

**The role of rural women in sustaining small-scale  
community development, problems and successes: A case  
study of KwaNdaya Umbumbulu KwaZulu-Natal**

By

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Supervisor: Professor G.C.V. Buijs

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The role of rural women in sustaining small-scale community development, problems and successes: A case study of KwaNdaya Production Centre Umbumbulu KwaZulu-Natal

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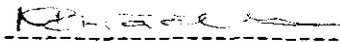
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2008

## DECLARATION

I, Mendi Rachel Hadebe declare that the research study on:  
***“The Role of Rural Women in Sustaining Small-Scale  
Community Development, Problems and Successes: A case  
study of KwaNdaya Production Centre Umbumbulu  
KwaZulu-Natal”*** is my own work and all the sources I have  
used have been indicated and acknowledged by means of  
complete reference.



Mendi Rachel Hadebe  
Date: 1<sup>st</sup> February 2008

## **DEDICATION**

I dedicate this study to my husband Mbuso Hadebe, my daughters and sons Nonjabulo, Nomahlubi, Sibuso 'Boeti', Mcebo-wenkosi and Siyamthanda.

## **ACKNOWLEDGEMENTS**

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I also wish to convey my gratitude to KwaNdaya community especially to the Production Centre co-operative members and to the late Mr B. Ngcobo.

All photos and maps within this dissertation were taken by the researcher with permission from KwaNdaya co-operative members.

Lastly, I want to thank the University of Zululand's Senate Research Committee for their financial support towards the project, and my husband Mbuso for his financial and moral support. Thank you! Ngiyabonga kakhulu!

## ACRONYMS

<b>CBPWP:</b>	Community Based Public Works Programme
<b>CDE:</b>	Community Development Exchange
<b>CPC:</b>	Community Production Centre
<b>GAD:</b>	Gender and Development
<b>IDT:</b>	Independent Development Trust
<b>IFPRI:</b>	International Food Policy Research Institute
<b>IMF:</b>	International Monetary Fund
<b>IUCN:</b>	International Union for the Conservation of Nature
<b>NDPW:</b>	National Department of Public Works
<b>NEF:</b>	National Economic Forum
<b>NPWP:</b>	National Public Works Programme
<b>PAR:</b>	Participatory Action Research
<b>PRA:</b>	Participatory Rural Appraisal
<b>RDP:</b>	Reconstruction and Development Programme
<b>RRA:</b>	Rapid Rural Appraisal
<b>SAP:</b>	Structural Adjustment Programme
<b>SWOT:</b>	Strengths, Weaknesses, Opportunities, and Threats
<b>UNO:</b>	United Nations Organisation
<b>WAD:</b>	Women and Development
<b>WB:</b>	World Bank
<b>WCED:</b>	World Commission on Environment and development (called the Brundtland Report)
<b>WID:</b>	Women in Development

## **ABSTRACT**

The purpose of this study was to examine the role played by rural women in development. KwaNdaya case study will be used to show their role.

History has shown that rural community development programs in the past have been based on a variety of policy approaches, but many have not addressed women's roles as producers, caregivers and reproducers. Women's work, priorities and lives have not been incorporated into development agendas and policies, and as a result many development projects have failed.

Women need to be seen as having the role of producers, caregivers and reproducers, all being essential for the maintenance of the family and community system. The assumption that there is some universal position that all women occupy in all societies must be eradicated.

This is a descriptive exploratory study that explored the major role of rural women who are practicing small-scale community development project. In addition the study highlights the challenges and successful stories as reported by rural women in the study.

This study was conducted in a remote rural area of KwaZulu-Natal Province. The population for the study was women who are working as a co-operative in their community production centre. The KwaNdaya production centre steering committee was used as a focus group to collect data, unstructured interviews was conducted, a questionnaire was formulated and used to ask open-ended questions concerning their project in the Zulu language.

Participatory research was used at KwaNdaya because it emphasizes the concepts of people, usually the oppressed whose concerns inform the focus of the research (Freire, 1972).

Participatory action research (PAR) was also applied, because it claims to be an approach with less exploitative qualities than research which treats people as research material and as objects, such as ordinary surveys and especially research which uses people as test cases (Reason, 1990:142)

Participatory Rural Appraisal (PRA) principles were applied while gathering information at KwaNdaya that is, learning from, with and by local people where local people's criteria, classifications and categories was used. Their understanding, indigenous knowledge, viewpoints skills and practices was discovered and appreciated.

Qualitative content analysis was used to analyse information that was collected as Huysamen (1994:36) confirmed that the qualitative analysis is less abstracted and closer to raw data analysis since it is in a form of words, which are context based and also can have more than one meaning.

It was found that at KwaNdaya Production Centre women are faced with so many challenges but still are working together on a daily basis to achieve their goal that is, the alleviation of rural poverty and still their project which is small-scale in nature, is almost sustainable.

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## **CHAPTER 1**

### **CONCEPTUAL FRAMEWORK OF THE STUDY**

#### **1.1 INTRODUCTION**

Community Development Exchange (CDE), defines community development as the process of developing active and sustainable communities based on social justice and mutual respect. It is about influencing power structures to remove barriers that prevent people from participating in the issues that affect their lives. It is further defined that community development expresses values of fairness, equality, accountability, opportunity, choice, participation, mutuality, reciprocity and continuous learning. Education, enabling and empowering are at the core of community development ([www.cdx.org.uk](http://www.cdx.org.uk)).

It is from this background that a researcher intended to link this concept with women and especially rural ones.

Since it is becoming increasingly realized that community development cannot separate itself from women. The UN decade for women (1976-1985) highlighted the importance of women in the development process, establishing that women perform two thirds of the world's work, yet receive only ten percent of the world's income, and own only one percent of the means of production (Mosse,1993). Considering that three quarters of the world's population receives only about one fifth of the world's income, the magnitude of the dispossession of the world's poorest women comes into focus.

Prior to 1970, development was assumed to benefit women through a 'trickle-down' process of the benefits from economic growth. Since then, however, the detrimental impact of development activities on women has been recognized, where benefits are commonly unequally distributed.

Women have had relative powerlessness in decision making about development and in many cases workloads and problems have increased due to development activities (Gabriel, 1991).

As it had been pointed out by Lovel et al, that it is strange that when people think about 'a community' they often think mostly about women and children and when people think about 'development' they often think mostly of men. It is further argued that in both urban and rural communities in the developed and developing world, not only is it the women who usually care for both the young and the old, but also they procure key resources such as water and fuel and are involved in agriculture and livestock production, and trading activities all which are necessary for the survival of the family unit.

Thus, there is a need to address the contributions, needs and importance of women in development when planning development policies and projects within rural communities. The contribution of women in development has been neglected in the past and has resulted in considerable project failure. With the incorporation of women, women's needs and agendas into the development process, projects will be more suited to those that are central to development that is, women.

## **1.2 STATEMENT OF THE PROBLEM**

Full recognition of rural women as playing a major role in sustaining small-scale community development projects especially in developing countries. Theoretically they are recognized, but practically or the policy framework does not give them adequate recognition. Research findings reveals the strengths and power of women, but not in practical terms of policy implementation.

They are seen as principal producers of food, managers of households' resources and custodians of family welfare. But they are often confronted with role conflict, constraints associated with cultural norms, values and beliefs (World Bank, 1989).

Women have been reported to be working hard in their communities, and they appear to be the ones with less income as illustrated by the statistical statements that women perform 67% of the world's working hours, women earn 10% of the world's income, women make up two-third's of the world's illiterates, however, they own less than 1% of the world's property (Torres et al, 1994).

Furthermore, the statistics are even more telling when we focus on rural areas only. Women are responsible for 60%-80% of agricultural production, women perform 90% of the work of processing food crops and providing household water and fuel wood, women are responsible for 80% of the work of food storage and transport from farm to village, women do 90% of the work of hoeing and weeding, women do 60% of the work of harvesting and marketing. Moreover it is further stated that women manage half of all farms on the African continent. Therefore if women had the same access to agricultural inputs and education as men, their productivity could increase by as much as 20% (World Bank, 2002).

Women are the backbone of rural development, they provide for the general needs of rural households, bring home heavy loads of firewood and carry buckets of water from far-away water sources, and yet they are often not consulted on community development issues.

In South Africa like in other developing countries, in addition to all the discrimination against women in development, they have less access to education, formal-sector employment, and social security and sometimes government employment programmes.

Having established how much work is done by women, one need to establish exactly what is it that they do in their contribution to the development of the community.

### **1.3 THE AIMS AND OBJECTIVES OF THE STUDY**

The study seeks to examine the major role played by rural women in development. It uses a case study of KwaNdaya, a successful women's small-scale sustainable community development project, to explore the following:

1. To determine the major role of women who are practicing small-scale community development agricultural projects.
2. To establish whether small-scale community development projects can alleviate rural poverty.
3. To determine the challenges faced by women in small-scale community development projects.
4. To find out if sustainable development occurs where women are involved.
5. To suggest alternative approaches to be utilized when practicing small-scale community development projects.
6. To suggest how they could be incorporated in policy implementation strategies so that they could be fully recognized.

#### **1.4 MOTIVATION FOR THE STUDY**

Many household activities, including agricultural activities, are undertaken by women without any decision making power and control. Meer (1996) identifies certain policy suggestions which should recognize women's experience in relation to land and other resources. These policy recommendations are:

women must participate meaningfully in decision making structures from a local to national level; women's demands must be taken up so that they get priority in addressing community and national decision making forums; and that women should be organized and empowered at community level.

Black rural women have been earmarked since they do most of their work in the agricultural sector which is often regarded as the informal sector.

However, women are generally disadvantaged in the rural livelihoods and discriminated against by men of the same race and class, especially when seeking access to land, employment, labour and training.

Black rural women are often disadvantaged and cannot gain access to the major resources and do not have control and authority over these resources which are the fundamental economic factors of production.

The researcher in this study is a community development practitioner who has substantial experience in working with rural communities, especially with women at grass-roots level as a facilitator and trainer. The study was undertaken in order to make women's role in society visible and also the rural women's role to be fully recognized.

## **1.5 CHAPTER OUTLINE**

### **CHAPTER ONE: Conceptual framework of the study**

Gives a background to the study and highlights the objectives as well as the aim of the study.

### **CHAPTER TWO: Literature Review**

This chapter gives the early versions of community development which originated within the modernization school of thought, followed by the analysis of policy approaches addressing development and women. Thereafter, follows an outline of the broad social and cultural context of the new conception of life, and lastly the aspect of modernism and its more recent manifestation as development that has betrayed progress will be discussed.

### **CHAPTER THREE: Orientation of the study area and projects**

This chapter of the study provides background information on the KwaNdaya area before and during the Christian era, Public Works Programmes, KwaNdaya community project and its extension as a Production Centre.

### **CHAPTER FOUR: Research Methodology**

The chapter on research methodology presents the theoretical background and methodological approaches adopted in the primary research to obtain information for the study, also the criticism of participatory rural appraisal's principles are dealt with here.

### **CHAPTER FIVE: The case study's analysis and findings**

In this chapter, the case study is analyzed and findings shown, that is, KwaNdaya Production Centre's project obstacles. Also the successes are illustrated in this chapter using a SWOT analysis.

## **CHAPTER SIX: Summary, Recommendations and Conclusion**

Finally, the summary of findings, concluding remarks and recommendations are given.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

##### **The origins of community development**

Community development dates back to the early civilizations of the Inca and Mayan societies of Latin America, and to early African civilizations on this continent. As Midgley (1984) points out, the idea of communities coming together to discuss solutions to a particular problem probably began from the time of these early civilizations. We learn that in a much later era, in the late 19<sup>th</sup> century, agricultural extension methods were practiced in the United States of America where the emphasis on community development was mainly on teaching new methods of agriculture and promoting self-help projects. Further, some writers maintain that present-day approaches to community development spring from work carried out in India in the early 20<sup>th</sup> century where the aim was to bring new life to rural communities making them more modern yet maintaining their cultural traditions (Ponsioen & Holdcroft, 1997).

But community development did not only have its origins in rural agrarian societies. It is generally agreed that community development developed strategically in Great Britain and the United States of America where the

concern was to assist with the social needs of the poor, particularly in urban industrial centers.

It followed the experience gained in India, where the British Colonial office instituted community development as a strategy for placating the colonies' outcry for modernization and more equitable distribution of resources. By the end of the 1940s the term community development was used worldwide to mean the implementation of government programmes aimed at stimulating local initiatives for community self-development efforts (Cornwell, 1997).

In the Third World, community development became a popular development approach in the 1950s and early 1960s and other influences on the character of community development in the Third World came from the experience of India in rural development in the 1920s and 1930s. In Africa, the spread of community development resulted mainly from the actions of the British Colonial Office, after World War II, as Britain was belatedly preparing its colonies for independence, the colonial office decided to use community development principles to encourage their socio-economic development.

The approaches often subsumed under the label "modernization theory of development" emphasized the transfer of aid and the provision of technical assistance to these developing states. Industrial projects in the form of large-scale development were the key in the promotion of rapid economic growth,

development aid and technical assistance in improving socio-economic conditions in these countries.

It was generally believed in academic, political and administrative circles that the solutions to the problems of mass subsistence poverty in the newly emergent nations were fundamentally the same as those which had been successfully applied in Western Europe and United States.

All of the theories on which this general vision of the future was based, and there were a number of them, were predicated on certain assumptions about the nature and course of economic and social change. Most modernization theories tend to assume that all societies progress in a linear fashion from a traditional state to modernity, with models of development based on historical processes that had taken place in the industrial world.

It is however important to highlight that the continued survival of community development programmes in countries where they were started became heavily dependent on foreign financial assistance, mainly from the United States of America and the United Nations Organisation. As a result the collapse of these community development programmes in the late 1960s came to be closely associated with the withdrawal of aid.

Most states especially those in Africa were becoming increasingly dependent upon foreign inflows in the form of aid simply to cover interest charges on their debt and this resulted in a debt crisis.

The World Bank and the International Monetary Fund (IMF) were to start playing a key role in the attempts to reschedule debts and to cope with the debt crisis. Together the World Bank and the IMF came up with a new type of programme lending to encourage those states with rapidly deteriorating economies to change the structures of their economies.

In 1979 they introduced structural adjustment programmes (SAPs) intended to restructure the economies of the south in the hope of stabilizing them. Through their SAPs, both the IMF and the World Bank were attempting to bring about what Sparr (1994) sees as a conscious change in the fundamental nature of economic relationships within a country.

It is also pointed out that although the aims were identical, there was a *difference between the programmes of the IMF and the World Bank*. The IMF aimed largely to cut demands, while the World Bank was to boost supply and to increase the role of the market in resource allocation. Both the IMF and the World Bank blame the poor economic performance of the south on the way resources were allocated.

The supporters of SAPs argued that the economic problems of the south were largely the result of too heavy government involvement in the economy, which turned the economy into a massive bureaucratic “mess” which was inefficient and unproductive (Sparr, 1994:5).

Further, they argued that governments were over-spending on the public sector and that their direct controls and subsidies were counter-productive, and they wanted governments to reduce the role of the public sector and to remove direct controls and subsidies. It is however important to mention that the decision to embark upon SAPs was usually not one taken voluntarily by a government but they were forced into accepting SAPs and its policies.

