Using the participatory mode of documentary filmmaking for knowledge exchange and empowerment: a case study of house-hold food security in the uMgungundlovu district of South Africa.

by
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EXAMINER'S COPY

Declaration

Submitted in fulfilment / partial fulfilment of the requirements for the degree of
<u>Master of Arts</u>, in the Graduate Programme in *Media and Cultural Studies*,
University of KwaZulu-Natal, Pietermaritzburg, South Africa.

I, Mzwandile Makhanya, declare that

1. The research reported in this thesis, except where otherwise indicated, is my original research.

2. This thesis has not been submitted for any degree or examination at any other university.

3. This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

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a. Their words have been re-written but the general information attributed to them has been referenced
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Abstract

This study explores the usefulness of a participatory video approach in facilitating knowledge exchange and community empowerment. In this vein, participatory video is used as a methodological approach to conduct a participatory communication research project that seeks to enable positive communication between Willowfontein (a peri-urban[1] community of South Africa) and numerous other stakeholders. Participatory video is being used to examine and address issues around food security/insecurity in this community. This participatory approach empowers the community with a rare opportunity to participate in a decision-making process and to communicate at a constructive level with persons such as governmental practitioners, and agricultural and academic experts. These key stakeholders are usually recognised in decision-making processes, unlike the people of these peri-urban communities.

This community-based participatory research, through a series of workshops and focus group sessions, enabled the Willowfontein community to advise on the production of a documentary film that documents their experiences, focusing on food security and food gardening. This community experiences a severe lack of food security as a result of various factors. The community relies on household crop gardening in order to have food, since unemployment and the cost of food are very high. However, crop gardens are failing too, which means that there is a serious hunger problem. Lack of food access leads to lack of nutrition, which inevitably leads to daunting repercussions such as a high level of child malnutrition and mortality.

In South Africa, there have been many interventions and projects from the government and other community out-reach organisations in an attempt to assist such communities with crop production. However, most of the projects are consistently unsuccessful. This research examined, through participatory video, the factors that contribute to failing crop gardens in this community. Findings reveal that, at the root of any community development cause, positive participation between different stakeholders, including the community, is vital. However, conventional strategies from community out-reach and government do not facilitate collaboration that encourages the

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[1]A peri-urban area is an informal residential landscape which is located between the rural areas/countryside and the city (Oxford Dictionary, 2012).

contribution of community members. As a result, community development projects fail since they lack this most fundamental component of community development. This project argues that participatory video, as a process that works in collaboration with the community, offers an appropriate approach to explore any community development cause, including food security/insecurity.

The documentary film, *Freedom from Hunger, Hunger for Freedom*, produced with the community therefore comprises 50% of this project submission and the dissertation that reflects on the participatory process comprises the other 50%.

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A 'thank you' does not reflect the depth of my gratitude to my supervisor, Dr. Subeshini Moodley, and my co-supervisor, Prof. Albert Modi. Your co-supervision was a merger of two great minds. Even greater was the sisterly support from Dr. Moodley and fatherly support from Prof. Modi.

To the endless list of people who participated and assisted in this research, such as Jive Media Africa and Thandanani Children's Foundation, my appreciation is beyond measure. To all the people whose names could not be written here, I wish you could see and be proud of your contribution.

For love, support and more, I am not even going to start to mention my family as there are no words.

One person who should share an equal right with me to call this project her own, whose direct contribution immensely enhanced the project, is Phindile Ndlovu. I struggle to find words for your love and support.

Dedication

To all the mothers and grandmothers who simultaneously become fathers, sisters, friends, mentors, doctors, teachers and more. The women who shine light in darkness, such as the women of Willowfontein, I salute you. And may this light illuminate the efforts and purpose of all the people who offer assistance.

A special dedication to my son, Lisakhanya Makhanya. You give me purpose.

Chapter One: Introduction

Outline of study

In 2013, while completing my Advanced Video Production module as part of my Honours degree at the University of KwaZulu-Natal (UKZN), I was approached by the UKZN's Psychology department to produce a video documentary about student hunger on campus, for the Food Festival initiative (in collaboration with the University of Free State). The documentary, titled *Food Insecurity* was a huge success on completion, received much praise from the UKZN's Psychology department and formed the basis of *The Witness* newspaper article on the same subject (The Witness, 2013). Shortly after the screening of the documentary at the Food Festival, I was approached by Professor Rob Fincham, who was at the time a director of the Msunduzi Innovation & Development Institute. Professor Fincham wanted me to pursue a Masters project that would eventually lead to the production of a larger documentary on food security. However lack of resources, such as funding, made this unfeasible.

