



**THE MANAGEMENT OF COMMUNITY DEVELOPMENT PROJECTS IN  
MAFUNZE AND INADI TRIBAL AUTHORITIES**

A dissertation submitted in fulfilment of the requirements for the degree

MASTERS IN TECHNOLOGY

Public Management

FACULTY OF MANAGEMENT SCIENCES

Department of Public Management, Law and Economics

DURBAN UNIVERSITY OF TECHNOLOGY

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**April 2013**

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The Management of Community Development Projects in Mafunze and Inadi Tribal  
Authorities.

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Submitted in fulfillment of the requirements for the degree of Masters in Technology:

Public Management in the Department of Public Management Law and Economics

under the Faculty of Management Sciences at the Durban University of Technology

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January 2013

## DECLARATION

I hereby declare that this dissertation is my own work. It has not been submitted in part or in full for any other degree or to any other tertiary education institution, and that all sources I have used or quoted have been acknowledged as complete references.

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## ABSTRACT

This thesis explores the management of community development projects in Mafunze and Inadi Tribal authorities. These are rural areas situated on the Westside of Pietermaritzburg along Bulwer Road. The community development projects were developed as means for rural development after the apartheid regime. When the African National Congress came into power after the first democratic elections in 1994, they came up with a working policy document which was the Reconstruction and Development Programme (RDP). Most of the community development projects were executed as per principles of the RDP. The management of these projects involved a number of stakeholders as dealt with extensively in the study.

The research was a case study analysis which aimed to determine the extent to which socio-economic upliftment is achieved through community development projects and their management thereof. The sample was drawn from a population of eleven community projects. Project committee members were interviewed in their mother language as most of the committee members would not understand English. The study concentrated on the views and opinions of the stakeholders in the management of community projects. The responses were translated from IsiZulu to English while other comments were captured in IsiZulu then translated into English. The ethical conduct and confidentiality was highly emphasized and kept as such as project communities feared that they may be victimised.

The study revealed that total commitment of the community in development issues is vital. This called for active participation in planning, implementation, monitoring and evaluation. It also revealed that most projects collapsed after being handed over to the community; further, the study did reveal that there was more room for improvement in terms of skills exchange programmes with the international community.

## ACKNOWLEDGEMENTS

I want to say thank you to the following people:

**Prof Malcolm Wallis:** thank you for your understanding and support, thank you for your perseverance, attention to detail, wisdom and guidance. I know that this has taken too long to finish and despite the glitches we encountered, you came back for me. Thank you

**Dr Nirmala Dorasamy:** for being there when I needed a shoulder to cry on.

**Mr David Mdlazi, Mrs Makhethy Dongwe and Mr Paul Green:** for showing true friendship and unfailing belief in me and for your encouragement when I was really losing hope and stagnated.

**Chief Sondelani Zondi of Inadi Triabal Authority:** for granting the opportunity to conduct research in your area and for participating in my research project.

**Chief Mlungisi Ngcobo of Mafunze Tribal Authority:** for granting the opportunity to conduct research in your area and for participating in my research project.

**Late Councillor Dumisani Lushozi of Ward 4 (*may your soul rest in peace*) and Councillor Venter Ngcobo of Ward 5 both under Msunduzi Local Municipality:** for all your input and for sharing your feelings during the research project.

**Mr Ian Macdonald: Deputy Manager Mushroom and Rice; KZN Department of Agriculture and Environmental Affairs:** for your time, participation and contributions to this project.

**Mr C Ngcobo of Dindi Farm:** for sharing your knowledge and experiences in community development projects.

**Dindi crop farming group:** for your input and for sharing your experiences.

**Zamokuhle sugar beans farming project:** for sharing your sentiments

**Dindi Mushroom project:** for allowing pictures to be taken and giving permission to be published in the research project

All project communities: Ifa Lesizwe crop farming project; Iswelihle crop farming project; Gezubuso poultry farming project; Qendindlala crop farming project; Siphesihle crop farming project; Ngubeni crop farming project and Ithuba-lethu women's club for your participation and input you made in this study.

My family for all your support, love, words of encouragements and unfailing belief in me.

Thank you Heavenly Father for giving me the strength and courage to finish when I had lost hope.

## **DEDICATION**

This dissertation is dedicated to my family: Sipho; my husband; Mthokozisi, Samukele, Sbusisiwe, Nompilo and Sandile: my children; and Khethelo, Ezothando, Awande, Asande and Khwezi: my grandchildren. Your unconditional support and love made me go this far. You are my inspiration and I love you guys very much.

With love from

Dudu

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## **LIST OF ABBREVIATIONS AND TERMINOLOGY**

AFRO	Association For Rural Advancement
ANC	African National Congress
BEE	Black Economic Empowerment
CBO	Community Based Organisations
CD	Community Development
CONTRALES	Congress of Traditional Leaders of South Africa
CPM	Critical Path Method
DAE	Department of Agriculture and Environmental Affairs
DPW	Department of Public Works
ED&P	Economic Development and Planning
EPWP	Expanded Public Work Programme
HDI	Historical Disadvantaged Individual
IDP	Integrated Development Plan
IFP	Inkatha Freedom Party
IRC	INdlovu Regional Council
KLA	KwaZulu Legislative Assembly
KZN	KwaZulu-Natal
MIG	Municipal Infrastructure Grant
MP	Members of Parliament
NGO	Non Governmental Organisation
PERT	Programme Evaluation and Review Technique
RDP	Reconstruction and Development Programme
RRTF	Rural Road Transport Forum
RSA	Republic of South Africa
TA	Tribal Authorities
TBVC	Transkei, Bophuthatswana, Venda and Ciskei

TRC	Truth and Reconciliation Commission
UDF	United Democratic Front
UMDM	UMgungundlovu District Municipality
WBS	Work Break-down Structure

## **CHAPTER ONE**

### **1.1 BACKGROUND TO THE RESEARCH PROBLEM**

The focus of the study is the management of community projects at Inadi and Mafunze tribal authorities (TA) for socio-economic upliftment. These areas fall under the Vulindlela district authority in the province of KwaZulu-Natal together with three other tribal authorities, namely:

- Mpumuza,
- Ximba, and
- Nxamalala.

There are a number of community development projects in these areas. These include poultry farming, crop farming, a bakery and fish breeding. Some were initiated as part of the Reconstruction and Development Programme (RDP), which the African National Congress (ANC) came up with as a working document after the 1994 democratic elections, while others, like fish-breeding, sugar beans farming and mushroom projects, are part of the National Development Plan and poverty alleviation programmes.

These TAs are situated on the Western side of Pietermaritzburg, along Bulwer Road (between Pietermaritzburg and Bulwer). Inadi is at about 28 kilometers and Mafunze is about 32 KM from Pietermaritzburg. They are rural areas where amaKhosi (chiefs) and iziNduna (headmen) still have a significant role to play. Prior to the 1994 democratic elections, Vulindlela was under the former Indlovu regional council. The regional council continued after the elections and initiated RDP projects. After the restructuring following the Municipal Structures Act 32 of

2000, the Indlovu Regional council was changed to Umgungundlovu District Municipality which now encompasses most of the rural areas around Pietermaritzburg to the west.

As cited by Van der Waldt & Knipe (2001) according to an investigation into poverty in South Africa which was conducted by the RDP office, the following characteristics of the extent of poverty in South Africa were outlined:

- South Africa has one of the severest cases of poverty as regards social indicators (health, education, water, fertility and services), and in addition has one of the most serious cases of unequal distribution of income compared with other middle-income developing countries in Africa south of Sahara.
- Poverty and race go hand-in-hand in South Africa. At that time, it was reported that approximately 95% of poor people are black; the other 5 per cent belong to the other three racial groups. The unemployment rate among blacks was approximately 38 per cent; the rate among the other three groups was considerably lower. It has been reported 56% of total black population are living in poverty compared with 190,000 (4% of the total population) of white South African. The official unemployment estimates are at 40%” (South African Country Analysis Brief: January 2005)
- Poverty in South Africa can also be linked to the rural population. Approximately 75 per cent of South Africa’s poor people live in rural areas, where very few, if any, services and facilities are provided.

According to Statistic SA (2011), the provinces that have the greatest percentage of the poor population in South Africa are the Eastern Cape, KwaZulu-Natal and Mpumalanga. KwaZulu-

Natal is the province with the second largest population of 10.8 million following Gauteng which comprises the largest share of the South African population of approximately 11.3 million. Over and above, the Association for Rural Advancement reported that according to the General Household Survey (July: 2011) KwaZulu-Natal had a Black population of 84.9% with 54% population in rural areas. While 50% of people in KZN are considered to live in poverty with the following indication of living conditions:

- 9% of households live in informal dwellings, and 22% live in traditional dwellings.
- 61.2% of rural households are without electricity; and 57% use wood for cooking food.
- Only 35.2% of households have a tap within their dwelling, and 52.3% have no flushing or chemical toilets (AFRA: 2011).

According to van der Waldt & Knipe, South African poverty is associated with “large scale of unemployment, hunger and malnutrition, inability to pay for medical care and basic services, the breakup of families, homelessness and sheer helplessness and also can be linked to gender inequalities” (van der Waldt & Knipe, 2001:107). These result in some households depending and living entirely on grants and pensions to survive while others are earning a living.

This study will help to reveal the extent to which Vulindlela development projects are uplifting the society in terms of poverty alleviation and socio-economic growth. “One of the key principles of successful community development and local economic development (LED) is the notion that control of the process of development should vest in the host community, where, ideally, the development initiative should have its genesis.” (Hill et al, 2000:57). Did these

community development initiatives originate from the local communities? If the initiatives came from the local communities, does this have an impact on the successes and local economic development? The sustainability of these community projects depends on proper implementation of development strategies and project management which will be dealt with in forthcoming chapters.

It was on this basis that a social upliftment programme was developed, the RDP. RDP activities were to be implemented according to “project management principles for successful upliftment to take place” (Knipe, 2001:108).

## **1.2 OVERVIEW OF ADMINISTRATION OF RURAL AREAS INCLUDING INADI AND MAFUNZE TRIBAL AUTHORITIES**

This section offers an outline of the socio-political context and public administration processes in the study area. It also discusses the roles of provincial and national government. It will be a point of departure to clarify what the current situation is and where it is intended to go. A lot has been done since the establishment of democratic governance following the regime change of 1994. New legislation has been promulgated in an attempt to redress the inequalities of the past. This chapter has been arranged to give a brief perspective of the pre-democratic and post-democratic experience in terms of rural governance and the role of traditional leaders. The role players in a traditional authority are amakhosi (chiefs) who can be defined as leaders of



communities at tribal level while izinduna are leaders of sub-sections within the tribal authority and they constitute the tribal council. The number of izunduna within one tribal authority is determined by the population size within the tribal authority.

The problem which the study seeks to address is as follows: South Africa's freedom has left it with diverse structures, problems and social systems. An important part of this is that there are rural areas in which there is serious under development, traditional leadership in place and with more modern political and administrative structures trying to make an impact. Therefore, the study looks in particular at Inadi and Mafunze which are in the KZN province in order to explore the dilemmas and the possibilities which are associated with this kind of situation on the ground. These TAs were among other areas that were highly affected by political "violence and trauma" in particular in Pietermaritzburg (TRC: 1996). Inadi was known as a strong ANC base while Mafunze was a strong support of the IFP. Mafunze's situation was further aggravated by its locality which is close to Mpumuza TA, under the leadership of induna and MP, David Ntombela, who is known for his strong support of the IFP (TRC:1996). During political violence, in particular, after the IFP massacre, people from Gijima, Gezubuso, Kwashange, Mnyandu and Henley under Inadi TA and Dindi under Mafunze TA fled to the places of safety. The former was attacked by IFP supporters while the latter was attacked by United Democratic Front (UDF). UDF, also known as 'amaqabane', was an underground ANC movement which was mostly supported by the youth. The influence of UDF created family division, elders supporting Inkatha and youth following the UDF. The evidence of these divisions was seen at Dindi area where sons (UDF) stood-up against their parents opposing affiliation with Inkatha. Homes that belonged to the strong supporters and leaders of Inkatha were burned down by the

youth. The youth were detained, “some gunned down while holding private meetings” (TRC: 1996) some disappeared without a trace until some information was revealed during the Truth and Reconciliation Commission (TRC) in 1996. The researcher is further pursued by self-interest since she is a permanent resident under Inadi TA. It has been her interest to understand how community projects are managed.

## **MAIN GOALS AND THE SUB GOALS OF THE STUDY**

The main goal of this research is to critically examine the management of community development projects in relation to socio-economic upliftment and poverty alleviation.

### **SUB GOALS OF THE STUDY**

- To undertake an extensive review of the original purpose of the community projects and determine cases of successes;
- Review various stakeholders and the role they play in managing community development projects;
- Explore the causes of loss of interest amongst the participants, and
- To develop a rationale for managing community projects in rural areas which can be adopted by project communities of these TAs.

### **1.3 TRADITIONAL LEADERS AND RURAL GOVERNANCE**

One of the sub-goals of this study seeks to understand the role played by various stakeholders in socio-economic development and sustainable democratic governance at grassroots level particularly in the rural areas. Amongst these stakeholders are traditional leaders which play a crucial role in rural governance. This will determine “the future of the institution of traditional leaders” in managing community development projects (Keulder 1998:01). That calls for understanding their significant role they played during the pre-democratic era. Understanding this legacy will help determine the challenges and loopholes of the current dispensation. Instead of burying the past completely it may be important to take forward what was working back then. The danger of forgetting where we came from equals the danger of getting lost along the way as new systems are tried at the expense of the same population we are trying to transform and develop. Chieftainship often worked well in the past. Perhaps it can work, but under different circumstances to achieve new goals like poverty alleviation and income generation.

#### **1.3.1 The Pre-democratic era**

The current Kwa-Zulu Natal was divided into two parts, that is KwaZulu and Natal. The former was one of the then “homelands” or “Bantustans” while the latter was townships. They were set up by the South African government as part of the structure of grand apartheid, the political programme developed by the National Party government of South Africa. KwaZulu did not opt to become ‘independent’ as some other homelands did including Transkei, Bophuthatswana, Venda and Ciskei (TBVC). The difference with the TBVC and KwaZulu was that KwaZulu was known as a “self-governing” territory without sovereign status in South African law, but had large measures of legislative and executive autonomy (Manby, 1993:14).

Administration and governance in rural areas were carried out through a chief's system which was there as a concept of Zulu customary law prior to the country becoming a colony. It was reinforced by the British Secretary for the Native Affairs, Theophilus Shepstone, in the mid-nineteenth century and had powers to appoint chiefs and remove them as a form of indirect rule that would co-opt the institutions of chieftainship for the purpose of the colonial state. (Manby, 1993:14). During the Union of South Africa after 1910, the African population was divided according to race and tribe.

Later a system was formed which was called Bantustans. This was regulated by the Native Administration Act No. 38 of 1917, which was later replaced by the Black Authorities Act No. 68 of 1951. According to the latter specified the powers, functions and duties of tribal authorities are as follows:

“ A tribal authority shall, subject to the provision of this Act:-

(a) generally administer the affair of the tribes and communities in respect of which has been established” (RSA, 1917)

Then in paragraph (c), it goes on to advise to and assist the government and any territorial or regional authorities having jurisdiction in any area for which such tribal authority, has been established in connection with matters relating to the material moral and social well being of Black residents in that area, including the development and improvement of any land within that area.

The tribal authorities had more significant roles to play than is the situation right now. However, the motive was to further colonialism and maintain control by the government of the day, but it

would have not been successful without the enforced participation of local leaders who were closer to the communities. The chiefs were under the supervision of white officials who were to ensure their compliance. The pattern was similar to the idea of indirect rule as practised elsewhere in Africa.

Participation of rural local leadership was also required when a Territorial Authority for the Zulus was set up and was converted into the KwaZulu Legislative Assembly (KLA) in 1972. In 1977, the homeland was granted additional powers of self - government by the South African government (Manby, 1993). According to this report, KLA's membership was taken over from the Zulu Territorial Authority and itself largely formed of chiefs and traditional councillors. KLA regulated the chieftainship through the KwaZulu AmaKhosi and Iziphakanyiswa Act No. 9 of 1990 which specified the following:

Section 8 (1) the regional authority shall have power:-

- (a) to advise and make representations to the government in regards to all matters affecting the general interest of persons within any area under jurisdiction of such authority,
- (b) subject to the provision of any regulations and the directions of the Minister, to provide for
  - (i) the establishment, maintenance, management and control of education institutions and the advancement of scholastic and other education,
  - (ii) construction and maintenance of roads, bridges, drains, dams, furrows, and any works which it may consider necessary for purpose of sanitation or for ensuring a satisfactory water supply or for preventing or combating soil erosion,

(iii)the improvement of farming and agricultural methods generally

According to Manby (1993)

“ the executive authority of each tribe was vested in its Inkosi acting on the advice of his tribal council, subject to the recognised customs or usage of his tribe. In return each inkosi receives a salary from the homeland government. “Tribal authorities” with general administrative duties were constituted to assist the chief. Tribes were grouped together under “regional authorities,” made up themselves of chiefs and headmen, whose functions were as per Section 8 (1) (a) as outlined above. The regional authorities existed to enforce government policy and did not have any independent status” (Manby, 1993:14)

The Act also regulates structures like local forests such as Kwa-Gubeshe, and Mondi forest which provided employment, source of cooking /heating and building logs for the Inadi, Mafunze and Mpumuza communities until the new democratic government came into being. All forests were managed by the then government through forest guards and by local izinduna as the eyes and ears of the inkosi. It was not easy to set fire or collect wood illegally without the permission from the forest guards. Where it happened, the case was taken to the local induna for hearing and a penalty was determined. In severe cases where the case was beyond the induna’s control, it was then referred to inkosi and the tribal council. That was the highest body with the tribal authority and was also powerful. No one liked to appear before the tribal council which led to avoiding such situations by compliance.

At the moment, forests have been destroyed and soon will perish. From time to time they are on fire and the perpetrators remain unknown to law enforcement and local authorities. As a result

one can have unresolved questions like: - How many households once depended on this environment for income generation? What is happening to them right now when rural local governance is still debated while so-called local economic bases are perishing? Will the current government continually ignore previous practices because they were apartheid based even if their intentions were potentially beneficial?

That is not the only concern; another can be the issue of roads as part of rural governance and development. They are not well maintained since they have been given to private individuals as part of the Expanded Public Works Programme (EPWP) initiated by Department of Public Works (DPW) in conjunction with the Municipal Infrastructure Grant (MIG) which is still being tested against the indicators of the EPWP. This project is called Zibambele Road maintenance. The question that comes into mind is: who is monitoring and evaluating this project against the EPWP indicators? Who can be held accountable for such socio-economic challenges of rural communities? Is it the National government, or Provincial government or Local government? National government formulates policies and laws of this country and is also responsible for equitable division of revenue in the form of the budget. When it comes to implementation, the challenges lie with both provincial and local government in terms of Integrated Development Plans to incorporate rural economic development. In order for the two lower spheres of the government to meet the aforementioned challenges, there is a strong necessity for the development of new a policy which will pin down and force municipalities to engage themselves in rural socio-economic development. The existing intergovernmental relationship seems to focus on fiscal matters while neglecting administrative and development matters.

Most projects which this study will be looking at are agricultural and farming based. Their sustainability depends on thorough knowledge and understanding of climate conditions and analysis of soil texture. The administration of these issues was handled and taken care of by the KwaGubeshe agricultural office under the former KwaZulu government. This office was situated locally and took care of regional issues. It had trained and qualified agricultural advisors who were working hand in hand with farmers' associations and emerging farmers on a daily basis. Back then, vegetables were supplied locally, while fresh, unlike today where the only supply is the town of Boston about 20 km away from the study area where white farmers are able to sustain their commercial farming. KwaGubeshe perished when the new government came into being.

