

**AN EVALUATION OF EMPOWERING VOLUNTEERS FOR CAPACITY-
BUILDING: A CASE STUDY OF *WOMEN FOR PEACE*, NOBANTU CENTRE,
MFULENI, WESTERN CAPE**

MICHELLE ISABEL BURROWS



UNIVERSITY of the
WESTERN CAPE

A mini-thesis submitted in partial fulfilment of the requirements
for the degree of Magister Artium in Development Studies, Institute for Social
Development, University of the Western Cape

Supervisor: Prof. Marion Keim Lees

May 2007

AN EVALUATION OF EMPOWERING VOLUNTEERS FOR CAPACITY-BUILDING: A CASE STUDY OF *WOMEN FOR PEACE*, NOBANTU CENTRE, MFULENI, WESTERN CAPE

Michelle Isabel Burrows

Key Words:

Training

Community

Participation

Capacity-building

Women

Empowerment

Volunteers

Competency

Women For Peace

Mfuleni



ABSTRACT

AN EVALUATION OF EMPOWERING VOLUNTEERS FOR CAPACITY-BUILDING: A CASE STUDY OF *WOMEN FOR PEACE*, NOBANTU CENTRE, MFULENI, WESTERN CAPE

M. I. Burrows

M.A. (Development Studies) mini-thesis, Institute For Social Development, University of the Western Cape

This mini-thesis explores the empowerment needs of volunteer members of *Women For Peace* at the Nobantu Centre, Mfuleni in the Western Cape. The volunteer members, the majority of whom are women, come from a previously disadvantaged background created by the Apartheid system used in South Africa from 1948-1994. Apartheid driven education purposefully taught an inferior form of education to the black masses. To address the educational inequality of the volunteer members and to build capacity in their lives, the volunteer members at *Women For Peace* identified their empowerment needs in 2005. These empowerment needs were addressed in four specific empowerment programmes in 2006. This case study investigates the needs of the volunteer members, the impact that the four empowerment programmes had on the volunteer members and their future needs after being empowered. This was achieved by utilizing a qualitative methodologist approach which focused on participation from the volunteer members and the service providers. The data collection instruments used include the evaluation sheets completed after the empowerment programmes, focus groups, interviews and questionnaires conducted with both volunteer members and the service providers of the empowerment programmes. The data analyses include Max-Neef's matrix of needs and satisfiers and Maslow's hierarchy of needs. The mini-thesis concludes that the volunteer members are able to identify their empowerment needs. The empowerment programmes are perceived as more beneficial to volunteer members whose function at *Women For Peace* requires the skill offered.

May 2007

DECLARATION

I declare that *An Evaluation Of Empowering Volunteers For Capacity-Building: A Case Study Of Women For Peace, Nobantu Centre, Mfuleni, Western Cape* is my own work, that it has not been submitted before for any degree or examination in any other university, and that all sources I have quoted have been indicated and acknowledged as complete references.

Michelle Isabel Burrows



May 2007

Signed:

ACKNOWLEDGEMENTS

My sincere thanks and gratitude go to the following:

1. My sovereign creator;
2. My immediate family for all their support and encouragement, especially my husband, Toni, daughters, Adria and Robyn, and mother, Bini;
3. My supervisor, Prof. Marion Keim Lees;
4. The volunteer members of *Women For Peace* for their acceptance of me into their community;
5. The service providers of the empowerment programmes;
6. The librarians of the University of the Western Cape;
7. Priscilla Kippie, the administrative assistant of the *Institute For Social Development*;
8. The wonderful staff of the *Postgraduate Enrollment and Throughput Project (PET)*, their workshop facilitators and their writing coaches;
9. The *National Research Fund* for financial assistance;
10. All my faithful prayer warriors.

TABLE OF CONTENTS

Title Page	i
Key Words	ii
Abstract	iii
Declaration	iv
Acknowledgements	v
Table of Contents	vi

Chapter One

Introduction

1.	Introduction to the Case Study at Nobantu Centre, Mfuleni	1
1.1	Background: South Africa's Challenges	1
1.2	Background of Mfuleni	4
1.3	<i>Women For Peace</i>	7
1.3.1	Background of <i>Women For Peace</i>	7
1.3.2	Case Study: Nobantu Centre, Mfuleni	8
1.4	Motivation	9
1.5	Statement of the Problem	11
1.6	Research Objectives	12
1.7	Significance of the Study	12
1.8	Research Design	12
1.9	Research Methodology	13
1.10	Structure of the Mini-Thesis	16

Chapter Two

Definitions, Theories and Literature Review

2.1	Introduction	18
2.2	The "Three Worlds"	18
2.3	Modernization Theory	19

2.4	Dependency Theory	20
2.5	Fanon's Three Phases of Transformation	21
2.6	Max-Neef's Human Scale Development	22
2.6.1	Contextualising Max-Neef	22
2.6.2	Objectives of Human Scale Development	25
2.6.3	Need for a Transdisciplinary Approach	26
2.6.4	Postulates and Propositions	26
2.6.4.1	Needs and Satisfiers	27
2.6.4.2	Poverty and Poverties	29
2.6.5	Pathologies	29
2.6.6	Self-Reliant Development	30
2.6.6.1	The Role of Training and Self-Reliance	31
2.6.6.2	The Role of Non-Conventional Resources and Self-Reliance	31
2.6.7	Alternatives to Local Financing	32
2.6.8	Challenges	32
2.7	Maslow's Hierarchy of Needs	32
2.8	Contextualising the Empowerment of Women	34
2.9	Empowerment of Women	35
2.10	Action-Learning Approach	37
2.11	Training Volunteer Members	37
2.12	Creating "Learning Organisations"	38
2.13	Educational Research in Postcolonial Africa	39
2.14	Capacity-Building	39
2.15	Classification of Key Terminologies	41
2.15.1	Peace	41
2.15.2	Participation	42
2.16	"Pruning our Language"	43
2.17	Conclusion	43

Chapter Three
Research Methodology

3.1	Introduction	45
3.2	Qualitative Research Design and Methods	46
3.3	Sample and Sampling Procedure	47
3.4	Data Collection Technique	48
3.4.1	Focus Groups	48
3.4.2	Open-Ended Interviews	49
3.4.3	Questionnaires for Volunteer Members	49
3.4.4	Evaluation Sheets of the Volunteer Members	50
3.4.5	Questionnaires for Service Providers	50
3.5	Procedure Used	50
3.5.1	Data Collection Period	51
3.6	Ethical Statement	52
3.7	Data Analysis Techniques Used	52
3.8	Limitations of the Data Collection and Analysis Techniques Used	53
3.9	Validity and Reliability	53

Chapter Four
Results Presentation, Findings and Recommendations

4.1	Introduction	55
4.2	Challenges	55
4.3	The Service Providers of the Empowerment Programmes	56
4.3.1	Faranani	57
4.3.2	EFS Training	58
4.3.3	Centre for Conflict Transformation and Reconciliation Development	61
4.3.4	Institute for Healing of Memories	62

4.4	The Volunteer Members	63
4.4.1	Investigative Interview with One of the Oldest Volunteer Members	63
4.4.2	Identification of Needs	66
4.4.3	The Way <i>Women For Peace</i> Addresses the Identified Needs	69
4.4.4	Comments on the Four Empowerment Programmes	70
4.4.5	Identified Needs for the Future	72

Chapter Five

Conclusions and Suggestions for Future Research

5.1	Introduction	74
5.2	Summary of Findings	75
5.3	Conclusions	76
5.4	Theoretical Considerations	79
5.5	Suggestions for Further Research	80



REFERENCES		82
-------------------	--	----

APPENDIX 1	Information Sheet for Volunteer Members	88
APPENDIX 2	Information Sheet for Service Providers	89
APPENDIX 3	Consent Form	90
APPENDIX 4	Questionnaire for Volunteer Members	91
APPENDIX 5	Questionnaire for Service Providers	93
APPENDIX 6	Questionnaire for Trainers	95
APPENDIX 7	Street Map of Mfuleni by <i>Mapstudio</i>	97
APPENDIX 8	Mfuleni Suburb (2001 Census)	98
APPENDIX 9	Street Map indicating Church Street by <i>Mapstudio</i>	99
APPENDIX 10	<i>Google Earth</i> Photograph of the Nobantu Centre	100

Table 1: Socio Economic Indictors for Formal and Informal Mfuleni	5
Table 2: In-migration figures into Driftsands and Mfuleni (formal and informal)	6
Table 3: Max-Neef's Matrix of Needs and Satisfiers	27
Table 4: Life Expectancy at Birth (Years) in South Africa	37
Table 5: Information of the Volunteer Members Taking Part in the Case Study	56
Table 6: Max-Neef's Matrix of Needs and Satisfiers	68
Table 7: Comments on the Empowerment Programmes from the Volunteer Members	70
Fig 1: Maslow's Deficit and Being needs	33
Fig 2: Maslow's Hierarchy of Needs	33
Chart 1: Total Volunteers Participating	57
Chart 2: Total Participating as a Percentage	57

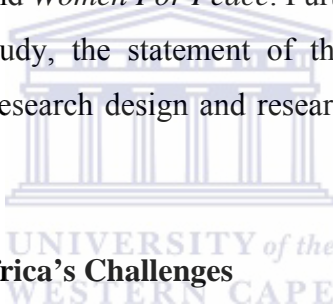


CHAPTER ONE

INTRODUCTION

1. Introduction to the Case Study at the Nobantu Centre, Mfuleni

This case study is aimed at volunteer members of *Women For Peace* who operate from the Nobantu Centre in Mfuleni. The volunteer members were interested in building their capacity to assist their communities. They decided which empowerment programmes they required to address their needs and this study is aimed at investigating the impact of these programmes. To understand the motivation of these volunteer members in their identification of their training needs, it is imperative to sketch the backgrounds to South Africa's challenges, Mfuleni, and *Women For Peace*. Further introductions in this chapter are the motivation for this study, the statement of the problem, the objectives and significance of the study, the research design and research methodology and finally the structure of this mini-thesis.



1.1 Background: South Africa's Challenges

South African history includes the arrival of the Dutch in 1652, colonization, slavery, Apartheid policies enforced by the then nationalist government in 1948, becoming a republic in 1961, the struggle for freedom and the new era of democracy since 1994.

Due to the marginalization of the majority of its population, human capital which is under normal circumstances the greatest asset a country could have, has not been developed to its possible potential in South Africa. After 1994, there has been a paradigm shift in this regard by the South African government.

South Africa has emphasized the lack of human capital in the National Skills Development Strategy (www.info.gov.za) of the Department of Labour. This desire to instill a culture of life long learning in the psyche of South Africans requires a creative approach as the country grapples with high levels of poverty, a lack of skills due to the

injustices of the previous apartheid education, unemployment and a high incident rate of HIV infection. In many ways traditional norms and values which include gender bias, also impacts on the individual's ability to, not only attain education, but also identify the need for training. Women in particular have been affected by these cultural norms and values and their training has in many cases been limited to domestic chores and household functions.

Nelson Mandela encouraged South Africans to empower themselves in his inaugural address on 10 May 1994 when he stated: "Our daily deeds as ordinary South Africans must produce an actual South African reality that will reinforce humanity's belief in justice, strengthen its confidence in the nobility of the human soul and sustain all our hopes for a glorious life for all. The time for the healing of wounds has come. The moment to bridge the chasms that divide us has come. The time to build is upon us." (Zaaiman, 1994:28).

This extract encourages the people of South Africa and therefore, the residents of Mfuleni, to make the conscious decision to work towards making a difference in their lives. They cannot wait on others to identify the urgency of their situation but they should feel the need to help themselves and in so doing to be self reliant.

South Africa, as a developing country, has many areas that need attention to address the inequalities of the past. The social development departments are not able to reach all people in need and many non-governmental and community based organizations have been formed to assist people. These organizations rely heavily on volunteers to work and to assist communities. *Women For Peace* is one such organization and the volunteer members play a vital role in achieving the objectives of the organization at the Nobantu Centre.

The need to have a solid foundation (the wholeness of the volunteer members) is not to be overlooked and the need to build with quality materials (caliber of service providers)

is also a necessity. The one ingredient that cannot be preempted is the drive of the volunteer members to implement the empowering programmes in their lives.

In his speech on ‘The Women of South Africa’, Mandela states: “The Black women of South Africa are a mosaic of ebony and brown and mahogany and tan. They are the epitome of strength in the face of oppression, resourcefulness when the options are dismal. Some are educated and employed in good jobs, while the vast majority barely manage to get the necessities for themselves and their children. But all are rich in spirit and hopeful with the new-found freedom of a post-apartheid South Africa.” (Norment, 1994:-1).

This case study investigates the impact that these empowering programmes have had on these volunteer members who are “rich in spirit”. It wants to highlight the need for future programmes that empower people to build capacity in their lives. Communities are not without the ability to identify their own needs. They might just not have the necessary exposure and skill to know how to operate in a capitalist society.

The beauty of the volunteer members of *Women For Peace* is that there are both male and female members. In offering the same empowering programmes to both genders, the desired outcome is that the volunteer members can identify the need for equality of opportunity for both genders.

Mabuza stated: “We are continuing to struggle to educate the entire population to the backwardness of policies that relegate women to subservience. We must educate women, because oppression also affects the victim; and we must educate men against archaic views.” (Norment, 1994:-1). The physiological makeup of males and females will always differ but the desire for respect and acceptance is part of the personhood of every human being.

Onyeani (2005) blames the African middle class of failing Africa and causing the problems which are being faced by Africans today. He stated in his speech to black

business people in 2005: “it is an empirical economic model that recognizes that the present intellectual class of Africans is parasitic on the society, abjectly non-productive and should be periphered if Africa is to move forward economically.” (Onyeani, 2005:

1).

This cautionary to African intellectuals jolts training providers into the reality of not merely offering training programmes that will appease and soften the voices of those in need. This cautionary also alerts South Africans not to ~~not~~ blindly believing that all previously disadvantaged people have the desire to uplift their fellow brothers and sisters. The motivation behind volunteer members wanting to attend an empowerment course has to be considered. The reason for a service provider wanting to offer an empowerment programme has to be questioned.

In response to the many challenges that faces South Africans, it is important to be introduced to Mfuleni and its background. The following section also discusses the socio-economic indicators of formal and informal Mfuleni.

1.2 Background of Mfuleni

Mfuleni is one of the many townships found in Cape Town that was formed in 1974 with 114 block hostel dwellings for migrant workers from Transkei as a result of the Group Areas Act of 1950. The older parts are still characterized by these hostels. Council houses were built for previously disadvantaged individuals evicted from their homes in the Strand, Somerset West, Eerste River and St Lowries Pass during the era of forced removals and these families were allocated small homes in Mfuleni. (ISD students, 2006: 3). These homes are now surrounded by church buildings, rectories and the first schools built for the children. The City of Cape Town has divided informal Mfuleni into the following areas: Phola Park, Isibaneni, Skukushuma, Garden Cities, Ndlovu, Burundi and Congo (Appendix 8). They then also have Mfuleni (Suburb Place) identified separately (Appendices 7 and 8). According to the Census 2001 information supplied by Statistics

South Africa and compiled by the Strategic Information Unit of the City of Cape Town, these statistics also include Drift Sands which is adjacent to Mfuleni.

The population of formal Mfuleni was estimated to be 13 754 and 5 182 for informal Mfuleni (Stats SA 2001), with the majority (4935/35.9% and 2583/49.8% respectively) being in the 18-34 years of age. In the 18-34 year old age group, the females counted were 2571 (52.1%) in formal Mfuleni and 1176 females (45.5%) in informal Mfuleni. The majority of the residents had an educational level of Grade 8-Grade 11 but these figures included those still at school. The numbers counted were 4533 in Mfuleni and 1622 in informal Mfuleni. This statistic calculated as a percentage of the total amount of inhabitants meant that 32.95% and 31,3% of formal Mfuleni and informal Mfuleni had an educational level of Grade 8-Grade 11. As depicted in the table below, 88.27% of informal Mfuleni and 78.52 of formal Mfuleni older than 20 years have an educational level of below matric. These statistics emphasise the need for empowerment programmes in Mfuleni.

Table 1: Socio Economic Indictors for formal and informal Mfuleni

Source: 2001 Census, Statistics South Africa interpreted by the Strategic Information Unit of the City of Cape Town

	% ADULTS (20+) WITH HIGHEST QUALIFICATION < MATRIC	% OF ECONOMICALLY ACTIVE UNEMPLOYED	% HOUSEHOLDS EARNING < R19200 PA	% OF LABOR FORCE IN UNSKILLED OCCUPATIONS	SES (SOCIO-ECONOMIC STATUS)	% Households living in Informal Dwellings	% Households with no access to electricity for lighting	% Households with no flush or chemical toilet	% Households with no potable water on-site or in-dwelling	% Households with no refuse removal by local authority weekly or less	Service Index	Combined SES and Service (Composite)
Mfuleni (Informal)	88.27	64.89	88.87	53.24	73.82	96.38	85.90	56.18	99.53	27.86	73.17	73.49
Mfuleni (Formal)	78.52	51.26	70.75	45.82	61.59	12.86	12.23	9.13	11.12	3.59	9.79	35.69

~~**Table 1: Socio Economic Indictors for formal and informal Mfuleni**~~

~~Source: 2001 Census, Statistics South Africa interpreted by the Strategic Information Unit of the City of Cape Town~~

The socio-economic situation is alarming with the main problems being housing, crime and education. According to the Socio-Economic Status Index by Suburb of the City of

Cape Town, (Romanovsky and Gie, 2006), Mfuleni is one of the worst off suburbs in Cape Town. The identification of the need to assist Mfuleni with improving their living conditions has caused the City to emphasize this area as being in desperate need for upliftment and development. With poverty comes the need for skills development, health care, and empowerment. When, however, one has Mfuleni (Suburb Place) and informal Mfuleni co-existing side by side, crime becomes a prevalent factor and the need for crime prevention and peace processes are also important.

The phenomenon of informal and formal urbanization occurring side by side has illuminated the need for urgent upliftment and development. For this reason, the development of infrastructure and social development has been highlighted with the City of Cape Town building schools and clinics and supplying electricity, running water and sanitation to Mfuleni. In 2006 the erection of a new clinic was started in Mfuleni. Also a joint venture between the Irish government and the City has culminated in the first phase of houses being built in the area. With this development comes more in-migration. In-migration is the movement of people from one province to another or within a province. Mfuleni experiences in-migration at regular intervals. According to Statistics South Africa, 3750 people migrated into Driftsands, formal and informal Mfuleni between 1996 and 2001. This can be viewed in Table 2 below. Residents of Mfuleni have reported that as the bulldozers come to clear informal dwellings for housing paid for from the Reconstruction and Development Programme (RDP), informal dwellers that have newly moved into informal Mfuleni, use the materials from the demolished shacks to erect new informal dwellings.