The UKZN's Food Security department, however, continued to advocate for and recommend video/documentary production as a beneficial mode of documenting and communicating social issues. In this way, this project also allowed for collaboration with the Discipline of Media & Cultural Studies. As a result, this collaborative study marked the first research project of its kind to be conducted at UKZN. In support of this, Dr. Kolanisi, who was at the time a food security lecturer at UKZN, reiterated that the use of film is very powerful, not just for food security but in all other paradigms of social development. Film gives 'people' belief that finally someone is going to hear their story and so the people become interested in participating in such (film) projects (Kolanisi, 2013). By 'people', Dr. Kolanisi is referring to those who are usually disempowered or have no voice or participation opportunity in decision-making processes; people who in other words, are never heard. This motivated me even more to use film as a communication tool and explore how video can empower people who are conventionally disempowered.

Consequently, this study is entrenched in the broad field of participatory communication research, which is a communication theory and practice that most theorists use almost interchangeably with communication for empowerment, development and social change (Tremblay, 2013). In participatory communication, all relevant stakeholders of a particular cause are involved in

decision-making for the success of the cause. Equal and fair apportioning of participatory power is given to all participants/stakeholders in order for change or decision-making to accommodate all and thus yield positive social development (Tremblay, 2013).

In this project, the participatory communication research allowed for a collaboration of the Discipline of Media and Cultural Studies with the School of Agriculture, Earth and Environmental Sciences, in UKZN. This has marked the first research project at UKZN that merges these two disciplines.

In an age where participatory communication is being strongly recognised in community interventions or development programs, this research draws on community-based participatory communication research, with a focus on the contribution and involvement of the community (White, 2003). This project uses participatory video as a communication approach or method to facilitate the community-based participatory communication. While the Willowfontein community (the community that participates in this current research and which is described in detail below) and other relevant stakeholders contribute in participatory engagement, the process is video recorded and later leads to the production of a documentary video. The participatory process is aimed at developing and empowering all stakeholders, particularly the community, (White, 2003; Tufle and Mefalopulos, 2009). Community-based participatory communication and participatory video will be discussed further in comprehensive detail in the theoretical framework and methodology chapters.

The case study under investigation focuses on food security. During the 1996 World Food Summit, a definition of food security (which has since became a mainstream definition) was established: "Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life" (Shaw, 2007; Food Security in Africa, 2014). In developing countries such as South Africa, a majority of people and communities do not meet the above criteria of food security and are thus regarded as not 'food secured' or commonly as 'food insecure' (Shaw, 2007). South Africa's peri-urban communities experience high levels of food insecurity (Majova, 2011). This present food security/insecurity study is done in collaboration with the Willowfontein community, a peri-urban area in KwaZulu-Natal province of South Africa, and with the Thandanani Children's Foundation (Thandanani). "Thandanani Children's Foundation is a registered non-profit

organisation that facilitates community based care and support for orphans and other vulnerable children (particularly those affected and infected by HIV & Aids) in the KwaZulu-Natal Midlands (South Africa)" (Thandanani Children's Foundation Website, 2015). This organisation has a longstanding relationship with the Willowfontein community and has been working with the community and several other surrounding communities in attempts to eradicate food insecurity.

The study seeks to learn the usefulness of a participatory video process in establishing positive participation involving the community, Thandanani and various interested persons. In South Africa, community projects or interventions usually see minimal success and do not reach their expected potential (Majova, 2011). One of the major causes of this is that intervention strategies fail to achieve productive liaison with the community (Dunkle *et al.,* 2007). Effective liaison often results in appropriate diagnoses of community problems and therefore in effective actions or intervention strategies (Campbell and Cornish, 2011). As Tremblay (2013) maintains, participatory communication and community-based participatory approaches are increasingly being adopted and acknowledged as useful methodologies for effective and sustainable development. South Africa is actively following the increasing global trend of advocating for the development practices that focus on providing people in the communities with platforms to contribute to decision-making processes and practices that impact their lives (Campbell and Cornish, 2011). This advocacy focuses on empowering commonly marginalised persons, such as peri-urban communities, to actively participate in their environments (Binns and Nel, 1999), in order to ensure that the knowledge and voices of the marginalised are valued (White, 2003; Tufle and Mefalopulos, 2009; Colom, 2010). Therefore, participatory communication and community-based participatory research aims to give equal and fair power of participation for social development to all parties, particularly the community/society, with the intention to eliminate hierarchal practices that notoriously disempower the marginalised. This case study emerges as a result of increasing levels of food insecurity in the country, and as a result of unsuccessful strategies that attempt to eradicate the problem (Altman *et al.,* 2009; Baipheth *et al.,* 2009).