### **1.3.2 Post -democratic era**

After the 1994 democratic elections, all apartheid structures like Bantustans and the KwaZulu Legislative Authority were abolished. There was amalgamation of regional authorities and three spheres of government emerged (National, Provincial, and Local). National government, the government of national unity under the leadership of the African National Congress (ANC), had a challenge of developing new legislation and policies to direct this country from the apartheid regime to democratic governance. Provinces were restructured and nine provinces emerged, that is, KwaZulu Natal, Mpumalanga, Western Cape, Eastern Cape, Northwest, Gauteng, Eastern Cape, Limpopo and Free State under different leaderships. After the first democratic provincial elections that were held concurrently with the national elections on the 27 April 1994, KwaZulu was under the leadership of Inkatha Freedom Party (IFP) led by Chief Gatsha Buthelezi. That was the only black political party which was acknowledged and supported by



the former South African Government in the then KwaZulu and Natal and played a prominent role in terms of the KLA where Chief Buthelezi was the Chief Minister of KwaZulu (Manby, 1993:15). In terms of the legislative framework of the new dispensation, there had been nothing nationally and provincially that prescribed and clearly specified clear roles and responsibilities of traditional leaders. However, later the Constitution Act 108 of 1996, chapter 12 specified:

- “212 (1) National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities.
- (2) to deal with matters relating to traditional leadership, the role of traditional leaders, customary law and the customs of communities observing a system of customary law-
- (a) national or provincial legislation may provide for the establishment of houses of traditional leaders ; and
- (b) national legislation may establish a council of traditional leaders”.

(RSA Constitution 1996)

This issue had been debated by stakeholders including the Congress of Traditional Leaders of South Africa (CONTRALESA) at both national and provincial levels. These debates resulted in a Traditional Leadership and Governance Framework Act which was developed and promulgated in 2003. According to this Act, issues like establishment and recognition and functions of traditional leadership are clearly spelled out. Keulder (1998:4) debated the future of traditional leaders in South Africa. Two broad schools of thought have emerged, the modernist and traditionalists. The modernists which have been defined by other authors like Walker 1994, Mokgoro (1994) and Bekker (1993) as the ones that call for a major transformation of the institution of traditional leaders to meet the requirements of a modern, non- sexist and non-racial

democracy. It includes both feminists and liberal scholars. A step forward was the elections which were held on the 10<sup>th</sup> of September 2005, when women were elected to be members of the tribal councils. This conformed to the Act which clearly outlines the establishment and the composition of traditional councils. According to this Act, the composition should be as follows:

“Section 3 (2)

(a) A traditional council may have no more than 30 members, depending on the needs of the traditional community

(b) At least a third of the members of a traditional council must be women.

(c) The members of a traditional council must comprise:-

- (i) traditional leaders and members of the traditional community selected by the senior traditional leader concerned in terms of that community’s customs, taking into account the need for overall compliance with paragraph (b); and
- (ii) other members of the traditional community who are democratically elected for a term of five years, and who must constitute 40% of the members of the traditional council” (RSA 2003).

It can be argued that this does not go far enough. Even if all stakeholders are represented, if their powers and specific roles in the community have not been clearly defined and protected under a specific piece of legislation, that can cause mayhem. That is the case at the moment. As per the Local Government: Municipal Demarcation Act, 1998 and Local Government: Municipal Structures Act 117 of 1998, all rural areas were demarcated and became part of Municipalities which left Amakhosi (traditional leaders) wondering what their role will be in the new dispensation. Chapter 5 of the Traditional Leadership and Governance Framework Act of 2003 under Section 20 (1) stipulates that:

“National government or a provincial government, as the case may be, may, through legislative of other measures, provide a role for traditional councils or traditional leaders in respect of (a) arts and culture; (b) land administration; (c) agriculture; (d) health; (e) welfare; (f) the administration of justice; (g) safety and security; (h) the registration of birth, deaths and customary marriage; (i) economic development; (j) environment; (k) tourism; (l) disaster management; (m) the management of natural resources; and (n) the dissemination of information relating to government policies and programmes”.

Further down, sub-section (3) states: “where an organ of the state has allocated a role or function to traditional councils or traditional leaders as envisaged by subsection (1), the organ of state must monitor the implementation of the function and ensure that-

- (a) implementation of the function is consistent with the Constitution; and
- (b) the function is being performed.

In this case, there are no clearly defined powers vested in traditional leaders in terms of the municipalities except being subject to given functions and roles by either national or provincial government. In terms of participating in the proceedings of the Municipalities, section 81 of Municipal Structures Act of 2002 states clearly that traditional leaders who participate in the proceedings of a municipal council are subject to the payment of out of pocket expenses in respect of such participation. This section fully invites rather than excludes traditional leaders from participating in municipal matters. (RSA 2002)

The observations of the Vulindlela tribal authority is traditionalist and against the modernist school of thought. These TAs are male - dominated homesteads where women enjoy no

discretion at all, but to follow the instructions and take a back seat. Walker (1994:347) was quoted by Keulder where she argued:

“In order to redress sexism and racism, not only do the key institutions in the rural society have to be radically transformed including the institutions of local government, the chief and traditional and tribal authors customary law, polygyny and male dominated homestead, but the legitimating discourses of tradition “custom” and African culture (Keulder 1998:02,)

The second school is traditionalists which is male-dominant and referred to as “rural patriarchy” (Walker 1994:347) in (Keulder 1998:01) who strongly argue that the institution of traditional leaders is at the heart of rural governance, political stability and successful policy implementation and hence rural development. The same argument has been supported by Botha (1994). Hlengwa (1994), Holomisa (1994) and Makaula (1994). This traditionalism is compatible with modern democratic governance according to Botha (1994:33) quoted by Keulder (1998:03) as arguing:

“I reject the notion that tribal authorities are stagnant institutions incapable of accommodating social and political change. In our endeavours to create a fully democratic society in South Africa we must utilize their intrinsic qualities to establish sound local government. Tribal authorities are essential political, social and economic structures and they symbolise and maintain socio-political order which is necessary for rural areas development.”

If one can look back at the times when traditional leaders were in charge, they managed to maintain unity. A good example is the celebration of virginity known as Umkhosi Womhlanga.

This celebration is held at the royal kingdom Enyokeni. Symbols of unity are displayed here where young girls from all over Kwa Zulu Natal gather together for this celebration. This calls for unity of all participating amakhosi (chiefs), izinduna (headmen), amaqhikiza (headgirls) and parents to get prepared for this occasion. It cannot happen overnight, but calls for continuous virginity testing locally around the headmen areas, regionally at tribal authorities, at district level where participants come from various tribal authorities. Then at last on an annual basis it happens nationally, graced with the presence of the King Goodwill Zwelithini Zulu at Enyokeni. It has been confirmed by Hlengwa (1994:35) (as reported by Keulder) that:

“Traditionalists maintain, furthermore, that traditional leaders act as a symbol of unity, maintain peace, preserve customs and culture, allocate land to subjects, resolve disputes and faction fights, conduct mediation, attend to applications for business rights, promote the identity of communities and promulgate tribal regulations” (Keulder 1998:3)

Democratic freedom has not necessary changed communities from what they were before. They are the same individuals who grouped themselves according to their beliefs, customs and cultures, and that is what makes them a community. When coming to rural areas, there is a pattern of behavior that determines and confirms the sense of belonging. When developing these communities, their human dignity cannot be divorced from their physical needs (Swanepoel 1997:03) For the sake of rural development and political stability, traditionalists call for traditional leaders to be included at all levels of government (Keulder 1998:04). This argument was further emphasized by Holomisa (1994:38) (in Keulder 1998:4) when he said:

“In order to meet political aspirations of our people in rural areas, rural local government will have to be constituted also of elected representatives of political parties. The core however will have to be the traditional authority”.

The traditional authorities will have a better understanding of their communities’ needs. They can help identify the means of satisfying those needs. In some cases, traditional leaders are still respected and listened to because of the social systems that operate within their communities, which can be used to meet socio-economic needs.

“The social and ecological information is usually to be found in a particular social system. The important point is that local people, irrespective of how poor they are, usually have the appropriate, indigenous information about the hardware and the software that are suited to their particular conditions” (De Beer & Swanepoel 2000:67). In order to use this indigenous information to the benefit of both initiating institutions and local citizens, the situation calls for collective participation to unlock information which is in the treasure chest of indigenous knowledge (De Beer & Swanepoel 2000: 68). Collective participation is meaningless without full access to local decentralized institutions which will harness a culture of self-reliance and faith in local people to do things themselves. That is why Swanepoel (1997:02) argues that developers should be guided by certain principles acting as guiding lights on the difficult road to development. These principles will be discussed in more detail later in the dissertation.

## **1.4 CONCLUSION**

Traditional leaders are viewed as an integral part of rural communities in the pre and post democratic era. This has been the only system which rural communities knew and was further protected by Acts of parliament. The origin of chieftainship was to further the apartheid regime; however it developed the trends of how rural systems can be re-established. Evidence is seen when the Government of National Unity came into power after the 1994 election where all apartheid related systems were abolished except the chieftainship. Instead it was strengthened through the Constitution Act 108 of 1996 section 212 subsection (2)(b) which specified that “national legislation may establish a council of traditional leaders”. This council debates issues to relating local communities and it assumed that it also debates the role of traditional leaders in development matters and management of community development projects in rural areas. These ‘local communities’ are rural communities like Mafunze, Inadi and other rural communities which are not mentioned in this study, who are subjects to the chieftainship system. It is then assumed that TAs play a prominent role in the management of community development.

## **CHAPTER TWO**

### **2. COMMUNITY DEVELOPMENT**

#### **2.1 INTRODUCTION**

Chapter Two will help to clarify the origins of development and community development from a South African perspective and in relation to the study. It further elaborates on the importance of principles of community development during community development.

The term community in this study, refers to “a group of people with a common background or with shared interests within society” (Oxford Dictionary). In this case the term community will refer to people living in the area of Inadi and Mafunze as a group sharing the same interest which is using projects as a means of development.

The community development “has been widely used in the rural areas of the Third World, yet it is not only a rural development strategy” (De Beer & Swanepoel 2000:127). The word “development” has been a buzz word locally and abroad. In most cases, “development is meant to eradicate poverty, enhance economic growth, protect the environment, and address health and education issues” (Kuye et.al.2002:127). It also refers to the process of improving the quality of human lives through:

- raising peoples’ standards of living that is, their income and consumption levels of food,
- creating conducive conditions for the growth of people’s self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect,



- increasing people's freedom of choice by providing a wide range of benefits through education.

Development can be divided into two categories, namely, growth centred and people centred. In growth centred development, the focus point is economic growth which constitutes the most important goal. The downside of this approach is that the need for economic growth is sometimes used to justify political oppression and neglects such human needs as dignity. The latter refers to theories of human development where economic growth is seen only as means of satisfying peoples' needs not as the ultimate goals of development. (De Beer & Swanepoel 2000: 124). The essence of development in this study refers to human development where the focus is on empowering communities with necessary skills to enhance economic growth.

Development came in to the fore in South Africa when the Reconstruction and Development Programme (RDP) came into being. When the African National Congress (ANC) assumed its governmental responsibilities in 1994, it had to go beyond its charter to actual implementation by government. This meant dealing with economic inequalities, job creation and lack of supply of essential services such as water and electricity etc.

The Inadi and Mafunze tribal authorities are examples of where there was a need for such a programme. Looking back at a history characterized by colonialism, racism, apartheid, sexism and tribalism which resulted in poverty and degradation, the new government had to come up with a policy which would inform the direction to deal with these issues. However, economic and administrative systems were all built on enforced racial division in every sphere of our society (ANC: 1994). Section 1.2.7 of RDP specifies:-

“It is this collective heritage of struggle, these common yearnings, which are our greatest strength, and the RDP builds on it. At the same time the challenges facing South Africa are enormous. Only a comprehensive approach to harnessing the resources of our country can reverse the crisis created by apartheid. Only an allround effort to harness the life experience, skills, energies and aspirations of the people can lay the basis for a new South Africa” (ANC:1994 ).

The RDP had the following six basic principles which were as follows:

- an integrated and sustainable programme;
- people driven;
- peace and security for all;
- nation building;
- linking reconstruction and development; and
- democratising South Africa (ANC:1994).

Looking at the principles of RDP, one can conclude that the South African development uses a people-centered approach and integrates this development with socio-economic development to achieve what is known as integrated rural development. This is a holistic approach where individuals can be empowered with adequate and relevant skills to sustain development. It is based on these approaches that Swanepoel (1997:2) emphasised the principles underlying community development which serve as fundamental guidance and ‘acting as guiding light on the difficult road to development.’(Swanepoel 1997:02)

## **2.2 PRINCIPLES OF COMMUNITY DEVELOPMENT**

As discussed in the previous chapter, the pattern of behavior, culture, beliefs, normative values and demographic profile determine and confirm the uniqueness and the difference of communities from each other. These features have a remarkable impact in shaping and determining the community's needs. Therefore, rural development and needs differ from urban needs and development. One might find some commonalities amongst these communities, regardless of their residential zone, and they all desire development. Community Development (CD) should be guided by the following fundamental principles as discussed by Swanepoel (1997:2) and Ife & Tesoriere (2006).

### **2.2.1 Human Orientation and Integrity of the process**

Swanepoel (1997:3) when deliberating on this principle, indicates that any kind of development must be human orientated. CD cannot be divorced from a community's dignity that is ('ubuntu' in a South African context). Under no circumstances may basic physical needs be met to the detriment of people's dignity. This is further confirmed by Ife & Tesoriere (2006) when stating that there should be CD which should have processes which are honest, value oriented and aimed at community building. Ife & Tesoriere further echoed that CD should be "balanced", taking into account issues which relate to the general environment. The general environment consists of "social, political, economic, cultural, physical and spiritual development" (2006). These general environments are further confirmed by Swanepoel (1997:62) with an addition of legal, natural and psychological environments.

### **2.2.2 Participation**

According to Swanepoel (1997:4), “through active participation, a solid, local knowledge-base is used for development”. Local people have a lot more to offer than just being used as cheap labour. Active participation cannot begin as late as the project implementation phase, but should occur during the preparation phase with various stages including need identification while the latter commences during and after the project has been implemented. Active participation should begin when needs are identified, designing of the project, implementation up until the project is handed over. Full and active participation enables the process of skills transfer, capacity building and sustainable development. It is beyond doubt that developers have the skills, expertise and resources for development, but the onus will always lie with local communities to determine the level of success of a project after it has been handed over. It is through this process where the principle of ownership can be achieved. At the end of the day local citizens can then proudly proclaim full ownership.

### **2.2.3 Principles of ownership, social justice and human rights**

Development projects should be the result of needs identification process conducted within a specified community. The ownership begins when communities identify their needs and contribute towards development of the means to certify their needs. This statement is also supported by the principle of need definition (Ife & Tesoriero: 2006). The emphasis is on this process taking ‘precedence, but with the agreement between various stakeholders’ (Ife & Tesoriero: 2006). The sense of ownership is to be secured as early as possible until such time when the project is handed over.

“Participation, therefore, is ultimately an empowering process, enabling people to have an increasing measure of control over their own lives” (Kotze 1997:52).

When development projects are implemented as per its policy of an initiating organisation, the ownership lies with that organisation while local communities are distanced from the project which in some cases can even result in the project being vandalised.

#### **2.2.4 Principles of empowerment and learning**

It has been argued that power must accompany participation (EI Sherbini 1989:9 in Swanepoel 1997:6). It is not enough to let the local communities participate in development projects. They need to be empowered with skills to make informed decisions. This is further echoed by Ife et.al (2006) when giving emphasis on Social justice and human rights principles. Amongst these principles is empowerment where the focus is on “providing people with resources, opportunities, vocabulary, knowledge and skills to increase their capacity” (Ife & Tesoriero: 2006). Local community can then harness these attributes to manage their community development and beyond.

The origin of most of the earlier development projects in South Africa was the Reconstruction and Development Programme (RDP). Among the principles of the RDP were people driven development and nation building. The accomplishment of these RDP principles lies in empowerment, strengthening of communities and local capacity building. Undermining individual/ community’s ability to solve their problems is like denying them their democratic right to learn. Allowing them to make mistakes anchors their learning process and builds the necessary experience and lessons for the future. It is a long walk and a learning curve for all

parties involved that is, local communities and initiating organisations. Local people might sometimes lack the skills, but at the same time have concrete historical information which might be useful to the project. This learning is a two way process as the developers can learn from the local communities the facts regarding how to manage now and beyond. Therefore CD calls for a joint partnership between the developers and local community to be successful. All the parties involved are the students of the situation and all learn from the realities. This learning situation might result in failing the whole development project if there is a selfish party which does not want to release information. There are some organisations which regard local communities as sources of information, which results sometimes in the loss of interest from the local community. Before a local community can make a decision, they need to be given the necessary information since empowerment demands knowledge and understanding in order to make informed decisions. These can also be achieved by adopting the principle of “valuing local: knowledge; culture; resources and processes” (Ife & Tesoriero: 2006)

### **2.2.5 Principle of release**

CD is ideal for non-sophisticated, poor and not well educated communities (Swanepoel 1997:1). Understanding the poor and poverty can be confusing. “Poverty can be classified according to the level of disadvantage experienced: namely absolute and relative poverty” (De Beer 2000:02). Further down are defined two broad forms: - case poverty and community poverty. “When looking at the state of poverty within a nation, particularly in the Third World, one finds debates distinguishing between rural and urban poverty”. (De Beer 2000:1-2). No matter what the case may be, individuals need release from this poverty/ deprivation ‘trap’. Chambers (1983:112) in De Beer (2000:11) illustrates what he calls the deprivation trap with five clusters, that is, the

poor/poverty, physical weakness, isolation, powerlessness and vulnerability. These cluster calls for accepting the problem, identification of need, development of solutions, prioritisation, implementation and sustaining development then we can proudly say, yes they have been released from the deprivation trap. The availability of resources and support cannot guarantee success and being released from poverty, but full initiatives and participation can make it happen.

### **2.3 Community Development and Non-governmental organisation (NGOs)**

It is generally accepted that non-governmental organisation (NGOs) have become very important and permanent institutions of development programmes and projects. Kane (1990) in De Beer & Swanepoel 2000:109 defined NGOs, using three criteria, as it should be privately set up and structured, and sufficiently autonomous in its activity and financing,

- it should be a non-profit making institution to ensure its “voluntary” or benevolent character, and
- It should support development which ensures its public interest character.

De Beer (2000:110) classified NGOs into five categories

- their evolutionary stage,
- their organisational type ,
- their functional nature,
- their geographical classification, and
- their membership.

For the sake of this study, our deliberations will be on geographical and membership classifications. As Thomas (1992) in De Beer (2000:113) states, NGOs can be set up for the

benefit of their members, and function within the community which is the geographical classification. Communities from Inadi and Mafunze authorities formed indigenous organisations known as Community - Based Organizations. CBOs are non-profit organisations, run on a voluntary basis and are self –funded. They used their local knowledge to determine their developmental needs. Indeed, they are there, part of the community, understand their capabilities and determine what they want which is self-reliant development. According to Pardon (1987) and Salem and Eavens (199:3) in De Beer (2000:115) NGOs have a typical project cycle that consists of the following:

- analysis of development issues;
- project identification;
- project design;
- project financing;
- project implementation; and
- monitoring and evaluation.

These phases cannot be properly implemented without taking into consideration four interrelated dimensions of the functioning of an NGO. Pardon (1987:71) in De Beer (2000:114) outlined these dimensions as follows:

- the popular sector and the historical context;
- institutional relationships of the NGO;
- the internal dynamics of the NGO; and
- the project itself.

Observations from projects in motion show a lack of attention to organisational arrangements and institutional relationships. Their set up is often informal; they may only use their project



sites for meeting purposes. Portfolios are given to individuals without looking at capacities and capabilities of individuals. That is further confirmed by Merrington (1991:16) in De Beer (2000:118) when deliberating on weaknesses of NGOs as follows:

- inadequate planning, organisation and management;
- inadequate staff training;
- inability to replicate projects and ensure sustainability;
- inability to effectively collaborate at appropriate levels with government services;
- a lack of co-ordination of the efforts of individual NGOs to ensure an effective macro level spread of development; and
- too little attention is given to leadership and management training.

Development is hoped to be a process to sustain society through ensuring socio-economic and socio-political growth of human lives. Non-governmental organizations have become very important players in the field of development and upliftment. They have a special capacity to fend for the poor and other groups not served by public or private sectors, but also unable to implement successful projects on a regional basis because of weak administration and managerial skills. (Brown & Korten, 1989:98).