Furthermore, when a country was in a serious economic dilemma, and could not afford to repay its debts, it could opt for stabilization loan from the IMF and various conditionalities were forming part of these loans and the main aim of these conditionalities was to reduce the demand for imported products, in other words to force the country to live within its financial means.

Moreover, once the economy had been sufficiently stabilized, governments had little choice but to accept structural adjustment loans from the World Bank to help them to bring about comprehensive and long-term changes to the economy.

However, the SAPs was disadvantageous to women since it did not distinguish between gender and did not take into account the sexual division of labour and women's tasks such as subsistence farming, fuel gathering, water collection, preparation of food, nurturing of children and many others were not recognized or considered.

SAPs discriminated against women and girls in many ways and to mention some, more women had to enter the labour force to supplement their husbands' income and at the same time the likelihood of women to get employment in the formal sector was lower than that of men because of their educational status.

More women entered the informal sector in the absence of jobs in the formal sector, and the unpaid work of women was increasing due to the fact that they were producing largely for own consumption and they were trading in restricted local markets. This resulted in them to don't have options but to spend more time shopping to get products at lower prices and then had to spend longer hours preparing food because they bought less processed foodstuffs or cheaper cuts of meat.

In urban areas they often had to start food gardens, and girls had to assist their mothers with unpaid work and this contributed to them to have less time for schooling.

Their educational attainment was lower than that of males and due to all these, there was a higher incidence of male migration in search for work (Sparr, 994:29).

Adjustment policies which favoured deregulation of the market, was premised on ideas about getting the price right, that is eliminating what are seen to be distortions in the market. But within the conceptualization of the economy which ignores any analysis of gender, women's time and energy have no price.

Thus, after so many decades of discrimination against women and ignoring women's part in development and community development, policy approaches were then introduced in attempting to address development and women.

## **2.2 WOMEN IN DEVELOPMENT APPROACH**

Women in Development (WID) is an approach, which originated in the early 1970s and developed throughout the United Nations Decade for women (1975 – 1985). WID recognizes that women are active if often unacknowledged participants in the development process, providing a critical contribution to the economic growth. This approach argues that women are an untapped resource that must be integrated into the development process.

Initiatives emerging from this approach have tended to target women specifically to increase their access to basic needs and social services, reduce their work burdens, and enhance their productive capacity and economic independence.

The main goals and objectives for women in development were to create an environment through positive economic and social policies for full development of women to enable them to realize their full potential, and the *de-jure* and *de-facto* enjoyment of all human rights and fundamental freedoms on an equal basis with men in all spheres political, economic, social cultural and civil. Further, the goals were to have equal access to participate and to contribute to decision making in the social, political and economic life of a nation, to have equal access to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc., (Parpart, 1989).

Furthermore, the WID approach aimed at strengthening legal systems so as to eliminate all forms of discrimination against women and to change societal attitudes and community practices by the active participation and involvement of both men and women.

In addition, WID worked to mainstream a gender perspective in the development process as well as to eliminate discrimination and all other forms of violence against women and children and to build and strengthen the partnership with civil society, particularly women's organizations ([www.womenink.org.za](http://www.womenink.org.za)).

Cornwell writes that the inclusion of "women" since the mid-1970s as one of the key development issues addressed by academics, researchers and practitioners alike, reflects a willingness to tolerate a more inclusive examination of the development problem. Paradoxically, in a context where there is broad consensus that development means the alleviation of mass poverty, the view of women as a distinct category may provide intellectual sanctioning for the further marginalization of women and an increase in the feminization of poverty since they will not be participating in decision-making, planning and implementation of development programmes.

Since the mid-1980s a number of studies have been undertaken (many of them emanating from the South) to show how limiting the women-in-development approach, women and development approach (WAD) has been, and how crucial the shift to gender -and-development has become (Cornwell 2000: 2).

### **2.3 WOMEN AND DEVELOPMENT APPROACH**

WAD is an alternative development approach, which originated in the second half of the 1970s. This approach focuses on analyzing the roles, activities, rights and responsibilities of women in and outside the home. These activities include household, survival and income generating tasks, which take most of women's time for the day. WAD blames underdevelopment in the South on the experts from the North who were mainly men.

The WAD approach asserted that since the planners were men they could not differentiate between men and women's needs in development projects. The approach sees women as a homogenous group and therefore called for non-commercial (small-scale) projects which would consist of only women in an attempt to avoid male domination, which had been perpetrated in the previous projects. This in essence would make women self-reliant. The Non-Governmental organizations saw the approach as a way of developing third world women and thereby gained much support in their programs (Parpart, 1989).

Efforts were concentrated on meeting women's basic needs in health, education and training. It was projected that the provision of the basic needs in these spheres would enhance women's welfare, effectiveness and productivity; reduce the fertility rate and lead to eventual economic development.

The planners appealed for more credit, access to land, legal reform and the involvement of women in development planning in order to reduce the constraints in productivity.

However, the approach could not achieve its set objectives because “It fails to undertake a full-scale analysis of the relationship between patriarchy, differing modes of production, and women’s subordination and oppression” (Rathgeber, 1990:493).

In the 1980s, it became obvious that neither of the approaches (WID and WAD) had achieved the desired results in the Third World countries due to the following weaknesses: firstly, neither approach addressed the underlying problems of class, gender and inequality especially between the north and south. Secondly, the different underlying causes of poverty, discrimination and subordination of women in the different cultures within the society were not addressed.

Thirdly, the commercial (large-scale) income generating projects did not take into account the effects of the time burden on women. There is also the need for people to have access to resources and to contribute to project choices, planning and implementation.

To this end, the need for women to take the lead in decisions and projects that affect them was emphasized. As a result the consideration of gender differences, patriarchal structures and attitudes led to the emergence of the gender and development approach in the 1980s (Bullock, 1994).

The term 'gender' became increasingly used in feminist writing on development issues relating to men and women's roles in development process.

#### **2.4 GENDER AND DEVELOPMENT APPROACH**

The GAD approach built on and refined the WID and WAD approach. The approach argues that the basis of the social assignment of gender roles that contribute to the exploitation of women (and men) must be questioned. The approach is committed to issues of equity. Rathgeber states that GAD is not concerned with women per se but with the social construction of gender and the assignment of specific roles, responsibilities, and expectations of women and men (Rathgeber, 1990:494).

In contrast to the emphasis on exclusively female solidarity that is highly prized by radical feminists, the GAD approach welcomes the potential contribution of men who share a concern for issues of equity and social justice.

GAD focuses on gender roles and the gender division of labor in different societies, particularly the 'hidden' aspects of women's productive work and the relation between the labor patterns and other aspects of gender inequality. This implies changes for both men and women in their relationships as regards their rights and responsibilities in the home and society. Furthermore, it establishes the "full personhood of women" and considers women as agents of change rather than as mere recipients of development assistance or selfless "channels" of development.

Although it addresses men's issues, the focus is more on women in view of the discrimination against them. The KwaNdaya case study will serve as a good example of what is regarded a "full personhood of women". GAD stressed the need for women to organize themselves for effective political voice (Rathgeber, 1990). Thus, GAD also focuses on providing more access to education, credit and technology, and improving the health and legal status of women.

In South Africa like in other developing countries in addition to all the discrimination against women in development, they have less access to education, formal- sector employment, social security and sometimes government employment programmes.

Taking into consideration the above-mentioned factors about women and their role in development, the KwaNdaya study will illustrate the problems and successes women face in rural development projects, as well as the role they play in the successful management of their production centre, and the challenges they encounter on a daily basis.

In line with writers within GAD who emphasize that opportunities and life chances should not depend on gender but both that men and women should be empowered to influence and participate in decision-making that affects the society and challenges the structures and ideas that maintain gender hierarchies (Kabeer, 1994).

## **2.5 GENDER EQUALITY**

South Africa has taken great strides in an attempt to shift women from their relatively powerless status. Gender equality is now enshrined in the constitution and in addition to these constitutional rights women now enjoy, there is an array of statutory bodies such as the Commission on Gender Equality, the office on the Status of Women in the office of the Deputy President as well as various gender desks in government departments to ensure that attention is given to issues affecting women.

## **2.6 THE NEW CONCEPTION OF LIFE**

Towards the late 1980s it became clear that development theory and practice had reached a turning point and that at first it had largely promoted westernization in many ways and this did not necessarily promote development in poor areas (Verhelst, 1987).

It is further highlighted that this process of westernization had been threatening the delicate balance between social and ecological systems in many non-western societies. Non-western information systems were to a large extent regarded as inferior and the point of view was often held that they should be replaced with western systems.

In this sense, westernization can be associated with an increasing process of intellectual poverty because other knowledge systems were often ignored and undermined by westerners and many western scientists were of the opinion that their knowledge was superior to other knowledge systems (Treurnicht, 2000:61).

Western knowledge has dominated the world for a long time and there are many assumptions originating from this domination that laid the foundation for modern science.

It is only fairly recently that various scientists have started to realize what the limitations of western science are, also that it is not possible for western science to provide us with a universally applicable framework for all societies.

Thus far indigenous knowledge systems were not granted their rightful place in the development debate and it is evident that all knowledge systems should be mobilized to address the existing and future challenges in society. As Norgaard (1994) and Capra (1982) see culture and knowledge systems emanating from culture as indeed a very important tool for development. Treurnicht also points that there is a very serious environmental crisis that affects every region on this planet in some or other way apart from the intellectual crisis.

Therefore, the way in which we interact with our natural environment threatens different forms of life and the quality of life on this planet, including that of our own species. The increased use of the natural resources has a negative impact on our environment and on the direction of evolution. Also the population growth rate is so high that the future of ecosystems is threatened (Treurnicht, 2000:62).

## **2.7 SUSTAINABLE DEVELOPMENT AT GRASSROOTS LEVEL**

The concept of sustainable development was coined by the IUCN (International Union for the Conservation of Nature) report of 1980. The grassroots focus is an important shift in emphasis because the debate on sustainable development is to a large extent dominated by macro economics.

However the concept became prominent after the environmental crisis came to prominence in the late 1980s and also after the publication of the report of the World Commission on Environment and Development in 1987 (called the *Brundtland Report*).

This report offers the best known description of sustainable development and describes it as: development that meets the needs of the present without compromising the ability of future generations to meet their own needs (WCED 1987:43).

This definition shows that we should not use resources to such an extent that it may affect the future use of resources of generations to come, although it is impossible to estimate what their needs will be. This view was dominant in the 1980s from one school of thought and since that time, this concept has become more refined.

There are two main components of the concept sustainable development, the main concern is care for the natural environment and reversing the current destructive patterns in society that threaten all forms of life on our extremely fragile planet. The second key component of the concept relates to sustaining culture (Le'le, 1991).

It is also pointed out that previously the dominant schools of thought in the development debate (modernization and dependency) regarded culture as a stumbling block on the road to westernization which implied development (Fair, 1982).

Other schools of thought are convinced that there is a linear relationship between sustaining the ecology and sustaining culture, because in many cases social and ecological systems evolved together and in some cases they are interdependent. Therefore to preserve cultural diversity is crucial in the fight for sustainable development (Treurnicht, 2000:63).

There are a few dominant views on sustainable development. The technocentric management view is closely related to the classic modernization perspective where the human being is separated from the environment in a typically reductionist fashion.

They emphasise the maximum exploitation of resources in order to meet the needs of the growing population, but a price must be paid for high economic growth in terms of increased pollution.

The environment is an important resource which should be well managed and preserved. Although Carley & Christie (1992) point out that the protagonists do not pay sufficient attention to ethical issues for preserving the environment and they are very naïve about the long-term effect of increased economic growth on ecosystems (Treurnicht, 2000:65).

The populist view can be linked to the more radical interpretation of the basic needs theory, it is in favour of local self-sufficiency and also of promoting the position of other knowledge systems for development.

The deep ecological view questions western reductionist views on the environment and tries to promote a new ethic where existing values are replaced with new ones and with the emphasis on new behaviour patterns. *Eastern religious ideas and feminism also feature in this interpretation and rights for other species are also on the agenda.*

The most prominent protagonist, Shiva (1989) argues that western thought deals with men, women and the environment as separate entities whereas Indian cosmology deals with these entities as a unit (Treurnicht, 2000:66).

According to Norgaard (1994) his approach to the aspect of the environment is from the angle of evolutionary theory, where he maintains that western approaches to the environment have often been reductionist and these reductionist perceptions of the environment determine how we will act towards the environment. He argues that western tradition represents a knowledge system only and that we have not been particularly effective in caring for the environment and therefore we should also be open to learn from other knowledge systems.

Thus it is clear that there is not one best way to approach the environment, therefore this paper will also include some other issues that are central to the promotion of sustainable development at grassroots level. The important point is that the local people, irrespective of how poor they are, usually have the appropriate information about the constraints “hardware” and strengths “software” that are suited to their particular conditions.

Local people are the experts in their particular area and the value of their knowledge should not be underestimated as a result their participation holds the key to unlock the treasure chest of indigenous knowledge. Collective participation to unlock the collective knowledge of the social and ecological system should be always emphasized and the process of participation should be managed in an open-ended way to ensure that there is continued space for new inputs in the process.

The local people should have access to decentralized institutions at the local level that will honour their priorities and these priorities should be addressed as soon as possible to ensure that locals do not lose faith in the capacity of local institutions.

Self-reliance is a very important point of departure in grassroots development because devolution of power is often very expensive for central government and it may also be regarded as politically risky for them, thus, local communities should enjoy a partnership approach to development with formal development institutions (Treurnicht, 2000: 68).

Thus, community development seeks to promote human development and is aimed at empowering communities and strengthening their capacity for self-sustaining development.

## **2.8 SUMMARY OF THE CHAPTER**

This chapter has given a broad introduction to the origins of community development, followed by the analysis of policy approaches addressing development and women, thereafter the new conception of life and lastly the sustainable development at grassroots level. The next chapter will give a broad orientation of the study area.

## **CHAPTER 3**

### **ORIENTATION OF THE STUDY AREA**

#### **3.1 KWANDAYA AREA BEFORE CHRISTIAN ERA**

The social system of the Zululand tribes was subjected to a severe strain through the wars of Shaka and his immediate successors (Schapera, 1937:141). The people who were the descendants of the Southern Nguni tribes developed the KwaNdaya area.

In order to explore the history of pre-colonial KwaNdaya, the researcher interviewed the two eldest members of the project because these interviews would provide much information pertaining to the historical background of the area. These members are going to be referred to as 'informants' throughout this section.

Schapera further confirms that among all the Southern Nguni tribes, each household was an *independent territorial settlement with its own name*, and the cattle kraal was forming the pivot of the arrangement of the huts. The principal hut of the household faced the entrance to the cattle kraal and the space between them; the courtyard was essentially private to the owners of the household who were there by right of birth.

The informants confirmed that this was the same kind of structure that the KwaNdaya household was formed. They then further elaborated that men were not working or employed in the formal sector, and women's work was that of child bearing, cooking, cleaning and to make sure that all the household duties were done.