Participatory video is increasingly being recognised as a communication medium that is surpassing the traditional strategies of community development, which normally use top-down approaches. Top-down approaches lead to inequality in decision and policy-making, by providing selected people (normally the educated or rich) with more power to make decisions and thus disregard the

voices of the poorer/disadvantaged communities (White, 2003). For example, the South African government, in attempts to assist the Willowfontein community with crop gardens, introduced community gardens (which have been successful in certain areas in the country) without involving the community in the decision-making process. The community gardens have been failing in Willowfontein because the government has disregarded the problems that are unique to this community (Willowfontein community, 2015). As a result, a lack of consultation with the community has led to a lack of contextual specificity in the roll-out of the initiative.

Participatory video accommodates community participation and thus fair decision-making that does not disregard the voices and knowledge of the marginalised. (White, 2003; Tremblay, 2013). The participatory video methodology has proven to be a competent tool to engage and communicate with individuals in a community for the purpose of achieving successful and effective results, including individuals' psychological and physical emancipation, and the ability to participate in political practices or at the decision-making level (Lennie, 2005). This therefore promotes positive social change and seeks to eliminate inequalities between participants. Participatory video facilitates decision-making and political practices that cater for a specific context instead of 'a one-size-fits-all' approach which may be useful in one context but not relevant or appropriate in another. The argument is that local people would be better positioned to understand local/contextual conditions, therefore local knowledge is crucial (White, 2003). That being said, in terms of participatory video methodology, it is acknowledged that the nature of knowledge exchange and decision-making is multifaceted. Empowerment of local people or usually disempowered people could be achieved by enabling them to realise their potential and improve their resources and conditions by encouraging them to be less dependent and more autonomous (Melkote and Steeves, 2001; White, 2003; Tremblay, 2013). It is these aforementioned abilities of the participatory video methodology, among others, that have led to the growing interest of a variety of stakeholders such as governments, academic experts and communities to move towards collaborative participation for political change and social development (Minkler and Wallerstein, 2003). As a result, this opens up greater possibilities in the face of livelihood-threatening factors such as food insecurity (Binns and Nel, 1999; Pain, *et al.,* 2003).

Community development strategies such as participatory video are increasingly being called for in South Africa in attempts to address the previous failure of the traditional approaches (Mitchell *et al.,* 2001). The participatory video projects of the Valley Trust (an organisation that promotes health in KwaZulu-Natal communities), InsightShare (a community development organisation which is experienced in community-based participatory communication), and Inanda (a South African peri-urban community) are examples of this. These three participants have had numerous community development projects that use the participatory video approach to address persistent issues that affect the community, focusing mainly on health issues (InsightShare, 2015; The Community Initiative Network, 2015). Even though the list of successful community participatory video interventions is growing, this approach is still not fully recognised or accredited (i.e. by government) as very capable and viable for social development (White, 2003).

The success of my 2013 food security project has motivated organisations such as Jive Media Africa[2], Thandanani, academia and agricultural experts, government and the Willowfontein community, to explore this participatory communication tool through engagement in this current study. All participants acknowledge that video has the ability to incorporate numerous technologies of communication such as audio, text and more, to strongly represent the community/local context and blur limitations such as literacy and language. More so, video facilitates the spread of information to a wide audience including non-local ones (even of different language, culture, etc.) (White, 2003; Bordwell and Thompson, 2009). Community participatory video could be an effective strategy in addressing the drastic food insecurity conditions of the Willowfontein community and the documented process may also be a useful model of community engagement for other communities. While the final product of documentary film may prove useful to the community as a visual documentation of their experiences, it is the actual process of producing the film and engaging in dialogue that enables the greatest development (White, 2003).

Since the methodological approach of this engagement provides for equal voice and participation by all stakeholders, I also inevitably became a participant in the culture and experiences of the Willowfontein community. I was therefore able to explore the issues that contribute to food insecurity and find possible solutions with the community. I therefore refer to myself in the first

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[2] Jive Media Africa is a media and communications company that focuses on science communication.

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person or as part of the community and not in the third person as an external researcher. The participatory process thus became a journey for both myself and the community. This dissertation therefore narrates the process and outcomes of the Willowfontein community-based participatory video project which researches food insecurity and possible solutions. Since this dissertation consistently refers to the *Freedom from Hunger, Hunger for Freedom* documentary produced with the Willowfontein community, I would advise that the documentary be viewed after this introductory chapter, in order to allow for better understanding of the thesis and the project as a whole.