Allwood (1992:92) in Reddy (1992) argued that since the environment within which the NGOs have been operating were dominated by apartheid, the character, objectives and the modus operandi of them have been determined more by socio-political positioning than by their development functionality. This is leaving several questions unanswered since there are many more development projects which are failing to sustain themselves. Is it because of the background of the NGOs or lack of solid training and development in terms of management and

marketing their projects? In some of part of South Africa NGOs have been operating within a protocol negotiated with the government focused on basic needs where the bottom up approach is used. With reference to the development projects in the areas of study: Inadi and Mafunze, nothing is based on basic needs. The poorest of the poor are still without purified water which is the basic need. The government is utilizing the NGOs to channel development which leads to question marks such as: are they in for money or for the wellbeing of the community?

## **2.4 Community development and environment**

Development does not happen in a vacuum and communities do not exist in one either. It is influenced by different forms of environment which are changing every time. These are:

### **2.4.1 Natural environment**

Community projects especially in rural areas should be sensitive and cautious of natural resources. Swanepoel (1997:62) emphasizes that “sustainable development is only possible if developmental activities are in harmony with the natural environment”. In case of Inadi and Mafunze, they have land reserved for wood, grazing, farming and natural rivers. These resources should be maintained so that future generations can be able to utilize them. A good example is made by Swanepoel that “if a vegetable garden claims the last piece of wooded land, it is not development” (1997:62). This means Inadi and the Mafunze community cannot destroy KwaGubeshe forests to claim the land for community development. They cannot also ignore the soil texture and climate conditions for their mushroom projects. Since this project is international, it might have been tested on different climates with different soil textures. Ignoring these conditions might have a spillover effect on natural vegetation and surroundings.

### **2.4.2 Political environment**

Inadi and Mafunze TAs had a very bad political history where Shange, Mnyandu, Vulisaka people under Inadi TA (ANC) were attacked by mob a that came from Mafunze , Mpumuza, Nyavu and Cato Ridge (IFP) under the influence and the leadership of induna David Ntombela in March 1990 (Truth and Reconciliation Commission). This is now in the past, however, if the developer can be insensitive about politics, it can lead to history repeating itself. That is why Swanepoel (1997:63) suggests that “the best way to circumvent political problems is to work with small, grassroots groups instead of larger groups with a high profile”. Smaller groups tend to share the same interest and are easy to relate to.

### **2.4.3 Social environment**

Communities in rural areas group themselves according to their shared interest and vision; they form what is called Community Based Organisation (CBO). CBO play a crucial role in community development because when developers are looking for a project to fund, they always target existing “socially stratified communities” (Swanepoel 1997:65). This can be done on the basis of economics where they form savings clubs or burial clubs. Developers should be “aware of communities’ social life” on the other hand, and not to allow them to dictate on what should happen.

### **2.4.4 Psychological environment**

Developers should understand the history of the area before introducing any development initiative. In that case, they will be able to understand what to expect from that community. In most cases, rural community acknowledges and respects traditional structures. It is unlikely for

this community to disregard an instruction that comes from either inkosi or induna. The same approach should be adopted by developers to avoid communities reacting to development initiative which might remind them of an historical event that had negative outcomes.

#### **2.4.5 Economic environment**

As mentioned above under social environment, communities can be economically stratified or socially stratified. These groups are determined by economic or education status. People who are rich always associate themselves with people of the same class and poor communities do the same. If the issue of economy is not taken into consideration, it might jeopardise the good intentions where development can end up benefitting elite people instead of the poor. It is assumed that rich people are respected and heard compared to the poor.

#### **2.4.6 Cultural environment**

Swanepoel (1997:66) refers to three cultural factors that are frequently mentioned; these are as follows: “the place and role of traditional leaders, the place and the role of women, and norms and beliefs” of local communities. Although one might argue that these factors are not stumbling blocks, the perception that if these are neglected can affect development is real (Swanepoel 1997:66). The good example of such is the poultry farm at KwaShange area under Inadi TA. This was a rural development initiative that came from national government in 2002 through the Department of Public Works under the former Minister, Stella Sgcawu. It was not formally introduced through the traditional leadership structures which led local communities vandalizing these buildings for self-benefit. The involvement of Inkosi would not have guaranteed proper community behaviour, but would have instilled the cultured of respect of

property. This would have been accomplished by constant monitoring of the structure by local induna and continuous reports of community behaviour by other community members.

Ignoring these environments can be the biggest mistake a planner can make. For example, psychological environments of people living in rural areas differ from those living in urban / informal settlements especially for the women. Their roles in life differ according to the area in which they live, their history as well as the standard of living. Women are not usually the heads of the household, and as such they need their husband's permission to participate in projects. Sometimes some of these environments can be stumbling blocks if they are ignored (Staudt, 1999:35-57). While developing the human being, attention should also be paid to these environments. These can also be developed and changed, but not to the detriment of the human being.

## **2.5 Development, entrepreneurship and community development**

Development in the RDP sense is training people to be self-employed rather than being job seekers. People are trained to be employers rather than employees. If a person is self-employed, he/she is an entrepreneur. "The entrepreneur is a person who identifies opportunities and utilise them to their own, and the internal and external environment benefit" (Fox and Maas 1997:10). "The entrepreneur can also be defined as someone who has identified an unsatisfied need in the market environment and has the ability to combine the factors of production in such a way so as to produce a new product or service that satisfies that need. He has the driving power to make use of these opportunities" (Technikon Natal 2001:67).

Fox and Maas have highlighted some psychological characteristics of entrepreneurs. Among these is internal locus of control where entrepreneurs believe in their own ability to direct their activities towards success, despite obstacles. In cases where community development projects are controlled externally by NGOs, the external locus of control stimulates the belief that the participant is a prisoner of circumstances. Their destiny is determined by these great forces from the outside which make it easy to blame the NGOs (great forces) for everything including failure.

It is often argued in community development that projects are not based on identified needs. It is hypothesised that a need analysis is done by the outsiders, not by the people who hope to be entrepreneurs. The problem/ argument is: how are these people going to be successful entrepreneurs since this is not their idea, but someone else's? There is a possibility that these people cannot draw a business plan, neither do they know who their consumers are nor how to market their products. Instead they always look forward to a share of the profit without considering the availability of demand versus their supply.

## **2.6 Development: poverty perspective**

The necessity for development from the poverty perspective is defined by Davis et.al. (2002:134): it consists of a lack of power, income and resources to make choices and take advantage of opportunities. Basically it is lack of empowerment. Empowerment is not something that can be given. It is something one must achieve by being assisted through:

- encouragement:- where initiators show and tell communities that they believe in them,

- envision:- where investors/ initiators/ government departments help communities see all the possibilities;
- excite:- where communities really want to feel positive about the future,
- evaluate:- where both initiators and communities help each other rise above adversities,
- examples:- where leaders and initiators lead by example by allowing communities to try things by themselves even if they do them wrong ,
- endure:- initiators / investors must help communities realise that things take time and time will tell;
- enable:- when communities are given a chance to try things then they will learn through mistakes, anyway it is still a learning curve; and lastly
- enrichment:- the improvement of the community in a region is the improvement of the district, of the province and of the nation socially and economically.

When community development projects were introduced in the rural areas under investigation, platforms were created where structures to manage projects were developed. In each tribal authority, an embracing development committee was established. That committee had members representing various elements like electricity, water, road, agriculture, sports and recreation, and so on. Further down at section level where Izinduna are leaders, there were specific committees for a specific purpose that means all sections had committees dealing with various issues like water, electricity, road and so on. Most of these committees were dominated by women but “in view of their subordinate position, many women find it difficult to challenge the dominant view of traditional men head-on and their views are likely to display ambivalence even contradictions as a result” (Walker 1994 in Keulder 1998:07) . These committee members had little or no

knowledge at all in terms of roles and responsibilities. In some cases they had a notion that they would earn or generate income. The question that remains is: were participants empowered through their involvement? If so: to what extent? Had they been capacitated in such a way that they could sustain administration of development within their areas in the absence of the initiators during the handing over period?

### **2.6.1 To address poverty: a basic need**

Poverty can be defined as where people, especially in the context of the developing world, live without access to clean air and water, an adequate and balanced diet, physical and emotional security and cultural and climatically appropriate clothing and shelter. At this moment when we are celebrating our eighteen years of democracy, there are some families without clean water and shelter within Mafunze and Inadi tribal authorities and other areas surrounding Pietermaritzburg and the rest of South Africa. The Reconstruction and Development Programme was introduced to render essential services to the citizens. The major projects were water, electricity, where households had to pay a minimum of R250.00 to have access to purified water. Families with little or no income were and still are excluded from accessing purified water in these rural areas. What makes the situation worse are delays in ensuring that rural municipalities have local economic sources to supplement service provision and minimise the gap between the rich and the poor.

### **2.6.2 To address poverty: social exclusion**

In this case, Davids et. al. (2005) quoted Muyonjo and Theron, (2003), when defining the situation where most people's basic needs have been met and there may be little income but there



may still be deprivation and vulnerability. Swanepoel (1998:2) refers to Chambers (1983) who discusses deprivation. Further, Chambers sketches five clusters of deprivation as being powerlessness, vulnerability, poverty and starvation. When bringing development to people in the deprivation trap, one must be aware of the human orientation principle which according Swanepoel (1998), is based on pure humanity. The emphasis is that under no circumstances may development be undertaken to the detriment of human beings. The main question of social exclusion will always remain. What is the use of supplying essential needs without a sustainable source of income to pay for the services?

If these community development projects were initiated for the wrong reasons rather than the reasons where poverty is understood by the poor, they will lack sustainability and growth. When we look at the RDP, it lacked sustainability because it was meant to address poverty for social exclusion sometimes to the detriment of humanity. There are various cases where community structures were built for no apparent use and mutual agreement with local communities such as, an unused tennis court and poultry farm at Kwa-Shange, both under Inadi Tribal authority.

### **2.6.3. To address poverty: sustainable livelihood.**

Davids (2005) quoted Desatge (2002) & Hussei (2002) who argued that the importance of this perspective as an indicator for development is not just about which issues are covered, but also about who decides? Who measures and who formulates the indicators? In the case of a lack of livelihoods and sustainability, community development projects at Mafunze and Inadi Tribal authorities show the whole process as questionable and obstruct the enthusiasm required.

Several questions come to mind like:

- Who decided the nature of the project?
- How would these projects impact on local communities?
- What measures were put into place to assess the impact these projects would have on the communities?
- Are these projects national/ provincial/ local imperatives?
- Whatever the case might be, in terms of local / rural administrative structures, who is responsible for these projects? Is it tribal authorities or district municipalities? Is there any policy for cooperation between these two?

A previous study conducted by Keulder where he was comparing the role of tribal authorities in rural governance in Zimbabwe, Nigeria, Zambia, South Africa, Namibia and Botswana, present interesting ideas. He further argued:

“Traditional leaders are crucial because they enhance the state’s social control and legitimacy especially in the rural areas” (Keulder 1998:17). One might look at the physical location of district offices and rural communities which do not promote and facilitate effective control and proper monitoring of rural projects and the closest would be traditional leaders. McIntosh (1994:17) in Keulder (1998:314) argued that the threat of traditional leaders derives less from a principled objection to a strong rural local government system than the lack of clarity about their own future role. Amakhosi and Izinduna can remain influential to their communities if traditional leaders can be included in rural governance with powers and authority spelt out clearly in a piece of legislation.

However, there is a downside to be considered. David Ntombela, a former Induna of the Mpumzu tribal authority, is quoted by Keulder:-

“Ntombela for example, extracted money from the inhabitants of his ward in a number of ways. One method was the appropriation for himself of the membership fees for a bogus farmer’s association. He also made use of the infrastructure of the local schools in his area to charge various membership fees for Inkatha (youth league, sports levy), and raised money for a cooperative store which is now in his name. During his period as chairperson of the Maswazini Inkatha region, Ntombela introduced a number of new “customs” into the community, one being that if any non-Inkatha member of the community wanted to slaughter a cow, then he or she had to pay a R5, 00 Inkatha fee to him as the Inkatha chairperson. Anyone who refused to pay the fee was taken by Ntombela or his supporters to the chief of the larger area and fined R150, 00. If, on the other hand, a member of Inkatha wished to slaughter a cow, the only requirement was that he or she had to report the slaughter to Ntombela. Another “custom” that Ntombela introduced was that if a member of Inkatha had a wedding, the wedding had to be reported to him and he would then allocate an Inkatha observer or guard of the wedding for a fee. If, on the other hand, anyone who was not an Inkatha member had a wedding, the proceedings and festivities were frequently disrupted by the person known to support Ntombela’s administration” (1998:18).

There is no doubt that these activities were illegal and unacceptable and based on fear. In this case, Ntombela abused the system, power and authority that was vested in him for self enrichment. A different approach is needed, one that will be for the benefit of local citizens not

an individual. If the influence of the local authorities can be so strong for self enrichment, why can the same influences not be used for project management and for development purposes in conjunction with carefully planned and monitoring of the whole progress? There are other examples mentioned by Keulder like the actions of Thomas Shabalala of Lindelani which confirms that the “state’s ability to exercise social control depends on its organisation ability to ensure individuals’s survival strategies” (Keulder 1998:19). No doubt, even if it can come to community development projects, these leaders can be so influential and in some areas respected and valued. Their actions were influenced by the culture and society values, where izinduna are still respected by elders and household leaders. This aspect can be part of a turnaround strategy where these authorities can be brought on board for development so they can be involved and fully participate in initiating, controlling, monitoring and evaluating of all projects for development purposes.

## **2.7 CONCLUSION**

Community development is comprehensive. One cannot develop the environment in which communities live under to the detriment of their physical, spiritual, economical and other psychological needs. That is why it is so important to get local communities involved in planning development initiatives to help understand their views and opinions on how and what should be done in order for them to be developed. Development is associated with improving the quality of human life economically, educationally and psychologically. That can be achieved through allowing Inadi and Mafunze communities to fully participate in their development, allowing empowerment to take place and gaining ownership of the development projects for sustainability purposes.

## **CHAPTER THREE**

### **3. PROJECTS AND PROJECT MANAGEMENT**

#### **3.1 INTRODUCTION**

Chapter Two gave a broad understanding of community, development, community development and other aspects that relate to community development. Such knowledge will help clarify the surroundings of community development and how these aspects can influence community development projects and their management. This chapter discusses the origins of projects, features of projects and the management of projects within the South African context in-order to set a precedent of how Inadi and Mafunze community development projects should be managed.

The concepts of project and project management have become fashionable now that “South Africa has finally entered the arena in which the upliftment of and assistance to its disadvantaged communities has become a multimillion rand business” (Kellerman 1997:49). Projects often emanate from programmes which are informed by a policy, as Starling (1993) in Fox et al (2006:113) confirms: “a programme is a major organisational objective which is designed to fulfill statutory requirements by carrying out the aims of public policy”. It has also been confirmed by Kellerman (1997:49) in Kotze (1997) in saying “development projects are the visual outcome of comprehensive development plans and strategies’. When defining projects, Burke (1993:8) refers to “an endeavor in which human, material and financial resources are organised in a novel way, to undertake a unique scope of time and cost, so as to achieve beneficial change defined by quantitative and qualitative objectives”. Maylor (2003:24) viewed projects as “conversion or transformation of some form of input into output under a set of

constraints and utilising a set of mechanisms to make the project happen. One might conclude that projects give the meaning of the input in the form of actions and bring changes to an intended community. In order to be able to understand the scope of project and project management, one might have to look at the characteristics of each.

According to du Toit et.al (2002:231), a project has four distinct features, viz,

- It is objective which will be achieved at the end of a definite time frame;
- It has limited resources specifically financial resources. Project finances should be distributed according to the project budget in order to finance project activities evenly,
- Its results are quantifiable; in most cases project communities are able to quantify the results either on a weekly or monthly basis. By so doing they are able to measure progress of the project timeously,
- It brings about changes; the objectives of the projects are always intended to bring changes to local community. Those changes can be in the form of improved standard of living by creating job opportunities through sustainable development; and
- “project entails functions such as planning, control, organising and leadership” (Thomsett (1990:3) in Van der Waldt & Du Toit (2002:312).

Project management can be defined as :

“ a set of principles, methods, tools and techniques for the effective management of objective-oriented work in the context of a specific and unique environment” Van der Waldt et.al,(1998:59) and Knutson & Bitz, (1991:12) in Du Toit e.al, (2002:231)

This is confirmed by Thomsett when deliberating on features of a project as ‘it entails interrelated functions such as planning, controlling, organising, and leadership’(Van der Waldt & Du Toit (2002:312)

Knutson & Bitz, (1991:2-3) in Du Toit e.al, (2002:230) viewed project management “as science because it is supported by charts, graphs, mathematical calculations and other technical tools”; and as an art because of its political, interpersonal and organisational influences that help shape the direction and success of the project through the application of soft skills such as: communication, negotiations and conflict resolution.

One can conclude that projects and project management have developed drastically and became a discipline as confirmed by Knipe et.al when looking at the development of project management starting way back as far as 1930. It “was mainly practised in the construction, defense and aerospace” up until the 1970s where a first edition was published and helped spread the project management concept across all industries (Knipe 2002:3). The concept only gained popularity here in South Africa in the early 1990s specifically in the government sector (Knipe et.al 2002:04). Back in the 1980s, “the project community was failing to address the strategic and institutional level of managing projects” and was recognizing its “abysmally low success rate” (Knipe et.al 2002:04). Bearing that in mind, project management involves many institutions

ranging from various spheres of government to traditional leadership, Nongovernmental Organisations (NGOs), Community Based Organisations (CBOs) and Civil Societies. The same set up is seen on community development projects at Inadi and Mafunze TAs where the study is focusing. The focus is to ascertain to what extent the above mentioned sectors are able to address strategic and institutional levels of managing projects in Inadi and Mafunze community development projects?

### **3.2 PROJECT MANAGEMENT**

Management of projects has internal and external perspectives. The internal perspective focuses on the pre- phase or an early stage where a project is at its planning phase before its commencement while the latter refers to the physical management of an existing project in the field while integrating all stakeholders including communities. These perspectives are encompassed within the project development cycle which (will be discussed in detail, later) which according to Du Toit et.al (2002: 234) has three main phases; preparation, implementation and evaluation phases. While Burke's project life-cycle (2006:28) looks at four phases where a clear scope of work is subdivided into phases, i.e initiation phase; design and development phase; implementation or construction phase; and commissioning and handover phase. When explaining his project life-cycle Burke specified that the project life-cycle and work break down structure (WBS) have come to the forefront in recent years as key frameworks or structures for subdividing the project's scope of work into manageable phases or work packages' (Burke 2006:28). The phrases 'key frameworks or structure' give emphasis to the importance of proper management of various phases of project to facilitate project success. These project phases are explicit within the project life cycle as discussed below.



### **3.2.1 PROJECT LIFE-CYCLE**

Besides Burke's (2006:28) statement that "in general most projects pass through a four phase life-cycle" Van der Walddt and Knipe ( 2001:66) tend to differ when stating their three phased project cycle. Their argument is further supported by Du Toit et.al (2002:234) when looking at a three phased life cycle characterised by various specific actions which make it easy to determine actual tasks to be performed on each phase. Both the three and four phased project life cycles will be discussed below.

According to Du Toit et.al (2002:235), the three phased approach is characterised by various related functions that include the following:-

#### **3.2.1.1 Preparation phase**

##### *3.2.1.1.1 Determination of the need for a project*

The process of need determination in theory solely lies with the community which was not the case when looking at the RDP projects. This is sometimes termed the project identification stage. After all, communities know what they want, what is lacking is the means as in terms of the resources to satisfy the need. When developers initiate projects, they need to take into account the priority list of communities. This list can be drawn up by either local municipalities or community based organisations. Recently, the African National Congress (ANC), as the government of the day, used the "izimbizo" (gathering) and hearings to identify community needs. These gatherings are held by high officials with the power to make decisions. All these needs are channelled to the respective offices for planning purposes and action. According to the Ward 4 counsellor Mr Dumisane Lushozi of Msunduzi Local Municipality, special funds

were set aside for immediate response to needs identified at izimbizo. Among others, communities of both Inadi and Mafunze (under Msunduzi Local Municipality) had some projects running as a result of izimbizo. The programme is called Shosholoza (named after the movement of the train having to stop from one station to the next). When this so called Shosholoza was at the Eshowe stadium at Taylors Halt in 2005, in the Inadi tribal authority, communities raised their concern around the lack of bus shelters, inadequate pre-school facilities, street lights, speed bumps and hygienic toilets. These are current projects managed by Umsunduzi local municipality, but what method was used to determine the needs for existing projects like poultry farming, agricultural farming, fish breeding, construction of tennis courts/ stadiums and community halls? The latter received less attention from communities except in some cases where projects are prospering like the mushroom project at KwaDindi. The whole process calls for an integrated approach between all project management communities in order to achieve institutional goals and objectives which are related to socio-economic and political upliftment.

