REDISTRIBUTION OF LAND AMONG THE COMMUNITIES OF NGOTSHE DISTRICT IN VRYHEID : PROBLEMS AND CHALLENGES

by

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KWADLANGEZWA

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Declaration

I, Eward Hlalawazi Ngcobo, hereby declare that this investigation on *Redistribution of land amongst communities ofNgotshe Magisterial District in Vryheid : Problems and Challenges*, is the culmination of my research attempts, except where specifically indicated by means of complete reference.

Signature   :   _____

Date   :   _____

Dedication

This work is dedicated to my wife, Dr Nomusa MaShezi-Ngcobo, Buhle, S'phesihle, Phiwokuhle and Phumelele. May, especially my kids, realize how the world around them looked like days gone by.

Acknowledgements

I wish to express my deepest and sincere gratitude to the following people for pledging their support during the course of this investigation.

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- My children, Buhle, S'phesihle, Phiwokuhle and Phumelele, who missed their father during extended research activities.

- I further more and above indepted to the whole Department of Social Work and in particular the staff members responsible for the programme.

E H NGCOBO

KWADLANGEZWA

(v)

Ngokufingqiwe

Umlando wase South Africa ngumlando wezempi nokunqontshwa kwezizwe, ukuphucwa komhlaba , ukususwa ngempoqo kwabantu ezindaweni abazakhele , iminqumamigomo engasile necwasayo, ukubhidlika kwemibuso yendabuko kanye nobubha.

Lolu nqubuzano lwesimo lubeyisisekelo kunhlalosimo jikelele kumphakathi wase South Africa. Inhlalakahle beyisho ukuphumelela ukugcina lesisimo singaguqukile. Umhlaba kuzozonke izinhla zempilo ungumsuka wengxabano. Kungabekeka ngokusobala ukuthi uhulumeni wezwe, ukuhleleka kwezepolitiki kuyisibuko ngombango kwezomhlaba .

Uhlelo lokubuyiselwa komhlaba nobunikazi lungasenza ngcono isimo sokubhekana ngeziqu zamehlo phakathi kwama Africa kolunye uhlangothi kanye nabaMhlophe kolunye. Lungasho futhi ukugunyazwa kwesimo esedlule sigcine sithatheke njengesisemthethweni. Konke kuncike ngankomo ekutheni :
- sinjani isimo sokubuyiselwa komhlaba esenzeka ngaphansi kwaso futhi;
- abahlahlindlela baso ngobani ?

Umthakathi akakhunkuli emzini abuye futhi awunyange. Ukubuyiselwa komhlaba kanye nohlelo lwakhona kufanele luqhakambise ukubuka izinto ngohlelo eliveza imvelaphi yama Africa. Intuthuko kufanele iqondwe futhi yenzeke ngaphakathi kwezinhla ezingusikomigomo yama- Africa yenziwe yibo futhi. Lokho kuyosho ukuphumelela ukudlulisela ezizukulwaneni ezilandelayo izisekelo zenhlalozimo ama Africa abonakala ngazo naziqhayisa ngazo kwezinye izizwe.

Ngaphandle kwalokho ukuzilondoloza kobu-Africa buzoshabalala ngokuhluma kwezinguquko ezitshalwa ngohlelosiko lwezinye izizwe. Ngale kokuba lezizinguquko kanye nokubuyiselwa kobunikazi nomhlaba luyiqonda kahle lendaba, lokukungqubuzana nokubhekana ngeziqu zamehlo kuyohlala kunjalo. Isimo esiguqulayo sizobe siguquka nakho kungaphakathi ezibilini zezinguquko kanye nobubha kuzoba ezibilini kodwa ngaphansi kwesimo sikahulumeni wentando yeningi.

Loluvo, umsuka walo , ucwaningo lwesimo nohlelo lokubuyiselwa komhlaba kumpathi wakwa Xamu, eFilidi.

Summary

The history of South Africa is the history of conquest, dispossession, forced removals, unjust policies, detribalization and poverty. Development , on the land was seen as a prerogative of the White minority. Underdevelopment, on the other hand was considered a natural state for the overwhelming black majority class.

This conflict relationship formed the foundation of the South African Society's social system over years. Order in the society meant the ability to sustain a status quo of the social system. Land has,in all respects, been the borne of contention. It is arguable that land has had a determinant role in the nature of the South African state and politics.

The land redistribution programme will either improve these class antagonism or legitimase them. It pivotes upon the context under which the land redistribution is carried out and by whom it is being driven. The land redistribution programme needs to be Afrocentric in paradigm and Africans themselves need to drive the course of their own development. There are things which may be of value to Africans and which land redistribution programme, unless driven by themselves , may be found insignificant. For an example, African organization structures in rural areas are very important for self identity.

Unless the land redistribution programme recognizes these problems and challenges, there will be a moving equilibrium or status quo with regard to social change. There will be apartheid order within a democratic social system. The land set aside for settlement under the new order will still resemble the then bantustan, and black sport lands.

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CHAPTER 1

ORIENTATION TO THE STUDY

1.1 Introduction

The transition from the epoch of Oligarchy reign to the democratic era in South African society has brought along with it manifolds of changes. These changes have been political, economic, social, religious, etc. Mouton (1998:11) states that "... since the coming to power of the new South African government in April 1994, we have witnessed numerous new policy documents (followed by legislation) in such areas as education, health, social welfare, sport, crime prevention and labour". This research undertaking is limited to policies that apply to land reforms. It is however not oriented in investigating factors affecting the formation of land reform policies. On the contrary it looks at the effectiveness of the land reform programme, the redistribution land reform policies as they impact on the community of KwaXamu which is the area of study.

Neuman (1997:25) sees evaluation research as a type of applied research. Freeman and Rossie (1993:5) as cited by Mouton (1998:1) regard "programme evaluation" as a concept that can be used interchangeably with evaluation research. Mkhize and Nene (1999:34) endorse this view as they maintain that, "evaluative research is sometimes referred to as programme evaluation research".

1.2 Motivation for the Study

The former President Mandela's Administration did not hold office for any extended period. It only lasted for half a decade within which it had to transform the scars of the apartheid era to galvanize for itself strong political support base to win the 1999 election. This led to many programme implementations, which were geared towards the improvement of human life conditions. Many of the programmes were still being implemented when the President's administration term of office ended, and others were still being tested. This condition created a difficult situation for programme evaluation. These programmes included the land reform programme which constitute the focal point of this investigation.

The community under investigation, KwaXamu, entails families who suffered evictions in the first half of 1992. This was at the dawn of the new democratic order, and other families who suffered relocation three years after the democratic order in 1996. According to the KwaXamu Communal Property Association Development Plan (1996:1), some disputes were noted between the tenants and the farm owners. The case was consequently referred to the then Minister of Land Affairs for action on the 22 September 1995 and was selected by the Department of Land Affairs (DLA) in order to test the application of the procedures of recently passed labour tenant legislation.

The preview document analysis conducted with the Provincial and Regional Offices of the Department of Land Affairs in Pietermaritzburg and Vryheid indicated some problems in the redistribution programme. The correspondence between the KwaXamu Communal Property Association (KCPA) and the Vryheid Regional office, reveal the lack of communal cohesion amongst the community members. This raises questions that motivate for the pursuit of this scientific inquiry which emanated from the pilot

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interview the researcher conducted with some community key informants. The researcher is also motivated by the observed patterns of life styles that have not been transformed. However, out of all these factors, the none existence of a programme evaluation report supercedes other.

Smith (1981:241) as quoted by Bailey (1987:438) contends that evaluation research is commonly understood to mean the assessment of the effectiveness of social programme that were designed as tentative solutions to existing problems. The relocation of the community under study was a test to the new landreform programme and yet there are no accounts on how the reforms impacted on the people's quality of life. This research, therefore, only looks at the social context of the land reform as it relates to the community of KwaXamu. Babbie (1983:326) cited by Mkhize and Nene (1999:34) offers several purposes of evaluation research. They include to:

(a) determine the effects of public policies on society; and

(b) to determine the effects of such programme on society.

This study will demonstrate these effects as they affect the KwaXamu community.

1.3 The Background of Land Reforms

The South African Land Policy (1994:11) provides concise background against the land reform programme. The White paper (1994:1) states that the history of South Africa is the history of conquest, dispossession, forced removals, unjust apartheid laws and declares to improve the conditions of people's quality of life. Chapter two will elaborate on this point.

1.4 The Community of KwaXamu

According to the KwaXamu Communal Property Association Draft Development Plan (1996:4), KwaXamu community entails households that were evicted from Swiss farm. Some farm workers that existed in the Atdora Farm before it was sold under the terms of the new land reform redistribution programme and the landless people who resided at the roadside near the Atdora Farm. Before the Atdora Farm was sold, under the provisions of "willing seller, willing buyer"

it consisted of eleven (11) homesteads and five (5) landless families on the roadside. The other thirteen (13) families, seven (7) of which had already received eviction orders, came from a Swiss Farm. They were referred to as people from 'Nkwambase'. Consequently the KwaXamu community consists of people who have divergent backgrounds in terms of their socio-cultural characteristic.

Some of the community members may be commanding certain degrees of influence, honour and prestige from previous backgrounds or places of origin. The status, power, and role definitions may have also been characteristic of their life patterns over a long time. Such people, owing to their backgrounds and previous status may negatively affect the new development endeavors.

1.5 Land Redistribution Programme

The community of KwaXamu falls under the land redistribution programme. The South African White Paper (1997) spellsout categorically the intention of the programme. These intentions are twofold:

(a) To afford land for economic use. This implies that the land has exchange values, the land is allocated for market use. Community members should use the land to produce and sell and maximize profit. This is capitalist value of land in a rural African setting; and

(b) The land is allocated for residential purposes.

This pattern of land holding, however, has different rules of residences compared to the rules of residence under tribal jurisdiction areas, in terms of the redistribution programme. The homestead belongs to the particular family; the site and the buildings are for the family. In tribal authority areas the land is entrusted to 'inkosi' who has traditional authority and power. Weber in Haralambos, and Holborn (1993), Giddens (1993), Sanderson (1991) and Popenoe (1997) view this as regulated by custom and tradition. The 'inkosi', can evict a person or family without any court intervention.

The Land Redistribution Programme emerges with the ownership of land through community collective organs called Community

Property Association or in the form of Close Corporation Companies, (cc). According to Proctor et al (1998), these structures differ from one of the tribal authority structures in the sense that members are elected and not appointed and that the terms of office are comprehended with legal rational. This is what Weber as quoted by Haralambos and Holborn (1993), define as an understanding of power in constitutional terms.

It is interesting to note that the form of land holding is based on ownership by the individual yet the action or development calls for communalism. Durkheim's perspective that social phenomena should be studied as social facts is pertinent here, (Ritzer, 1992:78). He differentiates two forms of communities (Hamilton, 1990:143):

(a) A community based on mechanical solidarity; and

(b) A community based on organic solidarity.

The former bears features of a traditional community and the latter bears features of the modern. In this study the question that arises is the possibility of the existence of a dualism, that is, individualism and

communalism. This question and the arising issues necessitate the evaluation of the programme.

1.6 Tribal Authority Involvement

The other important issue to address in this research, which so far has led to the halt in some of the projects provided under this programme, revolves around role definition, role parameters and the status of the traditional leaders. This involves on the one hand, the traditional chieftainship and on the other the organisational structures, that is, Inkosi, councils and also traditional portfolios such as Induna and Iphoyisa of Inkosi.

The critical question in community development here is: Does the development initiative which presuppose the collapse of the African organisational identity, value system, and which compromise African tradition, belief systems have any place in the context of African 'rebirth'.

The land redistribution programme stems from the realization that people (beneficiaries) were forcefully, unjustly evicted and disposed yet appears to ignore that members of the communities are social beings and have socio-cultural organisational structures.

The literature states that capitalism in Europe did not exist alongside feudalism but capitalism (as a mode of production) presupposed the collapse of feudalism and yet capitalism itself has certain criticisms. In the same vein, Communal Property Associations or Close Corporation, (CC) may not be proper ways of land holdings given the existence of traditional structures.

