



AN INVESTIGATION INTO THE ROLES OF THE COMMUNITY
STRUCTURES IN THE ENHANCEMENT OF COMMUNITY
PARTICIPATION IN SERVICE DELIVERY: A CASE OF NGULUMBI
VILLAGE IN THE LIMPOPO PROVINCE.

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A Mini Dissertation submitted in partial fulfillment of the
requirements for the degree of Master of Public Management in the
School of Management Sciences

Oliver Tambo Institute of Governance and Policy Studies

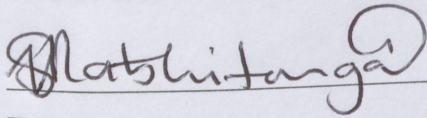
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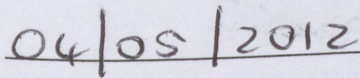
2011

DECLARATION OF AUTHENTICITY

I, Cynthia Tshilidzi Ratshitanga, hereby declare that this mini dissertation entitled: **An investigation into the roles of the community structures in the enhancement of community participation in service delivery: A case of Ngulumbi village in the Limpopo province**, submitted in partial fulfillment of the requirements for the degree of Masters In Public Management in the School of Management Sciences, University of Venda, is my own original work and all the sources quoted have been indicated and acknowledged by means of references. I again declare that this mini dissertation was not previously submitted by me for a degree to any other university.



T.C. Ratshitanga



Date

DEDICATION

I would like to dedicate this mini dissertation to the following people who contributed positively and meaningfully throughout my entire life.

To my special, caring and loving husband Chief Nkhumbuleni Edzani Tendani Ratshitanga who helped me a lot since I started my tertiary education in 1992. You have been there for me and you taught me to love education. I LOVE YOU.

To my dear mother, Azwidohwi Virginia Tshitereke, and father Balanganani Maxwell Tshitereke, for making me who I am today. I really appreciate the love and support you gave me from childhood. Thank you.

To my mother-in-law, Ndidzulafhi Margret Ratshitanga, and my late father-in-law, Vhamusanda Vho-Francis Ratshibvumo Ratshitanga, your positive words about education motivated me a lot. Thank you.

To my first born son, Uhone Zwivhuya together with your sisters, Uhone Muano and Uhone Tendani, you will always be in my heart, "I love you guys". Indeed "Mudzimu u hone", take education seriously you will succeed in life.

ABSTRACT

This study is an investigation into the roles of the community structures in the enhancement of community participation in service delivery.

In this study I used the quantitative approach wherein purposive sampling was used because those who were selected to participate in the research had knowledge about what the structure do in the community. The selected participants had more knowledge about the phenomena that was studied. The instrument that I used in order to collect data from community structures was questionnaires, wherein they were distributed only to the selected members of the structure. Questionnaires were completed without fear because the respondents were assured of their anonymity and that confidentiality was to be maintained.

An analysis of findings indicated that there was no good relationship between the community structures and the municipality, communication was very poor that is why there was a delay in the delivery of service. It was again indicated that the community should get full participation when it comes to the selection of the structure members through democratic elections. Community is the most important client of service delivery; therefore all the involvement and participation by the community should be done fully.

The recommendations made through this study are that there should be democratic elections of the community structures by the community. There should be communication between the local municipality and the structure so that it becomes possible for the structure to play their roles in enhancing community participation in service delivery. There should be trainings so that development can be carried by people with full knowledge and skills. There should be an increase, in terms of the years, in the number of years of service within the structure members.

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1.2 Background of the study

Ngweni is a very small village with a population of 1500, which is situated west of ... area under Tshipase Township in the Limpopo Province. Like any community, Ngweni has people with different needs, interests, beliefs, practices, assets, and ... It is a community of the learned and the non-learned, young and old with the ... that is less than two thousand. In order to reach the objects of local ... stated in Section 132 of the Final Act of the Constitution of the Republic of ... Africa, 1996, Ngweni village has various community structures such as ... traditional leader, community policing forum, civic association, Ward ... , youth committee, advisory committee as well as education committee that

CHAPTER 1: INTRODUCTION OF THE STUDY

1.1 Introduction

During apartheid and the revolutionary struggle, South Africans formed structures and organizations that gave people a voice and the right to participate in shaping the direction being taken in this country – structures such as street committees, civic movements and youth organizations were put in place. It was not the role of government then to formalize these structures, and the ways in which they were related to one another.

However, it is now a legislative requirement to form Ward committees. These structures are not established as “nice to have’s” – they are critical dimensions of government’s goal in ensuring the participation of communities in decision-making processes around matters which affect people daily. Community structures are very important within the community in order for the delivery of service to be effective. Structures are to be paired with municipalities for the empowerment of social and economic upliftment of communities.

1.2 Background of the study

Ngulumbi is a very small village with a population +/- 1500, which is situated west of Sibasa area under Tshivhase Territory in the Limpopo Province. Like any community, Ngulumbi has people with different needs, problems, beliefs, practices, assets, and resources. It is a community of the learned and the non-learned, young and old with the population that is less than two thousand. In order to match the objects of local government stated in Section 152(a)(b)(c)(d) and (e) of the Constitution of the Republic of South Africa, 1996, Ngulumbi village has various community structures such as community traditional leader, community policing forum, civic association, Ward councilors, youth committee, advisory committee as well as education committee that

serve as the bridge between the community and the municipality, for Ngulumbi village in the Thulamela municipality in the Vhembe district. Within the Ngulumbi village, the traditional leader is above all these structures, and then followed by the advisory committee which serves as the advisor to the traditional leader and the other structures, then the whole community in general. These structures are very important within the Ngulumbi community because they are the ones to monitor all the activities within the community and ensure that the needs and safety of community members are reached. They work with the community because the community is seen as a rich source of knowledge of what is happening around that community and they have committed themselves to that community and are the ones who control the projects established or carried out in that community.

1.3 Problem Statement

South Africa, as a democratic country, put more emphasis on service delivery to the people and is more concerned about the previously disadvantaged rural communities. As it is stated in the preamble of the Constitution of the Republic of South Africa, 1996, that it is adopted so as to improve the quality of life of all citizens and free the potential of each person, therefore the basic services should be provided to all people within the community more especially those who are disadvantaged and live in abject poverty. Community groupings in any area are the most important role players in ensuring the enhancement of proper service delivery because it is the communities themselves that know their needs, resources, capabilities and what is happening around them. It is the community that will win or lose the most in any attempt to introduce a new development or system.

The above mentioned community structures at Ngulumbi village do not provide services to the people but they work with the municipality by conveying needs from the community to local government hence they operate as representatives of the community. This research was aimed at finding out the different roles community structures were

playing in enhancing community participation in the services rendered by the government to the people. Community structures at Ngulumbi village need to ensure that indeed there is development within the community which is possible through their participation as the community. Development is defined as a process and is about improving the living conditions of people, (Fox and Meyer: 1995: p.36). Bearing in mind that, for development to be sustainable, it should benefit all people and at the same time meet the needs of the people and improve the quality of life of all people (Casso, Gelling and Roach: 2006: p.42). Structures at Ngulumbi were expected, through the roles they played to enhance community participation in the service delivery. The issue of community participation in service delivery is receiving increasing attention in South Africa. It is the role of community structures to ensure that community participation is receiving serious attention at Ngulumbi so that the community can attempt to engage itself with municipality in development planning and policy processes and their aspirations and expectations in the enhancement of service delivery.

1.4 Aim of the study

The main aim of this research is:

To investigate the roles played by community structures at Ngulumbi village in the enhancement of community participation in service delivery.

1.5 Research objectives

The research objectives of this study were:

- To identify the roles community structures play in the enhancement of community participation in service delivery.
- To find out if community members are aware of community structures around them.

- To find out if community members have knowledge about the roles community structures play in enhancing delivering of service through community participation.
- To establish if there is full community participation and involvement to Wards services they need.
- To enable full community participation in the government's making of policy or decisions that affect the community.
- To find out if community structures are getting the necessary training and skills on how structures operate so as to enhance community participation in service delivery.
- To find out if the local government is taking into consideration the roles played by different community structures as a bridge between them and the community.
- Develop recommendations that will encourage community to have full involvement and participation in community activities and services rendered by the local government through community structures so as to bring development.

1.6 Hypothesis

- Lack of community participation in community structures delays the enhancement of service delivery within the community
- Lack of community participation and proper consultation slow down the delivery of services.
- Lack of training and knowledge on how structures should operate slow down the delivery of services.

1.7 Research questions

- What roles do community structures play in the enhancement of community participation in service delivery?

- Is community participation and involvement of community members necessary in the enhancement of services delivered by local government?

1.8 Significance of the study

The significance of the study is to encourage community participation and involvement of members through community structures for smooth running of services to be delivered by the local government. This in turn will benefit everyone in the community and thereby bring development to everyone and within the specified community and the communities around as well as the entire nation.

1.9 Definition of concepts

- Batho Pele “people first”:** Should be regarded as guidance by all levels of government and the wider public sector when introducing their service delivery programmes, (White Paper on Transforming Public Service Delivery, 1997: p.7).
- Community:** A group of people living in a particular local area with a number of people who have something in common with one another that connects them in same way and that distinguishes them from others, (Homan, 2004: p.9).
- Community development:** Involves helping people in a designated geographical area who share cultural values and experience similar social and economic conditions, goals are to improve living conditions and enhance residents’ quality of life in the social environment by using a planned change process, (Harrison, 1995: p. 555)
- Community Policing:** Community policing is a philosophy or approach that guides the methodology of policing, and is based on the assumption that the primary objective of policing – ensuring the safety and security for all individuals and communities – can only be achieved through a collaborative effort by the police, other government institutions, NGOs, community structures, and individual citizens. (Stevens and Yach, 1995: p. 2-3).

- e) **Community structure:** Attributes of a community such as the number of species or the distribution of individuals among species within the community, (Gyford, 1991, p. 56).
- f) **Consultation:** Implies that citizens must have a say regarding the services delivered. It must take place between public servants and citizens about the level and quality of the services that the public will receive, (Du toit, Knipe, van Niekerk, van der Waldt and Doyle, 2002: p.108)
- g) **Citizen Participation:** is the dynamic, voluntary involvement of community members to address issues and concerns affecting their community and improve social policies, laws and program, (Kirst-Ashman, 2008: p.261)
- h) **Civic Association:** Civic associations are comprised by groups of people and households that live in the same neighborhood
Source: <http://www.saveardmorecoalition.org/node/137>. Accessed 9 August 2008
- i) **Development:** Involves growth, maturation and strengthening, it is a process of change and improvement, (Harrison, 1995: p. 555)
- j) **Service delivery:** The manner in which customers' needs are met. Service delivery means supplying users with services needed or demanded, (Du toit, Knipe, van Niekerk, van der Waldt, and Doyle, 2002: p.90)
- k) **Traditional leader:** Traditional authority (also known as traditional domination) is a form of leadership in which the authority of an organization or a ruling regime is largely tied to tradition or custom. The main reason for the given state of affairs is that it 'has always been that way'.
Source: http://en.wikipedia.org/wiki/Traditional_domination#Traditional_leaders. Accessed 9 August 2008
- l) **Ward councilor:** A Ward councilor is chairperson of a Ward committee, responsible for handling queries and complains in the Ward, as well as resolving disputes and making referrals of unresolved disputes to the municipality, (Gyford, 1991: p. 182).

1.10 Delimitation

Delimitation is defined as to establish the limits or boundaries of the study that has to do with the shortcomings and possible weaknesses of the study; that is to demarcate, (Maree, 2009: p42). The study has the boundaries and in this case the study focused only on community structures within the Ngulumbi community.

1.11 Limitations

Marshall and Rossman (1999 : p42), assert that “ A discussion of the study’s limitations demonstrate that the researcher understands this reality – that researcher will no overweening claims about generalizability or conclusiveness relative to what researcher learned”. The study was designed to satisfy the interest in the topic with the goal to answer the research questions. The following also limited the researcher in this study:

1.11.1 Money

The printing of questionnaires and photocopying limited the researcher to take only few members from the community structures to be part of the research. Since people were not going to be paid because resources would not be enough, only the few selected people completed the questionnaires. This also meant that the researcher would have to travel to the destination where the selected members were in order for them to complete although would not require any funding from both the respondents and the researcher.

1.11.2 Time

The researcher was limited by the time slot that the respondents had in order to complete the questionnaire. This in turn made the researcher to perform group administered

questionnaire so as to handle the group simultaneously. This meant that a suitable venue was needed that would favour all selected members.

1.11.3 Knowledge

The quality of the research output and the rate of completion was also to be determined by the level of knowledge which participants have. That is if the structure members do not have more knowledge because of lack of training in running structures that would also affect the quality of the research.

1.12 Reference Techniques

The following referencing techniques were used:

In a case where a book has been quoted, the following referencing has been used:

References that has been inserted into the text by indicating the name of the author(s), the year of publication of the text from which the quotation or reference is taken and the page number(s), “(Smith 1992:p.20) states that ...”, or “the matching concept is not applicable for these purposes”

When two authors have contributed to an article, the reference is shown as (Smith and Shaw 1992:p. 20) in the text.

For three or more authors, the first reference refers to (Smith, Shaw and Brink 1992:p.20) and thereafter et al. may be used as follows: “Smith et al. (1992:p.20)

Reference at the bibliography is written starting with the author(s), initials, year of publication, edition, and name of the book then the publisher. Smith M. 1992. 2nd edition. The man on the moon. Kalahari Publisher.

In a case where a journal has been quoted, the following referencing has been used:
The name of the author, title then followed by the year, name of the journal, volume number followed by the publisher. Example: Marais L. 2006. Income generation, local economic development and community development. Community Development Journal. Vol 10. Oxford University Press.

In a case wherein the Internet has been accessed, the following referencing has been used: Example: Name of the author (if any) or the title then followed the year, followed by the web address and the date it was accessed. Example: Benjamin, P. (2000), "Telecentre 2000, Literature review", Accessed 3/7/2008.

1.13 Brief Literature Review

A review of the core literature based on the research problem as well as the objectives was presented. A list of summaries on various works in the field were looked at and a critical review was done. The focus of the literature was to be on community participation and the enhancement of service delivery within the community. Various structures had been outlined and explored as well as their roles within the community. Looking at the historical background of South Africa, the formation of structures was done in order to bridge the gap between the local government and the community; and to ensure that there is development in the community.

Literature indicated that through building of community capacity, maximum participation is ensured; various modes of participation were outlined, such as information, consultation, delegation and control. The rights of the community through the Batho Pele concepts must not be ignored. The community must be given the rights to participate in service delivery within the municipal environment through their community structures. Literature has indicated that the importance of community participation in bringing development is the strategy that opens the way for community members to act

responsibly. Community participation should be interactive and meaningful, embracing different sectors of the community.

It is again reviewed in literature that through community participation, the community should be able to understand the services that are being provided and their role in the system. The community should be able to establish the channels of communication between municipality and the structures that will be representing them. The community should commit to an agreed type of service and standards. The government does not view participation as an end to itself but as a process that should develop people to become more resourceful in as much as it should aimed at ensuring that service and infrastructure delivery is enhanced through community participation.

