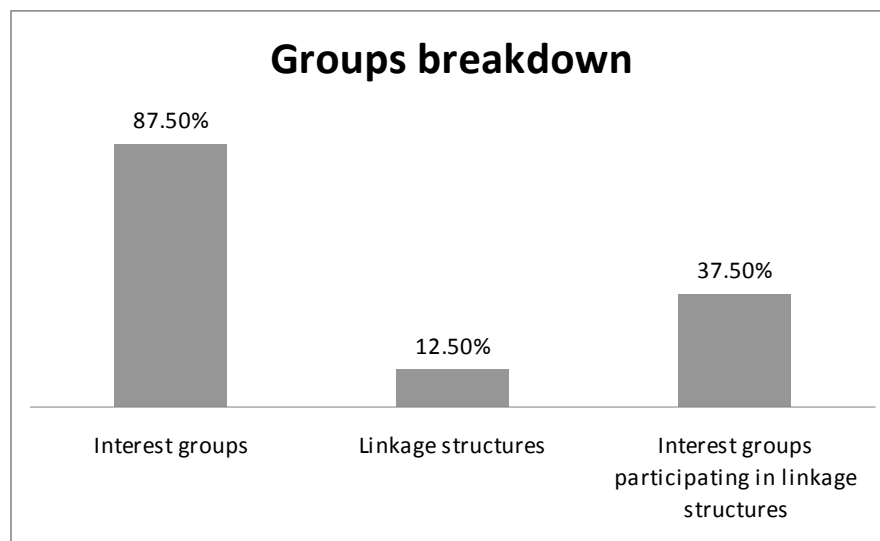
The section also presents the outcomes on how groups observe their statutes in running their organisational activities. An element of responsibility and a sense of ownership among participants are also presented in this section of the study. Empowerment of the participants through group participation is presented and discussed as a major aspect of the study.

4.3.1 Group structural setup for participation of the group members

The community groups were asked about the nature of their groups, whether their groups were individual interest groups or community organisational linkage structures. The vast majority (87,5%) of the groups reported that their memberships were on individual basis. When they were asked whether they recruited membership or whether people just joined their groups, they reported that participants joined their groups voluntarily. They also reported that the participants were free to terminate their organisational membership as they pleased. Very few of the groups were constituted of representative members from individual community interest groups. For example, only 12.5% of the groups interviewed, reported to have been members on representative basis. When groups that reported to have been interest groups were asked whether they participated in community organisational linkage structures, only a smaller number (37,5%) of community interest groups reported to have been participating in such a structure.

This therefore implied that the organisational linkage structures are less common in community agricultural development in the study area, which means that most of the agricultural development in rural communities is carried out by community interest groups. A lesson is therefore drawn from these findings that community organisational linkage structures play a lesser role in community development programmes than interest groups. Figure 4.4 illustrates the breakdown of the community groups in percentages as well as their participation rate in community organisational linkage structures.

Figure 4.4: The breakdown of the groups in percentages



4.3.2 Membership sizes and composition of community groups for free people participation

The groups were asked about the size and gender composition of their membership. The membership in community groups varied from one group to the other. The membership size in some farming commodities was much larger than others. For example, commodity groups that reported to have been participating in field crops such as sorghum and maize reported larger numbers of participants than groups involved in commodities like poultry. In field crop commodity, the average group size reached the mark of 81 participants per group. The maximum group size reached the 154 mark, with the minimum size of 22 participants. The average in poultry commodity was nine with the maximum of fourteen, and minimum of three participants in the group. Figure 4.5 illustrates the breakdown of the group sizes according to farming

commodities. Figure 4.6 illustrates the participation in these groups.

Figure 4.5: Illustration of group sizes according to farming commodities.

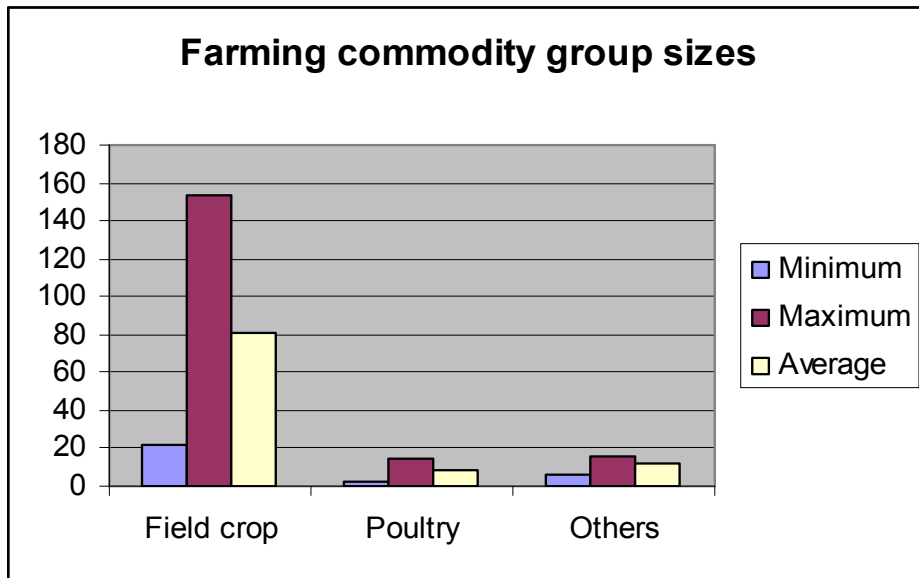
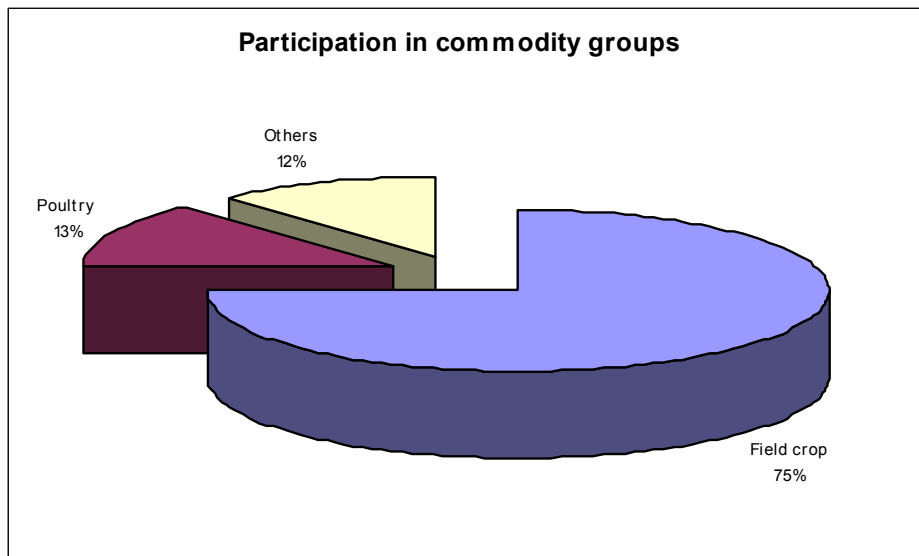


Figure 4.6: Illustration on participation in farming commodity groups



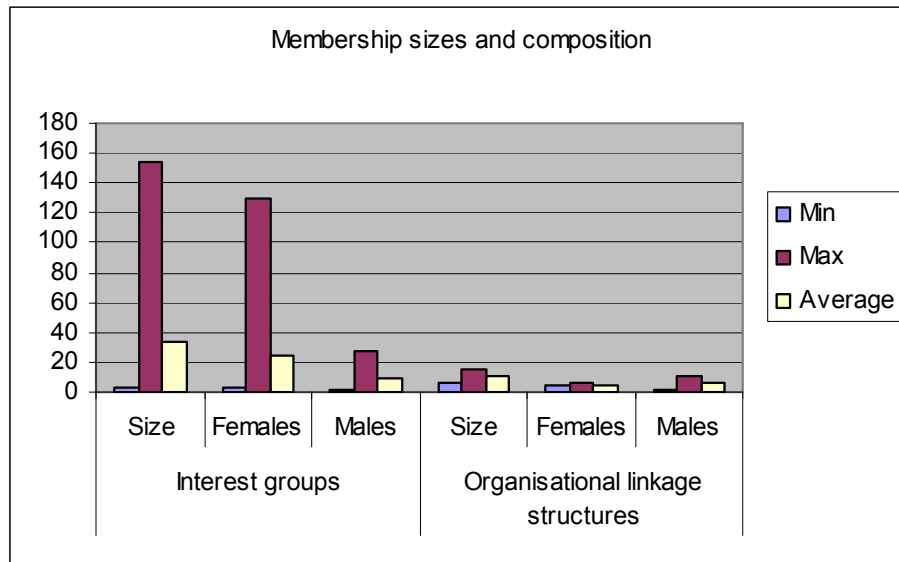
From the above discussions, the study found that the majority of the people who participate in community groups are found in field crop farming commodity groups. The field crops include sorghum and maize. In other words, sorghum and maize are the largest farming commodities in which rural communities enormously participate to improve their living conditions. Poultry is the second largest commodity in this respect.

Women constituted a greater majority (75.6%) in interest groups and the minority (40.9%) of the participants in community organisational linkage structures. This means that interest groups empower more female participants than organisational linkage structures. In community organisational linkage structures, fourteen groups were represented by twenty-two participants in total. One structure consisted of six groups with one representative each. The other linkage structure was constituted of eight groups, and where each group was represented by two participants.

The average membership in community interest groups was 44 members per group. In community organisational linkage structures, the average membership was eleven. The minimum membership was three in a community interest group and six in a community organisational linkage structure. Maximum group size varied from sixteen in community organisational linkage structures to 154 participants in community interest groups. These findings of group size (17 participants per group) agree with the findings from the participants observation, where the youth group was found to have consisted of seventeen participants during the mapping exercise. The groups' sizes varied from three to 154 which is quite a sizeable margin between groups. However, it must be borne in mind that group sizes varied due to their purposes of existence. The smallest number of participants was in poultry, and the largest number was in grain crops such as sorghum and maize, meaning the majority of

people participation takes place in field crop farming commodity groups (See figure 4.5). A tabulated comparison of group sizes and composition between community interest groups and organisational linkage structures is illustrated in Figure 4.7.

Figure 4.7: Membership sizes and composition of community groups between community interest groups and organisational linkage structures



From the illustration in Figure 4.7, it can be concluded that more women participate in community interest groups than in organisational linkage structures. More men participate in community organisational linkage structures than in interest groups. These men are forwarded by interest groups which are basically dominated by women to represent them in organisational linkage structures. As has been pointed out earlier, women constitute the majority of the membership in all interest groups that are represented in the community organisational linkage structures. The study did not establish the women-dominated interest groups' motives in delegating men to represent them in organisational linkage structures. However, the study assumed that the women might have trusted the men to represent them in umbrella

organisations, or the local cultural norms and values might have had an influence on the decisions.

4.3.3 Organisational meeting procedures in groups for free people participation

The community interest groups were asked whether they had statutes. All the groups reported to have had their respective organisational statutes. However, only 42.9% of the groups presented their statutes for review. The majority of the reviewed statutes were in a sub-standard state in that they did not cover most standard features of an organisational statute (See the examples of standard organisational statutes in the following section on document review). When asked about their organisational mechanisms in place for the enhancement of participation, 78.6% of the groups reported that they applied generic procedures in their meetings more than procedures provided for by their statutes. For example, two members in one of the groups reported that they had not seen the statute of their organisation for three years. This was evident in participants observation, that all (100%) of the meetings were conducted without making any reference to organisational statutes. The majority of the community groups therefore conduct their community development activities without adhering to their organisational statutes.

The activities were conducted through common procedures instead of institutional prescriptions. For example, when asked about leadership election intervals, one executive committee member reported to have held the office since 1997. One other group responded that it held meetings on a monthly basis. However, when reviewing their statutes, no clause that provided for meeting intervals and procedures was found.

Though community groups took efforts to ensure that the group environment was conducive to free participation, they did it without applying the rules of their organisations. This state of affairs therefore makes the group participation environment vulnerable to abuse.

4.3.4 Observance of organisational statutes for participatory group environment

The community groups were asked about their organisational procedures and norms to make the groups' environment conducive to free and effective participation. The groups seldom reported about their formal organisational mechanisms that regulated participation in their activities. The majority of the groups did not have organisational documents. For example, only 42.9% of the groups had organisational statutes. The groups were also asked whether their meetings had agenda. The majority (78.6%) of the groups used formal agenda in their meetings. These findings agree with what has been found from participants observation that all (100%) the meetings had agenda. It was reported by the majority of the groups that the agenda is proposed by the executive committee, ratified and adopted by all the participants in the meeting. In other words, the community groups do not conduct their organisational activities according to the standard principles of a normal meeting, with the result that the participation environment may be abused by some members in leadership positions.

Participation is regarded by the groups as an end. On the question of whether they had internal mechanisms in place to promote participation of the group members, the majority of the groups reported that they tried hard to make group environment favourable for participation to all members. However, they resorted to common generic meeting procedures to generate and manage such a

participation in decision-making processes. For example, 71.4% of the groups applied the generic and common agenda items such as “chairpersons’ welcome remarks” as their mechanism with which they promoted and generated participation of all group members in the meetings. The chairperson of the meeting welcomes all the participants and calls for inclusive and active participation. The same was observed in all (100%) of the meetings. A “welcome” item was rendered to make all the participants feel at home. This means that people participation in the groups is the first objective to achieve.

Community groups worked hard to ensuring that their members participate. It was also learned from the findings that the majority of the groups use informal meeting situations as another mechanism to create free participation environment in their meetings. For example, 57.1% of the groups applied informal meeting procedures with a view to creating free and participatory environments in their meetings. The same was found in all (100%) of the participatory meetings. The participants appeared to be free in an informal meeting environment.

Community groups (35.7%) employed other strategies outside their organisational statutes to promote, foster or safeguard participation. For example, one group responded, “No member of the group is allowed to leave the meeting without uttering any word on issues of discussion. You must say something. That is our law.” One other group reported that they use the meeting attendance register to check whether every member participate in all the decision-making processes. Another group reported: “... everyone on the roll call must say something regarding the matter on the table.” The meeting attendance registers are used to monitor and ensure the participation of everyone in the meetings. The study has found that the community groups make all the efforts in ensuring that participation in the groups empowers every member. For

example, the chairing of the meetings is rotated among all the participants.

The groups were also asked whether the internal environments in their groups were conducive to free and effective participation. All the groups reported that every one was free to participate. For example, one group reported that to avoid intimidation and ridicule among the participants, they used to impose a R20 penalty to those who interrupted other speakers or ridiculed other participants in the meetings, thus ensuring that free participation environment in the groups is guaranteed.