1.7 Objectives

The objectives of the study are as follows:

- To evaluate the effectiveness of the land redistribution in the community of KwaXamu;

- To determine the barriers in the services delivery; and

- To provide information that could be used in the implementation of the land redistribution programme in other communities.

1.8 Statement of the Problem

Given the organizational structures entailed in the land redistribution programme, the existence of tribal authority and traditional ways of life are major source of problems to be encountered. The land redistribution programme may have possible benefits to the community. However, challenges and problems into the traditional system may supercede the benefits. The research will therefore identify some of the challenges and problems with a view of making recommendations.

1.9 Methodology of Research

Bailey (1987:32) differentiates between 'methodology' and method of research and sees methodology as denoting the philosophy of research, assumptions and values and methods as tools and techniques of gathering data. Mkhize and Nene (1999:34), state that according to

Babbie (1983:326) evaluation research differs only in terms of purpose rather than specific research methods.

This research will use document analysis, interviews and questionnaires. The justification of the research tools will be dealt with in detail in the proceeding chapters.

1.10 Definition of Terms

Definition of terms provides the context within which some terms should be understood in the study.

1.10.1 Community

According to Popenoe (1997), Poplin (1972), Lee and Newby (1987), and Nowlin and Chess (1997), community is a cluster of people located in a particular geographical area whose lives are organized around daily patterns of interaction. People and their social interaction within given geographic area and communities determine the nature of the community. Crow and

Willmott (1994) see the community in three levels, i.e. interest community, community of attachment and place community.

1.10.2   Development

Graw (1983) see development as a multifaceted phenomenon that include social, political, economic, physical, spiritual, emotional, intellectual in accordance with its use and expense. Patel (1992) endorses this view and points out that development is economic, social, cultural and political process aiming at better life for entire people on the basis of their active free and meaningful participation.

1.10.3   Social Development

Mikendrick (1990:110) sees social development as an approach or strategy of working directly with people and is concerned about their total needs. Swanepoel (1992:14) sees social development as involving self-reliance, social creativity, institutional development, capability for management of broader operations, democracy, and solidarity. Potgieter (1998:119) sees social development as involvingmacrosystems

(health, housing, welfare, education, politics and economy) in seeking solutions to eradicate poverty and follows a wide variety of approaches and strategies. The Draft White Paper for Social Welfare (1996:164) cited by Midgley (1995:13) according to Potgieter (1998) sees, as the ultimate objective of social development to bring about sustained improvement in the well-being of the individual, family, community and society at large. The reduction of poverty or eradication of poverty, inequality, and conditions of underdevelopment are widely accepted indicators of social progress. The dimensions of social development are, social welfare, health, education, housing, urban and rural development and land reforms.

1.11 Delimitation of the Study

This investigation was undertaken in KwaXamu community which is located in the Vryheid district of KwaZulu-Natal. This area was, according to the KwaXamu Communal Property Association Development Report (1996:5), identified as being suitable for the resettlement of the tenants from the Swiss Farm and the families on

roadside and thirteen households that already lived on the farm. KwaXamu is made up of portion 3 of Rietfontein (212,HU) 173 ha and portion 1 of Beroofd (107, HU) 955 ha and the latter is (458, HU) 327 ha. These portions were sold as one unit and are about 45 km north east from Vryheid on the Louwsburg road. The Betoofd portion is west of this road. Maps showing the study site, see appendix A.

1.12 Description of the Community:

The KwaXamu Communual Property Association Farm Development Plan (1996: 25) provides the following description of the two farms :

1.12.1   Farm 1

Portion 3 of Rietfontein 212 (173 ha).

Land use:

Sprinkler irrigation	0.5 ha
Arable irrigable	19.5 ha
Arable dry land	47.0 ha
Roads, buildings,	30.0 ha
Veld	76.0 ha
TOTAL	173.0 ha

1.12.2   **FARM 2   PORTION 1 OF BEROOFD 107 (458.3 HA)**

Land use:

Arable irrigation	7.0 ha (gravitational)
Arable irrigable	43.3 ha
Arable dry land	61.0 ha
Roads, plantation, buildings, rocky areas etc.	22.0 ha
Veld	325.0 ha
TOTAL	458.3 ha

1.12.3   **Farming Improvements:**

Farm 1: Portion 3 of Rietfontein homestead, lapa, and outbuilding. 340m²

Water tank (house) 2 boreholes

Fencing in reasonable condition

Stone kraal with calf-shed, cattle handling facilities (in poor condition)

Store of brick and iron. This includes shed, garage, dairy-kraal and storeroom 170m²

Iron sheds (two) for 4 vehicles 96m²

Dam (earth wall) 0.4ha

Dip, kraal, loading, (cattle handling facilities) are in a relatively poor condition. Fencing and store/shed are a reasonable condition. The house and other outbuildings are in fair condition.

Farm 2: Portion 1 of Beroofd 107.

Farming improvements

Irrigation piping (560 metres) mainline with taps.

School accommodation with 540 pupils

Fencing in moderate condition .

A total of only 15 hectares of arable land is currently being used in the combined farms. Erosion has caused large dongas which cannot be ploughed or grazed.

1.12.4   Water Demand

According to Proctor et al. (1998:172) the minimum to water should be 25 litres per day, per person, within 200m from every household. According to the KwaXamu Development Plan ,

the present population of KwaXamu (240 on survey) would

presently use approximately 2.8 ke / day.

1.12.5   Livestock

According to the KwaXamu Draft Development plan (1998) the

carrying capacity of the farm is estimated to be 152 head of

cattle, and more could be fattened on the farm through stocking

according to the veld conditions and rainfall.

1.13 The Significance of the Study

The study will show the impact of land reforms especially the new

forms of landholdings amongst the previously disadvantaged African

rural community. It will reveal how the life quality of the farm

workers change with the dawn of the new democratic order. It will

reveal the manner in which development is seen and received, the

involvement of women in development initiatives, and general

cultural transformation. The study will show whether or not

traditional patterns of land holdings need to be altered. The findings

of the study will be useful especially to the Department of Land Affairs and traditional Affairs.

1.13 Announcement of Chapters

The dissertation will be presented as follows:

Chapter 1

General orientation of the study, historical background and community characterization.

Chapter 2

Community profile, document analysis, reviewing some files and literature survey.

Chapter 3

Explanation of research design and data gathering.

Chapter 4

Presenting, analysing and interpretating data.

Chapter 5

Findings, recommendations and conclusion.

Chapter 2

LITERATURE REVIEW

2.1 The importance of land in the life of an African

The major part of the history of an African in South Africa, is the history of dispossession. Maleah (1993:152) points out that the primetime phase of land dispossession dates as back as from the Dutch Company rule to a more systematic and efficient phase under British rule. Maleah (1993) assets that, the whole history of Europeans in South Africa is a history of dispossession of African land; possessions of cattle in particular, and their labour.

It appears that although the European wanted grazing and residential land, Land deprivation was also a strategy of transforming Africans into wage earners, to guarantee a pool of labour supply. Land in this light can be seen as an instrument, or a leverage of control.

This experience was very painful to Africans, especially as they seem to have had profound inextricable relations to land. Maleah (1993) maintains that, "the meaning of land to Africans is mystical and

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metaphysical beyond productive purposes. It derives a certain sanctity and sacredness in being a burial ground of the ancestors. Less of land does violence to all and represents a sleep seal of a failure of duty to hand it over to the next generation. An African without land is a man without a horse, without an anchor".

The interconnection that existed between an African and land in a traditional community was very profound. Maleah (1993) stresses that:

"The loss of land is truly incapacitating in the totality of existence, as a member of a family, kinship group, clan and society. Without land one cannot have livestock which must graze. An African without livestock, especially cattle, is a man without dimension, a man limited in his being".

The quotation above, reflects that the entire existence of African community depends on land. Land was the foundation, the core of their existence. It constituted a base for their mode of life. This, to a

certain extent, would tend to provide some light to the question of African underdevelopment, especially the power overwhelming rural African people.

Bundy (1988:3) asserts that :

> *"The failure to adapt their economy as the root cause of their distress, and that failure is accounted for in terms of the shortcomings of the traditional or subsistence sector. The lack of technological knowledge, the inhibiting forces of social custom, a consequent hostility to innovation and a low level of responsibility to market incentives."*

The advancement of the African communities was made impossible under these conditions. Lenski *et al* (1995:82), purport that there are two factors that determine the societal progress and growth, namely, technology and environment. The well-adapted societies prosper and develop whilst the poorly adapted societies under-develop and perish. In this view, the inability to adapt the "traditional economy in an

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environment becomes a fundamental case of underdevelopment in the African communities. This was, however, not due to the natural causes particular in South African society. It is a resultant from carefully planned social order:

"Relentless colonial onslaughts resulted in African dispossession on a massive scale and the distracters of their traditional economy, which was built on the twin pillars of land and livestock, especially cattle".
Maleah (1993:229).

The factor behind the failure of African agriculture appear to be clear in this passage. The passage also illustrates the mode of production of the African communities. The possibility for advancement seem to have existed in probabilistic terms, but the human factor inhibited it. Maleah (1993) argues that the ultimate colonial aim and purpose was proletarianization through impoverishment. Africans were to be reduced to a nation of servants working for the European colonial settlers. By being so absorbed into the colonial economy, they were to lose their independence, their identity, their very being, and be

labour appendages to the colonial order. Land was the only means to their ends.

2.2 The Traditional African Society

The striking feature in traditional African society is that, every man had land (Maleah, 1993:450). Krige (1981:176-177) endorses this view, and points out that :

> *"..... land is gratuitously assigned to all, ... All he is given is the right to use the land so granted for his kraal and his gardens while he is cultivating or occupying it, it cannot be taken from him, except for misdemeanor".*

Land in this passage is not a commodity, it is intended only to produce and reproduce life. It is a means to ensure human welfare. In other words, the African traditional communities guaranteed that the satisfaction of, what is, in terms of the humanistic approaches, basic or physiological needs of everyone. In this sense, they were welfare-

oriented communities. The tradition is characteristic of African communities from their origins. Maleah (1993) points out that, not only did Africans care for themselves, but they also protected the welfare of others :

> *"... when an outsider came into an African community to seek refuge or admission from an African chief or king, an affirmative response was automatically accompanied by an allotment of a piece of land to plough and sow, and access to the common lands for grazing. No man was allowed not to have at least a milk cow. The chief lead the milk cow or those needed to plough, as it was accepted principle that every man must have land and cattle to sustain himself".*

The profound human welfare approach to life generally is abundantly clear in the quoted passage. Land was the basis of family, kinship group, clan and nation.

This measures the extent to which land dispossession destroyed African communities, on one hand, and the nature and scope of the problems and challenges that the land reform process, on the other hand, in South African should face. The Reconstruction and Development Programme may work successfully in some aspects of life, but there are other life facets that seem un-reconstructable. Manifold episode of such accounts could be traced in the history of the South African society, at whatever perspective.

2.3 Land Issue in Apartheid Era

The Apartheid epoch in the history of African communities in South Africa was the severest epoch of them all. The apartheid era brought along with it policies and programme, i.e. the separate development programme, turned it into active policy the demarcation of the humanity of Africans, and reduced them into mere labourer units. Under apartheid, Africans were relegated to the very bottom of social pile, thus making them the least beneficiaries of government spending, social welfare benefits and opportunity to earn income.

Land dispossession made Africans the poorest segment in the whole society, apartheid did not only create this condition but ensured its maintenance unalterably.

The accounts on land issues, as they relate to this era, arewell written in people's experiences as they put them thus (Maleah, 1993:455).

The following case studies explicitly elaborate the agony experienced during dispossession.

Case study A :

One of the Umbulwane residents relates his experience as follows:

> *"... my six-room house was broken down on August 19, while I was at work. My wife was outside collecting firewood. Our three year old baby was inside – he was taken out, and ran away I found my house broken down. They came back later, just to level everything. I did not receive a word of notice."*

Case study B :

She second case study relates to, forceful removals stated as

follows:

"It was forcefully removed from a squatter camp near

Springs and taken to Qwa-Qwa bantustan where a

house was to be provided. Instead she was dumped

on an open veld in severe rain while she was cuddling

her 18-day old granddaughter. It is reported that

when the newspapers picked up the story of her

destitution, Dr. G. de V. Morrison, the then, Deputy

Minister of Cooperation and Development (the new

name of the Bantu Affairs Department), insisted that

Mrs. B was sent to Qwa-Qwa voluntarily and she

had, in fact, asked to be sent back to 'her home'

where she wished to stay with her brother. In

rebuttal, Mrs. B, who was born and raised in Rigil,

said that Qwa-Qwa was not her home, and she had

no brother there. That she had never been to Qwa-

Qwa before and had no relatives there, and she knew

nobody there".