Du toit et al, 2002, p90, indicated that service delivery is more concerned with the provision of a product or service by a government to a community that was promised or which is expected by the community. The practice of service delivery has developed spontaneously and over time and this requires the government of the day's idea of what it considers the majority of their people need for enhancement of their general welfare, inputs from society in respect of their requirements for enhancement of their welfare. The provision has been made for the municipality to be responsive to the needs of the community. For development to be sustainable, basic needs are very important in real life because development is for the people by the people and it involves growth and maturation, (Harrison, 1995, p555).

The principles of Batho Pele were addressed in the literature review stressing that citizens should have equal access to the services to which they are entitled and receive full and accurate information about the public they are entitled to receive and they should be treated with respect. Consultation about the level and quality of the public service they receive should be given a choice about the services that are required. This in turn should make community structures to develop the culture of enhancing community participation for service delivery to be running smoothly. Hence this research on the roles the

community structures played in the enhancement of community participation towards service delivery.

1.14 Organization of the Study

Chapter 1: Introduction of the study

This section introduces the topic of research proposal which is to investigate the roles that community structures play in the enhancement of service delivery. It includes information on the research problem, thereby giving the background to the problem, purpose of the study, definition of the terms, delimitations, significance of the study and outline of the study.

Chapter 2: Literature review

In this chapter, a review of the core literature on the research problem is presented. Not only a list of summaries of various works in the field was looked at, but also a critical review was done. This chapter outlined the conceptual framework for the study by providing a literature exploration with regard to information on community structures and the roles they play in the enhancement of service delivery through community participation.

Chapter 3: Research Methodology and Design

This chapter describes how the study was undertaken. Information is presented under subheadings such as design of the study, sampling and data collection methods. The research methods will be outlined with the emphasis on the method of collecting data as well as the way sampling was done. The study population is differentiated from the study's sample. A detailed discussion of the methodological structures is presented whereby questionnaires and interviews were used to collect data.

Chapter 4: Data Presentation, Analysis and Interpretation

This chapter focuses on the way data is presented, analyzed and interpreted so as to detail each specific procedure employed for each general research question answered or specific hypothesis tested. A computer program was used to analyze questionnaires which were presented and interpreted using tables.

Chapter 5: Main Findings, Conclusion and Recommendations

In this chapter, the relationship among what was done in the past, the purpose of the study and the results of the current study is explored. The summary of findings were drawn from the results that were interpreted and implications were discussed. Based on the interpreted summary of findings on the results, conclusion was drawn and a feasible recommendation was offered.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

In this chapter the focus was on service delivery, what exactly it entailed within the community and how “Batho Pele” is related to service delivery. The chapter also outlined the review of legislative framework of community participation. The different modes of community participation were looked as well as the importance of community participation for development to be possible within the community. Various community structures at Ngulumbi village were addressed as well as the necessity of skill development within the community so as to enhance community participation. It is also important to know why community structures should work as a vehicle to community participation bearing in mind that they serve as a bridge between the community and the municipality.

The study sought to investigate into the roles played by community structures at Ngulumbi village in the enhancement of community participation in service delivery and to find out if indeed lack of community participation delayed the delivery of services. The critical review on how community structures together with the local government were able to administer services in order to bring development by working together was done. As outlined in the preamble of the Municipal Systems Act (Act 32 of 2000) that municipality needs to inform their daily interactions and relationships with communities they have been mandated to serve, this can be done to implement and achieve effective community participation and development within the community. There is a need to set out the principles, mechanisms and processes that give meaning to local government development and to empower municipalities to move progressively towards the social and economic upliftment of communities and the provision of basic services to all our people, and specifically the poor and the disadvantaged. There is again a need to create a more harmonious relationship between municipal councils, municipal administrations and the local communities, through the reciprocal rights and duties.

2.2.1 Community structures, in “Historical Context”.

As stated in the preamble of the Constitution of the Republic of South Africa, 1996, Act 108 of 1996 of the Republic of South Africa, 1996, Act 108 of 1996, that we “respect those who have worked to build and develop our country” and adopt this constitution as a supreme law of the Republic so as to “lay the foundations for a democratic and open society in which government is based on the will of the people, and every citizen equally protected by law” and “to improve the quality of life of all citizens and free the potential of each person”. It is therefore important that for a democratic and open society to be possible, every citizen must be given equal rights and opportunity to participate. The society we are living in must be able to produce citizens who are able to develop themselves as well as the community they are living in. I believe that each person has the potential to improve. With the help of community structures that have been established within that community, everything can become possible and the needs can be addressed as a way of delivering the right services to the people.

South African history has embedded in us this belief in participative processes. We have learnt the hard way through the struggle for social and political liberation. Participatory democracy works, but it is often easier to speak about something than to implement. The question is how then we talk about implementing if we do not involve the right people and let them have a say. The details of moving effective community participation from resistance mode to one of corporate governance and consultation remains a challenge for the Ngulumbi community who are committed to democratic principles. Section 16(1)(a) of the Municipal Systems Act, 2000 (Act No 32 of 2000), encourages the development of culture of community participation thereby to encourage, and create conditions for, the local community to participate in the affairs of the municipality, including in the preparation, implementation and review of its integrated development plan.

These processes have indeed given communities the rights and obligations of being custodians and champions of own destiny and fate. It is mindful of the African idiom: *”Tloga tloga e tloga kgale, modisa kgomo o tswa le yona sakeng”*. Literally translated, it

means “The one who herds the cattle must follow them right from the kraal otherwise he will lose them”. Looking at the situation with Ngulumbi village it is very difficult to find representative from the government or local municipality conducting development meetings with the Ngulumbi community. With the believe that the government is for the people, by the people, that is why it is the duty and the responsibility of the government to know all the people out there, knowing their needs and how to meet them. Another way of looking at it is to remember that people often say, “Do things with us, and not for us” meaning that people need to be involved and given the opportunity to participate in decision making when things are to be implemented. It is true that people from Ngulumbi community are waiting to do things for themselves and not to wait for other people who will end up not bringing changes they need, hence the community structures. The question remains, are these structures playing a role in enhancing community participation in the services to be delivered within the community, or it is the community members themselves that are dormant from developing themselves as well as their community by not participating fully in the activities that concern them, section 18(1)(b)(c) of the Municipal Systems Act, 2000 (Act No 32 of 2000), encourages the matters with regard to communication.

2.2.2 Capacitating and development of community structures.

Often community representatives are new to governance issues, and may require guidance and leadership. The duration of service in the Ngulumbi structures is very short, the challenge is that by the time the members are acquainted with what is happening in the structure, their term of service come to an end, they do not get training they struggle on their own. Building community capacity is vital in ensuring maximum community participation in municipal activities. Implementation of Ward committees in our new democracy has shown that there need to be resources for these structures to function well. It is critical to educate, capacitate and develop representatives of community structures, thus enabling them to provide leadership and engage municipalities in discussions and debates. It is good for the representatives to have knowledge about the services that are to be delivered to their community, to have knowledge about the government they are representing as well as the needs of the communities they are

leading. There is a saying “little knowledge is dangerous”, so guidance is very important on how to support the general welfare of all citizens, welfare that will benefit all and improve the quality of life by meeting the needs of the community members. These may also strengthen the leadership positions they are to attain. Leadership seminars are very important to community structure’s representatives, but this must not serve as another way of oppressing those who do not have an idea of what is meant by service delivery and the concept of “Batho Pele”, they too must be taught to know their rights as citizens of South Africa. Inputs from the society must be respected so as to enhance community participation in the delivery of services. That is why participation of community is very important because it requires the direct, face-to-face involvement of citizens in social development and control of decisions that affect their own welfare, (Midgely, 1986: p.10).

The main reason for community structures at Ngulumbi village to be put in place within the community was to ensure that there is development in the community. That is why it is very important for community structures to be functional and enhance the participation of community in the delivery of the necessary services within the community. These community structures should not only be put in place, they should also involve the participation of community members. They must have full rights when it comes to decision making and everyone must be free without being intimidated in the participation process. (Homan S. Mark 2008:p.25) indicated that, for development to be seen, there must be improvement in the service delivery system as this is the main method of improving conditions that affect people and may well serve to maintain an unjust status quo. Various community structures are there to their purposes so as to address the needs of the people.

2.2.3 Community structures as vehicle for participation

The issue of participation is receiving increasing attention in South Africa, from both government and civil sectors. The Constitution of the Republic of South Africa, 1996, states that municipalities have the responsibility to make sure that all citizens are provided with services to satisfy their basic needs. Councilors are to work in partnership

with community members so as to deliver all municipality services to the disadvantaged rural communities, in other words putting people first as “Batho Pele” principles. Councilors have roles to play within the community. They take problems to the municipality and bring solutions to people.

2.2.4 Community structures and their roles within the community

The local government has the responsibility of ensuring that they are delivering the right services to the community. As stipulated in the objectives of the municipality Section 152(1)(b) (in terms of the Constitution of the Republic of South Africa, 1996, it is the responsibility of the municipality to ensure the provision of services to the communities in a sustainable manner. Every community member’s needs must be looked at and as well as improving the quality of lives of every community members. This is possible if there are partnership within the community and the municipality, hence the community structures. Different roles of community structures at Ngulumbi village were consulted as well as the way the municipality was delivering the services through the community structures.

2.2.4.1 Traditional Leaders

The Government regards traditional leaders as custodians of the moral, value, cultural and social systems of many people in the country. The apartheid system had undermined the existence of traditional systems of governance, and where these had been recognised it was used as a means to extend the apartheid bureaucracy. "The position that was taken as the democratic government was that the institution of traditional leadership occupies an important place in African life and, historically, in the body politic of South Africa. It has played an important role throughout the struggles of the African people in our country," (BuaNews 12 May 2003).

Traditional institutions play a very important role in enhancing delivery of service within the community. National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities. It is important that

traditional leaders should be restored to their rightful positions and they should listen carefully to the demands and the needs of their people. It is even from the Bible that so many kings and rulers were able to rule and govern the people with peace and deliver all the services they were in need of. This still exists even today at Ngulumbi village where we find that traditional leader is performing his jobs of taking care of people's needs and listen to their cries. That is why the traditional leadership need not be looked down upon because they have a big role to play within their communities.

2.2.4.1.1 Democracy and Traditional Leadership

Traditional leadership has remained at the periphery of transformation in the country. Even the Constitution of the Republic of South Africa, 1996, which devotes one of its shortest chapters to traditional leaders, outline the leaders' constitutional status, powers and duties.

The Constitution of the Republic of South Africa, 1996, does provide for the establishment of Houses of Traditional Leaders. Six of the nine provinces have such houses, and these are represented in the single National House of Traditional Leaders. The Houses of Traditional Leaders have been given an important role as the effective custodians of African tradition and culture. Chiefs often play a key role as community advocates and Chiefs constantly act as spokespeople for the community. They act in an advisory capacity (both nationally and provincially) on issues that affect traditional communities, traditional leadership and customary law. Historically, traditional leaders in South Africa have embodied the cohesion of the communities and the people they lead.

The role and place of our traditional leaders in the system of democratic governance are guaranteed in the Constitution of the Republic of South Africa, 1996, and further elaborated in the White Paper on Traditional Leadership and Governance. Poverty eradication remains a high priority of our government and this can only be achieved with the active involvement of our traditional leaders. "If chiefs continue to have influence, and if there are still problems in carrying out development projects, one way of aiding the process of development could be to involve chiefs," argued Dr Ray during a presentation

at the International Development Research Centre (IDRC). "But under what conditions can you involve chiefs? What is it about chiefs that might allow them to get involved in development and mobilize their people?" The chief at Ngulumbi is more concerned about the development of the community in all aspects of life (socially and educationally).

Despite the legislative provisions for traditional leadership, however, an intense debate is raging around their place in a democracy. Government's response has consistently been that of cautious support. A realistic approach seems to be the one that seeks to fit traditional leaders into the current democratic system. This approach appreciates the uncomfortable relationship between democratically elected organs of governance and the traditional (mainly hereditary) structures of social ordering. Its point of departure is that South Africa's democracy does not align with the traditional forms of governance as practiced by Africans. The approach recognises that it would be problematic to subject some sections of the community (such as "traditional communities") to a system of governance different from the rest of the country.

<http://www.iss.co.za/CrimeQ/No.11/Tshehla.htm>.

The traditional leaders claim the present political turmoil is a result of a lack of consultation. Their litany of grievances includes eroding customary laws, culture and land dispossession. Holomisa echoed their concerns by highlighting poor service delivery, corruption and favoritism by the ruling party. Holomisa said that he had also spoken to traditional leaders in Limpopo and Mpumalanga and had found them concerned about the lack of service delivery. Holomisa also took a swipe at the ANC, saying its infighting is dividing the nation. He added that South Africa is becoming the laughing stock of the world because of the infighting within the party. In his capacity as a Member of Parliament, Holomisa promised to take up their concerns with relevant channels. – Additional reporting by Sapa - .

2.2.4.1.2 The role traditional leaders play in justice and crime prevention within the community

Traditional leaders contribute to several spheres of governance, but their role in crime prevention and the administration of justice is more pronounced. The key question should not be whether traditional leader at Ngulumbi should perform such functions, but how he can participate in the delivery of local safety and how is the community he is serving more protected to the area he is living in. It is already alluded in the preamble of the Constitution of the Republic of South Africa, 1996, that every citizen must be equally protected by law. In South Africa (as well as in Ngulumbi village), as in other African countries, the system of traditional leadership is firmly entrenched. Historically, traditional leaders served as governors of their communities with authority over all aspects of life, ranging from social welfare to judicial functions, listening very carefully to the demands of their people (Boshielo B. in Adv. Nthai S, 1994: p.59). Many countries in Africa retain a system of traditional leadership and several have gone a long way in incorporating traditional leaders into democratic forms of government. Nonetheless it is acknowledged that traditional leadership presents a challenge to a constitutional democracy. Creating a home for traditional leadership within the modern democratic dispensation remains one of the most difficult areas of policy for African states.

2.2.4.2 Community policing forum

Mistry Duxita (1997: p40), indicated that police behaviour, responsibilities and duties were determined by rules, regulations and hierarchies, rather than initiative, discretion and consultations. The manifestations of rules-based policing were a militaristic style, both in dress and attitude to Wards communities. Police could not use their discretion consulting communities. The police force also became associated with abuses of human rights and when the government of national unity assumed power in 1994 it decided there was a fundamental need to restructure it. Community policing was identified as one mechanism for achieving this. Community policing has various roles it play within the community in order to enhance service delivery through community participation.

2.2.4.2.1 What Community policing forum entails

A Community Policing Forum (CPF) means a forum established in terms of section 19(1) of the South African Police Service Act 68 of 1995. A CPF is a group of people from different communities and police representatives who meet to discuss safety problems in their communities. A CPF also aims at ensuring police accountability, transparency and effectiveness in the community.

Community policing is entrenched in the Constitution of the Republic of South Africa, 1996, wherein the emphasis is placed on the need for community consultation which will be facilitated by the introduction of community police forums in every police station area. The success of community policing depends highly on active participation by communities who needs to be involved in their own safety and security. Looking back to the previous apartheid government, there were no such things called “police satellites” wherein it was very difficult to reach the police station or to get response from police officers if one is in trouble. The question remains if really these police satellites are helping and if members of community are working hand in hand with police officials.