#### *3.2.1.1.2 Problem analysis*

The second specific action associated with the first step is problem analysis. Theoretically speaking, this seems to be a very easy exercise, involving institutional mandates and financial backup and looking for the needs to be fulfilled, but in reality, it is difficult and can be futile. In general, communities differ because of their contradicting demographic profiles. The needs outlined above under determination of needs were not the only ones that were highlighted by communities. Among others were job creation, housing, tarring of local roads, poverty alleviation, skills development, and so on. The initiating institution had to go back to the drawing board for a prioritisation process, cost analysis associated with each choice, calculation

of the risk with each choice, stakeholder analysis, time frames, and so on. This whole process takes place within the institution where they have to ask themselves questions like: - Was the very same process undertaken when launching old projects in 1990s? What was the notion behind it? Most projects were vandalized for personal benefit since communities found it very difficult to associate themselves with these projects. The questions that come to mind are: Were communities involved during the problem analysis process? If they were involved, what role did they play in determining the nature of the project to solve their problems? Was it done on a macro level where politicians (elected councillors) decided on behalf of the communities? Whose problem was solved by these projects? Was it an institutional objective derived from their mission statement or their political views? If that was the case, what was connecting local communities with these projects?

#### *3.2.1.1.3 Choice of a suitable project as per priority listing*

This process is critical and sensitive because it is a deliberate selection of the most suitable projects among other alternatives. That is why it requires good decision making skills, expertise and neutrality to avoid making decisions influenced by emotions resulting in impulsive decisions. The whole process should be rational and logical to constitute a programme decision. It requires time to weigh all other options available and select the best. The question that one might ask is how soon can a service be delivered to the community, taking into account the level of red tape and bureaucracy, when making collective decisions? It can take a decade. That might be the reason behind the selection of some projects that were rejected by communities. Maybe what was considered as the best was an impulsive choice of local authorities reacting to the process of choosing a suitable project rather than being responsive.

#### *3.2.1.1.4 Project formulation and planning*

According to Fox & Van der Waldt (2007:22), this “involves setting out the roadmap for the project by creating the following plans: project plan, resource plan, financial plan, quality plan, acceptance plan and communications plan. When one compares project formulation and planning to project design, it is very clear that there is not much different between these two. On operation, these two actions can be done concurrently. Planning a project includes drafting of the schedule of activities using project techniques like work break down structure (WBS) , the Gantt chart, Programme Evaluation and Review Techniques (PERT) or Critical Path Method (CPM). WBS and CPM outline activities per person and per time frame. As confirmed by Heerkens (2002:115) when referring to project planning as a process that involves identification of required activities to execute the project against an estimated time frame, estimation of activity costs is necessary for preparation of the budget and assigning responsibilities to individuals to carry out more planning steps. This is a crucial time where all stakeholders must be actively involved for identification of the missing elements of work and also to understand what they are getting themselves into. Through this participation, all stakeholders should be able to examine all risks associated with the project (Heerkens 2002:118)

#### *3.2.1.1.5 Project design*

During project design, it is very important to predetermine parameters to help guide the project.

According to Knipe et.al (2002:18) these are the following:

- a statement of the end product /result,
- a fixed time for achieving the end product
- a budget, and

- standards such as quality, quantity, flexibility, resources, community participation and policy.

Practically this involves setting a time frame for the project, drafting schedules of activities and allocation of a budget on activities and compilation and submission of funding proposal. The time invested during the process of choosing suitable projects minimises the amount of time and can eliminate unnecessary errors of project design. Earlier on when defining a project, it was confirmed that one of its characteristics is a specific budget. The financial amount required for the completion of a project is determined during the submission of funding proposals informed by the allocation of spending per activity. It is based on the notion that the success of a project lies in four distinct elements, that is cost, time, project scope and quality performance (Knipe et al 2002:18). In respect of the fourth (quality), it might be difficult as communities may lack sufficient sophistication to measure it.

#### *3.2.1.1.6 Allocation of funds*

Upon submission of a sound and a motivated funding proposal, funds may then be allocated for the completion of the project. In some cases, supportive documentation/ manual is necessary to help carry out budgetary activities by inexperienced team members. Proper record keeping procedures are vital to help monitor and control funds

### **3.2.1.2 Implementation phase**

At this phase, all the baseline plans designed in the previous phase are implemented. The longer the period spent during the preparation phase, the greater are the chances of a project community losing enthusiasm. On the contrary, five hours spent during preparation phase can be reduced to

three hours during implementation. According to Van der Waldt et.al. (2001:66), this phase includes the following:-

*a) Organizational arrangements*

In order to understand organizational arrangements within the context of project management, one might have to look at the origins of organising from a pure management perspective and link it to organisational arrangements as part of the implementation phase of project management.

Organizing in general entails public management principles such as line of authority/ unity of command, span of control, division of labour, departmentalization, centralization and decentralization, delegation of authority coordination, channels of communication and control (Van der Waldt and Du Toit 2002:188). In brief, organizational arrangements in respect of project management would mean dividing project activities into specific jobs and units/sections, assigning those activities to project teams and deploying organizational resources. However, these principles are based on ‘traditional organizational structures which are not conducive to support projects which require flexibility, rapid decision making and delegated responsibilities’ (Fox & Van der Waldt 2007: 62). As confirmed by Nieman & Bennet (2002) when mentioning flexibility as one of the principles of organizing, “flexibility allows for implementing change effectively with minimum disruptions” (Nieman & Bennet 2002:107). The essence of change is also captured when defining the characteristics of projects. Changes can be achieved through the application of flexibility and dynamics from all stakeholders that are involved.

Projects within the public sector domain exist as per policy and often in traditional organizational structures. Therefore it is of importance to establish project linkages with these existing

arrangements. According to Fox & Van der Waldt (2007: 66), these interfaces can be categorized into three, i.e

- **organization interfaces** which are formal and informal reporting relationships among different organizational units,
- **technical interfaces**, which are formal and informal reporting relationship among different technical disciplines and functional areas between project phases, and
- **interpersonal interfaces**, which are formal and informal reporting relationship among different individuals working on the project.

With regard to the above interfaces, they require holistic approaches in term of aligning all institutional goals/objectives as well as greater understanding from various project stakeholders. The greater the level of understanding of the objectives the greater the cooperation among all stakeholders, thus minimizing the chances of confusion when changes are due to happen during project implementation management. All stakeholders would be constantly involved and reporting on the progress while leaving room for further development, improvement and flexibility in terms of procedures and policies. It can then prevent situations where projects are dumped on communities because the availability of resources was used to determine the nature of the project.

The implementation of government projects differs from those of the private sector. All government projects should be informed by policy. It then becomes necessary to organize the objectives according to their importance as indicated by Frame, 1994 in Fox et.al (2007:66)

when referring to a hierarchy of project objectives which demonstrate different levels. These objectives are arranged as follows:

**Policy level:** - where objectives are determined through formulation of a policy. This usually gives directions on “principles to be pursued in attaining specific goals” (Cloete 2000:3). In other words, public policy informs long term objectives of the government as well as intentions during term of office. At this stage, all operations take place at national level, that is, the national department; objectives are then narrowed down into a executable scope and are assigned into various institutions for performance purpose, that is next level according to Fox (2007:66). The good example is the 2010 FIFA World Cup. South Africa had to develop a policy to give direction on all activities related to 2010. The main focus was on developing the direction for the preparation of 2010 and generation of income and resources to make the whole programme successful. The same approach was taken when projects of this study were developed. The government had to come up with the plan of action which was called the Reconstruction and Development Programme (RDP).

When one looks at these principles, one can conclude that they were designed as yardsticks to measures the cost and benefits of the RDP programmes in general. Although this programme was phased out, it gave direction on all activities that were related to development and reconstruction of this country after the apartheid regime.

**Strategic level:** at this stage, the whole process is known as programme management instead of project management. Various programmes were developed during the RDP period which were then allocated to various departments for implementation. Programmes that were geared for essential services in Pietermaritzburg were given to the then Indlovu regional council (which was changed to Umgungundlovu District Municipality), roads related programmes were given to the



Department of Public Works and so on. At strategic level programmes are categorized according to their nature and assigned to various institutions for execution, safety and security programmes are tasked with the Department of Safety and Security, transport related programmes are tasked with the Department of Transport. At this level, mission statements are developed with goals and objectives that will inform of their success. At programme level, multi projects are planned which can be executed simultaneously. Resources are allocated and shared across projects based on many objectives which have no finite start and end.

This leads to the next level which is:-

**Operational or project level:** at this stage all objectives ‘that relates directly to a project’s deliverables fall into the operational level’ (Fox et.al, 2007:67). This refers to the actual implementation of all action plans. Each operation is to be objective-oriented, with quantifiable results and finite resources. The management process of these operations is known as project management. An example of project management within the context of this study would be the initiating of a poultry farm, breeding poultry up to the time when they can be sold for commercial purposes. The sustainability of such projects for poverty alleviation and a better standard of living is needed. That is the level on which this study is based. Before a project can be implemented, there is a pre phase which involves the identification of a problem and development of alternative solutions to solve such a problem.

That is the next step which is:-

**Input level:** It entails what is needed to make a project function and involves planning by all stakeholders. In most cases that usually takes place before the project is executed and also

known as “stakeholder management and public participation” (Du Toit et.al 2002:234). During this process, activities such as informing the public about the project and inviting them to participate; obtaining the views about the project; and allowing the public to express views based on available alternatives. (Du Toit et.al; 2002:234). In most cases, stakeholder management is done in isolation from public participation. It only involves project donors and institutions where projects are planned. That creates negativity from communities since they may never have participated during input level. If this objective is attended to effectively, it may lead to project need identification and project definition by all stakeholders, including the public. That is beneficial to all parties involved including the public who will hopefully sustain and enjoy the benefits after its completion.

According to Du Toit (2002:234), failure to do this can lead to delaying or derailing the project. The chances of communities rejecting an already planned project can be very large which can then force the stakeholders to go back to their drawing board to re-define the project. It can impact on the speed of service delivery especially on developmental projects, since it might entail changes in policies, procedures and regulations which require approval from the top management and it is time consuming. When one looks at the nature of project management, it is an on-going process which requires full authority and autonomy to change direction when deemed necessary. In a traditional set up which is characterised by bureaucratic arrangements, this can call for authorisations from above and usually takes lot of time. In a rural setup, stakeholder management and public participation involves more structures than one can anticipate. The first structure would be the initiating institution led by project managers usually assigned with powers to oversee utilisation of resources and report back; the second one would

be the structures within community leadership which involve amakhosi, izinduna and the community involved, and the last one will be the local council. Bearing that in mind, the chances of influencing these stakeholders to change policies are very slim. Every stakeholder will go for situations that are less or not challenging at all. It has been seen where one finds projects which are incomplete or neglected.

### **3.2.1.3 Project Evaluation**

At this stage stakeholders do a retrospection of the objectives at strategic level or at programme level. The success of the project is evaluated based on the achievement of the objectives as they are outlined by the policy of the institution which informs programmes. During preparation phase, all stakeholders deliberate on the need for a project (Du Toit et.al, 2002: 235). At this phase, stakeholders look back at their input and ask themselves questions like: - What have we achieved? How was it achieved? What lessons have been learned? And, to what extent have we brought about changes? (Du Toit et al 2002:237).

In conclusion, the success of a project lies in its sustainability after the initiating institution has ended. The foremost aspect is whether the transfer of skills to local communities has been achieved. In cases where a funding institution was involved, it also has to evaluate whether the whole project met their expectations and can be aligned with their institutional goals and objectives. In cases where there is deviation from the original plan, the causes of such deviation should be identified and documented as lessons learnt from the whole process. In most cases, that is the element that is lacking in the government department. There is too little follow-up on

projects after launching. It becomes someone else's problem or alternatively the concerns of the local communities who normally lack the necessary competence in those areas.

### **3.3 CONCLUSION**

Project management can be both scientific and practical at the same time hence it requires feedback on achievement of objectives and reporting on problems encountered and solutions thereof as well as constant involvement during monitoring and evaluation of progress. The pre-phase of project management requires full participation from all stakeholders including people from Inadi and Mafunze TAs to determine the objectives of the project. The more time spent on the planning stage, the less the time for completion of a project. Problems can be forecast at an early stage for early development of solutions. At this stage allocation of responsibilities amongst traditional leadership, project community and funders is very crucial, as it enables individuals to have a better understanding of what they are committing to. In case of Inadi and Mafunze TAs, amakhosi can be the eyes and ears of the government on rural development issues now that they are on the government payroll, while encouraging community involvement which is the key requirement.

## **CHAPTER FOUR**

### **4. RESEARCH METHODOLOGY**

#### **4.1 INTRODUCTION**

This chapter discusses my choice development research and describes the instrument that was used to for data collection.

#### **4.2 DEFINITION OF DEVELOPMENT RESEARCH**

Fox et.al (2007:11) regard development research as ‘adverse to basic research and corresponds with problem related research’. They further define development research as “research with a view to development action, such as policies, strategic decisions and projects while basic research can be associated with creative ‘expansion of knowledge’ in a systematic way to enhance scientific knowledge. This can also be viewed as fundamental research whereby a researcher ‘gathers knowledge for knowledge ‘sake’ and ‘for the formulation of theory’ (Kothari 2006:03).

These definitions of development and fundamental research tie in with the aims of the study which include inter-alia: to develop a rationale for managing community projects in rural areas.

The development of a rationale for managing community projects can differ ranging from a policy which can be adopted at national level to a form of strategic decision which can be versatile in order to comport with different challenges one might encounter when managing community development projects.

### **4.3 BACKGROUND TO RESEARCH METHODOLOGIES**

The most common categories of research types are “quantitative” and “qualitative”. Quantitative research is usually associated “with the use of statistics to process and explain data and to summarise findings” (Fox et.al. 2007:7). It has been confirmed by Kothari (2006:03) when saying “quantitative research is based on the measurement of quantity or amount”. Whereas Green (2002:64) quoting Hussey and Hussey (1997) associated quantitative research with a positivistic approach which entails cross-sectional, experimental, longitudinal studies and surveys. The positivistic approach is usually associated with business research (Collis & Hussey, 2003:60).

Qualitative research is concerned with human behaviour and “aims at discovering the underlying motives and desires using in depth interviews” (Kothari 2006:03). It is also concerned with “subjective assessment of attitudes, opinions and behaviour while using group interviews as a research tool (Kothari 2006:5). When Green (2002:64) discussed qualitative research, he associated this kind of research with a phenomenological research approach which is concerned with understanding human behaviour from the participant’s own frame of reference (Hussey and Hussey 1997). He further outlined different studies which fall under phenomenological research as indicated on the following table:

**Table 4.1 Types of Research Design: Adapted from Green (2002:64)**

POSITIVISTIC (QUANTITATIVE)	PHENOMENOLOGICAL (QUALITATIVE)
Cross-sectional Studies	Action Research
Experimental Studies	Case Studies
Longitudinal Studies	Ethnography
Surveys	Feminist perspective
	Grounded theory
	Hermeneutics
	Participative enquiry

This had been echoed by Fox and Bayat (2007:07) when mentioning that “qualitative research method is designed to scientifically explain events, people and matters associated with them and does not depend on numerical data”.

Based on the above arguments, it can be deduced that this study is phenomenological or qualitative since it presents the views and opinions of Inadi and Mafunze project communities with regards to the management of their development projects and through participative enquiry where unstructured interviews were conducted. Bless & Higson-Smith (2000) in Green (2002:67) viewed participatory enquiry as research with people rather than research on people. This type of research is conducted on interest groups and allowing interest parties to participate through voicing their opinions on the subject matter. That was the experience of the various project communities that were interviewed during this research study. The research was not intended for them, but on the system that is used to manage their development projects.

#### **4.4 RESEARCH DESIGN**

This research was a case study analysis of management of community development projects in Inadi and Mafunze tribal authorities. These are rural areas which are between Pietermaritzburg and Bulwer, about 32 kilometers from Pietermaritzburg. This study was aiming to determine the extent to which socio-economical upliftment is achieved through community development projects as well as how these projects are managed. The purpose of the case study is to ‘provide unique examples of real people in real situations’ and the examples of the case study can include a class, a school and a community. (Cohen et.al. 2000:181 in Zondi 2006:36).

When Welman & Kruger (1999:36) discuss qualitative analysis, it is based on two principles, that is, primary and secondary sources. A primary source which according to Kruger (1999:36) refers to “written or oral account of a direct participant”. Regarding this study, primary sources refer to the responses as per unstructured interviews that were conducted by the researcher from stakeholders involved in different projects. The latter refers to the second hand information where a researcher had never witnessed such events. In relation to this study, it refers to the policy publications which regulate the initiating of development projects; national and provincial policies in rural development and policies and strategies of the government of the day such as that which regulates the international relationship with the Chinese Government. The researcher was never part of the initiation phases of different projects which are a focal point of the study. However, the physical observation of all projects, meeting with project communities and conducting semi-structured interviews, can be regarded as primary sources of the historical research. Historical research can be related to sociology, law and education, and can be further associated with social, economical and political problems (Welman and Kruger 1999:186). It



can thus be concluded that this study is historical research because of its socio- economic basis in the management of community development projects.

#### 4.4.1 The population sample

At first, the researcher thought there were many projects within these two tribal authorities which can lead to a random selection of development projects. That was found not to be the case, when the selection process was conducted; the researcher faced the reality that there are a few projects to select.

At Inadi Tribal authority, development projects that were identified were as follows:

- **Ifa Lesizwe crop and poultry farming project;**

This group has almost 66 members all females according to the chairperson. Most of the group members are aged between 35 and 50. Twenty-five members were poultry farmers dominated by 35 to 40 aged groups, with standard eight to standard ten level of education. While 41 were crop farmers dominated by elders between 40 and 50 aged groups with standard two to standard eight level of education. The membership comprises of unemployed members with social grants income (child, care dependency and pension grants). All members were involved during the elections of their committee which was comprised of five members: the chairperson and the deputy; the secretary and the deputy and the treasurer.

- **Iswelihle crop farming project;**

The group has +/- 40 group members all females between the ages of 40 and 60. Their level of education ranged between standard two to standard eight. They were all unemployed; some

members earning social grants (child and pension grants) while others had no income. The reason for uncertainty about their membership was the number of active participants compared to the registered names. Some members were registered, received all benefits, but were not participating in activities of the group. Some had their plot of land unused while they received all necessary seeds, fertilisers and tools as group members. They had a committee of seven members which was elected as early as the establishment of the group. The committee consisted of the chairperson and the deputy chairperson; secretary and the deputy secretary; treasurer; and two additional members without portfolios.

- **Gezubuso poultry farming project;**

The group was made up of 35 females, aged between 38 and 45. Their level of education ranged between standard six and standard ten. They were all unemployed receiving either child or care dependency grants. They had a committee of seven members elected when the group was established.

- **Ngubeni crop farming project.**

This group was very unique. The group members could not read or write. The group was established on the basis of the cultural dance they were all involved in. They are 21 females with the age group ranging from 35 and 45, all unemployed, but with little income of R20.00 per trip when the group had been hired to perform *indlamu* (Zulu dance). The group charges R500.00 for a day's activity. They then decided to establish crop farming to increase their income. There is no committee, but they affiliated themselves with Iswelihle crop farming as they are sharing one TA with one chief, but different local leadership (induna). According to one female member

who can be described as a leader of the group, their formation was influenced by their daughters and daughters-in-law who were members of the Iswelihle group.

- **Qendindlala crop farming project and Siphesihle crop farming project;**

Qendindlala and Siphesihle were excluded from the study. Although Qendindlala falls under Inadi Tribal Authority, its demographic profile falls outside the boundaries of the study since its population is semi-urban. There are no headmen who are the chief's eyes, but they report straight to the elected councillor as their leader. While Siphesihle lies on the boundary of Inadi and Mpumuza under the administration of Mpumuza Tribal Authority, it is not part of the study.

These aforementioned groups belonged to Gezubuso area. All five group committees formed one umbrella executive committee which was voted amongst committee members. The exception was with Ngubeni crop farming group which did not have any committee at all. This umbrella committee is responsible for meeting with the facilitators, discussing problems encountered at group level and making submissions on behalf of project communities. Both crop and poultry groups are represented in the umbrella committee.