Table 2: In-migration figures into Driftsands and Mfuleni (formal and informal)

Source: 2001 Census, Statistics South Africa interpreted by the Strategic Information Unit of the City of Cape Town

<u>AREA</u> <u>South</u> <u>African</u> <u>Provinces</u>	<u>1996-</u> <u>2001</u>	<u>Eastern</u> <u>Cape</u>	<u>Free</u> <u>State</u>	<u>Gauteng</u>	<u>Kwazulu</u> <u>Natal</u>	<u>Limpopo</u>	<u>Mapuma</u> <u>langa</u>	<u>North-</u> <u>ern</u> <u>Cape</u>	<u>North</u> <u>West</u>	<u>Western</u> <u>Cape</u>	<u>Un-</u> <u>known</u>	<u>TOTAL</u>
<u>Driftsands</u>		<u>134</u>		<u>18</u>				<u>6</u>	<u>3</u>	<u>24</u>	<u>6</u>	<u>191</u>
<u>Informal</u> <u>Mfuleni</u>		<u>1158</u>	<u>27</u>	<u>45</u>	<u>24</u>		<u>3</u>	<u>46</u>	<u>6</u>	<u>21</u>		<u>1330</u>
<u>Formal</u> <u>Mfuleni</u>		<u>980</u>	<u>32</u>	<u>132</u>	<u>54</u>	<u>6</u>	<u>3</u>	<u>52</u>	<u>21</u>	<u>874</u>	<u>75</u>	<u>2229</u>
<u>TOTAL</u>		<u>2272</u>	<u>59</u>	<u>195</u>	<u>78</u>	<u>6</u>	<u>6</u>	<u>104</u>	<u>30</u>	<u>919</u>	<u>81</u>	<u>3750</u>

<u>AREA</u> <u>South</u> <u>African</u> <u>Provinces</u>	<u>1996-</u> <u>2001</u>	<u>Eastern</u> <u>Cape</u>	<u>Free</u> <u>State</u>	<u>Gauteng</u>	<u>Kwazulu</u> <u>Natal</u>	<u>Limpopo</u>	<u>Mapuma</u> <u>langa</u>	<u>North-</u> <u>ern</u> <u>Cape</u>	<u>North</u> <u>West</u>	<u>Western</u> <u>Cape</u>	<u>Un-</u> <u>known</u>	<u>TOTAL</u>
<u>Driftsands</u>		<u>134</u>		<u>18</u>				<u>6</u>	<u>3</u>	<u>24</u>	<u>6</u>	<u>191</u>
<u>Informal</u> <u>Mfuleni</u>		<u>1158</u>	<u>27</u>	<u>45</u>	<u>24</u>		<u>3</u>	<u>46</u>	<u>6</u>	<u>21</u>		<u>1330</u>
<u>Formal</u> <u>Mfuleni</u>		<u>980</u>	<u>32</u>	<u>132</u>	<u>54</u>	<u>6</u>	<u>3</u>	<u>52</u>	<u>21</u>	<u>874</u>	<u>75</u>	<u>2229</u>
<u>TOTAL</u>		<u>2272</u>	<u>59</u>	<u>195</u>	<u>78</u>	<u>6</u>	<u>6</u>	<u>104</u>	<u>30</u>	<u>919</u>	<u>81</u>	<u>3750</u>

~~Table 2: In-migration figures into Driftsands and Mfuleni (formal and informal)~~

~~Source: 2001 Census, Statistics South Africa interpreted by the Strategic Information Unit of the City of Cape Town~~

In terms of adult education, health and community safety, facilities in Mfuleni include a public library, a satellite police station, a neighbourhood watch, a community health clinic, a community policing forum, the Yisani Phambili Adult Learning Centre and the Nobantu Centre where *Women For Peace* is housed.

1.3 *Women For Peace*

1.3.1 Background of *Women For Peace*

During the Apartheid years, one of the many laws passed by the South African government was ~~that they had~~ the right to detain people without trial. (Terrorism Act No. 83 of 1967). Many political prisoners were sent to Robben Island and placed into solitary confinement in prison facilities around the country. This placed a lot of pressure on women and they had to become the sole bread winners of their families. This resulted in

the establishment of an organization called *Women For Peace* in 1976 in Gauteng. As the message spread so did the cells of this organisation and Ray Carter spearheaded the formation of a branch of *Women For Peace* in the Western Cape. Initially the Mfuleni branch started in a small hut in Faure under the leadership of Ray Carter. She had the vision to build a Training Centre in Mfuleni. She approached many women to assist her with this endeavour. Unfortunately, she passed away in 1997 before she could see her dream becoming a reality.

Today *Women For Peace* is a non-governmental organization (NGO) and registered Community-Based Organisation (CBO). A mother body is situated in Gauteng and according to volunteer members not much assistance and no financial support has come from this grouping. There are three functioning branches in the Western Cape.

The main focus of *Women For Peace* was to provide skills for disadvantaged women so that they could make a living. However, over the years and especially with the high unemployment rate of 64.89% in informal Mfuleni and 51.26% in formal Mfuleni, (Table 1: 5) the organization has allowed men to also become members of *Women For Peace*.

The overall philosophy of *Women For Peace* is the establishment of peace, justice and understanding for all people of South Africa. Their slogan according to their constitution is "...learning how to help myself..."

The core objective of *Women For Peace* is to move people away from a condition of dependency and to enable them to express initiative and responsibility for their own lives and careers. This means to facilitate the transfer of skills, knowledge and other resources.

Women For Peace has various programmes to provide skills development for their members:

In Makhaza, Khayelitsha: sewing, 'wonderbox' and the Sisiphiwo Educare facility;

In Mfuleni: food gardening, baking, sewing, 'wonderbox', arts and crafts, HIV/AIDS training and awareness programmes and an After School Care Programme. They are also an accredited training facility for training offered by the Department of Labour;

In Lwandle: sewing, 'wonderbox', Educare and glass craft.

The case study will be conducted with the Mfuleni branch housed in the Nobantu Centre.

1.3.2 Case Study: Nobantu Centre, Mfuleni

The Nobantu Centre was built in 1998 in Church Street (Appendices 9 and 10). It aims to provide income generating skills development, capacity development and training for its members. The four areas in which they impart skills are poverty, disease and health, unemployment and crime prevention. To achieve these goals *Women For Peace*, Nobantu Centre, Mfuleni have the following projects:

1. Food Garden – this project tries to naturally link both growth on a social and economic empowerment dimension and growth in improving health and fitness.
2. 'Cookies For Peace' – “The cookie that brings pleasure to your mouth and peace to our hearts.” This fundraising baking project has to maintain itself as a project and the organization as a whole.
3. Sewing/Waistcoat – The women are taught skills to produce a colourful unique African waistcoat which aims at building up an export market.
4. 'Wonderbox' – New energy saving instrument to cook, while effectively saving labour time and fuel. It is very simple, safe and cost effective as is a great help to many households in and around the community. Workshops are also run in how to use the “wonderbox.”
5. Arts and Crafts – Beading, jewelry and cards are made by the volunteer members
6. HIV/AIDS Training and Awareness Programme – mainly focused on empowering women and youth to develop their confidence and independence
7. After School Care Programme – The organisation caters for 55 learners per day. The members, who are all volunteers, supervise homework, initiate talks about abuse, HIV/AIDS and other critical issues. Besides this they provide opportunities

to play, learn ballroom dancing, soccer and other fun activities to create a powerful learning environment.

The Nobantu Centre is accredited by the Department of Labour and accredited courses are run for the community from this Centre. To increase the Centre's capacity, additional training facilities are in the process of being erected.

This case study was motivated because of the combination of the researcher's religious beliefs and the desire of the volunteer members of *Women For Peace* to be empowered.

1.4 Motivation

In the Holy Bible (Luke 10: 38-41), can be read: "As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, 'Lord, don't you care that my sister has left me to do all the work by myself? Tell her to help me!' 'Martha, Martha,' the Lord answered, 'you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.'" (New International Version, 1983:1442).

Jesus's answer would not have found favour with the Jews at that time and still today his attitude towards Mary's choice would be frowned upon. The dualism of the role of women in society (hostess and student) is highlighted in the passage. Jesus's response to Mary alerts me to the fact that women like Martha need assistance and encouragement to break free from the traditional role of women as propagated by a patriarchal system. To be truly fulfilled and set free from societal norms and values, women need to be educated as no one can remove their knowledge ("it will not be taken away from her." (ibid, 1983: 1442). Legalism and rigid paradigms of development of so many Western societies should be challenged as we empower women to embrace their own strengths and cultures in Third World Countries.

While many people identify the need for empowering others, many only want to impart information that can assist them in the long run. Many empowering programmes are designed and trained but they may not necessarily satisfy the true needs of individuals.

When Jesus came to Martha and Mary, the notion of allowing a woman to learn was novel and any form of teaching at this time was uplifting. Also she could not be forced to be disempowered merely based on the fact that she was a female. The same could be true of initial empowering projects as offered by the founder members of *Women For Peace* in 1976. However, it is 2007 now, Apartheid has been eradicated from the statute books of South Africa and we are in an era of applying democratic processes. The volunteer members of *Women For Peace* have the right to be trained in programmes that they feel they need. They have the right to assess these programmes and to reevaluate the benefit they get from them. This motivated me to evaluate the volunteer members of *Women For Peace* as they had received training in programmes in 2006 that they had requested in 2005.

My motivation towards undertaking this study was, therefore, my religious conviction that women should be educated and that while learning domestic duties are important for the functioning of households, these domestic chores can be completed by males as well. Gender bias towards empowering should be challenged and information imparted to women should not be necessarily filtered to be female specific.

1.5 Statement of the Problem

In Mfuleni, the socio-economic situation is alarming. According to the socio-economic status report of the City of Cape Town (Romanovsky and Gie, 2006), Mfuleni is classified as one of the worst off socio-economic areas in the City of Cape Town. The unemployment rate of the economically active is 64.89% in informal Mfuleni and 51.26% in formal Mfuleni (Table 1: 5). Adults older than twenty years with an educational qualification of below grade twelve is 88.27% in informal Mfuleni and

78.52% in formal Mfuleni. (ibid: 5). During the 2001 Census count, in the 18-34 year old age group, the females counted were 2571 (52.1%) in formal Mfuleni and 1176 females (45.5%) in informal Mfuleni. (Stats SA 2001).

To overcome the formal education gap prevalent in the residents of Mfuleni, volunteer members of *Women For Peace* have identified empowerment programmes that they need. The members of *Women For Peace* stated their requested needs in 2005 and these members were offered empowering programmes to address these needs in 2006. Service providers were approached that have a history of empowering volunteers associated with non-governmental organizations. The training providers either have been accredited via a Sector Education and Training Authority (SETA) or are in the process of receiving their accreditation.

The question is whether these empowerment programmes have assisted the volunteer members in achieving what the volunteers initially identified as needs and whether they have grown from their exposure to these programmes.



1.6 Research Objectives

The specific objectives of this study were:

1. To identify the empowerment needs of volunteer members of *Women For Peace*;
2. To analyse various definitions of empowerment;
3. To examine whether the empowering programmes offered to the volunteer members of *Women For Peace* met the empowerment needs as identified by the volunteer members;
4. To explore future needs of the volunteer members of *Women For Peace*;
5. To provide recommendations for future empowering programmes for volunteer members of *Women For Peace*.

1.7 Significance of the Study

The significance of this study is to identify the actual needs of volunteer members of *Women For Peace*, Nobantu Centre, Mfuleni . The study aimed to assist volunteer members of *Women For Peace* to evaluate the impact of the empowering programmes that were presented to volunteer members during 2006. In so doing the study promoted the need of volunteer members to be specific in the identification of their empowerment needs. The identification of specific empowerment needs would assist the volunteer members to build capacity in their lives.

1.8 Research Design

In 2005, the Executive of *Women For Peace*, Nobantu Centre, Mfuleni, as well as the volunteer members of *Women For Peace*, Mfuleni, identified areas that they needed to be empowered in via a consultative process. These programmes were offered to the volunteer members in 2006.

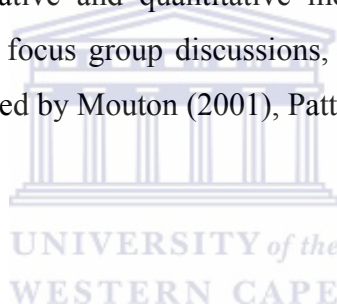
Service providers were specifically chosen for their previous work with volunteer members of other non-governmental organizations and they also had to adhere to the principles of the National Qualifications Framework (NQF). The providers that were approached for the empowerment programmes were the Institute for the Healing of Memories (IHOM), the Centre for Conflict Transformation and Reconstructive Development (CCTRD) based at the University of the Western Cape, Faranani and EFS (Empowerment For Success) Training.

This case study evaluated what the actual needs of the volunteer members at the Nobantu Centre were. It also investigated whether the volunteer members of *Women For Peace* benefited from the empowering programmes offered and whether they have a greater sense of empowerment after the training. While a longitudinal study is not possible here, consideration will be given to the experience of empowerment through time.

In this research, the transdisciplinary approach as designed by Max-Neef was used. According to Max-Neef, “Transdisciplinarity is an approach that, in an attempt to gain greater understanding, reaches beyond the fields outlined by strict disciplines. While the language of one discipline may suffice to *describe* something (an isolated element, for instance), an interdisciplinary effort may be necessary to *explain* something (a relation between elements). By the same token, to *understand* something (a system as interpreted from another system of higher complexity) requires a personal involvement that surpasses disciplinary frontiers, thus making a disciplinary experience.”(Max-Neef, 1991:15).

1.9 Research Methodology

In this case study, the qualitative and quantitative methods used included literature review, participant interviews, focus group discussions, and evaluation of interventions using questionnaires as suggested by Mouton (2001), Patton (1990) and Babbie (2002).



Qualitative and Quantitative Methods

Literature Review

The first step in this research procedure was the literature review. It clarified the key concepts and provided the theoretical and conceptual framework for the research. A logical framework for the research was created and it assisted in reducing any duplication in this research of work already completed in empowering women in capacity-building projects.

Face-to-face interviews

The volunteer members of *Women For Peace* were interviewed to discuss their perceptions of the empowerment programmes and how these skills would assist them in capacity-building at *Women For Peace*.

Focus Group Discussions

Focus group discussions were conducted with the volunteer members to ascertain their empowerment needs after being exposed to the empowerment programmes.

Evaluations of interventions via questionnaires

The evaluation sheets handed out at the end of the various training interventions were collated. Questionnaires were conducted with the service providers.

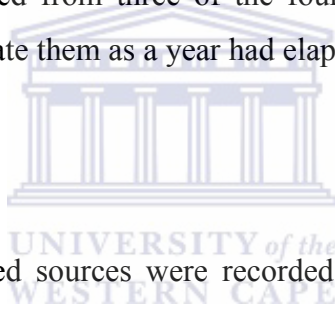
Questionnaires were used to determine the level that the empowerment programmes have met the needs of the volunteer members of *Women For Peace*, Mfuleni.

Participatory approach

The researcher chose to be a “barefoot” researcher and went into the Nobantu Centre in March 2006. She was introduced to *Women For Peace* as a master’s student from the University of the Western Cape who would like to complete some research in their community. On 2 March 2006 the researcher was privileged to be part of a meeting where the volunteer members finalized their empowerment needs that had been listed since 2005. For the rest of 2006, she attended meetings and activities presented by the volunteer members at the Nobantu Centre. She befriended many of these volunteers and went with them to their *Institute for the Healing of Memories* Workshop and also presented one of their empowerment programmes. Once the researcher’s proposal was accepted by the Post Graduate Board of Studies as well as the Senate Higher Committee of the University of the Western Cape, the researcher attended a board meeting of *Women For Peace* in December 2006 to ask for permission to approach their volunteer members for research purposes in 2007. Once permission was received from the board, information sheets (Appendices 1 and 2) were given to the volunteer members and service providers. Consent forms (Appendix 3) were issued to the volunteer members who were interested in being part of this research process. The data collection process then began.

Data Collection

Data was recorded in various ways. The focus groups consisted of only four volunteer members at any given time. A written record was kept as the participants were Xhosa mother-tongue speakers and translations took place often. The written responses were captured in Microsoft Word and then tabularized where needed. The face-to-face interviews where translation was needed was recorded with a pen and note pad and then captured in Microsoft Word. One interview conducted in English was captured using a dictaphone and then transcribed. The questionnaires presented in English were distributed to volunteer members who were literate in English (Appendix 4). They were distributed and collected by a board member of the Nobantu Centre. The questionnaires to the service providers were sent electronically (Appendix 5). Three of the four service providers returned the questionnaires electronically, the other one was collected. All information gathered from questionnaires was tabularized in Microsoft Word. The evaluation sheets were collected from three of the four service providers. One of the service providers could not locate them as a year had elapsed since they had presented the course.



Data Analysis

Data from the above-mentioned sources were recorded, analysed and written up as a report. The evaluation sheets were examined against the responses of the volunteer members who attended the courses. These results will be made available to the volunteer members of *Women For Peace* and other stakeholders linked to *Women For Peace*, Nobantu Centre, Mfuleni.

Ethical Statement

Patton (1990:212) recommends ‘full and complete disclosure’ takes place with the participants of any research process. This was the approach adopted by the researcher which necessitated the volunteer members and the service providers ~~to~~ receive an information sheet (Appendices 1 and 2) outlining the objectives of the research project as well as a consent form (Appendix 3). The volunteer members and service providers were informed that their participation was voluntary and that they had the right to withdraw

from the research process at any time. The participants were informed that their identities would remain anonymous throughout the process and confidentiality would surround all the information received. The participants were told that no hidden agenda was attached to the data collection process and the Nobantu Centre would receive a copy of the completed research. The volunteer members and service providers were reassured that the analysed data would be exclusively used for the purpose of this research project.

The details of the methodology used in this study are presented in chapter 3.

1.10 Structure of the Mini-Thesis

This thesis is divided into five chapters.

Chapter 1 contextualizes the case study and the need for this research. It gives a brief introduction and background to South Africa, Mfuleni, *Women For Peace* and the Nobantu Centre in Mfuleni. It stresses the need for empowerment in Mfuleni and the motivation of the researcher to conduct a study of this nature. The statement of the problem, research objectives and the significance of this particular case study are outlined. Finally the research design and the research methodology chosen are revealed.

The literature review of empowerment and the impact it has on individuals is presented in **Chapter 2**. The theoretical framework chosen from social development theories is expounded upon and how these theories necessitate the need for empowerment programmes to be conducted with individuals who have been disadvantaged historically.

In **Chapter 3**, the chosen case study design is discussed and the research methodology implemented to best extrapolate the information needed from the volunteer members of *Women For Peace*, Nobantu Centre, Mfuleni.

Chapter 4 presents the research findings and the data analysis of all qualitative and quantitative data collated from the volunteer members. Recommendations of this case study are presented.

Chapter 5 is the final chapter and it presents the conclusions and suggestions for future research. A summary of the findings is reported and some theoretical considerations. The future needs and shortcomings of the empowerment programmes are presented. The responses of the volunteer members are discussed and the support they still require to be effective volunteer members at *Women For Peace*, Nobantu Centre, Mfuleni, presented.



CHAPTER TWO

DEFINITIONS, THEORIES AND LITERATURE REVIEW

2.1 Introduction

Empowering volunteer members is a daunting task. Therefore for the purposes of this case study, the social theories that are revisited are modernization, dependency, Frantz Fanon (1963) and Manfred Max-Neef's (1991) ideology of people centred development. Brief comments are made on Maslow's hierarchy of needs; contextualising the empowerment of women; the Action-Learning approach; training volunteer members; creating "Learning Organisations"; educational research in postcolonial Africa; and capacity-building. Brief definitions are offered for the concepts of 'peace' and 'participation'. Finally Max-Neef's (1991) challenge to social developers to "prune their language" is briefly reviewed.

2.2 The "Three Worlds"

Mouton states that "human beings are members of different 'worlds'. World 1: The world of everyday life and lay knowledge (pragmatic interest); World 2: The world of science (epistemic interest) and World 3: The world of metascience (critical interest)" (Coetzee, Graaff, Hendricks, Wood, 2001: -12-13). Very often the needs of people are only focused on "pragmatic interest." This case study will have to broaden its vision to include all three worlds in some way.

To be found competent in any unit standard designed and registered with the South African Qualifications Authority (SAQA), requires the candidate to be demonstrating competency in the specific outcomes, assessment criteria and critical cross field outcomes. These areas are designed to accommodate all three worlds and the volunteer members of *Women For Peace* who are exposed to empowering programmes that have been based on achieving a unit standard in part or in full will be subjected to all three worlds in some way.

An integral part of any piece of research is the tenets of social development theorists. The volunteer members of *Women For Peace* are part of society and as such their decisions and expectations are interwoven into theory. The following sections are spent on modernization and dependency theory, Fanon's view of colonized individuals and Max-Neef's Human Scale Development option.

2.3 Modernization Theory

Modernization theory became popular in the 1950's and 1960's and can be said to propose that 'Third World Countries' be modernized to emulate the progress of 'First World Countries'. In their quest to achieve modernization many of these 'Third World Countries' are abused by the 'First World Countries' and are put into precarious positions that do not necessarily benefit the citizens of 'Third World Countries'. (Coetzee, Graaff, Hendricks, Wood, 2001:-27-43).

Graaff (2003:15) speaks about the "shackles of tradition". Here he refers to the fact that the political frame of reference for modernization theory is that of democracy, capitalism should be the basis of their economic policies, socially the development of the country would be for adequate educational and health services and the propagation of individualism and rational values are the cultural aims of the country.

Cooper (2002:194) states: "The unsettling question in South Africa is not whether it will remain capitalist or not. It is whether capitalism will be dynamic, growing, and open to the inclusion of new capitalists, rather than insular, parasitic and exclusive. ... The ANC government promptly made education compulsory and got 95 percent of school-aged children into classrooms, but the quality of the facilities and the teachers, especially in the poorer districts, remains in doubt." (Cooper, 2002:194)

Cooper (2002) acknowledges that to achieve modernization, capitalism will be expected to stay and the challenge would be how we incorporate those who are living in 'Third World' conditions. Furthermore the challenge for social development in South Africa

which is termed a 'First/Third World' country would be whether the desire to be imitators of 'First World' principles and codes of conduct would overpower the true needs of 'Third World' citizens. The greed factor of individuals could overshadow the concept of ubuntu in South Africa and in so doing exacerbate the prevalence of social problems and decrease the ability of society to live in harmony and enjoy "progress".