During the day men used to go out hunting with domestic animals in the forests in order to support their families by providing them with meat. Children used to have their own work and boys used to look after cattle in the fields while grazing grass. Schapera also confirmed that people hunted wherever they liked within the tribal territory, and no private rights to hunting land was recognized. The principal weapons employed in hunting, as in warfare, was the spear, the axe, and the club.

The two former weapons have wooden shafts and iron heads, the latter was a short stick knobbed at one end.

While girls' work used to be fetching water from the river and going out to look for wood in the forests and bring it home for cooking. No money was needed as compared to nowadays, people used indigenous knowledge and relied on the environment to do certain tasks such as when bathing, instead of using soap they used certain type of leaf. Perfumes and lotions, were obtained from certain types of trees.

Clothing, they used animals' skins to make what is called **isidwaba**, which was used as skirts by mothers not girls. In Zulu culture this has to be worn only by a married women since **Ilobolo** is paid using the cows and that is the reason why only women were allowed to wear **isidwaba** as cows were paid for them.

Girls used to wear skirts made out of certain types of grass, and also depending on the ages of the girls, those with breasts (the teenagers) were wearing the type of skirts and something to cover their breasts made of certain types of grass. Men and boys were also not wearing the same, men were wearing **amabheshu**, which were made of cow skin, and even nowadays these are used especially during the traditional dance cultures (KwaNdaya informants).

Schapera also outlined that the skins and hair of the animals killed provided material for clothing and certain forms of decoration, their horns were made into receptacles and musical instruments of various kinds, their teeth and claws were used as ornaments, and their fat mixed with the "medicines" for many forms of magic.

### 3.2 KWANDAYA AREA DURING CHRISTIAN ERA

Around 1830 with the establishment of the Roman Catholic Church in Umbumbulu, Christianity began to be popular, and some of the people at KwaNdaya joined the church and started to let their children go to the church school.

As Maylam points out, this era covering approximately the last seven decades of the nineteenth century, can be viewed as transitional in a number of different ways. Not only did it encompass the colonial subjugation of formerly independent African societies, it also saw a number of changes occurring within these societies. There emerged a class of independent African producers who operated outside the domain of the 'traditional' communal economy, producing for a growing market as well as for subsistence. Christian missionaries particularly fostered this economic individualism, and many African peasant communities were to be found in and around mission stations (Maylam, 1986:70).

In KwaNdaya this came with changes in people's lifestyle, an Indian shop was opened at iSipingo which was selling clothing made out of a fabric, and for people this shop was selling them what is called **amabhayi** which was the material cut into different sizes to make clothes. KwaNdaya people also changed from wearing traditional style clothes and used fabric to make their clothes. They worked at the mission to get money to buy fabric.

KwaNdaya project informants also confirmed that women were not allowed to work in towns or big cities, only men (fathers) of families who were working in small towns and big cities. They were being employed not far from their families around Durban, working as bus drivers, in Unilever industries, in Hulett industries, in baking industries such as Albany bakers and in fertilizer industry where they were doing manual labour.

Some of the men used to come home on weekends whereas others like those who were doing domestic work for White people, such as chefs in their kitchens and big hotels, those who were working as security guards and 'flat-boys' the flats floor cleaners, usually came home on month ends. Those who were not employed used to sell cattle-skins in Durban.

Women used to stay at home looking after the cattle, while men were working far away from home. Children used fields to produce food for household consumption. Schools were available but children were not allowed to be educated that much, the highest level of education for boys only was standard four, and girls standard two. In some families girls were not allowed to go to school.

The main purpose of sending children to school was for them to learn to read and write. The informants confirmed that there was no need for the children to be highly educated because culturally girls were not even allowed to leave

the area to look for jobs and boys were only allowed to leave once they got married in a traditional style, then they were allowed to go and look for a job to support their wives and families' needs if required.

Christianity became popular and with it there were so many changes experienced by the people, more schools were built in the area, road pathways were extended, more and more people joined the church and started to see education as very important in their lives.

They were getting these teachings about the importance of education from the church; slowly they changed their traditional style of living and were becoming civilized. Both girls and boys were now going to schools and attending up to Standard Eight thereafter girls started to go for nursing training and the boys for teacher's training.

They then have to come back to teach in the local schools after their two years teacher's training in the institutions like Amanzimtoti Training College and Umbumbulu Training College, which were the teachers' colleges close to their area. Whereas girls used to go for the two year programme in nursing to Escort Mission Hospital or Mc Cord Mission Hospital in Overport Durban (KwaNdaya informants, 2005).

### 3.3 AN OVERVIEW OF KWANDAYA CASE STUDY

Research in most of sub-Saharan Africa shows that the activities of women in support of their families usually determine how much food is available for family consumption and hence the nutritional status of family members living at home. Women make their most effective contribution to family nutrition chiefly as food producers, by means of small-scale farming and livestock raising, but they also buy food with cash that they earn (Price, 1982).

Women are generally responsible for providing certain foods for the household that complement the foods and other goods for which men are responsible. Women provide these foods either by producing them in their separate fields, gardens, or livestock concerns, or by selling or exchanging some of their produce to obtain the foods they need.

The returns from women's particular activities, in the form of foodstuffs or cash, are therefore a contribution separate from the results of their husband's activities. Furthermore, men's incomes are not often used to make up a shortfall in women's production. Thus, in much of Africa, thinking in terms of a total household production or total household income is inaccurate (Price, 1982).

Two sets of activities, men's work and women's work, generate the household's wealth and meet different obligations to the household, and the two sets of household "economies" are not perfect substitutes (Price, 1982:133).

### **3.4 GENDER AND POVERTY**

Several key issues concerning the livelihood relationships between rural women and men arise in the context of poverty and its incidence in the rural economy (Kabeer, 1994). One proposition is that rural women are poorer, on average, than rural men, and thus it has two different strands. A first strand is that *female-headed households are poorer, for a variety of reasons, than male-headed households*. A second strand is that inequality in the distribution of consumption within the household makes women, in general, poorer than men irrespective of the headship of the household. A second proposition is that additional cash income obtained by the household has quite different effects on the welfare of women and children, depending on whether the recipient of that income is male or female.

According to various influential documents Jazairy (1992) and World Bank (1989), female-headed households are found to be poorer than male-headed households, and indeed the people within such households were for some time dubbed the 'poorest of the poor' (Tinker, 1990).

The policy inference follows that assisting female-headed rural households to raise their standard of living will have the dual beneficial effects both of reducing gender inequalities in incomes, and of reducing poverty overall. Thus measures that increase the incomes of rural women are justified by reference not to gender inequality, but to their role in contributing to rural poverty reduction. Moreover, this conclusion is reinforced by empirical observation of a rising trend in female-headed households due both to an increased incidence of marital breakdown and to the long-term migration of males to urban areas in pursuit of non-farm wage incomes (Buvinic, 1978).

A number of livelihood considerations can be invoked in support of the idea that female-headed households could be an especially disadvantaged social category. Such households are typically found to be smaller than male-headed households. They therefore contain less available labour for farm work and other income generating activities. The crop area that can be cultivated and managed by them is correspondingly reduced. The woman who is also a household head is likely to be highly time constrained by domestic responsibilities and unable, therefore, to do much farm work or to participate in off-farm and non-farm labour markets. Women may end up worse off than men from marital disintegration due to the unequal division of assets on family break-up (Bruce, 1989).

Women may, also, after divorce lose social status in their communities, and the reciprocal contributions to family resources that go with that status. It is widely agreed that existing methods for measuring or assessing poverty are inadequate for discovering gender inequalities of consumption within households, an outcome of this is that the depth of poverty is underestimated in conventional poverty studies. Nor do participatory methods necessarily overcome this problem, because most participatory methods do not allow the experience of women individually to emerge from group discussions, for a variety of different reasons (Kabeer, 1994).

However, fragmentary evidence does seem to suggest that intra-household inequality of consumption between men and women is a more important source of gender inequality than the differences in average consumption between male- and female- headed households. But, in addition, there are highly variable cross-cultural differences in the incidence of intra-household inequality between men and women.

Many researchers consider that intra-household inequality of consumption between men and women is likely to be of greater significance than inter-household inequality based on the sex of the household head.

In addition, it is possible that the intra-household distribution of money income between women and men makes a significant difference to patterns of household expenditure, with cash income in the hands of women being utilized primarily for family welfare purposes, while cash income in the hands of men is often retained for personal consumption expenditures.

### **3.5 GENDER AND AGRICULTURE**

Boserup sees the significance of women's participation in agricultural production in developing countries as has been appreciated ever since the publication of the classic contribution by herself in this area.

Boserup put forward a simple threefold classification of farming systems according to the varying degrees of women's engagement in farm work. This classification comprised, firstly, high female participation combined with low technology in sub-Saharan Africa; second, low female participation associated with animal draft technology, hired labour, and cultural proscriptions on women's work outside the home; and, third, sharing of farm work between women and men associated with intensive cultivation, land scarcity and small farm size (Boserup, 1970).

Women's roles in agriculture are of course much more heterogeneous than is suggested by this classification, they vary between different types of farming system, between ethnic groups that may be located adjacently to each other but have different gender divisions of labour, and between different levels of income and wealth within the same cultural systems.

Gender inequalities make their mark in agriculture as they do in other facets of rural livelihoods. For example, women's pre-eminence in cultivation and harvesting in sub-Saharan Africa is not complemented by ownership of resources, by control over resource use, or by decision-making capabilities, *all of which tend to remain firmly within the male sphere (Boserup, 1970).*

The common practice in sub-Saharan Africa is for women and men to have separate spheres of competence where agriculture is concerned. This often involves a division of cultivated plots, with women contributing labour time to crops that are grown on male-designated fields, but also being permitted to cultivate their own crops on fields that are assigned for this purpose.

Of course there are many variations around this approximate theme. Labour time committed to women's plots tends to be gender specific, that is, the entire cycle of land clearing, sowing, weeding, and harvesting is done by women, and in some instances, post-harvest sales and the income thus obtained also remain under women's control. KwaNdaya Production Centre will support this (Boserup, 1970).

Comparisons of productivity between men and women farmers in the sub-Saharan African context evidently have little meaning given the distinct circumstances under which each operates. The most productive persons tend to be allocated to joint household or male-specific outputs.

Men are able to mobilize labor, including the women of the household, and have decision-making capabilities over inputs and investment. Men often produce high value crops for sale rather than staple food crops for home consumption. Plots wholly under the control of women are likely to differ with respect to most of these attributes, and in a simple comparison of yields or gross margins per hectare may exhibit apparently lower efficiency than the male fields.

Boserup writes that however, it would be quite erroneous to infer from that, that women were less competent farmers than men, or that agricultural efficiency in general would be best served by targeting improvements on women's fields while neglecting gender relations.

It is often pointed out that women's obligations in the domestic sphere, and, in sub-Saharan Africa, in farming, leave little scope for diversification into non-farm activities. This arises in the context of the scope that exists for targeting women with new and innovative means of securing independent income sources from men.

There are evidently wide variations of experience with respect to this consideration. Where it is permissible and commonplace for women to engage in agricultural marketing, then scope may exist for strengthening women's income-generating capabilities in food marketing and processing activities.

In many African countries, beer brewing is a significant sideline activity for women.

More generally, non-farm activities are more likely to be accessible to women where such activities are complementary to daily and seasonal obligations in the home and in agriculture rather than in conflict with them. Like in other African countries, also in South Africa at KwaNdaya, women have non-farm activities that are complementary to daily and seasonal obligations in the home and in agriculture such as the fetching of water from the river, or the fetching of wood from the forest for household consumption.

## **3.6 FOOD SECURITY**

### **3.6.1 What is food security?**

The desire to achieve some level of food security is as old as humankind itself is. Until the last decade or so, the debate in most countries worldwide focused largely on the adequacy of food production to meet domestic needs, with a concomitant national policy emphasis on self-sufficiency in the supply of agricultural products.

This focus, especially in the developed countries, has to be seen in the context of the Second World War and its aftermath, which had a profound effect on the minds of governments and societies (FAO 1996:264).

The early post-war years in the Southern states were characterized by economic reconstruction and tight exchange controls to conserve scarce foreign exchange reserves and these restricted the ability to feed the population through agricultural and food imports. Food rationing and price control for both urban and rural consumers were used to ensure an equitable allocation of the food available during the war, and these were phased out over several years after the war end. This is seen as a learning experience by the Sub-Saharan African Countries governments who were not affected by the war but having similar problems with regard to their food production due to their unstable economies.

Food security is interpreted in many ways but the World Bank's definition of food security namely 'access of all people at all times to enough food to have an active, healthy life' is a very well known and is widely accepted. The three key ideas underlying this definition are the adequacy of food availability (effective supply), the adequacy of food access that is the ability of the individual to acquire sufficient food (effective demand) and the reliability of both.

Food availability is the supply of food, which depends, inter-alia, on relative input and output prices as well as on the technological production possibilities. Food access is concerned with the demand for food, which is a function of several variables: the price of the food item in question, the prices of complementary and substitutable items, income, demographic variables, and tastes or preferences (FAO, 1996:265-266).

### **3.6.2 South African food policy and food security**

South Africa was historically self-sufficient in most of the basic food commodities. It has, however, been observed that this is rapidly changing. Wheat for example, recorded a self-sufficiency index (SSI) of 115, 5 for the 1985-1990 period. This changed to 95 for the period 1991-1994, recording a national food security gap of 5%.

For grains and field crops (basic foods) the gap was 6%. There is a noted general decreasing self-sufficiency position in many other food commodities such as potatoes (11,6%), mutton and goat's meat (11,3%), sunflower seed (18,5%) and citrus fruit (18,5%).

Despite positive national food self-sufficiency for most commodities, hunger and malnutrition at household level are prevalent among the majority of the South Africans, especially in the rural areas. An argument is often directed towards 'cheap' food imports to improve food security at the household level.

However, the declining rand values register caution for the reliance on imports for food security, especially for poor communities.

This situation clearly emphasizes the vital role of the agricultural sector through farm level production, environmentally adapted farm technology and early warning systems for future food policies (Van Rooyen, 1998).

From the analyses, it can be concluded that South African farming, despite adverse weather conditions and a medium-low potential resource base, contributed significantly to national food supply. The agricultural sector therefore has the inherent ability to 'feed the nation' and to accommodate expected increases in future food requirements.

While this does not argue for a return to food self-sufficiency policies of the past (which did not provide household food security), a productive and competitive farming sector at commercial farming and rural smallholder levels must be viewed as an important feature for food, income and employment strategies.

Furthermore, land reform experiences in Southern Asia indicate that when women have land rights independent of male attachments, they are in a better position to challenge unequal power relations within the family and the community as a whole and are thus encouraged to participate in decision-making.

Moreover, independent access to land by women plays an important role in improving food security and alleviating poverty and overall community development. The case study of KwaNdaya Production Centre will then be used to support what has been mentioned above with regard to land and food security at household level and in the KwaNdaya community as a whole.

### **3.7 WOMEN'S RIGHT TO LAND**

In most customary landholding systems, chiefs or headmen on behalf of, and in trust take community level decisions about land for the clan or family. Chiefly authority is generally ascribed to a patriarchal lineage, and most major decisions are taken by men (Bell & Ntsebeza, 2001).