Research Aim and Objectives

Aim

This project aims to use the participatory mode of documentary filmmaking for knowledge exchange and community empowerm*e*nt. This aim has been framed by the following objectives:

Objectives

1. To create a space that enables interaction amongst community members and facilitate interaction with relevant stakeholders such as government.

2. To create a platform that enables sharing of information between persons in different places, receiving and disseminating information at different times, in order to address issues of illiteracy, language and other barriers of communication.

3. To give all participants equal and fair authority to voice their opinions while encouraging tolerance and recognition of opposing views.

4. To teach and explore, with persons such as government and agricultural practitioners, productive methods of community liaison.

Fundamental Questions of the Study

1. In what ways does the participatory mode of documentary filmmaking encourage knowledge exchange between a local community group and specialists (academic, agricultural and governmental)?

2. In what ways does the participatory mode of documentary filmmaking contribute to equal/fair representation of the participants?

3. In what ways can the participatory mode of documentary filmmaking result in a communication product and process that can be re-used or accessed in sustained social intervention?

Conclusion

This chapter outlines the background of this study, describing participatory video as a communication medium and a community-based participatory approach. More so, I introduce food security/insecurity by situating it (food insecurity) in a global context and then focusing on Willowfontein as an area of study. This chapter also presents the main theories examined in this research. Chapter Two offers theoretical framework and the main concepts of the dissertation. This section highlights crop production/food security as a case study to explore advantages of community-based participatory research. The competency of participatory video as a mode of participatory communication research is also examined. The focus is on knowledge exchange and community empowerment. Chapter Three provides the methodological approach of this project, emphasising the benefits offered by the participatory process. I also highlight secondary methods which are used to enhance the participatory process and thus this research. Chapter Four reflects the outcomes and the manner in which the study progressed. This section provides deepened information about Willowfontein and major challenges that the community face. Subsequently, possible solutions are explored. Chapter Five discusses the findings of the study and provides some concluding arguments. After I highlight limitations of this study, recommendations for an improved participatory mode of documentary filmmaking and community development are discussed.

Chapter Two: Theoretical Framework

Introduction

This chapter outlines the theoretical framework of this research, beginning first with a broad discussion of participatory communication research and video (Zimmerman, 2000; Lunch and Lunch, 2006) before focusing on food insecurity as a social threat (Godfray *et al.,* 2010). The chapter also looks at social challenges that societies/communities (specifically non-elite communities) face with regard to participating in issues that affect their lives (Arnstein, 1969).

Participatory Communication

Communication is the conveying of information through various mediums such as speech, text, video, etc. (Oxford Dictionary, 2012). Communications theorists focus on the sharing and inter-exchange of information (Hovland *et al.,* 1953; Rogers and Shoemaker, 1971; Wicker, 1995; Fourie, 2008). Participation has historically been recognised as a liberal right. Servaes *et al.,* (1996) maintain that countries that are regarded as democratic are increasingly researching and exploring better ways of participation, and that is regarded as an achievement for democracy. More so, even customarily undemocratic organisations have gradually subscribed to people's participation and participatory communication to see positive developments (Graeff, 1993; White, 2003). The Community of Democracies, which is a coalition of different states aimed at intergovernmental collaboration to see a prospering and democratic world, exemplifies the latter argument (Servaes el al., 1996). This intergovernmental arrangement lacks democratic participation, because the elite continue to benefit more while the non-elite benefit less (Allen and Gershman, 2006). The relationship between states and civilians, for example, may be seen as giving more power to the state over civil society. The reason for democratic societies' participation (in democratic environments) or for the seemingly democratic participation (in non-democratic environments) is because of the acknowledgement of the necessity for intercommunication between the state, civil society, business, etc. Historically, governments that disregarded the larger society lost power, as the society would develop its own participatory system. The Western Frontier of the United States exemplified the latter. In the absence of the state's governance, people developed their own local

participatory system of government. It is then acknowledged, even more so nowadays, that there is a need for civilians to participate in communications that affect their lives, or at least feel that they are participating (in the case of ungenuine participation) (Servaes *et al.,* 1996).