2.4 Dependency Theory

According to Ferraro (1996:1), ~~So (1990: 91-93)~~, Bodenheimer 1970a, Dos Santos 1973 ~~cited in So (1990: 91-93)~~, and Graaff (2003: 35-36), dependency theory developed in the late 1950's. Modernization theory was under attack as despite the efforts of poorer countries to follow the example of 'First World Countries', they were becoming poorer and the quality of life of their people ~~wasere~~ in dire straights. Raul Prebisch was the Director of the United Nations Economic Commission for Latin America. "Young radical researchers" such as Andre Gunder Frank devoted their lives to this theory and constantly challenged the attitudes and decisions of 'First World Countries' towards poorer countries. They questioned the deliberate "underdevelopment" of 'Third World Countries' in the name of development and the harsh working conditions that accompanied such "development".

Graaff (2003:35-36) states: "There is a gap of some 50 years between the writings of Lenin on imperialism in 1916 and the appearance of the dependency perspective in the 1960s. That gap indicates also a considerable gap in the understanding of how development and underdevelopment happened in the Third World." ~~(ibid, 2003: 35)~~ He further states: "It is important to note that dependency theory originated in the context of the Cold War and that a great many of the writers involved in this conceptualization were from the Third World. ... modernization theory was used as an ideological weapon in the West's fight against communism. Dependency theory was itself a political response to this tactic, from Third World writers, criticizing the impact of Western First World countries to their development." ~~(ibid, 2003: 35-36)~~

In the context of *Women For Peace*, a case could be made that the original founders of the organization, namely ‘liberal white women’ might have wanted to pass on skills to black women that were not necessarily needed but that would create a dependency on them. Their intentions might have been pure but their approach could not have included the thoughts and needs of the women themselves that needed upliftment.

2.5 Fanon’s Three Phases of Transformation

The actions of the “native intellectual” to display their ability to have “assimilated the culture of the occupying power” is the first phase. The second phase is depicted by the native remembering who he actually is and this disturbs him. The “fighting” or third phase is the decision of the native to empower the people as “after having tried to lose himself in the people and with the people, will on the contrary shake the people. Instead of according the people’s lethargy an honoured place in his esteem, he turns himself into an awakener of the people;” (Fanon, 1963:222-223).

These phases are a warning to all those who wish to empower others and those wanting empowerment. The volunteer members seeking to be empowered have to examine their motivation and desire for these types of interventions. They have to be honest as to what they want to do with their newly acquired skills.

Fanon states: “To hold a responsible position in an underdeveloped country is to know that in the end everything depends on the education of the masses, on the raising of the level of thought, and on what we are quick to call “political education.” (ibid, 1968:-197).

The challenge to most South Africans is our response to the “educating of the masses” and offering and exposing previously disadvantaged people to empowering programmes can be one solution. The type of programmes presented and the methodologies used can effect the outcome and the true benefit of these programmes for the individual concerned. “The intellectual’s job is to convince the people that the future depends on them. “Education for liberation” strives to effect a fundamental change in the native’s consciousness and self-knowledge; confronting the “internalized” oppressor and the

belief of their own ineptitude, ignorance and fear. Political education ...promotes ways to get beyond Manichean thinking which are already intimated in the mass movement's activities. ... Fanon calls it a new type of politics "living inside of history" ... the native's drive to achieve a fuller self-understanding and the organisation's ability to reveal new meanings are impeded ... by the "laziness" of those intellectuals who persist in a Manichean analysis when more apposite "shades of meaning" are needed. (Gibson, 1999:438-439).

The "intellectuals" in this case study are the service providers. The premise to include the learners in the decision making of what they need is vital. They need to be consulted and their requests should be adhered to if true education is to be achieved. The volunteer members of *Women For Peace* have to be given the opportunity to express what they need and providers of training should be sensitive to these needs. The "laziness" of the service providers to dispel the injustices of the Apartheid era of South Africa can be felt by the volunteer members. The attitudes of the participants will also reflect their ability to move beyond the "brain washing" of the previous Apartheid government. The outcome of whether empowerment of the volunteer members of *Women For Peace* is achieved via the identified empowering programmes vests therefore on the shoulders of all concerned in this case study. The desire to work together for the success of the entire process is one of joint responsibility.

2.6 Max-Neef's Human Scale Development

2.6.1 Contextualising Max-Neef

Max-Neef is a Chilean economist who saw that despite all the interventions that economists and governments put in place to alleviate poverty and improve the lives of people; this outcome has not been achieved. The numerous attempts of macro and micro economic policies to reduce the chasm between the rich and the poor have not been successful even though the objective should have been achieved in theory.

Max-Neef states that “dominant economic theories assign no value to tasks carried out at subsistence and domestic levels. ... these theories are unable to embrace the poorer sectors of the world or the majority of women. ... Half of the inhabitants of the Third World in terms of economics, statistically are ‘invisible’” (Max-Neef, 1992:-34). Max-Neef devised his Human Scale Development Option and challenged people to embark on “barefoot” investigations. He calls himself a “Barefoot Economist” because in this way he can “try to live and share the invisible reality” (ibid:-35). By this he means that instead of formulating policies and programmes from a purely clinical perspective, he prefers to interact with the people themselves who are requiring assistance, and to investigate and include them in the outcomes of his research. He considered the aims of development to be “the components of the process itself and not points of arrival.” For this reason “fundamental human needs can and must be realized from the outset and throughout the entire process of development.” (ibid,-1991:-53). He believed that ‘Third World Countries’ should aspire to “self-reliance” which they would achieve by fostering a “creative and imaginative spirit”. They should rather pursue this than try and embrace the “trickle-down effect” that they would experience from any dependency relationship. Max-Neef believed in “an integral ecological humanism” as he had lost faith in the “existing systems” because he no longer valued “corrective measures”. He stated that “if it is the role of humans to establish values, then it is the role of nature to establish many of the rules.”(ibid:-55).

Human beings feel “a sense of identity and integration” with their environment. However, they could also feel both affirmed and alienated in their situations. If what they do is accepted they would be affirmed; and they would allow others to make decisions for them if they felt ‘alienated’. Development would therefore only be possible when people are “humanized”. (ibid:-132). After his investigation of authoritarianism, neo-liberalism, developmentalism and populism, he argued that the situation of ‘Third World Countries’ was “not a result of a historical accident.” (ibid:-7). In his opinion, “the future lies in mustering of our energy to design imaginative but viable alternatives.” (ibid:-7) and suggests “a new praxis based on Human Scale Development”.

He is therefore a propagator of people-centred development to social transformation. The paradigm of people-centred development has been eagerly used as participatory methods of change have become the preferred means of social transformation since the late 1980s. Since the ousting of colonial power and the crumbling of communism and socialism in many countries around the world, democracy has been chosen as the system which most countries have instituted. Democratic rule also comes with its fair share of criticisms but the overriding factor that attracts people to its adoption is the premise that “everyone has a voice”. It is precisely this attribute of democratic rule that has made the Human Scale Development option viable for this case study.

The historical landscapes of Latin America and South Africa are similar as they both had ‘First World’ theorists foisting modernization and dependency theories on the populace. Both are now classified as “emerging markets” and both have indigenous peoples who have had their cultural heritage labelled “primitive”.

Max-Neef’s conclusion that their crisis is a convergence of “economic, social, cultural and political factors” and that these “added together, become an entirety exceeding the sum of its part” (ibid:-2) is very appealing for the framework of this case study.

Very often many attempts are made to follow various routes in trying to assist any community. The stakeholders focus on different aspects that affect their people and put together a multi-pronged project. When any part of their plan comes under fire, the group starts to point fingers at one another and the future of the entire process hangs in the balance. Alternatively, a strong individual in an organization steers the entire group in one discipline and undermines (albeit subtly) the value that another discipline brings. Here, too the outcome of the intervention can be jeopardized and the true benefit of the programme can be missed altogether. This also made Max-Neef acutely aware that “too much power has been vested in the economists”. He felt that one discipline could not impact so greatly as to override other disciplines. His deep desire to assist the poor and to acknowledge their contribution in gaining “self-reliance” has inspired him to design his Human Scale Development option and this has been the attraction for this case study.

2.6.2 Objectives of Human Scale Development

The designers of Human Scale Development firmly believed that people are the “main actors” in their design. As such the “diversity and autonomy of the space in which they act has to be respected.”

The pillars which support Human Scale Development are “human needs, self-reliance and organic articulations”. For Max-Neef, “articulations” meant “the construction of coherent and consistent relations of balanced interdependence among given elements.”

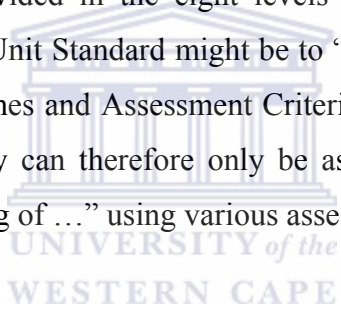
| (ibid:-8).

This praxis assumes that the country that utilizes it has a “direct and participatory democracy”. This would encourage people at the bottom (civil society) to speak out and use the system to relay their opinions to the top (government) and that participation at all levels would be respected. That civil society is enabled to empower itself and further develop the potential role of social actors (volunteer members), social participation (training; capacity-building) and local communities (community-based projects in Mfuleni) are emphasised. While nurturing civil society, the importance of the state is not to be minimized. To combat the implementation of programmes that have disregarded the real issues in society, this model is an on-going interaction with the people. “There is nothing in it that advocates a final solution, since we are fully aware that human beings and their surroundings are part of a permanent flow which cannot be arrested in rigid and static models.”(ibid:-12).

2.6.3 Need for a Transdisciplinary Approach

Max-Neef, Elizalde and Hopenhayn noticed that while human needs influenced the fields of psychology and philosophy, its “focus of attention was in political, economic and social disciplines in general”. (ibid:-13). They therefore saw their challenge to be to “internalize an approach to development based on human needs which would guide our actions and expectations” (ibid:-15).

The criterion for transdisciplinarity is absolutely essential as many projects have merely tried to bring “awareness” via explanations and descriptions and have not truly evaluated the participants’ ability to understand. Only once people understand can they be truly empowered and can effect change in their lives by either implementing or rejecting that which they have learnt. This concept can also be seen in the way the South African Qualifications Authority (SAQA) has approached life-long learning in that Registered Unit Standards are clearly divided in the eight levels of the National Qualifications Framework. The naming of a Unit Standard might be to “Demonstrate an Understanding of ...” but the Specific Outcomes and Assessment Criteria would embrace “Describing” and “Explaining”. Competency can therefore only be assessed once the candidate has “demonstrated an understanding of ...” using various assessment tools.



2.6.4 Postulates and Propositions

According to Max-Neef (1991:-16), ‘development is about people and not objects’ and therefore the greater improvement seen in the quality of life of people, the better the development process implemented.

2.6.4.1 Needs and Satisfiers

Needs according to existential categories→ Needs according to axiological categories ↓	BEING Attributes, personal or collective	HAVING Institutions, norms	DOING Actions	INTERACTING Locations (as time and space)
SUBSISTENCE	Physical health, mental health, equilibrium, sense of humour, adaptability	Food, shelter, work	Feed, procreate, rest, work	Living environment, social setting
PROTECTION	Care, adaptability, autonomy, equilibrium, solidarity	Insurance systems, savings, social security, health systems, rights, family, work	Cooperate, prevent, plan, take care of, cure, help	Living space, social environment, dwelling
AFFECTION	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humour	Friendships, family, partnerships, relationships with nature	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, space of togetherness
UNDERSTANDING	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, teachers, method, educational policies, communication policies	Investigate, study, experiment, educate, analyse, meditate	Settings of formative interaction, schools, universities, academies, groups, communities, family
PARTICIPATION	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humour	Rights, responsibilities, duties, privileges, work	Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinions	Settings of participative interaction, interaction, parties, associations, churches, communities, neighbourhoods, family
IDLENESS	Curiosity, receptiveness, imagination, recklessness, sense of humour, tranquility, sensuality	Games, spectacles, clubs, parties, peace of mind	Daydream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
CREATION	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, methods, work	Work, invent, build, design, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
IDENTITY	Sense of belonging, consistency, differentiation, self-esteem, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize actualize oneself, grow	Social rhythms, everyday settings, settings which one belongs to, maturation stages
FREEDOM	Autonomy, self-esteem, determination, passion, assertiveness, openmindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal/spatial plasticity plasticity

Table 3: Max-Neef's Matrix of Needs and Satisfiers (Max-Neef, 1991:32-33).

This Option of Human Scale Development suggests that the traditional assumption that “human needs tend to be infinite, that they change all the time, that they are different in each culture or environment and that they are different in each historical period”, is inaccurate. Max-Neef, Elizalde and Hopenhayn identified a “conceptual shortcoming” being that “the fundamental difference between needs and satisfiers of those needs is either not made explicit or is overlooked altogether.” (ibid:-16-17).

Max-Neef, Elizalde and Hopenhayn therefore propose that human needs are interactive and interrelated and have to be understood as a system and are therefore not “linear”. Further organization of human needs is into existential and axiological categories. As seen in Table 3, Max-Neef et al identified the needs of Being, Having, Doing and Interacting as existential (ibid:-17). The axiological needs are: Subsistence, Protection, Affection, Understanding, Participation, Idleness, Creation, Identity and Freedom (ibid: 17). They also question whether Transcendentalism should be added to this list.

This option proposes that satisfiers and needs do not have a one-to-one correspondence. Max-Neef states: “A satisfier may contribute simultaneously to the satisfactions of different needs or, conversely, a need may require various satisfiers in order to be met. Circumstances, time and place may vary these relations and they therefore cannot be fixed.” (ibid:-17). “Satisfiers render needs historical and cultural and economic goods are their material manifestation” (ibid:-27).

According to Max-Neef satisfiers cannot be “exhausted”, the five identified are: “destroyers, pseudo-satisfiers, inhibitors, singular and synergistic.” (ibid:-31-34).

They further classify destroyers, pseudo-satisfiers, inhibitors and singular satisfiers as being “exogenous to civil society” as they have been “imposed, induced, ritualized or institutionalized. Synergistic satisfiers are “anti-authoritarian” and are “endogenous satisfiers” as they liberate communities. (ibid:-34). The identification of needs is an

empowering exercise and the volunteer members build capacity in their lives by naming these needs. The empowerment programmes are the satisfiers.

Max-Neef's understanding of fundamental human needs was that they are "finite, few and classifiable. They are the same in all cultures and in all historical periods. What changes both over time and through cultures, is the way or the means by which the needs are satisfied. What are culturally determined are not the fundamental human needs, but the satisfiers of those needs. Needs are satisfied with three contexts: with regard to oneself [the volunteer members]; with regard to the social group [Nobantu Centre]; with regard to the environment [Mfuleni]." (ibid:-18 [] own insertion).

The volunteer members of *Women For Peace* were approached and consulted to identify their needs for the empowering programmes to be offered to them. The service providers were carefully chosen to best satisfy the fundamental needs of the volunteer members. The information that the volunteer members internalize will build capacity in the lives of the volunteer members and this will have an impact on their environment.

2.6.4.2 Poverty and Poverties

Traditionally poverty refers to "the predicaments of people classified below a certain income threshold" (ibid:-18). It is limited just to an economic definition. Max-Neef, Elizalde and Hopenhayn propose speaking of "poverties" because "a fundamental human need that is not adequately satisfied reveals a human poverty." The crux of their discourse is that "each poverty generates pathologies" (ibid:-19). In this case study the "poverties" as identified by the volunteer members as their future needs after the empowerment programmes have been presented. These "poverties" will be considered in the recommendations and the suggestions for future research.

2.6.5 Pathologies

Economic pathologies identified are unemployment, external debt and hyperinflation while fear, euphemisms, violence, marginalization and exile are their political

pathologies (ibid:-19-23). The background of Mfuleni in chapter one has highlighted these pathologies. This research project investigates how the empowerment programmes have assisted the volunteer members at the Nobantu Centre in addressing these pathologies.

2.6.6 Self-Reliant Development

Max-Neef (1991) analysed the impact that dependency theory had on peripheral countries and concluded that “poor countries are subjected to the will of the rich countries and within poor countries the same pattern exists, ...to subordinate their development to the decisions of centralized political and economic interests.” (ibid:-57). He therefore proposed that via using the Human Scale Development Option, communities would be encouraged to become self-reliant and in so doing reclaim or gain their dignity. When they achieve this, they would “assume a leading role in different domains and spaces” (ibid:-57). Self-reliance would become a pivotal point in the developmental process because people would acknowledge their independence to create their own futures.

According to Max-Neef (1991:59), “A healthy society should advocate above all the development of every person and the whole person.” (ibid: 59). This concept is not only critical to ‘Third World Countries’ but to all societies. Max-Neef (1991:60) states that ‘First World Countries’ run the risk of being “undeveloped” because they do not have healthy societies. On the personal level therefore, self-reliance advocates and “stimulates our sense of identity, our creative capacity, our self-confidence and our need for freedom. On the social level, it strengthens the capacity for subsistence, provides protection against exogenous hazards, enhances endogenous cultural identity and develops the capacity to generate spaces of collective freedom.” (ibid:-60). The development and achievement of self-reliance for Max-Neef (1991) is both the individual and collective ability of societies to overcome the injustices of the past. It enables communities to overcome their barriers to advance and rise above their painful memories. It frees them to not only dream, but to put into action their perception of their way forward via the compilation of their positive and negative Human Scale matrices.

The quality of life of self-reliant people improves and “communities achieve a better understanding of technologies and productive processes when they are capable of self management.” (ibid:-65). The ultimate objective of the empowerment programmes is to help the volunteer members to be self-reliant.

2.6.6.1 The Role of Training and Self-Reliance

Max-Neef (1991) believes that it is not good enough merely to aspire to self-reliance but it is important to actively work towards reaching this state. He therefore fervently encourages the improvement in “the quality of adult education as well as the work of development promoters and activists so that it may be consistent with the objectives of community participation, self reliance and the satisfaction of fundamental human needs”. (ibid:-71). The premise therefore of empowering volunteer members becomes crucial in the process of evolving the ability of the Nobantu Centre, Mfuleni, to achieve some measure of capacity-building. Without empowering the volunteer members, the community will not be enhanced (capacitated) and true independence (self-reliance) will not be accomplished.

2.6.6.2 The Role of Non-Conventional Resources and Self-Reliance

The activities of the volunteer members are non-conventional resources in Mfuleni. Via their activities they mobilize both youth and female well-being. They enhance the delivery of services to their community and encourage ball-room dancing, sport, crafts, baking and organic farming. According to Max-Neef, “these organizations devote themselves to economic activities that guarantee their self-reproduction.” (ibid:-78). Democratic community organizations (*Women For Peace*) represent a synergistic satisfier that addresses the need for participation and stimulates the axiological needs of Protection, Affection, Leisure, Creation, Identity and Freedom. (ibid:-36).

2.6.7 Alternatives to Local Financing

Max-Neef (1991) expounds on ways of having funds reach the communities but for the purposes of this case study, these suggestions will not be considered except to say that unless the banking arena is willing to think out of the box and take some risks, it will be very difficult to activate these approaches. Also, financial literacy and financial empowerment of the volunteer members will have to be offered before such methods can be used. As with so many financial schemes, this proposition can be open to abuse and will need careful monitoring.

2.6.8 Challenges

Max-Neef (1991) leaves us with the challenges of effecting projects that will encourage development and advancement of people to situations of betterment. These include developing and sustaining community projects, for organizations to work with other groups and to actively be involved in decision-making that will change their futures. This case study embraces Max-Neef's challenges and his Human Scale Development option as a social development tool that is relevant for the volunteer members of *Women For Peace*.

2.7 Maslow's Hierarchy of Needs

Maslow designed his hierarchy of needs pyramid in the 1950s when dependency theory was also being proposed. His main understanding was that human beings will not aspire to higher levels in his pyramid unless the lower needs have been met. He desired for all human beings to self actualize (being need) but until then they would concentrate on their deficit needs. These deficit needs would impact on their ability to self actualize.

(Atkinson et al., 1981:317-318).