The study also found that the participation environment is not only created in the groups, but is also fostered. One other group reported that to enforce active participation of passive members, “We consider imposing a fine to those who do not participate in the building of this organisation because that is just like failing to pay one’s share of contribution. The chairperson used to say this at the beginning of the meetings.” Though group meetings have been conducted without observance of organisational statutes, group leadership enforced participation of all members in meetings.

The terms of office for the sitting of executive committees were not observed. For example, one committee was found to have served twelve consecutive years in office as opposed to the provisions of their statute. This confirms that the community groups are administered without observance of their organisational procedures and protocols. Those that are in the control of the group situation may control the environment as they please. This may therefore render participation environment vulnerable to abuse by some individuals.

4.3.5 Empowerment of the participants through group participation

The groups were asked about the empowerment of their members. The majority (64.3%) of the groups reported to have realised an element of self-esteem and confidence among the participants in their groups. One group that participated in a community organisational linkage structure responded that their representatives in the linkage structure had begun to question issues they used to live with before. One group member living with disability responded: "At the beginning of the group, there was a member with speech problem, who happened to be a chairperson, and used to refuse to represent us in some general community meetings. However, now he can fight if he is not elected to represent us somewhere." This means that from participation, people become aware of their capabilities, and become self-actualised. They also attain self-esteem and empowerment to participate.

One broiler group member responded: "We can bank money, we now know budgeting. We are old, but we can count chicks, and we can vaccinate them. We are broiler experts." An old woman in a broiler production group responded: "We have changed. Our confidence has changed....we can represent our organisation in any forum without fear." One youth organisational linkage structure responded: "We feel we are empowered. We now interact with many stakeholders including politicians of higher positions in government and parastatals. This interaction makes us informed about the South African situation." This means that from participation people gain confidence to face a difficult environment. Participation therefore results in self-esteem and empowerment.

Members of the groups delegated to represent their respective groups in a community organisational linkage structure felt that they were charged with a responsibility to properly carry out the task and report back. They reported that since they were responsible to properly represent their groups in the community organisational linkage structures, they felt that they had a duty to fully participate in the structures for the best interests of their respective groups. From these findings a conclusion is drawn that responsibilities make people committed to participate.

The majority of the groups reported that they were collectively exposed to farming training opportunities which were empowering to their members. Some (37.5%) of the members were also delegated to represent the groups in other organisations and public events, making them feel empowered. For example, they reported that as group representatives, “We are granted special treatment and respect, and that makes us feel confident and important in the group.” This means that when people participate in development initiatives, they attain confidence, self-esteem and dignity in the society.

It is learned from the findings that people who participate in community groups get exposed to social interaction, which builds their confidence. Participation in both community interest groups and organisational linkage structures results in the participants gaining self-actualisation and esteem. They feel recognised and important in the society.

4.3.6 Collective sense of responsibility and ownership among participants in the groups

When asked about the effect of the chairperson's welcome on participation, the participants reported that the welcome was effective. However, half (50%) of the participants further reported that they participated not because of the welcome remarks, but rather much because of the passion they had for the group. For example, one sorghum group member responded: "We created this organisation ourselves, it is our baby, and we care for it." This means that founder members of the community groups own the groups and their development role.

From the interviews of the community groups, the study found that the overall groups' internal participation environment is not conducive for effective people participation and empowerment. Only 35.7% of the groups have been found to have all what is needed to make the groups' internal environment conducive to free participation and people empowerment. This therefore means that the internal participation environment in community groups is not conducive to free participation and empowerment.

4.4 FINDINGS FROM THE REVIEW OF COMMUNITY GROUPS' ORGANISATIONAL DOCUMENTS

This section of the study presents what was found from the review of documents kept by community groups. These were the documents that appeared to have a bearing on people participation in community groups. The documents reviewed included organisational statutes that defined the groups themselves and their organisational procedures. This section of the study also outlines the findings from the minutes of the group meetings and any other document that could enforce an element of commitment within the groups.

4.4.1 Community group dynamics and participation for people empowerment

The statutes of the sampled groups were reviewed to investigate their provisions regulating participation of the group members. The study looked for clauses that provided for and promoted free and equitable participation of all members. The study also looked into clauses that provided for the capacity building and empowerment of those participating in the groups.

(a) Community groups institutionalisation

The groups were asked to provide their organisational statutes. Not all the groups had organisational statutes. A larger number (57.1%) of the groups had no formal and standard statutes. Only 42.9% of the groups that participated in the study had formal statutes bearing well defined common and standard principles. These findings agree with the findings from the groups interviews (42.9%). For an example of a standard organisational statute, see appendix 2. These statutes comprehensively covered most of the common principles.

(b) Participation costs

From the groups' documents reviews, the study found that the people participation in community groups was not free of charge. An average affiliation fee to community interest groups was R50 registration fee and R10 monthly subscription per individual member. For organisational linkage structures, the average registration and monthly subscription fees were found to be R200 and R50 per interest group respectively. The membership to linkage structure is rather costly. The findings agree with the findings from participants observation: where Maila-Mapitsane youth group determined R40 registration fee and R10 monthly subscription as the membership fees for their group. The registration fees varied from R40 to R50. The monthly subscription was R10. This means

that the chances for poor community interest groups to participate in organisational linkage structures are limited by these exorbitant membership fees.

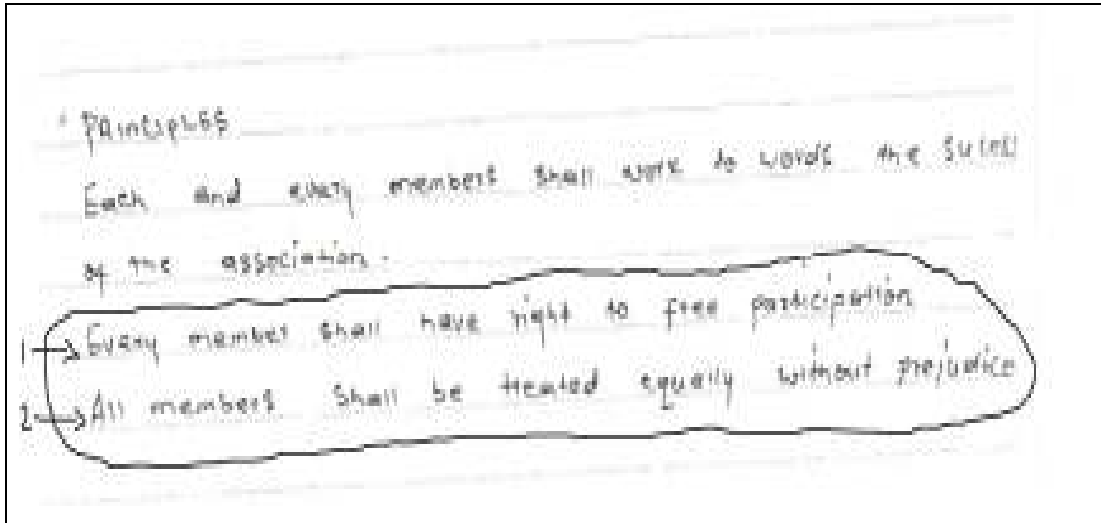
4.4.2 Participation as an end in community groups

The study found participation as an objective itself, in the community groups' statutes. This is provided for in the community groups' organisational statutes. It is also manifested in the reasons provided by the group's prospective members in their membership application forms.

(a) Organisational statutes' provisions on people participation

The majority of the statutes reviewed (66.7%) contain provisions on participation of the members as a goal to achieve. The participation of the groups' members is guaranteed and promoted by the provisions of the statutes. The provisions for free participation for all members reflected in the statute of the Sekhukhune Association for the Care of the Disabled is an example of how objective, participation in community groups is. The statute provides that all members are free to participate in the group's activities. It goes further to point out that "all members shall be treated equally without prejudice." Figure 4.8 reflects the highlighted clause from one of the reviewed community group organisational statutes that provides for equitable right and freedom to participate in community development group. This means that community groups are committed to creating internal environment that is conducive to free participation. This commitment also means that for the groups, participation is an end of development itself.

Figure 4.8: A highlight from the statute of Sekhukhune Association for the Care of the Disabled on their statute's provisions for commitment on free participation and equality among the group members

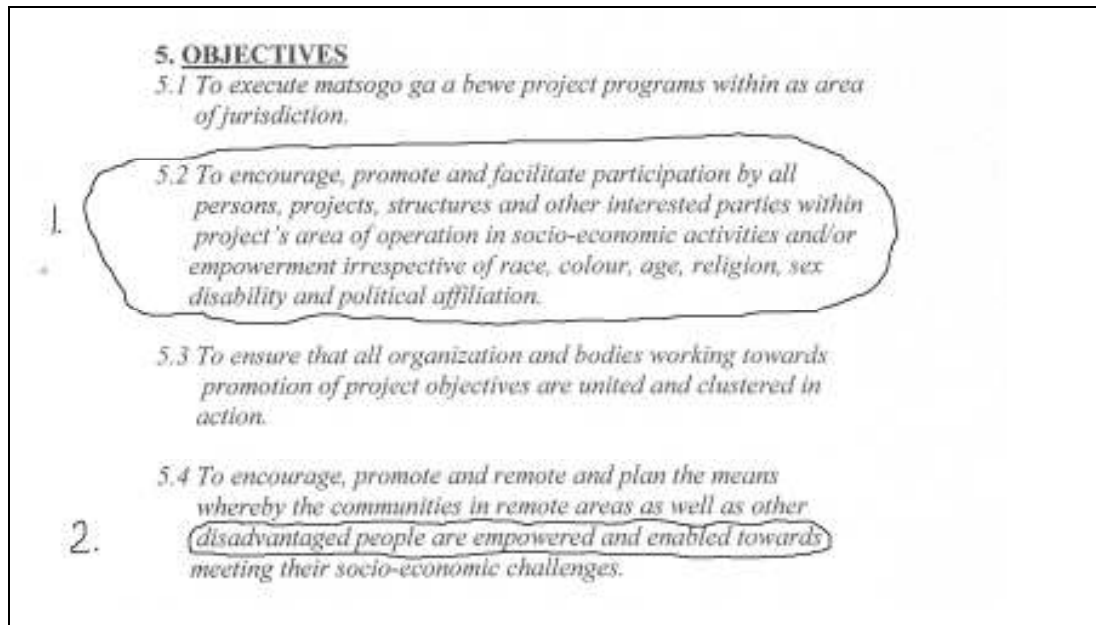


From other organisational statutes, people participation was the priority above all other objectives on the lists of the groups' objectives. So, participation is regarded by the groups as an end rather than a means. People participation had been clearly provided for in the statutes.

These groups had committed themselves through their organisational statutes to encourage, promote and facilitate participation of all members. Equitable empowerment of all participants was also documented as obligation by community development groups. Through their statute's provisions, the groups explicitly committed themselves not only to free participation, but also to the empowerment of their members. For example, the majority of the organisational statutes explicitly reflected the commitment of the groups to promote, encourage and facilitate people participation and empowerment of their members across

social, economic and political spectrum. Figure 4.9 presents a clause of the organisational statute of Matsogo ga a Bewe egg layers group in which participation and empowerment of all participants are guaranteed.

Figure 4.9: A highlight from the statute of Matsogo ga a Bewe Agri-Business: Egg production



This organisational obligation confirms commitment of the community groups on free and equitable participation and empowerment of all. From this organisational commitment a lesson is learned that community groups are determined to ensure that people are afforded a group environment that is conducive to free participation and empowerment. Community groups therefore regard people participation as an end of development.

People participation and empowerment was found to be a priority in organisational statutes of the majority of the sampled groups. People participation was not only provided for as a meeting aspect, but rather as an organisational obligation. Community groups encourage and promote free participation for all. Participation is

featured in the majority of the statutes as an objective to be achieved. Since the promotion of participation took priority in the majority of the groups' organisational statutes, for them therefore participation is an end of development. Training of group members also appeared quite often in the objectives of the majority of the organisational statutes. This therefore means that community groups regard empowerment of the participants through training in farming production systems as a priority.

(b) Reasons for participation in community groups

Organisational membership application forms were reviewed. The reasons for members to join the groups were investigated to establish the motives for participation in community development groups by community members. Not all groups used formal membership application methods. Only 14.3% of the groups were found to have administered their membership applications with formal membership application forms. For the majority of the groups a simple payment of the registration fees effected the membership to such particular community groups.

However, from the few groups to which an application for membership was done through a formal application form, it was found that when a new member applied for a membership, he or she had to give a reason to join that particular group. Among the reasons, very few were about income. Many joined in order to interact with other community members in a collective setup. Social interaction was found to be the largest (50%) single motive in joining community groups. This therefore means that social and mental growth are more important to the community members than economic gains. Figure 4.10 presents an example of a membership application form retrieved from one of the reviewed organisational documents.

Figure 4.10: An example of an application form reflecting provision for reasons to join a group

APPLICATION FORM

SURNAME _____

1 NAMES IN FULL _____

2 DATE OF BIRTH _____

3 RESIDENTIAL ADDRESS _____

4 POSTAL ADDRESS _____ CODE _____

5 BUSINESS ADDRESS _____

6 TELEPHONE NO _____ CELL _____

7 DISTRICT OF ORIGIN _____

8 PROJECT CHAIRPERSON _____

9 REASON FOR JOINING _____

10

11 DECLARATION: I _____ Declare
that the information given above is true
and correct, and that I am bound by rules
and regulations of the above organization
and that any misinformation shall seriously
implicate my membership.

12 Signature _____

13 Date _____

14 Approval by H/office signature _____
Designation _____
Date _____

From the above presentation, social interaction has been found to be the major motive for people to participate in community groups. This confirms the argument that people want to participate in social activities even if it is without material benefit. People regard participation as an end of development.

4.4.3 Community groups' mechanisms for enhancement of people participation

The groups were asked to provide the minutes of their meetings for review. The study could secure minutes from only 35.7% of the targeted groups. No formal draft agenda was found. However, all (100%) of the minutes reviewed reflected common agenda items such as welcome, apologies, matters arising from the minutes, etc. The review was focused on how the meetings were conducted in relation to free participation by all members. The records on general comments were studied to find out whether participation was promoted, and the environment conducive to free participation was created in the meetings. The observation also sought to find out whether all people participated in the meetings' deliberations. The review also investigated the role and impact of group leadership on the promotion of participation of all in the meetings.