Therefore, participatory communication is a theory and practice that dates back as far as human civilisation or even earlier (Mitchell and de Lange, 2012). This present age, however, is seeing a change in communication and participatory communication. The non-elites or persons who lack communication power are gradually appealing for the opportunity to have voice in matters that affect their lives (White, 2003). The shift of communication power from being concentrated among the elites or the states, to include the rest of society was demonstrated by an act of Tarak el Tayeb Mahemed who became a catalyst of what was later termed 'the Arab Spring' (Howard and Hussain, 2013). This Tunisian man set himself on fire on the 17th of December 2010, protesting against ill-treatment by his local municipal officers (El-Ariss, 2013). This incident went viral on television and other media platforms, precipitating the uprisings in Tunisia, which are predominantly called 'the Tunisian Revolution' (Howard and Hussain, 2013). The uprisings spread to neighboring countries, mostly Arabic countries, in what became known as 'the Arab Spring' (Prashad, 2012).

Society's participatory communication power and influence could also be said to have been the contributing factor that prevented the South African government from increasing university fees for the year 2016 (Baloyi and Issacs, 2015). One may argue that this would not have been possible without the '#FeesMustFall' campaign, which dominated South Africa's social media space and which formed the platform that facilitated participatory communication amongst the various groups who were interested or affected by the campaign (Baloyi and Issacs, 2015). Besides the communication from protestors, the government also reacted through social media. For example, following the protests, the South African Minister of Higher Education (Blade Nzimande) created a national Twitter[3] platform to communicate with the citizens of the country. This example also portrays that even in countries such as South Africa whose constitution is regarded as one of the most democratic in the world (Mattes, 2002), in practice democratic power and communication (between government and society for example) is lacking to the extent that in order for effective communication to be achieved, a social media war has to be waged (Baloyi and Issacs, 2015).

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[3] Twitter is one of the most current popular social communication technology or social networks (Bilton, 2013).

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Even though the power and reach of participatory communication is becoming more popular in situations where critical dialogue is required, this mode of communication has not yet been fully recognised as a mainstream practice and theory (White, 2003). Part of the objective of this study is to learn what it might take to get participatory communication to be fully recognised or integrated with mainstream theories.

Participatory Communication Research

Communication pedagogies and social development studies seek to empower people and allow them the freedom to engage in decision-making and in the development of strategies that are aimed at improving their lives (Tremblay, 2013). 'Participation' is key to this process, (Stiglitz, 2002). In the context of participatory research, participation goes beyond a one-way/top-down process of consultation between the researcher and the research subject (Tremblay, 2013). Participatory research rather encourages equal participation of the researcher and research subjects. Instead of conventional research methods, local people are involved in the research process instead of having research being conducted on them. The main idea is to give equal power to all stakeholders who are participating in the research. This allows for equal opportunity to make decisions (Krumer-Nevo, 2009). There are various methods of participatory communication research that exist (Hacker, 2013); for the purposes of this communal study the focus is on community-based participatory communication.

Community-based participatory research focuses on a process in which local people or subjects of the research partake in the production of knowledge. Local information and practices are not only recognised but are the basis of the research (Tremblay, 2013). Community-based participatory approaches for community development and decision-making are increasingly being accepted and utilised as critical mechanisms for sustainable social development (Khasnabis & Motsch, 2008). At the beginning stages of producing *Freedom From Hunger: Hunger For Freedom*, the documentary film that formed part of the case study under discussion, the household farmers proposed that a solution to their poverty is an effective intervention from government and Thandanani. However, as the project progressed and the women contribute more to the filmmaking process, the women saw themselves as the primary problem solvers, and this was very important

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in a community that says that government interventions are ineffective and that relies on the limited support that Thandanani can offer.

The essential difference between participatory communication research/community-based participatory research and other methods of research rests on the redefining of power relations in the research process (White, 2003). Community-based participatory research, as does the present research, aims to encourage equal power across the research process for all participants involved, including both the local participants and the researcher (Brock and McGee, 2002). The mode of community-based participatory research that this study is using is participatory video (White, 2003).

Participatory Video

Participatory video is a form of participatory communication technology where a community or a group of people produce their own film. Traditionally this aims to bring people together to explore relevant issues (Milne *et al.,* 2012). White (2003) maintains that participatory video aims to make video easily producible and easily accessible to the community; a video produced by the community is a product owned by the community. Tremblay (2013) says that it is not only the final video produced that impacts the society, but it is the process in which people partake in producing the film that is more beneficial. There are various ways in which participants can participate in video production. One obvious example is when individuals in a community operate the camera and record an activity themselves. However, participation can vary from on-camera interviews, the production of video diaries, to being involved in the production process in an advisory capacity (Shaw and Robertson, 1997).