If one therefore looks at the volunteer members of *Women For Peace*, if their deficit needs are not met, they would not necessarily benefit or build capacity in their lives from being exposed to empowerment programmes. Maslow viewed needs in a hierarchical fashion which meant that only once a lower need had been satisfied, the person would not be able to achieve a higher need. This is unlike Max-Neef (1991) who does not see needs as linear. Max-Neef (1991) proposes that one intervention can satisfy many existential and axiological needs at the same time. For the purpose of this research both theories will be used in analyzing the needs of the volunteer members but the researcher is in agreement with Max-Neef (1991) concerning satisfiers that can address more than one need at a time.

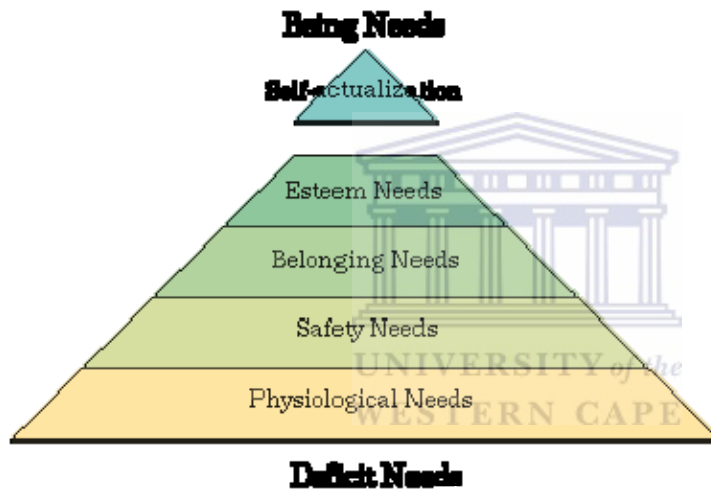


Fig 1: Maslow's Deficit and Being needs

www.ship.edu/~cgboeree/maslow.html Accessed: 11 April 2007

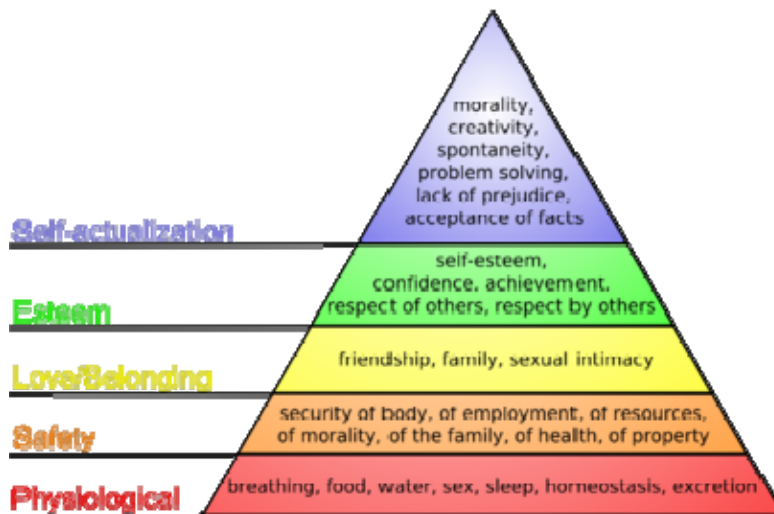


Fig 2: Maslow's hierarchy of needs

http://en.wikipedia.org/wiki/Maslow's_hierarchy_of_needs Accessed: 11 April 2007

2.8 Contextualising the Empowerment of Women

The third Millennium Development Goal states: "Promote gender equality and empower women, and more precisely to eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015." (Gender Equality leaflet, 2003). However, according to Kwapong (2005:136) the potential of women is not realized because of discriminatory social norms, incentives, and legal institutions. (~~Adult Education and Development 65, 2005: 136~~). She concludes her research by stating: "Adult education therefore becomes crucial to enhance the women's capabilities to be able to organise themselves, to improve their skills for generating income, to increase their own reliance, to assert their independent right to make decisions or choices and to be able to control resources which will assist them in challenging and eliminating their subordination" (ibid:-151). The empowering programmes offered to the volunteer members are in line with this millennium development goal and focuses on the adult education of individuals who have been previously disadvantaged.

According to Graaff (2003:36), "In dependency theory, underdevelopment is not a case of countries that 'got left behind' in the march to progress, as modernization theory likes to suggest. They were explicitly held back." (~~Graaff, 2003: 36~~) Acknowledging the calculated way that the First World manipulated the Third World, the true impact of this relationship would also have had a domino effect in the gender roles of the 'Third World Countries'. The men would have been given more opportunities and the women would have been left even further behind. The desire to empower women to address the divide is therefore imperative.

Scott (1995:103) states: "Centuries of capitalist exploitation have left women isolated and trapped within society's most backward institutions. Most women are therefore not fully

conscious historical agents. In order to achieve the appropriate level of consciousness, women must engage in public production and adopt the (male) proletarian standpoint. Women are invited into revolutionary politics as the member of a class; other sources of conflict are viewed as subsidiary.” (Scott, 1995: 103)

“Some studies have characterized empowerment as a multilevel process involving the individual, organizational, and policy levels. At the individual level, the process involves raising consciousness and developing skills; at the organizational level, women learn collaborative skills to work in collectivities; and at the policy level, women partake in drafting, enacting, and enforcing legislation that seeks to redress gender discrimination.” (Arditti, 1996:3).

Many women who are currently in Mfuleni seem to be from rural South Africa and have in-migrated into the area. Also small holdings are still prevalent in the area with some people still keeping live stock as their means of survival. In this township it is common to see the open fires on the pavements with women cooking. Passers by are able to purchase their meals this way. This is yet another reason why volunteer members of *Women For Peace* need to be empowered as they may be identified as urbanized but still have the literacy backlog as they were merely transported from a rural setting without the skills of surviving an urban lifestyle. The volunteer members of *Women For Peace* are engaged at all three levels as suggested by Arditti in the quote above and the empowering programmes are accommodating of the various levels. It is important to recognize the need to differentiate among the volunteer members and their specific needs. Depending on their levels of education they also may have varying expectations.

2.9 Empowerment of Women

“Gaining the strength, confidence and vision to work for positive changes in their lives, individually and together with others, is the process of empowerment. Women and men become empowered by their own efforts, not by what others do for them. When

development and relief programmes are not firmly based on people's own efforts to work for change, their impact may be disempowering." (Eade and Williams, 1995:17).

For as many definitions as we read, the overriding fact is that the people have to be developed and equipped to be self-reliant. Any imposed "freedom" or "ability" will not truly empower. The creativity and desire of the person to change has to be nurtured. The person has to make the decision to be transformed and therefore Mahatma Gandhi's quotation: "Be the change you want to see in the world" (www.thinkexist.com) becomes very relevant to any approach that envisages empowerment.

According to [Billson and Fluehr-Lobban \(2005\)](#) and [Billson](#), in their critique of social change theories, on the issue of empowerment they state the following: "In the recent approach, articulated by Third World women, development should empower women through greater self-reliance in the context of gender subordination and colonial and neo-colonial subordination. This too, is self-limiting since it tends to define Western feminists as part of the problem, thereby fragmenting women's interests worldwide." (Billson, Fluehr-Lobban (Eds.), 2005:60). Billson and Fluehr-Lobban (2005) summarise all the case studies in their book by saying: "Female well-being in the twenty-first century requires theory that views females as humans and not a special category of human. It also requires theory that can be applied to decision-making that has relevance to feminism and social movements in the developed as well as the developing world." (ibid:391). Billson and Fluehr-Lobban's (2005) conclusions alert researchers to the fact that development has to engage people at their level and that synergistic solutions have to be found or the dependencies of the individual will not be assisted.

The South African life tables reproduced below reflect the desperate need for women to be empowered as a matter of urgency. The drastic change is as a result of the HIV/AIDS pandemic. The far right column is the health life expectancy at birth. The statistics scream out that the time for denial and blaming is long past. Social developers can no longer only focus on economic interventions. It does not make sense to be mainly focusing on how to start your own business when you are infected with HIV and have no

means of controlling its damage to and effect on your immune system. The time for looking at the transdisciplinary approach is now and the longer developers postpone implementing/considering this approach, the more detrimental the situations people find themselves in will become.

Table 4: Life Expectancy At Birth (Years) In South Africa

www.statssa.gov.za/publications/Report-02-06-04/1985.pdf Accessed:13/04/2006

<u>Gender</u>	<u>1985-1994</u>	<u>1996</u>	<u>2003</u>	<u>2002</u>	<u>2005</u>
<u>Male</u>	<u>54.12</u>	<u>52.11</u>	<u>48</u>	<u>43.3</u>	<u>45.1</u>
<u>Female</u>	<u>64.38</u>	<u>61.6</u>	<u>50</u>	<u>45.3</u>	<u>50.7</u>

<u>Gender</u>	<u>1985-1994</u>	<u>1996</u>	<u>2003</u>	<u>2002</u>	<u>2005</u>
<u>Male</u>	<u>54.12</u>	<u>52.11</u>	<u>48</u>	<u>43.3</u>	<u>45.1</u>
<u>Female</u>	<u>64.38</u>	<u>61.6</u>	<u>50</u>	<u>45.3</u>	<u>50.7</u>

~~Table 4: Life Expectancy At Birth (Years) In South Africa~~

~~www.statssa.gov.za/publications/Report-02-06-04/1985.pdf 13/04/06~~



2.10 Action-Learning Approach

Taylor, Marais and Kaplan (1997:2) state: “Learning happens in many different ways. Many people believe that thinking is the most important way of knowing about the world. In our experience, however, action-learning is an event more practical and a powerful source of learning. The action-learning approach takes into account that actions and understandings and feelings are extremely important sources of knowledge. ~~(Taylor, Marais, Kaplan, 1997: 2).~~ This approach is in line with that proposed by Max-Neef (1991) when he states that self-reliant humans are reflective. The model states that action is followed by reflection which in turn allows learning. These learnings we use in planning for our next action. Using this same logic, one could therefore say that without action there will be no reflection, no learning and no planning. The problem with many processes and organizations is that they only try and evaluate action. This traps people into thinking that planning and action are more important than reflection and learning.

2.11 Training Volunteer Members

Self-Reliance gives us power to be. Max-Neef said that as “obsessed as we are with power, we always believe that things will change.” (Max-Neef, 1991:94). According to the UNIFEM Biennial Report, “Education is essential for improving women’s living standards and enabling them to exercise greater “voice” in decision-making in the family, the community, the place of paid work, and the public arena of politics. Basic literacy and other basic skills are absolutely vital to women’s empowerment, and without the skills acquired in secondary education, women cannot obtain better paid employment.”(www.acdi-cida.gc.ca Accessed:04/06/2006: p6).

In a study by Godfrey, Dennick and Welsh (2004) testing the value of training doctors as trainers, the researchers concluded that there is definitely merit in training trainers. For self-reliance to come about trainers need to encourage their participants to gain confidence. Both the UNIFEM report and Godfrey et al are proposing that training is essential for change to take place. This means that “protagonist social actors” as Max-Neef (1991) refers to trainers are required to be transparent in their dealings with their communities. Trainers have to believe that their contribution is vital to the future of the community. Trainers have to desire to make a difference and strategise their delivery. Anything less will hinder the ability of the volunteer members to build capacity in their lives.

2.12 Creating “Learning Organisations”

According to Lassey (1998:-2), a learning organization:

1. Understands that its future is dependent upon the abilities of all its people;
2. Provides opportunities for the personal development of those people;
3. Recognizes that people learn in different ways;
4. Encourages all its people to learn, innovate and contribute to its future.

Learning organisations also rely on individual learners, who, in order to learn need to:

1. Recognize that they can learn;
2. Identify the learning outcomes;
3. Identify and utilise the support available.

Lasley (1998:89) also states learners are naturally “self-motivated” when activities are “relevant and fun”. (ibid: 89). The volunteer members of *Women For Peace* will have to be offered empowering programmes that will enhance their skills in the organization and also that directly addresses their needs. Max-Neef identifies learning as the existential need of Doing and the axiological needs of Understanding and Creation. (Max-Neef, 1991:32).

2.13 Educational Research in Postcolonial Africa

Bagele-Chilisa, (2005:659-684) in her critique of HIV/AIDS Research in Botswana states that the Western epistemologies used does not take into account the value of indigenous knowledge and disregards it to the detriment of the project. The inability of Western culture to adapt to African thinking and to accommodate this approach reduces the impact that Aids Awareness programmes could have in these communities. Chilisa’s paper proposes that educational programmes should acknowledge the value and worth of indigenous thought processes and realize that Africans can propagate how they can eliminate that which leads to their own demise.

2.14 Capacity Building

When considering “higher stages of development”, Max-Neef (1991:100-101) states that “coherence” should be aimed for. This can be achieved with “completeness, consistency and decidability”. (Max-Neef, 1991:100-101)

“Completeness” is the striving towards getting the fundamental needs of people met. They have to engage and promote their own futures. The people have to mobilize and initiate their own modus operandi for achieving what they are aiming towards. This would imply that “completeness” is a process; not a destination. One is also not necessarily “complete” when one fulfills a desire but one is “on-becoming” and one has the tenacity and determination to want to be the decision maker that catapults one to the next level of one’s “self-reliant” journey.

By “consistency”, Max-Neef (1991) is referring to a system that is “synergistic”. There are no “self-destructive contradictions”. Here too it is important to manage the process and to be acutely aware of the possible dangers that can derail a relationship. Communities are very complex entities because you are busy with human beings. Their egos and perceptions of situations can be damaged very easily. It is particularly complicated when you are working with a group whose history dates back to them being colonized slaves followed by oppression under apartheid policies. The simplest signs of further oppression will cause all the synergy that has been built up to be abated. A process that is managed and on track can be jeopardized by the slightest hint of discontent. This tendency can be frustrating for all the stakeholders and not only the community.

The ideology of “entitlement” can also negate the “consistency” in a process as damage control might be needed to safeguard people from feeling used. So often an open-ended project is ruined by the community demanding what they have decided to be “fundamental needs”. They are actually demanding the “pseudo satisfiers” of “stereotypes” and “charity” and halt an exciting journey.

Freire (1996:30) states that “the oppressed suffer from the duality which has established itself in their innermost being.”... This is the tragic dilemma of the oppressed which their education must take into account” (Freire, 1996: 30). The onus therefore lies with the initiating of an intervention for a process of self-discovery and healing to be completed. Thirteen years into our democratic rule has not only caused that communities still have

mistrust towards people from other ethnic groups but they also have internal conflict amongst themselves in case someone amongst them financially benefits from a process. This eventuality that can arise among the volunteer members has been addressed by offering them a weekend workshop with the *Institute of Healing of Memories*.

“Decidability” embraces capacity-building. Essentially this attribute of coherence needs democracy not only to protect it but to stimulate it. Here again the complications that surround “capacity-building” and the perspectives of people towards democracy can negatively influence the chosen path of a programme. It is a sad day when people feel that social development is all about damage control but social developers should anticipate this and rather come up with more innovative ways of allowing people to learn “self-reliance.”

Community-based projects are not as sustainable as the community that they serve expect them to be. There are various factors which contribute to the lack of sustainability which according to Shediac-Rizkallah and Bone (1998) is mainly vested in the amount of finances allocated to projects and the inability of the trainers to continue training even though the need for training still exists. This case study focuses on the need for equipped volunteer members. By empowering volunteer members with skills and assessing the impact this capacity-building has on them, this study investigates whether these empowering programmes have addressed the needs of the volunteer members and whether these programmes have built capacity in their lives.

2.15 Classification of Key Terminologies

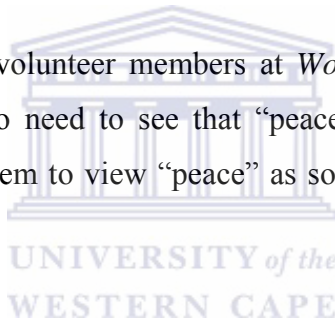
As *Women For Peace* sees itself as an empowerment organisation with a participatory approach, certain key terminologies have to be clarified.

2.15.1 Peace

The concept of “peace” can be interpreted in many ways. “Peace has properties of being evaluative and relative. Its evaluative property is dependent upon how much variable is available in a place and context. Boulding, 1978; Doherty, 1977 and Tandon, 1988 quoted by Zgambo in Nyirenda, 1991:4 are scholars who have defined peace on two broad levels.” ~~(Zgambo, L in Nyirenda, J, 1991: 4).~~ These scholars stated that one can see peace in a negative way and define it as “the absence of turmoil, tension, conflict and war.” On a positive level it “signifies a condition, good management, orderly resolution of conflicts, harmony associated mature relationships, gentleness and love”. (ibid:-4).

Zgambo goes on to say that “peace and development are conditions which are mutually inter-dependent.” (ibid:-7). For this reason he insists that “peace education” should be undertaken as a “serious campaign”. (ibid:-12).

It is therefore imperative for volunteer members at *Women For Peace* to assess their goals and objectives. They too need to see that “peace education” is offered to their volunteer members to equip them to view “peace” as something to work towards and a concept that is always in flux.



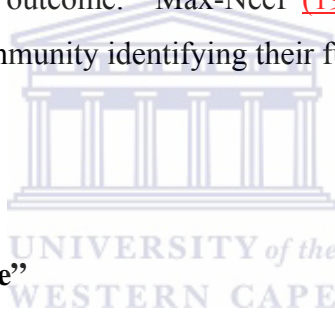
2.15.2 Participation

“Effective participation means people’s rights to shape decisions which affect their lives. Women and men are disempowered when they cannot exercise this right. Development and relief work should strengthen people’s capacity to participate in social change, in terms both of personal growth and public action.” (Eade and Williams, 1994:-18). Volunteer members are compelled via their desire for participation on all levels in *Women For Peace* to be actively involved in stating their needs and also attending the empowerment programmes offered to them to meet these needs.

~~Monty~~Roodt states that David Korten is a leading spokesperson for people-centred development and in June 1989, 31 Non Governmental Organisation Leaders drew up the manifesto for people-centred development in the “Manila Declaration on People’s

Participation and Sustainable Development ((Korten, 1990:-217) in (Coetzee, Graaff, Hendricks, Wood, 2001:-474)) RoodtMonty also goes on to say that: “participation is seen as one of the ingredients necessary to promote sustained development.”(Coetzee, Graaff, Hendricks, Wood, 2001: 469).

Depending on the upbringing and philosophy on life of individuals, these people might have a different opinion and attitude regarding “participation”. Their approach to development will also influence the way they want to interact with the communities themselves. So while they outwardly state that people should participate, they go about presenting the issue in such a way that the participation of other stakeholders is either minimized or disregarded. Alternatively the only “participation” that is expected of the volunteer members is that they should blindly follow the set programme without questioning or evaluating the outcome. Max-Neef (1991) clearly proposes that true participation starts with the community identifying their fundamental needs.



2.16 “Pruning our Language”

As stated earlier Max-Neef (1991) feels that if one does not clarify that people have understood a concept then one will be comfortable in merely “describing” and “explaining”. However, to achieve true “understanding”, the volunteer member has to become part of the community. This is why training volunteer members from the community they are going to serve can be useful. To use Max-Neef’s term, they are “barefoot” volunteer members.

Max-Neef (1991) cautions that people can be in “democratic structures” but if the fundamental way they operate is still in a “rigidly hierarchical and authoritarian manner” then they will not achieve their objectives. This can be observed in any relationship where one person dictates to another.

According to Max-Neef (1991:101): “The person with a simplistic mind looks for inspiration and knowledge in simplistic theories, mainly in those that confirm his or her preconception.” (Max-Neef, 1991:101). This alerts social developers to the fact that on occasion they try so hard to make something work that they overlook the true issue. A benefit of “pruning our language” is that “we will achieve more and better from less” (ibid:99) Max-Neef, therefore, concludes that “the pruning of language opens possibilities for the design of new and relevant indicators of social improvement.” (ibid: 101). The challenge to the volunteer members is that they will practice to ‘prune their language’ so that they can remain effective in their functions at the Nobantu Centre.

2.17 Conclusion

The conclusions that come from the literature are (that as Eade and Williams (1995) and Manfred Max-Neef (1991) proposes) that the volunteer members of *Women For Peace* have to be given the opportunity to participate in the formulation of the empowerment programmes offered to them. Max Neef’s “transdisciplinary approach” has to be considered so that the volunteer members can be given the space to identify their own needs. They have to be engaged at all levels for capacity-building for change to come about.

Being South African residents of the ‘Third World’ has its own set of challenges. As Maslow’s Hierarchy of Needs suggests, if people’s physiological needs are not met, they will have great difficulty to be motivated to satisfy their needs at the higher levels. Their desire to aspire to a “better life” is clouded by modernization and dependency theory. To break free from the “shackles of history” is not easy and generations of servitude and being dehumanized intentionally by those in authority have devastating effects. Being exposed to a debilitating form of education which grooms one for subservience has long term consequences and processes to eradicate these outcomes will have to be addressed.