The item in Sepedi "Kamogelo ya maloko" meaning "welcome of the members" (Figure 4.11a) appeared in the majority (80%) of the minutes reviewed, as mechanism to promote participation of all members in the meetings. This was an agenda item through which the chairpersons welcomed all the participants. In the chairpersons' welcoming speeches, all members were encouraged to freely and actively participate. These findings agree with the findings from the community groups interviews that the majority (71.4) of the groups rely on the agenda item "welcome remarks" to generate participation of all the participants in the meetings. The groups

apply any mechanism that may promote participations. The groups ensure that participation is inclusive. To accommodate members who failed to attend the meetings, the agenda provided for apologies from such members. This means that the participation environment is made to include every group member.

The members who represented the groups in other organisations such as organisational linkage structure or “cluster structure” as referred to by some groups, were bound to report back to the group about what transpired in those umbrella organisations. For the groups to participate meaningfully towards influencing the decisions of the “cluster structure” groups, groups’ representatives were given mandates to deliver in the meetings of such structures. The representative participants were given the mandates with reference to the groups’ organisational statutes. Figure 4.11 shows an example of the minutes reflecting an agenda and meeting procedure where participation of all members was enhanced by chairperson’s welcome remarks. This means that the groups work hard to ensure that their internal environment is conducive to free and effective participation.

4.4.4 Responsibility and ownership of development in community groups

An element of responsibility and a sense of ownership are reflected in 80% of the community groups’ organisational documents reviewed, as evidence that the participants in the groups collectively take charge of and own the development activities. From the minutes reviewed, Sepedi pronouns such as “re” and “ra” which stand for collective pronouns, “we” and “are” were often found throughout the texts. This indicated that each participant related to the group processes. Though the margin is large, these findings agree with the 50% level of responsibility and ownership

found from the community group interviews. The responsibilities in community groups therefore create a sense of ownership among the participants. Figures 4.11a and 4.11b show the highlighted Sepedi expressions that give evidence that the groups promote collective participation.

Figure 4.11a: An example of community groups' minutes

02 APRIL 2007

1. Palo: Thapelo Postunia
2. Roll call and apology

$\underbrace{\text{Ba ba Diligege}}_{\text{1. Postunia}}$ 2. Sinali 3. Fomal	$\left. \begin{array}{l} \text{Ba e sego ka } \text{fa} \text{ fihla} \\ \text{1. Ragina} \\ \text{2. Phillistus} \end{array} \right\} \text{With no Reason}$
--	---
3. Kamogelo ya maboko Chairperson Sinali
4. Palo ya metsotso ya kopano ye e fetilege Postunia
5. Letiso ya metsotso e Fomal
6. Ditšwa metsotsung
 - a) Re kgame go utšha R50.00 ye e letanago R200.00
 - b) Ra kgama go afitšha yawtšhi ka R150.00
 - c) Sina o bere R12.00 ya go ya meeting letanagane le R14.00 a eya meeting Phokane. O be a gabametsa batha ka Transport Apel-cross.
 Total = R26.00 + R12.00 ya airtime = R38.00
 Balance = R12.00.
 - d) Sina o fwa meeting Phung o nametše ka R100
 Balance R0.00
 - e) Re kgame go dira moago wa Diligege
 - f) Re kgame go dira moagotšheo
 - g) Re palotšwe le go utšha R250.00
7. TABAKGOLC YA SETUTLA
- 8.1. TABENG YA CHELETE YA GO RAGISTARA.
 - a) Re kwametše gore re swametše go utšha R100.00 o mongwe le o mongwe gomme e ha dia R500.00.
 Gomme ra tšera R250.00 ra ragistara Co-operative
 *R100.00 ya go afitšha Makhudethamaga
 Braikex project Co-operative.
 *Balance e R150 - R20.00 ya stamp sa mošate

Figure 4.11b: Page 2 of the example of community groups' minutes

Re kwanetse gore tshelete e felile ka di^o 15 May 07

8.2. Batho ba go se šone

1. Mobaotheo o a tshela, e fela motso go a ba le
le bontsholo pele a boara mma^oša Sekwebo a
kwana le sona re ha mo amogela
Motso go a dir^ole sekoloto o swanetše go patela
ka morago ga kgwed^o.

9.2.1 Re hweditše lelole le lewa gomme yena le Partu
Re mmaletše mobaotheo wa sona gomme a tswana
le ona.

Jona o kgone go ntšha ditona tše 100 a tšha le
matsoho. O šaletše morago ka R50.00 ya joining fee

NEXT MEETING 10.04.2007

Closure

The intervals between meetings varied between the two cases. The average meeting intervals was one week in community interest groups and one month in organisational linkage structures. Community organisational linkage structures observed their organisational statute's procedures more often than interest groups. The presentation of organisation procedures, norms and practices between community interest groups and organisational linkage structure is given in Table 4.2.

Table 4.2: Presentation of factors on organisational practices

Factors	Community interest groups	Community organisational linkage structures
Organisational responsibility	Primary production	Networking and coordination
Institutionalisation	Sub-standard statutes, unregistered entities	Standard statutes, registered co-operatives
Statute's provisions on participation	Explicit	Explicit
Statute observance	Seldom	Often
Membership fees	Lower (average R40 registration+10/month)	Higher (average R200 registration+50/month)
Costs	Low	High
Meeting intervals	Weekly	Monthly
Meeting procedure	Common meeting procedure	Statute's meeting procedures
Record keeping	Inferior record quality	Good quality records,
	Minutes kept in Sepedi	Minutes kept in Sepedi or English

From the above findings, a conclusion can be drawn that community groups make all efforts to ensure that the environment for free participation is created. However, from the document reviews, an overall view found that only 28.6% of the groups had all what was

needed to make their internal environment conducive to free and effective participation and empowerment. These findings agree with the findings from the community groups interviews that only 28.6% of the groups had all what was needed for groups' internal environment that might have been conducive to effective people participation and empowerment. The participants in the groups collectively own all the organisational activities of the groups in which they participate. The community organisational linkage structures have been found to be empowering their participants. However, it is only the representative participants from their individual interest groups who enjoy the benefit. The intervals between their meetings are also too long. As a result, regular people participation is therefore compromised. Participation in community organisational linkage structures is also more costly than in interest groups. People participation may therefore be hampered by the exorbitant amount charged for affiliation thereto.

4.5 FINDINGS FROM INTERVIEWS OF INDIVIDUAL GROUP MEMBERS

Individual community members who participated in community development groups such as interest groups and community organisational linkage structures were interviewed. The respondents were individually interviewed about their participation in their respective groups.

4.5.1 Community group membership variables

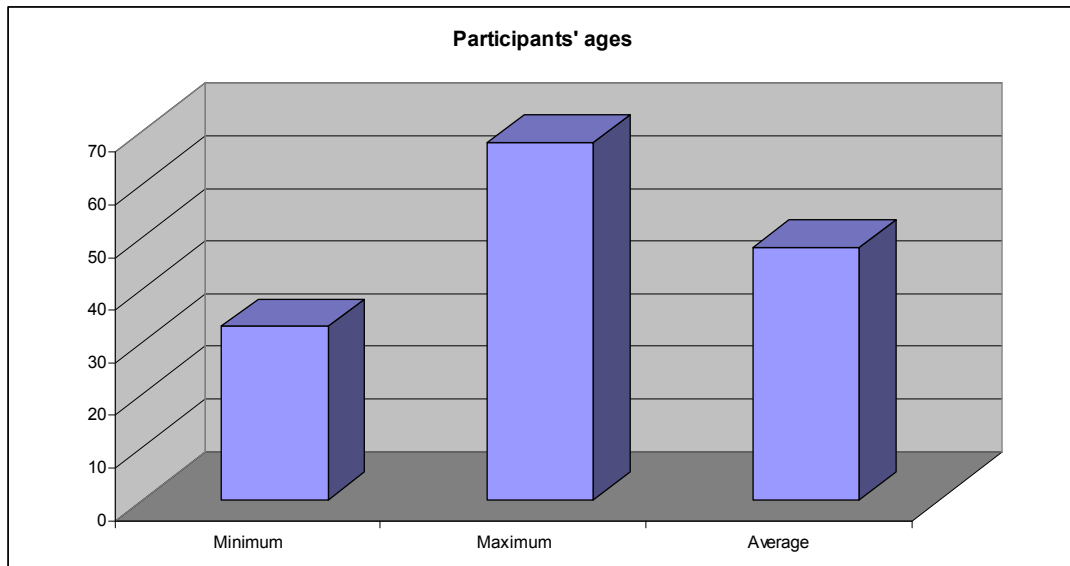
From the interviews of individual community group members, the study found that some demographic factors had a meaning to people participation in community development groups. Age, gender, level of literacy and number of years of experience in group participation

manifested themselves in the analysis of the data. Though the outcomes of the study will not be generalised, the study found it imperative to note the relationship of such factors with people participation.

(a) Age and gender

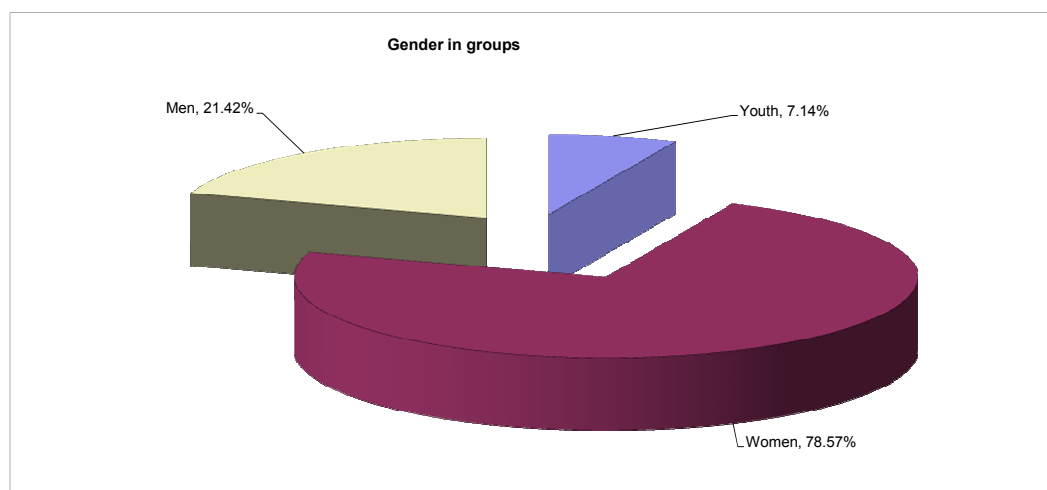
The study found from the individual group members interviews that some members participating in community groups were quite advanced in age, some as old as sixty-eight. The average age in the community groups was found to be forty-eight years with the minimum of thirty-three. The participants in community groups were older without the prospect of succession. This resulted in the minimal participation of the youth in this sector of societal development. The minimum age was thirty-three years. A very smaller number (7.1%) of the participants fell into the youth category. All the youth participants were women. Figure 4.12 illustrates the age variation among the participants in the groups.

Figure 4.12: Illustration on age variations of group members



Women constituted the majority (78.6%) of the membership of community interest groups. This agrees with the findings from the groups interviews that 75.6% of women participate in community interest groups. Men constituted a very small number (21.4%) of the total community groups' membership. This implied that a less number of the men were empowered through participation in community groups. Figure 4.13 presents the illustrations on the gender variations among the participants in the groups.

Figure 4.13: Breakdown of gender composition in community groups

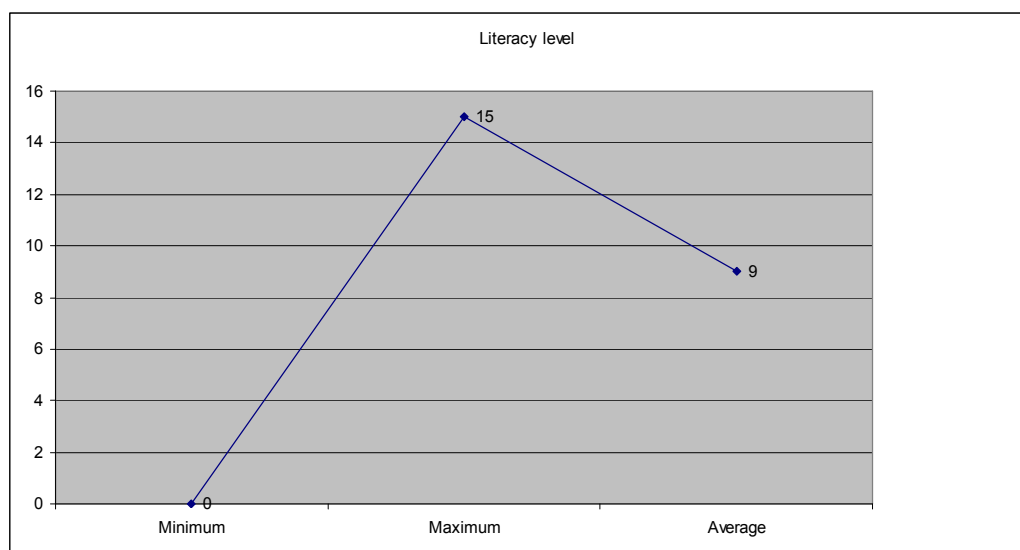


(b) Level of literacy

People with a higher level of literacy were found participating in community interest groups. The average years of schooling were nine years. Such a number of years amounted to Grade nine. The maximum literacy level in years of schooling was fifteen which amounted to Grade twelve plus three-year diploma. However, the minimum was zero years of schooling. Literacy level of participants in community groups is low in that some participants never attended school. This means that despite their being illiterate, they still opted to participate in community development initiatives. This therefore gives a reason for the argument that people

participate to be empowered as they regard participation as an end. One may conclude that this mixture of the illiterate participants with those that have a higher level of literacy may help in generating and sharing of information among the participants. The illustration on group members' level of literacy is presented in Figure 4.14.