- **Ithuba-lethu women's club**

Ithub-lethu had three divisions these were sewing; poultry farming; and crop farming. They were made up of 30 females who were all unemployed and three males who were running a poultry business in the area. The 30 females who were aged between 35 and 60, started as a sewing group. Their level of education ranged from standard eight to standard ten. The level of income varied from individual; it was based on the number of customers one had and the sales from their sewing production. Some were more well established than others to such an extent,

that they were selling track-suits to local schools. Most of them were receiving social grants as an added income. They were then joined by 3 males aged between 55 to 65 years who were small poultry business owners. They were also receiving pension grants plus income generated from the sales.

At Mafunze Tribal Authority, development projects that were identified fell under Dindi farm. Those projects were as follows:

- Dindi crop farming
- Dindi fish breeding
- Zamokuhle sugar-beans growers; and
- Dindi mushrooming project.

The number of stakeholders for this pilot project is made up the following: 20 members from Dindi crop farming, another 20 members from the community selected based on the poorest of the poor under Zibambele programme, and 17 members from the Zamokuhle sugar beans farming project which was closed down because of their farming land being earmarked for population development purposes. A committee that was formed when Dindi farm was established. The committee was comprised of seven members where Mr Ngcobo – the induna is a chairperson and the founder of the farm. Their level of education ranged between standard eight and standard ten. No one had tertiary education. Their medium of communication is mainly IsiZulu with a basic understanding of English.

Some projects which were available in these areas collapsed a few years after their initiation. That includes the Kwa-shange poultry farming which was under Inadi tribal authority and Zibambele cooperative under Mafunze/Mpumuza Tribal authority.

Besides the development projects communities, other target samples included the traditional leadership: TAs chiefs (amakhosi), elected leadership as municipal councillors and initiating organizations like the Department of Agriculture and Environmental Affairs. Permission was obtained from both amakhosi prior to the research being undertaken. This was done during the tribal council meetings which normally take place on Saturdays at the presence of all headmen within their areas of jurisdictions. In that case all stakeholders and traditional leadership were aware of the ongoing research within their areas.

#### **4.5 METHOD USED IN THE STUDY**

The research team was made up of the researcher and three research helpers: one B-Tech student; a Masters students and a second year student, all from the Durban University of Technology. Their composition of the team was two males and two females. It was felt that at least two males were required for safety and security purposes since there were valuables carried including a digital camera and personal belongings of the research team. Due to bad road conditions, in some cases the research team was forced to leave the car at a distance and travel by foot.

Initially the researcher intended to use both quantitative and qualitative data collection techniques. That would have been possible through the use of questionnaires designed and distributed by the research team.

#### **4.5.1 PHASE ONE: USING QUESTIONNAIRES AS DATA COLLECTION METHOD**

An appointment was made through the executive committee to meet with the project role-players/ stakeholders. The first meeting was with the Inadi group including crop, sewing and poultry farmers. They are located under the Induna at Gezubuso area. These are several projects including Iswelihle, Ifa-lesizwe, Ngubeni, Gezubuso projects. The expected number of participants was +/- 80. The turn-out was very low. Only +/-20 individuals showed up for this meeting. The purpose of the meeting was clarified as well as permission to undertake research was requested and permitted.

Due to an insufficient number of key stakeholders, it was then requested that questionnaires be left with the executive committee to be distributed among all members during project days and be collected after a week from the committee. All stakeholders together with the research team agreed after discussing the details and the content of the questionnaire.

The following appointment was made with Ithuba-lethu group also under Inadi Tribal Authority specifically at Ndeleshane area. The estimated number of participants was +/- 50. To one's surprise, only the Ithuba-lethu crop farming group availed them for that meeting. The purpose of the meeting, purpose and nature of research and permission to conduct research was requested and was granted.

This group was very honest from the onset. They made it very clear that because of the language that was used in the questionnaire; they would not be able to respond. Secondly, they could not afford to have something in writing declaring their opinions and views with regards to the management of their project. They feared being victimized and reported to the authorities because of sensitive issues that had been going on in their project. If the research team insisted on using the questionnaire, taking photos and recording of the discussion, they threatened to withdraw their participation. At that time, the situation was very tense and critical. The research team organized refreshments which were juice and biscuits while the researcher pledged total confidentiality and anonymous recording of any proceeding during the research process. The group agreed on condition that they knew the researcher; should anything happen to them her safety and security in the area would also be compromised.

Those promises were honoured; the camera and the recording devices were never part of the research proceeding from that day unless permission was given like at Dindi farm and Kwashange where photos were taken and included as evidence in this study.

In the third week, the research team went back to collect the questionnaires from the Gezubuso groups. Out of ninety (90) questionnaires that were left for distribution, only twenty two (22) were returned to the research team. The majority of those questionnaires were not filled in properly and in some cases irrelevant responses were given. It was then reported the poor responses were as a result of, among other things, a low level of education of the participating communities. One out of ten participants had a matric certificate while others had their level of education ranging from standard six to illiterate. That led to parents (intended participants) asking their children to 'just' fill in the form. That was done without a better understanding of

the context and the scope of project management since those kids were not present during the discussion and explanation of the questionnaire that was done by the research team. The researcher had to come up with a turn-around strategy. The researcher resorted to unstructured interviews and observations. Anderson (1999:161) confirmed that ‘case studies incorporate the full range of instruments from the questionnaires to observation and focus group interviews which can be also be unstructured’.

#### **4.5.2 PHASE TWO: UNSTRUCTURED INTERVIEWS**

After facing the problem of poor responses through the use of a questionnaire, the researcher had a discussion with the committee. The initial plan was to find a suitable and safe way to source out information from the participants. The Gezubuso umbrella committee made a suggestion to invite project committee members and their project communities to be interviewed. The chairperson voiced out her concerns that not all members understood how their projects were managed except the project committee members. They seemed to be the source of the information that was required. The invitations were then forwarded to the respective committees to be extended to project communities. According to Welman & Kruger (1999:63), the sampling that was used was “purposive sampling” instead of incidental sampling which was applied through the use of questionnaires. The first refers to deliberately obtaining units of analysis and interviewing them because of the “experience, ingenuity and/or previous research findings” (Welman & Kruger 1999:63), while the latter refers to project communities that were “near and readily available” to respond to the questionnaires that were circulated (Welman & Kruger (1999:62). The researcher relied on the experiences of the project committee members they



gained while they were leading their projects to make judgment decisions on the management of community development projects. This is further explained by Fox & Bayat when referring to ‘judgement sampling as the selection of units of analysis on the basis of their own expert opinion of the population’ (2007:58).

Another meeting was scheduled for the next oncoming month from then. Those interviews were an important method used by the researcher to gain information which was crucially important for a researcher for the verification of the impression s/he had through the experience with the group (Fraenkel and Wallen, 1993:385). The questions asked gave qualitative responses and allowed the researcher to crack endogenous information from the participants and ‘stayed close to the reality’ of project management for development purpose (Zondi 2006:39).

On the day of the interviews, there were committee representatives. Open ended and closed questions were asked while the research team was taking down notes and making follow-up questions were necessary. At first the environment was very tense until one participant cracked a joke by asking, “*Sizokhokhelwa malini ngokuphendula lemibuzo? Ngiyazi zikhona izimali kwi-research, washo phela umlungu waka Gubeshe*”. She wanted to know “How much will be paid to them for answering the research questions? She knew that there was plenty of money in research as confirmed by a white employee from Gubeshe”. We explained that this research was conducted for attainment of a Masters Degree of the researcher who is still studying. It was further commented that “she would be rich upon qualifying for the degree, so the researcher owed them an employment opportunity in the long run. It was after that moment where the situation became easy and free thus allowing participants to voice their opinions. A degree of

fear was noticed when issues regarding finances and other unethical behaviours of project communities were discussed.

The situation was totally different between Gezubuso groups and Ithuba-lethu. One might say it was because the researcher was known by Ithuba-lethu group. This reason created a safe and conducive atmosphere for the participants. Although this platform was used to voice anger more than anything else, the researcher was able to eliminate unnecessary information during the capturing of data. At the end of the day the type of questions that were asked were administered by the researcher thus leaving the researcher in total control of the research data and processes (De Vos, 2005:164). It is further echoed by Collis and Hussey (2003:76) when confirming that “researchers on phenomenological approach spend more time explaining and justifying their method”. These justifications and explanations do not only occur during data reporting, they also take part during the research process where a clear focus should prevail to guide the researcher during this period.

From the onset, the determination and enthusiasm was witnessed by the research team approaching Dindi Farm. The appointments were made with the local Induna who is also a leader of the Dindi Farm. He then set up a meeting between the research team and stakeholders of the Dindi mushroom group. However, he mentioned the bad timing of the research team since some activities take place in summer like growing potatoes, while mushroom growing is ongoing because it was still an initial phase. Moreover, their focus had been shifted to mushroom growing because of its potential business growth.

The level of intelligence and diplomacy that was displayed by the Induna was so significant that one might think he had a degree in farming (which he does not have). Those were the results of

training and development he received from the Department of Agriculture and Environmental Affairs (DAE). It was also confirmed by the Deputy Manager of Mushroom and Rice projects when he echoed that he had been involved with DAE way before the initiation of the mushroom project. His expertise made him and Dindi Farm the DAE prime candidate for the mushroom project which was on trial.

Problems encountered by this group became their challenges which they were willing to solve. Although the Induna showed signs of concerns about the attendance of stakeholders, to the researchers' point of view the focus group showed enormous commitment and determination to their project.

The focus point of the interviews across the board was to trying to explore members' concerns with regards to the following issues:

- Objectives of the project from the communities, initiating organisation, traditional leadership, and political leadership
- How the project came into being,
- Role of the initiating organisation in project running and management
- The role of local communities in project management,
- Role of traditional leaders in their project management;
- Role of political leaders in local community development projects,
- Decision making during project planning, implementation and control/evaluation,

- Expectation of local communities with regard to development,
- Involvement of local communities in financial management of the their project;
- Extent of improvement of standard of living through community development projects;  
and
- The future of the existing project.

The experience also received when interviewing the Deputy Manager of Mushroom and Rice took another level unlike during the interviews with amakhosi and municipal councilLors. His commitments and involvement in project management was shown and expressed through his responses. He understood the essence of community development and specifically the needs of Dindi community more than their local leadership. The researcher became aware of the importance of clearly defined institutional goals in relation to project management. Moreover, it became clear of the importance of stakeholder involvement at a pre-phase of project management. That leads to clearly defined roles and responsibilities of all stakeholders during the execution of the project. Both political and traditional leadership were never involved as early as the planning phase. This was evident through some of their responses on the questions that were asked during the interviews.

#### **4.6 VALIDITY AND ETHICS**

De Vos (2005:160) defines validity as an extent to which “the instrument is doing what it is intended to do”. In relations to this study, it refers to the unstructured interviews and observations used as a tool to tap on the indigenous and sensitive information with regards to the management of the community development project. The views, feelings and frustrations of the

respondents were captured as expressed except on accounts where the information received was totally out of context. The issue of confidentiality was emphasised and kept as such as was requested in the early stages of field research by participants. The photos were taken with permission and consent of the chief of Inadi Tribal authority as an emphasis of neglected structures of Kwashange poultry farm. This symbolises the results of a ‘top down-approach’ syndrome of our ‘so called’ democratic government. While photos of Dindi farm only showcased the production side, it limited the appearance of stakeholders.

The information collected has been used for reporting the findings of this study. Although some of the information collected could be used for correcting the errors with regards to community development, it would be unethical to make such submissions to relevant stakeholders. This had been echoed and confirmed by Collis & Hussey (2003:37-38) when stating that some disciplines had gone to extremes in establishing their own principles of ethics. That confirms the importance of courtesy and respect when one conducts research. That has also been confirmed by Du Toit et.al when saying qualitative research data tools include amongst the list “researcher’s impressions and reactions” (2002:420). It has been on that basis that the researcher felt that some information was irrelevant to the study; the omission was done using the researcher’s impressions and reactions as part of data collection methods of qualitative research. That information was with regard to other participants who were reported to have embezzled the resources of the project. There was no evidence of such accusations besides the fact that they were unfounded statements. Alternatively, the research would have gone on to exercise the legal rules of public service delivery which is the ‘*audi alteram partem*’ principle which means “there is more than one side to a story” (DuToit et. al. 2002:106), interviewing the ‘accused’ before the information could be published as findings of this study. Unfortunately, this

study was not intending to investigate criminal activities, but the management of community development for socio-economic upliftment.

#### **4.7 CONCLUSION**

Due to the level of education of the project community members who were unable to respond to the questionnaires, the study used a uniform approach of structured interviews. Thus, the researcher was able to ‘discover the underlying motives and desires’ of the project community members through one on one discussion.

The ethical component of research is an integral part during field research, especially when using structured interviews as a research tool. The study is challenged by the concept of ‘garbage in and garbage out’ with a conscious understanding that research is with people rather than on people. This was a participatory enquiry which formed part of phenomenological research. The concept of fundamental research was justified under this chapter which led to a qualitative approach of the study. The findings will then be discussed in detail in Chapter five and six of this study.

## **CHAPTER FIVE**

### **RESEARCH FINDINGS**

**5.**

#### **5.1 INTRODUCTION**

Chapter four gave an overview of the research methodology, research sampling and the data collection technique that was used for this study. The purpose of this chapter is to provide reflections, views and opinions of different project stakeholders in the management of community development projects. These project stakeholders include the project committees from different project groups, traditional leadership of both TAs on which this study is focusing: Mafunze and Inadi, the democratic elected councillors in both TAs and officials of institutions where funding was received. There, stakeholders were interviewed in order to ascertain their role in managing these projects.

#### **5.2 FINDINGS OBTAINED FROM THE FOCUS GROUPS INTERVIEWS**

##### **5.2.1 Views from the umbrella committee**

At first the meeting held was between the researcher and the umbrella committee which represented six different focus project groups that include Ifa-Lesizwe crop and poultry farming project, Iswelihle crop farming project, Gezubuso poultry farming project, Siphesihle crop farming, Qendindlala crop farming project and Ngubeni crop farming. Five of these projects fall under Inadi Tribal Authority while Siphesihle falls under Mpumuza Tribal Authority.

As part of the Department of Agriculture's initiative of "*sixoshindlala, silwe nobubha ngokulima*" which means fighting hunger and poverty through farming, agricultural advisers from Kwa Gubeshe are working with community groups from various sectors under the leadership of the izinduna. These groups are identified by izinduna and their assistants

(izobonda). These assistants (*izibonda*) are designated per section depending on the number of sections within one area. After the identification of these community groups, they were then advised to form project groups, and elected project committees. It was after these processes where an umbrella committee was formed from representatives of different community projects. The umbrella committee was advised by agricultural advisers from Kwa-Gubeshe to apply for funding from the Department of Social Welfare. Their application was approved and the amount of R420 000 was allocated to these projects in year 2000. The procedure that was used to access finances was collecting three different quotations on items to be bought and submissions were made to the Department of Social Welfare (DSW). In the beginning of 2001, they submitted their requisitions for fencing material, irrigation pipes, and building material which were later delivered to the site by a truck. They started fencing all sites which were allocated to them by induna. Where poultry farming was involved, proper chicken housing with warming facilities were constructed and water pipes were fixed for irrigation purposes where crop farming was their focus point. The umbrella committee was also responsible to announce to the project committees the days of deliveries. All stocks were received and distributed within project communities. Amongst the stock that was ordered and received were seeds of the following crops: - potatoes, cabbage, butternuts, beetroot, onions, beans and fertilizers. In the case of poultry farming, one day old chickens were bought once; poultry food and gas were also supplied for six weeks where chicks became chickens for sale. They were never involved with managing finances.

### **5.2.1 Swelihle, Ngubeni and Ifa-Lesizwe crop farming projects**

Arrangements were made to interview project communities through the leadership of the umbrella committee. The first target population sample was crop farming committees from



Swelihle, Ngubeni and Ifa -Lesizwe. Because Ngubeni did not have a committee, they selected five elders to represent them. It became clear that most communities were not involved in other stages of their projects except in the implementation phase. They absolutely do not understand the policy related issues with regards to their project except the fact that it was designed as part of the government initiative to fight poverty and hunger. When asked where the monies came from to fund their projects, they confirmed that they were told by the agricultural adviser that it came from the Department of Social Welfare. They could not establish the link between KwaGubeshe Agricultural Training Centre and DSW. When asked who other role players were in managing their projects, they mentioned advisors from Kwa-Gubeshe Training Centre and other project communities as indicated above, including the umbrella committee. They had never seen nor talked to officials from DSW.

In some cases, it became clear that all these project communities knew about their project training received from advisors on how seed soaking and laughing are done. There was no further training conducted like maintenance of healthy crop, treating insects and determining the market. Local authorities had no influence on their farming neither the traditional leaders nor the municipal councillor. The only encounter they had with local authorities was when they were allocated land for farming. Fortunately, the local induna was present to witness the demarcation of their land for ploughing from other fields and fencing. Now they work fearlessly because they are recognised by izinduna. The future of their project is not clear since they depend on supplies from the government in order to carry on ploughing. When asked about commercial farming, their responses indicated a lack of markets for their produce and the plots they had were small, only to feed their families. Commercial farming requires

more knowledge, necessary skills and large sectors of land with a proper irrigation system which they felt was still lacking. Moreover they mentioned that they had never wanted to be farmers in the first place! They wanted to be employed and have an income to maintain their families. They were involved in farming to keep them busy since it was available.

### **5.2.2 Ifa-Lesizwe and Gezubuso poultry farming group**

A third meeting was arranged with the poultry farming group. The intention was to establish among others various reasons why they were separated from crop farming groups. When asked what made them choose poultry farming instead of crop farming, they indicated that they thought poultry farming seemed easy and it was a quick business compared to crop farming. They completely neglected the issue of skills and thought of free chicks, poultry food and material to build poultry houses. Poultry farming came into being when a second option was presented by the advisor that they could also do poultry farming; the groups had to be divided into two. Among their group members were elders who were good with farming. The evidence was seen from their home gardens. An opportunity to choose between crop and poultry farming was presented. Then these groups chose poultry farming whilst others remained with crop farming.

Most of the group members confirmed that poultry farming was more difficult than what they thought. Yes, chicks were given to them with chicken food. When 200 six day old chicks were allocated per project, half of them died because they needed warm conditions when it was cold, a cool environment when it was hot, clean water and a clean environment. “They are like kids and they demand a lot from us”, they said. They thought they could get away with feeding and supplying them with water once a day. Their advisors were coming once a

month, but warned them about what could happen if they failed to nurture the chicks. “Lack of experience and necessary skills let us down,” said Ifa lesizwe group. They began to lose interest; it was more than what they bargained for. The group started dropping each and every day. They were 25 (Ifa lesizwe), but when the group members started to drop-off there were only five left. We never sold any chickens. Instead what was left was shared amongst group members and they enjoyed that with their families.

Gezubuso poultry group members were 35, eight members dropped off within six to eight months of the project and 27 carried on. Out of that eight who left the group, one got a permanent job while others were just doing nothing. By mid-2002, there were 15 members remaining. Out of 200 chicks that were given to Gezubuso poultry farming group, they managed to sell at least 45 fully grown chickens. Some died at an early stage because of unfavourable conditions, some died as they grew- up while others were enjoyed by their families. The monies from the sales were shared among the members who were still with the project. They could not sustain the business since there were no monies for new stock. The remaining facilities, like proper drinking and feeding facilities were used for domestic use by the former project community.

Emanating from their responses, it became clear that there was neither skill nor any experience that was required as pre-requisites before they joined the project community. When asked how they differentiated between the two and concluded that poultry farming was the best way to go, the responses received were based on the extent to which one can be physically involved into the project than another. Their understanding of crop farming involved waking up early to plough, planting the seeds, removing the weeds, constant

watering of plants before one was able to reap the benefits, while poultry farming will involve feeding and ensuring a conducive environment for the chicken to grow. They thought of quick cash and less involvement which disproved the case. They were hoping to be taught how poultry breeding was done until such time when they could begin to do it themselves. This was never the case; their advisors visited them once every month which sometimes was late when the damage had been done. Skills based training requires time and cannot be achieved overnight. That is why there is a Zulu saying “*ufunda uze ufe*” meaning ‘learning is a life time process and should be on a continuous basis’.