Participatory video as a communication technology for social development and empowerment is evident in projects such as Film Africa (2015). This organisation has facilitated a series of successful and beneficial participatory projects in some African countries such as Ghana and Zambia. In collaboration with other stakeholders, the Film Africa projects have trained women and young girls to produce films for advocacy purposes, and the participatory video projects have been successful in reducing rural poverty and lack of education, and in gaving marginalised women

a medium to express themselves (Film Africa, 2015). These projects have been useful in intertwining dominant discourses of institutional/social structures with marginal voices of the communities (Benest and Dukic, 1990). White (2003) discusses numerous participatory video projects that have significantly empowered marginalised groups. An initiative called *Arab Women Speak Out* has been a tool of empowerment across five countries, including Egypt, Palestine, Lebanon, Yemen and Tunisia. *Arab Women Speak Out* has facilitated a network of women who assist one another to break away from various social challenges that the women face, such as political and economic obstacles. The project uses film portrayals that demonstrate the ways in which different women succeed in reaching their goals and in breaking away from oppression. In this way, they learn from one another, and they also learn from the workshops that form part of the participatory process. More so, videos encourage the women to take action, after the women see real-life experiences of fellow women reaching success. The project draws from social learning theory. The videos are visual documents of women's experiences. In addition to economic and political emancipation, women develop self-efficacy since they are part of and contribute in a movement of empowerment. The process in which participants partake is concentrated on empowerment and behavior change, as participants realise their strengths and potential. In 2003, more than 60, 000 women had participated in the *Arab Women Speak Out* project.

Similarly, in Colombia and generally the rest of the world, domestic workers have faced prejudice, abuse and negative stereotypes. During the 1980's, domestic workers around the Latin America, including Colombia, organised themselves, and through the use of participatory video, managed to produce videos that challenged the negative stereotypes that labeled them as stupid and lazy. The domestic workers created video-diaries that reflect their experiences, and shared the diaries with broadcasting houses. The videos addressed issues such as unfair payments and availed the injustices to a national and international audience and organisations. As a result, laws regarding wages and the protection of domestic workers' rights were passed (White, 2003). In this way, participatory video contributed to significant social changes (Tremblay, 2013).

Benest and Dukic (1990) maintain that the community's participation is the key element of the participatory video projects. This is because the emphasis is on community action; a community intervention requires rigorous community engagement (Butin, 2010). South Africa is trying to

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alleviate food insecurity though different community projects. However the country is failing largely as a result of poor community participatory engagement (Carter and May, 1999).

In this particular project, the participatory video approach has been used to reduce the power divide between the local people and the government organisations that come in to offer assistance. This is done by bringing in different stakeholders and allowing them to participate equally in an open platform of conversation and to contribute to the construction of a documentary that is focused on food security (Tremblay, 2013).

Documentary Video/Film

The term documentary is ever evolving and has no fixed definition or interpretation. However, documentary films are usually intended to document some aspects of everyday life or social activity (Nichols, 1991; Bordwell and Thompson, 2009). Most theorists examine the process of production and post-production to classify films as documentaries (Nichols, 2010). For example, if the audience sees a film as serving an informing purpose rather than being a spectacle to elicit enjoyment, the film is usually regarded as a documentary. In this case, the way in which the audience sees or interprets films also classifies films as documentaries (Barnouw, 1993; Bordwell and Thompson, 2009; Nichols, 2010).

In addition to the way in which the audience sees films, film texts or theorists, film houses or broadcasters and film producers influence the classification of films. For example, a film that is broadcasted on the National Geographic Channel would normally be regarded or expected to be a documentary film (National Geographic Channel, 2016).

Film production also draws attention to the way in which film producers create films. In Flaherty's classic documentary called *Nanook of the North*, Flaherty prevented the actors/subjects that he was filming from shooting a walrus with a shotgun, but directed them to use a harpoon instead (White, 2003). Flaherty wanted to portray a certain message, and this reinforces the idea that a documentary film does not really represent reality, but rather can be as much a construction as a fictional film (Barnouw, 1993; White, 2003; Bordwell and Thompson, 2009; Nichols, 2010).

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That being said, however, documentary films are generally used to construct or document events that happen in reak life, which is different from entertainment-centered films (Bordwell and Thompson, 2009). This enables documentary films to articulate social issues far more openly (White, 2003). Documentary films are one of the most useful mediums to raise issues or awareness and promote change (Nichols, 2010). More so, since the focus is not too much on the aesthetics of the film and on entertaining the audience, but rather on the message. Documentary films are usually not aimed at making huge profits and can also be produced on relatively cheaper budgets (Bordwell and Thompson, 2009). This allows non-professional filmmakers or storytellers, who may lack budget or other resources, to produce successful and positive documentary films. (White, 2003; Bordwell and Thompson, 2009). In this research, the Willowfontein community that has no experience in film production explores documentary film production to document social challenges that are affecting the community. The social issue documented here is food security/insecurity.