The further risk of depending on fellow previously disadvantaged individuals to assist in providing a better life for all is shattered by the three phases of transformation as suggested by Fanon [\(1963\)](#). This cautionary theory highlights the need for one to truly identify who is on one's side as the individuals who project good intentions might only be looking out for their own betterment.

The empowering of women and the need to educate them differently as proposed by Eade and Williams [\(1995\)](#) as well as Billson and Fluehr-Lobban [\(2005\)](#) necessitates service providers in taking these aspects into consideration before presenting programmes.

In the following chapter the research design and research methodology chosen for the case study is discussed. The essence of participatory research as proposed by Max-Neef [\(1991\)](#) is embraced and implemented.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Patton (1990:11) states: “The validity and reliability of qualitative data depend to a great extent on the methodological skill, sensitivity, and integrity of the researcher. (Patton, 1990: 11).—This sentiment immediately puts the spotlight on the intentions of the researcher before embarking on a research process. The methodological paradigm might be flawless but if the researcher directly or indirectly contaminates the findings of the research, the entire research process could be jeopardized. It is therefore vital to observe the following four mandates for the qualitative methodologist as described by Lofland when collecting qualitative data: “First the qualitative methodologist must get close enough to the people and situation being studied to personally understand in depth the details of what goes on. Second, the qualitative methodologist must aim at capturing what actually takes place and what people actually say: the perceived facts. Third, qualitative data must include a great deal of pure description of people, activities, interactions, and settings. Fourth, qualitative data must include direct quotations from people, both what they speak and what they write down.” (Patton, 1990:32).

In this chapter the methodological paradigms and practices chosen for this particular case study are revealed. The research methods that were used included focus groups, interviews, and questionnaires. The sampling procedure for the volunteer members and service providers is discussed. The data collection and data analyses techniques and procedures used are presented. In conclusion comments are made on the ethics and limitations of this study.

3.2 Qualitative Research Design and Methods

A qualitative participatory research is an “integrated activity that combines social investigation, educational work, and action” (Brown and Tandon (1983:279 cited in Babbie, 2002:65).

The research methods therefore chosen were in the spirit of participatory study but also kept the essence of Max-Neef of the researcher being “barefoot” because he realized that this way you can “try to live and share the invisible reality” (Max-Neef, 1992:35). Similarly, Freire stressed the concept of “conscientisation” which is “the stimulation of self-reflected critical awareness on the part of the oppressed people of their social reality and of their ability to transform it by their conscious action.” (Rahman, 1993:81). The methods chosen for this qualitative approach aim to describe and understand (Verstehen) rather than explain human behaviour. (Babbie, 2002:270).

Patton states: “Case studies are particularly valuable when the evaluation aims to capture individual differences or unique variations from one programme setting to another, or from one programme experience to another. ... Regardless of the unit of analysis, a qualitative case study seeks to describe that unit in depth and detail, in context, and holistically.” (Patton, 1990:54).

Keeping Patton’s expectation of completing social research in the form of a case study, qualitative research methods were utilized that worked towards an outcome but where the process would be described in detail. The specific context that the volunteer members operated in would be vital to the outcome of this research.

To improve the validity and reliability of this research, Denzen’s concept of “triangulation” (Babbie, 2002:275) and Max-Neef’s “transdisciplinarity” (Max-Neef, 1991:15) approach were also examined. While it might not have been possible to fully apply these concepts, they were taken into consideration when deciding on the research methods to be used. The qualitative notions of objectivity include credibility, transferability, dependability and confirmability (Babbie, 2002:276). A concerted effort was therefore made by the researcher and the volunteer members to build a trustworthy relationship before the commencement of any research methods. The researcher observed the group in their activities and assisted where possible. The aim at all times was that the researcher would not be considered an “outsider” by the time that the focus groups,

interviews and questionnaires were administered. The researcher's intention to use the Nobantu Centre as a research community was made clear so that no ethical considerations would be breached. A rudimentary evaluation research approach was used with the evaluation sheets of the service providers. The aim of this case study was not to evaluate the service providers and their methodologies but to examine whether the empowering programmes offered to the volunteer members of *Women For Peace* met the empowerment needs as identified by the volunteer members.

3.3 Sample and Sampling Procedure

Patton, (1990:-169-186) states that in qualitative inquiry the sample size is typically small but the investigation will be in-depth. In typical case sampling the participants are “illustrative not definitive”. Homogenous samples are usually used for focus groups and these groups should be with five to eight people. The topic discussed is an issue that interests and affects the homogenous group. For many audiences, a randomly chosen sample increases the credibility of the research.

For this case study purposeful sampling within the homogenous group (volunteer members) was used. However, their attendance at the empowerment programmes could be deemed random as they chose which programmes to attend. The focus groups had five to six people present including the researcher and an interpreter. These same people were then interviewed individually to gain deeper insight into the opinions of their needs and the response of the volunteer members to the empowerment programmes. The service providers though homogenous in their attitude towards accredited training were random in that they were independent training providers with different primary target markets. One in-depth interview was held with one of the oldest members of *Women For Peace* who was recruited by a founder member and who is instrumental in the construction of the Nobantu Centre.

The volunteer members were registered members of *Women For Peace*. They had been part of the decision making process of identifying the empowerment programmes that

were offered at the Nobantu Centre. The volunteer members were informed of the empowerment programmes and if they were available, they attended. Based on their attendance at empowerment programmes in 2006, the sample was selected. Only volunteer members who were part of any one of the four empowerment programmes, were part of the focus groups and issued questionnaires concerning the empowerment programmes. The service providers were approached based on their previous work with volunteer members of community based organizations. They also had to be accredited with a Sector Education and Training Authority or were in the process of applying.

3.4 Data Collection Technique

Participatory data collection techniques were chosen. It was necessary for the ideas of the volunteer members and the service providers to be heard at all times. Max-Neef's Human Scale Development Option constantly stresses the need for the participant's to become "self-reliant" and states: "Development would therefore only be possible when people are "humanized". (Max-Neef, 1992:—132). "Participatory researchers aim towards "empowering" their research communities by including them in all the phases of the research process." (Babbie, 2002:-331). The desire to humanize the volunteers and to free their minds from their oppressed past was ~~asere~~ therefore paramount in the choice of instruments to be used for data collection.

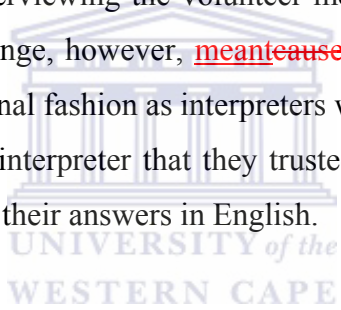
3.4.1 Focus Groups

Brown ~~as cited in Patton (1990:17)~~ states: "Groups are not just a convenient way to accumulate the individual knowledge of the members. They give rise synergistically to insights and solutions that would not come about without them." (Brown ~~et al~~, 1989:-40). ~~HBy~~ having the volunteer members in groups ~~it~~ also gave the researcher the opportunity to observe them as a "mini team" and to see whether they saw themselves as a few individuals bound together by default or whether they shared the common vision of *Women For Peace*. As the volunteer members were Xhosa mother –tongue speakers, it also gave them the freedom to assist one another in voicing their initial responses to a

question in Xhosa and then interpreting the information as a collective. ~~I~~Also if they needed a question translated for whatever reason, this could be done and then they would respond. Others who listened to their responses ~~and then~~ would then pick up some confusion in their interpretation of a question and would also assist in correcting these areas of confusion. The initial shyness of the volunteer members was abated by the relaxed atmosphere of a focus group and deep sharing took place which strengthened the qualitative research methods.

3.4.2 Open-Ended Interviews

Patton (1990:278) states: “Qualitative interviewing begins with the assumption that the perspective of others is meaningful, knowable, and able to be made explicit.” ~~(Patton, 1990: 278)~~ In this spirit of interviewing the volunteer members were asked open ended questions. The language challenge, however, meanteased that the interviews could not always be conducted in a personal fashion as interpreters were needed. Each person being interviewed would rely on an interpreter that they trusted and sometimes would confer with this person before voicing their answers in English.



3.4.3 Questionnaires for Volunteer Members

To embrace some form of triangulation of qualitative data resources, the same questions asked in the focus groups and interviews, were collated into a questionnaire. Some of the volunteer members then answered these questionnaires.

3.4.4 Evaluation Sheets of the Volunteer Members

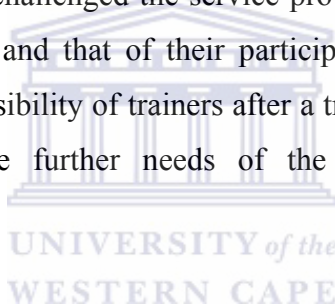
These evaluation sheets were requested to build some time line into the case study. As the data collection with the volunteer members was only taking place in 2007, the evaluation

sheets would be used to see whether the volunteer members' initial response to the empowerment programme in 2006 was any different to when they were in their focus groups and interviews speaking about how these programmes had helped them.

Only three of the four service providers were able to present their evaluation sheets for perusal.

3.4.5 Questionnaires for Service Providers

Trainers, “protagonist social actors”, have to be transparent with their participants according to Max-Neef (1991). These questionnaires (Appendix 5) were designed with this outcome in mind. The questionnaires probed into the outcomes and methodologies used in the course. They also challenged the service provider to view the success of the course from their perspective and that of their participants. Further investigation was made into the concept of accessibility of trainers after a training initiative and the service provider's observation of the further needs of the participants themselves were investigated.



3.5 Procedure Used

In the essence of ~~Manfred~~ Max-Neef's option of Human Scale Development, the researcher chose to be a “barefoot researcher”. The researcher worked in the field of empowering previously disadvantaged individuals for the past 16 years. Therefore before writing the proposal, the researcher went into the research community to become one of them. The volunteer members were aware of the researcher's intent to complete her future research with them. The researcher would just sit in with the volunteer members and grapple with some of their concerns. She befriended them to understand their constraints and she observed their interaction with their fellow volunteer members and the community at large.

The researcher was therefore present in a meeting on 8 March 2006 when the volunteer members voiced their needs which they wanted empowering programmes to address. The process was fully participatory and was to clarify the empowerment needs as previously mentioned in 2005. The atmosphere was gender friendly and the volunteer members were allowed to use their mother-tongue at all times to facilitate the communication of their needs. The needs were carefully minuted and a non threatening atmosphere was created. No one person dominated the debate and time was allocated for each person to contribute to the discussion at hand. Throughout 2006, the researcher ~~had would~~ periodically visited Nobantu Centre, Mfuleni and ~~seenaw~~ the volunteer members actively involved in the projects and programmes offered by *Women For Peace*. The volunteer members entertained tour groups and completed designated orders for their arts and crafts. The after-school care programme was always hard at work and the children excelled in ball room dancing and soccer. Both girls and boys were involved in these activities and participation was encouraged at all times.

3.5.1 Data Collection Period

After the researcher's proposal was accepted by the Post Graduate Board of Studies of the University of the Western Cape, the researcher arranged to be present at a board meeting of *Women For Peace*. Permission to approach the volunteer members to participate in focus groups, interviews and to have access to them to complete the questionnaires was requested. Permission was asked to view the evaluation sheets completed by the volunteer members after each empowerment programme in 2006. Permission was granted in January for the researcher to approach the volunteer members and service providers. The researcher met with the volunteer members from the Nobantu Centre at pre-arranged times that suited the volunteer members. Data was collected from January 2007 to March 2007. Information from the service providers were collected electronically and personally.

3.6 Ethical Statement

Babbie (2002:520) states: “The scientist has the right to the search for truth but not at the expense of the rights of other individuals in society.” (Babbie, 2002:520). Creating an ethical framework is essential for the protection of the participants and the researcher. The ethical considerations included informing the participants that:

1. Their participation in the research process was voluntary;
2. No harm would come to them during the data collection process;
3. Their identities would remain anonymous and utmost care and confidentiality would be used with the information given during the data collection process;
4. All sources would be cited and quotations from data collected would be stated.

To avoid a conflict of interest and to maintain accountability in this research process, ethical standards had to be upheld. The volunteer members and the service providers were given an introductory informative letter that explained the research process to them. The volunteer members were also given a letter of consent to sign which acknowledged their willingness to participate but also ensured that their identities would remain concealed throughout the research process. The participants were informed that they could exit the research process whenever they chose to and that they were not obligated to answer any question that they felt uncomfortable with at any stage of the process.

3.7 Data Analysis Techniques Used

This research project was a case study. All the raw data was collected. The interviews were transcribed and recorded on a computer. Information from the questionnaires were tabularized according to identified categories. Inductive analysis was used and commonalities and differences were looked for and patterns were formulated. Maslow and Max-Neef's (1991) classification of needs was used to classify the needs of the volunteer members. Schlechty and Noblit (1982) in (Patton, 1990:423) concluded that an

interpretation may either be to make the obvious, obvious; the obvious dubious or to hide the obvious. ~~(Patton, 1990: 423)~~. The analysis of the data therefore requires the integrity of the researcher to still remain in tact or all the hard work involved in data collection would be null and void. In the spirit of participatory research methodology it was therefore essential that the analysis of the data reflects the insights of the volunteer members and the service providers and highlights their reflections on the impact that the empowering programmes have had on their lives. Even if the outcomes might not look very favourable initially with regard to running future empowerment programmes, the truth of their responses should assist the volunteer members in building capacity in their lives and that of *Women For Peace*. Max-Neef's (1991) encouragement to "prune our language" should be kept in mind and that the participatory dynamic does not end with the data collection but also assists the participants to become "self-reliant" and empowers them to initiate further action in their communities that will address their identified needs and those of their community.

3.8 Limitations of the Data Collection and Analysis Techniques Used

The data collected is from the Nobantu Centre, the data analysis should therefore be confined to this case study. While conclusions and recommendations can be formulated, generalizations should be avoided. The researcher is not a Xhosa speaker and some of the information gathered was reliant on the interpreters present.

3.9 Validity and Reliability

While it is very exciting to investigate a particular problem, ensuring and maintaining an untainted environment for qualitative data collection is challenging. Human relationships are volatile and subjective and in some cases are loaded with expectation especially in 'Third World' contexts. It was important for the researcher to emphasise that no financial spin off was guaranteed by the outcome of this case study and that honesty in the volunteers' responses was essential. So often in the name of progress, human beings compromise themselves. The volunteer members therefore needed ed to hear their own

opinions and suggestions in the findings and recommendations of this case study. For this reason triangulation of qualitative data sources was chosen.

The following chapter will present the results and findings in this case study. The researcher has chosen to implement Taylor, Marais, Kaplan's Action Learning model in the presentation of the qualitative and quantitative data collected. The data collection instruments would be viewed as ACTION. The researcher's deliberation and observations would be deemed, REFLECTION. The findings would be classified as LEARNING and possible conclusions and recommendations would be listed under PLANNING.



CHAPTER FOUR

RESULTS PRESENTATION, FINDINGS AND RECOMMENDATIONS

4.1 Introduction

This chapter ~~presents the research~~ illustrates the findings ~~of the data collection analysis~~ as well as the recommendations of this research process. This case study endeavoured to involve the volunteer members of *Women For Peace* in all spheres of the research process which emulates some form of participatory action research but also tried to do a rudimentary evaluation research as well. This was achieved by mainly using qualitative methodologies.

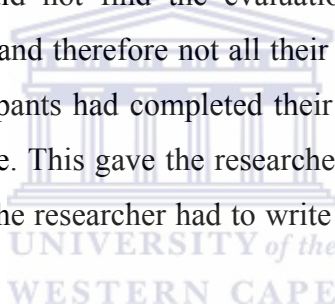
As stated before Taylor, Marais, Kaplan's Action Learning model will be utilized in the presentation of the qualitative and quantitative data collected. The data collection instruments would be viewed as ACTION. The deliberation and observations of the researcher would be deemed, REFLECTION. The findings would be classified as LEARNING and possible conclusions and recommendations would be listed under PLANNING.

4.2 Challenges

The literacy and language usage of the volunteers necessitated the need to adjust some of the data collection procedures. This by no means diluted the impact of the data collected or tainted the data in any way.

The availability of the volunteers to participate in the focus groups and interviews was very hard to negotiate as the time they were offering up impacted on the functioning of *Women For Peace*. Most of the employed volunteers were not available for the focus groups and were asked to complete the questionnaires. Even though the researcher was not unknown to the participants and they were animated about their empowerment experience prior to the official data collection period, 50% of the respondents did not hand in their questionnaires.

All the service providers could not find the evaluation sheets of their programmes completed with the volunteers and therefore not all their responses could be verified this way. In some cases the participants had completed their evaluation sheets with a pencil which made the copies illegible. This gave the researcher the opportunity to see that the evaluations were authentic as the researcher had to write in the responses manually from the original sheets.



4.3 The Service Providers of the Empowerment Programmes

Four service providers and thirteen volunteer members took part in the research process. Of the thirteen volunteer members, twelve attended the empowerment programmes. Table 4 is a profile of the participants of this study. It shows the empowerment programmes that were attended by the volunteer members and the data collection instruments used.

Table 5: Information of the volunteer members taking part in the case study

NO.	GENDER female(F) ; male (M)	PROGRAMMES ATTENDED: FARANANI (F); CCTRD (C); IHOM (I); EFS TRAINING (E)	INTERVENTION: QUESTIONNAIRE (Q) FOCUS GROUP (FG) INTERVIEW (i)
1.	F	F; C	Q; I

2.	M	F; C; I; E	Q; I
3.	F	C	Q
4.	M	C; I	Q
5.	F	F; I	FG; I
6.	F	F	FG; I
7.	F	F	FG; I
8.	F	F; C; I	FG; I
9.	F	F; C; I; E	FG; I
10.	F	I	FG; I
11.	F	F; C; I; E	FG; I
12.	F	F; E	FG; I
13	F		I

Table 5: Information of the volunteer members taking part in the case study

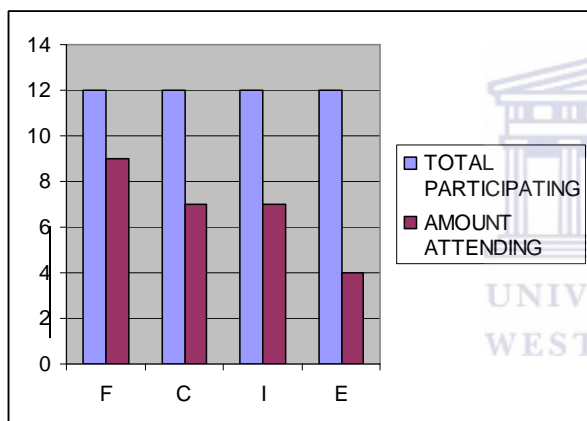


Chart 1: Total volunteers participating

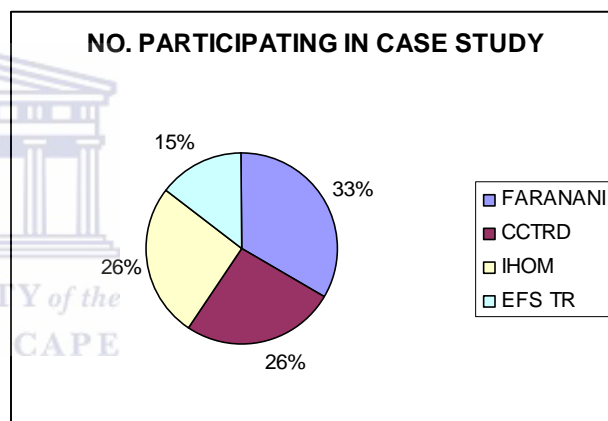


Chart 2: Total participating as a percentage

4.3.1 Faranani

ACTION: Faranani, an accredited service provider, presented the course, *Proposal Writing and Tender Procedures*, free of charge to the volunteer members as part of their social responsibility initiative. The outcomes of this course included:

1. Identifying opportunities /needs in the community;
2. Developing strategies for fundraising
3. Putting action plans in place.

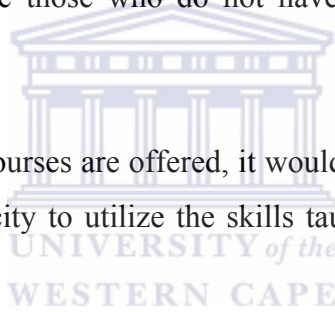
The methodology used was Comprehensive manual; Large and small group discussions; Individual reflection; Input from facilitator. The initial intention of Faranani was to be in

contact with the volunteer members for an extended period of time. However, at the time of the research no further visits had taken place.