At a close look, these accounts indicate that Africans did not have any land rights whatsoever under the apartheid regime. One can also pick up the cruelty that accompanied forced removals. These accounts also indicate that gruesome human right violation was carried out under the government official approval. They verify what Marx, points out :

"As the state arose from the need to hold class

antagonisms in check, but as it arose, at the same

time, in the midst of conflict of these classes it is, as a

rule, the state of the most powerful, economically

dominant class, and thus acquire new means of

holding down and exploiting the oppressed class".

(Tucker, 1978:753).

The apartheid era illustrates the illegitimate function of the state and the oppression of the oppressed African people. Land is an area for

this condition. A full exposition of the issue of power during the land reforms carried under apartheid is presented in, "The Discarded People", a study of Limehill, a resettlement camp in Natal, by Father Desmond, a priest of the Roman Catholic Church :

> *"Limehill was not the first, and not the worst, of camps. Its importance for me lies in the fact that it was the place where I first entered the labyrinth of broken communities, broken families and broken lives which is the South African Government's removal policy"* (Maleah, 1993:456).

The priest continues to report that :

> *"The starkness of life under the shadow of apartheid is greatly increased by removals. I have seen the shock of simple rural people told that they must leave their homes, which were the homes of their kinsmen for generation, to go to a strange place. I have heard*

their cries of despair and their pleas for help"

(Maleah, 1993).

Forced removals were further compounded by the fact that resettlements were administered in Bantustans which were characterized by lack of cultivable land and overcrowding.

The Land Act of 1913, gave African 13 percent of South Africa's land surface. Maleah (1993:432) points out that the colonial takeover and usurpation of African land was formalized and given legislative seal by this Act. It restricted African ownership of land to the reserves which were allocated 37,000 square miles which is 7.6 percent of the total land area of South Africa. Maleah (1993) is of the opinion that the Land Act and Native Trust of 1936 added more land mainly in the Transvaal and that brought the total of land owned by Africans to 58,812 square miles or 12.9 percent of the total land area of South Africa.

2.4 African Land Purchases and the Destruction of Emergent Farmers

At the verge of the collapse of African peasantry, some tribal heads attempted to retain their meaning of existence by buying land back. It is noted that such attempts were collective in nature. Several families pulled together their resources in the form of cattle. They were buying their own land from a single European claimant. Records, according to Maleah (1993:239) point out that in 1912, a Native Farmers' Association was formed and bought three farms in the Eastern Transvaal Highveld for £20,000.00 which African smallholders settled. African who were unable to find money or could not afford the farms, bought smallholdings in the vicinity of towns. In Transvaal, particularly in 1904, Africans owned 387,730 acres which they had collectively bought. There were difficulties. Africans were only allowed to buy crown land, but found it difficult to do so because the wealthier Europeans could always out-bid them at sales.

The Africans in Transvaal were assisted by their coming together in a form of corporate group and resources. In total this was impermissible. Maleah (1993:239) points out that in 1881-8, there

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was a commission report which recommended tribal purchases to be stopped because the colonial law said nothing about tribal. It has to be noted, however, that despite all these predicaments to acquire land, there were 1,548 registered African landowners in Natal (including three of Zululand) owning among them 191,466 acres.

This indicates that land is something that living without meant in essence, alienation in its totality. Africans did not make full use of land such that in 1889 they were trading at massive scale at the gold mines in Witwatersrand. They were emergent cropgrowers. Land was getting scarce and valuable as they were farming in capitalist terms. Due to the negative attitudes toward labour, Boers were slowly depending on African farmers and disliking themselves. This marked a stage when Africans were accused of being successful, of being richer than the Europeans.

The success of African in agricultural activities called for state intervention. Maleah (1993:246) observes that in 1894 the Glen Grey Act was passed which aimed at eliminating the dependent African passionate farmers and transforming them into laborers. Many other

laws were passed and all were common in one thing, to expropriate land from the African peasant. African farmers found themselves landless driven away everywhere until they turned themselves as laborers to Europeans. Bundy (1988:191) states over 200,000 Africans a year sought employment in Natal after the South African War, and about 25,000 left the area each year for work in Transvaal. Bundy (1988) states that :

> *"A corollary of this was that the generally prevailing advantages that black producers had once enjoyed over white, and the relience to African growth foodstuffs by many whites, were rapidly reversed. From many districts, there was evidence that Africans were more dependent upon their wages for food and the food of their families, and that while once they used to supply themselves with corn, they now (1903) had to buy a large portion of their supplies of corn from the European traders".*

This proletarianization meant a lot of things in the context of African life characteristic ways. It divided families, detribalized communities and inoculated values of servitude.

The South African Native Affairs Commission of 1903-1905, met to develop a common national policy. The Commission, according to Maleah (1993:953), submitted its report and had, as its first and important item, the land tenure and reported that :

> *"From it there is a common origin of many serious Native problems, it dominates and pervades every other question, it is the bedrock of the Native's present economic position. It was clear from the many of evidence tendered that the public attention to a greater extent centered around it".*

The formulation of the policies following to the Commission's report led to the total destruction of Africans. The Native Land Act of 1913 was a total blow to African attempts to remain independent. The Africans pooled their resources no more, they were no longer allowed.

Plaatje (1986:13) states that :

"After the land act in 1913, come the Native Affairs

Act in 1920, the Native (urban areas) Act in 1923, the

Native Administration Act in 1927 and in 1936 a

package of measures (the Hertzog bills) which added

marginally to the areas set aside for African's

occupation".

The passage above points out that the root cause of the African overcrowding, underdevelopment and many other injustices is basically monofactory. Plaatje (1986) stresses that policies and programme changed overtime. Segregation gave way to separate development and later to multinational development states, which was only recognized in South Africa.

2.5 The Reconstruction and Development Programme (RDP)

The RDP is an integrated, coherent socio-economic framework. It endorses the views reported by Plaatje (1986) and Bundy (1988) as it asserts that, apartheid policies pushed millions of black South Africans into overcrowded and in perished reserves, homeland and townships.

This investigation is only limited to the rural countryside. The ANC (1994) states that the abolition of the Land Acts cannot redress inequalities in land distribution.

The White Paper on South African Land Policy (1997, April) acknowledges that land ownership in South Africa has been a source of conflict for years and it provides a comprehensive land reform programme.

This study only focuses on the land redistribution programme. However, land redistribution overlaps to involve all other reform

programmes. Thus, other programmes are discussed here, although to limited detail.

2.6 The Land Reform Programme

The RDP has provided a broad framework within which all policies and programme should be formulated. The white paper explains the purposes and implementation strategy in each of these land reforms.

The paragraph 2.4.2 of the "Reconstruction and Development Programme" speaks out clearly that land reform programme is "the central and driving force of a programme of rural development". It aims to address effectively the injustices of forced removal and the historical denial of access to land.

Paragraph 2.5.7 of the White Paper on South African Land Policy, (1997:9) provides the background thus :

"The importance of land reform in South Africa

arises from the scale and scope and land

dispossession of black people which have taken place at the hand of white colonizers, for most of this century, indeed such the Native Land Act, 1912, rights to own, rent or even share crop land in South Africa, depended upon a person's racial classification. Millions of black people were forced to leave their ancestral lands and resettle in what quickly became overcrowded and environmentally degraded reserves – pools of cheap migrants labour for white owned farms and mines. Under the Native Trust and Land Act, 1936, black people lost even the right to purchase land in the reserve and were obliged to utilize land administered by tribal authorities appointed by the government. Black families, who owned land under freehold tenure outside the reserves before 1912, were initially exempted from the provisions of the native Land Act, the result was a number of so-called 'back-spot' communities in farming areas, occupied by whites. These were the

subject of a second wave of forced removals which

took place from the 1950's through to the 1980's."

This passage endorses the views put forward by Plaatje (1986) and Bundy (1988) and constitutes the foundation from which the South African land reforms emerges. It also determines what the purpose of the land reform programme should entail and of what nature intervention strategies should be. Further and above all, it reflects the complexity of the matter as the redress of the past involves issues that cannot all be measured in terms of the value of money. For example, Maleah (1993:239) points out that land dispossession brought along with it alienation.

2.7 Conclusion

The history of South Africa is characterized by conquest, dispossession, forced removals, injust policies, detribalization and poverty. Development, on one hand, was seen as a prerogative of the white minority. Under development, on the other hand, was considered natural state for the overwhelmed black majority class.

This conflict relationship formed the foundation of the South African society's social systems over years. Order in the society meant the ability to sustain a status quo of this social system. Land has, in all respects, been the bone of contention. It is arguable that land has had a determinant role in the nature of the South African state and politics.

The land redistribution programme will either improve these class antagonisms or legitimize them. It pivots upon the context under which the land redistribution is carried out and by whom is it being driven. The land redistribution programme needs to be Afrocentric in paradigm and Africans themselves need to drive the course of their own development. There are things which may be of value to Africans and which land distribution programme, unless driven by themselves, may find insignificant. For example, African organizational structures in rural areas is very important for their self identity.

Unless the land redistribution programme recognizes these problems and challenges, there will be a moving equilibrium or status quo within the social change. There will be apartheid order within a democratic social system, i.e. a society. The land set aside for resettlement under the new order will still resemble the then bantustan, black spot lands.

Chapter 3

RESEARCH METHODOLOGY

3.1 Introduction

The scientific enquiry follows a domain of specific scientific pattern, which justify objectivity, reliability and validity of the research undertaking. The intention may be manifold but fall into two fundamental categories; namely, to expand the body of knowledge and to solve either potential or felt social skills. The social science discipline consists of multiple approaches for various sorts of researches. However, all social science researches are common in one thing, they follow proscriptive research procedure. These are the principles and rules governing conventional social research. In order to fulfil pre-requisite of the scientific enquiry and to produce dependable knowledge, this chapter explains the research methodology employed.

3.2 Research methodology

Nachmias and Nachmias (1998:14) state that "... scientific methodology is a system of explicit rules and procedure on which research is based and against which claims for knowledge are evaluated. This system is neither closed nor infallible,...scientists look for new means of observation, inference, generalisation, and analysis".

Bailey (1987:32) endorses this view as asserting that methodology entails the philosophy assumptions, values of conducting a research. Babbie (1983:6) asserts that:

"... whereas epistemology is the science of knowing, methodology (a field of epistemology) might be called the science of finding out".

Nachmias and Nachmias (1998:17) argue that rules for clarification and definition, forms of deductive and probably inductive inferences, theories of probability, sampling procedures, systems of calculation,

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and rules of measurement and the methodological tool kit of the social scientists.

Bailey (1987:32), Leedy (1985:137), and Dooley (1992:263) agree they see the research method as tools or techniques used in the "science of finding out."

Huysamen (1994:163) is concerned with this view and points out that "methodological research" comes into play at three different yet overlapping and integrated state, namely, the creation and development of techniques and strategies to collect data, the development of methods to investigate and improve the psychometric properties, e.g. reliability and validity of the data obtained by means of these techniques, and the statistical analyses of the data collected by means of such techniques.

3.3 The Research Method / Instruments

Bailey (1987:32) contends that methods simply mean the research technique to gather data. This study uses questionnaires, document analysis and interviews as research techniques.

3.4 Questionnaire

Questionnaires, according to Huysamen (1994:128) are often used in surveys to gather information such as age, educational qualifications, income (biographical particulars), opinions, beliefs and convictions. Black (1993:26) maintains that the actual project needs to be guided by a more specific question or set of specific questions and insists that: "the respondent, after all, is doing you a favour; and a well-designed questionnaire makes the interviewer's job easier and improves the quality of data obtained. Nachmias and Nachmias (1998:209) are pertinent at this stage as they maintain that:

"The foundation of all questionnaires is the question.