Figure 4.14: Illustration on participants' level of literacy



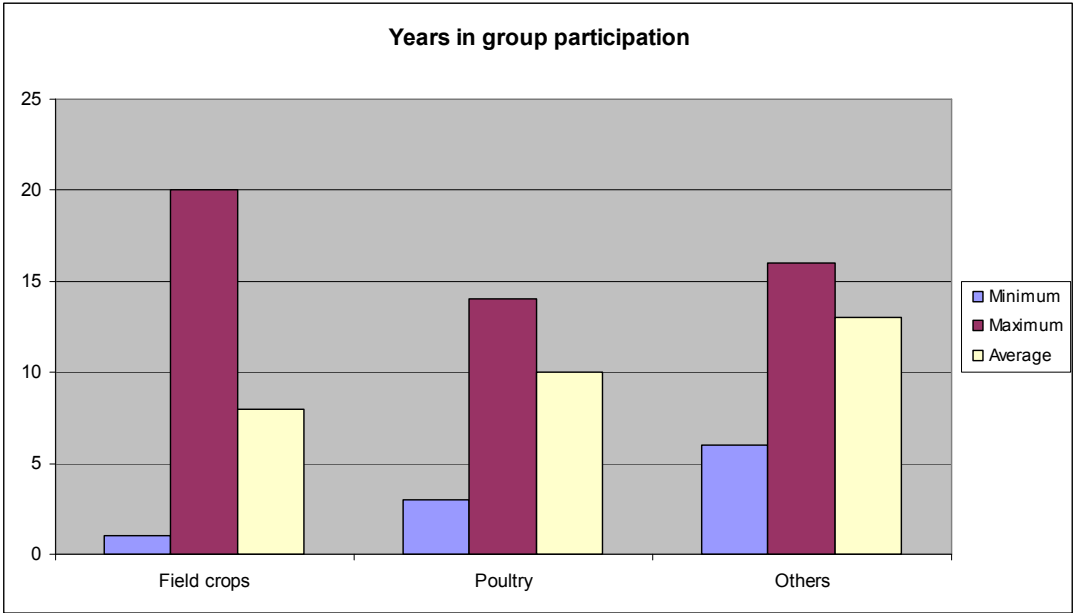
(c) Number of years in group participation

The respondents reported to have been participating in community groups for different lengths of period. The periods varied from the minimum of one year to the maximum of twenty years with the average period of eight years in community group participation. The number of years in community group participation was also categorised according to farming commodities. The commodities included field crops (sorghum and maize), poultry (broilers and egg layers) and others.

The longest period of participation was found in field crop commodity groups which recorded the maximum period of twenty and the minimum of one year in group participation. On the other

hand, the participants in poultry commodities recorded the maximum period of twelve years and the minimum of two years in group participation. However, the participants in both categories had the average period of eight years in community group participation. One may realise from these findings that people participate in community groups for many years without termination of their memberships. This may be a good reason for one to conclude that people regarded participation in community groups as their life objective. They therefore participate in these groups to participate. The illustration on the number of years of participation in community groups according to farming commodities is found in Figure 4.15

Figure 4.15: Illustration on number of years in community group participation



People participated in groups without understanding of organisational statutes. As a result, their participation might have been subjected to other people’s bias. Women play a bigger role in

community development through participation in community groups than men.

4.5.2 Reason for participating in groups

The participants were asked about their reason for participating in community groups. The study found that community members joined community interest groups for various reasons. The benefits varied from material gain to emotional enrichment. A smaller number, 17.9%, of the participants reported to have participated in the groups just for social interaction. They reported that they regarded community groups as better platforms for social interaction with other community members and the entire society. However, this disagrees with the findings from community group interviews that 50% of the reasons to participate in the groups, was for social interaction with other members of the community. This therefore means that a smaller number of the participants joined the groups for social interaction.

About 25% of the participants reported that they joined the groups in order to collectively access services at a lower cost. For example, one participant answered: "I realised that when I'm alone I could not access many things that are required for farming business. I then joined the group to gain access to services that could not be reached when I'm on my own." Only 10.7% of the participants joined the groups for income and food security reasons.

The study found that both the sharing of knowledge and experience on the one hand, and collective access to services on the other, constituted the second majority (17.9%) of the motives for people to participate in community groups. The respondents reported to have participated in the groups so that they could contribute their knowledge and experience to the groups. For example, one

participant from a sorghum production group answered: “I joined the group to encourage people to farm.”

A smaller number (7.1%) of the participants appeared to have joined the groups for the benefits of such groups instead. Another 7.1% participate to provide services to their respective groups. These participants reported to have been participating in community groups for the marketing of their services through such groups. For example, a tractor owner who happened to participate in the local sorghum commodity group reported that being a member of the group helped him in finding an organised market for his tractor services in the group. He further explained that when the group looked for a tractor service the first service provider to be contacted was him. For him, participating in the group was a business opportunity. A sorghum producer who is a professional teacher who owns two tractors responded: “... I had two tractors to offer to the group and I realised that to win their support, I had to join them.”

The reasons for the members of the society to participate in community groups therefore varied from one individual to the other. The study found that social interaction and sharing of information were the second most important motives for people to participate in community groups. However, some people participate in community groups not honestly for community development and empowerment, but for personal gain. This therefore means that community members participate in these community groups for different reasons. For them, to the contrary, participation is not an end, but rather a means to their economic advancement. Table 4.3 presents a summary of the reasons for people participating in community development groups.

Table 4.3: Summary of reasons for participating in community groups

Benefit	Reason to participate	Number of participants
Financial gain	Income generation	4
	Food security	3
Social gain	Social interaction	5
	Sharing of knowledge	5
	Collective access to services at lower costs	7
Aggrandisement	To offer business to the group	2
Others		2
Total		28

To the majority of community members, participation in community development group activities was not more for material benefit, but rather for social interaction. The majority of the sampled participants opted to stay in groups though there was no benefit at all. This might be the case because it appeared that to a larger number of the participants, social interaction was more important than material gain. It is therefore learned from the study findings that not all participants would be empowered by participation processes in that some people participated in the groups for business opportunities. This is a motive that may not lead to genuine participation for development and empowerment. This means that not all participants may be empowered by every participation process.

4.5.3 Responsibility, ownership and participation in community groups

The participants were asked whether they might consider terminating their membership. It was only one respondent who reported to consider terminating membership. When asked why, she reported that the income was too little. However, she went on: "I don't leave because there is no alternative." To the question about what prompted them to stay in their groups even though they did not benefit, the participant answered: "I just hope the situation will improve."

The majority (57%) of the participants, who recorded "no" to considering withdrawing from the groups, reported that they would participate in the groups for the rest of their lives. The community members who participated in the founding of the groups felt that it was their responsibility to ensure that the groups were sustained. Because they participated in founding the group, they felt they owned it. They also undertook to participate in the group for the rest of their lives. This gives a reason to conclude that when people are charged with a responsibility, they participate in the initiative and own the outcomes. As they own the outcomes, they participate to sustain them. For example, one participant responded: "I founded this group. The group is my life. I will die with it." This confirms the findings from the groups' document reviews that the majority (80%) of the groups' minutes reviewed reflected an element of collective sense of responsibility and ownership of the community groups' development initiatives. In other words, the founder members of community interest groups were the most committed participants to the existence of the groups more than any other member. This therefore means that the founder members of the community groups own them. They have also shown the commitment and responsibility in nurturing their groups towards

growth and success. Despite the poor performance and failure of the groups to meet the intended objectives, the participants were still committed to the groups with a hope for a better future.

The study therefore learned from these findings that people who are responsible for and participate in the founding of a community development initiative become the most committed participants in community groups. They also become responsible for sustaining the groups and their activities. They also develop a sense of ownership of the groups. The study therefore concludes that it was the responsibility that the participants carried in the founding of the groups that motivated them to own the groups and be committed to participate throughout their lives in ensuring that the groups were sustained. The element of responsibility made them to participate in group activities, own the outcomes and participate in sustaining the processes. So, eventually, some community groups therefore exist to exist.

4.5.4 Organisational meeting environment for free participation in decision-making processes

The participants were asked whether they felt free to participate in community group activities. The majority (75%) of the participants reported that they felt free to participate in their groups' meetings because the participation environment in the groups' meetings was free in that they were not too formal. This is not much different from 57.1% found from the groups' interviews that informal meeting procedures render the meeting environment conducive to free participation. This means that the informal and open meeting environment becomes favourable for free and effective people participation in the community groups. When asked whether they participated in the development of the meeting agenda, the majority (82%) of the participants reported that they took part in the

development of the agenda. These agenda were initiated by executive committees, and ratified and adopted by all participants in open meeting situations. These findings confirm what was found from the interviews and document reviews that the majority (78.6%) of the participants play a role in the development of the agenda for their meetings.

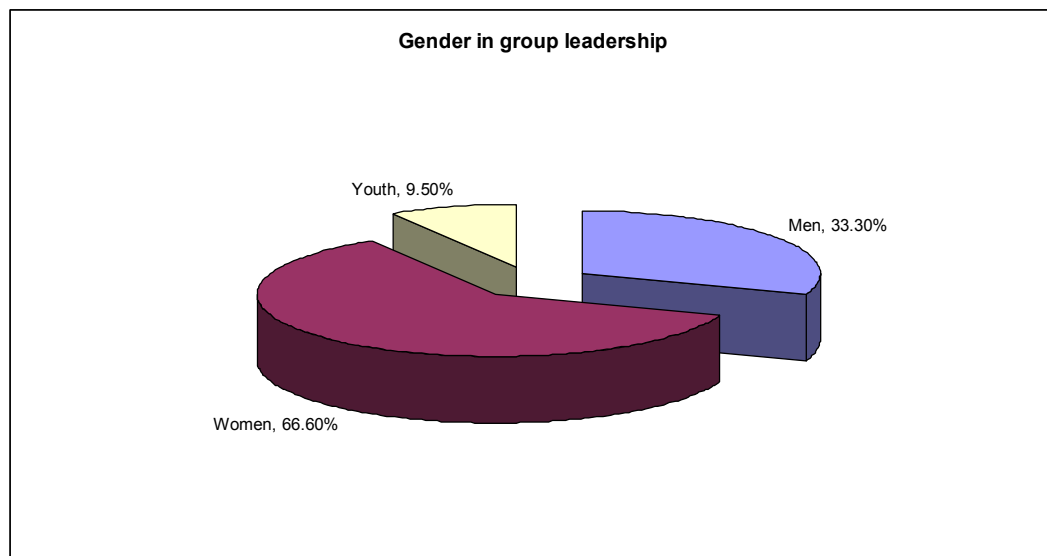
In the group meetings where the environment was not too formal the participants felt free to participate. The findings confirm what has been found from the interviews and document reviews that the agenda item: “welcome remarks” is used by the majority (57.1%) and (80%) of the groups respectively, to encourage members to participate. When meetings are conducted without being strictly confined to the formal meeting procedures, participants find themselves related to the environment. As a result, their level of participation increases.

4.5.5 Leadership’s role and participation environment in community groups

The majority (66.6%) of the leadership of the community groups in the study area was constituted of women. The young participants constituted 9.5% of the groups’ leadership structures. However, all the youth that participated in the groups were in the leadership positions. It must be borne in mind that the youth are also part of men and women in the leadership. They are therefore counted twice either as men and women as well. In other words, the number (9.5%) is included in the 66.6% and 33.3% portions that are constituted by women and men respectively. The remaining 33.3% of the groups’ leadership is held by men. Interestingly, the men constituted 21.4% of the total groups’ membership, but they occupied 33.3% of the leadership positions in the groups. This means that the few men who participate in the groups are likely to

take leadership positions in these groups. These findings agree with the findings from group interviews that women-dominated interest groups were found to have been represented by men in organisational linkage structures. This still raises the same questions stated in the previous sections of this chapter. Figures 4.16 and 4.17 give an illustration on the breakdown of the community groups' leadership and the participants' number of years in the groups' leadership respectively.

Figure 4.16: Gender breakdown in community groups' leadership

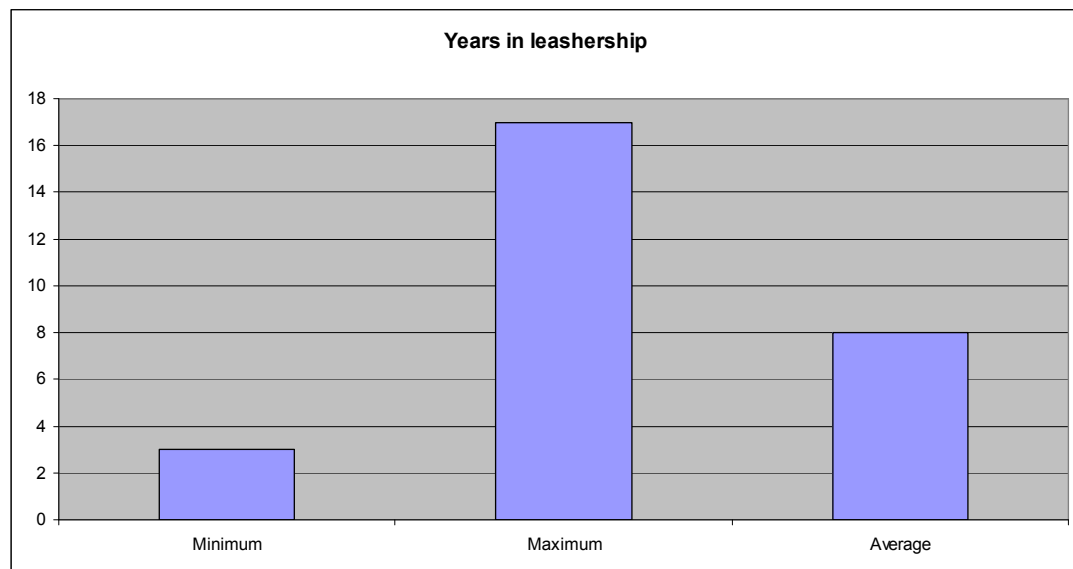


(NB: The youth (9.5%) is part of the men and the women percentages)

The majority of the participants who reported to have been leaders considered themselves the sole decision makers in their respective groups. For example, one respondent who happened to be a chairperson of her group since its inception reported that members of the group participated in the meetings and other activities of the group, but she was the one to make a final ruling. She responded: "as a chairperson and a founder member of the group, I feel senior to all other members." The leaders therefore own the groups to the detriment of others' free participation. The participation

environment in these groups is therefore compromised by the way group leaders perceive themselves, as well as they are perceived by other participants. As considered sole final decision makers, group leaders dominate participation environment at the expense of other participants. This state of affairs makes participation environment in community groups vulnerable to abuse. One may realised from these findings that there is another section of the participants that develop a sense of ownership of development to the extent that they start to own the groups themselves. As a result, the participation environment becomes not as free and conducive to the participation of other participants as it should be.

Figure 4.17: Illustration of the participants' period of years in leadership of community groups



4.5.6 Self-esteem derived from group participation

The participants interviewed were sampled from both community interest groups and organisational linkage structures. The participants were asked whether their participation in the groups was meaningful to their lives. The majority (53.6%) of the

participants reported to have gained confidence and self-esteem from community group participation. For example, one respondent reported that she joined her group in 1998 and she could feel that she was a stronger person than before. She reported that she could engage any person of any position particularly in government and participate freely in any meeting. One other individual respondent reported: "Representing my group in other social activities motivates and gives me strength and confidence." The findings confirm what has been found in the groups' interviews and document reviews that the majority (64.3%) of the participants gains the empowerment from participating in community development through community groups.