REFLECTION: A course of good quality was offered and a manual was left with the participants.

LEARNING: The responses to the questionnaires and interviews, on the extent to which this course addressed the needs of the volunteers were mixed. One of the respondents felt that the course was helpful and had some reservations about how she could use it. Of the remaining eight respondents, 50% found it very helpful and 50% thought that they still needed assistance in writing proposals. On further investigation it was found that the volunteers who are directly responsible for writing proposals for funding found this course to be very useful while those who do not have this function, found that they needed further support.

PLANNING: In future when courses are offered, it would be important to make sure that volunteers who have the capacity to utilize the skills taught, will be present in specific training programmes.



4.3.2 EFS Training

ACTION: In the spirit of empowerment, the researcher offered the volunteer members an accredited course in *Delivering Group Training* as one of the programmes that the volunteer members had voiced they were needing. The specific outcomes of this course included:

1. Explain the importance of identifying and exploring any barriers to learning.
2. Describe competency-based training and explain its importance.
3. Describe the training material for learners to self manage the learning process.
4. Explain the importance of selecting correct training methods.
5. Explain the importance of encouraging learners to discuss and evaluate the training programme

6. Describe the principles of adult learning.
7. Explain the reasons for planning the next steps in training with the learner.
8. Ensure that a suitable, safe and accessible training venue has been arranged.
9. Ensure training delivered addresses the training need identified.
10. Discuss training objectives, outcomes, sequencing.
11. Structure the presentation and training methods.
12. Review the presentation process and modify as necessary to meet the needs of the _____ trainees.
13. Demonstrate the correct use of training equipment and materials.
14. Present information in a clear and accurate manner.
15. Select training methods that are appropriate for the subject matter, size and level of _____ the group.
16. Ensure the training course remains on track.
17. Give groups clear directions and guidance on processes.
18. Provide constructive feedback and reinforcement during training and practice _____ sessions.
19. Measure performance against pre-determined goals and develop future _____ improvements.
20. Explain how training equipment, methods and learning material are selected.

The methodologies used included: Workbook; Input from trainer; Interactive learning; Case studies; Role plays; Potential programmes to be trained. Before the course was offered, the board members of *Women For Peace* at the Nobantu Centre had stated that they were concerned that this course might be used by the volunteer members for their personal capacity building and that the volunteer members might not plough back their skill into the community. For this reason the researcher asked the participants to fill in a questionnaire (Appendix 6) before the commencement of the course as well as have them sign a contract with *Women For Peace* that they would train a minimum of three groups under the banner of *Women For Peace* at the Nobantu Centre.

REFLECTION: It was very interesting to note that the answers 20% of the course participants gave to the question: “What does the community you serve expect from

community based projects?”, whereas mirrored in their evaluation sheets in their comments on how the programme could have been improved. The volunteer members had stated that the community wanted handouts and the course participants commented that the course could have been improved by meals being served.

This highlighted the fact that volunteer members offer up their time and as such are fully fledged members of the community. The individuals’ attitudes remain the same; their roles just change. Even though they were engaging in a programme that would satisfy their esteem and self-actualizing needs according to Maslow’s classification, their inability to have their physiological and safety needs successfully met, made them vulnerable to their lower needs once more.

As part of the empowerment programme, the volunteer members were given the option to prepare assessment tools for accreditation purposes. To date not one of the group has presented themselves for assessment even though three of the participants still seem keen to complete their assessment requirements. On reflection, this outcome could be one of many. Firstly this could purely be that the participants had an attitude that expected handouts but the additional effort needed to present a group training was not coming forth from the learners. Secondly, the confidence levels of the group could have not been as high as expected or they did not have the additional time for this preparation in their activities as volunteer members and as employed individuals.

LEARNING: 100% of the course participants felt that they could use the information for future community-based training programmes and 100% recommended this course for other who wanted to train the community. Other learnings were that while a voiced need can be addressed, the individual who has been exposed to a possible empowering experience still has to demonstrate their empowerment. They may not do so immediately but over a period of time they may change but the initial seed has been sown and with the proper nurturing, a great harvest can be reaped. Of the four volunteer members who were part of the case study, three found the empowerment programme useful and one stated that training was not an activity that she was interested in offering at the Nobantu Centre.

PLANNING: Future planning of a course of this nature would have to be in a specific training programme as voiced by a participant in a focus group. Should a course which the volunteer members had wanted to present to their community be used as a ‘Train the Trainer’ session, possibly a more favourable response would have been there for assessment.

4.3.3 Centre for Conflict Transformation and Reconciliation Development

ACTION: This Centre is part of the University of the Western Cape and offered their *Life Skills* course on *Conflict Transformation* to the volunteers free of charge. The course content was part of the core functions of *Women For Peace* and the volunteers received it with eager expectation. The outcomes included:

1. Demonstrate competence in the knowledge and skills required to undertake elementary ___peace work functions inclusive of facilitation, communication, conflict resolution, ___problem solving, mediation, negotiation and stress management.
2. Understand and apply basic life skills principles to their own lives
3. Understand the basic principles and human rights legislation associated with ___democracy, leadership and community development in South Africa

The methodologies used included: Theoretical content; Practical applications; Lectures; Case Studies; Individual tasks; Group work; Assignments; Class Discussions; Role plays; Simulations; Information Searches; Self study.

REFLECTION: The evaluation sheets of this course glow with praise and gratitude for the opportunity to be part of the course. The participants found the course interesting and easy to participate. The volunteers were confident that they were empowered by this course and did not find any shortcomings. It was therefore very surprising that when the volunteers reflected on this course this year, one stated that ‘it didn’t help’.

LEARNING: 90% of the course participants found the course interesting 82% found it interesting and easy to understand. 10% found it fairly useful and 18% found it fairly easy to participate. 0% found the course boring or difficult to participate in. When an experience is fresh and new, the enthusiasm for the new material could result in the volunteers reflecting very warmly to the exposure. However, as the months pass and no further motivation is given for certain skills to be used, some volunteers can become despondent and reflect negatively on a once revered experience. Five of the seven respondents who were part of the case study, stated that the course was helpful one was vacillating stating that it was helpful but was too general. As mentioned before in 4.3.1, the role that a volunteer member has within *Women For Peace* will affect the way that that volunteer reflects on the empowerment programmes. If a volunteer member is interested in peace transformation in the community, then that volunteer will find an introductory life skill course on peace building and transformation too general for their needs.

PLANNING: The volunteers should set time lines for themselves after a particular intervention to motivate each other after an empowerment programme. The initial enthusiasm should not be allowed to wane especially in a case like this one where the content of the course was directly linked to a core function of *Women For Peace*. Should a volunteer member be interested in a particular function that requires further training, then more advanced course should be sourced.

4.3.4 Institute for Healing of Memories

ACTION: This internationally subsidized workshop was offered over a weekend. The cost included accommodation and food as well as the course material. The design of this course was as a direct result of the Truth and Reconciliation Commission's quest to have people tell their stories after South Africa became a democracy. The outcome of this course was: One step towards healing and wholeness. The methodologies used were story telling and creating a safe space for sharing.

REFLECTION: The workshop was run by trained facilitators who cared about their participants. The volunteers appreciated the opportunity to go on a course of this nature.

LEARNING: 100% of the course participants felt that after the weekend they were able to tell their story as fully as they wanted to and that they had “moved forward”. 83% felt that after the workshop they had “much less pain” and 17% felt they had “somewhat less pain.” One of the challenges for organizers of *Women For Peace* was that a few of the volunteers who were booked for this course were unable to attend. They only made this known at the last minute. As their places were paid for already, other volunteers were approached to attend. Despite the late notification, all the volunteer members benefited from the workshop. Six of the respondents in the case study had good responses to the workshop and found it very empowering. One respondent still felt that she needed more healing.

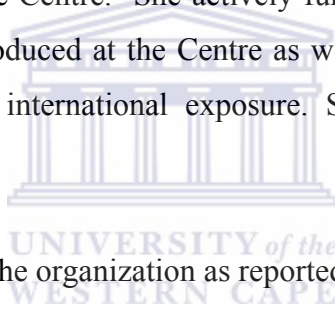
PLANNING: The comments from the service provider was that it was imperative that the volunteers were prepared for the weekend as many came without any understanding of the ideology of a course of this nature. The commitment levels of volunteers are unstable as other more pressing matters will always grab their attention. This was a rainy weekend and the inclement weather could also have had an impact on the volunteers’ decisions to attend or not. Even though lots of planning and effort can go into a process, the desire of the volunteers to be part of a programme that requires them to leave their families behind is always filled with uncertainty. In more affluent areas than Mfuleni, organizers of workshops of this nature always have the monetary commitment of their volunteers. Unfortunately at this stage the volunteers of *Women For Peace* cannot afford to do this. To place a monetary burden on them would result in them declining opportunities like this one. A joint problem solving session could be held by the volunteers to address the challenge of attendance in the future.

4.4 The Volunteer Members

ACTION: The focus groups, interviews and questionnaires all encompassed the ideas of the volunteer members regarding their needs for empowerment and their responses to the empowerment programmes offered to them in 2006. Eight members took part in the focus groups, four completed questionnaires and eleven members were interviewed.

4.4.1 Investigative Interview with One of the Oldest Volunteer Members

REFLECTION: This volunteer was recruited by Ray Carter the founder member of *Women For Peace* in 1976 in Gauteng who relocated to the Western Cape. This volunteer continues to play an active role and has seen the different phases that the organization has gone through. She has been part of the organic development of the organisation since 1994. She was instrumental in the building of the current Nobantu Centre and is currently in the process of expanding the Centre. She actively fundraises and tries to open doors for the export of the goods produced at the Centre as well as organizing tour groups to visit the Centre giving them international exposure. She did not attend any of the empowerment programmes.



LEARNING: Some history of the organization as reported in the interview:

“So, on a church ground, they had a tiny, little wooden hut and there they came together once a month and they had different little projects going. You know they were, some of the ladies were teaching each other to sew and then they had, you know, and they came from Mfuleni, and some came from Eerste River and some came from Cape Town and some from here or Somerset West and there weren’t many because it was a tiny hut but, ja, and I looked at that and there was a, you know, a woman who had been in Johannesburg, her name was Ray Carter. A very powerful, white little lady who was all about peace, you know, keeping peace and creating peace and all of that.”

The initial organization was not able to offer a daily empowerment initiative. They were reliant on the “goodwill” of others. They mainly focused on individuals who had a specific craft to offer.

This volunteer member's initiation into *Women For Peace* was related as follows:

“So she brought *Women For Peace* to Cape Town and she tried in her best way to sort of hold it together and then, but she had a son and her son was an architect and her son drew up a centre which was her dream in Mfuleni which would be a training centre with multi, you know, multipurpose centre with a hall and different workshops and I then, they sort of eyed me then, ja, maybe you know you built this one and maybe you can build another one. I said I haven't got a clue. I said I don't know, but whatever, let me come to the meetings. You know, so I came to the meetings, I couldn't help much because I'm not a teacher, I can't, you know, teach people things. I mean I do my thing but and I can teach people to build but I can't you know, I'm not a sewer.”

Prior to this quotation, the volunteer member was speaking about Ray Carter and Ruth Nkalipi who were instrumental in the smooth running of the organization. In 1997 Ray had just died and Ruth had relocated to Pretoria:

“the centre is going to be finished one of these days and then Ja, so then I tried to get people that I knew, you know, in my personal circle, can't you come and help at the centre and the women must learn something at the same time and the Centre will have to run. And then I had, there was one woman, her name was, I don't know, she's still around, a black woman and or a couple of black women and they actually wanted to pull the centre towards, totally towards themselves.”

The excerpt above highlights the need for the volunteer members themselves to determine their future.

The final extract is when the volunteer member was comparing the current functioning of the organization and the state it was in after the death of Ray and the relocation of Ruth in 1997.

“And when I came back EVERYTHING had kind of collapsed. The building was still standing but they didn’t have money for electricity. They didn’t have money for for anything. It was just it was, yes, they were just sitting there, they were waiting there and they were waiting for me to pull them out of it.”

“Now if I compare the two today, it’s actually chalk and cheese. I mean, it’s brilliant for me because I’ve seen the beginning, you know, the beginning. Yet it took a bit of time but if you think that we started in 1998 (This is when the Nobantu Centre was built), you know, which is not even 10 years.”

The comments above shows the dependency of the volunteer members in the initial stages of the Nobantu Centre.

PLANNING: It is a wonderful contrast when the history of the volunteer members is focused on and the research findings of the existing volunteer members are captured in the following pages. It clearly supports the theoretical implications of modernization and dependency theory. It shows how the local women of the community who were volunteers actually viewed themselves as inferior to the founder members. They were not proactive at all and would definitely not have voiced what they needed in an empowerment programme. They were not skilled and their desire to build their own capacity was not prevalent at all.

While it is good to see that this volunteer member was determined to assist and to stick around to see the change, it also took the tenacity of the other volunteer members to transform their thinking and to embrace the newness that empowerment brings.

4.4.2 Identification of Needs

REFLECTION: Every member had a good understanding of their needs and that of their community. They were all able to voice these needs and required very little assistance in compiling these needs.

LEARNING: Some of the needs mentioned in the focus groups are listed below. These needs are classified using Maslow's hierarchy of needs as well as Max-Neef's matrix of needs and satisfiers. Maslow's classification is indicated in **BOLD** letters next to the quotation of the respondent. They are listed from a lower to a higher need. Max-Neef's matrix is replicated in Table 6 below. The same listed volunteer needs were used for both theorists. The main difference is that Maslow believed the lower need had to be satisfied first before the person would move on to a higher need while Max-Neef believed one need could be satisfied simultaneously in many ways.

“Sand dunes behind the school has youth involved in drugs, alcohol and sex.”

Love/Belonging; Esteem

“There is a distance between the house and toilets in the old council houses. Water system brings disease. House bound care for the elderly needed. Ward 16 is getting water, sanitation and electricity.” **Physiological; Safety**

“We need development in employment, upskilling and basic needs.” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“The tavern is bad. Police not on board. Residents to solve own problems.” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“Literacy is a problem in Mfuleni.” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“People still keep livestock in kraals and bring flies.” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“The informal settlement still waiting for RDP houses.” **Physiological; Safety**

Responses from the questionnaires to the question: “What are the needs in your community?” were:

“Employment; Development; Decrease high rate of crime; Women and Child abuse, as well as child protection” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“My community needs skills in self development. Most of them are not educated. Life skills and the ability to resolve conflict peacefully” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“Employment; Training and skills; Development” **Physiological; Safety; Love/Belonging; Esteem and Self-Actualisation**

“The needs in my community is to become one.” **Safety; Love/Belonging**

In section 2.6.4.1 is a matrix of Max-Neef’s (1991) existential and axiological needs. The same identified needs as quoted above are now placed into this matrix. It shows that one need can be satisfied in many ways simultaneously in any order. If we take the need for employment, for example, it can be classified as the existential need of being, having, doing and interacting as well as the axiological need of subsistence, protection, participation, creation, and freedom.

Table 6: Max-Neef’s (1991) Matrix Of Needs And Satisfiers

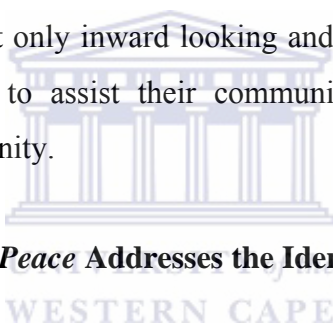
Existential Needs → Axiological Needs ↓	BEING	HAVING	DOING	INTERACTING
SUBSISTENCE	Training	Employment Owning livestock	Upskilling Literacy	Sanitation
PROTECTION	Elderly	Employment	“Tavern -Solve own problems”	RDP houses
AFFECTION	Sand dunes	RDP houses	RDP houses	Sand dunes
UNDERSTANDING	Training	Training	Training	Training
PARTICIPATION	Employment	Development	Development	Employment
IDLENESS	Tavern	Tavern	Tavern	Sand dunes

CREATION	Employment	Employment	Employment	Employment
IDENTITY	Development	Development	Resolve conflict	Self-development
FREEDOM	Training	Employment	Development	Self-development

Table 6: Max-Neef's Matrix Of Needs And Satisfiers

PLANNING: The voiced and listed needs of the volunteer members of *Women For Peace*, Mfuleni is representative of the needs of most impoverished people around the world. Above both Maslow and Max-Neef's (1991) options to classify human needs are used. It is clear that the volunteer members are capable of recognizing their own needs. This in itself is a valuable step on their road to self-reliance. They are also demonstrative of Max-Neef's observation that "Needs are satisfied with three contexts: with regard to oneself; with regard to the social group; with regard to the environment." (Max-Neef, 1991:18).

The volunteer members are not only inward looking and seeking to gain recognition for themselves, they are seeking to assist their communities and to work towards the betterment of the entire community.



4.4.3 The Way *Women For Peace* Addresses the Identified Needs

REFLECTION: The volunteer members stated the existing projects being offered by *Women For Peace*.

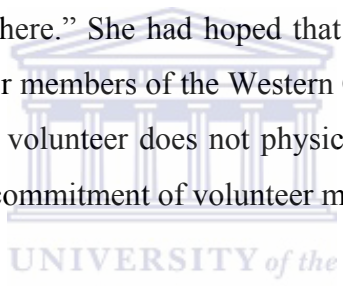
LEARNING: The initial motivation behind the formation of *Women For Peace* in 1976 is still very prevalent today. The understanding that skills have to be imparted to others that they can derive some income from their endeavours is the driving force behind most of the activity at *Women For Peace*. The volunteers have bought into this vision of skills empowerment and still perpetuate these fundamental activities today. They believe that these activities are good and that they benefit from them personally as well as a community as a whole. They see that their initiatives incorporate programmes that can exacerbate the challenges of poverty, disease and health, unemployment and crime prevention. All their activities directly or indirectly try to achieve these goals. Some quotes from the data collected are represented below.

Volunteer A: “By doing the trainings or by doing the workshops in order to inform the people.”

Volunteer B: “By applying different life skills to the community members especially women, youth and children.”

Volunteer C: “Women For Peace is training people in all their different needs and has some projects that addresses their needs.”

PLANNING: In the quest to combat poverty, one always runs the risk of not having the time to reconsider one’s activities. The immediate desire to address physiological needs is vital for survival and this desire is the motivation behind most of one’s allocation of time. One comment from a volunteer member of *Women For Peace* who assisted with the construction of the Nobantu Centre was that “while the Centre always seemed busy, the same volunteers were always there.” She had hoped that more people would have been skilled by 2007 as some founder members of the Western Cape are still active in Mfuleni. However, the fact that being a volunteer does not physically pay one is also a factor to consider in the dedication and commitment of volunteer members.



4.4.4 Comments on the Four Empowerment Programmes

REFLECTION: Only three volunteer members who took part in this research had attended all four empowerment programmes. Some reasons given for not attending all four was that some of the volunteers worked and they could not get off to attend. Others stated that they had personal issues to attend to when the courses were offered.

LEARNING: In table 7 below are two comments from different volunteers on their experiences of the empowerment programmes:

Table 7: Comments on the empowerment programmes from the volunteer members

FARANANI	EFS TRAINING	CCTRD	IHOM
“Now I know how to manage the project and be able to write the proposal to ask for funds or	“I came with certain questions about HIV Training. Cleared up certain questions about training.”	“With the life-skills course – I learnt to resolve conflict - now I know. I learn how to	“Healing of past. Future good even though you come from poverty.”

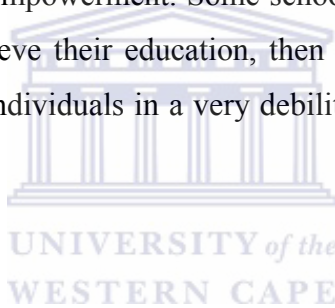
donations.”		communicate better. It empowers me and is useful. I feel stronger and capable. Not shy anymore.”	
“Light at end of tunnel. Going to help. Application for funding, Not applied as yet. Still need more mentoring”	“I do not want to train people. At Snowflake we were taught to bake not to train others to bake. I like to bake. Not so easy to teach. I can show people what to do.”	“Useful but general information on peace-keeping. Mediator expectation – Did not help. No follow up. Peer mediation for school children is a direct need. Need connection for implementation.”	“Did not get what I was expecting. Other memories not addressed. Went there with big problems and hurt. Some memories still present. Apartheid memories overemphasized.”