These community members had never been involved in a needs analysis and project preparation for that matter. Their only contribution was to identify themselves as interested parties in poultry farming. No business plan was drawn up as funding already existed through the application for funding submitted by the umbrella committee. What they knew was how much was allocated to projects, but were never involved in actual financial management except for one group member who was an umbrella committee member and who was trained in book keeping and project management by the advisor. When group members were asked how much was remaining in their account after the first supplies were bought, nobody from the both groups knew. Their involvement was collecting quotations from different suppliers and submitting them to the advisor.

### **5.3 Ithuba-lethu club**

Ithuba -lethu club enjoyed fewer benefits compared to the afore-mentioned project despite the fact that they shared one advisor. They were lucky to receive some donations in the form of sewing machines and tables from Eskom. All came through their advisor from Kwa-Gubeshe

training Centre. This training centre used to offer domestic skills ranging from baking, sewing, cooking, crop and poultry farming. It was this centre that offered Ithuba-Lethu basic sewing skills like sewing school uniforms and school track suits. On the other hand, they were exposed to cooking skills like: preparation of a three course meal, preparation of finger lunches, making ice-cream, baking biscuits, scones and puddings. All this training had cost factors attached to them. Participants had to make financial contributions towards buying ingredients before cooking, baking and sewing. In some cases, participants were unable to make these contributions. That led to a lack of sustainability and consistency in their training. That was how the idea of crop and poultry farming came into being to be undertaken during the times when planned training was not done.

The project group had to identify land for ploughing and poultry farming. For security reasons, the chicken house was assembled on one of the member's sites ( who asked to remain unknown). The crop site was allocated by the local tribal authority. The advisor managed to secure fences and an irrigation system for the crop farming group. The project group which was dominated by women had to be divided into three depending on individual interest. There was a group for sewing and one for crop farming. This was the smallest group of 10 members compared to the group of 20 that formed the poultry group. These two groups were all hoping for funding in order to survive.

### **5.3.1 Ithuba-lethu poultry farming**

When the idea of poultry farming came into being, 20 female members showed a vast interest compared to the other two groups. They were joined by 3 males who were involved in poultry within the area. Ideally, male members wanted to share their experiences, resources

from the external donors and from the government. They had never anticipated the challenges they were about to experience with regard to this project.

When interviewed, at first they asked to remain anonymous for personal reasons or alternatively not to participate at all. After some time when they were told that the information was for research only and not for investigating fraud and corruption, they began to open up. When the project began, they were under the impression that there were monies that were received from the government as was the case with their neighbouring communities discussed earlier. The proof they used was the chicken house. They found out when they were fully involved with the group that it came from Eskom. They never believed that they could only be given the house without any accessories to start their business. They were then asked to contribute towards the buying of chicks and chicken food which was where the whole problem began. Most group members left the group since a fight broke out with the person on whose site the chicken house was built. Most of them wanted to sell the property and share the income. The newly joined males also left the group and carried on with private business which they had before they joined the group.

Poultry farming under Ithuba-lethu project collapsed due to lack of vision and determination. The group had no interest at heart to invest, but to benefit from some else's investment. At this time, it is a private business run by an individual, but using project property.

### **5.3.2 Ithuba-Lethu sewing project group**

In 2000, when six other projects around the same tribal authority received funding from the Department of Agriculture, this group was also under the impression that they would be

funded. They are under the same advisor, same tribal authority and with the same characteristics that they are historically disadvantaged individuals (HDIs) on which the government policy of Black Economic Empowerment (BEE) was based. They were under the impression that it would happen automatically. They were working with government officials who, they thought, would pay attention to their existence and allocated funding. That was a different case altogether; there were neither funds for their project nor any proposal for that matter. After the basic training that was conducted at Kwa-Gubeshe, they expected the market to blossom in terms of orders to supply local schools with uniforms. It never happened. They never had a business plan nor goals or objectives. After finding out that there were no monies from the government nor from any other organisation, the second part of Ithuba-lethu collapsed.

### **5.3.3 Ithuba-lethu crop farming group**

They remained in existence despite all odds. When crop farming was introduced soon after the lack of sustainability of cooking was apparent, the group members devoted themselves to this new venture. Most of their households were not properly fenced to enable them to plough vegetables in their yards, so to them, this was a great opportunity.

When asked about financial plans to finance their operations, they indicated that they had learnt from their previous experiences not to bank on government funding. They bought this idea as if it originated from them. They contributed R75 for potato seeds, R40 for cabbage and R100 for fertilizers. The strategic plans they followed were to buy in bulk and share everything. It has been working for them till recently. Further experiences will be discussed under challenges later in the dissertation.

## **5.4 Dindi Farm**

As discussed in the previous chapter, Dindi farm is made up of a crop farming group, sugar beans group, fish-breeding and mushroom farming. This farm came into being during the 1997 political violence between the Inkatha Freedom Party and the African National Congress in KZN. In Pietermaritzburg, Dindi (under Mafunze) and KwaShange (Inadi) had the worst political violence than any other rural area. Dindi was divided into two where youth was affiliated with the ANC while adults were affiliated with the IFP. Killing was between fathers and sons which was very devastating. Kwa-Shange which was known as a strong ANC base, was completely destroyed in 1991 during the massacre led by Mr David Ntombela (TRC: 1996). Back then he was 'induna' (head-man) of Mpumuza tribal authority and a strong supporter of the Inkatha Freedom Party. He then became a Member of Parliament (MP) in the KwaZulu-Natal provincial legislature. The other areas that were destroyed included Gezubuso, Henley and Mnyandu. People who left their homes in rural areas were residing in greater Edendale area. They travelled to town in search for revenge on individuals where they knew their whereabouts in terms of employment. That led to more killing in the bus and taxi ranks around Pietermaritzburg and surroundings.

After 1994, the situation began to stabilise very cautiously both in town and rural areas. It was not easy to walk around areas except if you were known by the community. Sons and daughters returned to their families from hiding. That was the time where traditional, religious and other distinguished local leaders began to unravel the situation. Our main focus will be on Mr Ngcobo and the formation of Dindi Farm. His significance was noticed because of the role he played as an Edendale Hospital Board member, Chairperson of the Edendale community forum, a member of the anti- environmental pollution team and the



brother of the induna of Kwa-Dindi. He proposed to the headman that he call a community meeting to deliberate on issues like:

the high rate of unemployment as a result of the high resignation of people from their jobs because of high rate of killings in Pietermaritzburg as their main centre of employment,

- premature school leavers because of political involvement,
- the high rate of theft because of the two aforementioned reasons.

It was during that meeting where according to the Induna the invitation was extended to anybody who was interested in farming to come and join him in the formation of Dindi crop farming group.

#### **5.4.1 Dindi crop farming group**

As a result of the aforementioned meeting, twenty volunteers came forward and they requested land from the headman which was allocated. They started ploughing among other crops: - cabbage, spinach, beetroot and potatoes. No proper training was given to them except the knowledge that had been passed down from generation to generation. They carried on from there and never looked back. There had been challenges they had encountered including issues like death of their members which forced them to look at replacing them with other family members. In so doing, they found themselves having to deal with personality issues like laziness and lack of commitment. Among other things the causes were lack of individual sense of ownership of the project and high and/or wrong expectations from the project.

There has been great cooperation received from the Department of Agriculture. From time to

time they had been able to place their orders of potatoes, cabbage seeds and fertilisers. It helped them reduce the costs because they had been buying in bulk. Their market has been their local communities and some local retailers. Supply had been fluctuating depending on the various seasons. In winter the demand for vegetables like cabbages, spinach, potatoes has been high which forced them to increase their supplies. That demanded more land for planting and more water for irrigation when water levels were generally low during that season.

During summer, there had been a lower demand for potatoes and vegetables since everybody within their households had fresh potatoes and had natural vegetables like *ugabolo*, *imifino* *yamathanga* and so on. That forced them to come up with a strategic plan to plant late and reserve potatoes for the winter supply and increase their cabbage and spinach production for winter demand.

According to their business plan, there is a compulsory member's contribution to the solidarity paid on a monthly basis to cater for issues like diesel, maintenance of the tractor, paying for electricity used for the water engine and general maintenance of their property. That has been a strong base as it has been managed as a capital investment which helped them buy the tractor in the first place for which the project community received a settlement amount of R52000.00 from the Department of Agriculture. Although the group did not know the policy and objectives of the Department of Agriculture, they felt that they were aligned with the goals of the department as it is "fighting hunger and poverty through".

#### **5.4.2 Dindi Fish breeding project**

The idea originated from the founder of Dindi Farming project which is under Mfunze Tribal

authority. He was invited by a market researcher of Cedara agricultural farm (a provincial government facility) to attend a meeting that was held in Durban. This meeting was in connection with exportation of fish. It was noticed that fish were in demand in some areas overseas. An invitation from KZN Wildlife was extended to take a tour to Kranskop where another project of this nature was undertaken. There were positive outcomes from the tour which resulted in the formation of the fish breeding project at Dindi.

The idea was presented to the Department of Agriculture and they were offered full support. They were advised that Eskom had earmarked R1.1 million to finance the project. An application was served to Eskom and was approved. Because of the leader's involvement in the farming project, he then called a community meeting and introduced this project while inviting interested youth to get involved. The project received enormous support from the community. A site was requested from the local headman and from the Inkosi Ngcobo and was allocated. The dam was constructed and the youth sent out for training and observing similar projects around Kranskop in early 2005. The project was doing well and was successful for the past two and half years until towards the end of 2008. The group discovered that two project members were receiving monthly salaries monthly from Eskom while six were never paid. When asked the reasons for unfair treatment, the project leader confessed that project was Eskom's property and was used as a research pilot project for 36 months. After hearing this, the six members sold the product in the black market and destroyed the facility/tanks. At this stage, project members are not interested in re-implementing the project except on employment basis. The concept of development to them was interpreted as bringing employment not creating opportunities for self-employment. It can be concluded that fish breeding was a failure.

#### **5.4.3 Zamokuhle sugar beans farming project (part of Dindi farm)**

The origin of this group was Kwadeda, in a neighboring area to Dindi. Their focus was on planting sugar beans under the supervision of the Kwagubeshe advisor. Their project came into being after receiving funding from Eskom for an unusual project concurrently with the fish breeding project. Unlike the fish breeding project, Zamokuhle never received cash except the seeds and fertilizers that were given to them. They started farming 25 hectares of land using the facilities like tractors that were provided and maintained by the Umgungundlovu District Municipality. This project had +40 members which was dominated by women. For the first two years (2005 /06), their farming was successful until their land was taken and reserved for construction of a local hospital and the Department of Social Welfare offices.

Most project members were devastated and left the group while 17 members did some searching for greener pastures until Mr Ngcobo from Dindi Farm extended his invitation to incorporate them under Dindi Farm when all attempts to locate another plot of land were in vain. That was an initiative that was taken in collaboration with Inkosi Ngcobo of Mafunze Tribal Authority, the local izinduna, Dindi farmers and members of Zamokuhle crop farming as part of their compensation for the loss of their land to this population development initiative. When they joined Dindi farm, Zamokuhle project members thought they would continue farming sugar beans. That was not the case as their timing was when the mushroom project was introduced. They were glad to be part of this major pilot project although their future and success are still not certain. All will depend on proper training and coaching from the Department of Agriculture and the Chinese government representatives who are funders

of this project.

#### **5.4.4 Dindi Mushroom project**

Mr Sbu Ndebele: a former Premier of KwaZulu-Natal visited China, Korea and India. He studied their methods of rural development in pursuit of the KZN rural development strategy. He became fond of the Chinese technology of growing mushrooms and signed a contract with the Chinese government. At that time, the Dindi founder was a member of an anti-pollution and environmental team. He was invited to attend a meeting where two agricultural projects from China were introduced that is rice, and mushroom projects. That initiative was headed by Fujian Agriculture and Forestry University located in Fuzhou: China in partnership with the Provincial KZN Department of Agriculture and Environmental Affairs (DAE).

Based on the climate and soil analysis that were conducted by the Cedara agricultural institution, it was concluded that dry rice could be ploughed in the KZN northern region while mushrooms could be tried in KZN southern region.

A meeting was called in the presence of King Goodwill Zwelithini Zulu, the late Mr Ndabandaba (former Director General: Department of Agriculture and Environmental Affairs), Mr Hadebe the Head of the Southern region based at Hilton, the former Mr Mjwara of the Department of Agriculture and Environmental Affairs and Professor Lee and his team from China where two pilot projects were launched. Dindi farm was earmarked for a mushroom pilot project because of the Dindi project community's dedication to farming and two 3X5 square meters were set up as an example by Professor Lee.

The number of stakeholders for this pilot project is made up the following: 20 members from

Dindi crop farming, another 20 members from the community selected based on the poorest of the poor under Zibambebe programme, and 17 members from the Zamokuhle sugar beans farming project which was closed down because of their farming land being earmarked for population development purposes. Besides the land for crop farming, the mushroom project has 15 hectares divided as follows: - 5 hectares for planting mushrooms, 4 hectares for plantation of the product to be used as decompose for growing mushrooms while the remaining 6 hectares have been used for the construction of the workshop to process the plant to become a finished product. There will be more job creation since they have to appoint individuals to work in the workshop. But people still have to be sent to Cedara for training.

According to their business plan, this is a five year planned project and is still in the initiation phase. It was designed in China and is monitored by both the Chinese's University and the Provincial Department of Agriculture and Environmental Affairs. In its full operational phase, it will accommodate 410 employees which will make a big difference. The construction of the workshop was set to be completed in February 2010 and is undertaken by the Department of Works as part of the whole initiative. In 2008 when field research was undertaken, the amount of R8 million was been used for the project.

Before the launch of the project, the Chinese's University invited the founder for a three months training in China with all expenses paid. The Department of Agriculture had to finance his travelling expenses from Pietermaritzburg to Durban and from Durban international airport to OR Tambo in Johannesburg. Every two weeks the committee has to submit a progress report to all the stakeholders involved and every quarter the delegate from China comes for monitoring while on a continuous basis the project works hand in hand with

advisors from Cedara. They have identified their market although it has not been utilised to its full potential. Two Indians, one from Durban and one from Howick, are potential bulk buyers. The farmers were able to meet their demands.

The climate at Dindi farm was different from other project communities. Most project communities members were more committed compared to the few females who sometimes were absent because of house chores. Another concern was the late payment of a member's monthly contributions. The importance of this payment was clarified as it was mainly used for minor maintenance costs and as a sign of total commitment of members. The costs, which were faced by the group at the time of this research project, were fixing the engine for watering their plants. They were pumping water from Hlambamasoka River because it was economical compared to using piped water which is charged per litre by Umgeni Water. Nevertheless, they were proud to have a factory and looking forward to produce. They felt that they were all owners instead of looking upon Mr Ngcobo as a founder; they should all take full responsibility for their own actions. The issue of mentoring was taken very seriously with an understanding that the sustainability of the project relied on them. So they emphasised that they owed it to themselves to be coached and empowered with the necessary skills to manage their project in the future.

When asked how they deal with the challenge of absenteeism and the late payment of a member's contribution, the committee members showed concerns since this issue was supposed to be protected by their constitution. Dindi Farm constitution explicitly stated 'members who fail to adhere to project rules and regulations will be disqualified'. This rule was not applied to non-compliant members because of the fear of victimisation.

*“Nevertheless, we are not strangers, some are related to each other and somehow we had touched each one’s life one way or another. We feel obligated for one’s benefit and wellbeing”* said one committee member.

Youth ranging from 10-16 years avail themselves to help their parents with project chores. This had both positive and negative consequences for projects as youths do not have knowledge except doing this just for the fun of it. In some cases they went to extremes like over watering while trying to help. Although most projects receive “extra hands” during week-ends and during school holidays, the total commitment within project management can be achieved through dedication of the project group.

## **5.5 RESPONSES FROM VARIOUS COMMUNITY LEADERSHIP**

### **5.5.1 RESPONSES FROM MSUNDUZI WARD COUNCILLORS**

Two ward councillors were interviewed Councillor of ward 5 that falls under the Mafunze tribal Authority and the Councillor of ward 4 that falls under Inadi Tribal Authority. At first they were given a brief overview of what this study was all about and which projects were in question. It is believed that if funding came from any government department, the link to the local community will be the councillor in collaboration with the traditional leadership. The councillors represent local council for that local municipality in all aspects of community development social or economic issues.

The Municipal Systems Act 32 of 2000 (MSA) requires that local government structures prepare Integrated Development Plans (IDPs). IDP can be regarded as a tool for transforming local government towards facilitation and management of development within



the areas of jurisdiction. All operations and activities related to human and economic development of areas that fall within municipalities that are goal orientated that are embraced by the IDP. In order to achieve these goals, it calls for public officials who have the mandate to drive service delivery to monitor the progress of these development goals. The two councillors for these wards are relevant officials for this purpose as they are in the constituencies of the Economic Development and Planning (ED&P) forum of the Msunduzi Municipality.

Both councillors agreed that projects at first were discussed at the ED&G forum. These projects, which the study is focusing on some are national and others provincial imperatives to alleviate poverty and the uplifting of the standard of living. The Mushroom projects which had been handed over to the communities were part of the Integrated Development Plan of the Umgungundlovu Municipality as essential services. Umgungundlovu is a district municipality which incorporates the Msunduzi Municipality. But they mentioned that they had no say except working closely with the local chief to identify areas where projects can be built.

The councilor of ward 5 further confirmed that he was referring to the Dindi mushroom project, Dindi fish-breeding project and sugar beans farming project which were under the Mafunze Tribal Authority that were are all provincial projects. While the Councilor of ward 4 mentioned that he had one national project which was never intended for Inadi in the first place. That is the Kwashange poultry farm. He further clarified that the Kwashange poultry farm came from the National government as an initiative by the late Minister of Public Works; Stella Sgcau, aimed at rural development back in 2002. They were told to locate this

project under Vulindlela. “Fortunately, Chief S. Zondi identified an empty space under his authority and that was how poultry farming ended up at Kwashange said the ward 4 councillor.

*“Initially, Kwashange poultry farms were amongst other RDP projects which were managed by the former Indlovu Regional Council (IRC) unlike KwaDindi projects. Indlovu Regional Council was a formal institution which was looking at rural development and governance around Pietermaritzburg before the Government of National Unity came into being. It remained after the first democratic elections and implemented all RDP projects within their area of jurisdiction. The IRC was phased out as Umgungundlovu District Municipality (UMDM) came into being”* said the ward 4 councillor.

Councillors got informed about these projects at ED&G at Municipal level, where all councillors receive feedback through their Mayor on issues and decision taken within Mayoral committee. After that, councillors deliberated matters with the local Chief and their respective Tribal council in the presence of all tribal headmen (izinduna). If the intended project would affect the tribal authority at large like the recent construction of toilets, the local headman organises a community meeting in the presence of the ward councillor. The agendas of those meetings entail the following:-

- 1). the nature of the project,
- 2). different phases of the project,
- 3). the commencement /expected date for the project,
- 4). the nature of job opportunities that might be available in each phase, and

- 5). identification by community of community members to participate during the project.
- 6). The onus then remains with the local community and the contractor to see to it that the project is successful. The contractor works and reports to the initiating department/institution. As far as the toilet project was concerned, the contractors were reporting straight to Umgungundlovu District Municipality because of the nature and the scope of the project, said the ward 4 councilor.

With reference to the Dindi mushroom project, “the target was Dindi farm and its stakeholder as well as the fish breeding project. All communications took place between Kwadindi farm committee, The Department of Agriculture and domestic departments (Department of Works at regional level), Eskom and the Chinese advisor,” said ward 5 councilor.

When these two councillors were asked who was responsible for the management of the former IRC projects, they detailed a process of handing over of projects to local authority for maintenance and monitoring purposes. It was unfortunate that the IRC was phased out before the handing over. That created confusion and misunderstanding as to who was responsible for that project. At that stage, the Msunduzi was given a mandate by UMDM to take over all the IRC projects that were under their area of jurisdiction,” said councilor Lushozi. The plan would mainly focus on maintaining and reviving these projects as most of them had been destroyed. The plan had been put on hold until it was included in the IDP for funding purposes before it could be executed” said the councillor.

They further confirmed they were not involved, neither was the Municipal council, until such a plan was promulgated. It was only the local headmen that were keeping an eye and reported

to the tribal council since there had been reported disputes between the community of Kwashange and interested businessmen who are keen to utilize this structure. That dispute was resolved by the tribal council”.