The questionnaire must translate the research

objectives into specific questions; answers to such

questions will provide the data for hypothesis testing.

The questions must also motivate the respondent so

the necessary information is obtained..."

The previous passage illustrates that the research without a questionnaire does not exist, It also highlights the significance of the role questionnaires play as the research objectives are translated into specific questions. Most importantly, the questionnaire provides data for the behaviour of the variable under investigation. It seems the heart of the study is in the manner in which the questionnaire is constructed. This brings the researcher to the working definition of a questionnaire.

A questionnaire may thus be defined as, according to Forcese and Richer (1973:160), "... forms for securing answers to questions... we ask him in writing about himself, his behaviour, or his attitudes, and he responds in writing. It should, however be borne in mind that

some respondents may be illiterate, in such circumstances the researcher enters in writing the responses on behalf of the respondent. This condition was present in this study to a major extent. Forcese and Richer (1973) assert that this tool is extremely widespread among sociologists. Sociology is the researchers field of choice.

3.4.1 Types of questions

Nachmias and Nachmias (1981:212), Bailey (1987:131-135), and Neuman (1994:240) provide three types of questions, namely : open ended, close-ended, and contingency questions. Neuman (1997) also call the contingency questions, skip questions. Babbie (1993:144), Huysamen (1994:128), Newcomb (1953:350-352) and Dooley (1995:142) provide only two types of questions. The former two share the same view. Dooley differs only in one thing that is, instead of open-ended questions offers the compound item.

It can be said that when constructing a questionnaire there are basically two question types to be kept in mind, namely : open and close-ended questions. For this reason it is important to look at the

value of each questionnaire type. Both questionnaire types can either be mailed or administered personally.

3.4.1.1   The value of open-ended questions

Caplovitz (1983:103) advises that open-ended questions are especially suitable when the researchers are not sure of the range of responses to the question. Neuman (1997:241) permits an unlimited number of possible answers, reveal a respondent's logic, thinking, process, and frame of reference, unanticipated findings can be discovered, permit adequate answers to complex issues. This study used the open-ended question at the pre-testing stage and during the final phase close-ended questions were formulated. Caplovitz (1983) endorses this view by saying, "... further protests involving open ended questions, the researcher usually has learned enough about the questions to convert them to check-lists".

The researcher made two site visits to the study area. The initial visit was to pre-test the relevance and application of the

questions at KwaXamu community. Community members were interviewed as they visited the community store. After this, the researcher made a second visit where a close-ended questionnaire was filled in during the interview.

The researcher was aware, during the pre-testing phase, of the pit-falls entailed in the open-ended type questions. As Nachmias and Nachmias (1998:213) recommend, "... the researcher has to design a frame in order to classify the various answers; in this process, the details of the information provided by the respondent might get lost. Neuman (1994), points at the following shortcomings:

- coding responses is difficult;

- responses may be irrelevant or buried in useless detail;

- comparison or statistical analysis become very difficult;

- articulate and highly literate respondents have an advantage;

- questions may be too general for respondents who lose direction;

- respondents can be intimidated by questions;

- answers take up a lot of space in the questionnaire; and

- responses are written verbatim, which is difficult for interviewers.

These damaging limitations make the open-ended question disfavoured. This study uses the close-ended questions.

3.4.1.2   Value of close-ended questions

Bailey (1987:118), Caplovitz (1983:102-103), Nachmias and Nachmias (1998:242), Dooley (1995:142), and Neuman (1994:240) all agree that close-ended questions are structured fixed responses to questions. The respondents are presented with options and asked to choose one that most closely represents their views.

This study utilizes this tool mostly because of the following reasons:

- the answers are standard and can be compared from person to person;

- the answers are much easier to code and analyse, and often can be coded directly from the questionnaire, saving time and money;

- the respondent is often clearer about the meaning of the question; and

- is more likely to elicit usable information (Bailey, 1987).

Neuman (1994) whilst advocating these values has this to supplement, that:

- there are fewer irrelevant or confused answers to questions;

- less articulate and less literate respondents are not at a disadvantage; and

- replication is easier.

Nachmias and Nachmias (1998) note that closed-ended questions are easy to ask and quick to answer, and their analysis is straightforward.

The researcher relied on this tool so heavily in this project because, whilst it, on one hand, speedy and straightforward, on the other hand, it does not compromise scientific methodological rules. Thus it is reliable and maintains study validity and the findings can produce dependable knowledge. The researcher was also aware that the tools used had some demerits as well.

3.5 Demerits of closed-ended questionnaire

Babbie (1992:147) states that the chief shortcoming of closed ended questions lies in the researches structuring of responses. Some issues may be important for the researches and other may be omitted. But importantly for the respondent, Caplovitz (1983:103) argues that while drawbacks such as; "... putting words in the respondents'

mouth", may exist, there are many virtues associated with this technique.

In order to circumvent the highlighted and many more limitations, the questions were constructed in the language of the respondents and later translated into English. They were also, as stated earlier, pretested in the community under investigation. The advise from Newcomb (1953:353) was followed. He strongly maintains that, "no matter how the researcher has been involved in wording his questionnaire, he needs to try them out with respondents before launching into actual field studies".

3.6 Unobtrusive Measures

Information about the community is available in limited sources. These include government files, service providers' reports and from the respondents (beneficiaries in the Department of Land Affairs jargon). Thus the contents analysed is spelt out to the researchers not by choice, but, by the absence of alternative options on this particular

issue.   Draft Development reports, letters, form part in this investigation.

Unobtrusive measures are also, according to Nachmias and Nachmias (1998:302)) known as, non-reactive measures, and they refer to any method of data collection that directly removes the researcher from the set of interactions, events, or behaviour being investigated. Further, they maintain that :

"... No method of data collection is without limitations, and as a result more than one method of data collection is needed..."

It must be borne in mind, though, that the application of this tool was not because it is just one of the tools. The researcher was obliged to demonstrate empirically beyond any degree of uncertainty that the problem was worthy of an enquiry and that it does occur. The redistribution land reform programme is a relatively new government programme and as such many lessons, challenges and problems, are to be learned and corrected for future success. This constitutes a

foundation for striving for proper, efficient tools to illustrate, beyond which none can, the behaviour of variables under study.

Unobtrusive or non-reactive measures entail numerous forms, the ones discussed hereunder have relevance only for this study. This includes:

3.6.1 GOVERNMENT DOCUMENTS

Files from the Provincial Department of Land Affairs, in Pietermaritzburg, the Department of Land Affairs Regional offices in Vryheid and from the service provider(s) around Vryheid were consulted. These documents involve governmental and non governmental institutions. Access to information may not be easy as this is likely to be viewed from different stand points. Both institutions may view the process as a form of "witch hunt". The government officials may withhold some files, under the assumptions that the process of investigation is intended to expose inefficiencies. The non-government institution i.e. service providers, may, also react

negatively and hide important information for the research benefit.

3.7 Content Analysis

Nachamias and Nachamias (1998:311) point out that this is; "any technique for making references by systematically and objectively identifying specified characteristics of message." The researcher applied content analyses to analyse the correspondence between the Regional Land Affairs, Vryheid office and the KwaXamu Communal Property Association. Nachamias and Nachamias (1998) purport that this tool is used to infer and can be objectively administered.

According to Neuman (1994:272) the 'content' refers to words, meanings, pictures, symbols, ideas, themes or any message that can be communicated. Content analyses is a technique used in analysing the text. The text is anything written, visual, books, newspapers or magazine articles, advertisements, speeches, official documents and many more. This is an elaborate description and like Nachamias and Nachamias (1994) and Neuman (1998), Babbie (1992:317), Dooly

(1995:109) concur with this opinion and stress that communication —
oral, written or other — are coded or classified according to some
conceptual framework. Communication can be studied in units as the
sentences or phrases which can be categorised in terms of form or
process rather than content or topics.

3.7.1   FORMS OF CONTENT ANALYSIS

Babbie (1992) distinguishes two forms of content analyses,
namely, manifest content and latent content. The former is
considered a visible, surface content, the latter implies that
underlying meaning of the text. In this study, both of the forms
were used in assessing interaction which is in itself a
symbolical expression of relationships which is reflected
through language. Language is in turn expressed and shared
symbolical. Thus the relevance of this tool in the study cannot
be scaled by any word of mouth.

In the same vein, however, Burgess (1987:133) points at the
central problems concerning written and oral materials. They

involve the authenticity of documents i.e. their availability, their selection, the references that can be drawn from them, the interpretation of data and presentation of results.

The researcher counteracted any potential pitfall involved in this tool by remaining objective and ethical in research intentions.

3.8 Interview.

Interview constitutes the last form of the research technique employed in this study. Webb and Webb, (1932:130) as cited by Burgess (1987:106) conclude that:

"For the greater part of his information the investigator must find his own witness, induce them to talk, and embody the gist of this oral testimony on his sheets of notes. This is the method of the

interview, or 'conversation with a purpose', a unique

instrument of the social investigator".

This quotation presents conversation as a data and method of social investigation. The respondents undoubtedly constitute a significant role in this method. It is due to this view that Bailey (1987:186) is pertinent here. Bailey (1987) provides some hints in approaching the respondent. These involve:

- telling the respondent who the interviewer is and whom he or she represents, including showing an identification card;

- telling the respondent what the interviewer is doing;

- telling how the respondents were chosen emphasising that they were not singled out personally for harassment or intimidation but were chosen in an impersonal way merely because a cross section of the population was needed; and

- using a positive approach.

These factors characterised the groundwork, which the researcher had to first and foremost meet. The researcher applied for permission.

Upon receipt of the letter of approval from the Provincial Land Affairs Office in Pietermaritzburg, the researcher presented it to the Regional Office in Vryheid and the study site. The two letters : one from the provincial office and the other from the research supervisor were read in conjunction. The former granted me the permission to conduct the study and the latter explained that the study was for academic purposes. The researcher also provided the regional office and the study site key informants with the questionnaire sample. At this stage the purpose and questionnaire were reviewed. The researcher was granted consent and interview dates were set.

The researcher noted that on the initial dates the researcher proposed, the respondents had burial services and alternative dates were agreed upon. Thus the researcher eliminated all possibilities for extraneous variables except those that might be due to natural causes (beyond human control).

3.8.1   TYPES OF INTERVIEW

The researcher was aware that types of interview include,
according to, Babbie (1992:293) and Burgess (1987:107),
structured and unstructured interviews. Bailey (1987:191) goes
a step further by adding a semi-structured interview. The study
discusses only the structured and unstructured interview as they
were the only two used in the study.

3.8.1.1   Structured interview

Bechhofer (1974) as quoted by Burgess (1987:107) suggests
that structured interviews define situations in advance and do
not allow the researcher to follow up any interesting ideas.
They emphasise the fixed order and form of questions, together
with specified alternatives. The questionnaire in this study
consisted of specific close-ended questions and sections that

require specific data from the respondent. This was guided by the research intentions.

The researcher was aware that the result of the talk, conversation and everyday life experiences went unrecorded within formal interviews; yet basic information pertinent to the study may be gleaned. In order to counteract this, the researcher devised a category of data from unstructured interview. Unstructured interviews fell under the responsibility of the researcher himself whilst formal structured interviews responsibility was shared amongst trained assistants. The researcher, thus, catered for the incompetent possibility in case one or two of the trained assistants becomes such.

3.8.1.2   Unstructured Interviews

The interviews were unstructured but this does not mean that they took place in an uncontrolled environment. Burger (1981:109) states that, "the unstructured interview may, therefore, appear to be without a structure, but nevertheless the

researcher has to establish a framework within which the interview can be conducted; the unstructured interview is flexible, but is also controlled. Babbie (1992:293) maintains that, "... An unstructured interview is essentially a conversation in which the interviewer establishes a general direction for the conversation and purpose specific topics raised by the respondents". Rogers (1995) calls this a nondirective interview. Bailey (1987:192) considers as its chief feature, its almost reliance upon neutral probes that are designed to be as neutral as possible. The researcher employed this interview particular with the regional officials dealing with the respondents under investigation.