As stated in the South African Police Service Act 68 of 1995 , the powers and functions of a CPF include: Promoting accountability of the local police to your community and co-operation of your community with the local police, monitoring the effectiveness and efficiency of the police serving you, evaluate the provision of services such as: distribution of resources, the way complaints and charges are handled, patrolling of residential and business areas, keeping records, writing reports and making recommendations to the Station Commissioners, the Provincial Commissioner and the MEC, the CPF will ask questions about local policing matters and request enquiries when necessary.

Are people really satisfied with the way the CPF and the police officials are working in delivering the better service of protecting the community at large. As stated above, the CPF has to work with the local police in handling complaints and charges, seeing to it

that no favoritism has been done and accountability must be promoted so as to serve the community effectively and efficiently.

2.2.4.2.2 What are the objectives of Community Policing?

The goals of community policing have been spelt out in a Draft National Policy Document which states that the “main objective of community policing is to establish and maintain an active partnership between the police and the public through which crime, its causes and other safety-related issues can jointly be determined and appropriate solutions designed and implemented. This objective can be achieved if indeed there is strong relationship between the police and the public. If the public is involved they become active participants in determining the right solutions and thereby implement such solutions. It is the responsibility of the CPF to encourage the community members to report cases of unacceptable behaviour within the community.

The above goals can be associated with the characteristics of community policing as identified in the CPC 461 S Community Policing Vol 2 of 1998 as follows:

- By establishing a partnership between the police and the communities they serve to ensure effective protection of communities and a better quality of life. SAPS should work in partnership with the community CPF are intended to assist the SAPS in implementing this partnership approach, but the police may also attempt to establish other partnership such as those which they establish for purpose of problem solving.
- Ensuring that the police address the primary needs of the community and are accountable to them. Listening to people and act on their behalf is what the community is looking for.
- Enhancing the quality of information available to the police resulting in the development of a proactive and problem-solving approach to crime and violence. Problem solving relates to the joint identification and analysis of the actual and potential causes of crime and conflict within the communities. It also involves

conflict resolution and creative problem solving methods to address problems related to service delivery and police-community relations.

- Providing communities with a visible, accessible policing presence to enhance public confidence in the police and to deter criminals.
- Aligning the values of the police organization with those of a democratic South Africa, aiming at producing police officers who can interact sensitively with their communities and in a manner that respects local norms and values.

Based on the above objectives, Ngulumbi community has a program, that is undertaken once a year, wherein the representatives from the nearby police satellite would make the community gather and have crime prevention talks, whereby they will listen to people and give them advices.

2.2.4.2.3 Advantages of community policing within the community

The following advantages have been identified by Friedmann (1992:p.69):

- Reduced incidence of crime and a reduction in fear of victimization through more effective policing.
- Increased community satisfaction with the services provided by the police.
- Better coordination and allocation of responsibilities between the police and other criminal justice and social service agencies.
- More time for proactive action.
- Increased job satisfaction for police personnel – especially patrol officers.
- The support of the community for efforts aimed at supplementing or obtaining more police resources.
- The active participation of the community in crime prevention.
- A better appreciation of the constraints and problems facing the police

Ngulumbi community is comprised of many different people each with his or her own skills, views and innovative ideas that can make a huge difference in the efficiency and effectiveness of the SA Police Service and the manner social crime prevention is approached in the area. Word-of-mouth is an effective tool in spreading a message and

informed CPF members can empower the community to have a say in their own safety and eradicate crime and criminals from the area. Each one of us wants to live and work without fear of being robbed, raped or attacked. By joining a local CPF one strengthens the human network against evil forces and ensure that I, my family, my neighbours and my community have peace of mind and a safe and secure environment to thrive and prosper in.

2.2.4.3 Civic association

Civic associations play a very important role within the community. They are like the bridge of the municipality to the community for the services to be delivered. They are like community spokesperson because they take whatever the community is in need of to the municipality.

2.2.4.3.1. The role of civic association in governance

As outlined by (Swanepoel and De Beer, 1998:p.26), participation (as one of the basic principles of community development) does not mean that the people are to participate only in the work that must be done in the projects, it also mean that everyone has the right to be part of the decision-making mechanism regarding his/her own development whether relatively poor, poor or the poorest of the poor. Active participation of community members is of great importance. Mandating and reporting back of elected representatives must be the vanguard of any community, lest formations become loose groups of individuals. The following are the practical examples of what happened as a result of lack of community participation.

Disagreements and lack of full participation among community members and structures in the above scenarios delayed the development process. All structures present within the community must have a good relationship for the enhancement of good services to be delivered through community participation. It is required of communities to organise themselves through the establishment and formation of credible, legitimate and representative structures through which they will participate in the activities of local municipalities. The formation of these structures facilitates the involvement of

communities in governance – structures such as Local Development Forums, Project Steering Committees, civic associations, women and youth organizations, must all find representation on Ward committees. Community structures usually work jointly, they integrate in everything they do. Traditional leaders pursue their work with the help of the civic associations with the involvement of the community at large.

2.2.4.4 Ward councillors

Ward councillors chaired the Ward committees that are set out in legislation and policy as the institution to link communities and local politicians. These Ward committees are the foundation stones for community participation in development processes and municipal decision-making.

According to BuaNews 16 July 2006, - Nearly 400 Ward councillors at Thohoyandou were to work directly with their communities in Thulamela to help deliver municipal services. About 380 Ward councillors from 38 Wards in the municipality have been deployed to assist with various services delivery programmes. The councillors signed documents declaring they would serve their communities with respect and ensure that service delivery could reach the poor, such as bringing electricity to rural villages could bring changes to their lives.

The Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) forms the basis of community participation in municipal activities. The involvements of communities in the budgeting and integrated development planning processes of municipality are two examples of popular participation.

2.2.4.4.1 The role Ward councillors play to enhance service delivery

In playing their role at Ngulumbi village, Municipal councils have a duty to: use their resources in the best interests of the communities, be democratic and accountable in the way they govern, encourage communities to be involved in the affairs of local

government, provide services to the community and make sure the environment is safe and healthy.

In terms of the Municipal Structures Act (1998), a municipality must develop mechanisms to consult the community in performing its functions and exercising its powers, and must annually review the needs of the community, its priorities to meet those needs, its processes for involving the community, its organisational and delivery mechanisms for meeting the needs of the community, its overall performance in achieving the objectives of the Constitution of the Republic of South Africa, 1996,

Questions such as: do the municipalities have time to review their actions, in consultation with the community to determine if the needs of the community are met or not? Was there community involvement in as far as delivery of service is concerned, or the municipality, through the community structures, failed to prioritize the needs of the community and end up not delivering?, are of crucial importance.

During the apartheid era, most South Africans were passive citizens in their own country. They could not question the power of the state and, most importantly, they were recipients of governance, rather than participants. As already indicated they do not want to do things for themselves rather they are waiting for the government, but the question is, are they involved in the decisions that affect them or after it has been seen that they do not want to react, they are totally sidelined when serious decisions are to be taken. The question however is that if the new institutions of local government have been created with genuine intentions to positively affect democracy and to bring about social and economic delivery at local government with the involvement of communities, then the communities must be seriously involved and made to participate fully.

Chapter 7 of The Constitution of the Republic of South Africa, 1996, states that it is the object of local government to “encourage the involvement of communities and community organizations in the matter of local government”. This requires a cooperative approach, an “effective partnership” where “local authorities ...provide strong leadership

for their areas and their communities”. Therefore, the institution of local government, as stated by the Constitution of the Republic of South Africa, 1996, “should enhance opportunities for participation by placing more power and resources at a closer and more easily influenced level of government” (Mogale 2005: p. 136).

The question remains: if indeed lack of capacity and other fiscal constraints experienced at the level of local government, lack of participation and limited inclusion in the system have negative impacts on the functioning of the system because the functioning of the system then it depends also on the role played by communities in the structures through their involvement and participation in the system. In order to move beyond service delivery, there should be an adoption of culture of participation.

Beyond the question of service delivery, the protests echoed “dysfunctional relationships between citizens and government”. Is it true that both the government and citizens must bear blame in the outcome of these protests when one looks at the relationship between the community and their councilors? On one hand, one can blame the government that it has not done enough to educate citizens about participatory government vis-à-vis corresponding structures that are in place to facilitate the process, and to find out who is to be blamed. It remains a challenge if Ward Committees, erected to ensure that citizens participate in local government processes, have been fully executed. On the other hand, citizens have adopted a “wait and see” attitude, expecting government to simply provide basic services without their input not knowing that they need to participate fully towards development of their community. This gives the government a chance to argue that citizens usually do not attend Ward meetings and other forums through which government programmes are communicated.

2.2.4.5 Education committee

The White Paper on Adult Education ‘Learning for Life’ (2000) describes Community Education as “a process of communal education towards empowerment, both at an individual and collective level, such an approach to Community Education sees it as an

interactive challenging process not only in terms of its content but also in terms of its methodologies and decision making processes” (DES, 2000).

2.2.4.5.1 What is Community Education?

Community Education is an opportunity for collective learning and development of a community, it aims to build the confidence and self-esteem of participants for future educational or developmental needs, it aims to ensure that people have access to education in their own communities, the delivery and content of the course is tailored to meet the needs of the community, it is an enjoyable and social of method of learning, to gain skills and qualifications and to meet new people and have fun!

2.2.4.5.2. The roles of education committee in the development of community.

Education committee at Ngulumbi village plays a role of enriching young people with educational talks wherein educated people from outside and within the village are invited to motivate them. It is within this committee that Youth committee has been formed with the intention that when young people are engaged in educational activities they take ownership of those activities. Education brings development within the community because if people are educated there is more to happen through that community. Education is seen as an investment in human capital, it can contribute to change within the community. Disillusionment came in the seventies when it was found that development was linked not so much to improved schooling as to political will, community attitudes and individual enterprise. Development objectives had important implications for educationists. The situation of education in S.A has been determined by the policy and practice of separate development, (Coetzee 1989: p224). Ngulumbi community does not show interest in participation in the aspects involving education.

The aims of the community education service are to encourage and enable the personal development of young people and adults in terms of their intellectual, practical, creative and physical skills; to encourage their social development and to develop community activities and support networks.

Community Education exists to facilitate the learning and participation of adults, youth and children so they can improve their lives and their community. To provide opportunities for local citizens, schools, agencies and institutions to become active partners in addressing education and community concerns. Community Education brings community members together to identify and link community needs and resources in a manner that helps people to help them and to raise the quality of life in their communities. (<http://commed.mpls.k12.mn.us/>). Education makes it possible for development to take place.

The most important methods by which an increase in the income of the poor groups can be attained is through the better utilization of human resources by means of productive employment. Making sufficient employment opportunities available to the poor is a method whereby poverty can be eradicated over long term and this includes aspects or programmes such as appropriate education, (Coetzee 1989: 195). As already indicated in the definition of community education above, everyone in the community must receive education that will end up developing the community and improving the lives of people. A community facing challenges in as far as unemployment is concerned, is also suffering from poverty leading to unacceptable behaviour and stealing other people's property. All these social problems cannot and will never bring development within the community. But at least if people are educated, they bring new changes that will at least accommodate almost everyone in the community.

2.3 Community participation

The current day thinking of community participation in municipal activities is not really different from the previous thinking. Community participation is not a new concept though there is a renewed interest in municipal activities and management. The real difference is in the passion and support from higher authorities to participate. Presently, the legislation prescribed that the community must be consulted and actively participate in all spheres of municipal activities, especially regarding service delivery. Different modes of participation are outlined to look at the importance of community participation

in bringing development within the community, (Buccus, Hemson, Hicks and Piper: 2008, p306)

2.3.1 Policy and legislative framework for community participation

South Africa is a multi-party, representative democracy, under a constitution which is sovereign and which entrenches human rights. State power is mostly centralized in the national sphere, with only limited power devolved to provinces and local municipalities. The Public service has committed itself to being more responsive, accountable and transparent in implementing government policy. Participation is limited to forms of consultation usually around needs rather than any real empowerment in political decision-making. Section 152(1) of the Constitution of the Republic of South Africa, 1996, states that “the local government must encourage the involvement of communities and community organizations in the matters of local government”. This means going a little beyond just consulting communities as an aid to deliberation. Hence, the Municipal Systems Act, 2000, section 16, requires municipalities to “develop a culture of municipal governance that complements formal representative government with a system of participatory governance and must for this purpose (a) encourage, and create conditions for, the local community to participate in the affairs of the municipality, including in (i) integrated development planning; (ii) the performance management system; (iii) performance; (iv) the budget; (v) and strategic decisions relating to services.” This was also emphasized within the Constitution of the Republic of South Africa, 1996, in section 195 (1)(e), that people’s needs must be responded to, and the public must be encouraged to participate in policy-making.

2.3.2 Modes of participation

Community participation is now widely promoted as an important feature of aid projects in less-developed countries. However, definitions, uses and expectations of community participation vary considerably among professionals. A lack of common understanding of community participation hinders the comparison of experiences between projects and can lead to false hopes regarding how community participation should be used and what it

might deliver. The advocates of community participation believe that it brings many lasting benefits to people instead of only a means of getting things done.

There are five types of community participation as identified by Cheetham, 2002: p7 in the diagram below: that is Information, Consultation, Partnership, Delegation and Control. The Ladder of Participation, shown below, represents the extent to which consumers, carers and communities participate. Without the information relevant to the community, participation will not be that feasible. Ngulumbi community has to receive the relevant information concerning what is happening around them. This information should be through consultation by the community structures. The community structures should work together with the community in all the matters affecting the community making joint decisions and involving them in everything that affect their everyday situation. The five types of community participation fit in well within the Ngulumbi community. The structures have to give the community powers to take control in making own decisions within the specific guideline. When the control is given to the community to make decisions, the community feels that they too were considered in making the decisions that affect their everyday life.

Figure 2.3.2 The Ladder of Participation (Cheetham, 2002: p7)

The community must be provided with the information of what is happening around the area within the community they are living in. Once the information is received it becomes easier for the community to participate fully because they will be having more knowledge of what is happening around them. That is where now the community as well as the community structures will be able to work hand-in-hand. The community structures have the powers to delegate community members because they can make joint decisions. It is very necessary for the community members to own the community they live in. Participation can be in various ways within the community and it can be done by attending meetings and voicing ones concerns, voicing opinions, concerns, grievances,

This ladder is very important for community participation to take place.