~~Table 7: Comments on the empowerment programmes from the volunteer members~~

PLANNING: In future all empowerment programmes offered to volunteers should be specific to the functions that they have in *Women For Peace*. They should be held accountable for these functions and team work should be encouraged that should one member not be able to attend, another one can be approached. The time that the courses are offered also needs to be addressed as some volunteer stated that their work commitments negated their ability to attend. The fact that for the same course the volunteer members gave glowing reports and others had problems is a clear indication that the volunteers were looking for different things in the empowerment courses. In future, the levels of education that the volunteer has, should be taken into consideration and courses could then be offered at the appropriate National Qualifications Framework (NQF) levels. The challenge with this approach is always that some volunteers feel excluded and inferior to the rest which is not the ideal situation for volunteers to be facing.

One general comment made about the courses as a whole was: “I thought that the empowering programmes will be connected. Specific train the trainer of mediation course can be given. This is a need”

This volunteer has a specific outcome for what she would like to see in the future. She wants a continuum in the training. She wants to be empowered with a definite goal attached and wants to see how the courses hang together as a whole. She would therefore be looking at a specific qualification at the end of her training. This is good but it also has its downfalls as the volunteers should have the necessary educational background to embark on such a process. It is, however, a very good suggestion and NQF qualifications can be investigated to achieve this goal. The challenge that therefore now remains would be to find a service provider who would be willing to offer these courses at an affordable rate. In the case study all the training except for the IHOM workshop that was heavily subsidized, was offered for free. The aspect of four independent empowerment programmes could also have been the reason why the volunteer members did not avail themselves for the process of empowerment. Some schools of thought believe that if the person has to sacrifice to achieve their education, then they appreciate it more. When, however, one is dealing with individuals in a very debilitating poverty cycle, this debate becomes a little more complex.



4.4.5 Identified Needs for the Future

REFLECTION: The volunteer members were very comfortable in voicing these needs. This skill was good to see as the women were very free to share what they still needed. An area of concern and in some cases confusion was when one volunteer stated that the course she attended did not help her but she still needs training. This paradox could be representative of so many individuals who fall in love with the idea of training and do not actually want to be part of the process of empowerment. This could be a reflection of how willing people are to state that they need something but when that need is being addressed, they find yet another excuse for not attending. These individuals in the long run will not become self-reliant and their development will be stunted of their own doing.

LEARNING: Some of the quotes from the volunteers were:

“Funding, to do away with volunteerism. Establish *Women For Peace* in other communities. Develop more projects. Project Management and computer skills.”

“Computer training: Advance
Bookkeeping: Advance”

“I need some more trainings and more information about *Women for Peace*.”

“We need many product so that we can help people that want to join the *Women For Peace* to show them skills.”

“Support”

“Motivation.”

From these quotes it is clear that the volunteers are on different levels and their needs diversify accordingly. The management of *Women For Peace*, who are volunteers themselves, have to ~~be~~navigated through these needs creatively.

PLANNING: One cannot overlook the comment that funding has to assist in reducing the reality of every working member being a volunteer. The fact that nobody at the Centre is truly “employed” impacts on the day to day running of the organization. No guarantees are in place that will keep someone from leaving as soon as they find full time employment. This reality can be crippling for an organisation like *Women For Peace*. If one briefly looks at the historical understanding of volunteerism it is obvious that individuals who could “afford” to donate their time and money and who had a skill to offer would avail themselves to volunteer in a community based organization. The present reality of many of these organizations ~~is-are~~ that the high unemployment rate has forced people to be called volunteers but who actually are keeping themselves occupied ~~so~~ that they do not become despondent while they wait for a job opportunity. They hold

key positions but do not get paid and this impacts on the organisation as a whole as many volunteer members utilize the free empowerment programmes as stepping stones in their curriculum vitas. They see these courses as their payment in the long run. This aspect has been combated by the organization contractualising the volunteers to commit to offering their energy for a set period of time after any empowerment intervention has been offered.

Chapter four has presented the findings of the data analysis process and has made certain recommendations. The final chapter offers some conclusions, a summary of the findings, theoretical considerations and future suggestions for research.



CHAPTER FIVE

CONCLUSIONS AND SUGGESTIONS FOR FUTURE RESEARCH

5.1 Introduction

In the Holy Bible (Romans 12:2) we read: “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” (NKJV, 1982:600). Using Max-Neef’s (1991) transdisciplinarity approach to this quotation, an attempt to describe, explain and understand the world, transformation and God’s will can be made. In so doing, much

philosophical debate can be deliberated but the outcome will still not imply that change has come about. The use therefore of this quotation is to encourage the volunteer members to navigate their own journey towards being self-reliant by motivating themselves to see beyond their existing set of circumstances. They have the ability to identify their world and they have the tenacity to empower themselves with information that will assist them and their community. “Self-reliance gives us power to be.” Max-Neef (1991:94) said that as “obsessed as we are with power, we always believe that things will change.” (Max-Neef, 1991:94)

Transformation of any kind requires a commitment to change. Mahatma Gandhi professed: “Be the change you want to see in the world” (www.thinkexist.com). This compels the volunteers to not only decide what the change is that they want to see but what levels of commitment they are prepared to give to effect these changes. Transformation is not always extreme but small constant change over a period of time is as dynamic. By committing to an accepted inclusive plan of action, the volunteer members’ new impetus for their organization will build capacity in their lives and this will be visible over a period of time.

This research has once more confirmed that people centred theorists have been correct in suggesting that the people themselves have the ability to change their realities. They might not have the funds to be huge players in a capitalistic society but they do have the skill to identify what role they can play. They are truly “rich in spirit.” (Norment, 1994: 1).

5.2 Summary of findings

The findings of this case study supports Max-Neef’s (1991) –tenets on fundamental human needs. The sensitivity that accompanies satisfying human needs, will be the task of the volunteer members and hopefully they do not experience an impasse which has been the legacy of so much social development.

The positions and research findings of Eade and Williams (1995) as well as Billson and Fluehr-Lobban (2005) are supported by the findings of this research. The volunteer members are not only aware of what empowerment entails but also have established their role in bringing it about. They have the capacity to ensure that a better system of empowerment programmes are offered to them in the future as they have a desired outcome that they would like to see achieved. They can state without flinching that certain initiatives have not been helpful but they also have the capacity to visualise how these shortcomings can be addressed to improve its delivery in the future.

As an organization, the volunteer members have seen the consequences of being a purely voluntary organization and the consequences of volunteerism. They are investigating avenues that can secure a constant income for some key players in the running of the organization. This in itself will bring with it its own set of challenges but it is an area that they would like to research.

The volunteer members are aware of the greed of others that can destroy all their hard work and nullify their credibility in the community. They do not want to be seen as a “charity” organization but want to make a positive contribution in the lives of others by educating them in particular skills.

The attempt to shape the organization into the dreams of a few was highlighted in the interview (4.4.1) and these sentiments are to be used as a cautionary for the volunteer members. As Frantz Fanon’s (1963) three phases of transformation depicts that people who seem to be on your side from a similar background could really be “but a wolf in sheep’s clothing”- or “coconuts” as we refer to them in South Africa. They might have brown skins but have white hearts meaning that they look as if they come from the previously disadvantaged but they display tendencies of those of their white predecessors. Some community members might only be interested in taking over the Centre for personal gain and might not have the interests of the community at heart. This aspect was not discussed in the focus groups as it was only unearthed after the structured focus

groups with the interview with one of the long standing volunteer members in the Western Cape.

In conclusion, I would also like to state that all the volunteer members should not be expected to share their knowledge with the rest of the community. Some, as expressed by a volunteer member about her experience of being trained, stated clearly that she wanted to perform the function of baking and not necessarily teach others to bake. This is a similar outcome to that of Stephen Bax (2002) when he discovered that empowered trainers were not eager to train others. The “cascading effect” was highlighted which was the watering down of information as it is passed from one individual to another. Also respect of the community for the volunteer could also be questioned as they might not be accepted as being “empowered enough” to share the information with their community.

5.3 Conclusions

The need to empower women implores the volunteer members to address the need for equality not only in the youth programmes but also in the day to day running of *Women For Peace*. It is absolutely vital that the gender inequality of centuries be obliterated and replaced with allowing women to regain their voices. They have to feel comfortable and not threatened when deciding what their empowerment needs are and be given the chance to express themselves.

When dependency theory is the motivational factor behind empowering programmes, many liberal individuals in South Africa tend to want to help a situation on their own terms and not do what is necessarily needed by those who have to be empowered. The volunteer members have to be encouraged to exercise their voices and to be aware of what they need. At the same time they too should not be hiding behind their need for empowerment and use this as a vehicle to prevent them from moving forward by themselves. The concept of learned helplessness should not be overlooked as the proponents and supporters of Apartheid were exceptionally successful in instilling helplessness into the disadvantaged people of South Africa. Max-Neef (1991:98) also

calls this “Northern thinking for Southern action.” ~~(Max Neef, 1991:98)~~ He feels that if an idea comes from the Northern Hemisphere it becomes more “respectable” and acceptable for implementation in the Southern Hemisphere.

Billson and Fluehr-Lobban’s [\(2005\)](#) critique of social change theories not only shape the future programmes for female well-being and empowerment, they also depict the need for approaching their area of concern with options that Max-Neef [\(1991\)](#) has propagated. Female well-being is a process that has to be nurtured and protected. While the patriarchal system has to be challenged rigorously and human rights issues have to be upheld, the state of “self-reliance” has to be worked towards. If all role-players participate equally in creating the blueprint for an intervention, then finger pointing and mistrust amongst the stakeholders will be minimized, if not obliterated. Interventions and empowerment programmes will then be owned by all and great strides would have been taken towards overcoming the heresy of oppression and forced dependency.

Max-Neef [\(1991:110-111\)](#) insists that “the world is tired of grand solutions. It is tired of people that know exactly what has to be done.” He suggests that “we should start respecting the capacity of reflection and the power of silence a bit more.” ~~(Max Neef, 1991: 110-111)~~. The need to reflect and to find our strength in silence could be seen as a paradox to freeing women to ‘break the silence’ and speak out. In many cases for true empowerment to be actualized, the entire journey from conception to completion has to be embarked upon by the volunteer members themselves.

In many situations we lose so much by jumping the gun and making the saying true “that fools rush in where angels fear to tread”. To bring about capacity building in the lives of the volunteer members of *Women For Peace* is going to take patience and careful interaction amongst stakeholders. The basic understanding is still that there is action (stating needs) and reflection (summarizing). The learning and planning would be reflected in the types of interventions used. In other words, the evidence of “capacity building” would be identified in the entire process of listing fundamental human needs and the path chosen to assist the community to be “self-reliant”. We should not lose sight

of the fact that Max-Neef (1991) himself defends Human Scale Development by stating that it is an option; not a model.

Training volunteer members of *Women For Peace* is a vital step in the transformation of a community as they create spaces for the community to reflect and learn. Both Chambers (2005) and Forsyth (1991) agree with Max-Neef (1991) that development requires people to “enjoy thinking for oneself” (Chambers, 2005:214). It is therefore essential and of paramount importance to equip the volunteer members with skills that enable them to not only make a living for themselves but encourages them to motivate others to join *Women For Peace*. As these empowering programmes gain momentum so will the outlook of not only the volunteer members and the organization but the community of Mfuleni as well.

The volunteer members will be encouraged to embrace this vision of a “learning organization” or a “reflective coherence”. They have to plan a way forward that holds learning in such high esteem that the community will be compelled to follow. They should not be enticed into only offering programmes that are “accredited” by an outside body because there is perhaps a financial incentive attached but they should believe that what they have produced is the best for their community. Learning and effecting change comes at a very high price as the volunteer member have to be willing to be flexible and accommodating. The volunteer members will have to adopt the approach of constantly reflecting and learning which will impact on their planning and future action.

A cautionary for the volunteer members is ~~to~~ not to embrace western cultures to the extent that these cultures are superior and therefore Africans should be dependent on them to lead them out of their difficulties. For the volunteer members of *Women For Peace*, this would mean that they should be confident in believing that they do have the skills to produce a living. They would just have to be exposed to mechanisms that would enable them to be more viable in an economy that promotes capitalism. The challenge that exists is that they might prefer a cooperative approach and this in itself might be the challenge in a capitalist society.

The challenge for training volunteer members ~~would~~ be to try and bring across transformational information in such a way that service providers do not use language as a barrier to self-reliance. True empowerment comes about when the volunteer members demonstrate their understanding of a concept. They would then not hide behind the problems of the process or their historic dehumanization. They will take ownership of their futures and strive to initiate change in their community. They would be able to show their achievement in satisfying their “voiced” fundamental needs. Their changed behaviour would be seen in the quality of their involvement in *Women For Peace* and their commitment to capacity-building.

5.4 Theoretical Considerations

The data collected depicts that the volunteer members have a desire to be part of the “pragmatist world” but they are also seeing their “epistemic interest” and “critical interest” as defined by Johann-Mouton (2001). They are consciously aware that to be an effective player in empowering their community, they need to be empowered in all “three worlds.” (Coetzee, Graaff, Hendricks, Wood, 2001:-12-13).

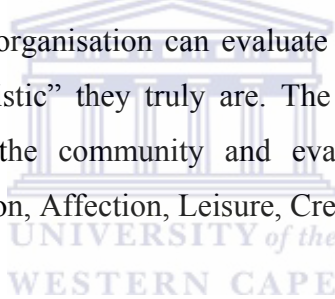
The history of *Women For Peace* shows how the initial volunteer members had the desire to modernize the community and showed some linkage to Modernisation theory. However, the temporary collapse of the organization after the death of Ray Carter is a clear indication that Dependency Theory was present in the early stages of *Women For Peace*.

The historical background of *Women For Peace* might have been questionable in the initial stages of this research process especially in the context of a democratic South Africa. However, these concerns have been dispelled and the research findings have verified that the volunteer members are committed to the fundamental teachings of the organization of exposing and equipping unemployed individuals to activities that can not only stimulate their existence but also put food on the table. The one pressing issue is

maintaining the core of volunteers that have been equipped sufficiently since 1986 to be full time workers at the organization. This could ensure their continuing fight to support the Mfuleni community. Some volunteer members feel that if they can present a well structured organization, they will be able to attract a more dedicated volunteer that can enhance the capacity building of the organization as a whole. Also if they offer programmes that are appealing to the youth, they will be able to project the health of their organization. For this reason the Nobantu Centre is currently undergoing renovations to increase their ability to supply the needs of the volunteer members and the community at large.

5.5 Suggestions for Further Research

To develop the self-reliance of the volunteer members and via extension *Women for Peace*, this community-based organisation can evaluate the projects that they currently offer and assess how “synergistic” they truly are. The volunteer members could also revisit their contribution to the community and evaluate how they stimulate the axiological needs of “Protection, Affection, Leisure, Creation, Identity and Freedom”.



While the data collected for this research has been the viewpoint of the volunteer members, the opinions of the community were not addressed. A longitudinal study using a pretest post test design can be completed with the volunteer members to track their development and their capacity building.

The perception of the community towards empowered volunteer members as well as how empowered volunteers perceive themselves should also be researched. One could ascertain whether people accept the development of some or whether the community still has the belief structure that “outsiders have the power to transform.”

I would like to conclude with the following thoughts. The first is Tutu’s definition of ubuntu: “A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance

that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.” (Tutu, 2000:-35).

This human characteristic is a challenge that can only be performed by human beings. The question remains whether the motivation of the volunteer members is to also empower others to become self-reliant or whether they want to be the new holders of power in Mfuleni.

Steve Biko (1970) stated that ... “the most potent weapon in the hands of the oppressor is the mind of the oppressed” (cited in Duran, 2005:28), the constant challenge to all involved in social development is whether people are being encouraged to free their minds or whether the ‘new information’ imparted is yet to oppress in a different form.

Finally a quote from Marcel Proust reads:

“We must never be afraid to go too far for the truth lies beyond.”
(www.brainyquote.com).

The desire of the volunteer members to build capacity in their lives will compel them to charter unfamiliar territory. They will have to be convinced that they can make a difference in their community and that they have everything inside themselves that can achieve self-reliance.

REFERENCES

Arditti, J. (1996). The Feminization of Etiquette Literature: Foucault, Mechanisms of Social Change, and the Paradoxes of Empowerment, *Sociological Perspectives* 39 no 3 in

Women in Developing Countries. (2002) Datta, R. and Kornberg J. (Eds.) Colorado: Lynne Reinner Publishers

Atkinson, R., Atkinson, R. and Hilgard E. (1983). *Introduction to Psychology (Eighth Edition)*. New York: Harcourt Brace Jovanovich Publishers

Babbie, E. (2002). *The Practice of Social Research*. Cape Town: Oxford University Press

Batliwala, S. (1994). The Meaning of Women's Empowerment: New Concepts for Action, in Gita Sen et al., (Eds.), *Population Policies Reconsidered: Health Empowerment and Rights*. Cambridge: Harvard University Press

Bax, S. (2002). "The Social and Cultural Dimensions of Trainer Training" in *Journal of Education for Teaching*, Vol 28 (Number 2), pp 165-178

Billson, J. and Fluehr-Lobban, C. (Eds.) (2005). *Female Well-Being*. London: Zed Books

Brown, J.S., Collins, A. and Duguid, P. (1989) Situated Cognition and the Culture of Learning, *Educational Research* 18 (1):32-42) as cited in Michael Quinn Patton. (1990). *Qualitative Evaluation and Research Methods (Second Edition)*. London: Sage Publications

Chambers, R. (2005). *Ideas for Development*. London: Earthscan

Chilisa, B. (2005). Educational research within postcolonial Africa: a critique of HIV/AIDS research in Botswana, in *International Journal of Qualitative Studies in Education*, Vol 18 (No 6), November-December 2005, pp. 659-684

Coetzee, J.K., Graaff, J., Hendricks, F. and Wood, G. (Eds.) (2001). *Development:*

Theory, Policy and Practice. Cape Town: Oxford University Press

Cooper, F. (2002). *Africa since 1940: the past of the present*. Cape Town: Cambridge University Press

Duran, E. (2006). *Healing the Soul Wound: counseling with American Indians and other native peoples*. ~~Psychotherapy for Native People~~. New York: Teachers College Press. MS 2005

Eade, D. (1995). *The Oxfam handbook of development and relief*. Deborah Eade and Suzanne Williams. Oxford: Oxfam

~~Eade, D. (1997). *Capacity Building An Approach to People-centred Development*. UK, Oxfam~~

Fanon, F. (1963). 'On national culture' pp. 206-247 in Fanon, F. *The Wretched of the Earth*. New York: Grove Press

Fanon, F. (1968). *The Wretched of the Earth*. New York: Grove Press

Forsyth, R.S. (1991). 'Towards a grounded morality' *Change*, vol 9 (4), pp. 264-276

Freire, P. (1996). *Pedagogy of the Oppressed*. London: Penguin Books

Gibson, Nigel C. (Ed.) (1999). *Rethinking Fanon: The Continuing Dialogue*. New York: Humanity Books

Godfrey, J., Dennick R. and Welsh, C. (2004). "Training the trainers: do teaching courses develop teaching skills? In *Medical Education 2004*, 38: 844-847. Blackwell Publishing Ltd

Graaff, J. (2003). *Poverty and Development*. Southern Africa: Oxford University Press

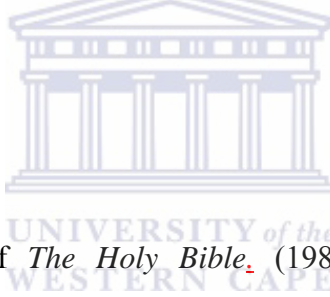
Kwapong, O.T.F. (2005). *Using Adult Education for Empowerment of Rural Women in Adult Education and Development*, Volume 65. Bonn: Institute for International Cooperation of the German Adult Education Association

Lassey, P. (1998). *Developing a learning organization*. London: Kogan Page

Max-Neef, M. (1991). *Human Scale Development*. New York: The Apex Press

Max-Neef, M. (1992). *From the Outside Looking In*. London: Zed Books

Mouton, J. (2001). *How to succeed in your Masters and Doctoral Studies*. Pretoria: Van Schaik Publishers



New International Version of *The Holy Bible*. (1983). Grand Rapids: Zondervan Publishing House

Patton, M.Q. (1990). *Qualitative Evaluation and Research Methods (Second Edition)*. London: Sage Publications

Rahman, A. (1993). *People's self-development: perspective on participatory action research: a journey through experience*. London: Zed Books

Scott, C.V. (1995). *Gender and Development: Rethinking Modernization and Dependency Theory*. London: Lynne Rienner Publishers

So, A. (1990). *Social Change and Development*. London: Sage

Shediac-Rizkallah, M and Bone, L (1998). “Planning for the sustainability of community-base health programs: conceptual frameworks and future directions for research, practice and policy” in *Health Education Research Theory and Practice*, Vol-13 (Number-1), pp 87-108

Taylor, J., Marais, D. and Kaplan, A. et al (1997). *Action Learning for Development: Use your Experience to improve your Effectiveness*. Cape Town: CDRA and Juta

The Holy Bible New King James Version. (1982). United States of America: Thomas Nelson, Inc.