While women have ways of bringing their views to the attention of such authorities, they usually do not participate in decision-making.

Women's claims to land within customary systems are generally obtained through their husbands or male kinsfolk and hence may be considered 'secondary' rights. The constraints which women face with respect to their access to, and control over land resources are similar to those faced by other holders of secondary rights, such as migrants, pastoralists, and young men.

Such rights, for example, are often of uncertain duration, may not be well defined, are subject to change, and are usually subject to the maintenance of good relations between the parties involved.

However, while such use rights may seem precarious to the outsider, they may be considered sufficient by local people involved.

The particular issues which affect women relate to the fact that their rights to land are determined by their marital status, by the laws on inheritance and divorce and by institutions that are themselves deeply embedded within local perceptions of the role that women should play in society. A married woman may gain access to land, if she has her husband's authorization but is likely to lose this in the event of a breakdown in relations, divorce or widowhood. Her rights may also change if her husband remarries within a polygamous arrangement.

### **3.8 RURAL WOMEN AND LAND**

Many rural women, particularly in areas of low population density, have access to plots of land where they can invest any remaining time after their household chores and work on the family fields are done. Although they control the cultivation of their own plot, they do not have complete liberty to dispose of the produce as they might wish. They are often obliged to contribute part of the harvest to supplement the household's food stocks, particularly in years of poor rainfall.

A woman's matrimonial status and age tend to influence the degree of freedom she enjoys in deciding how the products of her labour are used.

An older woman has greater independence in deciding on her enterprises and may even be in a position to accumulate a private store of wealth.

The matter of location plays an important role in women's choice of fields. They prefer fields located close to the homestead or to the main fields of the household, which makes it easier for them to combine farming with care of young children, working on the family fields and the round of household chores. The fertility of the allocated plot and the duration of the usufruct rights differ from place to place, and can range from almost permanent rights to those which are limited to one season.

Many reports suggest that women face discrimination with respect to the allocation of individual fields. When access to a plot is granted, this may be on land which other male relatives do not want because, for example, it is not fertile, is difficult to work, or is not suitable for animal traction.

In general, customary systems often allocate plots to women and other secondary right holders, as long as the household does not require them. If a man or his family finds himself in need of extra land, a woman's field may be taken from her for reallocation.

Constraints on women's access to land are heightened when land becomes increasingly scarce, and men's land holdings come under pressure.

A related development is the trend towards law of customary land rights, accompanied by erosion of traditional obligations, which often constitute a social security value for certain sections of society.

As resources become more strictly administered and obligations to other members of the community are eroded, the ability of secondary rights-holders to assert their customary rights to land, trees and other resources is weakened.

In South Africa, KwaNdaya like in any other part of southern and eastern Africa, where husbands go on migration for long periods, women may become the de facto household head, and take responsibility for farming and managing the land. In such cases, they are allowed to use the land belonging to husband or the family but have no formal tenure rights, and may be restricted in terms of taking certain kinds of management decision.

### **3.9 AN OVERVIEW OF PUBLIC WORKS PROGRAMMES AND KWANDAYA PRODUCTION CENTRE**

South Africa exhibits that most bitter of social outcomes, destitution amid plenty (World Bank, 1994). No political democracy can survive and flourish if the majority of its people remain in poverty, without land, without their basic needs being met and without tangible prospects for a better life. Attacking poverty and deprivation will therefore be the first priority of the democratic government (Badsha, 2001:3).

Colonialism and Apartheid policies have left the majority of South Africans living in a highly unequal society in which poverty and social dislocation have had profound and traumatic effects on its social fabric.

The democratic government inherited a state machinery which had been set up to provide quality services for a racially defined privileged minority while systematically excluding the majority of South Africans from employment, education, health and other basic resources and services.

Since 1994, the first democratically elected non-racial government has initiated legislation and programmes designed to re-orient state spending towards overcoming this legacy.

One of the first steps was to establish a National Economic Forum (NEF), consisting of labour, government, business and civil society structures, to tackle the high levels of poverty amongst urban and rural black communities. The NEF proposed that the government initiate a National Public Works Programme (NPWP) with the multiple objectives of providing poverty relief and development, income generation and empowering the poor. The short-term aim was to create jobs and to train new workers with the skills required by the new democracy. The proposed programme was, in the opinion of the International Food Policy Research Institute (IFPRI), innovative, ambitious and without precedent elsewhere in the world (Badsha 2001:3).

It was innovative because the programmes set out to go further than simply making them work, they were aimed at creating assets or improving the environment through labour intensive means, and at sustainable job creation through skills training and opportunities for small entrepreneurs and emerging contractors, as well as local institutional capacity building and community empowerment through participation in infrastructure projects.

The Department of Public Works, through its Community Based Public Works Programme (CBPWP), constitutes a key component of the Government's Integrated Rural Development Strategy. The poverty relief programmes reach across all departments at national level responsible for infrastructure, from public works to health, education, transport, water affairs and forestry, housing and through to all corresponding departments at provincial level (Badsha 2001:3).

### **3.9.1 Background to the KwaNdaya Production Centre**

The KwaNdaya Community Production Centre was first started in 1999 with a budget from the Community-Based Public Works Programme (CBPWP) of the National Department of Public Works (NDPW).

Ilembe District Municipality's officials together with the communities councillor representatives came together in a meeting to come up with a development plan, of the areas under the Ilembe District jurisdiction.

At that meeting different types of projects were recommended to be implemented in certain areas, KwaNdaya was one of those areas (refer to map 2 on page 127). A vegetable garden was proposed for KwaNdaya since it was discovered that land availability was not going to be a problem since the community owned it. The project therefore was started and a project team was also appointed for the KwaNdaya Cluster.

A vegetable garden was developed under the KwaNdaya Cluster, which also included market stalls, a crèche and the installation of irrigation infrastructure that is, an engine and engine house, pipes, sprinklers, reservoirs and fencing.

An allocation of R795 000.00 from the Programme for Phase One was made available for facilities in the garden alone. The garden was a communal entity available to community members who were interested in food crop production.

KwaNdaya community gardens were chosen as a pilot project for the Community Production Centre (CPC) concept in the year 2000.

The National Department of Public Works (NDPW) developed it, under the CPC Programme; the main aim of the CPC was to develop community gardens into large-scale economic farming for communities. Thus, an allocation of R2.5 million was going to augment the implementation done in phase one.

The National Department of Public Works made available further funding of R400 000.00 in the financial years 2002 and 2003. This funding was mainly meant to provide support to the community for activities that would lead to the sustainability of the farm.

The KwaNdaya community members made 18 hectares of land available on a voluntary basis for farm production (IDT Management Report :10 April 2003).

It is however important to mention that a detailed analysis of the KwaNdaya Production Centre will be dealt with in Chapter 5, when analyzing the data.

### **3.10 PUBLIC WORKS AND POVERTY REDUCTION**

Public works have been widely used in fighting poverty throughout Asia, Africa and Latin America. The rationale underlying public works programmes is that government capital spending can be used to improve the productivity and earning power of poor people and their assets, for example, by providing access roads to markets or irrigation for agriculture.

Such projects form part of strategies of poverty reduction that attempt to alleviate high and persistent levels of unemployment and lack of infrastructure, particularly in deprived rural communities.

They are based on the idea that labour is the most abundant asset of poor people, therefore if the demand for their labour is increased, then it follows that their incomes will increase when working in projects and this will also increase their ability to generate more income. Labour intensive public works programmes have been shown in particular to improve rural women's access to income.

KwaNdaya is one of the Public Works projects, which meets the second criteria in reduction of poverty, that is, by creating projects that poor people can use to increase their ability to generate income as well as creating *employment opportunities for them.*

### **3.10.1 Department of Public Works**

The community-based public works programme was intended to create jobs especially in rural areas. This was a further Presidential Lead Project (within the National Public Works Programme). The Government of National Unity in May 1994 adopted the National Public Works Programme (NPWP) as one of the key mechanisms for the implementation of the Reconstruction and Development Programme (RDP). The aim of the NPWP was to: reduce unemployment, to empower communities, create physical assets that will improve the quality of life of the poor, and to provide education and training to the unemployed, especially women, youth and rural dwellers.

A strategy called the Community-Based Public Works Programme (CBPWP) was adopted to kick-start the programme and ensures short-term delivery.

The target beneficiaries for the CBPWP were rural areas, women, women-headed households and youth. It is significant that officially the existence of the large percentage of women-headed households was explicitly recognized.

Since 1994, approximately R350 million has been allocated to the NPWP, while R250 million was allocated to the CBPWP from the RDP fund.

In the same period, 900 CBPWPs have been implemented, creating approximately 40 000-job opportunities.

The Department of Public Works was not too far off its target of creating 30 000 job opportunities by March 1996 and 68 000 by 1997. By 2000, the Department planned to increase the number of jobs created to 30 000 a year ([www.iss.co.za](http://www.iss.co.za)).

Furthermore, it is worth mentioning that in the region of KwaZulu-Natal, Eastern Cape, Northern Cape and the Northern Province, where the majority of the poorest of the poor reside, the Department of Public Works invested more than R1, 1 billion in the construction of over 2 819 projects and created 86 301 jobs, that is between 1994 and 2000.

The CBPW programmes have succeeded in adopting methods and specifications that substantially increase the use of local labour in the construction of much-needed rural infrastructure such as roads, irrigation schemes, dams, community centers and other essential infrastructure (Badsha 2001:3).

CBPWP was not only providing immediate employment but much needed support for the development of agricultural infrastructure, while simultaneously providing training for workers and building capacity in local institutions. In addition, through the reform of its procurement policy, government has used the poverty programme to encourage the use of black contractors, thus, ensuring greater participation of black people in the economy.

An additional goal of the programme had been to find ways in which expenditure could be employed in order to increase benefits and encourage private investment. Therefore, clusters of projects were designed in collaboration with local communities to facilitate sustainable economic development.

### **3.11 BACKGROUND INFORMATION OF THE KWANDAYA COMMUNITY PROJECT**

#### **3.11.1 Location**

The KwaNdaya area is a remote rural area of KwaZulu-Natal with lots of hills (refer to photo on page 128), situated within the uMbumbulu sub-region (refer to map 1 on page 126) about 30km from the town of Amanzimtoti under the Ndaya Tribal Authority called *Isimahla* within Inkosi/Chief Z. Mkhize.

The community was consisting of about 3 500 people that is the figure obtained from the population census of years 1999-2000. This figure is either doubled or slightly below now in 2007 if considering the birth and death rate.

The site where the Production Centre is can be accessed along a gravel road off the uMgababa off-ramp on the N2. The gravel road is used by buses and taxis and is also sometimes maintained by the local municipality.

As mentioned before, a cluster of three projects was implemented in 1999 through the initiative of the Ilembe District Municipality, with funding from the Department of Public Works. This cluster comprised the KwaNdaya community garden project, a poultry house and the community sports field. The KwaNdaya community identified the need for the garden project in their area, with the hope of growth in the long run and being classified as a small-scale community development agricultural project.

Most members of the community were the owners of land and made land available for the project on voluntary basis for the benefit of the whole community. The climate conditions are fairly moderate with both rainfall and temperature as the major determining factors of vegetation and agricultural production.

They experience more rain during the mid-year and a little drought towards the end of each year, whereas during the beginning of each year the rain is moderate. But since their garden is along the uMkomazi River, they are not affected that much even in dry seasons by lack of water.

As pointed before, Ilembe funded the project with funds taken from the Department of Public Works through the Community Based Public Works Programme. The community was represented by the Ndaya Development Committee, which reports to the uMbumbulu Standing Committee that in turn fell under the Ilembe Regional Council and now falls under Ugu District Municipality.

This is the organization overseeing all the activities with regards to the development maintenance, administration, and many others within the Umbumbulu region.

It was proposed by Ilembe as the requirement of the Department of Public Works, that the project be developed using emerging contractors, Small, Medium and Micro Enterprises (SMMEs) and placing more emphasis on the involvement of the local community, especially women, youth as well as the disabled community members.

The following tasks were expected to be performed by women, that is skills development, site clearance, leveling, block building, site construction works, fencing and many others. The site-supervising consultant would have to provide a larger than normal input so that skills development and the involvement of the local community does not slow down the construction programme (IDT Anti Poverty Programme, 1999:274).

### **3.12 THE KWANDAYA COMMUNITY GARDEN**

The production centre started as a community garden owned by individual women who were community members and had separate plots for food production with the main aim of feeding their families. This garden was later extended with the aim of upgrading the existing community garden and consisting of providing a water extraction system, a water storage facility, an irrigation system, offices, storeroom, a crèche, and fencing for the area.

The community were also included in the decision making process where these gardens were chosen by Ilembe to be extended, a community meeting was called by the KwaNdaya councilor the late Mr. B. Ngcobo with a special permission for such a meeting from the *Inkosi*/Chief. The purpose of that meeting was explained to people that the community garden will be extended and the government was going to fund the project. All the community members agreed on that proposal and were also happy about it.

### **3.12.1 Aims and purpose of the project**

The principal purpose of upgrading the existing community garden was as follows: to provide employment for the local community and to create business opportunities.

### **3.12.2 Feasibility**

The project was feasible with regard to the need/desirability by the community and also from the technical point of view. The Ndaya Tribal Authority owned the land and the Ndaya Development Committee was in the process of acquiring the Permission to Occupy (PTO), which is the legal document for the land rights given to rural people who own the land. The difference between these two is that Title deeds are given to people in urban areas, which are similar to PTOs.

### **3.12.3 The projected effect of project on local economy**

The effect of the Ndaya community project on the local community was quite good as it was expected that project would provide sustainable employment opportunities once it was functional. The project was also going to alleviate poverty by providing survival means to the poorest of the poor especially women from single head households. People were also going to be empowered with training opportunities during the construction or implementation phases of the project, and in the long run they were going to be equipped with semi-skilled and skilled knowledge.

#### **3.12.4 Key information**

The following key performance indicators were to be monitored as part of the project and not be forgotten at the time of project identification. Job creation within the community, they were going to be employed but on a temporary basis, employment of SMMEs, women, youth and disabled. All these groups were going to get the opportunities of working in this project during its implementation phase, on site training, while at the same time being trained, income directly injected into the local community, they will be earning income directly in their area without going out of KwaNdaya to look for such jobs.

The Cluster Manager and other team members were going to monitor the above on a monthly basis.

It was envisaged that the proposed upgrading of the Ndaya Community Garden would be an economically viable project that would improve the standard of living for the local community by providing them with jobs and an income from produce sold (IDT Anti Poverty Programme-APP, 1999:274).

### **3.12.5 The category of Project Type and Description**

It was aimed to do the following: Improve Access to Trade Opportunities that is, to make it easier for the people to do the business of selling in their area, Directly Productive, they were going to sell freshly produced vegetables from their area, Labour Saving, this will give the people opportunities to work directly on this project, Social Cohesion, and this will promote a good relationship amongst community members, Environmental Protection, as a result the environmental problems will be prevented since soil would not be exposed to problems such as soil erosion and others.