### **5.5.2 RESPONSES FROM THE LOCAL AMAKHOSI**

Two chiefs were interviewed for this study, Inkosi S. Zondi of Inadi Tribal Authority and Inkosi M Ngcobo of Mafunze Tribal Authority. The intention was, among other things, to find out the extent of which traditional leadership could participate in development matters of their communities; and to determine whether there was any formal cooperation between traditional leadership and local government structures. What transpired from these interviews were their level of commitment to the general well-being of their communities and the importance of change management both within the scope and in general.

#### **5.5.2.1 Responses from Inkosi Sondelani Zondi of Inadi Tribal Authority**

When Inkosi Zondi was asked about projects in his area, he explained that the difference was based on the nature of the projects. Generally they received projects ranging from road, halls, farming and crèches. Each project received individual treatment on the basis of origin. All roads related projects were discussed at the Rural Road Transport Forum (RRTF) where Inkosi was a chairperson at tribal authority level. These needs were then forwarded to the Vulindlela RRTF to be consolidated together with other needs identified at Mafunze, Nxamalala, KwaXimba and Mpumuza. The final submission was sent to the Provincial Department of Transport. Development related needs under specific municipal ambit form part of the Integrated Development Plan (IDP) for budgeting purposes. After that the RRTF committee waits for the results to hear from the DOT which road received funding and

authorization. That is done through their annual budget. According to Inkosi Zondi all roads have names regardless of their conditions, either tarred or gravel. The very system that was used to name national roads like N1, N3 was used to name local roads. The roads that were referred to were D211, D222 and so on.

Inkosi further explained that other projects like Kwashange poultry farming, Swelihle, Ithuba-lethu, Ifa-lesizwe were reported by izinduna at the tribal council meeting for allocation of land and approval. While Kwashange poultry farm was a national project which was introduced during the time of the Indlovu Regional Council (IRC) which was phased out and replaced with Umgungundlovu District Municipality. This was an initiative by the late Minister of Public Works, Stella Sgcau, aimed at rural development back in 2002. It was discussed and agreed among all stake-holders to locate this project on the vacant land at Kwashange. My role and knowledge of that project went as far as allocation of land back then. It was reported that the project was fully functional since the first stock was given to the local community. The tribal council was getting the report from the induna. There were times where the council was asked to help when the business was going down. We only offered to buy five chickens per member so that they could buy chicken food. As time went on, the business was closed down. Recently, the council received a report by the local headman that this structure was vandalised, properties stolen like: iron sheets, gas cylinders and fences. It was noticed that although the project was within the Inadi area of jurisdiction, Inkosi did not have direct involvement except maintaining peace in his communities. The tribal council had decided to take-care of the Kwashange facilities allowing an individual to use it. An agreement was drawn up which specified that the man was expected to keep an eye on the whole structure. Although he was using one building, he managed to restore the

fence which was stolen to secure his business. The facility was given to the private individual for the period of five years hoping that the municipality would determine the way forward in term of putting this project to good use. At the same time Inkosi promised to look after the wellbeing of Inadi communities and their facilities. In response to the role of traditional leaders in managing community development projects, Inkosi was uncertain with the challenges of the democracy. Leaders had to adhere to policies and procedures of the current government despite their feelings and note that it should be for the wellbeing of their communities. There are some good practices which were reported like that of Speaker Shelembe of the Msunduzi Municipality council who gave Amakhosi from local tribal authorities; seats in his area of jurisdiction. Although Amakhosi were not granted voting powers, they could listen to matters affecting their communities. There is budget from Msunduzi Municipality earmarked for traditional leadership. Bearing in mind that there is no law currently giving Amakhosi the permission to do so, Speaker Shelembe did it out of the goodness of his heart. There was another forum which was discussed which consisted of amakhosi around the Vulindlela, that is Mshwathi, Mpendle, Richmond, Mpumuza,, Inadi, Mafunze, Ximba, and Nxamalala. It had an office where the Umgungundlovu Municipal Manager (MM) appointed seven employees working in that office. At provincial level, there is a House of Traditional Leadership under the leadership of Inkosi Bhengu of Ngcolosi tribal authority at Molweni.

Inkosi S. Zondi showed greater understanding and the necessity to change. However, his main concerns were, among other things, loss of cultural values especially from the youth because of democracy; lack of understanding of the essence of democracy from sectors of our communities, and lastly lack of understanding of ‘politics’, ‘party politics’ and political culture. When asked how these issues can be dealt with within Inadi both Inkosi and Induna

Ngubo were very impassive and indicated that these were the results of the party politics where elders were associated with the opposition party which deserved to be eliminated and it can take a decade to rectify the mistakes made in the past. The youth was used to fight individual power party-political battles. They were left there without any form of redemption. They still believe that their behaviour is acceptable because no one looked back and said ‘now that we had accomplished what we wanted here are the grounds of what you were fighting for and this is how you are supposed to live your lives’.

Inkosi pointed out that *“it will take ages to reinstate respect and humanity in our youth after being used in political violence and for individual benefits. Nobody has ever looked back and explained the reasons for the fighting. They are still lost and thinking that politics means killing of the opposition”*.

In order to rectify the above situation, it calls for a joint effort between educational institutions, government support (financially and through legislation), governance (system that is used to govern people). The role of educational institutions will be to teach ethics and values that can be used to build a strong value centered community with support in the form of legislation that will come from the government of the day while enforcing ethics through the system of governance.

#### **5.5.2.2**                      Inkosi Mlungisi Ngcobo of Mafunze Tribal Authority

The questions that were directed to Inkosi Ngcobo were similar to the questions that were asked of Inkosi Zondi. The only differences were specific questions on particular projects. What aspired from that interview was both sugar beans and mush-room projects were initiated by the Department of Agriculture in Cedara. According to Inkosi Ngcobo, the fish breeding project was a research study sponsored by Eskom that was undertaken by an

individual. It was never intended to be a development project intended for Kwadindi community. It was brought to Inkosi's attention after a huge disagreement between Eskom and the community of Kwadindi. It started when Eskom pulled every resource that was allocated for this project after the completion of their research. When the community showed their dissatisfaction about that, they were then informed that this was a research project where two research employees (from Kwadindi) were paid on a monthly basis for the jobs they were doing. That is how I knew about this project. At first he was informed about the project through the local induna requesting land on behalf the of project community. From time to time the council received progress reports through the headman (induna). That was the case with both fish-breeding and mushroom projects. Inkosi had no direct involvements with the projects but he had been informed of the new developments like being formally invited to the launch of the mushroom project by the Department of Agriculture and the Chinese team. .

In respect of socio-economic upliftment of Dindi communities, Inkosi mentioned that the project was at its early stage to comment, as the huge impact was anticipated upon completion of all phases of the project. The main concerns that were raised by Inkosi Ngcobo were, among other things, the influence of party politics in the community. If the suggestion comes from the tribal route, it is sometimes associated with the IFP while if it comes from the ward councillor, it is associated with the ANC. His area was previously dominated by IFP but there were few areas which supported the ANC. The second concern was loss of power by traditional leaders over democracy; they do not have any input except working on what had been developed by external parties. The feeling was if traditional leaders do not receive the recognition they deserve as community leaders by local political leadership, how are communities going to recognise and respect them?



As far as development operations are concerned at Mafunze, communities have this bad attitude of being ‘given things’ rather than ‘working hard for their earning’. People feel it is the government’s responsibility to give them what they need. The list included houses, jobs and funding for their projects. Inkosi was very worried that “Was this the kind of democracy we fought for where one does not recognise his/her responsibilities, but simply shifts them to the government?” This is a shame and an embarrassment, especially to the youth who would never learn the importance of working hard to earn the living.

#### **5.5.3. Responses from the Deputy Manager: Mushroom and Rice**

Resulting from the interviews conducted at Dindi mushroom project, it was mentioned that this project was initiated by the KwaZulu-Natal Department of Agriculture at Cedara in collaboration with the Chinese team. As part of the research methodology, it was indicated that ‘a questionnaire will be formulated which will help the researcher conclude the views and the goals/ objectives of the following role-players in community projects: original funders of the project, project managers and the local community. Emanating from these interviews, it was noted that there is only one project manager who is actually involved with the project and the rest are local communities including the local amakhosi and local councillors. As a result, an unstructured interview was set up with the deputy manager of the KZN Department of Agriculture and Environmental Affairs.

When the Deputy Manager was interviewed, he firstly indicated that the Dindi mushroom project was piloted with the intention to use it as a technological base for monitoring technological

skills, to transfer business skills nationally and internationally. It is a modus operandi funded by the Chinese University growing mushrooms as a sustainable food industry. According to the Deputy Manager, it all started way back in 2005 when Mr Sbu Ndebele was the Premier of KZN. He visited China, Korea, and India when he studied their methods of rural development. During his visit, he became fond of the Chinese technology of growing mushrooms. In his comparison, he noticed that Korea and India were using Chinese technology, so he decided to get into partnership with them. At first we had a 3 year contract which had recently been renewed. The mushroom project came from Fujian Agriculture and the Forestry University located in Fuzhou which is a rural campus. The team leader from China is Professor Lee of the University. When the agreement was signed, a team from the Department of Agriculture was sent to China to observe the whole operation of mushroom growing. That team came back and started to analyse the environment and the conditions that could be suitable for growing mushrooms. It was then concluded that a pilot project could be initiated at Dindi farm. Dindi farm was selected on the basis of the long standing memorandum of understanding with this department. They had been constantly involved in farming and had been trained and mentored. Bearing in mind their performance and dedication to farming, it was then decided that they were suitable for piloting mushrooms.

The Chinese University donated R200 000 while DAE set aside a budget of R7.8.million per year. At that stage, it was the first year in three years, funds were managed internally by the DAE because the project was in its initial phase. DAE works in collaboration with the Department of Works who were constructing the warehouse which was expected to be finished

by the end of 2010. The project was expected to be completed by the end of 2011.

The process of empowering local communities began when Mr Ngcobo was invited to China for the period of three months to learn the pros and cons of growing mushrooms. He had also been exposed and trained for financial management skills, business skills and conflict management. The DAE had taken the initiative to prepare him for the future when the project had been handed over to the community. There were other similar international projects earmarked for other sectors of communities, including areas like Mehlomyama under Ugu Municipality; St' Lucia under Mkhanyakude Municipality and also at Msinga. The amount of R8 million per site had already been set aside. These projects were expected to take off in 2010.

The DAE was planning to open up a training centre for Southern African Developing Communities (SADEC). That would mean that the DAE would train delegates from 15 member states of SADEC. The idea was dependant on the successful implementation of pilot projects. The lessons learnt from the management of these projects would equip DAE and would be able to transfer these skills nationally and internationally. This venture was solely for the KwaZulu Natal Department of Agriculture and Environmental Affairs. It had nothing to do with the national government as all Provinces were mandated to come up with strategies for our provincial rural development initiatives. This was one of the strategies.

Lack of commitment from the communities especially in rural areas where the manager was involved became a major concern. When DAE officials visited China, they noticed that the

Chinese government forced people to work. In some cases they were detained or beaten for that matter, said the Deputy manager. He further commented on the challenges this country is facing in communities who are despondent. What matters to them is quick financial benefit over dedication and commitment. The sad thing is no matter what you bring to them, they normally focus on financial benefits over sustained means of development.

The Mushroom project was designed to be a sustainable food industry where by sixty percent will be consumed by local communities while forty percent could be sold. According to the Deputy Manager's assessments, Dindi pilot project proved otherwise, people fought for money on payday. They were growing their own mushrooms instead of team work. During sales, elders were accompanied by youth (both girls and boys) for cash. He further suggested that total commitment should come from the youth; get their hands dirty and sweating. There are no skills which are required to engage in the mushroom project as long as they have basic reading and writing skills. The youth are suitable candidates for rural development initiatives. Not excluding the elders, but investing in youth has far better chances of sustaining the project than elders. Knowledge will be passed from generation to generation.

This calls for a change of mind and thinking. If today's youth thinks that the government will provide everything while they sit down and receive, they have the wrong end of the stick. It was mentioned that DAE adopted cooperatives as a means to develop communities despite doubts that come from other stakeholders who are saying 'cooperatives will fail'. DAE is willing to try anything, but the most important element in the success of these efforts lies on the

total commitment of people that are involved. People need to differentiate between politics and party-politics which seems to be the bigger problem. Politics does not say you do not have to work for your personal needs. That might have been used by political parties campaigning for their elections. It does not necessarily mean it is the right way to live. One still has to honour his/her own responsibilities and work hard in order to be successful.

#### **5.4 SUMMARY OF UNSTRUCTURED INTERVIEWS**

It was deduced that most projects were planned and financed by outsiders with local communities at the receiving end. As a result of such, project communities were never involved with managing operation and finance of their respective projects. From the funding that came from DSW, donations from Umgeni Water, ESKOM research project to the funding from the Chinese University, no project communities were ever involved in administering finances. These processes were not driven by local communities, but by the outsider which to local communities were cashing in on these projects. The exception was with Dindi farm; the initiative of farming came from the local community member which was supported with an open mind for further development. That is where there is high level of commitment compared to other community projects. In some projects like Ngubeni crop farming, they never had any desire to be crop farmers. The formation of Ngubeni group was influenced by “daughters and daughters-in-law” who were members of the Iswelihle group. One can then conclude that Ngubeni was formed to “cash-in” on the “gravy train” which is government funding. A good lesson was learnt from Ithuba- lethu crop farming group who remained, regardless of the lack of funding.

The use of international models on rural development seemed to be a good idea. However, institutions like the DAE are required to administer the whole processes and ensure strong monitoring and evaluation which seems to be lacking when monies are ‘simply pumped’ into projects. In that case, there will be a strong sense of empowerment and accountability for all stakeholders that are involved. On the same token, traditional leaders and elected councillors must speak the same language of development. They need each other; traditional leaders with ‘indigenous information’ and elected councillors with the mandate from political parties. If these can be harnessed, management of community development projects can be successful.

Where we stand currently, the concept of community development does not fulfill its intended destination as shown in this study. Most people had high expectations with regards to these projects. To mention a few ‘Government was supposed to create “jobs” not “opportunities” as it has been the case with the community development project. They were expecting unlimited funding which could have been also utilized for salary payment on jobs done rather than being a capital investment as a startup point which could have generated profit to enable participants to sustain their business. This notion led to a situation where no business skills were acquired to a larger extent, instead more demands were directed at the government to keep on giving. This stigma will go on for a long period. The reasons behind this argument are community unrest from urban areas which are directed at the government in demand for the provision of housing. There has been a feeling that these communities had been totally neglected until recently when the current President JG Zuma gave emphasis on rural development.

## **CHAPTER SIX**

### **6. ANALYSIS, CONCLUSION AND RECOMMENDATIONS**

#### **6.1 INTRODUCTION**

This study explored the management of community development projects in Mafunze And Inadi Tribal authority in relation to socio economic upliftment and poverty alleviation. While some findings of the study are positive, there are other negative aspects which require government intervention and action in-order for rural development to be successful. These findings are outlined below.

#### **6.2 Demographic profile of project communities**

The participants had different age groups although it was never discussed openly. The reason behind this was the fear of intimidating the participants which could lead to lack of active participation which was anticipated. The observation done across all projects indicated that most project communities were women aged between 35 - 60 years and men between 40 - 66 years. While most projects are dominated by females there are a few males who are participating.

- Ithuba-lethu Poultry farming under Inadi tribal authority had three males who discontinued with the project after finding out that there was no funding except the poultry house which was donated by Eskom. They were only interested in quick benefits rather than poverty alleviation and socio-economic benefits. At this point they are continuing with private business that only benefits the individual compared to social benefits.
- At Dindi project, there are a few males; amongst the list is the founder of the project and the others. They are all committed to the project and are actively involved

compared to the females who sometimes lack commitment and send children and youth to do their chores.

Gender has no impact on the success of the project. When the founder of Dindi was asked to comment on an important aspect of project management, he emphasised on the total commitment of the project community regardless of gender. Having that in mind one can conclude that males sometime evaluate the level of success based on financial gain which can in turn determine their level of commitment. On the other hand, females tend to be so vulnerable that they can do anything, using available resources to put something on the table, it does not matter how big or small that can be.

## **6.2 Lack of commitment**

People need a paradigm shift in order to take full responsibility of their own lives. They need to start taking the initiative and do things themselves than being on the receiving end. When De Beer (2002:22) refers to the deprivation trap, it was mentioned that in order for the release to be successful, full commitment and dedication from a community is required. It was further echoed by Swanepoel et.al (1997:02) when referred to various fundamental principles of community development which were of importance in development. Total commitment had only been witnessed in project communities like Ithuba lethu crop farming project and Dindi farm. Out of twelve different projects that were interviewed, only two projects with the principles of community development were achieved. That includes the principle of release where people should release themselves from poverty, the principle of learning and empowerment where, during their involvement in the project, communities must acquire skills which can be utilised on a continuous basis while being empowered to be independent.



The success of this whole operation demands full dedication and total commitment which seems to be lacking. When Mrs Zondi of Ithuba lethu crop farming project was interviewed, she indicated continuous determination regardless of whether the project receives government funding or not:

*“Asikwazi ukulinda uhulumeni sibe sibulawa indlala, usesibiyelile wasifakela namapayipi okuchelela, siyazithengela imbewu futhi sizqhubeka (We cannot rely on government to cater for our needs, the government had given us a fence and an irrigation system, so we will carry on buying seeds)”*

They had carried on buying their own seeds and fertilisers. It had been a lesson to them not to bank on anyone else for their own development. They received guidance which they felt that was all they needed as part of empowerment. While, on the same token, when members from poultry farming across the board made it clear that:

*“It is the government’s responsibility to bring factories and companies for them to be employed. The government had been doing that for urban areas so why is it so difficult for people from the rural communities to experience the same?” (Swelihle poultry project).*

One lady from Zamokuhle sugar beans farming group who was amongst the group that was not incorporated under Dindi mushroom project said:

*“We are expecting to be the first people to be given first preferences for cleaning jobs when the hospital opens. We had been robbed of our land and deserve to be compensated through being employed by the hospital”.*

When asked about the concept of being given “Fish for a meal than being taught on how to catch fish”, most responses received were negative, they all pointed back to the government as the sole provider. The examples they brought to this argument were proposed

development and major projects that are earmarked for the Greater Edendale area which include Edendale Mall and Edendale Crossing, yet nothing had been said about Upper Edendale.

Remarkable determination and total commitment had also been witnessed during observations from Dindi farm. When they began their farm, they developed the member's contribution which has been sustained until they were able to buy themselves a tractor. When they experienced difficulties settling the remaining balance of a tractor, they then approached the Department of Agriculture for R52000.00 which was approved. They continued making that contribution which was paid from their monthly sales and it was compulsory (*because of security reasons, this amount could not be declared*). It has been their strong survival strategy which had also been used to buy seeds and fertilizer in bulk. They had learnt to be strong, more determined and independent. Although they had developed this relationship with the Department of Agriculture, they had learnt business and reporting skills whereby these reports are submitted on a quarterly basis to all stakeholders. On this basis strong and sound business skills had been displayed; it counted for Dindi's advantage to be allocated with this major mushroom pilot project.

It was further echoed by the Deputy Manager of Mushroom and Rice when he commented on the youth at Dindi project who "are so despondent and only accompanied their elders on the payday to receive financial benefit than engaging themselves by getting their hands dirty". That also confirms the dependency of some of the youth in this country on their parents as sole breadwinners. Basically, some of our population is devoted to their projects; others use their involvement in projects as tools to access quick cash while the rest lack independence

and rely on government to care for their needs.

### **6.3 Vulnerability and quick cash at the expense of improved standard of living.**

When communities from various projects realised that there were no monies from the government, their projects lost continuity. When interviewed a middle aged female from the umbrella committee, lost hope of sustainability of their projects as a result of their exhaustion of their project allocated funding. There was a vague indication that some fertilisers and seeds that were bought through the project budget, were often sold privately for self-benefits. That bad habit had been going on since the beginning of the project. That resulted in some members committing themselves to the project only during certain times to receive deliveries from the suppliers. When asked about what their constitution said with regards to these shady business dealings, it was surprising to find out that there was no constitution that protects a project against selfish behaviours. However, no individual names were disclosed for their own protection. The very experience was witnessed at Dindi fish breeding project. The division amongst the project members which was caused by unequal financial benefits given by the Eskom project manager, caused this project to be vandalised.