When asked about the benefits they realise from being members of their groups, one participant responded that interacting with others broadens one's social exposure. The performance of the group's project was recognised by the community as a result of their efforts. For example, one participant answered: "... and that makes me feel important in the society." The participants reported to be capacitated and empowered by their participation in community interest groups. One participant for example, responded that before she joined the local broiler group she did not have a picture of what a bank account was, until she learned that from her group. She reported: "I now have a bank account that serves the whole family because of the knowledge and experience I gained in this group." This means that from participating in community groups for community development programmes, the participants attain self-esteem and empowerment which give them confidence to interact in the society as dignified community members. Their abstract human needs are therefore fulfilled.

The community interest groups that participated in organisational linkage structures reported that they were capacitated by their respective umbrella structures through information sharing.

Sekokomoga Farmers Association that reported to be represented in community organisational linkage structure called Makhuduthamaga Sorghum Producers Associations (MASOPA) responded: "...they would come back with information booklets." They also carry responsibilities in ensuring that their representatives deliver on their mandates. For example, one group responded: "We give them mandates to deliver in the meetings. We also make them to report back to our mass meetings about issues addressed in the linkage structure." In other words, the representatives are tasked to carry responsibilities to discharge as representatives. These responsibilities therefore make them to participate.

People participation and empowerment have been discussed in this section, and community interest groups and organisational linkage structures were the main cases. The participants reported about their experiences in their organisations, and their responses featured across the two perspectives. Table 4.4 presents comparative summaries of people participation and empowerment between community interest groups and organisational linkage structures. Table 4.5 presents the factors between the community interest groups and individual representatives in organisational linkage structures

Table 4.4: Presentation of factors on participation and empowerment between community interest groups and organisational linkage structures

Factors	Community interest groups	Community organisational linkage structures
Participation environment	Informal, free	Formal, tight
Participation mechanisms	Enforced through common principles	Obligation to account to respective groups
Communication	First hand	Second hand
Commitment	High in the individuals	Low in the individuals
Responsibility	High	Low
Ownership	High	Moderate
Knowledge gained	Technical	Administrative
Capacity building	High on individuals Low on the groups	Low on individuals High on the groups
Empowerment	All members in the group	Few individual group representatives
Sustenance participation	High	Low

Table 4.5: Presentation of factors between community interest groups and the interest group individual representatives in organisational linkage structures

Factor	Member interest groups to community organisational linkage structures	Interest group representatives to community organisational linkage structures
Commitment	High	Low
Responsibility	High	High
Ownership	High	Low
Knowledge gained	Low	High
Capacity building	Low	High
Gained self-esteem	Low	High
Empowerment	Low	High
Sustenance participation	High	Low

The majority of the people, who participate in community interest groups, do so freely and communicate face-to-face for their own interest. As a result, they collectively take responsibility for their action and own the results. People who participate in organisational linkage structure do participate within perimeters defined by the interest groups they represent. The communication between participants in interest groups and those in their umbrella organisations happens through their representative participants. The responsibilities are taken by the groups they represent. As a result, individual representatives do not own the outcomes of the structures' actions. The participation environment for individuals in community organisational linkage structures is therefore not as free as in interest groups. As a result, participants' element of responsibility, sense of ownership and *sustenance participation* are compromised. So is empowerment. The overall view on the participation environment in the groups found that the environment is not conducive to free participation.

4.6 CONCLUSION

The findings generated from the four data perspectives have been thoroughly outlined and discussed. The findings from the observation of participants in participation situation have also been presented. The chapter presented the results from review of organisational documents kept by the community groups. The chapter also presented the results generated from the interviews of both sampled community groups and individual group members.

From the findings it can be concluded that some PRA tools must be applied in a particular sequence. For example, mapping must always be followed by transect walk. The study has also found that people in groups encourage and promote free and equitable participation

because they want to participate more for social interaction than material benefit. To them participation might bring development. The following chapter presents the summary, the conclusion and the recommendations of the study. The chapter also formulates the implications the outcomes of the study will have in rural community development sector.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of this chapter is to give the summary of the research results, conclusions and recommendations. The chapter consists of three core sections. In the first section, the discussion of the findings in the previous chapter is summarised into a synopsis of the study. The second part of the chapter interprets the findings, formulates conclusions and relates them to the research assumption stated in Chapter One of this study, and the literature review. The third section of the chapter finally presents the recommendations of the study as a contribution to the body of knowledge on community development in rural villages, in particular. This also covers aspects such as theoretical contribution, practical application of the findings and area of further research.

5.2 SUMMARY

This section of the study presents the discussion and summary of the study. The summary covers the main discussions and findings of Chapter One to Chapter Four of the study. The section focuses on the following aspects of participation as summarised from the previous chapter: participation as a means and an end of development in community groups; participatory development method that may enhance people participation and empowerment in community development; community group dynamics and participation environment for people empowerment; and the role of

culture and leadership on participation environment in community groups. The section also relates the findings of the study with the literature review to highlight theoretical relationship and insight. The factors that might have had an impact on the outcomes of the study are also highlighted in this section.

5.2.1 Participation as an end of development in community groups

The study found that participation is an objective in itself in community groups. This is evident in the groups' documents such as organisational statutes, membership application documentation and minutes of their meetings. The study also found that participation, constituted the majority of the participants' reasons to participate in community groups. This means that participation is an objective in itself. Participation is therefore an end of development.

(a) Participation as an objective in community groups

The study has found that in community groups participation is one of the major objectives to achieve in that it is inherent in the groups' organisational statutes. The groups use a number of common meeting procedures as their mechanisms such as "chairperson's welcome remarks" to promote participation of all in the meeting. In the majority of the community groups' organisational objectives, participation was found to be the priority because it is an objective to achieve. The community groups therefore regard participation as an end. The participation is an end in itself because as the participants interacted with other community members in group participation processes, they felt socially important. As a result, they felt self-actualised and self-esteemed. The participants felt confident and respected in the society as they participate in the groups. This means that when

people participate in community development, they attain confidence, self-esteem and dignity in the society. Swanepoel and De Beer (2006:26) agree with these findings in their argument that community development help participants to meet their abstract human needs.

(b) Motives for participation in community groups

People participate in community development groups for various reasons. The largest number of the participants joined community groups for collective access to services. The second largest number of participants is constituted of the participants who participated in the groups for both social interaction and sharing of knowledge and experience. A smaller number of the targeted community group members participated in community groups for material benefit such as income and food security.

The majority of the participants do participate for interaction with other community members in that they regarded community groups as the best platforms for social interaction. The community members therefore use the community groups as their means to achieve participation and empowerment. So participation is, in these groups an end of development.

The findings of the study also confirmed Rahman's (1993:19) argument that human's needs are not only about material wealth, but also about people's emotional fulfilment which involves the sense of co-existence with others, and a sense of belonging to a social collective for common objectives, and sense of respect and affection in the society. The findings also confirmed Diale's (2005:51), Rahman's (1993:21) and Wambura *et al.*'s (2007:45) argument that the farming communities in particular, use smaller community interest groups to collectively achieve their common objectives such as buying goods in bulk, obtaining credit, sharing farming labour, and accessing funeral services. These findings also

confirmed Nesamvuni, Dagada, Raidimi and Mudau's (2007:185) observation that community groups are important factors in community development in that they may also serve as channels through which communities may be mobilised for change in their societies. As they participate in community development groups, they attain self-actualisation, self-esteem and self-reliance which are empowerment elements.

5.2.2 Participation and sense of responsibility

When people were given tasks to gather information and act upon it, they became committed to participate. When the participants were made to do the work on their own by being given responsibilities to seek solutions to their challenges, they took charge of the events. They actively and effectively participated in the processes to find solutions. They shared the responsibilities among themselves. This helped to bring the passive participants on board. In other words, when the participants are given tasks to perform, they effectively participate in discharging such responsibilities. The tasks therefore make them feel responsible for the success of the initiative.

5.2.3 Participation and sense of ownership

The study found that the participants that were responsible for implementation of a particular project were committed to such a project. The young community members, who participated in the gathering of the information that was required for the establishment of their project, owned the initiative. The study also found from the interviews of the individual members of the community groups that the participants own the outcomes of their initiative. However, the participants went to the extent of owning the groups themselves. A

conclusion can be drawn that when people are made to participate in the decision-making processes regarding issues that relate to and affect them, they become part of the initiative. They search for solutions for the challenges faced by the initiative and own the outcomes. This sense of ownership encourages them to participate fully.

5.2.4 Community group dynamics and participation environment

The study found that the way the groups are structured and managed, have an impact on the groups' internal participation environment. The factors that have greater impact include aspects such as organisational institutionalisation, group sizes, groups' leadership, participants' demographics, and observance of organisational statutes.

(a) Group size and the role of demographics on people participation

From the analysis and interpretation of the data, the study found that groups in field crop commodities such as sorghum and maize are the largest in the study area, with maximum size of one hundred and fifty-four and twenty-two participants as minimum. The majority of the smaller groups are in poultry commodity, ranging from three to fourteen participants. These poultry commodity groups have an average size of nine, agreeing with Greeff (2005:305), and Swanepoel and De Beer (2006:88) who recommend that for a group to be effective, the participants should be to the maximum size of ten participants per group. This therefore means that the environment in poultry groups is conducive to free and effective participation and empowerment. The study also found out from the data gathered through participants observation that smaller task groups work much better than the large ones in that members

communicate, participate and share responsibilities more effectively than bigger groups (Gran 1983:162; Burkey 1993:140; Swanepoel & De beer 2006:88).

The groups' membership demographics differed between community interest groups and organisational linkage structures. Community interest groups had more women than men. Community organisational linkage structure had more men than women. The study found that the men in organisational linkage structures were forwarded by women in interest groups to represent them in such a structure. Women constituted the majority of the membership in all interest groups that are represented in the community organisational linkage structures. Though the study did not establish the women-dominated interest groups' motives in delegating men to represent them in organisational linkage structures, the study assumed that the women might have either trusted the men to represent them in umbrella organisations or the local cultural norms and values might have had an influence on the decisions. These findings agree with argument from the literature that cultural norms may have a negative impact on community development (Davids 2005:26) particularly in perpetuating the marginalisation of women (Akeredolu 2008:28). As a result, therefore the following questions were raised:

- Did the women genuinely trust the men to represent them?
- Were the groups' internal environments free for such decisions?
- Did culture have an influence on the decisions?

(b) Which community group may empower more participants?

The study found that community organisational linkage structures are less common in the study area than interest groups. They were also not accessible to the poor community groups in the rural villages. The study also found that it was costly for interest groups to participate in and run community organisational linkage structure in rural communities where the poverty rate is high. For

interest groups to participate in community organisational linkage structures, the member groups would have to incur higher expenses in respect of membership fees, transport and catering for the group representatives. As a result, free participation was limited because they became available to only the rich groups and individuals. Much of participation therefore takes place in community interest groups. However, the study found that community linkage structures also empower the participants through their linkage and networking role. This agrees with the literature (Duvel 1999:3; Gilchrist 2003:145; Novafrika 2005:72) that the structures link the participants with other external support for their empowerment.

In the interest groups, meeting procedures are more informal, relaxed and free than in organisational linkage structures where the meetings are strictly confined to organisational statute's procedures which make the environment too formal and tight for the illiterate and the poor. The groups' internal environment is therefore freer in community interest groups than in organisational structures. In community interest groups the participants are directly empowered as a group while in organisational linkage structures the empowerment is more attained by the few individual representatives. This means that more participants are empowered in community interest groups than in organisational linkage structures. However, interest groups that participate in community organisational linkage structures do get empowered as groups. The study also found that there is no difference in the level of empowerment between the two forms of community groups. The only difference is in the number of the participants that get empowered.

(c) Group leadership's role on internal participation environment

Groups' leadership has appeared to have an impact on participation environment. Group leaders at times regard themselves and are also

regarded by their colleagues in the groups as sole decision makers. They hold leadership positions without being replaced. This might be due to lack of knowledge in community group institutionalisation or cultural influences. Burkey (1993:160) agrees with these findings that leaders in some cases stay indefinitely in leadership positions. He also suggests that it may be due to lack of experience or cultural inhibitions, that the groups are unable to remove such leaders. And Swanepoel and De Beer (2006:87) also agree that as a result, due to lack of knowledge and experience, they apply poor leadership styles such as closed situation leadership style through which they monopolise the group decision-making processes. This also agrees with Kramer's (2006:143) argument that social stereotypes may impact on leadership selection in community groups more than one's capabilities. The findings also agree with Akeredolu (2008:28 & 32) that cultural values and norms may have influence in selection of community group leadership. In that way they render the group's internal environment closed for other members. In other words, the decisions become one-sided along one individual's interest for a particular personal bias. This therefore compromises the people's genuine participation in decision-making processes in the group.

(d) Observance of organisational statutes for participation environment

Organisational institutionalisation of community groups leaves much to be desired. Participation environment in these groups appeared to have negatively impacted on group participation. Due to lack of proper and effective organisational internal procedures and principles, the environment appeared to be much natural. The organisational statutes of the groups were silent on participation environment and procedures. Very few of the groups had standard organisational statutes for the regulation of their organisational activities. Equally, few organisational statutes were explicit on

people participation. Despite such provisions for participation in their organisational statutes, community groups did not observe such provisions when conducting their organisational operations.

It was found from the interviews that community groups conduct their affairs without adhering to the organisational procedures. The statutes are, for the most part, not observed. However, common meeting procedures are applied to generate participation. For example, meeting agenda are proposed by leadership and ratified by the general meeting before they are adopted. The participation environment is therefore vulnerable for abuse by some people in group leadership.

(e) Community group meeting procedures for people participation

In the meetings of the elderly groups the participants prefer to be seated under tree shade in circular pattern which appears to be convenient to all the participants because no participant is obstructed in the meeting. It becomes easy for every participant to see what happens in the centre of the “court.” Every participant can easily have a full view of every speaker in the meeting. No one speaks behind the other. Non-participating members may also be easily detected by the chairperson and be brought on board. The circular seating pattern therefore creates group meeting environment that is inclusive and conducive to all participants. However, the participants maintain a separation between the men and the women. Women sit on one side separately from the men. This provides a good reason to argue that age and culture have an influence on the participation environment in rural communities.