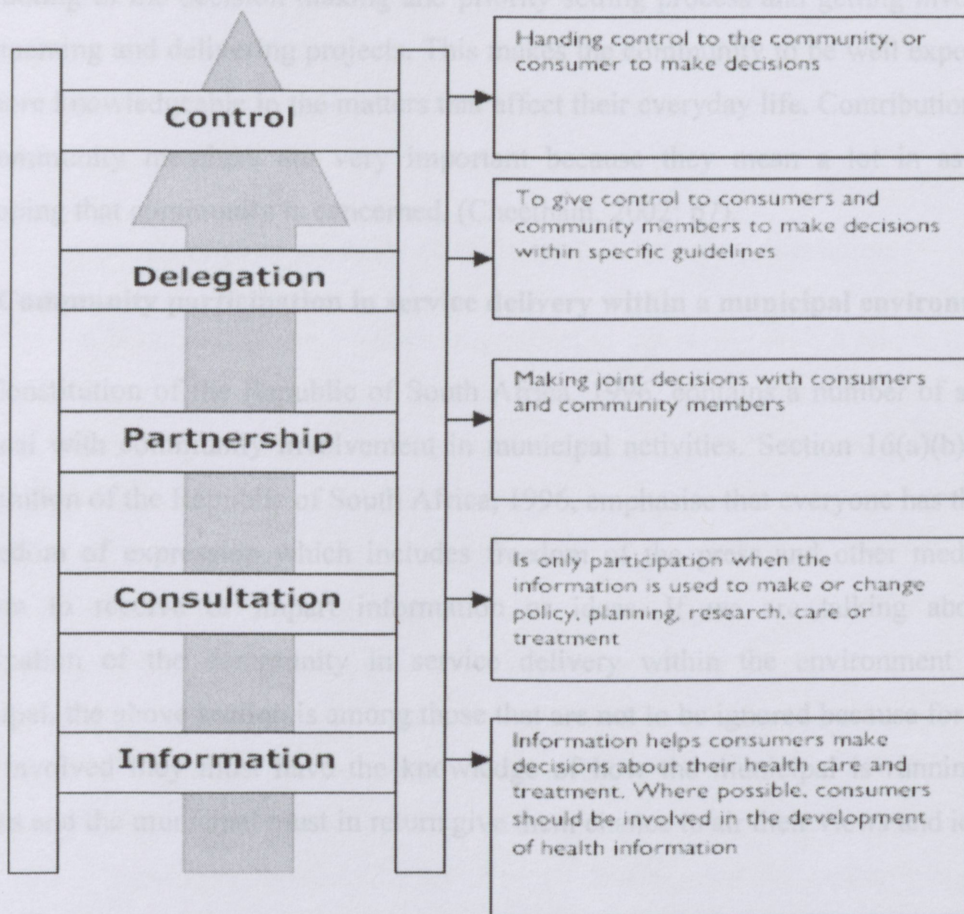


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making recommendations, joining discussions, contributing experiences and ideas, contributing to the decision making and priority setting process and getting involved in implementing and delivering projects. This makes the community to be well experienced and more knowledgeable in the matters that affect their everyday life. Contributions from the community members are very important because they mean a lot in as far as developing that community is concerned, (Cheetham, 2002: p7).

2.3.4 The importance of community participation in bringing development

2.3.3 Community participation in service delivery within a municipal environment.

Development concerns people – people experiencing the reality within which they find

The Constitution of the Republic of South Africa, 1996, contains a number of sections that deal with community involvement in municipal activities. Section 16(a)(b) of the Constitution of the Republic of South Africa, 1996, emphasise that everyone has the right to freedom of expression which includes freedom of the press and other media, and freedom to receive or impart information or ideas. If we are talking about the participation of the community in service delivery within the environment of the municipal, the above section is among those that are not to be ignored because for people to be involved they must have the knowledge of how the municipal is running their services and the municipal must in return give them chance to air their views and ideas.

of the soul of a society, (Coates 1987: p.8). For the development to speed up at Ngulumbi

It is not only the Constitution of the Republic of South Africa, 1996, that support community involvement, but also the Batho Pele White Paper 1997 Sect 1.3 which identified a number of principles that must be followed to ensure proper service delivery. If the municipality is open and transparent to the community, it becomes easier for people to get involved and put their trust in the municipality and their services. This will also enable the municipal to address past mistakes and correct where they have failed because they will be listening to the people. Batho pele is based on the principle or concept of the citizen as customers, that is to treat citizens as customers. This implies listening to their views and taking account of them in making decisions about what service should be provided, treating them with consideration and respect, making sure that the promised level and quality of service is always of the highest standard and responding swiftly and sympathetically when standards of service fall below the promised standard.

fundamental choices. The underlying basis for participation does not fit in well in all contemporary

If indeed the municipal is taking consideration of the above principles, then there will be smooth delivering of the service, but if the municipal is not listening to the views of community, not treating them with respect, not fulfilling the promises they make and not being sympathetic, then it is obvious that the involvement of the community will not be practical and applicable.

2.3.4 The importance of community participation in bringing development

Development concerns people – people experiencing the reality within which they find themselves day by day and moment by moment, feeling its implications and seeing its practical functioning around them. The pertinent focusing of development through on people and their everyday experience of the life-world provides no guarantee for a solution on the development problem, (Cotzee 1987: p.1). Development involves literally millions of individuals who are indicated as being materially and spiritually in diverse as measured against the standards of all development tenets. Development must therefore begin by identifying human needs and the objective of development is to raise the level of living of the masses of the people and to provide all human beings with the opportunity to develop their potential. Therefore development is related to the awakening of the soul of a society, (Cotzee 1987: p.8). For the development to speed up at Ngulumbi village, all the structures must enhance community participation, hence the importance of community participation in service delivery.

Without active community participation and empowerment, the challenge of ensuring effective accountable and clean local government will not be realized. Community participation in the structures of local government needs to be strengthened beyond what is happening in Ngulumbi village. The people involved in development must be placed radically in the centre. That is participation is essential because the people concerned in development must be relevantly involved in the development process. What will development mean if people are not participating fully in the issues that affect their basic needs? Development is seen as a vision of transformation and salvation, (Berger 1976: p.33), it is for this reason that people have to participate in making the fundamental choices. The underlying basis for participation does not fit in well in all contemporary

development strategies, but however no development is possible without participation. For Ngulumbi village to develop, people should participate and engage themselves in issues such as dealing with social problems within the community. For example: in crime prevention, the CPF must engage and let people within the community participate in dealing with crime.

The need for substantive community participation has become a central theme during the last decade in the shift in development thinking from basic needs to sustainability. Progress within the community will not occur without methods which promote full participation of the beneficiaries of the development process. People (and not technology) should be the targets of rural development and activities which meet local needs, fit their capabilities and will endure under local government are important in progressing to Wards these goals, (Hafner 1995:p.72).

Community participation in meeting part of the cost of the service to be established principally through self-help is the key realizing the full benefits of the integrated package and that this should be achieved by the community. (Cahn and Camper 1968: p 211), indicated that community participation in development has the benefits that individual provide a source of special insight, information, knowledge and experience, which contribute to the soundness of community solutions. It also helps to ensure a more equitable distribution of resources and to improve low-income community that is why participation in decision-making may serve as a vehicle for service delivery and community empowerment. Community participation is effective when public officials regard it as social exchange involving reciprocity, balance of power and autonomous representation. The same benefits of participation has been indicated as voluntary and democratic involvement of people in “contributing to the development effort, sharing equitably in the benefits derived there from and decision-making in respect of setting goals, formulating policies and planning and implementing economic and social development programmes”, (Midgley 1986: p25).

Community participation is a vitally important strategy in efforts to work with community members in order to improve skills. Community participation is a strategy that respects the rights and ability of community members to design and implement programs within their community. Community participation opens the way for community members—including youth—to act responsibly. Whether a participatory approach is the primary strategy or a complementary one, it will greatly enrich and strengthen programs and help achieve more sustainable, appropriate, and effective programs in the field. Involvement of the community is central to the success and sustainability of any service delivery system. Community participation should be interactive and meaningful, embracing different sectors of the community. (Midgley 1986: p25).

Through awareness programmes and interactive participation, communities should be able to:

1. Understand the service that is being provided and their role in the system. The following issues should be made clear from the beginning: Why communities are getting a particular service, where the system fits within the holistic development of the community, how the system operates, who will be responsible for providing the service the municipality or private contractors?, what the expected role of the communities will be.
2. Establish the channels of communication between municipality and the structures that will be representing a community. The meeting schedules, venues and minutes of meetings should be easily accessible to the community. Strategies for disseminating information to people must be in place.
3. Commit to an agreed type of service and standards. Their participation in the process will ensure that they agree on something that is consistent with their development expectations.

Questions such as: Does the community from Ngulumbi village understand the services provided, do they know why they are getting a particular service, do they know the channels of communication between their structures and the municipality and the process of participation, should be known by the entire community and the community structures.

Government does not view community participation as an end in itself; rather the purpose of participation is the very essence of a people-centered approach to development. In this context communities should not be viewed as passive participants but as active agents of change and development, because when they participate actively they also improve the quality of their life. Participation processes should develop people to become more resourceful themselves in as much as it should be aimed at ensuring that service and infrastructure delivery is enhanced through community participation. If community participation is implemented properly it can be effective. Getting the community involved in program design and implementation helps ensure that strategies are appropriate for and acceptable to the community and its youth. Community members control the project at the same time that professional partners build the community's capacity to make informed decisions and to take collective action (Nicole Cheetham, April 2002).

2.4 Service delivery

Service delivery is more concerned with the provision of a product or service, by a government to a community that was promised or which is expected by the community, (Du toit et al, 2002, p.90). Service delivery entails inputs from the community members and structures that are well trained or qualify for the enhancement of community participation in service delivery. There are various principles of service delivery that are to be outlined in order to answer the questions such as: what form will the service delivery at Ngulumbi village take, how will the service delivery take place, where and when will the service take place, why must the service delivery take place and who will be responsible for service delivery within the Ngulumbi village?

2.4.1 What Service Delivery entails within the community

The practice of service delivery has developed spontaneously and over time. In socio-political context, the delivery of services requires the following as outlined by (du Toit, et al 2002:p. 53), the government of the day's idea of what it considers the majority of their people need for enhancement of their general welfare, inputs from society in respect of their requirements for the enhancement of their welfare, policies that guide government institutions and officials to achieve their objectives in order to improve the welfare of the people, structures with adequately qualified people to support the general welfare of all citizens. Based on the above points it is important for the structures not to be ignorant, training is necessary.

There are various services that the Ngulumbi village is to receive from the local government. There are services such as electricity maintenance and installation, water, sanitation, road (gravelling of the road), building of houses, caring for the needy and building of the necessary facilities such as the clinics. Based on the Constitution of the Republic of South Africa, 1996, section 152(1) stipulates that the objective of a municipality is to: provide democratic and accountable government for local communities, ensure the provision of services to communities in a sustainable manner, promote social and economic development, promote a safe and healthy environment, encourage the involvement of communities and community organizations in the matters of local government. Based on the objectives of the municipality services must be provided to the communities in a way that is not proper and there must be total participation from the side of the community. The above services entitled to Ngulumbi community are not all attended to by the local government except electricity maintenance, water, building of house and caring for the needy.

The provision has been made for the municipality to be responsive to the needs of the community, to establish clear relationships, and facilitate co-operation and communication between it and the community and inform the community how the municipality is managed, the costs involved and who is in charge of the particular

functions. (Section 6 Municipal Systems Act, 2000). This indeed is bringing us back to the point that if the community structure is unskillful, poor services or no services will be rendered. It is therefore important that Ngulumbi community structures must have the knowledge on how the municipality works and they must be taught on how to lead the people that are within their community.

For development to be sustainable, basic needs are very important in real life because development if for the people by the people, it involves growth and maturation, (Harrison, 1995, p. 555). Service delivery is the principal function of any municipality. Citizens elect municipal councilors to provide the services they need, therefore the councilors must also involve the very same people who elected them to identify the needs within the community. If the municipality fails to provide in the needs of the community then the councilors must accept responsibility for such failure, for such a reason that is why the Batho Pele (people first) principles are very important. The municipality must not run away from the responsibilities they are to face. If proper services are not provided, the community from within the municipalities have the rights to demand an explanation on why their elected representatives did not deliver the right services at the right time, (Section 195 (1)(d)(f) and (g) of the Constitution of the Republic of South Africa, 1996).

2.4.2 Service delivery principles of Batho Pele

The Batho Pele White Paper, 1997 (Sect 1.1.1) states that the South African Public Service (municipalities form part of the Public Service) is judged by one criterion: its effectiveness in delivering services which meet the basic needs of all South African citizens. Meeting the basic needs of all citizens is one of the five key programmes of the Government's Reconstruction and Development Programme (RDP) that is why the Government's macro-economic strategy called Growth, Employment and Redistribution (GEAR) calls for access to their services by all citizens.

As already defined, Batho Pele is based on the principle or concept of the citizen as a customer, with services provided by a particular government sector level the needs and

wishes of the customers cannot be ignored. The Batho Pele White Paper, 1997 (Sect 4) identifies eight principles for transforming public service delivery. Consultation about the level and quality of the public service they receive should be given a choice about the services that are required. Citizens should be told what level and quality of Public Service they will receive so that they are aware of what to expect and all citizens should have equal access to the services to which they are entitled and receive full and accurate information about the public they are entitled to receive and should be treated with respect.

Looking at the above principles of service delivery the community structures should develop the culture of enhancing community participation for service delivery to be running smoothly. It must be remembered that municipalities cannot develop a truly service-oriented culture without the active participation of the wider community. The question now can be who is to facilitate community participation if not the community structures? Service delivery matters cannot be improved only to the individual users of services, but also to the community as a whole.

2.5 Conclusion

The community structures have been discussed as well as the different roles they play in the community. It was also emphasized that the development of the community is possible through participation of the community members. It must also be taken into consideration that the principles of Batho Pele are very important in service delivery.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes how the study was undertaken. Information is presented under subheadings such as design of the study, sampling and data collection methods. A detailed discussion of the methodological structures is presented whereby questionnaires and interviews were used to collect data. A qualitative and descriptive study was conducted in order to investigate the roles community structures played in the enhancement of service delivery.

3.2 Research design

Research design is defined as a plan or blueprint of how one intends conducting the research and it focuses on the end product, formulates a research problem as a point of departure, and focuses on the logic of research, (Mouton 2001:p55). A plan on how the research is going to be conducted is outlined and designed.

According to (Welman and Kruger 1994: p.46), research design is a plan according to which research subjects are obtained and the collection of information from them. The study was qualitative of nature. The research design of the study was descriptive. The research focuses were the questionnaires that were distributed among the few selected community structures.

In order to address the following research questions: What roles do community structures play in the enhancement of community participation in service delivery? And Is community participation and involvement of community members necessary for the smooth running of services delivered by local government?. This study adopted a qualitative and descriptive approach in that specific situation was studied as an investigation to see if the theory of “slow service delivery” by service providers was caused by lack of participation in inputs by the community. Descriptive approach is a

research in which a specific situation is studied either to see if it gives rise to any general theories or to see if existing general theories are borne out by the specific situation, (Goddard and Melville, 2001: p. 9). It was therefore necessary to study if the above theory exists or not and thereby draws the conclusion based on the finding. At descriptive level, research was aimed at describing a phenomenon of which little was known, (Polit and Hungler, 1997: p6).

3.3 Research Methodology

The research study adopted qualitative research methodology. Qualitative data can be defined as something based on meanings expressed through words, as a collection results in non-standardised data requiring classification into categories, an analysis conducted through the use of conceptualization, (Dey 1993:p28). The same definition has been defined by (Brynard and Hanekom 1997:p.29) as a research which produces descriptive data – generally people’s own written or spoken words. The following subheadings were used in elucidating this section of the planned research.