In some situations, particularly involving the youth and respondents at a bus stop the researcher administered this interview. It allowed the researcher to pick up a lot of data within a short space of time and with minimal degree of inconvenience to the respondents.

3.9 Sampling

The concept of "sample", according to Kathuria (1992:85) is representative of the whole population, is central to probability reasoning. The KwaXamu Communal Property Association is one of the three-land redistribution programme projects carried out under the Ngotshe Magisterial district. It resembles other projects in the sense that predominant value ties and general life characteristics differ marginally. All these communities are provided with the land to live and produce for market their pattern of settlement and their money-economy values tend to converge. Most importantly, their traditional beliefs and loyalty to the traditional forms of authority is the same. They are also all predominantly or were at some stage, labour tenants. KwaXamu was thus selected above all due to its proximity to the Vryheid town. This minimised the expensive cost of travelling.

The researcher was aware that, whilst the KwaXamu Communal Property Association could be taken as a unit of analysis, it may as a community itself, entail internal dynamics peculiar to it. Some causes of certain observable behaviour may be limited to KwaXamu. In

short, the researcher understood homogenous and heterogeneous factors that could have been involved. In order to account for all of these dynamics the researcher travelled in all communities and made observations which are discussed in preceding chapters.

3.9.1   SAMPLE SIZE

KwaXamu Communal Association households were visited. The total sample comprised 50 families.   Each family homestead was regarded as a sub unit of the sample size. In some cases more than one nuclear family existed within the same kraal, and the researcher considered this an extended family constituting for purposes of the study, a sub unit. In some cases two elders with some siblings were found staying together without marriage ties, the researcher considered this also an alternative for a family. Giddens (1990) suggests these family alternatives: and they include, staying single, cohabiting, commune and gay parent family. Of relevance here is the nuclear, extended, staying single and cohabiting family alternatives. The sample size was grounded to incorporate all

these features. Bailey (1982:95) contends that the correct sample size is dependent upon the nature of the population and the purpose of the study.

3.9.2   Purposive Sampling

The manner in which the KwaXamu Community Association was selected as a sample unit qualifies resolutely under purposive sampling. As Bailey (1987) states that in purposive sampling, the researcher uses his or her own judgement about which respondents to choose, and picks only those who best meet the purposes of the study. The researcher once worked with the community before in the development projects. This previous knowledge of the community composition enabled the researcher to apply this technique.

The values associated with this sampling technique are that the researcher uses his or her own research skills and prior knowledge to choose respondents.

3.10 Coding and Interpretation of Data

The researcher pointed out earlier in this chapter that the research instruments are divided into three, namely, questionnaire, document analysis, and interview schedule. Each research tool entailed a response that was coded.

The statistic's package for Social Sciences (SPSS) available at the University of Zululand, Durban-Umlazi Campus, Department of Sociology was used to code and analyse the variables.

3.11 Objectivity, Reliability and Validity

These terms are very central in the social science research. Any method employed is judged against these concepts. The discussion of these terms concludes this chapter.

4.11.1   Reliability and Validity

Reliability and validity are, according to Neuman (1997:132), key principles of quantitative measurement. Neuman (1997) further maintains that reliability tells us about an indicator's dependability and consistency and validity, whether an indicator actually captures the meaning of the context in which we are interested.

Reliability, according to Neuman (1997) means that the information provided by indicators (e.g. a questionnaire) does not vary as a result of characteristics of the indicator, instrument, or measurement device itself.

The researcher initially administered the questionnaire to pretest whether some were confused or had double meanings and to determine their relevance to the respondents. From this stage a questionnaire was constructed in the mother tongue language of the respondents. For the analytical purpose of this study, the questionnaire had to be translated to English.

Validity, according to Neuman (1997) sometimes is of use to mean "true" or correct. Bailey (1987:313) looks at the validity of document analysis as a research instrument. Bailey (1987) says document tends to have a face validity. Validity in documents is affected by some factors. Bailey (1987:313) contends that :

"... not only the content of the document but also word patterns, language, writing style, and composition of paper, and ink all can provide checks on the validity of authenticity of a document".

The researcher used some correspondents between the Land Affairs, Vryheid office and the community of KwaXamu. The purpose involve determining interaction amongst community members and between the office and the community. The researcher agrees with Bailey (1987) the language can tell more about face validity.

Varied types of validity and reliability are not the subject for discussion in this investigation.

3.11 Conclusion

This research methodology will uncover the de-emphasised factors in the development process. Development in this context is about people and their regularised life styles patterns. However in practice development especially in such impoverished communities turn to focus on things than people. This is an Achilles' Heel in development endeavors.

Chapter 4

PRESENTING, ANALYSING AND INTERPRETING DATA

4.1 Introduction

Chapter one pointed out that this chapter focuses on the presentation, analysis and interpretation of data. Analysis and interpretation are two concepts that widely show out in the social service literature with a variety of meanings. It is against this view that the researcher finds it appropriate to contextualize the meaning they should carry for the purpose of the study at hand.

According to Neuman (1997:426), data analysis means :

"... a search for patterns in data, recurrent behaviours, objects, or body of knowledge. Once a pattern is identified, it is interpreted in terms of a social theory or the setting in which it occurred".

This chapter analyzes data obtained from the questionnaire, documents and interviews. The questionnaire entail independent and dependent variables. The former includes demographic information of the respondents and the latter consists of variables such as status and authority, empowerment, infrastructure, agriculture and crime. In order to illustrate his opinion, the researcher presents bar graphs, pie graphs and tables. Where necessary, the researcher cross tables variables and then provides comprehensive interpretation. The researcher, as pointed out in Chapter 3, employs the statistical package for Social Science (SPSS).

The researcher advocates the eclectic paradigm in the analysis and interpretation of data, Sanderson (1991:14-15) states that :

"Eclectics believe that each theoretical approach provides a partially valid understanding of reality, and that when all approaches are used in combination a more complete understanding of reality is achieved".

Louw and Edwards (1994:26) endorse this view as they maintain that:

".... Eclectic selects from the various schools of thought those standpoints that are personally acceptable and combines them into one more or less coherent whole".

Against these views, the researcher draws some components from thesystems theory, interactionists approach, role theory, and conflict paradigm. The researcher is convinced that land reforms are about the poorest of the poor segment in the society of South Africa. In order to develop them, especially since development is facilitated by people who themselves are not poor, is important to understand them in their situations. Max Webber, as cited by Ritzer (1996:114), Bailey (1987:8), and Popenoe *et al* (1998:10-11) advise that a researcher should develop a direct understanding of data or verstehen. Ritzer (1996) goes further and maintains that :

"......we use verstehen to understand actors ... to understand the larger culture in which actors exist and which constrain their thoughts and actions".

Land redistribution eventually impacts on the manner people affected proscribe their characteristic ways of life. It is eventually about the type of life people affected lead. Thus, people affected should be understood in their situation.

4.2 The Community of KwaXama and Trust Committee

The KwaXama Communal Property Association is jurisdically, under the Trust Committee. This is the management body which function to coordinate, manage and lead the community. It is constructed in legal terms within which its content and objectives are to be grasped. The trust committee thus operates on what Webber, according to Haralambos and Holborn (1993:118), regards as the rational-legal authority. This authority operates on the base that :

"... those who possess authority are able to issue commands and have them obeyed because others

accept the legal framework which supports their

authority."

This is a characteristic feature of the "Gesellschaft". Calhoun *et al* (1997:537) see "gesellschaft" as the community linked through formal organization rather than informal relations and a sense of belonging. Members of this community come from different backgrounds, so they do not share ancestry, values, norms or attitudes. It is important to keep in mind the nature of the KwaXama community composition. The homesteads that comprise KwaXama community come from diverse backgrounds. Some homesteads were evicted from the Swiss Farm, others occupied the roadside of the Atdora Farm and the rest were residents of the Atdora Farm.

The researcher notes that although in terms of the redistribution criteria this community has to operate within the gesellschaft value systems, it is gemeinschaft in practice. Calhoun *et al* (1997:537) describe gemeinschaft community as that where relations are personal, face-to-face where members of the community have common ancestry, values, aspirations, and tradition. Authority which is characteristic of the gemeinschalfs is a traditional authority.

Haralambos and Holborn (1993:118) state that authority here rests upon a belief in the "rightness" of established customs and traditions. This is the complex situation of the KwaXama community. If a community is understood in terms of relations as Calhoun *et al* (1997:537) assert, therefore KwaXama comprises a virtue of the two communities in one. The community structurally, is a gesellschaft community and its nature and function are to be understood within a legal framework. In terms of patterned ways of life, the community is adhesive in customs, traditions and beliefs. It still pays loyalty to the tribal authority of the late Inkosi Khambi Zulu.

Against this background, the Trust Committee as the management structure, constitute the researcher focal point at this juncture.

4.3 The Trust Committee as a Management Structure

4.3.1 AGE DISTRIBUTION

GRAPH 1 : AGE DISTRIBUTION OF THE TRUST COMMITTEE MEMBERS
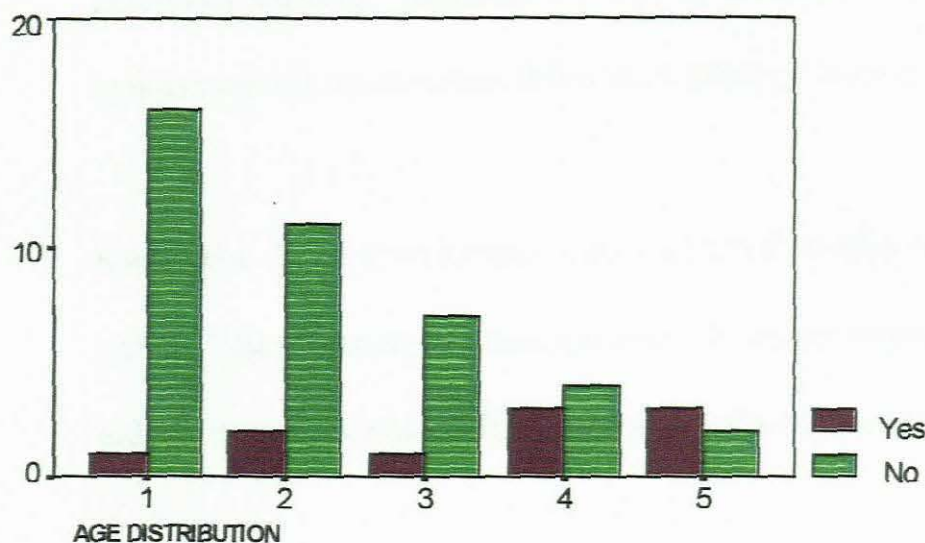
Crosstabs 1 : between 20-30 years old

2 : between 31-40 years old

3 : between 41-50 years old

4 : between 51-60 years old

5 : from 61 and above

The above graph portrays KwaXama Trust Committee as characterized by old age members. Community members between 20-30 years old and 31-40 years old do not constitute the management structure. Positions of power are held by

people whose age group fall between 51-60 years and from 61 years and above. The age distribution as is significant for many reasons. Organizationally, the traditional authority bedrock is the Inkosi's Council. This consists of elderly men with extensive wisdom. Maphalala (1997:8) maintains that ibandla lenkosi, i.e. inkosi-in-council is a vital pillar of isizwe.

KwaXama Trust Committee seems adhered to this traditional value. They entrust the management of the community to the elderly members exactly like the tribal authority structure.

Some observations which the researcher draws from the graph include the following :

Development in terms of the land reform programme is two fold, i.e. social and economic and a process, this implies, development is a process of both social and economic changes. Process implies that development is ongoing, it never stops. The elderly management body, like any biological organism, will develop alongside with the community until it develops no

further. The organism dies but the community changes. If the KwaXama Trust Committee does not distribute age to incorporate the youth their development is not sustainable in terms of human resources development.

Development is not only about positions of influence. It involves, furthermore , the transformation of the value systems, opening access to varied opportunities and many more things. In order to achieve this, the management structure is itself a pillar. The educational level of the management structure is also very important. Frequency Table 1, illustrates the educational levels of the community management structure.

4.3.1   Educational Level

Table 1 reflects educational levels of the community management committee.