#### **3.12.5.1 Phase 1 Scope of Works**

The Ndaya community garden project proposes upgrading the existing community garden and would consist of providing a water extraction system from the uMkomazi River, a water storage facility, an irrigation system for the existing 10 Hectares, a crèche for day – time child care, and fencing the area.

#### **3.12.5.2 River extraction and irrigation system**

The community garden project was going to consist of the following:

Provision of a river extraction and irrigation system for 10 hectares, 10 hectares @ R15, 000 per hectare; Comparative costs would be reviewed between an Eskom power supply, and use of diesel pumps; Water storage facility, and a provision of a 50 kl reservoir @ R50, 000.

### **3.12.5.3 Store room**

Provision of a storeroom for irrigation equipment and floor area of 52 sqm @ R1, 200 / sqm

### **3.12.5.4 Crèche for daytime child care**

Provision for 20 children and floor area of 50 sqm @ R1, 200/sqm.

### **3.12.5.5 Communal ablution facilities**

Basic sanitation would be provided using VIP toilets for a maximum of 50 persons, based on 50% male and 50% female usage and allowance for 2 vip toilets @ R2 500 per toilet

### **3.12.5.6 Fencing**

Provision of Bonnix type fencing with pedestrian and vehicle access gates to enclose the garden and allowance for 1 400 meters @ R 11/m.

### **3.12.5.7 Exclusion**

No allowance has been made for the following:

Potable water and electricity (Anti Poverty Programme: 274).

### **3.13 THE EXTENSION OF THE GARDEN PROJECT TO BE THE KWANDAYA PRODUCTION CENTRE**

The funds were made available by the Independent Development Trust (IDT) for the project to be extended from the Ndaya Community Garden to the KwaNdaya Production Centre. Under the community production centre (cpc) programme, the overarching goal of the project was to develop production activities and infrastructure that would be controlled by the Ndaya community and linked to the market. The project was going to consist of the following:

- fencing of an additional eight-hectare piece of land which would increase the current horticultural garden size from 10 hectares to 18 hectares.
- A production activity centre, which would include a vegetable pack house, equipment shade, chemical and input storehouse and administrative block combined with a play centre. A community nursery, auxiliary developments, which would include a farm road, human access points, small garden bridges, a two-door gate, 3 small gates, and a 10-hectare banana plantation.

### **3.14. KWANDAYA CO-OPERATIVE**

KwaNdaya Production Centre is currently operated and managed by women, they formed a cooperative, which means they work together in order to reach a common goal (refer to photo on page 130).

The word “co-operative” comes from the word “co-operate”, which means working together to reach a common goal. A co-operative is a voluntary organization formed by a group of people who have a common need that they want to address jointly, or a group of people who want to create employment for them.

A co-operative is controlled democratically, so that each member has an equal voice in decisions. A co-operative’s primary duty is to its members, not to anyone else outside the co-operative. The benefits of the co-operative are shared by all of the members.

In a co-operative, people can unite their ideas, their skills and their resources to do things, which they would not be able to do on their own. It is important to remember that a co-operative is a kind of business and it is not a welfare organization where a group of people comes together to run it. It depends on what the business is all about, if for example in KwaNdaya co-operative women are working together on their Production Centre and the first grade of their fresh vegetables, they sell them to make a profit.

The money they generate at the end they keep it safe in their co-operative bank account and use it to sustain the project. If there is a need to share some profit, they then share it equally (Dept. of Trade and Industry: 2005).

### **3.14.1 The need for co-operatives**

Why do we need co-operatives in South Africa?

Co-operatives are based on the important values of self-help, self-reliance, self-responsibility, democracy, equality and social responsibility. The DTI document highlighted that a strong co-operative movement in South Africa can advance social and economic development by creating employment, generating income, promoting black economic empowerment, and helping to end poverty. Further, co-operatives will strengthen the South African economy by creating a larger number of sustainable economic enterprises in a wider variety of sectors.

The South African government is also committed to providing a supportive legal environment that will help co-operatives to develop and succeed. Moreover, the new law on co-operatives will make sure that the co-operative principles are followed in South Africa and that will make it possible for co-operatives to register with the government and to have their own legal status as well as to make it easier for the government and others to provide support to new co-operatives, particularly co-operatives owned by women and black people (Dept. of Trade and Industry 2005: 3).

### **3.14.2 The principles of co-operatives**

There are seven co-operative principles that are followed by co-operatives all over the world, everyone who is involved in a co-operative should know and understand these basic principles that is: (1) **Voluntary and open membership**, this means co-operatives are voluntary organizations and there is no one who can be forced to join a co-operative. Co-operatives are open to all persons who are able to use their services and willing to accept the responsibilities of membership, and there must be no gender, social, racial, political, or religious discrimination.

Co-operatives have (2) **democratic member control**. This means co-operatives are democratic organizations controlled by their members and the members take an active part in setting policies and making decisions. Everyone in a primary co-operative has an equal voice-one member, one vote. It does not matter how many shares a member holds, or how much business a member does with the co-operative, or how much work each member does. Every member has an equal say in all major decisions. Voting rights in higher-level co-operatives must also be organized in a democratic manner. (3) **Member economic participation**, the primary aim of a co-operative is to provide services to its members and the goal of a co-operative is to provide services to its members at affordable prices, or to create employment for its members.

The main aim of a co-operative is to provide the desired benefits as effectively as possible, in a sustainable way, and any services provided by a co-operative must be provided mainly to its members.

Members contribute to the “capital” of their co-operative and control the economic affairs of the co-operative in a democratic way.

Members do not usually receive a big return on the amount they contribute to the capital of the co-operative as a condition of membership, and this makes a co-operative different from a company.

A shareholder in a company buys shares in the hopes of making a profit, whereas a member of a co-operative joins the co-operative and contributes to its capital because the co-operative will provide a benefit to its members.

If the co-operative has money left over after it has paid all its debts and taxes and provided the planned benefits to its members, this is called a “surplus”. The surplus is normally used mainly to develop the co-operative.

Any surplus that is returned to the members must be shared in proportion to the contribution each member made to the surplus. (4) **Autonomy and independence**, co-operatives are independent self-help organizations controlled by their members.

They can make agreements with government and other organizations, but they must make sure that they always remain under the democratic control of their own members. Any other outside party must not control them. (5) **Education, training and information**, a co-operative should provide ongoing education and training for its members, all the members of the co-operative should be equipped to contribute effectively to the development of the co-operative and also to give information to the general public about co-operatives and how they work. (6) **Co-operation amongst co-operatives**, they should work together with other co-operatives since this helps to strengthen the co-operative movement. (7) **Concern for community**, co-operatives work for the sustainable development of their entire communities. The members make the decisions, but the members are expected to show concern for community development, which can help everyone (Dept. of Trade and Industry: 2005).

Some of these principles were followed with the establishment of the KwaNdaya co-operative, four out of seven that were used. The voluntary and open membership, the democratic member control, the autonomy and independence, and lastly the concern for community.

Voluntary and open membership, KwaNdaya co-operative members joined the project on voluntary basis and there is no member who has been forced to join.

The project was open to all those community members who were willing to work on a project and who showed full commitment and all the community members were welcomed without any discrimination. It then happened that for KwaNdaya all those who were willing to work were women, since women run the project.

Democratic member control, KwaNdaya co-operative is a democratic organization controlled by its members, they take an active part in setting their own policies and have equal say in all major decisions.

Autonomy and independence, KwaNdaya co-operative is an independent self-help organization controlled by its members. They also do make agreements with other organizations or government institutions such as the Department of Education and Department of Health where they agreed to supply them with fresh vegetables as bulk for the school feeding scheme programmes and to hospice for patients. But they make sure that they always remain under the democratic control of their own members.

Concern for community, KwaNdaya co-operative members work for the sustainable development of their project without excluding the entire community since they also benefit from it.

### **3.15 SUMMARY OF THE CHAPTER**

This chapter has introduced the study area before and during Christian era that is, South Africa, KwaZulu-Natal Province, KwaNdaya issues pertaining the role-played by rural women in support of their families as well as their significant participation in agriculture production and ensuring food security, irrespective of challenges they encountered with regard of land ownership. The role played by the democratic government in trying to tackle the poverty through the introduction of different programmes to empower communities was analyzed and KwaNdaya was used as an example.

The importance of working together as a co-operative in order to reach a common goal is seen as a key approach to sustainable development. Thus, there is no doubt that KwaNdaya Production Centre will reach sustainability if all the above principles are maintained.

## **CHAPTER 4**

### **RESEARCH METHODOLOGY**

#### **4.1 INTRODUCTION**

##### **4.1.1 Research design**

The research design is qualitative and descriptive. Multiple research methods were used since the study was predominantly qualitative since quantitative research requires the use of a fixed, predetermined set of questions and expecting a directed response. Qualitative research was more useful and relevant for the KwaNdaya case study.

Qualitative researchers attempt always to study human action from the perspective of the social actors themselves (also referred to by anthropologists as the 'emic' perspective). The primary goal of studies using this approach is defined as describing and understanding rather than explaining human behavior. This approach to qualitative research also suggests that we view "qualitative" as referring to a broad methodological approach to the study of social action.

Qualitative research has a potential of obtaining adequate information about the community's actions, perceptions, attitudes, constraints and experiences. It is also regarded as suitable for exploratory research and it allows adequate flexibility in terms of questioning and discussion (Neuman, 1997).

Qualitative research distinguishes itself from quantitative research in terms of the following key features: Research is conducted in the natural setting of social actors. There is a focus on process rather than outcomes, the actor's perspective (the "insider" or "emic" view) is emphasized, and the primary aim is in-depth ("thick") descriptions and understanding of actions and events.

Further, the main concern is to understand social action in terms of its specific context (idiographic motive) rather than attempting to generalize to some theoretical population. The research process is often inductive in its approach, resulting in the generation of new hypotheses and theories and the qualitative researcher is seen as the "main instrument" in the research process (Mouton, 2001:270).

Furthermore, the difference between quantitative and qualitative research is that quantitative research puts emphasis on data, which is gathered after the theory and the hypotheses and measures of variables are created. By contrast, qualitative research begins with research questions, and theory develops during the data collection process.

Moreover, qualitative research is more flexible than quantitative in the sense that it remains open to the unexpected and the direction as well as focus of the research project can be changed.

To support this statement the researcher also experienced this flexibility while collecting information from the KwaNdaya project focus group, and the discussion was open in a sense that they were answering anyhow and sometimes coming back to the issues that we have passed and add more information for more clarifications.

**4.2 Participatory research** was used to collect data in KwaNdaya case study because it emphasizes the concepts of people, usually the oppressed, whose concerns inform the focus of the research, power, enhanced through the development of common knowledge and critical awareness, and praxis, the integration of reflection and action to alter structural impediments to one's well-being (Freire, 1972). Power was previously understood only in economic terms, it is now recognized that ownership of knowledge is also a source of power (Rahman, 1993).

Participatory research aims to alter the balance of power in favour of the excluded by more equitable knowledge production and ownership. In contrast with a positivist, empirical approach, participatory research constitutes a critical approach to knowledge accumulation. It adopts the interpretivist notion that people's knowledge and perspectives are valid sources of information. Those who are the focus of the study are also researchers, partnering the research facilitator throughout the exploration process, from initial design to dissemination of results. Qualitative data

predominate, and the approach searches for people's interpretations, rather than for the one single 'truth' sought by positivists. As a critical approach, participatory research emphasizes respect for people's potential to understand their own situation and the centrality of collective consciousness for both understanding and action to change undesirable condition (O' Brien, 1999).

It is from the above theoretical background that the researcher used the participatory research methodology, and since it has also been highlighted that if the "new reality" is the increasing scourge of poverty, participatory research represents a new window of opportunity.

### **4.3 Case Study Approach**

In KwaNdaya this approach, which is qualitative in nature, was chosen and used by the researcher in order to get more in-depth information and a clear picture of the whole project, for the analysis purposes at the end.

Case studies will then be discussed as one of the three designs or types of studies that are normally included under the broad umbrella of qualitative research and also since KwaNdaya Production Centre has been used as a case study. According to Cook and Campbell (1979:96) "case studies as normally practiced" in social and behavioral sciences can yield valuable scientific information when they take place in "settings where many variables are measured at the post-test, contextual knowledge is already rich,

even if impressionistic, and intelligent presumptions can be made about what this group would have been like without  $x^2$ , furthermore, the case study is an intensive investigation of a single unit, and most case studies involve the examination of multiple variables.

The interaction of the unit of study with its context is regarded as a significant part of the investigation, and KwaNdaya case study supports this. Thickly described case studies take multiple perspectives into account and attempt to understand the influences of multilevel social systems on subjects' perspectives and behaviors. However, it is not uncommon for case study researchers to look at a few variables measured over time and to virtually ignore context.

The defining characteristic of a case study then is its emphasis on an individual unit and the unit of study may be an individual person, but case studies can be done of other units such as a community and so many others, it can investigate multiple individual units also.

It is from the above outlined theoretical background that KwaNdaya Production Centre has been used as a case study and that the research process for the study was undertaken.

#### **4.4 METHODS OF GATHERING QUALITATIVE DATA**

Participatory action research or (PAR), Participatory rural appraisal (PRA), Focus group, Unstructured interviews, Using survey research's open-ended questions as *guidelines for asking questions* will be discussed under methods used in gathering data for the KwaNdaya study.

##### **4.4.1 Participatory action research (PAR)**

Participatory action research was applied at KwaNdaya during the first phase of the project, since the researcher was involved in this project as a facilitator and a trainer.

Besides other methods of collecting data for this project, most of the information I know because of my initial involvement. The present steering committee members were actually called a project committee during the planning and implementation phases of the project. The researcher of this study is actually the one who guided the community of KwaNdaya to elect this committee, and after the completion of project second phase, that is the production centre, this project committee was changed to be the steering committee for the production centre.

Why was participatory action research so important for KwaNdaya project? Because participatory action research claims to be an approach with less exploitative qualities than research which treats people as research material

and as objects, such as ordinary surveys and especially research which uses people as test cases. PAR as an approach is not instrumental but it too can be misused, because of the closeness of the researchers to the people with whom they work, the eventual exploitation of the situation could be even worse.

PAR gives people sufficient room in the given situation to strengthen their own active part in their life situation. PAR can play a part in clearing space for the people for their own action and for at least partial, sometimes only minimal, increase in control of their own affairs. Each situation determines how much room there is for the people involved to co-operate with outsiders. The role of the outsider may only be to spark off a process which then ideally takes its own course (Reason, 1990:139-140).

PAR as a scientific approach's important role can be to seek to create common consciousness between the researchers and the common people, and thereby also build a basis for a common field of knowledge in which theory and practice came together (Reason, 1990:142).

It is thus suggested here that participatory inquiry as (PAR) has potential, not only for creation of needed theoretical knowledge but also for social consciousness and action based on it, not only for the privileged researchers

but the people whose knowledge and social as well as political action based on it otherwise remain largely hidden (Reason, 1990:143).

KwaNdaya PAR was then used as an instrument of grass-roots development.