3.4 Study area

The Ngulumbi village (outside Thohoyandou area and West of Sibasa Area) chosen for this study is a small village of 300 households’ with close to 1500 people and is found at the Thulamela municipality under the Tshivhase Kingdom (Vhembe district – Limpopo). Like any other villages, Ngulumbi has to get all the services that its municipality (service provider) is providing to other villages. The village is one of the previously disadvantaged rural areas, which is not receiving all the necessary services from the government. At Ngulumbi village there are people who still depend on the government for shelter and food. Most of the people rely on the services the government is providing. This village has different community structures that are working in partnership with the service providers. The traditional leaders as well as the other community structures work together for the development of this village. All the structures within the Ngulumbi

village have different roles to play, hence this research on the investigation of the various roles community structures play for the enhancement of community participation in service delivery.

3.5 Population

Population is defined as a set of entities in which all the measurements of interests to the practitioner or researcher are presented, (Powers, Meenaghan and Toomey 1985:p.235). The target group was selected so as to represent the population. The study population was on community structures at Ngulumbi village of which the focus group were the traditional leader, civic association, councilor, education committee and community policing forum. The population was composed of one race group with mixed gender and different age group.

A population is any group that is the subject of research interest, (Goddard and Melville, 2001, p.34). The study population consists of 4 groups of community structures, which are the traditional leader, civic association, community policing forum, and education committee, in each group was represented by 3 members, except the traditional leader and councilor which had two members each, giving the total population of 11 members of the community structures. Target sampling was done wherein the target group were community structures from Ngulumbi village with a realistic sample size of 3 people in each community structure: civic association which had 14 members in total, community policing forum with 11 members, education committee with 4 members, traditional leader (1), and 1 member from the advisory committee making the total population of 31 community structure members. The reason was that they had more knowledge and information that the research needed. Sampling is purposive which is based entirely on the judgment of the researcher, in that a sample is composed of elements that contain the most characteristic, representative or typical attributes of the population (Singleton, Straits, Straits and McAllister, 1988:p153).

3.6 Sampling

Sampling refers to the process used to select a portion of the population for study, (Maree: 2009, p 79). For the purpose of this study, the type of sampling was purposive. Purposive or judgmental sampling is often used when working with very small samples and it enables a researcher to use ones judgment to select cases that will enable the researcher to answer research questions and meet the objectives of the research, (Watters and Biernacki 1989: p.419).

Sampling was characterized mainly by all the chairpersons of the community structures and their selected members (that is secretary and one additional member), those who were accessible and manageable because this research was limited to the length of time and the number of people to take part in this research. The sample was controlled by the minimum length of time that the structures had in order to complete the questionnaires. It is therefore; that the type of sampling the researcher used the purposive sampling as this research had one specific purpose of investigating the different roles played by community structures in the enhancement of community participation for service delivery to be successful. Sampling is the term used to define that part of the universe one will use to answer one's research questions that is why it was important for one to select an appropriate sample in order to answer those questions, (Friedman 2006: p. 53). Hence for this research, community structures were responsible in answering the research questions so as to achieve the set research objectives of this research.

In the case of this research, sampling was done from the community structure members of Ngulumbi village because they were informative about what was happening in the structures and the community they serve. This meant that not all the members were part of the sampling. A small sample size was considered. The most likely ones were the chairpersons, their secretaries and the additional members if there was one (except in a case of a traditional leader and a councilor). This therefore meant that the purpose and the objective of the study was first explained to those who were to participate in the answering of the questionnaires.

3.6.1 Sample Size

When sampling, a very important consideration is the size of the sample. When choosing a sample size, practical consideration like time and cost will also have to be taken into account and in many cases it may happen that limitations with respect to time and cost lead to decisions by the researcher to limit the study. Maree (2009: p179), indicated that there are things that may be looked at for the researcher as possible ways to reduce the costs, that is sample size, method of data collection, population, degree of accuracy and statistical analysis

3.6.2 Sampling Method

Sampling method provide a range of methods that enable the researcher to reduce the amount of data the researcher need to collect by considering only data from a sub-group rather than all possible cases or elements, (Saunders, Lewis and Thornhill 2000:p.150). A sample comprises elements of the population considered for actual inclusion in the study or it can be viewed as a subset of measurement drawn from a population in which we are interested, (Arkava and Lane, 1983:p.27). In this case the purposeful method of sampling was used so that individuals could be selected because they had experienced the central phenomenon. All participants in this study already met the characteristics that the researcher needed because they were serving in the different structures.

3.7 Data Collection - questionnaire

For the purpose of this research, the choice of data collection methods for the researcher working from a qualitative approach, were questionnaires. These were shown when research instruments were developed and the resulting data was analyzed. When gathering the data the method going to be used was in a form of questionnaires wherein they were distributed among the members of the structure. The objective of the research was explained to the members who are to complete questionnaires and more clarity was

provided so as to avoid confusion. The respondents were given time to complete the questionnaires with the help of the researcher.

The choice of data collection method for the researcher were the questionnaires that were useful in the process of controlling or checking whether the researcher had identified all constituent elements of a concept, (de Vos, 2002: p440). The researcher was also provided with questionnaire in which participants might use to answer questions related to the study. The research instrument was discussed.

Questionnaire is a general term that includes all techniques of data collection in which each person is asked to respond to the same set of questions in a predetermined order (Saunders et al 2000:p. 278). Both behavioural questions and content-related questions were directed to the responded, wherein the type of questionnaire administered was personal and group questionnaire. Each respondents received the same stimulus and complete own questionnaire without discussing it with the other members of the group. Questionnaires contained bibliographical information and content based questions related to community structures. Close ended questions were used to ensure uniformity, easy access and clear understanding of what the researcher wanted from the respondents. The questionnaires kept the respondents focused on the study and they were easy to process. Questionnaires were used to collect data.

- a) The primary data collection technique was in a form of distributing questionnaires to selected members of community structures.
- b) The secondary data collection reviewed literature to get data which had already been collected by other researchers.

The researcher selected a questionnaire as the data-collection instrument because it offered anonymity and increased the likelihood of obtaining accurate information when sensitive information was required (Ary, Jacobs and Razaviar 1999: p.423).

3.8 Data Analysis

Data analysis is the process through which one understands more about the phenomenon one is investigating and to describe what one has learnt with minimum interpretation. It explains the procedures the one use to analyse data, (De Vos, 1998: p100). Data is arranged in order to increase the understanding of it and be able to present it.

The data was grouped into categories. An analysis of the data was done using SPSS (Statistical Package for Social Sciences) after data had been collected and after which the results were interpreted in order to generate research report. Data was presented in a form of a table whereby a graph is shown in order to summarize the whole data.

3.9 Ethical consideration

Wells (1994:p.294) defines “ethics in terms of a code of behaviour appropriate to academics and the code of research. In the context of research, ethics refers to the appropriateness of behaviour in relation to the rights of those who become the subject of the researcher’s work or are affected by it. The same definition was defined by de Vos (2000:p63) as a set of moral principles that are suggested by an individual or group, are subsequently widely accepted, and offer rules and behavioural expectations about the most correct conduct toWards experimental respondents, employers, sponsors, other researchers, assistants and students. The following ethical issues were considered during the research:

3.9.1 Disclosure

The potential participant was informed as fully as possible of the nature and purpose of the research, the procedures used, and the expected benefits to the participant and/or society, and alternatives to participating in the research. There was a statement that described procedures in place to ensure the confidentiality or anonymity of the participant.

3.9.2 Confidentiality and anonymity



The anonymity and privacy of research participants were respected and personal information relating to participants was kept confidential and secure.

3.9.3 Understanding

The participants had to understand what had been explained and were given the opportunity to ask questions and had them answered by one of the investigators.

3.9.4 Voluntariness

The participant's consent to participate in the research was voluntary, free of any coercion.

3.9.5 Competence

The participants were to be competent to give consent. If the participant was not competent due to mental status, disease, or emergency, a designated surrogate might provide consent if it was in the participant's best interest to participate. In the case of this research, the participants were to have full knowledge and information about the structure they serve in.

3.9.6 Consent

The potential human subject was to authorize his/her participation in the research study, preferably in writing. Freely given informed consent of those under study was provided whereby the researcher explained fully the terms meaningful to the participants, the aims as well as the nature of the research. The researcher explained the duration of the research, the consequences of the research and the reason why it was being undertaken by outlining fully the objectives of the study.

3.9.7 Respect for person

The participant's personal dignity and autonomy was recognized. (Human dignity as it is also emphasized in our constitution in section 10, The Constitution of the Republic of South Africa, 1996. Privacy of research participants should be respected and personal information relating to participants should be kept confidential and secure. In the case of this research, the names of the participants were not mentioned as this may reveal their personal information.

3.9.8 Equality

Section 9 of the Constitution of the Republic of South Africa, 1996, was exercised as there was no group which received special attention or favoured because of gender or the level of education. In the case of this research equality was observed by choosing members from different structures with same position, which was the chairperson, the secretaries and additional members.

The rights of human subjects, and especially the issue of self-determination, were respected at all times. This research did not in any way harm the people involved in the study. The goal of this research was to build knowledge and the best way to build knowledge was to learn from people who were served, so that if we harm them it was obvious that the knowledge we wanted from them would not be available. This research was using human beings as the research subjects that was why informed consent in this study was done wherein the research respected the privacy of those who participated as potential subject. Individual consent to conduct the research and to share confidential information was to be obtained.

Friedman talked about beneficence which means that the research will do no intentional harm to the individual and will provide opportunity to benefit the individual or the group that the individual represents in society and it also means that the risks for participating in the study are minimized as much as possible (Friedman 2001: p 65). In this research the

Ngulumbi community benefited through their representatives who enhanced participation for the delivery of service.

3.1 Introduction

3.10 Conclusion

This chapter focuses on the presentation and analysis of data obtained from research. This chapter has dealt with the way research design had been done. The setting of the research had been selected, that is where the study population and sample were taken from. The ethics were strongly emphasized so that this also fitted in well with the research instrument that had been selected.

Data analysis in qualitative research is a challenging and highly creative process. It starts with data collection. This chapter focuses on the way data was presented, analyzed and interpreted so as to detail each specific procedure to be employed for each general research question to be answered or specific hypothesis to be tested. A computer program was used so as to analyze questionnaires which were presented and interpreted using graphs or charts.

4.2 Data analysis and interpretation

Before collecting the information the researcher asked for permission to collect data from the authorities. She went to the advisory committee in Ngulumbi village to ask for permission to conduct the research. The authorities agreed and told the researcher to go and ask for permission from the respondents themselves. The researcher then spoke to the respondents themselves. She did get their consent before collecting the data. They responded positively. She assured them of confidentiality and non-disclosure of personal information and that they would be taken care of and that no name was going to be disclosed. They responded positively. The researcher started by introducing herself to the respondents. She then explained the purpose of the research. She also explained the issue of taking notes and confidentiality. Thereafter she started to collect the information.

As this study is qualitative and descriptive, questionnaires were distributed among the selected members. This research was purposive, only those respondents who had ideas of what was going on in their different structures were selected; therefore it was not difficult

CHAPTER 4: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter focuses on the presentation and analysis of data obtained from research questionnaire, which interpreted the obtained data. A description of the respondents who took part in the study were given. The researcher presented the data from the questionnaires completed by the structures. Data analysis was also discussed. According to De Vos (1998:p334), data analysis in qualitative research is a challenging and highly creative process. It starts with data collection. This chapter focuses on the way data was presented, analyzed and interpreted so as to detail each specific procedure to be employed for each general research question to be answered or specific hypothesis to be tested. A computer program was used so as to analyze questionnaires which were presented and interpreted using graphs or charts.

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As this study is qualitative and descriptive, questionnaires were distributed among the selected members. This research was purposive, only those respondents who had ideas of what was going on in their different structures were selected; therefore it was not difficult

for the researcher to choose the candidates. This made the research to go according to plan because of the right sample for the study. This sampling was based on the judgment of the researcher regarding the characteristics of a representative sample. The sample size accumulatively reached the total of 11. The aim of the researcher was to distribute questionnaires to a total 11 members of the structures from different structures. The researcher used purposive sampling to select the sample because this research had a specific purpose to achieve therefore people with the knowledge about how community structures operated were selected.

This chapter presented the data gathered from questionnaire which the researcher conducted at Ngulumbi in the year of 2010. The findings of the study were organized as follows:

SECTION A: PERSONAL INFORMATION

SECTION B: COMMUNITY STRUCTURES

SECTION C: COMMUNITY STRUCTURES AND COMMUNITY

SECTION D: COMMUNITY STRUCTURES AND THE LOCAL MUNICIPALITY

In this chapter, the data obtained from the questionnaires was tabulated, presented, analyzed and shown as to how it relates to the literature.

4.3 Section A: Personal Information

This section deals with questions related to personal information such as gender, age, marital status, highest level of education as well as current employment sector. Though not central to the study, personal data helped contextualize the findings and the formulation of appropriate recommendations about the level of education as a barrier to development within community members.

Table 4.3.3 Marital status

Table 4.3.1 Gender of the respondents

		Frequency	Percent
Valid	Female	1	10.0
	Male	9	90.0
	Total	10	100.0

Most respondents were married and that gives an 80% of the population. 70% is single. In this study, more percentage of males was leading in the community structures at Ngulumbi village than female. That is 90% of male were involved in the structures as the leading members. This is, according to the 8 millennium goals set to be achieved, not proper because women were to be given an opportunity to lead even in the issues that affect their community. This goal emphasized that there must be equality between men and women, and women were to be empowered. If we are talking about the previously disadvantaged community, women were to be given chance to lead even in their communities.

Table 4.3.2 Age of the respondents

		Frequency	Percent
Valid	25 years - 34 years	2	20.0
	35 years-44 years	5	50.0
	45 years-54 years	2	20.0
	55 years-64 years	1	10.0
	Total	10	100.0

Of the respondents the biggest age group was between 35 years to 44 years which is 50% of the selected population. Only 2 of the respondents were of the age between 25 years to 34 years which constituted 20% of the selected population. The lowest percentage was 10% which comprised of only one member. This meant that if developmental training was to be conducted it would be easy because the majority of people were still at the age where learning was possible.

Table 4.3.3 Marital status

	Frequency	Percent
Valid Married	8	80.0
Single	2	20.0
Total	10	100.0

Most respondents were married and that gives an 80% of the population, 20% is single. Our country South Africa encourages us to strike a balance in involving all the people within the community. In the above table (table 4.3.1) women were not well represented, the same applies to the table where youth were also not well represented. Youth were considered to be the future leaders so if they were not involved in the matters that affect the running of their communities we will not have good representation in the near future.

Table 4.3.4 Highest level of education

	Frequency	Percent
Valid Secondary level	2	20.0
Tertiary level	7	70.0
None of the above	1	10.0
Total	10	100.0

The level of educational background was necessary in this research because the community structures were to be capacitated and receive more workshops on how to conduct governance in the community, therefore from the respondents 70% were those who acquired tertiary education, 20% had secondary education while 10% did not acquire neither tertiary nor secondary education. This would help because they would be able to read and answer questionnaires provided to them. This showed that the community structure members at Ngulumbi were literate.