Attempts to re-instate this project were in vain regardless of the knowledge and skills that were transferred to the participants. The participants expressed their disappointment and said that they: *“demanded salaries equivalent to what other members had been receiving for the past two years before they can commit ourselves to this project” (male participant).*

The focus of the financial benefit subside the knowledge and skills that were acquired for the duration of the research project. The participants refused to understand that the fish breeding skills they had, could be used for private business where they could benefit. That created

unnecessary division among the project communities which could have been avoided if a 'one size fits all' pattern was applied and the motive behind the project was clearly defined during the initiation phase. All participants in the fish-breeding project felt that they deserved to be treated equally since research funds were available to finance the whole project. Furthermore, the basis of volunteering should have been disclosed and discussed as early as possible and both parties should have come to an agreement. The culture of using people to further individual interests cannot be condoned. Unfortunately, Eskom could not be found for comment on this issue.

Another example of such behaviour had been witnessed as evidence in Kwashange poultry farming project where project structures had been vandalised for quick cash at the expense of community benefits (as further discussed in the analysis of sub-goals of the study).

Communities have become so vulnerable and wanting quick ways out of their poor conditions at the detriment of other people involved. They have lost human dignity which according to Swanepoel (2002:17) can be regarded as the cornerstone of development since no 'physical needs can be met at the detriment of human dignity'. This mean the developers needed to be aware of human dignity and respect.

#### **6.4 The role of the project manager and initiating organization**

Management within the public management discipline involves functions like policy making, planning, organizing, leading, control and evaluation (Fox & Schwella 1997:77-121). As these are regarded as management functions, it would be assumed that project managers would perform these functions in manner that would transfer and empower the locals with the necessary skills and knowledge to sustain their project. That is where the learning takes place

and that is why Swanepoel (2002:10) referred to the management of project as a ‘learning curve for all parties involved’. The emphases were on the teaching and learning that takes place between project managers and local communities. The evidence had been noticed with regard to Dindi farm. The involvement of other stakeholders was directed to empower local communities while both these teams were learning from each other the dynamics of rural development. The three months visit of the founder of Dindi farm to China can be regarded as “action learning” as discussed by Erasmus (2003:52) when defining action learning as an “approach that offers a challenge which in turn provides motivation and demands the transformation of problems into opportunities”. The knowledge he and DAE acquired in China while learning the technology of growing mushrooms motivated him to apply these techniques in transforming problems of poverty to business opportunities. However, their success will remain a challenge to Professor Lee as his team from China will need to constantly monitor their action learning until results are quantifiable. The total ownership of the project could remain with the local community. In that case, project community will be able to uplift their own standard of living and alleviate their poverty while fulfilling the concept of “Siyazenzela” (in the South African context: we are doing it ourselves). To date, this project has gone successfully through its preparation and implementation phase although it is still a pilot project. Hopefully both these outside stakeholders will avail themselves for further monitoring and evaluation of the project until Dindi community is able to be on its own.

## **6.5 The role of the local municipality in the management of projects**

The Constitution of South Africa Act 108 of 1996 requires municipalities to promote social and economic development within their areas of jurisdiction.

Section 153 under developmental duties of municipalities specifies that:

- (a) “ a municipality must structure and manage its administration and budgeting and planning processes to give priority to the basic needs of the community, and to promote the social and economic development of the community”
- (b) “Participate in national and provincial development programmes”.

Over and above this, the Municipal Systems Act 32 of 2000, under chapter five further gives emphasis on this effect. It is on these bases when one can recommend that both Msunduzi Municipality and Umgungundlovu District Municipality (UMDM) fast track the issue of transferring ownership of projects that belonged to the Indlovu Regional council. This can help determine the procedures for the maintenance, monitoring and control of the structures like Kwashange poultry farm. It was a national programme aimed at rural development. The planning and implementation was done at national level while local municipalities were supposed to take over after implementation to ensure that the objectives of rural development are achieved through this project as part of their duties as prescribed in the Constitution. UMDM as a district, was supposed to develop a management plan to oversee that this project is managed well, looked after, alternatively delegate that to Msunduzi Municipality immediately after the phasing out of Indlovu Regional Council. The fact that they had never been involved until recently where according to Councillor Lushozi, “a strategic plan had been discussed during the Economic Development and Growth forum to entrust Msunduzi Municipality with authority to maintain all former Indlovu Regional Council projects”. It was further mentioned during the interviews that:-

*‘this plan had been put on hold until it is included with Msunduzi Municipality Integrated Development Plan for funding purposes’ according to both Councillors’.*

The longer it takes for these two municipalities to complete the strategic plan, the more the chances of these structures will be destroyed and vandalised completely, bearing in mind that the poultry project is not the only IRC project. Among the others we are looking at community halls, football stadiums, water supply scheme, and tennis courts. Currently, some of these structures are destroyed while others are used to their marginal stages. When UMDM was approached to be interviewed with regards to the management of projects in Inadi and Mafunze tribal authority, the speaker proudly referred to Msunduzi Municipality. There are functions which remain the responsibility of UMDM in its constituencies which includes Mpofana, Richmond, Umkhambathini, Msunduzi, Umshwathi, Impendle and Umngeni. The onus lies with UMDM to develop a universal strategic plan to deal with cases like these and determine how these projects would be maintained after it had handed over to the relevant municipality. That is the concept of organizing and is known as delegation of authority.

## **6.6 The role of traditional leadership in rural project management**

Based on the analysis as per the study conducted; there is neither a prominent role nor power and authority vested in these structures as far as socio-economic upliftment and developmental aspects are concerned. This will always remain a challenge which has to be addressed at national level through relevant legislation. These grey areas do not only challenge socio-economic aspects, but the well-being of rural administration in general. Now is the time to address these challenges since the government of the day is promoting rural development as its top priority. The programmes that are designed to implement this initiative require clear specification of the duties, powers and responsibilities of tribal or traditional leadership in order to be successful.

This current setup where traditional leadership does not interfere with administration of rural areas is totally confusing and creates ambiguity for rural communities. The government must either demolish chieftainship completely or appoint chiefs as ward councillors of their areas while having seats in local councils and participating in rural administration and development.

Besides economic development, communities residing in rural areas have standards to uphold, which will go beyond civilization and development. They need our cultural values and traditions as a cornerstone for development not to the detriment of such. The culture of respect of elders, culture of sincerity and humanity should prevail if one intends to re-build this nation. There were orphans who suffered because of lack of parents in our history. The nation back then had a responsibility to look after itself while in urban areas one lived his/her life privately without the interference of neighbourhoods. Due to loss of humanity over civilization and the high cost of living, the culture of looking after one another was also lost. There is still hope that it might be re-instilled if the nation can claim back the good it had lost over civilization and nurture that and pass it down from generation to generation. The essence of renaissance will be successful.

## **6.7 Analysis as per sub-goals**

When this study was developed, it was clearly stated what its intentions were to be achieved. Amongst those sub-goals were as follows:-

### **6.7.1 Sub goal number 1: To undertake an extensive review of the original purpose of the community projects**



As far as this sub-goal is concerned, it can thus be concluded that only Kwadindi Farm project community had a very distinct purpose of the origin of their farm. A needs analysis was conducted internally rather than a top-down approach which seemed to be the pattern used amongst other projects that were studied. Most projects were initiated by the KwaGubeshe agricultural advisor following the mandate from his organisation. In most cases, project communities were never asked for suggestions and inputs, instead they had always been at the receiving end. To some extent others were invited by friends and came with ulterior motives that were self-enrichment at the expense of the project. When the Ithuba-lethu poultry farming group was asked how their project came into being, they mentioned that they overheard rumours that “there was lot of money that was donated by Eskom which according to their informant was supposed to be shared equally among members”. One man said that they were sick and tired of being sidelined by greedy neighbours while they enriched themselves; it was their time to get involved and claimed what was rightfully theirs. He continued, when Eshowe football stadium was under construction, only one person benefitted. Most equipment like grass-cutting machines, gates, fencing and wires were his benefits; if we were involved, we would have shared these. *“We are all poor and had to benefit from the democratic government”*. If these communities were involved at an early planning stage, they would have not robbed their own ideas for self-enrichment. Due to lack of ownership of projects, these communities looked at development efforts as quick benefits and solutions to their poverty. A good example would also be Kwashange poultry farm and Dindi Fish-breeding facilities. These were well-structured projects and fully resourced before they were destroyed by mankind. Kwashange poultry farm had gas-cylinders, doors and window frames, barb-wire and fences taken away while Dindi dam was vandalised and the water pump and engine stolen. There were no security

guards except ring fences as a means of protection. In terms of the initiator's goals and objectives, they were achieved and resources were also accounted for. In terms of bringing about changes to local communities as one the characteristics of the project, that is the big question until local authorities can come up with a turn-around strategy and use the remains before being totally destroyed.

Attempts to outsource Kwashange poultry farm went in vain. Local communities claimed that the land on which this project has been built belong to their fore-fathers which gives them full ownership of this structure. Besides the comment made by Inkosi S Zondi that, "*the structure belongs to Vulindlela including Mafunze, Nxamalala, Mlaba, Mpumuza and Inadi*", another very sensitive issue of land emerged. Moreover, if one can undertake an extensive analysis of the Inadi tribal authority, it includes areas like Mafakatini, Gezubuso, Kwa-Shange, Tafuleni, Ntembeni, Mpande, Etsheni, Mnyandu, Henley, koDlamini, Ekuthuleni, Gijima and the rest. It is becomes so impossible for this project to be utilized by all constituencies of Vulindlela. One can then deduce that the project should benefit at least the whole of Inadi Tribal Authority from the above mentioned areas. However, the local community (Kwashange) can benefit more than the others without hogging the entire project.

An assumption made was that when these projects were first introduced, it was on the Inadi tribal council which is constituted by izinduna from around all areas within the Inadi Tribal authority. That was revealed to be wrong by Inkosi S Zondi. The project was introduced at Indlovu Regional Council where all amakhosi from Vulindlela had seats. It landed at Inadi because of the availability of empty space that was identified by Inkosi Zondi.

A project of this nature could benefit not only the Kwa-Shange community, but the larger Inadi community if it is utilised accordingly. The aforementioned situation brings another argument which looks at the use of available open space suitable for a project as a determining factor as to where the project could be based. This procedure does not determine the target population, ownership of a project and also does not address the community needs. However, it does satisfy the intentions of the donors and funding institutions and ends up perpetuating actions of self-enrichments and crime around communities.

#### **6.7.2 Sub-goal number 2: Review various stakeholders and the role they play in managing community development projects;**

As discussed above neither traditional leaders nor municipality leaders had any influences on the success or failure on any community development projects which were studied. What inspired the researcher was the following: those which seemed to be successful had total dedication from their members which is very crucial compared to unsuccessful projects. An assumption the researcher had was proven wrong. It was assumed that the traditional leaders would play a prominent role in shaping the future of their constituencies. If at all they could bring that positiveness, it would have surfaced at this early stage of development rather than later. Ithuba - lethu project had no relationship with local authorities in the form of headman (induna) and a local democratic elected councillor. Their first encounter was when a new person was given part of their site for homebuilding by the headman. As a result, they are currently experiencing high theft of their crops, unsupervised and illegal usage of their irrigation system by these new neighbours. They launched a complaint, but every effort went in vain. When approaching their ward councillor Lushozi, he made promises which he did not keep. He promised into look at that matter until today; the problem still exists.

Unfortunately, the headman is the first line manager in the protocol of reporting to the tribal authority. Most cases that are heard at the local tribal council must first have exhausted all forums and are referred to by the induna. The worst case scenario is when the perpetrator is the induna himself. In cases similar to this one, usually little or next to nothing can be done.

On the contrary, Inkosi Zondi of Inadi Tribal authority tried everything humanly possible to put KwaShange poultry farm back into business. In areas previously dominated by the ANC, there is less respect for amakhosi compared to areas previously dominated by the IFP. Loss of values from youth, including respect for elders and authorities, is tremendous. Inkosi and induna have no say since they are labelled as “monger” who only want their self-enrichment while they had their chances during the apartheid regime. Over and above, local municipal councillors are also labelled as strangers in their forefathers’ land when they cannot be dictated to by strangers on what to do.

When asked about the involvement of local tribal authorities at Dindi farm, the leader was very reluctant to comment. He mentioned in passing that the highways were never built in a short space of time; a man must do whatever it takes to pave the way to success. Even if it calls for a man to grumble in order to achieve something, let it be. That was how they were brought up and what they inherited from their forefathers. There is still much to be learnt by our youth before it is too late.

### **6.7.3 Sub-goal number 3: Explore the causes of loss of interest amongst the participants**

In summary, the interest for the project was never there in the first place except for love of quick cash and self -enrichment. When the going got tough with the project, the project

community was never there to get going. They joined for the wrong reasons with ulterior motives. That was one of the reasons that caused the poultry farm to be vandalised completely at KwaShange. Gases for warming chickens, iron sheets, fences were stolen. Where was humanity? What happened to self-respect and dignity? Where is the sense of working hard to earn a living? These are totally ignored or sometimes nowhere to be found in our democratic society. In most cases, 'financial democracy' surfaces where there is lack of respect for private property - instead 'shared benefits': which is stealing.

Humanity and dignity was destroyed during political violence when youth were often used as warlords, killers and were at the forefront. They got used to "taking what they wanted" since they were so powerful and threatening. In some cases they destroyed families and reap off their belongings in front of witnesses, they were not charged for that. How can we make up for the damages we caused? The culture of striking in demand for essential services in communities is one of the signs for serious damages that was created in the nation. Now, it is perpetuated by the acts of violence where infrastructure is destroyed and private property stolen. This nation needs to develop another campaign directed at educating young people on the importance of taking responsibility for their actions.

#### **6.7.4 Sub-goal number 4: Develop a rationale for managing community projects in rural areas:**

It was noted that in most cases project community work together for the sake of sharing benefits than any common interest. It then assumed that they are all equal, but not carrying their fair share of responsibility. When one assumes leadership responsibilities, s/he is then expected to plan, organise, co-ordinate and control all activities. There is no definite time for

clocking in and out of the project, thus making it very difficult to give instructions, since everyone is a boss. People do as they please forgetting that success comes with responsibilities and discipline. The legacy of being controlled from their upbringing had greater impact in terms of human behaviour. The founder of Dindi farm said, “he would suggest a tender system to be used where the best bid can be selected based on merit”. In those cases, there could be one boss, similar procedures could be used and full commitment in exchange for salaries. A ‘no work no pay’ rule can be applied and if the situation is persistent, people can be fired. But there should be precise policies regulating the distribution of benefits that are allocated to the project. The situations where individuals become richer than the population at large should be eliminated at all costs. That could be made possible through signing of performance contracts which would then determine how much was assigned to that task. By so doing, the level of commitment could be increased while improving the standard of living in general.

## **6.8 RECOMMENDATIONS**

The model that was used to finance community development projects can be viewed as a means of community outreach. The institutions that funded Gezubuso poultry, Ifa-lesizwe crop and poultry, Swelihle crop, Ngubeni crop, Qendindlala farming projects did that as a means of giving back to the community since it lacked proper control and sustainability. It is assumed that they might have used monies from the Minister’s budget for funding the good cause. There was no intention to sustain these initiatives. On the other hand, the DAE in partnership with the Chinese University, formulated a strategy for rural development in KZN. This strategy is carefully implemented, monitored and will be carefully evaluated to determine whether it can be adopted to be used in other rural development initiatives. The

first phase yielded positive results as plans to establish a training centre for the SADEC communities are discussed (as mentioned by the Deputy Manager: Mushroom and Rice projects).

It is therefore recommended that all development projects be channeled to the newly formed Department of Rural Development and Land reform. Rural development requires direct control, proper monitoring and evaluation to ensure achievement of policy goals and sustainability. The tender system as suggested by the founder of Dindi farm can also perpetuate unfair distribution of finances where rich people can have more while the poorest of the poor have nothing. The proposed method could strengthen inter-governmental, intra-governmental and international governmental relations and enable funding to be routed in the right institution. On the other hand, it will limit other state departments from throwing taxpayer's monies on projects that only benefit individuals instead of larger communities and that lack proper control.

This department should secure and direct finances for rural development, develop and implement a strong internal control mechanism to enable sustainability of projects. All other institutions, national or international, private or public, that have interest in the rural development initiative should direct their funding to this department as it is responsible for rural development. The fact that state departments complement each other cannot be disputed. In this case it is also encouraged and recommended that joint ventures could be developed where all agricultural related projects will be guided by the DAE as they are experts in agriculture and environmental affairs. Municipalities must be left with their mandate which is rendering essential services and routing communities' needs to relevant

departments as they are closest to the government. So, the management of community development projects should be vested with Department of Rural Development and Land Reform.

On the other hand, farming cannot be the only “one size fits all” solution for rural development. One of the participants argued that not all rural people have vested interest in farming. She further mentioned that, “they want the formal employment sector for socio-economic upliftment”. This small scale farming does not help alleviate poverty since they need monies to pay for electricity, water and education. The fact remains that households be it in rural or urban areas’ requires a sustainable income to be able to survive. So, rural areas do not only need farming projects as a means of poverty alleviation, they also need a business zone: shopping malls closer to the community for formal employment purposes. A good example will be the researcher and other rural women, because they are born and bred in a rural setup, but have never used nor been in farming as part of their daily chores or for commercial purposes.

On the other hand, there are urban people who have interest in farming to such an extent that they have backyard gardens which are evergreen. The evidence is the number of dropouts in farming projects which were the focus point of the study. Their farming projects had capital investments and lacked drive which led to lack of sustainability. Institutions gave communities all the necessary equipment which was converted into cash. Therefore, there should be land earmarked for business development as part of Land Reform as these people drive +50 km to local towns and cities while other parts of the land should be reserved for commercial farming.



## 6.9 CONCLUSION

The issue of rural development will remain a challenge as long as all stakeholders have not been assigned with specific roles and responsibilities protected by legislation. That includes the role of traditional leadership in their communities and the role of traditional leadership in the local municipal councils be it metropolitan or districts. South Africa is on its seventeen years of democracy yet it is for the first time formally addressing rural development under the new leadership of President J Zuma. There have been significant changes where the Department of Land Affairs has changed its name to the Department of Rural Development and Land Reform. According to the Department of Rural Development and Land Reform mission statement, it states as follows:

“To facilitate integrated development and social cohesion through participatory approaches, in partnership with all sectors of society.”

Surely this mission statement will lead to departmental goals which will spell out clearly who these ‘sectors of society’ are and spell out their roles and responsibilities. At this time, there are pilot projects that have been planned for rural development. According to the departmental informant, these pilot projects will kick off in 2012 including areas like Msinga, Sisonke district, Ugu district Ladysmith. The nature of these pilot projects could not be discussed further since they are in their initiating stages.

Unfortunately there has been nothing earmarked for Umgungundlovu District Municipality which incorporates the Msunduzi Municipality where the tribal authorities in question (focus of the study) are based on. The main concern is how long will it take the government to transform these areas to meet national and international standards? What will be happening

while attempts to develop rural areas are on trial? Where have these pilot projects been discussed? Who was involved? Is it still a top-down approach where the government chooses programmes for rural communities hoping that these projects will receive full support?

These questions will be answered upon close monitoring of the first phases of pilot projects implementation and assessment of community reaction thereafter. At this stage, it can be deduced that the concept of being given a ‘fish to eat instead of a fishing-rod to cast your own fish’ had been deployed by the current government is not the ideal solution for this country’s socio-economic upliftment. In reflecting on the cases examined during this study, it became evident that people should learn to work hard to earn their means. From our cultural values, a man’s success was weighed on his belongings earned from hard work. It has been like that even after western civilization came into being. Things started to change in this new dispensation after the democratic elections of 1994, where communities got the wrong end of the stick that the ‘government is there for the provision of free services’ ranging from houses, water, electricity and payments in the form grants. For how long will our current government continue with these practices? Are these practices applicable in other developing countries?

This study has proved the management of community development projects in Mafunze and Inadi tribal authorities requires a properly structured institution that will have institutional policy and procedures and a sound internal control system for sustainability purposes. This institution can then achieve its policies through community engagement and partnership with other state departments or private institutions while being fully responsible and accountable for every operation. There is still a long road to go before rural areas are transformed and become self-sustained for socio-economical upliftment and alleviation of poverty.

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