Tutu, D. (2000). *No future without forgiveness*. London: Rider

Zaaiman, D. (Ed.) (1994). *Many Cultures One Nation*. Pretoria: Government Printer

Zgambo, L. H. (1991). The Concept of Peace and Development in the African Context In *Women, Peace and Development in Africa*. Nyirenda, Juma E (Ed.) pp-3-14 Zambia: Adult Education Association of Zambia

Internet Sources

Ferraro, V. (1996). Dependency Theory: An introduction
www.mtholyoke.edu/acad/intrel/depend.htm Accessed: 07/03/2006

Gender Equality Leaflet (2003). www.mdgender.net/uploads/tools/MD_Gender_leaflet.pdf Accessed: 08/03/2006

Human Development Index http://en.wikipedia.org/wiki/Human_Development_Index
Accessed:12/10/2006

INC – Gender profile: South Africa (April 2001). http://www.acdi-cida.gc.ca/cida_ind.nsf/0/0eae7ab371afd86885256b57007112d4? Accessed:04/06/2006

[South African life tables](#)

www.statssa.gov.za/publications/Report-02-06-04/1985.pdf 13/04/06

[Mahatma Gandhi quote](#)

[www.thinkexist.com/quotation/be the **change you want to see in the world**/148490.html](http://www.thinkexist.com/quotation/be_the_change_you_want_to_see_in_the_world/148490.html) - Accessed: 10/05/2007

Maslow's hierarchy of needs diagram www.ship.edu/~cgboeree/maslow.html

[Accessed: 11/04/2007-April 2007](#)

Maslow's hierarchy of needs diagram

http://en.wikipedia.org/wiki/Maslow's_hierarchy_of_needs [Accessed: 11/04/2007-April 2007](#)

Mfuleni Census 2001

www.capetown.gov.za/censusInfo/Census2001-new/Suburbs/Mfuleni.htm

[Accessed: 11/07/2006](#)



National Skills Development Strategy www.info.gov.za

[Accessed: 20/04/2007](#)

Norment, L. (1994). The women of South Africa – Special issue: Nelson Mandela and the New South Africa www.findarticles.com/p/articles [Accessed: 06/04/2006](#)

Onyeani, C (2005). The Failure and Parasitic nature of the Black Middle/Intellectual Class www.utexas.edu/conferences/africa/ads/1247.html [Accessed: 06/04/2006](#)

Proust quotation: www.brainyquote.com/quotes/quotes/m/marcelprou382999.html

[Accessed: 08/05/2007](#)

[South African life tables](#)

www.statssa.gov.za/publications/Report-02-06-04/1985.pdf Accessed: 13/04/2006

United Nations Millennium Declaration

www.un.org/millennium/declaration/ares552e.htm Accessed: 08/03/2006

Reports, papers and other documents.

Census 2001: Statistics South Africa: Socio Economic Indicators for the City of Cape Town

City of Cape Town (Ed.) (2006): *Counts in Informal Settlements in the City of Cape Town 2002-2005* by Information and Knowledge Management Department –

ISD students of the University of the Western Cape (March 2006). *Situation Analysis of Mfuleni*

Romanovsky and Gie (March 2006). *The spatial distribution of socio-economic status, services levels and levels of living in the City of Cape Town 2001 –To highlight suburbs in need*

Terrorism Act No. 83 of 1967

~~*Situation Analysis of Mfuleni by ISD students of the University of the Western Cape. March 2006*~~

~~Census 2001: Statistics South Africa: Socio Economic Indicators for the City of Cape Town~~

APPENDIX 1: INFORMATION SHEET FOR VOLUNTEER MEMBERS

THE UNIVERSITY OF THE WESTERN CAPE
INSTITUTE FOR SOCIAL DEVELOPMENT

WOMEN FOR PEACE RESEARCH PROJECT

1 February 2007

Dear

The Postgraduate Board of Studies as well as the Senate Higher Committee of the University of the Western Cape has given me permission to do the following research mini-thesis: AN EVALUATION OF EMPOWERING VOLUNTEERS FOR CAPACITY-BUILDING: A CASE STUDY OF *WOMEN FOR PEACE*, MFULENI, WESTERN CAPE

The research methods to be used include face-to-face interviews, focus group discussions, reflective journaling and questionnaires. Completed Evaluation forms by the members after capacity-building programmes will also be examined.

The aims and objectives of this study will be:

1. To identify the empowerment needs of volunteer members of *Women For Peace*;
2. To analyse various definitions of empowerment;
3. To examine whether the empowering programmes offered to the volunteer members of *Women For Peace* met the empowerment needs as identified by the volunteer members;
4. To explore future needs of the volunteer members of *Women For Peace*;
5. To provide recommendations for future empowering programmes for volunteer members of *Women For Peace*.

Your willingness to participate in this study is highly appreciated and will be valued in future capacity-building strategies. Full confidentiality and privacy will be adhered to at all times during and after the process.

I would appreciate your participation to the end of the research project but you do have the right to withdraw whenever you choose to do so.

Yours faithfully

.....
Michelle Burrows
Student Researcher
Cell: 083 3641450
Email: michelleburrows@telkomsa.net

APPENDIX 2: INFORMATION SHEET FOR SERVICE PROVIDERS

THE UNIVERSITY OF THE WESTERN CAPE
INSTITUTE FOR SOCIAL DEVELOPMENT

WOMEN FOR PEACE RESEARCH PROJECT

1 February 2007

Dear

The Postgraduate Board of Studies as well as the Senate Higher Committee of the University of the Western Cape has given me permission to do the following research mini-thesis: AN EVALUATION OF EMPOWERING VOLUNTEERS FOR CAPACITY-BUILDING: A CASE STUDY OF *WOMEN FOR PEACE*, MFULENI, WESTERN CAPE

The research methods to be used include face-to-face interviews, focus group discussions, reflective journaling and questionnaires. Completed Evaluation forms by the members after capacity-building programmes will also be examined.

The aims and objectives of this study will be:

1. To identify the empowerment needs of volunteer members of *Women For Peace*.
2. To analyse various definitions of empowerment
3. To examine whether the empowering programmes offered to the volunteer members of *Women For Peace* met the empowerment needs as identified by the volunteer members.
4. To explore future needs of the volunteer members of *Women For Peace*
5. To provide recommendations for future empowering programmes for volunteer members of *Women For Peace*

To fulfil the THIRD objective I would like to request permission to view the evaluation forms completed by the volunteers of *Women For Peace* after the training offered by held last year.

Your willingness to participate in this study is highly appreciated and will be valued in future capacity-building strategies. Full confidentiality and privacy will be adhered to at all times during and after the process.

Yours faithfully
Michelle Burrows
Student Researcher
(Unsigned: sent electronically)
Cell: 083 3641450
Email: michelleburrows@telkomsa.net

APPENDIX 3: CONSENT FORM

THE UNIVERSITY OF THE WESTERN CAPE
INSTITUTE FOR SOCIAL DEVELOPMENT

RESEARCH PROPOSAL:

TITLE: AN EVALUATION OF EMPOWERING VOLUNTEERS FOR CAPACITY-BUILDING: A CASE STUDY OF *WOMEN FOR PEACE*, NOBANTU CENTRE, MFULENI, WESTERN CAPE

WESTERN CAPE
Volunteer Consent Form

As a member of *Women For Peace*, I acknowledge that my identity will remain protected throughout the research process. I have been informed about the research project and willingly agree to participate in face-to-face interviews, focus group discussions, reflective journaling and questionnaires. I also give my permission for evaluation forms, I have completed after empowerment programmes, to be viewed. By signing this form, I release the information obtained from my participation in this study for UWC institutional purposes.

Consent

I, _____, do hereby give the researcher, *Michelle Burrows* permission to use all collected data (if applicable) for the purposes of this research study.

Details (in order to contact interviewees)

Name of participant: _____(confidential)

.....

.....

How does Women For Peace address these needs?

.....

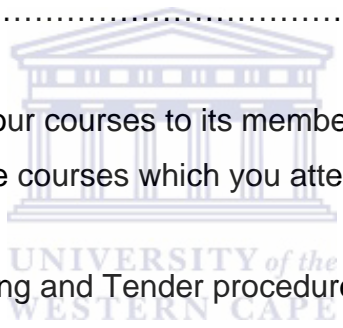
.....

.....

.....

Women For Peace offered four courses to its members last year.

Tick in the box next to the courses which you attended.



- Faranani - Proposal Writing and Tender procedures;
- EFS Training - Delivering Group Training;
- Centre for Conflict Transformation and Reconstructive Development based at the University of the Western Cape - Life Skills Course;
- Institute for the Healing of Memories – Weekend Healing of Memories workshop

How did each course help you?

.....

.....

.....

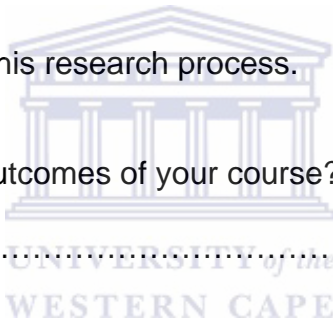
.....
What do you still need help with from *Women For Peace*?

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

APPENDIX 5: QUESTIONNAIRE FOR SERVICE PROVIDERS
QUESTIONNAIRE FOR SERVICE PROVIDERS WHO RAN COURSES FOR
MEMBERS OF *WOMEN FOR PEACE*

Thank you for being part of this research process.

What were the specific outcomes of your course?



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

What methodology did you use in your course?

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

.....

Rate how well you think the course went from the participants' view.

- Unsatisfactorily
- Satisfactorily
- Well
- Very well
- Excellently

Rate how well you think the course went from a provider's point of view.

- Unsatisfactorily
- Satisfactorily
- Well
- Very well
- Excellently



Did the learners have access to you after the presentation of the course?

.....

What do you still see the empowerment needs are of members of Women For Peace?

.....

.....

.....

.....

Any further comments

.....

.....

.....

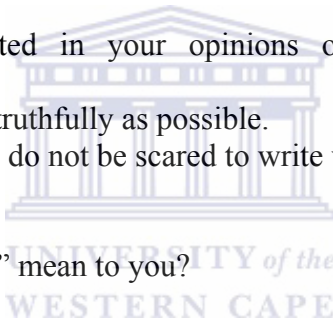
.....

APPENDIX 6: QUESTIONNAIRE FOR TRAINERS
QUESTIONNAIRE FOR WOMEN FOR PEACE TRAINERS

This questionnaire is interested in your opinions on training, sustainability and community based projects.

Please answer the questions as truthfully as possible.

There are no correct answers so do not be scared to write what you think.



1. What does “training” mean to you?

.....

.....

2. What is needed for effective training to take place in your community?

.....

.....

3. How will you evaluate if your training was useful for the community?

.....

.....

4. What does “sustainability” mean to you?

.....
.....

5. What have you identified as the obstacles present in the organization that hinders you from achieving sustainability?

.....
.....

6. How will you overcome the obstacles to sustainability in your community?

.....
.....



7. What is the role of community based projects?

.....
.....

8. What does the community you serve expect from community based projects?

.....
.....

9. Which projects would you like to offer your community?

.....
.....

10. Are you training in your personal capacity or as a member of Women For Peace?

.....

.....

APPENDIX 7: STREET MAP OF MFULENI BY MAPSTUDIO



MAPSTUDIO printed map
Print this Page Close

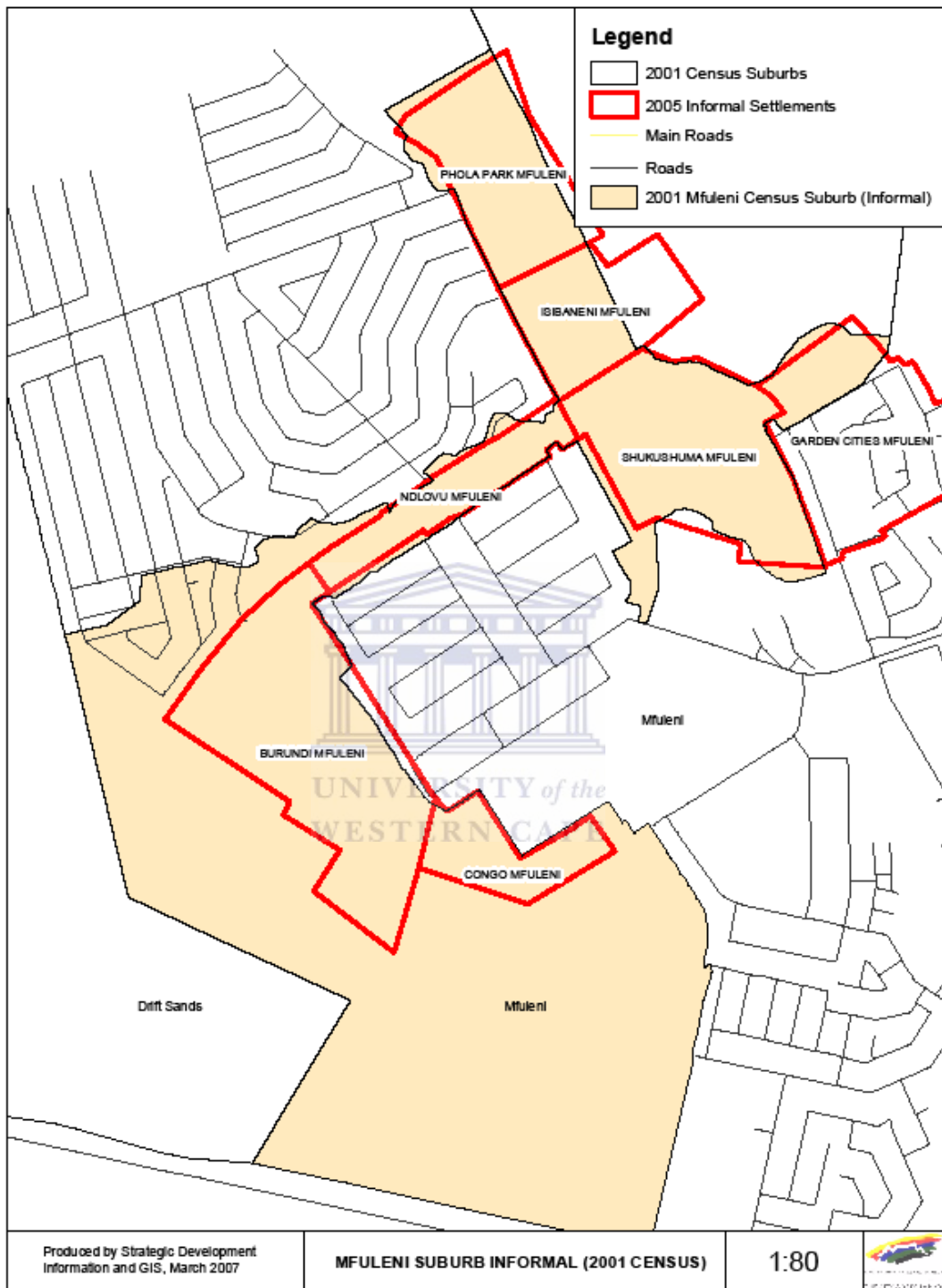
(c) MapIT v.1.30

All maps and technology © **mapit**

While MapIT (Pty) Ltd has made every reasonable effort to ensure the accuracy and correctness of the information contained in this site and the sites linked to this site, the company will not, under any circumstances, be liable or responsible for any loss or damage whatsoever sustained or incurred arising from any use of, or reliance on, such information whatsoever, and arising from any cause whatsoever, including, without limitation, negligence.

http://maps.mapit.co.za/CustomData/print.asp?netmapviewer_client=MAPSTUDIO&im... 2007/09/03

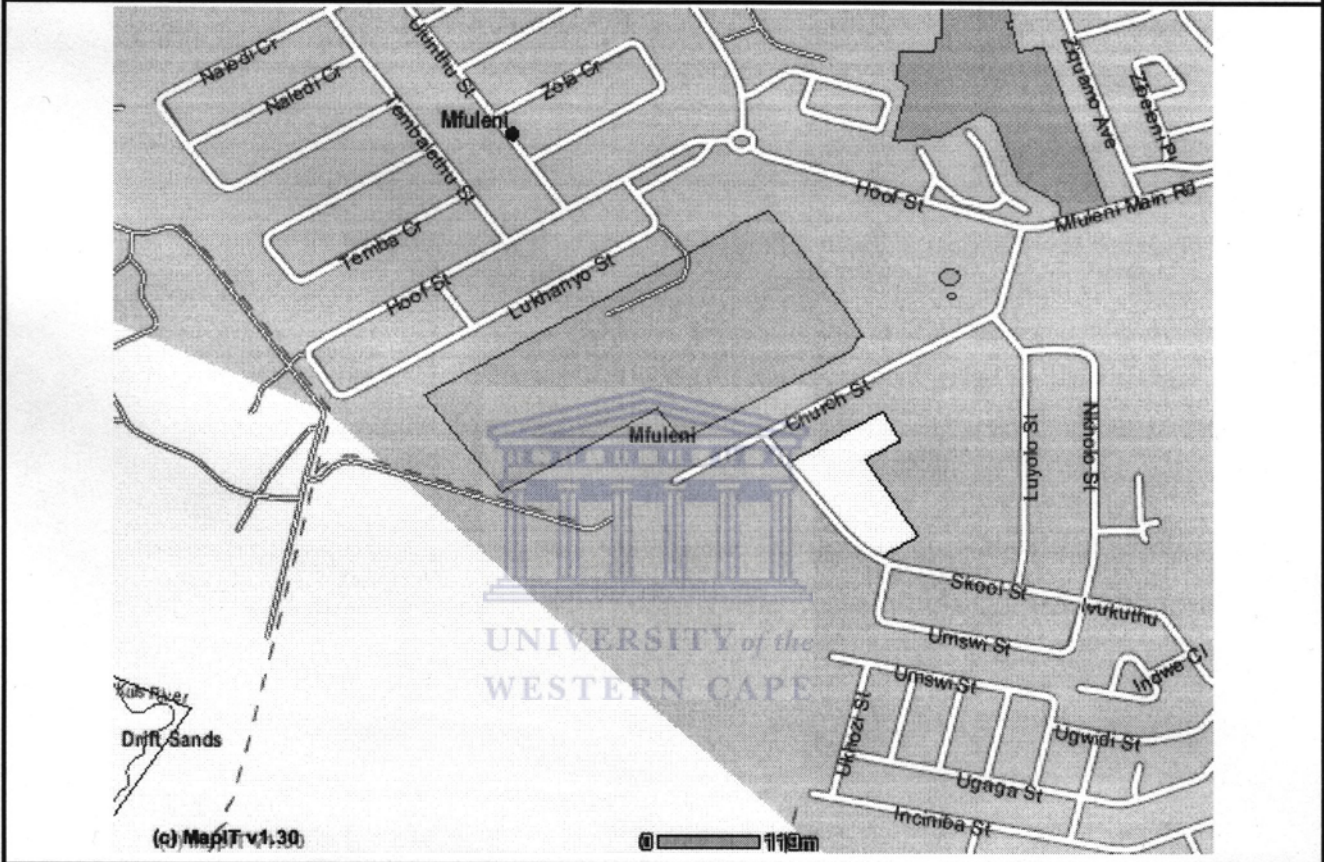
APPENDIX 8: MFULENI SUBURB (2001 CENSUS)



APPENDIX 9: STREET MAP INDICATING CHURCH STREET BY MAPSTUDIO

MAPSTUDIO printed map

Print this Page Close



All maps and technology © **mapit**

While MapIT (Pty) Ltd has made every reasonable effort to ensure the accuracy and correctness of the information contained in this site and the sites linked to this site, the company will not, under any circumstances, be liable or responsible for any loss or damage whatsoever sustained or incurred arising from any use of, or reliance on, such information whatsoever, and arising from any cause whatsoever, including, without limitation, negligence.

APPENDIX 10: GOOGLE EARTH PHOTOGRAPH OF THE NOBANTU CENTRE