Food Security

After 1994, when South Africa became a democratic country, the right to access to sufficient food was inserted in Section 26 and 27 of the South African Constitution (Constitution of the Republic of South Africa (No 108), 1996). Every South African has an inherent right to sufficient food. In Africa, including South Africa, the population is increasing at a high rate (Bonti-Ankomah, 2001). However, food resources among other resources are being depleted so much that two billion Africans by 2050 will be facing a risk of being food insecure (Food Security in Africa, 2014). A large portion of South Africa's population experiences drastic food insecurity; these people's constitutional/food security rights are therefore infringed upon. The majority of the food insecure people are located in rural and peri-urban areas, such as Willowfontein. The South African government has since recognised the issue of food insecurity as one of the major priorities to eradicate. This has seen a number of strategies introduced to attempt to resolve the issue (Du Toit, 2005).

There are four prominent elements of food security in the Food and Agricultural Organization's definition: the physical availability of food, monetary or economic ability to access food, nutritional standards, and sufficient access to these three elements (Shaw, 2007; Pinstrup-Andersen, 2009). The focus of this study is on the agricultural aspect of food security, mainly food production.

This case study's thread of interest is crop production because the study focuses on a peri-urban South African community (Willowfontein). As maintained by the Food and Agricultural Organization of the United Nations (2015), in such communities with high unemployment rates and weak economic capacity to access food, crop production offers means to access food (Nyinde, 2009). Furthermore, it is more effective and achievable to self-produce crops in peri-urban communities such as Willowfontein than to rely on livestock production (Food and Agricultural Organization, 2015). Moreover, South Africa faces a crisis of land ownership and other land issues. Peri-urban communities usually have very limited spaces of land, leaving them no choice but to grow food in their small household yards. This project's enquiry is therefore focused on household gardens (Du Toit, 2005).

South Africa's distribution of wealth and income is internationally regarded as one of the most unequal. As a result, there is significant inequality in fundamental aspects of life, such as education, healthcare, and food security. Klasen (1997) maintains that this hinders the development of the country as a whole, since countries with significant imbalances in wealth distribution, education and more, tend not to develop as fast or productively as countries with less inequalities. The Poverty and Inequality Report (PIR) of South Africa in 1998 associated very closely the countries' iniquities with poverty and food insecurity. The PIR raised the formulation of policies, the implementation of policies, and the monitoring of policies and their impacts, as very crucial in attempts to address the inequalities. The PIR (1998) proposes that effective governance in tackling the inequalities is fundamental for the eradication of poverty and food insecurity (May, 1998).

Wilson and Ramphele (1989) agree with the latter, by calling on government to create an environment that facilitates the reduction of inequalities while promoting economic growth, which

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would then address issues such as poverty and food insecurity. Therefore holistic approaches that research, implement, and monitor different aspects which determine the livelihood of the country are crucial. (Du Toit, 2005)

Accordingly, the government of South Africa aims to assist peri-urban communities with crop production as micro-level interventions to eradicate food insecurity (Du Toit, 2005). Investigations, however, reflect that peri-urban farming interventions, particularly government interventions, have predominantly failed (Du Toit, 2005; Carter and May, 1999). One of the major causes of such failure is lack of dialogue between the government and the local people/farming participants. Instead of interactive conversations between local people and government, there are usually top-down implementations, where the government is the dictating voice. Strategic and relevant communication methods are therefore required for the effectiveness and usefulness of the interventions. This would enable positive knowledge exchange and community empowerment (White, 2003; Du Toit, 2005; Tremblay, 2013).

Knowledge Exchange and Empowerment

Knowledge Exchange

Knowledge exchange is defined as a two-way communication process, where information is shared (Oxford Dictionary, 2012). However, this concept is more than just the sharing of information. Productive knowledge exchange encourages and facilitates collaborations between different persons (such as governments, private organisations, communities, individuals, etc.) A successful liaison between relevant stakeholders in the communication exchange yields positive developments or outcomes (Collins and Smith, 2006). On the other hand, equilibrium is disturbed if an individual's ideas or a certain group's voice is expected to be superior to others or dictatorial. An appropriate knowledge exchange is a collaborative one, which promotes and enables equal contribution in sharing of knowledge (Thomas-Hunt *et al.,* 2003).