#### **4.4.2 Participatory Rural Appraisal (PRA)**

##### **4.4.2.1 The origins of PRA**

PRA is one of the participatory approaches to research and the term PRA, was probably first used in 1988 in Kenya, although some of the methods were first developed and practiced in South East Asia. Since then, there has been an explosion of PRA innovation, initially by non-governmental organizations and subsequently also by government departments. Although African in origin, some of its techniques are now used in Western countries with disempowered and voiceless groups such as school dropouts.

PRA was originally called Rapid Rural Appraisal (RRA), but although the research methods differed from the traditional ones, such as experimentation or questionnaires, RRA was still “extractive” in that “we”- community development practitioners and other ‘experts’-went into rural areas and obtained data from “them”, brought it away, analysed it and made decisions based on the results. Recently, the process has become more participatory.

We still go to rural areas, but more and more it is rural people who teach us, and they who present and share the data, do the analysis, and own the outcome (Towards Partnership in Development, 1993).

#### **4.4.2.2 Why did Rapid Rural Appraisal's come about?**

Formal PRA came about in response to an accelerating rate of rural change, which required good and timely information, the need for cost-effectiveness where there had to be a trade-off between the cost of the research and the depth, breadth, accuracy, timeliness, and usefulness of its results also since there was problems experienced with traditional methods of research in community development practice for example the usage of questionnaires which usually involve a number of different people. Where someone has the idea for the study, others design the questionnaire, trainers train those who will complete the questionnaire with community members, yet others may analyse (organize) the responses and someone else may draw the final conclusion and write the final report. One can imagine the misunderstandings likely to arise during this process and the suspect results which may be obtained (Chambers, 1992).

#### **4.4.2.3 What PRA involves**

The facilitator/researcher designs and prepares materials to stimulate participation and reflection by a group of people with a common concern or in a similar situation, the group observes, handles and experiments with the materials and they usually add drawings, ideas and other elements based on their experience, they contribute and analyse information they also make recommendations and act on their shared findings (Chambers, 1992).

#### **4.4.2.4 Important PRA principles**

Learning from, with and by local people, it's where local people's criteria, classifications and categories are used. Their understanding, indigenous knowledge, viewpoints, skills and practices are discovered and appreciated.

Rapid, progressive learning where flexible, innovative and interactive methods are used to facilitate the quick building of ideas and conclusions.

Handing over the stick where the community development practitioner starts the process and then sits back without interviewing or interrupting.

Optimal ignorance, it is often unnecessary to know every possible thing precisely only to find out what needs to be known and to not measure it more accurately than is needed. Appropriate imprecision often scores trends and ranking provide sufficient information. Build up knowledge, compare information using different methods, different sources and cross-checking to get closer to the "truth" (Chambers, 1997).

Trade-offs, choice of method depends on whether quantity, accuracy, timeliness and/or relevance of information is most important. Thus, one may need a lot of specific information quickly and have to settle for less accuracy.

But if specific, very accurate information is required, it may only be possible to get a small amount.

Recognise bias, enables one to correct for it, for example, one may talk with a variety of people in different places or at different times. Self-awareness and flexibility, PRA demands that the community development practitioner/researcher be critically aware of his or her behaviour and tries to improve. Also to accept personal responsibility by being flexible in some judgement rather than sticking rigidly to a manual (if used) or set of rules (Chambers, 1997).

Embracing error, errors are viewed as learning opportunities and trying to rush is a common error. Taking plenty of time for PRA is often faster and better than trying to be quick. Balanced teams, when PRA is undertaken by teams of community development practitioners/researcher, care is taken that the team includes people of both genders with different expertise in various dimensions (e.g. experience, language). Sharing, the information is shared between the group members with the concern, between them and the community, development practitioners/researcher, and between the practitioners/ researchers themselves and others from different organizations (Chambers, 1997).

#### **4.4.2.5 Applicability of PRA in KwaNdaya**

The information gathered at KwaNdaya was relevant and accurate and not much time was spent because it was done there/on site, with them/people face-to-face.

The offsetting biases were not experienced, the researcher was gathering valuable information in a relaxed environment or setting, probing, unimposing, unhurried and willing to listen and considering each and every view from all of them as important rather than lecturing them.

It was a learning experience for both the researcher and the steering committee/focus group. Asking them questions, given the answers back, and while doing this sometimes they were coming up with different answers on the same questions asked and discussions expressing their views on why they answered differently, as the researcher guiding them towards the best answer to be considered but after they had agreed on the best one, was a learning experience for both of us.

The data that was collected was readily obtained, the learning between the researcher and focus group was progressive, it was also flexible in nature in a sense that everything used was simple, no expensive equipment was used to collect data, sometimes 'we' used to walk to uMkomazi river to see the entrance point where water starts to flow from the river to the main pipe then to the stand pipes for irrigation, the working of the engine with diesel to provide power to the main pumping pipe for irrigation purposes.

**4.4.3 A critical assessment of Robert Chambers' work on participatory development** will be brought in since there is no single intervention or method that is adequate to respond to poverty. Ilan Kapoor sees the principles of PRA as 'have been induced rather than deduced', he further highlighted that they have been elicited 'by trying out practices, finding what works and what does not, and then asking why' according to him 'PRA as it emerging is experiential, not metaphysical, the theory has been induced from practice, from what is found to work, not deduced from propositions. Good performance has been sought through empiricism' (Kapoor, 1994c:1449).

Furthermore, he sees common experience as privileged over theory and practice as opposed to metaphysics which is emphasized as authoritative and meaningful. This empiricism brings with it a number of pitfalls taking 'what is' and 'what is done' as given is not conducive to insufficient attention to which critical issues such as legitimacy and justice in participatory development (Kapoor, 1994:102).

Moreover, from a methodological point of view, the resulting tendency is to get bogged (stuck and unable to make any progress) down in methods and techniques without stopping adequately to consider initial assumptions or broader issues (e.g. about the purpose of the techniques) questioning and critique.

It is also confirmed that there is a lack of meaningful grounding of PRA practice and procedures. The empiricist predilection of Chambers' work leads to when something goes a miss in practice, Chambers' response is to find better ways of doing it: his 'and then asking why' is not about asking 'why are we doing what we are doing?' but 'why does it not work?' and because Chamber's inductivism is opposed to 'metaphysics,' any problem encountered in practice is addressed through more and better practice, not fundamental questioning.

Chambers was seen as constructing a practice/theory binary (consisting of two parts) opposition that teeters (moves unsteadily) on the fetishisation of practice and the impoverishment of theory. The danger of fetishising practice is that it tends to posit a 'pure' practice that can proceed without bias or theoretical abstractions, independent of, and unfettered by, political concerns about justice and legitimacy (Kapoor, 1994:2).

#### **4.4.4 Use of Focus Group Interviews**

The KwaNdaya production centre steering committee was used as a focus group by the researcher to collect data. Why? Because the advantages of using focus groups are that participants are able to discuss the issues by questioning with each other. One person's ideas may set off a whole string of related thoughts and ideas in another person. Similarly one participant may disagree with and question the remarks of another.

When this happens there is an opportunity for the whole group to explore the disagreement in detail, thereby producing a much deeper understanding of the problem. For instance one member viewed the electricity problem in KwaNdaya as *not much of a problem since the community used to cope without it*. All the other group members were disagreeing with this view, stating that electricity is really an important need for the Production Centre since they lose much money on first grade vegetables that become stale due to the usage of a storage fridge operated with gas.

A careful record of the debate between participants can give the researcher much deeper insight into a topic than would have been gained from interviewing all the participants individually (Bless & Smith, 2000:110-111). Another important advantage of this technique is that it provides an opportunity for participants to learn from each other, and perhaps to resolve important dilemmas with which they are confronted. This is very useful in action-research where part of the researcher's goal is to help address a particular problem facing a particular group of people.

Many African cultures also make constant use of small groups to address concerns within the community. For this reason, the focus group method of data collection might turn out to be extremely comfortable for many people and may for this reason be the method of choice.

This was also experienced at KwaNdaya since the focus group members were the steering committee for the project, they have all the required information as they were involved in this project as early as its initial phases some of them were working on this site while owning individual small plots of gardens.

#### **4.4.5 Unstructured interviews**

Unstructured interviews are very helpful in exploratory research. They help to clarify concepts and problems and allow for the establishment of a list of possible answers or solutions. They facilitate in particular the elimination of superfluous questions and the reformulation of ambiguous ones.

This allows also for the problem by exploring in detail the explanations supplied by respondent. Furthermore, the wealth and quality of the data gathered are strongly dependent on the skill of the interviewer and the confidence inspired in respondents.

The type of questions asked and encouraging comments made at the correct moment are also very important (Bless & Smith, 2000:107-108).

For instance the water problem was not seen as an issue in the lives of the KwaNdaya community before the project, but during the unstructured interviews, this issue was seen as important because the focus group were relating it to their health.

They were mentioning that water from uMkomazi river was not good for the vegetables because of its contamination as a result this might be a problem in the long run where they will experience poor quality of vegetables.

#### **4.4.6 Open-ended questions**

Open-ended questions were used while collecting data from the focus group at KwaNdaya. They were used because they leave the participants completely free to express their answers as they wish, as detailed and complex, as long or as short as they feel is appropriate. No restrictions, guidelines, or suggestions for solutions are given (Bless & Smith, 2000:118).

The open-ended questions are not based on already conceived answers, they are thus well suited to exploratory studies, case studies, or studies based on qualitative analysis of data.

#### **4.5 SUMMARY OF THE CHAPTER**

This chapter has dealt with several research methods that were used by the researcher to collect relevant data from the focus group of the project.

Also the criticism of participatory rural appraisal's principles was dealt with.

Therefore, the next chapter will analyze data and at the same time interpret the findings.

## **CHAPTER 5**

### **PRESENTATION OF FINDINGS AND DATA ANALYSIS**

#### **5.1 INTRODUCTION**

Analysis is the resolution of a complex whole into its parts; it also isolates the constituent variables or factors that are relevant to the understanding of the event or phenomenon (Marais, 1993).

It is further elaborated that qualitative data is in the form of text, written words or symbols, describing or representing people, actions and events in social life. Furthermore, it has highlighted that researchers for qualitative studies rarely use the statistical analysis, but that does not mean qualitative data analysis is only based on speculation.

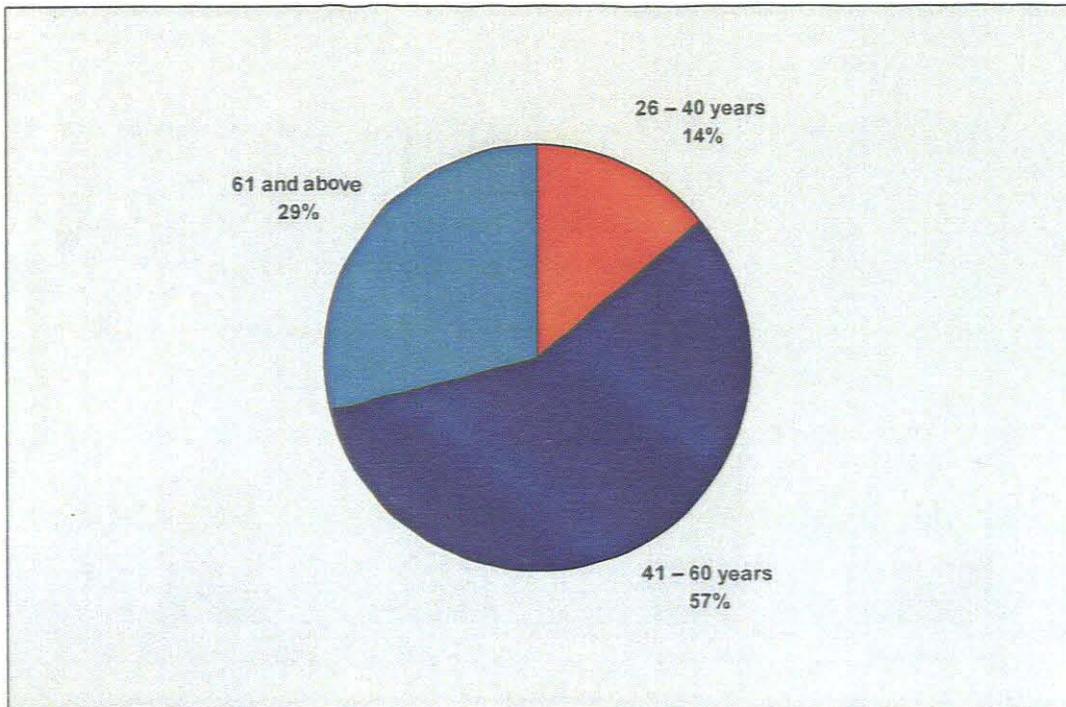
The qualitative analysis is less abstracted and closer to raw data analysis since it is in a form of words, which are context based and also can have more than one meaning. Qualitative data analysis has moved to more explicit and systematic step-by-step approach, but there is no single qualitative data analysis approach that is widely accepted. Whereas the quantitative researchers test the theory and qualitative researchers build theories by blending together empirical evidence and abstract concepts (Huysamen, 1994: 36).

*KwaNdaya case study not only make women's role in society visible, but it further analyzes challenges encountered by women as well as synthesizes lessons that can be drawn on how some rural women advance sustainable development.*

A questionnaire was used to collect specific data about the KwaNdaya Production Centre project from 14 women who were used by the researcher as a focus group. The questions were designed in order to find out more about their challenges or constraints. Findings and data analysis will be presented using codes, simple frequencies calculated manually if there is a need, the results were illustrated in the form of graphs, tables and charts. Lastly, attitudes of respondents towards the project using SWOT analysis will also be included.

### **5.2 (a) The Distribution of Respondents Ages**

*All the respondents were the KwaNdaya Production Centre steering-committee members and the committees is consisting of 14 women who are presently working as a 'co-operative' together with an other 46 women who are the members of the community, to ensure its sustainability.*

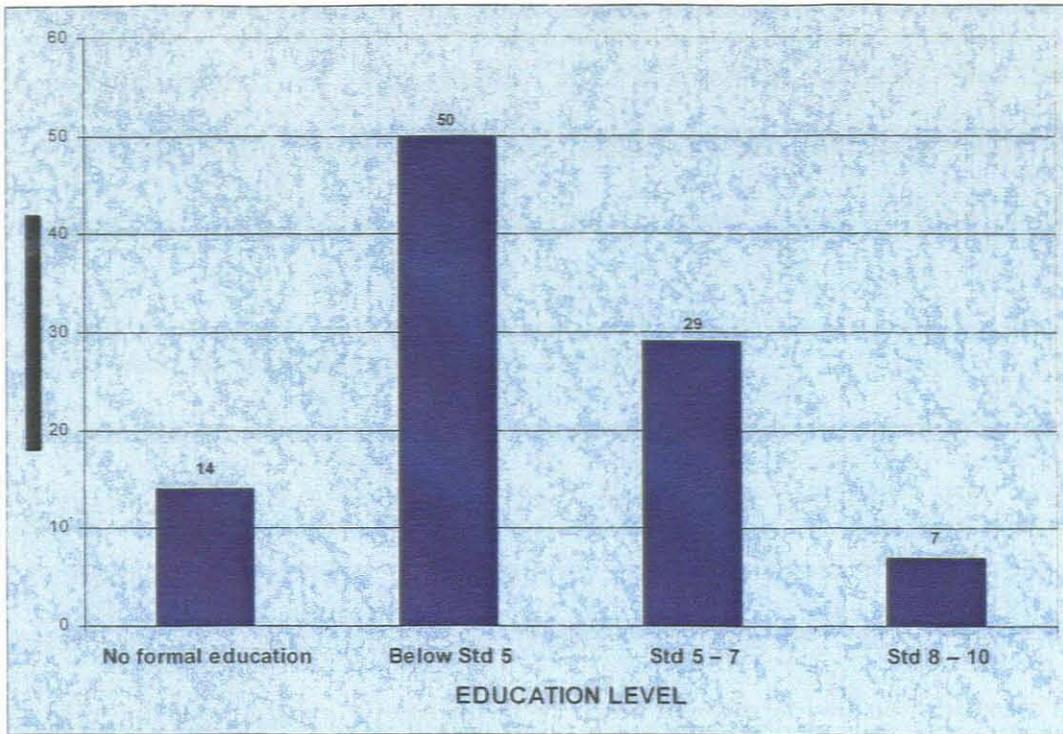


**Figure 5.1: The distribution of respondents ages in percentages**

This scenario indicates that only women are playing a major role in the production centre and most of these women are becoming older and this in itself is a major challenge since most of the youth in the area are dying due to the diseases related to **HIV/AIDS**.