Table 4.3.5 Current employment

	Frequency	Percent
Valid Private sector	3	30.0
Public	7	70.0
Total	10	100.0

Most respondents were public servants with the total population of 70% and the remaining 30% worked in private sectors. These constitute a total of 100% community structures who were employed. Most respondents as public servant at least had an idea of what was happening in the government, how the government operated and how people were represented within the government. A bit of knowledge on how the municipality operates within the community, what service delivery entails and how to use the principle of Batho Pele and apply them in their daily lives.

4.4 Section B: Community structures

This section focuses on various community structures available in the Ngulumbi village. First the question of belonging to the structure and the position one occupies; how they joined that structure, the number of members in that structure, the term of service and how long one has been serving was considered. This section also focuses on the type of meetings they had and how often they met.

Table 4.4.1 What community structure do you belong to?

	Frequency	Percent
Valid Traditional	1	10.0
Civic association	3	30.0
Community policing forum	3	30.0
Education committee	3	30.0
Total	10	100.0

Of the selected respondents, all 10 selected structure members participated well. All the community structures were well represented according to the sampling done wherein 10% showed the traditional representation, 30% from the civic association, 30% was the community policing forum and 30% was the representation of the education committee. All the representatives according to the sample size had been well represented. The sample was composed of the chairman, secretaries and additional members. This meant that the purpose of the research would be achieved as the type of sampling was purposive, only the members with the relevant information about the research were responsible for answering the questionnaire.

Table 4.4.4 How many member(s) does your structure have?

Table 4.4.2 What position do you occupy within your structure?

Valid	Between two and five	Frequency	Percent
Valid	Chairperson	3	30.0
	Secretary	4	40.0
	Additional member	3	30.0
	Total	10	100.0

Of the selected members 30% were the chairpersons of the structures, 40% were the secretaries and 30% were the additional members, this indicated a full representation of the population group from the community structures that participated. The table above (table 4.4.1) is in support with the table (table 4.4.2) and are strongly emphasizing that indeed the purpose of this research had full representation of the selected population.

Table 4.4.3 How did you join the structure?

	Frequency	Percent
Valid Voluntary	1	10.0
Chosen by structure	7	70.0
Through democratic election	2	20.0
Total	10	100.0

70% of the respondents who joined the structure were chosen by structure, while 20% was through democratic elections and 10% volunteered to be in the structure. Democracy was not well practiced and represented at Ngulumbi village. The community did not have the rights to participate in the selection of their structure members. The rights of the community in as far as voting was concerned were not considered well enough. The community members did not have the knowledge on how their structure members were selected while they have all the rights to choose whoever would represent them in the matters affecting their lives.

Table 4.4.4 How many member(s) does your structure have?

	Frequency	Percent
Valid Between two and five	4	40.0
Between 6 and 15	6	60.0
Total	10	100.0

The study showed that the structure with more members was ranging between 6 and 15 with 60% of the selected population. The least structure had the members between two and five, showing 40% of the selected population. Sometimes the big number in the committee did not show all their potential when running their meetings because they will sometimes depended on one person to do the job but that sometimes depended on the attitude of people working within the structure. Fewer members seemed to be lazy to meet as members and sometimes delegate each other tasks to perform and because they were not many they could even report to each other telephonically.

Table 4.4.5 How long is the term of service in your structure?

	Frequency	Percent
Valid One year term	2	20.0
Two years term	3	30.0
More than three years	5	50.0
Total	10	100.0

50% of the respondents served in their community structure for more than three years, 30% had only two years term of service and 20% had a one year term of service. For the sake of development to be proper, the term of service should at least be more than 3 years so that there must be continuity. Members did not seem to be serious if they were only employed for a year and then after a year another team been selected. They did not feel like they own a project and it was better for one to at least start and end a project so that at the end they could get a pat on the back.

Table 4.4.6 How long have you been serving in this structure?

	Frequency	Percent
Valid One year service	3	30.0
Two years' service	4	40.0
More than three years of service	3	30.0
Total	10	100.0

Of the respondents, the longest years of serving in the structure was more than three years and this yielded to 30% of the population serving in the structure. 40% served for two years and 30% served for just a year. Understanding that development is for people and is a process in which the lives of people need to be improved, a one year serving in the structure would slower the process of development unless if the projects within the community were to be done for only a year or six months. Some of the respondents would not receive full capacitation and it would be expensive if the year of service was only a year and every year new members were selected and they were to be trained.

Table 4.4.7 How often do you meet as a structure?

	Frequency	Percent
Valid Every month	5	50.0
Four times a year	5	50.0
Total	10	100.0

50% of the structures met every month while the other 50% met four times a year (that is quarterly). This showed that structures did meet almost every time they conducted their meetings. The way the structures met did not cover them to have all the types of meetings indicated below (table 4.4.8), meaning that few meetings involving development did not take place within the structures.

Table 4.4.8 Briefing meetings

	Frequency	Percent
Valid Always	6	60.0
Often	1	10.0
Sometimes	3	30.0
Total	10	100.0

Though 50% of the structures met every month and the other 50% met four times a year (that is quarterly), the types of meetings they had were different. The study showed that during the briefing meeting, 60% of the structures met always for the briefing meeting, 10% often held the briefing meeting and 30% sometimes held the briefing meeting. Briefing as part of the meetings the structures held, was impressive to see that the majority always held this kind of meeting wherein the structures had to highlight each other on things such as the way the community had to run, what their roles were within the community so they could enhance participation in service delivery.

Table 4.4.9 Planning meeting


	Frequency	Percent
Valid Always	7	70.0
Often	2	20.0
Sometimes	1	10.0
Total	10	100.0

70% of the structures always held a planning meeting, 20% often held the planning meeting and 10% held planning meeting. The results showed that most structures always held planning meeting of which they were planning for the community in general. Planning was not just done without having the briefing meeting. It is true that there would not be development without the issue of planning because development involves more of planning before implementing.

Table 4.4.10 Consulting meeting

	Frequency	Percent
Valid Always	3	30.0
Often	2	20.0
Sometimes	5	50.0
Total	10	100.0

For the consultation meeting 30% of the structures always held this meeting, 50% sometimes conduct the consultation meeting and 20% often held this type of meeting. 50% of the structures sometimes held consulting meeting which means that they do not rely on other before holding their meeting. When the structures held consultation meeting they also involved the community and looked at their priorities to meet their everyday needs.

Table 4.4.11 Review and evaluation meeting 

	Frequency	Percent
Valid Always	5	50.0
Often	1	10.0
Sometimes	4	40.0
Total	10	100.0

The study showed that 50% of the population always met for review and evaluation, 40% of the respondents sometimes held meeting while 10% often held this kind of meeting. It was difficult for most of the people to review and evaluate what they were doing. Not all structures conducted a review and evaluation meeting. The community structures had time to review in consultation with other community structures to see if the needs of the community were met or not. The structures failed to prioritize the needs of the community and end up not delivering.

Table 4.4.12 Problem solving meeting

	Frequency	Percent
Valid Always	5	50.0
Often	2	20.0
Sometimes	2	20.0
Never	1	10.0
Total	10	100.0

50% of the respondents always met for problem solving meeting, 20% of the respondents sometimes met for problem solving meeting, the other 20% often met for problem solving meeting and 10% never met for problem solving meeting. It was a challenge that if a committee did not have meeting to solve challenges they were facing, it is an indication that they were also not developing. Development is development when there are challenges. Ngulumbi had challenges of crime, poverty, unemployment and road.

Table 4.4.13 Decision making meetings



	Frequency	Percent
Valid Always	5	50.0
Often	4	40.0
Never	1	10.0
Total	10	100.0

The study also indicated that 50% of the respondents met for decision making, 40% sometimes met for decision making meeting while 10% never held decision making meetings. It was not proper for the structure not to hold decision making meeting at all because this involved deciding on the future of the community as well as their well being.

Table 4.4.14 Special/urgent meeting

	Frequency	Percent
Valid Always	5	50.0
Sometimes	4	40.0
Never	1	10.0
Total	10	100.0

For the special or urgent meeting among structures, 50% of the respondents met when there was a special meeting, 40% met for special or urgent meeting and 10% never held special or urgent meeting. The structures showed that they did not undermine the matters that need urgency, though this did not apply to all structures. There should not be structures that said they did not entertain the matters that needed their urgency because one might find that there could be a day wherein there were issues that need special or urgent attention and this was to be solved by the community structures. As we know that development is a process, one may find that during that process there are urgent things that need to be attended to.

Table 4.4.15 Feedback meeting

	Frequency	Percent
Valid Always	8	80.0
Often	2	20.0
Total	10	100.0

80% of the respondents met for feedback meeting and 20% often held feedback meeting. It was good that even though the structures did not have all this types of meeting the majority of the respondents held feedback meeting though it was not always. The results from the respondents showed that reporting was very important for the sake of progress within the community. If there was a project the structures were to complete progress report they needed to keep on reporting, giving feedback about what was happening.

Table 4.4.16 For the purpose of development and growth within the structure, are there trainings that you undergo so as to develop your skills?

	Frequency	Percent
Valid Often	1	10.0
Sometimes	6	60.0
Never	3	30.0
Total	10	100.0

One of the objectives of the study was to find out if community structures were getting the necessary training and skills on how structures should operate so as to enhance community participation in service delivery. Among the questions distributed from the questionnaires to the structures, the study revealed that only 10% of the respondents often got trainings to develop their skills on how to operate within their structures, 60% sometimes got such trainings while 30% did not get such trainings. It is through this lack of trainings wherein the structures were failing to conduct all the types of meetings as indicated in the tables above. Trainings were to be done all the time and they were to cater for everyone. This was simple when looking at the percentage of community

structures that were educated as well as their employment sector, see tables 4.3.4 and 4.3.5.



Table 4.4.17 How often do you get such training?

	Frequency	Percent
Valid Once per month	4	40.0
Every year of the term	1	10.0
No training at all	5	50.0
Total	10	100.0

Of the respondents selected from structures, 40% got development trainings once a month, 10% got trainings every year of the term and 50% received no training at all. Bearing in mind that development is a process of change and improvement; the trainings needed to be done always. These results confirmed that there was a lack of trainings in the part of the structures. As shown above, not all the structure members had a service of more than three years; this meant that new members were joining the structure with or without the knowledge on how to attend to matters affecting the community. So it was important that such trainings should be always conducted.

4.5 Section C: Community structures and community

This section is based on the outcomes from the questionnaires related to the relationship between community structures and the community, how they communicated with each other, the types of meetings they held, the attendance of the community during the meetings called by structures as well as the roll call taken during the meetings, the level of participation by the community during the community meetings with the structures and of consultation made by the structures to the community.

Table 4.5. 1 How do you communicate with the community?

	Frequency	Percent
Valid Call meetings	10	100.0

The study showed that the community structures at Ngulumbi village communicated with the community through “imbizo’s”, they called a community meeting wherein the villagers would gather together and held a meeting. This resulted at 100% of the population to attend the meetings called by the structures. This was the only way the structures used to communicate with the community members. This type of gathering did not separate community members, they gathered together in order to discuss matters that concerned their lives.

Table 4.5.2 Briefing meetings

	Frequency	Percent
Valid Always	5	50.0
Often	2	20.0
Sometimes	3	30.0
Total	10	100.0

The study showed that of the respondents who completed the questionnaires 50% always conducted the briefing meeting, 30% sometimes held the briefing meeting while 20% often held the briefing meeting. Ngulumbi community should be provided with the information of what was happening around and within the community. Once the information was received it becomes easier for the community to participate fully because they would be having more knowledge of what was happening around them. The ladder (figure 2.3.2) indicated that information made the community to make decisions, which was where now the community as well as the community structures would be able to work hand in hand. The community of Ngulumbi village and their structures conducted different types of meetings during their community meetings.

Table 4.5.3 Planning meeting

	Frequency	Percent
Valid Always	5	50.0
Often	1	10.0
Sometimes	4	40.0
Total	10	100.0

50% of the structures always held planning meeting, 40% sometimes held planning meeting and 10% often conducted planning meeting. The structures should have had more time with the community planning for the development of the community. When planning was being done there need to be full participation from the citizen. Looking at the results from the study, the structures together with the community need always to plan together. Studies showed that only 40% sometimes held planning meetings which was convincing that there was no full participation as we know that development concerns people because they are experiencing the reality within which they find themselves in day by day, so it was important that the structures should plan with the community.

Table 4.5.4 Consulting meeting

	Frequency	Percent
Valid Always	4	40.0
Often	2	20.0
Sometimes	4	40.0
Total	10	100.0

During consultation meetings, the study showed that only 40% of the respondents always held consultative meetings, 40% sometimes held consultative while 20% of the structures often conduct consultative meetings. Consultation involves a situation where there is proper communication between the structures and the community. From the results shown above, the 40% which was showing that the structures and the community

sometimes held consulting meeting it was not enough because this was the right time wherein proper communication had to be done.



Table 4.5.5 Review and evaluation meeting

	Frequency	Percent
Valid Always	5	50.0
Sometimes	5	50.0
Total	10	100.0

It is indeed proper that once the planning had been done (as shown in percentage in table 4.5.3) and proper consultation (table 4.5.4) had been done, there should be a review meeting wherein they need to reflect back on everything they had been doing. The study revealed that half (50%) of the respondents conducted review and evaluation type of meeting while the other half (50%) of the structures sometimes held such kind of meetings. This was an indication that some of the matters were left unattended to because review and evaluation was sometimes not done.

Table 4.5.6 Problem solving meeting

	Frequency	Percent
Valid Always	7	70.0
Sometimes	1	10.0
Never	2	20.0
Total	10	100.0

The majority (70%) of the structures always held problem solving meetings while 20% never held problem solving meetings and 10% of the respondents have such meetings. Development is seen as a vision of transformation and salvation that was why people have to participate in making the fundamental choices. It was very important that the structures together with the community should work together in solving problems that might hinder the process of development within the community. The community had to participate in solving the problems that they face in their everyday lives.

Table 4.5.7 Decision making meeting



	Frequency	Percent
Valid Always	6	60.0
Often	1	10.0
Sometimes	2	20.0
Never	1	10.0
Total	10	100.0

The study showed that during the community meetings with the structures, of the respondents who were chosen, 60% always conducted decision making meetings, 20% sometimes held decision meetings, 10% often held such meetings while 10% never held decision making meetings. People should be the targets of rural development and activities which meet local needs. This meant that they needed to be part of the decision making so that they also contributed based on the facts they gave. When the community participates they should be able to understand the service that was being provided and their role in the system.

Table 4.5. 8 Special/urgent meeting

	Frequency	Percent
Valid Always	3	30.0
Often	1	10.0
Sometimes	6	60.0
Total	10	100.0

Only 30% conducted special or urgent meetings, 60% sometimes held such meetings and 10% often held special or urgent meetings. Development must also involve a human need, which is why people who are involved in this development must be radically placed in the center. Development would be meaningless if people were not involved and were not participating fully in the issues that affected their basic needs. Progress within the community would not occur without methods which promoted full participation of the beneficiaries of the development process.