TABLE 1 : EDUCATION LEVEL OF THE TRUST COMMITTEE MEMBERS

Response Category	No Education	Std 6	Std 7	Std 9	Std 10	TOTAL
	1	2	3	5	6	
Yes	5 50.0%	4 40.0%			1 10.0%	10 100%
No	11 27.5%	23 57.5%	1 2.5%	2 5.0%	3 7.5%	40 100%
	16 32.0%	27 54.0%	2 4.0%	2 4.0%	4 8.0%	50 100%

In terms of the above frequency table 1, 50% of the total management committee has no formal education and 40% has the insignificant level of formal education (from standard 6 and below). Only 10% of the total management committee received formal education to at least standard ten. The low level of formal schooling is attributable to lack of opportunities and alternatives in life as their mode of production forced them to remain on farms. Marx, according to Tucker (1978:4) asserts that :

"... the mode of production of material life conditions the social, political and intellectual life process in general".

This suggests that, the physical conditions or environments of the members of KwaXamu community shaped their development in all facets of life.

4.3.3 ACCESS TO INFORMATION

The following graph shows how educational levels are linked with access to information.

GRAPH 2 : ACCESS TO INFORMATION

MODE OF INFORMATION
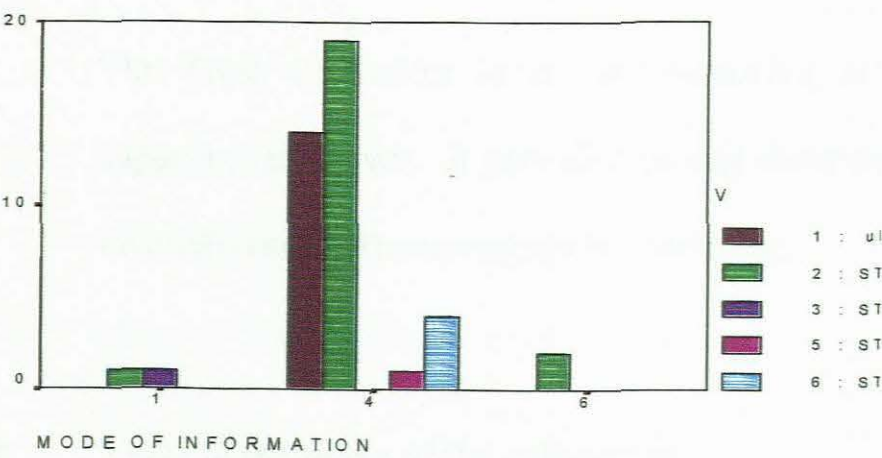
How do they access information :

1. Radio

2. Own knowledge

3. Through the Trust Committee Chairperson

The cross table of the educational level and access to information indicates that an overwhelming number of the community members have no access to information. The graph depicts that many members rely more on their personal knowledge than on the management committee. The rational for this involves several possibilities :

The Trust Committee is not representative or has limited capacities to deliver. It may also be that some members have no confidence in the management committee.

4.3.1.2   Years of members of the community

The following graph reflects involvement in the development process.

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GRAPH 3 : YEARS OF MEMBERS OF THE COMMUNITY
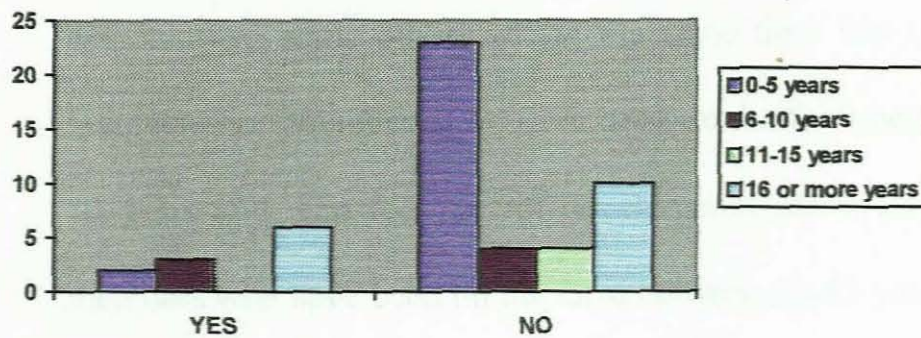
The graph shows poor involvement of members of the community in the development process. The former Swiss Farm and Roadside residents have been residing at KwaXamu for less than 10 years. The Atdora residents have been on this farm for more than 10 years. Lack of involvement is associated with intra-community conflicts. The graph indicates that members from the Swiss farm and the Roadside are less involved. It can also be observed that although members who have been residents from 11 years to 16 years and above, feel involved, a minimal amount of them do not feel the same.

The graph points out that members who have been on the farm from 1-5 years are absolutely not involved. Of those who have

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been on the farms between 6-10 years, some say that they are not involved while others within the same time line maintain involvement. Members who have been on the farm between 6-10 years and who feel part of development are equivalent to members who have been on the farm between 11-15 years. The graph also shows that within the category of 16 years and more on the farm, more members feel part of the development, and a few members feel the contrary. The researcher notes that there is a wide gap between members who have been on farm the between 1-15 years and 16 years and above. The former indicates absolute none involvement and the latter on the contrary shows higher involvement.

The graph depicts that there is a strong relationship between the period on the farm and the feeling of being integrated in the development process.

4.3.5   **Structural Preferences**

Table 2 illustrates structural preferences in terms of the period

hiring on the farm.

It indicates the community's structural inclinations in terms of

years on the farms. The table shows whether being on the farm

for long make people prefer alternative form of land holding

than tribal authority option.

TABLE 2 : STRUCTURAL PREFERENCES IN TERMS OF PERIOD ON THE FARM

	PERIOD ON THIS FARM							
TYPES OF STRUCTURE	1-5 years		6-10 years		11-15 years		16 years		TOTAL
Tribal Authority	N6	60%	N2	20%	-	-	N2	20%	N10– 100%
Trust Committee	N5	25%	3	15	3	15	9	45	20 100
External Agency	7	50	-	-	-	-	7	50	14 – 100
Uncertain	6	100	-	-	-	-	-	-	6 – 100
TOTAL	N24	48%	N5	10%	N3	6 %	N18	36%	N50 – 100%

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Table 2 above points out clearly that the Trust Committee is disfavoured by people whose terms in the ·community fall between 1-5 years. About 60% of the respondents in this category opt for the tribal authority and 20% in the 16 year and above category. About 15% respondents between 6-10 years and 11-15 years wanted a trust committee. Both respondents between 1-5 years (50%) and 16 years and above (50%) wanted an external agency to come and help them develop.

This demonstrates how less representative the trust committee is. This is also significant in the sense that it depicts communities relations. Members in this bracket (1-5) would probably have felt differently about a trust committee had their members been included. This preference thus could be considered an expression of antagonism. The community is poorly integrated. These factors impede the process of development in this area.

4.4 Participatory Development

People's participation is a crucial element in development. It means full involvement of people in decision-making on matters affecting their life during the process of development.

Participation demands community cohesion and this makes development a collective process. Participatory development and gender equity are two approaches that complement each other in the land reform process. The White Paper on South African Land Policy (1998:65), maintains that : "The Communal Property Association Act already has important provisions in this regard and mechanisms to enforce the right of women". A closer look at the KwaXamu Communal Property Association, sharply contrasting development pattern to the land. Women involvement in development is very passive as is shown in the graph 4.

COMMUNITY PARTICIPATION : ATTENDANCE OF

COMMUNITY MEETINGS

GRAPH 4 : ATTENDANCE OF COMMUNITY
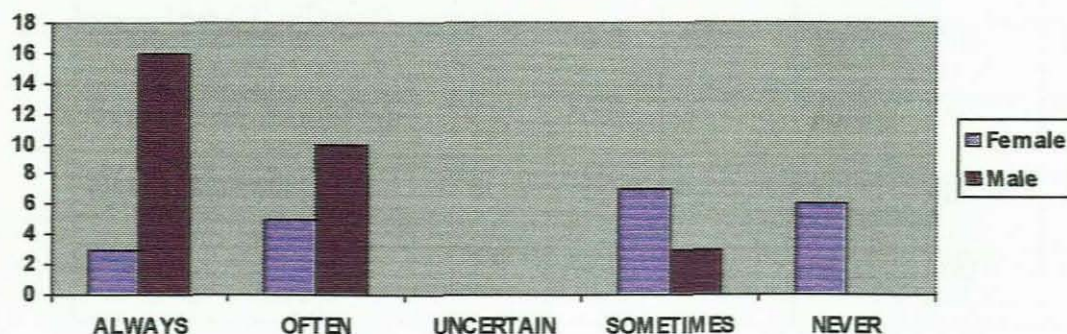
MEETINGS

The above graph shows that women do not attend community

meetings like men. Table 3 provides detailed information and

should be read in conjunction with the above graph.

TABLE 3 :

Table 3 illustrates the correlation of gender and community

meeting attendance in raw scores and percentages.

COMMUNITY MEETING ATTENDANCE	GENDER				TOTAL	
	FEMALE		MALE			
	N	%	N	%	N	%
Always Attending	3	15.8	16	84.2	19	100
Often Attending	5	33.3	10	66.7	15	100
Sometimes Attending	7	70.0	3	30.0	10	100
Never Attending	6	100.0	-	-	6	100
TOTAL	21	42.0	29	58.0	50	100

Among 19 people who reported that they always attend meetings, 84% were males and only 16% were females. Out of 15 people who reported attending meetings, Another 67% were males and 33% were females. This reflects passive involvement of women in development process. Most women do not attend meetings, if the do, they do so seldomly. According to the table above, the frequency to which an individual attends meetings is dependent on the gender. Females were less likely to attend meetings compared to men.

This condition of women here can be understood by looking at the division of labour. The roles and functions women perform reflect the mode of production of the pre-industrial societies. Giddens (1994:43) provides pre- industrial types of human societies, namely, hunting and gathering societies, horticultural societies, agrarian, and pastoral societies. In all these societies women positions were limited to the roles prescribed to them by nature.

In view of women's passivity in meeting attendance, the researcher thought it important to look at women involvement in power sharing. It is common knowledge that women in traditional patriarchal communities, are defined in exclusion in terms of positions of authority.

The following table correlates gender and Trust Committee membership. Respondents were asked to indicate "yes" for membership and "no" for none membership in the Trust Committee.

The table below presents the distribution of position of authority in raw scores and percentages according to gender.

TABLE 4 : DISTRIBUTION OF POSITIONS OF AUTHORITY

TRUST COMMITTEE MEMBERSHIP	GENDER				TOTAL	
	FEMALE N %		MALE N %		N	%
Yes	3	30.0	7	70	10	100
No	18	45.0	22	55	40	100
TOTAL	21	42	29	58	50	100

Out of 10 people who admitted to being in the Trust Committee, only 30% were women and 70% men. Despite their figures the X^2 was not significant.

It seems women considered some of their roles as culturally bound. Leadership in community management structures was still taken as an exclusively male role. In order to comply with the White Paper (1998:65), in gender equity in tenure reform,

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Moser (1993:52) provides a foundation. Moser (1993) sees women tenure rights as strategic gender needs. Strategic gender needs are :

> *"... the needs women identify because of their subordinate position to men in their society ... vary according to particular contexts ... relate to gender divisions of labour, power and control and may include such issues as legal rights ...".* (Moser, 1993:39).

There are also practical gender needs and they involve, according to Moser (1993), socially accepted roles in the society. They do not challenge the gender division of labour or women's subordinate position in society. Tenure, according to Moser (1993) is generally given to men as household heads, even where women by default have primary household responsibility.

These are some of the factors that constitute an "Achilles' Heel" in the redistribution programme generally. Factors that are peculiar to the KwaXama Communal Property Association involve personal differences, lack of interests in committee leadership, old age of the committee leader, lack of participation of community members, lack of information and knowledge, low level of education of members of the community and a host of other reasons. The contributory role of these factors in the community as portrayed in the following pie graph.

The respondents were asked if the factors mentioned above had any effects in their development process and here are the outcomes.

Responses are summarized in the pie graph 1.