### **5.2 (b) Education pattern**

Amongst the committee members, level of formal education is very low.



**Figure 5.2:** Education Levels of respondents

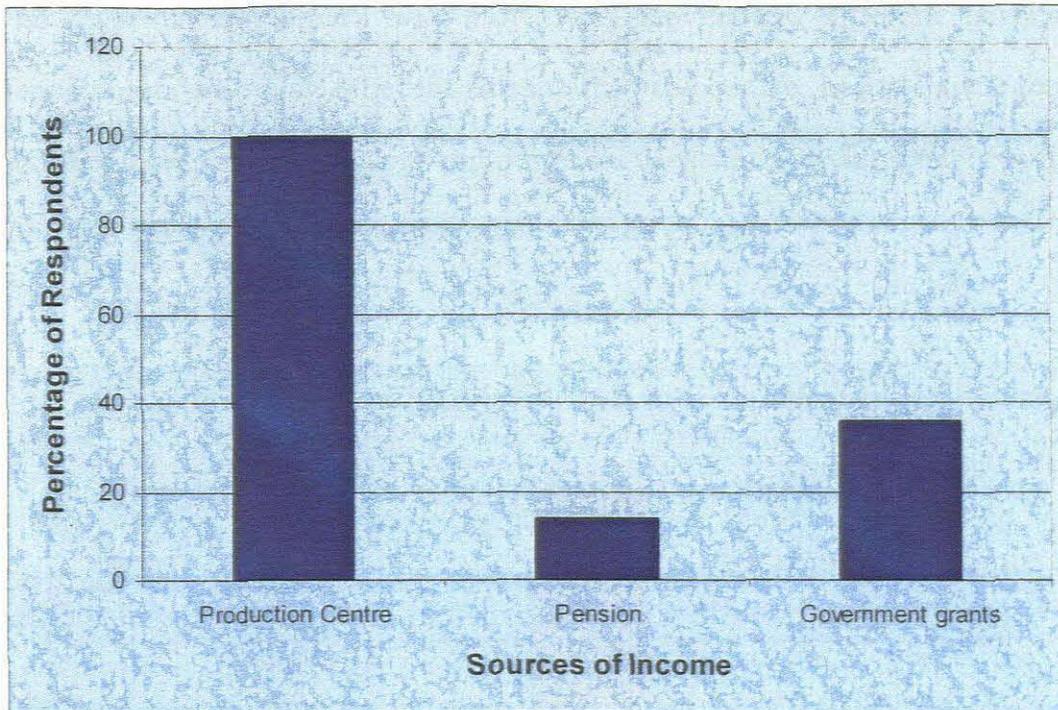
The above scenario further gives a general understanding about the other members of the project as well as the community at large in terms of their level of education. There is only one woman with education level between standard 8 – 10, and regarded as highest standard.

Informal education system plays an important role at KwaNdaya since their type of project does not require that much of specialised skills and advanced complicated technology.

With the informal training on agricultural skills, they acquire through the local department of agriculture at uMbumbulu offices; the **uMlimi** agriculturist visits the project once a week to teach, advise, update and so many other things that he does with them in order to sustain their project.

### **5.2 (c) Income and Occupation at KwaNdaya**

There is no formal occupation that they are presently involved with and even in the past, that was before the project was initiated, they were all unemployed, and relying on little money given by their husbands or sons and daughters who are working in Durban at different places such as the Municipality buildings where most of them are employed as laborers, and at Isipingo 'Toyota' industries also doing manual labor work.



**Figure 5.3: Sources of Income (KwaNdaya)**

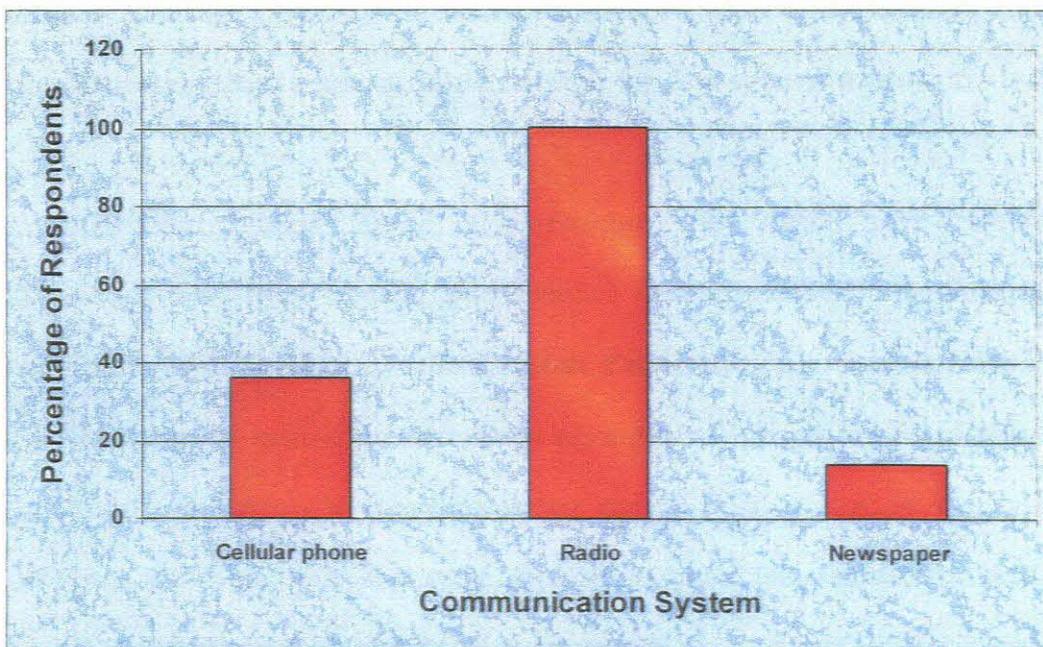
The above table results illustrate that 100% of women are working on a project and they also get some incentives from it in a sort of income.

The profit that the project generates per month, some percentage of it is shared equally amongst the members. But it also depends on how much profit they make per month, in some months they don't get anything rather they save as operations cost.

## **5.2 (d) Availability of communication systems**

Communication tools are regarded as the most important assets for this type of project, since the contact with different people or stakeholders make it easier for trading.

The potential customers who buy from the centre, different government departments who play different roles within the centre, require such tools. In addition, KwaNdaya is a very remote rural area and it's not easily reachable. This will also help in the sustainability of the project.



**Figure 5.4: Available communication tools in percentages**

The communication systems at KwaNdaya is very poor, since the production centre in its office does not have a telephone, this contributes to problems associated with ensuring smooth management of the project by the committee.

Those members who have access to cellular phones indicated that the network in their area is also poor, they only get to use them during the evening times and at certain points within the area. They are also unable to phone people since they don't have a place which sells airtime, as a result, they use their cellular phones to receive calls, all these on its own, affects the project. The only best communication system that they have is radio, but unfortunately this is not suitable enough for this type of a project.

Another contributing factor is electricity, they don't have electricity in KwaNdaya and they rely on batteries as a result they don't listen to their radios most of the time. Radio **Ukhozi FM** is the only station that they are able to listen to and it doesn't have agricultural programs to educate them. Agri-business on e-t v every morning before 06h00 a.m. is the only good program for them, but still even if they do have televisions, its going to be very difficult to understand English language.

With regard to newspapers, the only paper that they read is the Zulu one, that is, '**Ilanga** or **Isolezwe**'. In these papers there is no slot which talks about agriculture. This implies that there is nothing that seems helpful for their project, which they are gaining from the media.

## **5.2 (e) Availability mode of transportation**

The road that is existing in the area is not in good condition especially if the weather conditions are bad; it is very difficult to travel on it without the usage of a 4x4 vehicle. It is a gravel, windy and hilly road with also unprotected falls on both sides. The pathways are also not in good condition since they have big holes if it has rained. It is not easy to travel or walk using these pathways as a result the school children are being affected a lot during rainy seasons. They are unable to walk to school and miss out a lot.

There is only one bus that exists in this area, which operates between KwaNdaya and Isipingo and that is only on certain hours, in the morning at 07h00 from KwaNdaya to Isipingo and at 11h00 from Isipingo back to KwaNdaya. At 14h00 it goes back to Isipingo for people who are working around Durban and sleep at home and by 18h00 back to KwaNdaya.

Mini-bus taxis are also available. There are five and not enough for the whole community, the loading vans are available and enough but not 100% safe since they are not road worthy.

All this on its own is problematic to the daily operation and management of a project, since some community members are unable to reach the production centre in time and sometime they don't reach it at all due to the shortage of transportation.

### 5.2 (f) Types of water sources available to women

A reliable water source is regarded as essential for the production centre. Umkomazi River is the only good source for the centre and it is a reliable one, but not that much good for the whole community since its water is not good or healthy for human consumption.

**Table 5.1: Types of water sources available at KwaNdaya**

Water source	Number of sources
River	1
Springs	3
Bore holes	2

The KwaNdaya community as a whole has got severe problems with water in their area, they have only one large river which is regarded as one of the biggest in KwaZulu/Natal, but water from this river is not 100% good for people's health, since it consists of running water and not purified.

They don't have other reliable sources of water, the 3 springs existing in the whole area its very difficult to access water from them during the day, only early hours of the morning and very late hours of the night where everybody in the community is able to get enough water. Sometimes bore holes are in good order and sometimes not, therefore, the 2 existing ones are not reliable.

Taps are not available at all in the whole area. They rely on purifying water for daily consumption using one teaspoon of jik into eight liters of water before cooking and women are the most sufferers of this shortage.

### **5.2 (g) Usage of electricity at KwaNdaya**

Electricity is regarded as one of the most important amenities in the lives of people generally and for KwaNdaya production centre is a priority.

But there is no electricity in the whole area, although they have hope that they will have it in few years to come since 'Eskom' promised them for the sake of a project. But the main problem of such delays is the topography of KwaNdaya area, its hills and mountains will contribute to the cost effectiveness for such infrastructure and as well as the affordability problems to pay back for such service by people. The production centre uses gas and diesel as sources of fuel for the project and this is very costly for them considering its transportation.

### **5.2(h) Fuel that is used by KwaNdaya women**

Traditionally, firewood is regarded as the type of fuel used easily by women in rural areas for household consumption. The indigenous forests at KwaNdaya have depleted due to wood being cut and used as fuel since electricity is a problem. All the respondents are using firewood as fuel and half of them are also using paraffin, and yet wood collection is the most time consuming and tiring work and is done mostly by women.

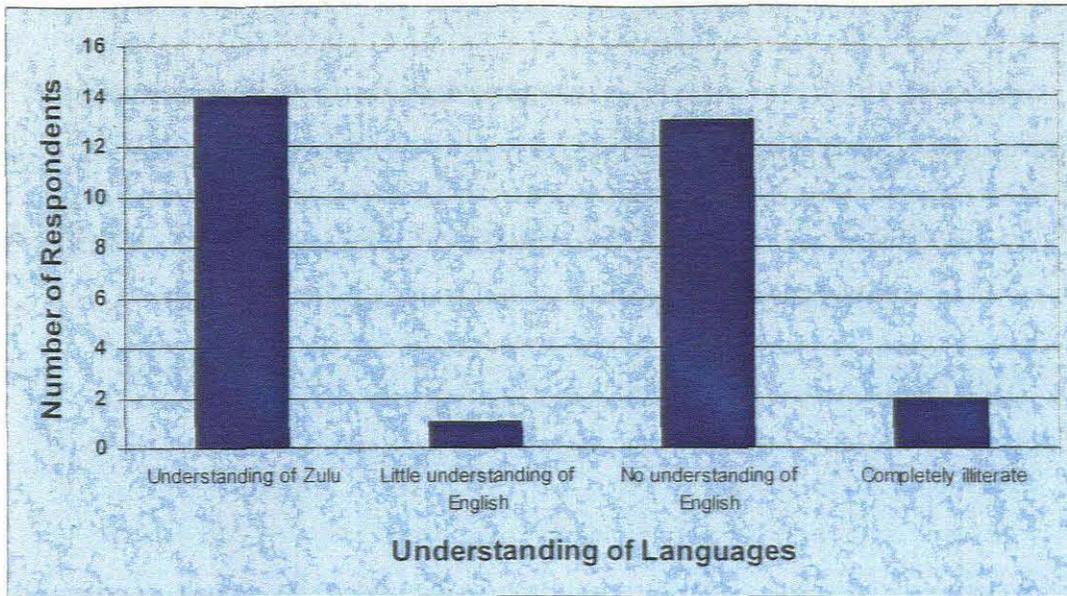
### **5.2(I) The size of land**

The size of land determines the amount of food that they produce at KwaNdaya all women who are presently involved and working in this project as a cooperative, they own the centre.

This project consists of about 20 hectares of land, and since their soil type is fertile (refer to photo on page 129), their production is very good and it also depends on seasons as well as on the crops to plant. But they manage to feed their families with what they regard as a 3<sup>rd</sup> grade of their food, and also to generate income by selling what they regard as 1<sup>st</sup> grade. In that way alleviation of poverty is being achieved.

### **5.2(j) Understanding of common languages**

Usage of language plays very important role in any community development projects, especially in rural development, the usage of vernacular language is regarded as contributing a lot to the building of self-esteem, dignity and independence in communities.