Table 4.5. 9 Feedback meeting

		Frequency	
Valid	Always	7	70.0
	Often	2	20.0
	Sometimes	1	10.0
Total		10	100.0

More than half of the respondents (70%) always conducted feedback meetings, 10% sometimes conducted feedback meetings and 20% often conducted feedback meetings. Feedback was another means of communication between the structures and the community because this made the community to be involved and know what was happening around them. Structure members within the Ngulumbi village believed in giving feedback about what their meetings were all about. Giving feedback help the community to be sure that there was something that the structures were doing in connection with the problems they were facing.

Table 4.5. 10 Never meet

		Frequency	Percent
Valid	Always	7	70.0
	Often	2	20.0
	Sometimes	1	10.0
Total		10	100.0

It was a challenge when other community structures never held meetings with the community. Studies showed that of the 10 respondents, there was no structure that did not meet with the community. 70% of the respondents showed that they always met the community, 20% of the respondents indicated that they often met while 10% of the respondents had the same message. So it was difficult to find a community structure not interacting with the community, this showed that the structure was making some of the decisions without involving the relevant people.

Table 4.5.11 Attendance of community structures during community meetings



	Frequency	Percent
Valid Always	10	100.0

The attendance of the community structures during community meetings showed the results that was 100%. This showed that by attending community meetings, the structures were demonstrating the type of leadership that did not delegate, the type of leadership that was more concerned about the community around them. They were more concerned about the wellbeing of the people they were leading. This was also confirmed by some of the above tables (i.e. table 4.4.9 problem solving meeting and table 4.4.12 planning meeting) wherein the community structures were ready to plan for the community and solve problems their community faced.

Table 4.5.12 Attendance of community members during community meetings

	Frequency	Percent
Valid Always	10	100.0

The studies showed that the attendance of the community members during community meetings was always 100%. This was an indication that the community at Ngulumbi village was more dedicated in the matters that affected them; they really did not want to miss the meetings they held because they wanted to be fully involved. As indicated in the tables above (i.e. table 4.5.3 planning meeting, table 4.5.6 problem solving meeting and table 4.5.7 decision making meeting), the percentage of community members who were participating in planning the development of their community, engaging themselves in solving challenges were facing and making decisions based on the challenges which were much pleasing. This showed that the community was ready to work towards the development of their community.

Table 4.5.13 Do you take roll-call attendance during community meetings?



	Frequency	Percent
Valid Always	9	90.0
Often	1	10.0
Total	10	100.0

Though the attendance of both the community structures as well as the community members, according to the study, was 100% during community meetings, the study also revealed that during their community meetings, roll call of attendance was not always taken. The study showed that 90% of the roll call was taken always while 10% was often taken. This was an indication that community participation was not fully done. Participation is essential because the people concerned in development must be relevantly involved in the development process. The attendance of the community during community meetings was satisfactory though participation in planning the development of the community was not well represented.

Table 4.5.14 Level of participation of community during meetings

	Frequency	Percent
Valid Always	9	90.0
Sometimes	1	10.0
Total	10	100.0

The study conducted showed that the level of participation during community meetings indicated that 90% always participated during the meetings while 10% sometimes participated during the meetings. Community participation in development has the benefits that the more people participate the more they get the knowledge and experience, gain special insight and information so that they also contribute to the soundness of community solution.

Table 4.6.1 How far are you from your local municipality?

	Frequency	Percent
Valid Within walking distance	2	20.0
Less than 15km	5	50.0
Between 15km and 30km	3	30.0
Total	10	100.0

The study established the distance the structures had to travel in order to reach their municipality or municipal offices. 70% of the respondents were within the walking distance and was less than 15km while 30% indicated that the distance was between 15Km and 30Km which was still not that far from where the community was. This distance was an indication that the community structures were not that far to the municipality, they could easily access the municipality if they were facing challenges concerning service delivery.

Table 4.6.2 How do you communicate with your local municipality?

	Frequency	Percent
Valid Through representative from structure	4	40.0
Through the councilor	5	50.0
No communication at all	1	10.0
Total	10	100.0

10% of the respondents did not communicate at all with the local municipality. Of the 10 respondents 9 had communication with their local municipality that was 90%. 4 respondents out of 9 communicated through representatives selected within the structures whereas the remaining 50% communicated through the councilor. Communication was the vehicle for participation between the municipality and the structures. Communities were able to establish the channels of communication between the municipality and the structures and committed to an agreed type of service and standards.

Table 4.6.3 When do you meet with the local government?

	Frequency	Percent
Valid Always	1	10.0
Valid Often	1	10.0
Sometimes	5	50.0
Never	3	30.0
Total	10	100.0

It was very rare for the structures to meet with the representatives from the local government though they were not situated far from the municipal offices. The study showed that 30% respondents out of 100% never met with the local municipality representatives. Of the remaining 70% of respondents, 50% of them at times met with the representatives while 10% often met and 10% always met the representatives. Though 90% of the community structures communicated with the local municipality they did not communicate all the time, the majority hardly met with the local municipality, so there was no enough time to discuss about issues affecting service delivery.

Table 4.6.4 Briefing meetings

	Frequency	Percent
Valid Always	3	30.0
Never	7	70.0
Total	10	100.0

Various types of meetings were to be conducted between the community structures and their local municipality. The study had already indicated that the structures did not have enough time to meet with the local municipality. The study revealed that of the 10 respondents, the majority (70%) never conducted a briefing meeting with the municipality while the remaining percentage (30%) always held a briefing meeting. It was obvious that the municipality would not know about what was going on around the

members of Ngulumbi village. Not even 50% of the structures did conduct a briefing meeting with the local municipality.

Table 4.6.5 Planning meetings

		Frequency	Percent
Valid	Always	2	20.0
	Often	1	10.0
	Never	7	70.0
	Total	10	100.0

70% of the structures never had the opportunity to plan with the local government except 30% who regularly held planning meetings with the municipality. The main objective of the local government is to encourage the full involvement of communities and their structures in the matters of the local government that is Chapter 7 of the Constitution of the Republic of South Africa, 1996. Hence lack of full involvement of the community. The respondents indicated that 2 out of 10 always held planning meeting with the local municipality representative, while 1 often met for planning with the municipality and 7 never had the opportunity of meeting with the local municipality for planning purpose.

Table 4.6.6 Consulting meeting

		Frequency	Percent
Valid	Always	2	20.0
	Often	1	10.0
	Sometimes	2	20.0
	Never	5	50.0
	Total	10	100.0

For consultation meeting with the municipality, 50% of respondents never held such meetings, 20% showed that they did hold consultation meeting, 10% often held while 20% sometimes conducted such meetings. When we look at the ladder of participation, consultation it was very important because it was only when the information gathered was used to make or change the planning. Once the information was received it became

easier for the community to participate ~~fully~~ because they had more knowledge of what was happening.

Table 4.6.7 Review and evaluation

	Frequency	Percent
Valid Always	2	20.0
Often	1	10.0
Never	7	70.0
Total	10	100.0

70% of the respondents showed that they never had a review and evaluation meeting. It was obvious that if the structures were failing to plan together with the local municipality, there would not be any review or evaluation because they did not meet for planning. The Municipal Structures Act: 1998 shows that it is the responsibility of the municipality to come up with plans to annually review the needs of the community as well as its priorities to meet those needs and the processes of involving the community. Municipality must develop mechanism and annually review the needs of the community as well as the priorities to meet the needs of the community.

Table 4.6.8 Problem solving

	Frequency	Percent
Valid Always	3	30.0
Never	7	70.0
Total	10	100.0

Like any other community, Ngulumbi has people with different needs and problems. Those needs and problems are to be solved by their local municipality through their different community structures. The study showed that 70% of the structures never held *problem solving meeting* with the municipality only 30% of the structures always held *problem solving meeting*. *This showed that the municipality did not care about the problems the community out there was facing. This indicated that the municipality did not solve all the problems they were facing, they were selective.*

Table 4.6. 9 Decision making meeting

		Frequency	Percent
Valid	Always	2	20.0
	Often	1	10.0
	Sometimes	1	10.0
	Never	6	60.0
	Total	10	100.0

60% of the structures never held decision making meeting with the municipality. 20% showed that they always held decision making meeting, 10% often held such meetings while 10% indicated they sometimes held decision making meeting with the municipality. If the municipality could not have time to plan and solve the problems of the community it was an indication that they were failing, so they could not even make decisions because their decisions were based on the plans they made. People needed to be involved in decisions that affected their everyday lives.

Table 4.6.10 Special/urgent

		Frequency	Percent
Valid	Always	3	30.0
	Never	7	70.0
Total		10	100.0

Special meetings or urgent meetings were to be conducted when there were issues that needed special attention or that needed urgency. Looking at the response from the respondents 70% never held special or urgent meeting with the municipality, only 30% of the population held such meetings. Special meetings needed to be there, this indicated that there was a possibility that the community could sometimes face some challenges that would need the urgent meeting. It was also indicating the there was life in that

community when they experienced matters to be solved urgently. The community was not supposed to wait for the scheduled meetings only.

Table 4.6.11 Feedback

	Frequency	Percent
Valid Always	2	20.0
Valid Often	1	10.0
Sometimes	1	10.0
Never	6	60.0
Total	10	100.0

It was agreed that every time there was a meeting, a feedback needed to be provided to the relevant people. The study showed that out of 10 respondents, 6 were showing that they never held feedback meetings with the municipality. In a situation wherein there was a meeting between the municipality and the community structures, the community was entitled to know what transpired during such meeting by getting the report from the municipality through structures. Feedback make the community to be more involved in matters that affect them and this in turn make them to participate fully because they are aware of what is happening around them.

Table 4.6.12 Never meet

	Frequency	Percent
Valid Always	2	20.0
Sometimes	2	20.0
Never	6	60.0
Total	10	100.0

The results from the studies showed that there were structures that did not meet with the local municipality at all. The results indicated that 60% never met, 20% always met while 20% sometimes met. Meeting was very important because it gave one the insight of what was happening to the people living around. During meetings one happen to read the mind and get the idea of what one was trying to say. If the municipality was failing to meet

with the structures it was obvious they never know what was happening around them.

Table 4.6.13 Housing

	Frequency	Percent
Valid Always	2	20.0
Often	1	10.0
Sometimes	6	60.0
Never	1	10.0
Total	10	100.0

Development as a process to change and improvements can be sustainable if it meets the needs of the people, as we know development is for people by the people. Of the basic services, Ngulumbi has its own needs that are to be provided by the municipality. If one looks at the basic services such as housing, one may say that the municipality is doing its job by looking at the percentage in terms of response from the municipality. Though not all the needy people at Ngulumbi village own the government houses, more than 50% own the government houses. 20% receives housing

Table 4.6.14 Water/sanitation

	Frequency	Percent
Valid Always	5	50.0
Often	1	10.0
Sometimes	4	40.0
Total	10	100.0

The research showed that the service of providing water as one of the basic services to the village was not 100%, it was sometimes 40%. Ngulumbi village is situated next to Phiphidi where the dam that supplies water is found. The municipality had to make it a point that there was water always within the community. Water/sanitation is the basic resource people are not supposed to run short of water because we know without water

there is no life. People might end up drinking contaminated water which is risky to their health.

Table 4.6.15 Electricity

	Frequency	Percent
Valid Always	7	70.0
Often	2	20.0
Never	1	10.0
Total	10	100.0

According to the respondents from this research, 70% of the community was always provided with electricity services by the municipality; only 10% of the community never received such services and 20% often received electricity. If a new stand was built within the community, it took time for the municipality after one had made all application to make sure that they receive electricity because they indicated that it was difficult to work for only one person unlike they are working for the group of people.

Table 4.6.16 Road

	Frequency	Percent
Valid Always	1	10.0
Often	1	10.0
Sometimes	3	30.0
Never	5	50.0
Total	10	100.0

50% of the respondents indicated that the municipality never provided for such services. At least 10% always received the road services, 10% often received, while 30% sometimes received road services. Road issue was still a problem at Ngulumbi. The road was not graveled, which meant that during winter it gave a lot of dust because the village did not have trucks that can help spray the water on the road to minimize the dust. The

municipality did not even bring the truck with water to spray on the road just to minimize the dust; instead the community received letters for service payments.

Table 4.6.17 Social care

	Frequency	Percent
Valid Always	3	30.0
Sometimes	5	50.0
Never	2	20.0
Total	10	100.0

People's basic needs are the priority and if the municipality is not taking care of them it is obvious that people will not develop in any way. Ngulumbi could not be seen as a developed area but as a developing area in that the social indicators were still not taken care of, the same applied to social care wherein 20% of the respondents were indicating that such services never received a special attention. 30% always received social care, and 50% sometimes received social care. There were families wherein the parents were no more, but the children were responsible for their own wellbeing, this was the responsibility of the government because it has the duty to give social care to the needy.

Table 4.6.18 Health care

	Frequency	Percent
Valid Always	5	50.0
Sometimes	4	40.0
Never	1	10.0
Total	10	100.0

50% always received health services, 40% sometimes received health care and 10% never received health care. This was not bad when it comes to receiving the health care; there was a mobile clinic that visited Ngulumbi community once a month and this was for specific purpose (vaccination, family planning and sick patients). The mobile clinic

did not attend to people on daily basis. It was a serious patient to be attended to, and it was not the day for the mobile clinic to visit, the patient had to visit the nearby clinics. This was the 10% that never received health care.

Table 4.6. 19 Response of the local government to render the above services

	Frequency	Percent
Valid Always	1	10.0
Sometimes	6	60.0
Never	3	30.0
Total	10	100.0

The studies showed that the response from the local government to render the services was very poor because 10% indicated that the municipality always responded to the above services, 60% showed that they sometimes responded and yet 30% showed that they never responded to the services provided. It was the responsibility of the local government to provide services to the people.

4.7 Conclusion

The data that has been collected was presented in the form of tables, then the interpretation based on tables was made per each table and thereafter an analysis was made. The data that was analysed was based on the questionnaires that were given to the respondents for answering. All the given respondents were faithful to answer all the questions from the questionnaires.



5.1 Introduction

This chapter summarizes and reviews the findings on the role the community structures play in the enhancement of community participation in service delivery and thereby give recommendations that will encourage full community involvement and participation.

5.2 Summary of findings

The findings of this study are presented according to the way they were analysed when the data collected was analyzed. It was the responsibility of Ngulumbi community structures to examine the extent to which communities can meaningfully participate and influence decisions that impacted on their lives and to examine the conditions under which community participation was possible as well as the structural limitation of community participation in community involvement governance. That is why there was high failure rates of development projects, the reason behind been lack of participation by local communities. The local government could not deliver the service to the people who did not have influence on the decisions that affected them; they rather in turn remain passive to that community. The following points summarize the finding of the study:

5.2.1 Selection of the structure members

The results indicated that the majority of the respondents were not selected by the members of the community. This was done only by the other structure members without involving the community. This will also meant that the community did not have the knowledge about the roles the structure played within the community. Community involvement was necessary in the matter that affects their everyday lives. This was an indication that democracy was not well practiced, the community did not have the full rights to participate in the issues that affected them that is choosing who to lead them. Development takes place smoothly in an area where there is democracy and people are

free to air their view and participate in the matters that affect them and the people around them.