PIE GRAPH 1 : OPINION ON FACTORS AFFECTING DEVELOPMENT

10%   2% 2%   14%

14%

22%

16%

20%
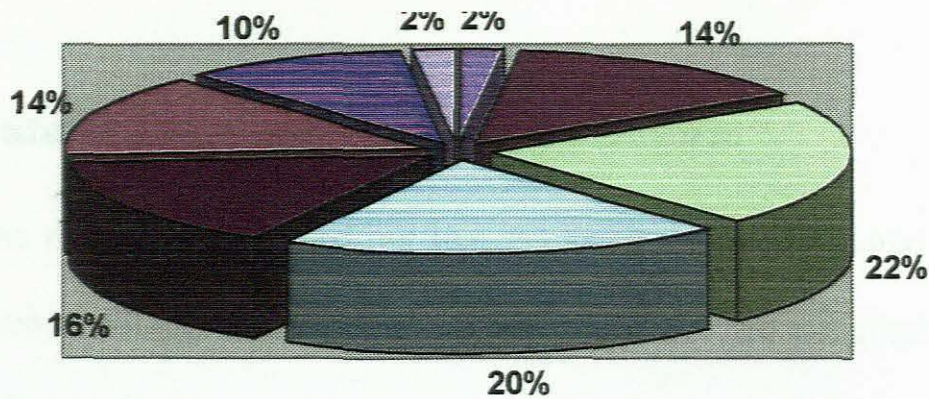
Opinion on factors affecting development are presented in the pie graph in percentages.

Only 2% of the total respondents pointed at factors other than those listed in the above response categories. About 22% reported the lack of information and knowledge. About 14% mentioned at the level of education and another 14% ascribed reasons to the lack of interest in committee leaders. 20% reported the lack of participation of community members. Only 20% mentioned the combination of these factors, i.e. old age of

the committee leaders, lack of information, knowledge and low

level of education.

4.5 Catalyst in Development Land Reform

The respondents pointed out that the Trust Committee could have a

catalyst role in changing their quality of life. The pie graph below

indicates this.

TABLE 5 : LEADERSHIP STRUCTURE AND COMMUNITY CHOICE

DEVELOPMENT CATALYSTS	FREQUENCY	VALILD %
Tribal Authority	10	20
Trust Committee	20	40
External People	14	28
Uncertain	6	12
TOTAL	**50**	**100**

Table 5 illustrates the distribution of leadership structures and

community choice in raw scores and percentages.

The above pie graph summarizes frequency of table 5.

PIE GRAPH 2 : LEADERSHIP STRUCTURES AND COMMUNITY CHOICE
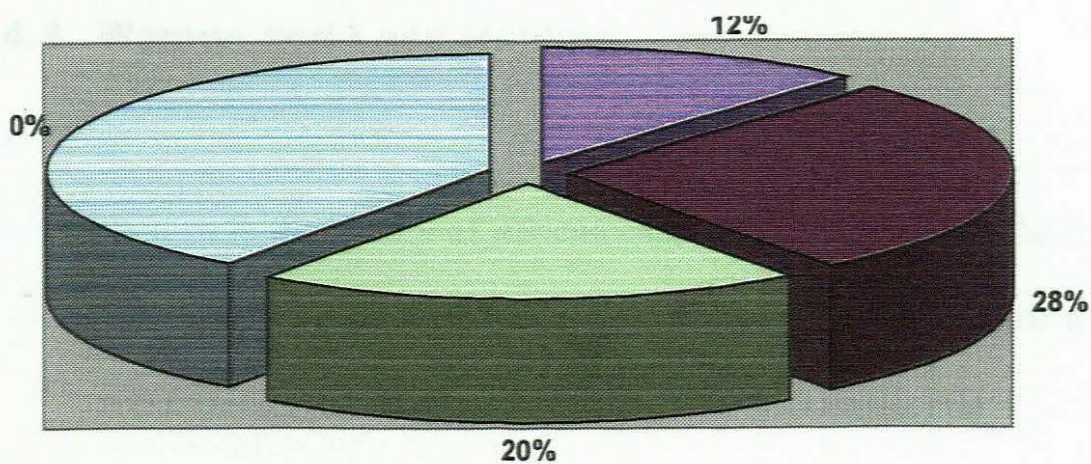
The above pie graph shows only 20% of the total respondents resented the Trust Committee as a leadership structure. About 40% of the respondents would advocate to see the Trust Committee co-ordinating development process. 28% of the respondents see development as involving not only themselves, although it was for themselves, but external agencies as well. About 12% of the respondents declared themselves uncertain. This graph shows that in essence the

community members question the traditional leadership role in social and economic development. The order of preference reflects tribal traditional authority as preferred form of leadership structure for the new type of land holding.

4.6   Women and Land Holding

Women in the history of African communities do not own land. The White Paper on South African Land Policy (1998:65) affords women opportunities to access land. Moser (1993:52) argues that :

"... without land rights women often cannot provide collateral to gain access to credit; since ownership of land represents a form of saving, women may end up without capital in event of marital separation".

Krige (1989:177-178) provides two forms of land holding, viz. House Property and Kraal Property. The women, however, in both forms of land tenure, are defined in exclusion. Equity and Empowerment

Approaches as proclaimed by Breton (1994:24), Shera and Page (1995:1) and Moser (1993:69) seek to redress the plight of women in all respects. There is a tendency in all communities of the world to inferiorize women.

Orther (1974) as cited by Sanderson (1991:4), theorize about sex roles and concludes that women are associated with nature and men are associated with culture. Men are associated with those activities such as politics and religion.

> *"...In human thinking, women are associated with 'nature' men with 'culture'. Women are viewed as being closer to nature in terms of both their bodily processes and their social activities ... By contrast, men are seen as closer to culture since they tend to be associated with those activities such as politics and religion ..."* (Sanderson (1991:4).

Land is a political issue. The lack of participation in community meetings and involvement in the Trust Committee indicates that women's roles are still seen as the domestic functions.

Harley (1993:61) maintains that women are oppressed in four ways :

- As blacks;

- As women;

- As they are poor; and

- Because they live in rural areas.

4.7 Document Analysis

Documents that formed the basis for this analysis are, letters between the Trust Committee and the Vryheid Land Affairs Office, minutes of the committee meetings and minutes of the 39 provincial project approved. Letters indicated that KwaXamu Communal Property Association was failing to integrate its members, they indicated that decisions were beinig taken without broad consultation on the ground.

4.7.1   Letter No 1

This letter indicated that the chairperson of the Trust Committee took upon himself to put in and to take out of position members of the Trustees. In the meeting held on 14 October 1997, Mr. "X" was denounced as a Trust Committee member. The basis of this were allegations that he attempted to "create" division in the area, had created his team (supposedly against the Committee) comprising of the newcomers to the farms.

Mr. "X" had a designated role which he held before relocating to the KwaXamu community. Undoubtedly he commanded a certain degree of power and had been accorded status and prestige. Mr. "X" held an influential position within his group. Therefore, outsting him from the Trust Committee could have caused Mr. "X's" immediate group members to feel less represented. They had to identify with the Trust Committee. This condition translates itself in their involvement in development.

The letter carried this advice from the office in Vryheid :

"... Since the Trust is a legal entity, they are entitled to implement any decision that they think is to benefit them. But such decision (if taken) has to be considered within the framework of the law".

4.7.2   **Community Meeting : 05/02/1998 Minutes Recorded**

These minutes showed that relations in the community had not been good at all. The major issues involved bribery allegations, title deeds, grazing land, and powers of the councilors and farm resources. These problems pre-occupied the community for almost the entire 1998. Towards the end of 1998, letter No 2 (my numbering) suggests that relations were still ill by 1998-08-11. The Trust Committee wanted, as an alternative to constant conflict, to divide the farm into three separate zones. Collective community action as a prerequisite for common

development cannot exist under these conditions. Development is thus delayed.

4.7.3   Minutes Of The 39th Provincial Project Approval Committee Meeting (PPAC)

The (PPAC) minutes in the files for the period of 1999, according to file number KZN/2/4/6 this meeting was held on the 8th of February 1999. KwaXamu, called project number KNA/2/4/6 was tabled before this committee in request for an additional funding of R30 000.00 for planning a review of the business plan done 18 months ago.

These minutes are important as they reveal that huge sums of money were poured into community but for services that were not reflected in people's lives.

4.8 Conclusion

The patterns of life around which KwaXamu community organizes itself are seeds for self distruction. Role performances do not meet

role expectations. At some point traits of role strains and role conflict are observed in closer interaction. As these constituencies come from different points where some of them held positions of influence, commanded some degree of authority and were revered. Relinquishing positions of power and prestige is a toughest nut to crack. This is not a context within which development, that is, social and economic change can take place.

Chapter 5

FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

This chapter limits itself with the presentation of findings, recommendations and conclusion. It will be necessary to state the objectives of the study which were tabulated as follows:

- To evaluate the effectiveness of the land redistribution in the community of KwaXamu;

- To determine the barriers in the services delivery; and

- To provide information that could be used in the implementation of the land redistribution programme in other communities.

5.2 Findings

The Land redistribution programme reports have paid more emphasis to the economic aspect of the process. The study revealled that the socio-cultural dimensions are equally significant for successful land redistribution. The redistribution programme has to recognize and appreciate the fact that people involved, as beneficiaries are social and cultural beings. Therefore, the redistribution programme has to be grounded in the philosophy of life of the people. This involves people's or beneficiaries' cultural judgement of what is good and bad. A neglect of socio-cultural dimension in the redistributionprogramme is an "Achille's Heel" of the development process.

Hammond and Arenstein (1999) reports the following findings:

> *"Land reform communities have often settled on their new land without adequate provision of basic services. This is a survey report of 62 of 80 communities which land had been transferred by December 1997."*

The research also found that KwaXamu Trust farm, without exception had the same predicament.

The report also points out that department researchers concluded that :

> *"The government's land reform programme has failed to redistribute a promised 30 percent of South Africa's agricultural land by 1999, instead delivers projects that often results apartheid-era dumping grounds for victims of forced removal".* (Hamman and Arenstein report, January 21, 1999, http://www.mg.co.za)

The draft development plan for KwaXamu Communal Property Association indicates that the community land suffers from erosion and has dongas all over the place. This measures the validity of the Government's "Willing-seller-willing buyer strategy" (White Paper, April 1997). The reasons for selling out land by the "willing sellers" are for economic gains rather than for the social welfare of the

beneficiaries. It stands to be reasoned that "willing seller" will sell portions of their farms from which farming and maintenance costs outweigh the income. Thorough soil test should have been carried out earnestly before communities were resettled.

As Hammond and Arenstein's report (January 21, 1999), indicates : "Many land affairs projects are unsustainable because beneficiaries don't have access to basic services once they are moved to their new land". The community of KwaXama did not have basic services except for the school.

Socio-cultural factors also play a role in the retardation of redistribution programme process. Land is very crucial within the African community pattern of life. It has a deeper meaning than just a piece of grazing and production land.

Maleah (1993:448) advises that :

> *"Africans do not have exclusive land ownership as a possession or property. Land is seen from the*

perspective of social relationships and human

interaction within it. Access to and control over land

or related to specific function and is determined by

those functions".

The land redistribution programme does not address this concern. The redistribution has been challenged on account that :

"... the most immediate goal has been retrieving

territory confiscated under apartheid, in order to

fulfill liberation promises and build up the shore of

land held by black people as the rightful owners.

financially viable livelihoods based on either small

farms or other land-related business activities have

tended to be assumed rather than addressed."

The redistribution programme seems to undermine the role traditional socio-cultural factors have on the economic development of the beneficiaries. It is taken for granted that change in the management structure is the answer to the poor life conditions of the rural people.

The contrary is however, the answer in the community under investigation. The community was under the jurisdiction of the Trust Committees, that is, it was administered within legal framework. However, the beneficiaries mode of production exhibited features of pre-capitalist community. Men were household heads and head of the development committees. Cattle heard is still a man's measurement of power, prestige and status in the community. Farming was carried out on small scale and non-commercial basis.

The community of KwaXamu was not at all in line with the purpose of the programme as spelt out in the White Paper. The huge problem about the programme was that it was carried out at great economic costs.