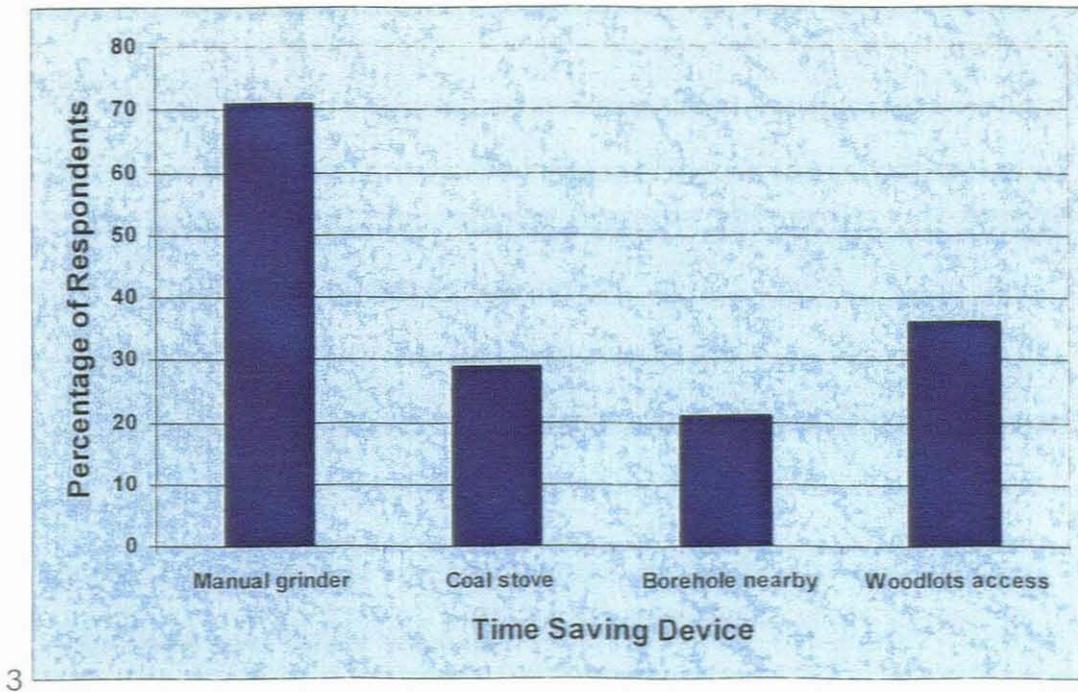


**Figure 5.5: Language comprehension**

The understanding of the Zulu language as common language in the KwaNdaya area is very good (100%), but with the writing of it, is not that much good since there are community members who have never been to school. There are two completely illiterate committee members and this shows that there are some other community members who are illiterate within the whole community. Therefore, for the Production Centre to be sustainable with the only usage of the vernacular language (Zulu), should be questionable or an interpretation should be always required if English is applied and this is also problematic.

### 5.2 (k) Household Technology gadgets

This is regarded as important in the household since the whole area of KwaNdaya does not have electricity therefore, it is impossible that the household have devices which work as electricity be available.



**Figure 5.6: Availability of time saving devices**

At least 71% from the scenario above have got a manual grinder and this gives the assumption that most of the community members have manual grinders in their households. Therefore these grinders save a lot of time since to grind dry maize for instance to make maize meal and samp, takes a lot of time and energy. Also with regard to coal stoves, some of the community members do have them and woodlots accessibility, it is easier for them to quickly save time when preparing food for their families.

Although the firewood is sometimes to be paid for, but with the availability of the project, they manage to afford payments. Clean water facilities suitable for household consumption is still problematic, and this shows that they still have a burden to fetch water from the local Umkomazi River, using their own heads to carry it. This also is seen as problematic especially in their health, since they experience the muscle strain of the neck as well as the spinal cord.

**5.3 The attitudes of respondents towards the project is summarized using the (SWOT) analysis as follows:**

**Strengths:**

- Climate nature of the area, which is fairly moderate with both rainfall and temperature.
- Locality of the garden along uMkomazi River with the availability of water resources even in dry seasons.
- Fertile soil type (refer to picture on page 131).
- Co-operative nature of work amongst the women in the centre.

**Weaknesses:**

- Age of most women in the project, are becoming older.
- High rate of HIV/AIDS related problems amongst the youth.
- Lack of formal education amongst the project members.
- Lack of experience and exposure in formal occupations.

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- Age of most women in the project, are becoming older.
- High rate of HIV/AIDS related problems amongst the youth.
- Lack of formal education amongst the project members.
- Lack of experience and exposure in formal occupations.

- Lack of water sources for human consumption contributes to household health hazards.
- Physical body health hazards due to the lack of clean water facilities.
- Lack of infrastructure contributes to the non-smooth management of the centre.

**Opportunities:**

- Agriculturist involvement in the project to empower women with informal training on agricultural skills.
- Centre as a source of income, to be able to make profit and to purchase a tractor in 2003.
- Good market that is the potential customers the project has.
- Alleviation of poverty by the project.
- Usage of vernacular language by the project members.
- Availability of household time saving devices.

**Threats:**

- Remote nature of the area which makes it not easily reachable.
- Unavailability of communication systems.
- Unavailability of mode of transportation.
- Unavailability of electricity.
- Environmental degradation due to the usage of forests by community members as a source of fuel.
- Sustainability of a project.

#### **5.4 SUMMARY OF THE CHAPTER**

This chapter has been presenting the findings and analyzing the data that was collected from the KwaNdaya project committee members. The analysis show that there are major constraints that they are faced with in their project, but these challenges are not preventing them to work together since the project meets most of its main objectives. The next chapter will come up with summary of findings, the conclusion remarks and the recommendations for the whole study.

## **CHAPTER 6**

### **CONCLUSION AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

The aim of the study, as stated in Chapter One, was to examine the major role played by rural women in development, and its objectives was to determine the major role of women who are practicing small-scale community development agricultural project and the challenges facing them. To establish whether small-scale community development projects can alleviate rural poverty and finding out if sustainable development occurs where woman are involved. Lastly, the study will provide alternative approaches that should be utilized by the others involved in promoting small-scale community development projects.

#### **6.2 CONCLUSION**

The KwaNdaya Production Centre study proves that women still play a vital role in development as principal producers of food, managers of household resources and custodians of family welfare. Like in most other rural areas of the developing countries, women are still often confronted with role conflict, and constraints associated with cultural norms, values and beliefs. KwaNdaya women are also sometimes experiencing such challenges, as black rural women do most of their work in the agricultural sector, which is often regarded as the informal sector.

This study also proves what the White Paper on Land Policy ascertained, that land redistribution puts priority on rural women in particular on emergent farmers. Women in particular have been earmarked as they have vast experience of group participation in many development initiatives (DLA, 1997).

The KwaNdaya study also supports what had been highlighted by the government as a concern with the development and empowerment of women, which was emphasized in official development policy documents, particularly the Reconstruction and Development Programme (RDP).

In his State of the Nation address in 1994, President Mandela also maintained that true freedom could be achieved only when women have been emancipated from all forms of oppression.

He further emphasized that the objectives of the RDP will not have been realized "...unless we see in visible and practical terms that the condition of the women of our country has radically changed for the better, and that they have been empowered to intervene in all aspects of life as equals with any other member of society."

Thus, projects aimed at empowerment endeavor to increase women's knowledge, develop confidence, make them self-reliant, improve their skills, improve their access to resources, and provide opportunities for participation in decision-making. The KwaNdaya project meets all the above stated qualities.

The main aim at showing the important role played by women involved in a small-scale community development project as well as the objectives of the Community Based Public Works Programme (CBPWP) that is:

- (1) to reduce unemployment,
- (2) to empower communities,
- (3) to create physical assets that will improve the quality of life of the poor,
- (4) to provide education and training to the unemployed especially women, youth and rural dwellers.

With the KwaNdaya project initiation, the level of unemployment was reduced in the area, since the provision of employment opportunities were created for the approximately eighty families during the implementation phase and also after its completion as they work as a cooperative. The physical asset of the community was created, since the project belongs to them and they own it and operate as a cooperative.

The local usage of natural resources was utilized that is the land of 20 hectares and the water from uMkomazi River, therefore the quality of life of the poor people has been improved. Lastly, the study shows that in almost any rural development programme and small-scale in nature where rural women are involved there is success and sustainability, therefore a full recognition of rural women should be considered. But for KwaNdaya 'sustainability' could almost be or only be achieved if or when the following recommendations that are proposed by the researcher are also should be taken into consideration by the different stakeholders.

### **6.3 RECOMMENDATIONS**

The Department of Agriculture uMbumbulu office to continue empowering the KwaNdaya co-operative with the agricultural extension services that is seen as required by the Production Centre. Their soil is sufficiently fertile to produce vegetables such as potatoes, butternut, cabbage, spinach, beans, tomatoes, carrot, onion, sweet potatoes, pepper red and green as well as beetroot. They are sometimes encountering problems with regard to the usage of fertilisers in certain seasons thus this agricultural extension service is crucial especially for advice.

The Department of Labor should also play a major role in terms of the provision of all the required training skills by the KwaNdaya co-operative and the community at large.

It has been discovered that there is a lack of formal education in the whole area; therefore the involvement of this department will help the whole community with educational programmes that may not necessarily focus on the project only but also provide for their general knowledge and enlightenment. That could involve the basic adult education skills, to help the co-operative and community members at large including those who do not know how to read, write and speak English.

Since the HIV/AIDS related diseases rate is so high, basic life skills orientation programs will also help amongst the youth. Basic project management skills, basic financial management skills, and basic marketing skills are also important for the project's future sustainability. Therefore, the involvement of the Labor Department is regarded as crucial at KwaNdaya.

The Department of Roads and Transport Services should also come in and provide the KwaNdaya community with the proper roads, since the existing ones are not up to standard. The roads should be upgraded in such a way that vehicles can get access to the area at anytime and in spite of any weather conditions. The small bridges within the area should be upgraded so that they can be used especially by school children in bad weather conditions. This will also help to improve the marketing avenues for the project.

The Ugu District Municipality in the Port-Shepstone office should play a major role with the provision of a stable project facilitator for this Production Centre.

There is a need of a stable facilitator or a guider or a community development worker/assistant in the area especially to create awareness amongst other community members especially the youth of the importance of involving themselves in the project in order to learn while the present project members are there. In this way they could be empowered with skills that will make them to be able to operate, maintain and manage the project for its sustainability.

The other roles of a facilitator would be to involve other stakeholders that are needed by the project, such as Telkom and Eskom. The facilitator could assist the committee to speed up the process of installing a telephone in the production center's office, and also to speed up the process of electricity installation in the centre especially for the storeroom where they keep their vegetables before selling them.

All the above-mentioned are important for the project especially for its sustainability.

With a telephone and electricity members will be able to generate more profit and in the long run it would be easier to install such infrastructure in their houses. This is seen as one of the most time saving devices especially for women.

Water was identified as a major problem especially for household consumption; the facilitator should also assist the Development Committee or water committee in putting together an application for water facilities in the area. This could be done through uMngeni Water that is regarded as the implementing agent for water projects in rural areas of KZN Province.

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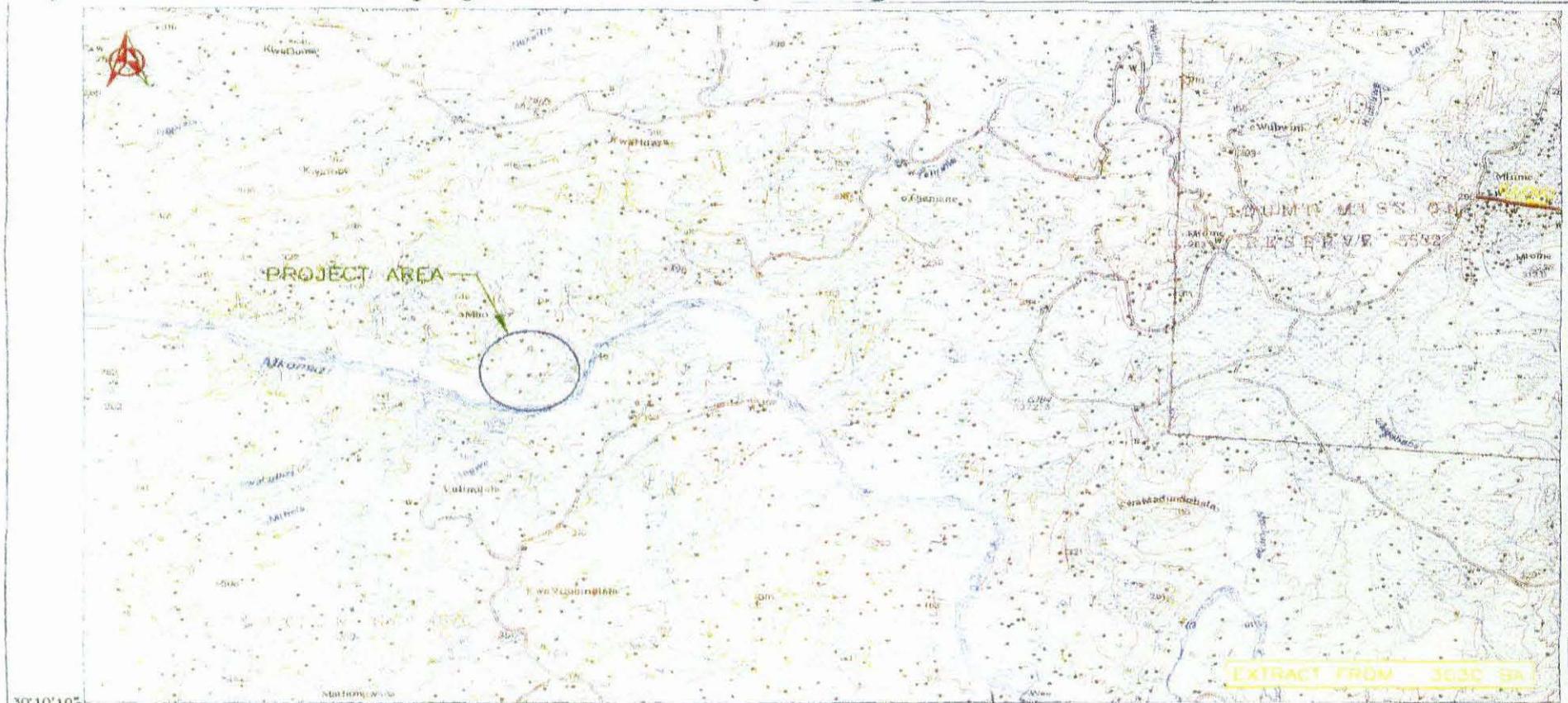
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Map 1: Illustrate the Umbumbulu area within KwaZulu Natal



Map 2: Illustration of the project area KwaNdaya along uMkhomazi River (use with permission)



30°10'10"  
30°36'50"



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ILEMBE REGIONAL COUNCIL  
COMMUNITY BASED PUBLIC  
WORKS PROGRAMME – APP 274

**NDAYA POULTRY HOUSE  
BUSINESS PLAN**

DESIGNED	<b>M.A.N.</b>	APPROVED	
DRAWN	<b>K.H.</b>	FILE No.	
CHECKED		DRAWING No.	
SCALE	<b>1 : 50 000</b>	<b>1314/7/2</b>	REV
DATE	<b>JAN 1999</b>		<b>1</b>

Illustration of the hills of KwaNdaya with two project steering committee members  
(Taken by the researcher in 2005)



Illustration of some of the nice growing vegetables – cabbage  
(Taken by the research in 2005, with two students visiting the project)



Illustration of the project cooperative members (taken by the researcher in 2005)



Illustration of some of the growing vegetable – spinach  
(Taken by the researcher in 2005)