The majority of the meetings are conducted without confinement to formal procedures. The study has learned that in the group meetings where the environment is not too formal, the participants feel free to participate. When the meetings were conducted without being strictly confined to the formal meeting procedures, participants

found themselves related to the environment, and this increase the level of participation increased. In other words, when the procedure is informal and relaxed, the environment becomes free for participation, especially for the illiterate members of the groups. These findings agree with Chambers' (1994b:1254 & 1996a:1) argument that for learning to be rapid, the participation needs to be relaxed and flexible without being confined to a blue print.

5.2.5 The role of culture on participation environment

Observance of cultural norms and protocols had a negative impact on people participation in community groups. A relationship has been observed between observance of cultural norms and protocols in group participation environment and the age of the participants. The relationship manifested itself in participation environment in various ways. The study found that it was the age factor that determined the seating arrangement and pattern.

The elderly participants in particular observed traditional norms and protocols more than the youth participants. Participants preferred to be seated according to gender. Men and women were separately seated a very long distance apart. Women were not allowed to speak standing and with naked heads, and men were not allowed to speak with their hats on. This limited free participation. Such a cultural practice therefore prevented women who had no head covers, from participating in the meetings. It also prevented men who do not like their heads exposed, from effectively participating in the meetings. The study has learned that the observance of certain cultural norms and protocols has a negative impact on the environment needed for free and effective participation. Since women are not allowed to speak standing in community meetings, men have an opportunity to tower over them with some element of intimidation and domination. The community

group participation environment therefore becomes biased to men to the disadvantage of women.

This means that women in rural communities are still negatively affected by cultural norms and values as Swanepoel (1992:28) and Davids (2005:26) argue about the impediment on participation of women in decision-making processes in rural communities in particular. These findings also confirm Sithole's (2004:263) findings in Zimbabwe, who points out that the participation of women in RCM was impeded by cultural controls. Women participation in community development is still impeded by cultural norms and values in the rural communities.

5.2.6 Participatory method for enhancement of people participation and empowerment

From the findings of the study it has been learned that PRA becomes effective in participatory information gathering, especially when it is well adapted to the local conditions and social environment. When participants are allowed to explore with an element of flexibility, PRA becomes a vigorous and effective development exercise which generates a certain amount of fun. As a result, the participants enjoy the exercise, learn with fun, and become empowered to participate. This fun in participation and learning manifested itself during mapping and transect walk exercises. The study found that the more relaxed the method, the more the fun, the more effective the participation, and the more the information generated. The findings therefore confirm Chambers' (1994b:1254 & 1996a:1) argument that PRA is the participatory development technique through which learning is rapid and progressive with flexibility and adaptability to the local situation without being confined to a blueprint.

(a) PRA tools: mapping and transect walk application sequence

The study has learned that some of the PRA tools need to be applied in a particular sequence. For example, the data collected from the mapping exercise can easily be verified and confirmed during the transect walk. This double checking of the data makes the data reliable for the conclusions of the study. As a result, the transect walk was found to be an appropriate tool subsequent to mapping exercise. In other words, mapping must be followed by transect walk. This agrees with Mascarenhas (1991:13) and Chambers (1990:11) who note that transect walk is a learning process. Villagers lead on from participatory mapping to a planned data gathering exercise of an area using maps.

(b) Sustenance participation

Sustenance participation in this study relates to how an element of responsibility and a sense of ownership are integrated to enhance participation and empowerment. *Responsibility and ownership* factors have manifested themselves in affecting people participation the other way round. When participants were given responsibilities to find solutions for the challenges affecting their lives, they took charge and participated to seek solutions on their own. They displayed a higher amount of enthusiasm to search for solutions to the problems. As they participated in discharging such responsibilities, they displayed an element of commitment. They also developed a sense of ownership of such an activity. This manifested itself during mapping exercises when every participant wanted his or her contribution reflected on the map. They wanted to relate and identify themselves with the outcomes of the process. They also wanted to determine what they regarded as important to them, and rejected (Theron 2005c:106) what did not identify with them. Founder members of community groups were found to be the most committed participants to the existence and sustenance of their groups. This also provided a lesson to the study that people who participate in the founding of the groups develop a sense of

ownership to the groups to the extent that they commit themselves fully to participating in sustaining the groups' development efforts and the outcomes.

Responsibility therefore creates commitment and enhances empowerment. People become enthusiastic and participative when they are given responsibilities to find solutions to their problems. The more responsibilities given to the participants, the more they become responsible. When the participants are tasked to account or report back on some responsibilities, they become more responsible. They actively and effectively participate in the processes to find solutions. They share the responsibilities among themselves. This brings the passive participants on board to be actively participative. They relate to and own the programme, and take charge. When such responsibilities in finding solutions for problems bear results, the participants feel self-esteemed, confident and empowered to participate further towards sustaining the outcomes. In short, the above discussion may be summarised as thus:

*As they are tasked, they take charge,
They participate in finding solutions, own the outcomes, and
participate to sustain the outcomes.
And as they participate, they become empowered to
participate.*

On the basis of the results and findings of the study, some assumptions may be advanced. When people are given tasks (responsibilities) to perform for their development, they act (participate). As they do so, they eventually take charge (sense of responsibility) of the development processes. When their participation and efforts bear positive results, they become confident and begin to believe in their capabilities (empowerment) and they finally relate to the results as of their efforts (ownership).

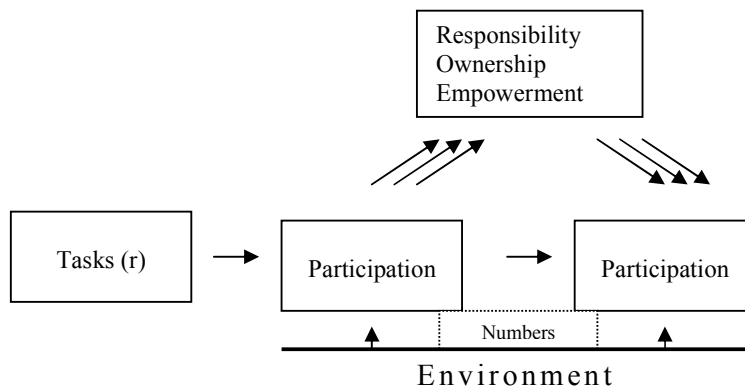
They further participate to sustain such results. The area of concern in this regard is the number of the people who participate and gain empowerment in relation to the participation environment (group dynamics, and meeting and cultural practices). The group's internal environment determines the number of people that may participate and attain empowerment in a particular community group interaction. i.e the more the pressure from the environment, the lesser the rate of participation. The sustenance participation theory is expressed in Figure 5.1.

Figure 5.1: Sustenance participation theory

$$T(r) = P(R, E, O, P)_{n/v}$$

NB: T=Tasks or r= Responsibilities that are given to the participants to perform, P=participation, R=Sense of responsibility the participants develop during participation, O=Sense of ownership the participants develop during their participation, E=Empowerment participants attain as they participate, n=Number of participants, and v=Environment within which participation takes place. The simplified form of the theory is presented by means of a flow chard diagram (Neuman 2003:460) in Figure 5.2.

Figure 5.2: Flow line diagram on sustenance participation theory



The theory that comes closer to these findings is that: the local people are experts of their situation and that they are capable of taking action to change such a situation (Chambers 1983:202-203); they are the only force that can change the situation by being made aware of such responsibilities (Swanepoel & De Beer 2006:52); community development workers should work with the people and teach them by showing (Korten *et al.* quoted by Gran 1993:246); and that when the work is done, they praise themselves that they have done it (Burkey 1993:i).

These findings relate to the literature that participation may be seen to be empowering when the people learn to take charge of their own life and solve their own problems. The findings also agree with the literature that when participants take charge, they also take ownership of the initiatives. However, as argued in the literature, the participants should first be conscientised to make them aware of their capabilities, and to instil in them that it is their responsibility to learn and find solutions to their problems. As it is argued in the literature, development worker's duty must be the *facilitation* of the processes to make the environment free for people participation in development. In response to the research assumption, the sustenance participation theory may therefore be a proper method with which community groups may be used to stimulate rigorous people participation and empowerment.

5.2.7 The findings' response to the research question

The study has, to some extent, responded to the assumption stated in chapter one of this study, that:

“an engagement of a proper participatory development method with a smaller community interest group may create an environment conducive to free and effective

participation towards empowering more participants in rural communities.”

The findings have entirely confirmed the study assumption that a combination of a relaxed and locally adapted participatory method that is not confined to a blueprint, and community interest group may offer an informal and relaxed participation environment that becomes conducive to free and effective participation. The study found ‘*sustenance participation theory*’ as the approach to adopt. The study also found that participation in community interest groups results in empowerment of thirty-four participants per group as opposed to eleven participants in community organisational linkage structure. More participants are empowered in community interest groups than in organisational linkage structures.

These findings agree with the argument in the literature that locally adapted, flexible and relaxed application of participatory development method may create an environment that is conducive to free participation and learning in community development. However, on the other hand, the findings disagree with the literature. The study found that the majority of the participants are empowered in community interest groups of the average size of 34 participants per group, whereas the literature recommends a small group size of six to fifteen.

The findings also provided evidence from groups’ observation and interviews, that communities are always aware of their situation. They even have ideas on what may be the solutions. They only need to be made aware that no outsider can solve their problems, but rather themselves. They also need to be tasked and made to carry the responsibility to find solutions themselves.

5.2.8 Theoretical contribution

The main theoretical contribution made by this study is in *sustenance participation theory* that for people to effectively participate in their development programmes, they should be made to participate by being given tasks and responsibilities that will motivate them to participate in finding solutions, own the outcomes, and sustain the initiative. The participation is also related to the community groups' internal participatory environment and its impact on the number of people participating and being empowered in the process. The theory therefore provides a simple participatory method that may be easily applied in any community group.

People should be given responsibilities so that they become more responsible. The amount of the responsibility may commit them to actively participate in finding solutions to their challenges. They may eventually achieve their objectives. Once their efforts bear fruits, the participants become self-actualised, confident and empowered. This contribution relates to the development slogan that "Development is of the people, for the people and by the people"

5.2.9 Limitation of the study

Some aspects might have had an effect on the outcome of the study. The first aspect concerns the information generated from organisational document review. Given that some of the rural community groups might be secretive about their general administration and financial affairs, they might have disclosed only organisational documents that suit them for fear of losing financial support from donors.

The second aspect concerns freedom of participation during group interviews. Having realised that community group leaders are perceived to be the bosses of the groups, it is suspected that the information generated from group interviews might not always have been given as a true reflection of what transpired in the groups' internal environment, but rather to please the leaders who were participating in the interviews.

However, to avert this limitation, a triangulation of data took place to ensure that the outcomes of the study are reliable. The data triangulation involved collection of data from four data sources (Chambers 1994b:1254). The data was collected from participants observation, interviews of group and individual group members, and review of organisational and activity documents kept by the groups. This use of data sources from multiple perspectives provided a certain level of reliability.

5.3 CONCLUSION

The findings of the study have confirmed participation as a means for human empowerment in that when people participate in community development initiatives, particularly in community groups, they become empowered. A sense of ownership has been found to be the core motivating factor for people to effectively participate in community groups. An element of responsibility was found to be an important factor for creating a sense of ownership. The study has presented "sustenance participation" as a participation concept that culminates from a sense of responsibility and ownership. The study has also indicated that community groups' internal environment is crucial for free participation. The environment factors covered by the study included groups' institutionalisation, leadership, and participation costs. The study

also highlighted that community interest groups are cheaper, and more accessible and more empowering than organisational linkage structures. The findings also indicated that PRA mapping must always be followed by transect walk.

5.4 RECOMMENDATIONS

From the outcomes of the study, the following recommendations are made:

5.4.1 Creating free and conducive participation environment

Since most agricultural development initiatives in rural communities are carried out by community interest groups, these groups must be strengthened by ensuring that their internal participation environment allows free and equitable participation. The groups should first be institutionalised so that they have coherent organisational procedures and standard principles. This may also help them to clearly define the leadership roles and the roles of the rest of the members. Community interest groups should be capacitated and empowered to network, coordinate and manage services and support at village and beyond. This will help them develop even further.

5.4.2 Practical application of the findings

The findings of the study may have implications on community groups in respect of their internal participation environment. Government departments and civil society organisations that are involved in social development may learn how to bring about effective participation in community groups. Social development

practitioners may learn from the findings of the study about factors that affect internal participation environment in community groups.

5.4.3 Area of further research

The study has found that women trust men to represent them in umbrella organisations. The following questions are important: what is it that makes women-dominated community interest groups to always choose men as their representatives in organisational linkage structures? Do they trust them in delivering the mandates in senior structures? Are they (women) not confident in themselves that they can carry such mandates? Do women decline to represent their interest groups in umbrella organisations? Are the elections of these men democratic and free? Do men impose themselves over the women during election of representatives to umbrella organisations? Further research needs to be conducted to answer these questions which are key in the empowerment of women and rural development.

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PARTICIPATORY RURAL APPRAISSAL (PRA) PROCEEDINGS
OBSERVATION SCHEDULE

PEOPLE PARTICIPATION AND EMPOWERMENT

1. Identity code of the organisation

3				
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2. Date of observation:

A. ORGANISATIONAL INFORMATION

3. Location of the organisation

4. Type of organisation

Interest group		Organisational linkage structure	
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B. VENUE FOR THE MEETING

5. Give a picture of the venue in which the meeting takes place
(e.g, shading structure)

.....
.....
.....
.....
.....

6. What are the seating facilities in the meeting?

.....
.....

.....
.....
.....

7. How is the arrangement in the meeting?.....
.....
.....
.....
.....
.....

C. PROCEEDINGS OF THE MEETING

8. Is the meeting conducted through a formal agenda?

Yes		No	
-----	--	----	--

9. If the answer in question 8 above is “no”, how is the meeting conducted without a formal agenda?
.....
.....
.....
.....
.....

10. Is there any element of domination during the meeting?

Yes		No	
-----	--	----	--

11. If the answer in question 10 above is “yes”, what form of domination is evident?
.....
.....

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.....
.....

12. How do the members react to such an experienced element in question 8 above?

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.....
.....
.....

13. Is there any element of passiveness during the proceedings of the meeting?

Yes		No	
-----	--	----	--

14. If the answer in question 13 above is “yes”, what form of passiveness is realised?

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.....

D. PARTICIPATORY RURAL APPRAISAL EXERCISE

15. What is tackled by the group?

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.....

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.....

16. Which procedures or tools are applied in tackling the problem?

.....
.....
.....
.....
.....

17. What forms of are used to present the real issues relating to the problem?

.....
.....
.....
.....
.....