The investigation also noted that poverty resulting from none-availability of employment opportunity, low level of education, neglect of agriculture and many more factors, was striking in this community.

The research found that members of the community had developed some coping tendencies to suppres their plight. The involved assembling in and around a single farm shore to and drink beer. It should be remembered that unless this situation is corrected, regularized behaviour patterns with corresponding values will be developed and passed on through on normative life way.

The division of community men has alongside their pre-relocation grouping, indicate that the planning firms concentrated more on physical planning for settlement and less on social interaction. A community is a community because of certain agreed upon and adhered to relations. These relations are very much symbolical in meaning but provide the basis for the community's smooth functioning. A community without social interaction does not exist in reality.

The roles and function of Inkosi's (chiefs) involvement in land reform are very unclear. It is not surprising that the community of KwaXamu still took cases to the inkosi yet they had a trust committee which ideally, managed in national-legal authority terms. The website,

reveals that:

> *"Clashpoints exist between land administrators –*
>
> *chiefs or committee – and the individual household,*
>
> *as well as along gender lines within the households.*
>
> *Amakhosi who fear losing their control over*
>
> *settlement sometimes, see the struggle over household*
>
> *control of land in communal areas as a war, and take*
>
> *aggressive measures to expand their control instead.*
>
> *Efforts by chiefs to obtain the powers of landlords*
>
> *can reduce community families to the status of*
>
> *tenants on their own land as administrators try to cut*
>
> *back the increasing autonomy of their constituents".*

Hammond-Tooke (1974:91) provides a true picture about traditional land ownership and individual rights :

> *"Traditionally there is no individual ownership of*
>
> *land. The land belongs to the tribe as a whole, but is*
>
> *administered by the chief through his sub-chiefs and*

headmen, who allocate it to private individuals.

Thereafter, it is to add tenements and purposes, the

individual's property on that he owns rights over it to

the exclusion of others. Land not allocated to

individuals for common property for grazing,

hunting, gathering and water rights".

The community of KwaXamu saw themselves as an extension of

exciting tribal authority. Although the inkosi was not involved in

allotting land but conflict over land and other issues in community

were referred to the tribal court for resolution. A tribal police officer

(iphoyisa lenkosi) performed duties and roles within this community

that he performed in any other community ward. The members of the

community of KwaXamu had no problem with iphoyisa-lenkosi.

Social and economic changes which the land reform redistribution

programme seeks to introduce should be moulded within the cultural

bedrock. The nation, should while changing for development reason,

remain itself. The perspective that land reforms appears to be foreign.

Maphalala (1997:1) argues that :

"... South Africa was plunged into disarray when it adopted a European centered constitution and completely discarding African traditional form of governance ... adopting of a European centered constitution intensified the chronic alienation of millions of African people at grassroots level under Amakhosi".

The White Paper (1997:64) maintains that in some provinces, chiefs and tribal authorities have been involved in processes which appropriate land reform projects to themselves rather than to all the intended beneficiaries or to all the members of the tribe which owns the land. In order to counteract that, the White Paper (1994), on land policy put emphasis on group based system of land holdings.

The study noted some barriers affecting the members of community to access financial support. It was difficult for them first because they did not know where to go for such assistance. Even if they were

aware they would be incapacitated by the fact that they could not qualify for land bank grants due to their disadvantaged position.

In conclusion, the researcher would like to point out that distorted development is likely to re-emerge as people who lead rural-land reform programme are not rural people themselves. Lots of Whites established resource basis led the process of rural African development. At the same time, they are neither rural nor African. This raises a lot of questions about fundamental driving factors. Are these people involved in rural African development to improve rural African people, welfare or are they attracted to the process by economic gains. This perspective is as a result of the fact that KwaXamu was still very underdeveloped yet a lot of money had been poured in to pay the many service providers.

5.3 Recommendations

In order for the land reform programme to yield effective results beneficiaries should:

(a) change normative life patterns;

(b) transform social systems; and

(c) change the world view.

The community is what it is due to regularized behavioural patterns. Behavioural patterns are shaped by the environment and held world views. Therefore to change the mode of production within which kwaXamu community is organized requires, as a pre-requisite, the transformation of all forms of superstructures (that is, norms, values, culture, and etc.). In this since development will be important as a process and not as a product.

Leadership structures should bear all community characteristics to be fully representative. Especially gender and age are variables to be taken serious in community leadership structural composition. This will guarantee proper management and sustainable development.

5.4 Conclusion

In conclusion, it is important to note that land reforms are as important as a foundation in the construction of a house. In the human social life context, land, materially speaking, conditions all forms of consciousness.

The patterns of land holdings that emerge with the dawn of democratic order has to address within its modern character, traditional or customary forms of land holdings. In this sense the community will maintain its identity as a cultural group, while transforming itself to adapt to the knew mode of life.

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7. QUESTIONNAIRE

SECTION A

Demographic information about yourself

Q.1   Your gender.

Female	1	
Male	2	

Q.2 Your marital status.

Married	1
Divorced	2
Separated	3
Widowed	4
Single	5
Married	6

Q.3 Present age

20-30 yrs	1	
31-40 yrs	2	
41-50 yrs	3	
51-60 yrs	4	
51 yrs and above	5	

Q.4 Laguages

Zulu	1
Sotho	2
Xhosa	3
North Sotho (Pedi)	4
Venda	5
Tsonga	6
English	7
Afrikaans	8
Tswana	9
Swati	10

Q.5 To what ethnic group do you belong.

Black	1	
White	2	
Asian	3	
Coloured	4	

Q.6 Indicate your highest educational qualification.

Uneducated		
Standard 1-6		
Standard 7		
Standard 8		
Standard 9		
Standard 10		
Diploma		
Degree		

Q.7. Your present occupation.

House wife	1
General labourer	2
Semi-skilled labourer	3
Administrative, director, manager, clerk, etc.	4
Agricultural and related worker (tending crops, animals, forest, farmer)	5
Mine worker	6
Security guard	7
Worker in transport	8
Craftsman	9
Student	10
Unemployed	11
Labour tenant	12
Self employed	13
Other (specify)	14

Q.8 Indicate your type of housing.

Rondavel	1
Shack	2
Room attached to the house	3
Brick house	4
Tent	5
Other (specify)	6
	7

Q.9 Indicate the number of persons in your household staying regularly.

Only one	1
Two	2
Three	3
Four	4
Five or more	5
None	6

Q.10 Which of the following livestock do you have?

Cattle	1
Sheep	2
Goats	3
Other (specify)	4

Q.11 Do you attend community meetings:

Always	1
Often	2
Uncertain	3
Sometimes	4
Never	5

Q.12. Does the tribal authority exist in your community.

Yes	1
No	2

Q.13 Does the trust committee exist in your area.

Yes	1
No	2

Q.14 Are you a member of the trust committee.

Yes	1
No	2

Q.15 If yes state your position.

Chairperson	1
Vice chairperson	2
Treasurer	3
Secretary	4
Other (specify)	5

STATUS AND AUTHORITY.

Q.16 Do you fall in one of these catergories of people.

Inkosi	1
Induna enkulu	2
Chairperson of development of committee	3
Chairperson of the trust committee	4
Traditional healer	5
Priest	6
School principal	7
Business owner	8
Local gorvernment councilor	9
Spiritual healer	10
Not applicable	11
Other (specify)	12

Q.17 Did you receive any training on your personal development.

Yes	1
No	2

Q.18 Did you receive any training on farming.

Yes	1
No	2

Q.19 Do you know where agricultural extension officers are?

Yes	1
No	2

Q.20 Whom do you think can help in the development of your community.

Tribal authority	1
Trust committee	2
External people	3
Uncertain	4

Q.21. Do you think women should be involved in decision making on matters affecting the community.

Strongly agree	1
Agree	2
Undecided	3
Disagree	4
Strongly disagree	5

INFRASTRUCTURE.

Q.22 Indicate that which you have in your community, you may tick more than once.

Community hall	1
Sport fields	2
Clinic	3
Watersupply	4
Roads	5
Eletricity	6
Creche` center	7
Schools	8

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Q.23. Do you have the following projects on your community where you live.

Irrigation scheme	1
Poultry	2
Community garden	3
Brick project	4
Sewing	5
Cooking	6
Other (specify)	7

Q.24 How long have you been living in this community?

0-5 years	1
5-10 years	2
10-15 years	3
20 (or more)	4

CRIME

Q.25 How do rate the following type of crime as social problem in the area where you live.

Make a cross (x)

	No problem	Less of a problem	More of a problem	Very problematic
Q.26 House breaking and theft	1	2	3	4
Q.27 Rape	1	2	3	4
Q.28 Stock theft	1	2	3	4
Q.29 Trespassing	1	2	3	4
Q.30 Vandalism	1	2	3	4
Q.31 Robbary	1	2	3	4
Q.32 Assualt	1	2	3	4
Q.33 Fraud	1	2	3	4
Q.34 Other (specify)	1	2	3	4

Q.35 In your own opinion has the crime rate in the area where you live in increased over the past year.

Yes	1	
No	2	
Do not know	3	

Q.36 If "yes" how did you come to this conclusion?

Radio	1	
Television (TV)	2	
Newspaper reports	3	
Own knowledge	4	
Inkosi iyasibikela	5	
Usihlalo we trust committee reports	6	
Other (specify)	7	

Q.37 In your opinion, is the development in your area where you live affected by the following: you can tick more than once.

Personal differences	1
Lack of interest in committee leaders	2
* Old age of the committee leaders	3
Lack of participation of community members	4
Lack of information and knowledge	5
Level of education	6
Other (specify)	7

Q.38 Do you know where can you get from the assistance if you want to start chicken farming, sawing, vegetable gardens.

Yes	1
No	2

*Old Age 60+

Q.39 Community meetings are held :

Monthly	1
Weekly	2
Seldomly	3
Never	4
Uncertain	5

Q.40 When meetings are held men and women are given opportunity to talk and make decisions.

Yes	1
No	2

Q.41 In your opinion do you think amakhosi, izinduna, amaphoyisa amakhosi have any role in helping community to develop.

Strongly agree	1
Agree	2
Uncertain	3
Disagree	4
Strongly disagree	5

Q.42 In your opinion can the Trust Committee work most effective than the tribal authority in developing the community.

Yes	1	
No	2	

Q.43 If "yes" how do you arrive at that conclusion?

Because the tribal authority is less democratical	1	
Because members of the trust committee are voted out in leadership if they do not work well.	2	
Because you like to be the owner of your own piece of land.	3	
Because you do not like these customs, norms, values, culture of traditional land holding.	4	
Other reason (specify)	5	

Q.44 In your opinion, if inkosi is a member of the trust committee should have more power than other committee members.

Yes	1	
No	2	
Uncertain	3	

Q.45 Do you understand the aims of the government in redistributing the land.

Yes	1	
No	2	

Q.46 What do you do with your land:

Economic productive use	1
Settlement	2
Unable to use the land	3
Other (specify)	4

Q.47 Do you know your rights on your land.

Yes	1	
No	2	

Q.48 If "yes" where did you learn them from?

Personal knowledge	1	
Radio	2	
Television (TV)	3	
Newspaper	4	
During training	5	
During community meeting	6	
Other (specify)	7	

Q.49 The department of land affairs Vryheid regional office helps you with any kind of information you need.

Strongly agree	1	
Agree	2	
Uncertain	3	
Disagree	4	
Strongly disagree	5	

Q.50 In your opinion do you relate well with your neighbouring farms.

Strongly agree	1	
Agree	2	
Uncertain	3	
Disagree	4	
Strongly disagree	5	

Kosi Bay

Ngwavuma

N

Ngotshe District

Beroof Farm

Hietfontein

Atdtra Farm

Xaffu

40 km

Vryheid

Ubombo

Pongola

Sodwana Bay

Mkuze
Game
Resesrve

Mkuze

Nongoma

Lake
St.Lucia

INDIAN OCEAN

Cape Vidal

Hlabisa

Hluhluwe
Game
Reserve

Mahlabatini

Wit Mfolozi

Mtubatuba

St. Lucia

Umfolozi Game Reserve

Lower
Umfolozi

Mtonjaneni

Richards Bay

0   15   20 km

Mtunzini

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Source: Topographical maps