5.2.2 Meeting between the structures and the community

Though the structures were indicating to have a good way of meeting as members, they also had a good way of communicating with the community. Though they were using one method of communication, that is a meeting, the majority of the community members did attend this type of meetings. The research showed that the level of participation was high within the community members and they participated in full. The structures together with the community had time to meet; they always met for problem solving, decision making, planning, briefing, review and evaluation as well as giving feedback. Even though they did not stress much about the type of meetings, communication between the structures and their community was very high because they could plan and solve the problems around them and give each other feedback. The research showed that the level of participation was very during community meetings

5.2.3 Training and skills on how structures should operate

Literature showed that service delivery involved the different inputs from both the community and the structures that were well trained or qualify for the enhancement of community participation in service delivery. Studies indicated that the majority of structure members (that is 90%) were educated in terms of the knowledge on how to read and write, but when it comes to developing leadership half of the structure members did not get the trainings that made them have more knowledge on how to run the community. It was going to be easier to train and develop these structure members because learning was easy when someone had already acquired higher education. The results indicated that in some structures the term of service to the majority of 50% was one year and two years and 70% of the respondents were indicating they had been serving in the structure during that short duration of service. These were the shortest terms of service and this meant that capacitation could not be effective looking at the duration. Structure members would always be new and by the time they thought about the training and implementing what

they had been trained for, their term of service will be over. This even worse because 50% of the respondents were indicating that they met only for times a year, so the structure with only one year term of service would not cover up all or half aspects of development. Trainings needed to be done so that they strengthen their leadership positions within the community.

5.2.4 Communication between the structures and the local municipality

Batho pele principle encourages accessibility to the community, according to the findings the municipality was not accessible to the community because they did not have time to meet through their representatives. According to the research the local municipality was not a distant from the Ngulumbi village. The majority of respondents did not stay far away from the municipality. The results showed that the majority of respondents hardly met with the local community, so they did not have enough time to discuss issues affecting service delivery. Even though the response within the community was good, the structure members did not have good relationship with the local municipality. The structures did not have enough time to plan together with the local municipality what they had been discussing with the community. The way communication took place between the municipality and the structures was indicating that it was done through a person representing the community. This could either be done through the representative from the structure or through the councilor. They neither could not solve nor take decisions made by the community to the local municipality because it was also difficult for the representatives to have enough time to discuss matters affecting the community. The majority of structure members did not meet for planning purpose. Planning is part of development which cannot take place if it is not there.

5.2.5 Response of the local government to render services

The needs of the people must always be respected and it is the duty of the municipality to render the services to the people. After conducting this research, the findings are that the community together with the structures was doing their best during their planning, decision meeting and the other types of meetings; the challenge was that the local

government was not quick to respond to the needs of people. The results also showed that the issue of the road was not a matter of the urgency, the municipality was not quick to respond and when the municipality was not quick to respond, the community out there was suffering because they could not go straight to the municipality and report. Therefore it was the duty of the community structure to take the matters affecting the community.

5.2.6 Roles to enhance community participation

The structures have the roles to play in order to enhance community participation in service delivery. Though the community at Ngulumbi village did not have a problem to gather and hold their meetings where they participate fully, the findings showed that there was a problem of communication between the structure and the local municipality and this led to the structure not playing their role as we know that they serve as the bridge between the community and the local government. Though the community would like the local government to perform basic services it was not possible for the structure to play their role because the municipality did not have enough time to communicate with the structures that will take the matter to the community. It was already indicated that the service delivery was more concern with the provision of a product or service, by a government to a community. There should be total participation from the side of the community through the structures when it comes to the issue of service delivery. The structures know what their community is lacking so they have roles to play so that they enhance participation within the community.

5.2.7 Community structures at Ngulumbi

During the research various structures within the Ngulumbi community were consulted as well as verifying their roles in enhancing the delivery of service through community participation. It was found that structures had different functions they performed within the Ngulumbi community. The traditional leader embodied the preservation of the culture, traditions, customs and values of Ngulumbi people, and represents early forms of societal organization and governance. The traditional leader was responsible for all the

members within the community by listening to their problems and assessing their needs. The traditional leader was also responsible for identifying and prioritizing challenges within the community, challenges affecting the social problems such as poverty, crimes as well as unemployment. The traditional leader was again responsible in identifying issues that were seen as risks within the community that could hinder the process of development. This was done in relation with the advisory committee (and civic association) that served as the main committees within the community.

Civic association was supposed to bridge a gap between citizen and government and acted almost as a liaison at times. Civic association was a value added component of Ngulumbi community; they worked in close relation with the traditional leader together with the advisory committee. At Ngulumbi village the civic association kept records of citizen such as payments of funerals, names as well as the ownership of the stand (including the moving in of new community members and moving out of community members to another area), and it was the responsibility of the civic to keep on reminding people about the payments they were to be made. Ngulumbi civic association was also responsible in identifying the needy people as well as orphans around the community who were to be taken care of by the government, e.g those who were to receive food parcel or RDP houses as well as the government grants (both elderly people and the young one).

Community policing established an active partnership between the police and the public for determining which areas of crime and other safety-related issues needed to be attended to most urgently by devising and implementing appropriate solutions. The community police forum at Ngulumbi village was aimed at reducing violence through strategic partnerships with the police officials who revisited the village and the traditional leader to find out if there were any challenges the community or the traditional leader was facing. This involvement was aimed at reducing victimisation/offending; and at preventing victimization.

Ward committees could know their communities and the people they represented. With the help of the traditional leader, Ward Committee at Ngulumbi village was responsible in knowing the following:

- who the people were in the Ward (spread of age groups, gender, employment status, the needy)
- what problems they experienced and their needs
- what their attitudes and opinions were towards council plans and proposals
- the environment of the Ward (types of housing, services provided or not provided, for example, water, sanitation and electricity, schools, clinics, shops, markets, places of worship, community halls, access to transport)
- what was happening in the community (what organizations or bodies exist in the community: political parties, cultural groups, civic forums, business, youth organizations, women's organizations, NGOs, traditional leaders, gangs, crime, sport, school governing bodies, etc)

Ward councilors had access to the community through civic association and the traditional leader in case they wanted to present matters that affected the whole community.

The education committee at Ngulumbi village was responsible for ensuring that educational matters around the youth were being administered properly. Organized the career guidance talks and motivational talks to students before they wrote their exams, and planning of educational tour were some of the duties of the educational committee at Ngulumbi village. Educational motivations were being conducted through by this committee. It was through this committee that the youth committee was formed with the aim of partnering with the community policing forum. The formation of the youth committee was to help youth to identify educational issues that affected them so as to engage themselves in the fight of crime within the community.

All the above community structures worked jointly led by the traditional leader being the one to supervise and monitor if all responsibilities were taken care of. These community structures served as a spokesperson of the community for services to be rendered by the

service providers. Hence the research of the investigation of the roles the community structures play in the enhancement of community participation in service delivery.



5.3 Recommendations

- Structures should involve the community so that they feel proud of the choices they made. When they select new structure members, the community should be involved by way of voting the members they want. The main aim of involving the community in the selection of structures is that structures should work as a vehicle to community participation knowing that they serve as a bridge between the community and the municipality.

5.4 Conclusion

- The term of service should be at least more than 3 years. For the sake of development to progress, structures should not be in the service for a year or two years because most of the development projects take more than three years to complete so it is proper that the term of service should increase.
- Trainings should be done always so as to enhance the skills of the community structures. The structures should have knowledge about services that are to be delivered and how they can be closer to the municipality. Leadership workshops are important in the training of the structure member.
- Each structure should choose at least two representatives, one from the community and one from the structure who will go and represent the community and act on behalf of the community. The main reason for the community structures to be put in place within the community is to ensure that there is development in the community and they should involve the participation of community members.

- Effective community participation and development within the community should be the first priority to the municipality as there must be a need to create a harmonious relationship between municipal and the communities around. This will make the municipality to move progressively towards the social and economic upliftment of communities and the provision of services to all people specifically the poor and the previously disadvantaged.
- The goal of local government is to strengthen the community structures with overall objectives of improving the quality and access to public services provided through or facilitated by community structures.

5.4 Conclusion

The findings of this study have led to the following conclusions on investigation into the roles community structures play in the enhancement of community participation in service delivery.

- That the roles community structures play in the enhancement of community participation in service delivery are very important, without the structures there will not be a bridge taking the community to the local municipality
- It is important for the community members to be involved in the election of their representatives as well as to know the responsibilities in those representatives so that they know how the services are provided.
- The relationship between the local government and the community structure should be strengthened so that it becomes possible for community structures to play their role of enhancing community participation.
- The trainings on skills and knowledge on how to run the community with the help of the local municipality can also help development to progress quickly.

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Female	1
Male	2

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2. Age

25 years – 34 years	1
35 years – 44 years	2
45 years – 54 years	3
55 years – 64 years	4
65 years and older	5

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Questionnaires: A questionnaire is a series of questions asked to individuals to obtain statistically useful information about a given topic. For the sake of confidentiality do not write your name down.

A. Personal Information

The information below requires personal information. Please put a cross or a tick in a box

e.g. or inside the box

1. Gender

Female	1
Male	2

2. Age

25 years – 34 years	1
35 years – 44 years	2
45 years – 54 years	3
55 years – 64 years	4
65 years and older	5

3. Marital status



Married	1
Divorced / Divorcee	2
Widow / Widower	3
Single	4

4. Highest Level of Education

Primary level	1
Secondary level	2
Tertiary level	3
None of the above	4

5. Current employment sector

Private sector	1
Public sector	2
Self-employed	3
Not employed	4



B. **Community Structures:** Please put a cross or tick in a box e.g. or inside the box or put a circle around a number.

1. What community structure do you belong to?

Traditional leader	1
Civic association	2
Community policing forum	3
Education committee	4

2. What position do you occupy within your structure?

Chairperson	1
Secretary	2
Additional member	3
Other(Specify)	4

3. How did you join the structure?



Voluntary service	1
Chosen by other structure members	2
Through democratic elections	3
Inheritance	4

7. How often do you meet as a structure?

4. How many member(s) does your structure have?

One	1
Between two and five	2
Between 6 and 15	3
Other (specify)	4

5. How long is the term of service in your structure?

One year term	1
Two years term	2
More than three years	3
Life term service	4

6. How long have you been serving in this structure?



One year of service	1
Two years of service	2
More than three years of service	3
Life term service	4

Often	Sometimes	Never
1	2	3
2	3	4
3	4	
4		

7. How often do you meet as a structure?

Every month	1
Once a year	2
Twice a year	3
Four times a year (quarterly)	4

Often	Sometimes	Never
1	2	3
2	3	4
3	4	
4		

9. For the purpose of development and growth within the structure, are there trainings that you undergo so as to develop your skills?

Always	1
Often	2
Sometimes	3
Never	4

8. What type of meeting(s) do you conduct?



	Always	Often	Sometimes	Never
Every month	1	2	3	4
Briefing meeting	1	2	3	4
Planning meeting	1	2	3	4
Consultation meeting	1	2	3	4
Review and evaluation meeting	1	2	3	4
Problem-solving meeting	1	2	3	4
Decision making meeting	1	2	3	4
Special/ urgent meeting	1	2	3	4
Feedback meeting	1	2	3	4

9. For the purpose of development and growth within the structure, are there trainings that you undergo so as to develop your skills?

Always	1
Often	2
Sometimes	3
Never	4

10. How often do you get such training?



Every month	1
Once per the term of service	2
Every year of the term	3
No trainings at all	4

C. **Community structures and community.** Please put a cross or a tick in a box e.g.

× or √ inside the box or put a circle around a number.

1. How do you communicate with the community?

Call meetings (Imbizo)	1
Through letters	2
Telephonically	3
No communication	4

2. What type of meeting(s) do you conduct during community meetings?

	Always	Often	Sometimes	Never
Always attend	1			
Briefing meeting	1	2	3	4
Planning meeting	1	2	3	4
Consultation meeting	1	2	3	4
Review and evaluation meeting	1	2	3	4
Problem-solving meeting	1	2	3	4
Decision making meeting	1	2	3	4
Special/ urgent meeting	1	2	3	4
Feedback meeting	1	2	3	4
Never meet				

Always

1

Often

2

Sometimes

3

Never

4

3. Attendance of community structures during community meetings



Always attend	1
Often attend	2
Sometimes attend	3
Never attend	4

4. Attendance of community members during community meetings

Always attend	1
Often attend	2
Sometimes attend	3
Never attend	4

5. Do you take roll-call of attendance during community meetings?

Always	1
Often	2
Sometimes	3
Never	4

6. Level of participation of community during meetings

Always participate	1
Often participate	2
Sometimes participate	3
Never participate	4

7. Level of consultation of community members by community structure.

Always consulted	1
Often consulted	2
Sometimes consulted	3
Never consulted	4

D. **Community structures and the local municipality.** Please put a cross or a tick in a

box e.g. \times or \surd inside the box or put a circle around a number.

1. How far are you from your local municipality?

<i>Within walking distance</i>	<i>1</i>
Less than 15 Km	2
Between 15km and 30km	3
More than 30km	4

2. How do you communicate with your local municipality?

Through representative from structure	1
Through the traditional leader	2
Through the councilor	3
No communication at all	4

3. When do you meet with the local government?

Always	1
Often	2
Sometimes	3
Never	4

4. What type of meetings do you have with the local government?

	Always	Often	Sometimes	Never
Briefing meeting	1	2	3	4
Planning meeting	1	2	3	4
Consultation meeting	1	2	3	4
Review and evaluation meeting	1	2	3	4
Problem-solving meeting	1	2	3	4
Decision making meeting	1	2	3	4
Special/ urgent meeting	1	2	3	4
Feedback meeting	1	2	3	4
Never meet				

Always

Often

Sometimes

Never

5. When does the local government provide the basic services to the Ngulumbi community?

	Always	Often	Sometimes	Never
Housing	1	2	3	4
Water and sanitation	1	2	3	4
Electricity	1	2	3	4
Road	1	2	3	4
Social care	1	2	3	4
Health care	1	2	3	4
Other (specify)				

6. Response of the local government to render the above services

Always	1
Often	2
Sometimes	3
Never	4

Table 4.5.15 Level of consultation of community members by community structure



	Frequency	Percent
Valid Always	6	60.0
Often	2	20.0
Sometimes	2	20.0
Total	10	100.0

The community members were not consulted 100%. The study showed that the level of consultation of community members by community structures revealed that 60% of the structures always consulted the community members, 20% of the structures often consulted the community whereas 20% sometimes consulted the community in matters that affected them. The Batho Pele also stressed the issue of telling people about the quality of service they should expect and to be aware of that they have equal access to the services. Consultation within the community should be 100% because by being consulted they were in a way being treated with respect as the important customers.

4.6 Section D: Community structures and the local municipality

This section establishes the relationship between the community structures and the local municipality, how far the community is from their local municipality in terms of accessibility, how they communicate with their municipality, when do they meet, what type of meetings they have, what services do the municipality provide and what is the municipality response about the services they are to provide.