18. Do the participants show interest in finding solutions to the problem at hand?

Yes		No	
-----	--	----	--

19. Elaborate on the answer in question 17 above:

.....
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.....
.....
.....
.....

**INTERVIEW SCHEDULE FOR COMMUNITY
GROUPS**

**NR Diale
Development Studies
University of South Africa (UNISA)**

Chairperson,

This study is part of a major research project on “Participatory Development Methods in Socio-economic Empowerment of Rural Communities.” The study observes empowerment through participation in community interest groups and organisational linkage structures in community development. The objective of the study is to conduct comparative analysis of two case studies in order to establish how PRA improves communication between role players and access to equal opportunities in decision-making processes.

The study will inform development agents in Government and Non-Governmental Organisations (NGO) about elements to be considered in society in the implementation of development programmes, and to make appropriate choice of participatory models for effective participation and empowerment of rural communities. The outcomes of the study will make a contribution to rural community development body of knowledge in respect of group dynamics, participatory methods and empowerment of the rural poor.

Your participation in this study will be highly appreciated.

Thank you.

PEOPLE PARTICIPATION AND EMPOWERMENT

1. Identity code of the group

1			
---	--	--	--

2. Location of the group

A. NATURE OF THE GROUP AND MEMBERSHIP INFORMATION

3. Type of group

Interest group		Organisational linkage structure	
----------------	--	----------------------------------	--

4. Nature of membership

Individual		Representative	
------------	--	----------------	--

5. If the answer in question 4 above is “individual”, how many members are affiliated to the group?

6. If the answer in question 4 above is “representative”, how many groups are represented?

7. If the answer in question 4 above is “representative”, how many representatives per group?

B. CHARACTERISTICS OF THE GROUP

8. Is the environment conducive to free participation?

Yes		No	
-----	--	----	--

9. If the answer in question 8 above is “yes”, what factors contribute positively for such conditions?

.....

.....

.....

.....

10. If the answer in question 8 above is “no”, what factors contribute negatively for such conditions?

.....

.....

.....

.....

11. Do all members participate freely and confidently?

Yes		No	
-----	--	----	--

12. If the answer in question 11 above is “yes”, what do you do to attest to the answer?

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13. If the answer in question 11 above is “no”, why does such a situation prevail?

.....

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.....

14. How are the decision-making processes?

Inclusive		Exclusive	
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15. If the answer in question 14 above is “exclusive”, who are excluded?

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.....
.....
.....

16. How are the participants, as reported in question 14 above, excluded from decision-making processes?

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.....
.....

17. And why are participants, as reported in question 14 above, excluded from decision-making processes?

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.....
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.....

18. Is there any organisational mechanism in place to correct exclusion of some members from decision-making processes?

Yes		No	
-----	--	----	--

19. If the answer in question 18 above is “yes”, what form of organisational mechanism is applied?

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20. If the answer in question 18 above is “no”, why does the group not initiate any organisational mechanism to avoid exclusion of some members?

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.....

21. If the membership of the group is on a representative basis, how is the participation of the represented members in decision-making processes ensured?

.....

.....

.....

.....

.....

22. If the membership is on a representative basis, does the group experience cases of misrepresentation of interests by respective representative members?

Yes		No	
-----	--	----	--

23. If the answer in question 22 above is “yes”, what form of misrepresentation is experienced?

.....

.....

.....

.....

24. Does the group participate in organisational linkage structure through representation?

Yes		No	
-----	--	----	--

25. If the answer in question 24 above is “yes”, does the group genuinely participate in decision-making processes of the organisational linkage structure through its representation?

Yes		No	
-----	--	----	--

26. If the answer is “yes” in question 25 above, how does the group ensure that it influences the decisions of the organisational linkage structure in which it is represented?

.....

.....

.....

.....

27. If the answer in question 25 above is “no”, what is it that makes the conditions difficult for the group to genuinely

influence the decision-making processes of the organisational linkage structure to which the group is represented?

.....

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.....

.....

C. EMPOWERMENT OF THE PARTICIPANTS

28. Do the members of the group get empowered through their participation in the activities of the group?

Yes		No	
-----	--	----	--

29. If the answer in question 28 above is “yes”, what outcomes give testimony to your view?

.....

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.....

THANK YOU FOR YOUR PARTICIPATION

INTERVIEW SCHEDULE FOR COMMUNITY GROUP MEMBERS

NR Diale
Development Studies
University of South Africa (UNISA)

Dear Sir/Madam,

This study is part of a major research project on “Participatory Development Methods in Socio-economic Empowerment of Rural Communities.” The study observes empowerment through participation in community interest group and organisational linkage structure in community development. The objective of the study is to conduct comparative analysis of two case studies in order to establish how PRA improves communication between role players and access to equal opportunities in decision-making processes.

The study will inform development agents in Government and Non-Governmental Organisations (NGO) about elements to be considered in society in the implementation of development programmes, and to make appropriate choice of participatory models for effective participation and empowerment of rural communities. The outcomes of the study will make a contribution to rural community development body of knowledge in respect of group dynamics, participatory methods and empowerment of the rural poor.

Your participation in this study will be highly appreciated.

Thank you.

PEOPLE PARTICIPATION AND EMPOWERMENT

1. Identity code of the member:

2			
---	--	--	--

A. CHARACTERISTICS OF THE MEMBER

2. Age of member (in years):

3. Sex/Gender:

Male		Female	
------	--	--------	--

4. Highest level of education (grade):

B. ORGANISATIONAL MEMBERSHIP INFORMATION

5. Name of the group of which you are a member:

6. How long have you been a member to the group (in years)?
.....

7. What is the interest of the group to which you are a member?
.....
.....

8. Nature of membership:

Individual		Representative	
------------	--	----------------	--

9. Type of group:

Interest group		Organisational linkage structure	
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10. If your answer in question 9 above is “organisational linkage structure”, what is the interest of the group you represent?

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.....

11. If your answer in question 9 above is “interest group”, why did you join the group?

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.....

C. MEMBERS PARTICIPATION IN GROUP ENVIRONMENT

12. What position are you holding in the group?

.....

13. What is your role in the group?

Leader		Follower	
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14. If your answer in question 13 above is “follower”, are you free to participate in the general activities of the group?

Yes		No	
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15. If the answer is “yes” in question 14 above, what is it that makes you feel free?

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16. If your answer in question 14 above is “no”, what is it that makes the conditions difficult for you to participate freely?

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.....

17. Mention the activities of the group you participate in:

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.....

18. Are you free to participate in decision-making processes?

Yes		No	
-----	--	----	--

19. If your answer in question 18 above is “yes”, what factors contribute to such conditions?

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20. If your answer in question 18 above is “no”, what factors do you think are contributing to such conditions?

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27. Do you think group participation processes are conducive to free participation by all members of the group?

Yes		No	
-----	--	----	--

28. If your answer in question 27 above is “no”, which members are affected?

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29. How are the members mentioned in question 28 above affected by the conditions?

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.....

30. If your membership to the group is on a representative basis, how long would you recommend as appropriate for one to represent a group (in years)

.....

31. Why would you recommend that number of years, in question 30 above?

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.....

32. Do you consider withdrawing from this group at the moment?

Yes		No	
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33. If your answer in question 32 above is “yes”, what is it that prompts you to take such a decision?

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34. If your answer in question 32 above is “no”, what is it that motivates you to stay in the group?

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.....

D. EMPOWERMENT OF PARTICIPANTS FROM GROUP PARTICIPATION

35. Is your participation in the group meaningful to your life?

Yes		No	
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36. If your answer in question 35 above is “yes”, how changed is your life due to your participation in the group?

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37. If your answer in question 35 above is “no”, why do you think your participation in the group does not make any meaningful change to your life?

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38. What benefit do you enjoy from the membership of the group?

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THANK YOU FOR YOUR PARTICIPATION

APPENDIX 4

LIST OF SORGHUM GROUPS

MAKHUDUTHAMAGA SORGHUM PRODUCERS ASSOCIATIONS (MASOPA)

ORGANISATION	VILLAGE	MEMBERS	Ha
1. Kobakoba	Manganeng	16	43.44
2. Mahubela	Madibong	23	87
3. Maila-Segolo	Ga-Maila	22	56.6
4. Makgeru	Makgeru	30	27.3
5. Mogashoa-Manamane		75	92.4
6. Ntšseekgopu	Mashegoane	74	129.85
7. Ratau-Makgane	Makgane	18	22.9
8. Rephološitšwe	Marulaneng	41	113.4
9. Sekokomoga	Maloma	89	196
10. Sekabing	Phaahla	112	285.5
11. Marishane	Marishane	11	29
TOTAL		511	1083.4

APPENDIX 5

LIST OF MAIZE FARMERS ASSOCIATIONS

Dryland maize groups (NEBO maize belt)

ORGANISATION	VILLAGE	MEMBERS	Ha
Leeukraal Farmers Association	Leeukraal	94	141
Rietfontein Farmers Association	Ngwaritsi	87	114
Maserumule Park Farmer Association	Maserumpark	66	99
Phokwane Farmers Association	Phokwane	34	51
Matlakatle Farmers Association	Matlakatle	67	134
TOTAL		281	405

APPENDIX 6

LIST OF IRRIGATION SCHEMES

No	NAME OF PROJECT	VILLAGE	WARD	HACTRES	STATUS
1.	Depaarl Irrigation Scheme	Makgwabe	29	173	Passive
2.	Gataan Irrigation Scheme	Mphane	29	280/1.21	Passive
3.	Haakdoorndraai Irrigation Scheme	Tswaing	28	108/1.28	Passive
4.	Krokodil Irrigation Scheme	Krokodil	30	243/1.20	Flopped
5.	Nooitgesien Irrigation Scheme	Malope	28	201/1.25	Passive
6.	Platklip Irrigation Scheme	Mabintane	2	109.2 (1.3)	Passive
7.	Tjatane Irrigation Scheme	Tjatane	17	52	Active
8.	Veeplaas	Moji	28	463	Used by private farmer
9.	Vlakplats Irrigation Scheme	Khuloane	28	74	Passive
10.	Vlakspruit Irrigation Scheme	Masanteng	30	120/1.8	No water
11.	Vogelstuisoppies Irrigation Scheme	Setlaboswane	30	113/1.21	Flopped
12.	Wonderboom Irrigation Scheme	Wonderboom	28	113/1.21	Passive

APPENDIX 7

LIST OF BROILER GROUPS

Commodity	NAME OF PROJECT	VILLAGE	WARD	MEMBERS			SIZE Ha./houses	STATUS
				F	M	Total		
Broiler	Batlabatlile Poultry Farm	Phokwane	2	2	3	5	2/500 h	Youth, Operational
Broiler	Ikukeng Poultry	Tjatane	17	16	4	20		
Broiler	Kome Poultry	Marishane	26	10	3	13	2/1000 houses	Active
Broiler	Mamodi	Riverside	9	7		7	5/500 houses, Abattoir	Passive production
Broiler	Mashabela	Mashabela	25	5	1	6	3 house	Operational
Broiler	Sekhukhune Association for the Care of the Disabled	Schoonoord	16	7	11	18	2/1000 houses	
Broiler	Rekgona ka yena (Disabled)	Phaahla	26	13	6	7	2/100, 1/500	Active
Broiler	Mokumong Business Trading cc	Mamone	21	1		1	1x800, 1x1200 houses	
Broiler	Mme o Tlile	Malope	28	21	8	29		

APPENDIX 8

LIST OF EGG PRODUCTION GROUPS

NAME OF PROJECT	VILLAGE	WARD	MEMBERS			STATUS
			F	M	Ttl	Active
Khuloanyane Poultry	Mashabela	25	13	4	17	Active
Kodumela Moepathuste Poultry	Mphane	29	4	3	7	Active
Matsogo ga a Bewe	Malope	28	5		5	Active
Mohlakamotala Integrated	Marulaneng	23	5		5	Active
Relokologile Kome	Kome	26	9	2	11	Active
Top Five Poultry	Rietfontein	4		5	5	Active

STATUTE ¹OF MABODIBENG FARMERS ASSOCIATION

(A) SCHEDULE

1 INCOME GENERATING ACTIVITIES OF MABODIBENG FARMERS ASSOCIATION

- 1.1 Keeping dairy cows for milk production.
- 1.2 Selling milk and milk bi-products.

2 THE OBJECTIVES

- 2.1 Creating jobs for the members and the community at large.
- 2.2 Generating income for the members.

3 MEMBERSHIP AFFILIATION FEES

Each new Member shall pay an affiliation fee of R50 which will be followed by monthly subscription of R10.

4 LABOUR COMMITMENT

Every member must devote at least Forty (40) hours each week to the conduct of Mabodibeng Farmers Association's income-generating activities, and will be entitled to Fourteen (14) consecutive days' break from such activities after every Fifty-Two (52) weeks.

(B) STATUTE

1. Mabodibeng Farmers Association

- 1.1 By the adoption of this Statute there is established a Voluntary Association with the name recorded on the cover page.
- 1.2 Mabodibeng Farmers Association will pursue the Objects, and conduct its affairs in accordance with the terms and conditions, set out in this Statute.
- 1.3 Mabodibeng Farmers Association will continue for an indefinite period, subject to the right of the Members to terminate it in the manner set out in Clause 15.

2. Object of Mabodibeng Farmers Association

The objective of Mabodibeng Farmers Association is to establish and conduct income-generating activities listed in the Schedule, and other income-generating activities which the Members of Mabodibeng Farmers Association may authorise

¹ Mabodibeng Farmers Association's statute is an example of a standard organisational statute as provided for by Voluntary/Welfare Programme Act 1999.

from time to time, with the intention of enabling profits or dividends to be distributed to the Members from time to time.

3. Association Funds

The Initial Funds of Mabodibeng Farmers Association will be Initial Donation of a prescribed amount as per Schedule, to be made by the first Chairperson immediately after the adoption of this Statute. Mabodibeng Farmers Association Funds may be increased from time to time by any other amount or assets which may become payable or transferable to Mabodibeng Farmers Association, whether by donation or in any other way.

4. Powers of Mabodibeng Farmers Association

Mabodibeng Farmers Association will have the following powers, which will be exercised on its behalf by the Management Committee:

- 4.1 To adopt and ratify any agreements entered into on behalf of Mabodibeng Farmers Association before the adoption of this Statute.
- 4.2 To solicit and accept, at its discretion, additional donations and contributions for Mabodibeng Farmers Association; provided that:
 - 4.2.1 All donations accepted must be subject to the applicable terms of this Statute, and must not:
 - 4.2.1.1 be unilaterally revocable at the instance of the donor concerned; or
 - 4.2.1.2 seek to impose conditions on Mabodibeng Farmers Association which are inconsistent with the terms of this Statute
 - 4.2.2 If a donation is offered for a specific purpose which cannot be implemented, or which would be in conflict with the Object or the terms of this Statute, the Management Committee must refuse or refund the donation, as the case may be.
- 4.3 To purchase or acquire in any way stock-in-trade, plant, machinery, land, buildings, shares and every other kind of movable and immovable property.
- 4.4 To manage, sell lease, mortgage, dispose of, develop, build on, improve or in any other way deal with the income-generating activities of Mabodibeng Farmers Association and/or any part of its property or assets.
- 4.5 To give security for the payment of money borrowed in any manner including the mortgaging and pledging of property.
- 4.6 To invest money in any manner.
- 4.7 To open and operate banking accounts.
- 4.8 To amalgamate with any association, company or corporate body.
- 4.9 To employ any person, and to remunerate any person, either in cash or by the allotment of shares, for services rendered in the formation of Mabodibeng

Farmers Association or in the development or conduct of its income-generating activities.

- 4.10 To accept donations and to borrow money.
- 4.11 Generally to do all things which are incidental or conducive to achieving the Object of Mabodibeng Farmers Association and to exercise any power listed in Schedule 2 to the Companies Act, No 61 of 73, as amended.

5. The Members of Mabodibeng Farmers Association

- 5.1 Only natural persons (i.e. not other associations or corporate bodies) may be members of Mabodibeng Farmers Association.
- 5.2 The initial Members will be those natural persons whose names appear on the Schedule.
- 5.3 Further Members may be admitted from time to time at the sole discretion and resolution of the Members in General Meeting.
- 5.4 Despite anything to the contrary contained in this Statute, Membership of Mabodibeng Farmers Association may be cancelled at the entire discretion and by resolution of the Members of Mabodibeng Farmers Association in General Meeting, subject to the following:
 - 5.4.1 Neither Member nor Mabodibeng Farmers Association may be required to give reasons for, or to justify, their decisions with respect to granting, refusing or cancelling Membership, except to the Member/s concerned in case where membership has been cancelled.
 - 5.4.2 Before adopting any resolution for the cancellation of membership, the Member/s facing possible cancellation must first be given reasonable opportunity of addressing and being heard by Mabodibeng Farmers Association in General Meeting or a person or committee appointed by Mabodibeng Farmers Association for the purpose.
- 5.4 No resolution for the granting or cancellation of Membership will be of force or effect unless adopted by the Two-Thirds majority of the Members present at a properly convened and quorate General Meeting.

6 Rights, Duties and Benefits of membership

- 6.1 All Members of Mabodibeng Farmers Association will be entitled to all the benefits accorded to any member in terms of this Statute, including the right to attend, speak and vote at all General Meetings of Mabodibeng Farmers Association
- 6.2 Unless the members decide otherwise by way of a resolution adopted at a General Meeting:
 - 6.2.1 No Member will be regarded as an employee of Mabodibeng Farmers Association, or entitled to any of the rights or benefits of an employee as provided for under the Labour Relations Act, 1995, the Basic Conditions of Employment Act, 1997, or any other legislation dealing with the rights and benefits of employees.

- 6.2.2 Every member must devote his/her time as per the attached Schedule, to the conduct of Mabodibeng Farmers Association's income-generating activities, and will be entitled a break of a prescribed number of days, as per the Schedule.
- 6.2.3 All Members will share equally in any distribution of the profits of Mabodibeng Farmers Association.
- 6.3 Within fourteen (14) days after the end of every six calendar month after the date of adoption of this Statute, the management Committee must prepare interim financial statements showing the net profit (if any) earned by Mabodibeng Farmers Association during that three –month period. "Net profit" means all the income of Mabodibeng Farmers Association during that period, less all the expenses incurred by Mabodibeng Farmers Association in that same period.
- 6.4 When the Membership of a member terminates, that member is not entitled to any compensation except a proportional share of any net profits earned by Mabodibeng Farmers Association since the date of the last profit distribution, which proportional share will be determined by the Management Committee in its entire discretion.
- 6.5 If membership terminates as a results of the death of a member, that proportional share must be paid to the beneficiaries nominated inn writing by the member when he/she became a Member of Mabodibeng Farmers Association or, if no such nomination was made, to a relative by blood or marriage of the deceased member selected by the management Committee in its entire discretion.

7 The Management Committee

- 7.1 As appears from Clause 4 above, all executive powers of Mabodibeng Farmers Association will vest in the body to be known as the Management Committee, which will be entitled to act on behalf of Mabodibeng Farmers Association in all matters affecting the conduct of its affairs, in furtherance of its powers and Object, subject always to the terms of this Statute.
- 7.2 The Management Committee must comprise at least Four (4) members, who must be members of Mabodibeng Farmers Association. The membership of the Management Committee must be made up of at least the following persons:
 - 7.2.1 the Chairperson, who will be the chief executive offer of Mabodibeng Farmers Association and the management Committee;
 - 7.2.2 the Secretary;
 - 7.2.3 the Treasurer;
 - 7.2.4 the Marketing Manager;
 - 7.2.5 the Hectare Manager; and
 - 7.2.6 the Stock manager
- 7.3 The members of the first Management Committee must be elected and appointed at the General meeting at which this Statute is adopted, and will hold office until the first Annual General Meeting after that appointment when all of them must

resign. The names of the members of the first Management Committee must be recorded in the Schedule.

- 7.4 At the first Annual General Meeting, a new Management committee must be elected, the intention being that a new Management Committee be elected at each succeeding Annual General Meeting. Resigning management Committee members will at all times be eligible for re-election.
- 7.5 In the event of a position on the Management Committee falling vacant for any reason whatsoever, the Management Committee, by resolution adopted by a majority of at least Two-Thirds (2/3) of its remaining members, may (and if the vacancy reduces the number of members to less than Four (4), must co-opt a member/s to fill the vacancy/ies.
- 7.6 Despite anything to the contrary set out above, the Management Committee, by resolution adopted by a majority of at least Three-Quarters (3/4) of its members in office from time to time, being not less than the required minimum of Four (4), will be entitled to remove any of its members, whether elected or co-opted; and if the Management Committee decides this is appropriate or necessary, it may co-opt another person in his or her place. The management Committee will not be obliged to furnish reasons for or justify its decision/s regarding removal and co-option, except to a member removed and to the Members of Mabodibeng Farmers Association, provided that the Management Committee must prior to adopting any resolution for removal, afford the member/s facing possible removal a reasonable opportunity to address and be heard by the Management Committee, or a person or sub-committee appointed by the Management Committee for that purpose.
- 7.7 The members of Mabodibeng Farmers Association, by means of a resolution adopted by a two-Thirds (2/3rds) majority of those present or represented at a General Meeting, may at any time remove and/or replace a member of the Management Committee. Before adopting any such resolution, the Members must give relevant person/s a hearing in the manner provided for in Clause 7.6.

8. Management Committee member Vacating Office

The office of member of the Management Committee will be vacated if a member resigns; becomes of unsound mind; becomes unfit and/or incapable of acting as such; becomes insolvent or assigns his/her estate for the benefit of or compounds with his/her creditors; would be disqualified, in terms of the Companies Act or equivalent legislation in force from time to time, from acting as a director of a company; or is removed in terms of a resolution passed in accordance with the provision of Clause 7.6 or 7.7 above.

9 Procedure at Management Committee Meetings

The Management Committee may conduct its meetings as it finds convenient, provided that:

- 9.1 The Chairperson must chair all meetings of the management Committee which he/she attends. In the absence of the Chairperson, the remaining members of the

Management Committee must elect a person to chair the meeting from their number.

- 9.2 The Chairperson may at any time convene a meeting of the Management Committee, and must on the request of any Two (2) members of the Management Committee convene such a meeting.
- 9.3 At least Three (3) members of the Management Committee must be present at a meeting before any valid business may be done or decision made.
- 9.4 At meetings of the Management Committee each member will have one (1) vote.
- 9.5 Questions arising will be decided by a majority of votes. In the event of an equality of votes, the Chairperson will have not have a casting or second vote.
- 9.6 Proper minutes of the proceedings of the Management Committee must be kept, and a record of the persons present at the meeting, and must be available at all times for inspection or copying by any member of the Management Committee, and on two (2) days' notice to the Secretary or his/her deputy by any member of Mabodibeng Farmers Association.
- 9.7 The Management Committee may delegate any of its powers and prerogatives to an executive member, or to a special purpose committee, as it decides is appropriate. The member, committee, employee or agent to whom such delegation is made must, in the exercise of the relevant functions, confirm to any regulations and procedures that may be stipulated by the Management Committee from time to time.

10. General Management of Members of Mabodibeng Farmers Association

10.1 Annual General Meeting

- 10.1.1 An annual General Meeting of Mabodibeng Farmers Association must be held within a period of Fifteen (15) months after the adoption of this Statute, and subsequent Annual General Meeting must be held as soon as possible, but in any event within Three (3) months after the end of each financial year. Not less than Twenty-one (21) days' prior notice of an Annual General Meeting must be given to all Members.
- 10.1.2 The Annual General Meeting must be convened by the Chairperson. If Chairperson fails or refuses to convene the Annual General Meeting, any other member of the Management Committee may do so.
- 10.1.3 The business of an Annual General Meeting must include at least the following:
 - 10.1.3.1 the presentation and adoption of annual report of the Chairperson
 - 10.1.3.2 the consideration of the Annual Financial Statement
 - 10.1.3.3 the election of the persons to serve on the Management Committee for the following year.
 - 10.1.3.4 the appointment of Auditors if such appointment is required by any law or is deemed necessary by the Members of Mabodibeng Farmers Association; and
 - 10.1.3.5 such other matters as may be considered appropriate.

10.2 Other General Meetings

- 10.2.1 Other General Meetings of Mabodibeng Farmers Association may be convened at any time at the request of:
 - 10.2.1.1 the Management Committee
 - 10.2.1.2 the Chairperson;
 - 10.2.1.3 any Three (3) Members of Mabodibeng Farmers Association.
- 10.2.2 a General Meeting other than the Annual General Meeting must be convened on not less than Fourteen (14) days' notice to all Members of Mabodibeng Farmers Association.

10.3 Resolutions and Voting

- 10.3.1 At all General Meetings, a resolution put to the vote will be decided only by a show of hands.
- 10.3.2 Each Member present or represented at a General Meeting will be entitled to One (1) vote. The Chairperson will not be entitled to a second or casting vote in the event of an equality of votes.

10.4 Quorum

- 10.4.1 A quorum (i.e. the minimum number of Members who must attend a General Meeting for a valid decision to be taken) for a general meeting of Mabodibeng Farmers Association will be half (50%) plus One (+1) of the Members.
- 10.4.2 If any General Meeting is called, but not enough Members attend it to make a quorum, that Meeting must be adjourned to another date at least Five (5) days later, as may be determined by the Management Committee, and notice of the adjournment must be given to all Members in the manner provided for in this Statute. At the reconvened General Meeting, the Members then present or represented will be deemed to constitute a quorum, even if there are present or represented less than the minimum stated in Clause 10.4.

11. Notices

- 11.1 Notice of all meetings provided for in this Statute must be given in writing personally to the person concerned, or by putting a notice in a prominent place within the community where Mabodibeng Farmers Association carries on business, or in any other manner which the Management Committee believes is expedient.
- 11.2 The inadvertent failure to give notice to any person will not invalidate the proceedings of any meeting.

12. Books of Account and Annual Financial Statements

- 12.1 The Management Committee must ensure that Mabodibeng Farmers Association keeps proper books of account. Financial Statements must be prepared at least once a year, in accordance with generally accepted accounting principles and practice, and must reflect clearly and completely the financial affairs of Mabodibeng Farmers Association. If required by any law or by resolution of the Management Committee or Mabodibeng Farmers Association, the books of account and Financial Statements must be audited and certified in the customary manner by an independent practising Chartered Accountant.
- 12.2 A copy of the Annual Financial Statements must be made available to each of the Members as soon as possible after the close of the financial year, and in any event within Six (6) months after such close

13. Signature

All cheques, contracts and other documents requiring signature on behalf of Mabodibeng Farmers Association must be signed by at least Two (2) members of the Management Committee.

14. Legal Statures, Contracts and Legal Action

Mabodibeng Farmers Association will be a body corporate with independent legal personality distinct from its Members and

- 14.1 may own property and enter into contracts in its own name; and
- 14.2 may sue or be sued in its name

15. Amendments to Statute and Dissolution

- 15.1 The terms of this Statute may be amended, the name of Mabodibeng Farmers Association may be changed and Mabodibeng Farmers Association may be dissolved by decision of the Members in General Meeting, provided that notice of the prop[osed resolution is given not less than Twenty-Eight (28) days before the date of the Meeting. Any such resolution will be deemed to have been adopted only if it is supported by not less than Two-Thirds (2/3rds) of the Members present at the Meeting.
- 15.2 For the avoidance of doubt and despite anything to the contrary contained in this Statute, It is confirmed that a resolution signed by Two-Thirds (2/3rds) of the Members of Mabodibeng Farmers Association will be valid as if it has been passed at a duly convened General Meeting of Mabodibeng Farmers Association.

16. Indemnity

- 16.1 Subject to the provisions of any relevant statute, each member of the Management Committee and all other office bearers will be indemnified by Mabodibeng Farmers Association for all acts done by them in good faith on its behalf; and it will be the duty of Mabodibeng Farmers Association to pay all the costs and expenses which such a person incurs or becomes liable for as a result

of any contract entered into, or act or deed done by him/her in his/her said capacity, in the performance in good faith or his/her duties on behalf of Mabodibeng Farmers Association.

- 16.2 Subject to the provisions of any relevant statute, no member of the Management Committee or other office bearer of Mabodibeng Farmers Association will be liable for the acts, receipts, neglects or defaults of any other member or office bearer, or having joined in any receipt or other act for conformity, or for any loss or expense suffered by Mabodibeng Farmers Association through the insufficiency or deficiency of title to any property acquired by Mabodibeng Farmers Association; or for insufficiency or deficiency of any security in or on which the money of Mabodibeng Farmers Association may be invested; or for any loss or damage arising from the bankruptcy, insolvency or delictual act of any person with whom any money or securities are deposited; or for any loss or damage caused in any other way, which occurs in the execution of duties of his/her office or in relation thereto, unless it arises in consequences of his/her dishonesty, or failure to exercise the degree of care, diligence and skill required by law.

17 Financial Year

The financial year of Mabodibeng Farmers Association will end on 31 March.