Empowerment

Empowerment is a multivalent concept and has no fixed definition. Even more problematic is how to determine when empowerment is achieved and how to measure it (Conger and Kanungo, 1988). A business dictionary defines empowerment as a practice of sharing information and act of giving power to both the employer and the employee so that both are able to make decisions to solve problems and take initiative. This facilitates improvement and growth in the business (Business Dictionary, 2015). The Oxford Dictionary (2012) defines this concept as giving power or authority. According to these two definitions which are in line with numerous other definitions, empowerment is achieved through participation power, consequently resulting in one's self-efficacy. A freedom and ability to make constructive decisions yields self-belief (Binns and Nel, 1999).

In other words, if one is empowered to participate, one develops participatory skills to physically engage or contribute to a particular development or cause, and this can be achieved both at a personal and social level and be carried forward. An empowered society (physically and psychologically) is therefore likely to be a prosperous society (Czuba, 1999). However, apportioning of power in a participatory space (such as global, national, communal and even in a family) is usually unequal and therefore some are more empowered and some are less or disempowered (Czuba, 1999). Narayan (2002) maintains that power is defined by relationships between people and, by default, power relations can be changed. This implies that these imbalances of power can be changed. The essence of positive relationships in communication rests in power that is mutually shared by the participants (Czuba, 1999). Therefore for the purposes of this research, empowerment is defined as an act or process of enabling communication and participatory power to those who usually have less or no authority to contribute (the community) while realigning and redefining the power of participants who already have authority in the communication relationship (i.e. government).

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Conclusion

This chapter does not deny the role of government or other organisations' contribution in the quest to address social issues such as food insecurity, nor does it propose that civilians do not become part of communications that affect their lives. What is questioned is the level at which participation between different persons such as government and civilians happens. The chapter calls for critical engagement and participatory communication, with fair dissemination of participatory power to all participants. Participatory communication can play a role in the process of community empowerment and social change.

The participatory video process (discussed in detail in the methodology chapter below), as a methodological mode of community-based participatory research, goes beyond the technology and content of producing a film and centers on the process that will positively influence the participants.

Chapter Three: Research Methodology

Introduction

This chapter outlines how this research will proceed. The selected methodological approach centers on participatory communication research (Kidd and Kral, 2005), adopting community-based participatory video as the main research instrument (White, 2003). A multi-methods approach, which uses different methods to develop and strengthen the study, is adopted to support and enhance the participatory video method (Brewer *et al.,* 2006). A multi-methods approach uses different investigation tools that support and supplement one another (Graham, 1999). Therefore in addition to participatory video, secondary methods such as questionnaires, interviews, focus groups, workshops and journaling are used. As the word participatory suggests, the most essential aspect of the research is the manner in which participants engage in the participatory process and the outcomes that emerge from this participation (White, 2003; Krumer-Nevo, 2009; Hacker, 2013).

This type of research primarily explores social issues (i.e. food insecurity) in order to gain information of underlying causes of the issues experienced by a community and work towards finding solutions through qualitative research (Neuman, 2005).

Ethics and Informed Consent

The UKZN's humanities research ethics committee endorsed this study to involve human subjects. Written and verbal consent was obtained from all participants of the study (Appendix A). I explained the purpose of the project and the expectations of participant involvement to all participants. Thandanani affirmed its backing through a letter of support (Appendix B) that permitted me to work with the community, under the organisation's supervision, since the organisation is legally permitted to administer community development projects in Willowfontein. Siboniso Cele, an-eight-year-old pupil, appears as a cut-away[4] in the documentary video. Since

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[4] A video cut-away is a short segment in a film, such as a video clip, that breaks the continuity of the film. Among other uses, cut-ways are commonly uses as reference or points of inference (Bordwell and Thompson, 2009).

Siboniso is not yet of legal age, his mother (Ms. Cele) consented on his behalf for his participation in the documentary.

Location of the Study

Willowfontein is a peri-urban community, located in the Umgungundlovu District Municipality, in KwaZulu-Natal, South Africa (Figure 1). In 2006, Willowfontein reported a total population of 16650. The area has high levels of poverty and unemployment and low levels of education. According to Statistics South Africa (2006), in 2006, only 13% of the entire population was working. 73% of those who were working were earning less than R800 per month. 63% attended secondary school but dropped out (Statistics South Africa (SSA), 2006). The majority of people are unqualified for better employment, and consequently they cannot find sustainable work. As a result of scarcity of skills most of Willowfontein depended on producing food, particularly crops, themselves (Nyinde, 2009). However, over the years, crop production is gradually failing because of numerous challenges, some of which are newly emerging issues (Willowfontein community, 2015).
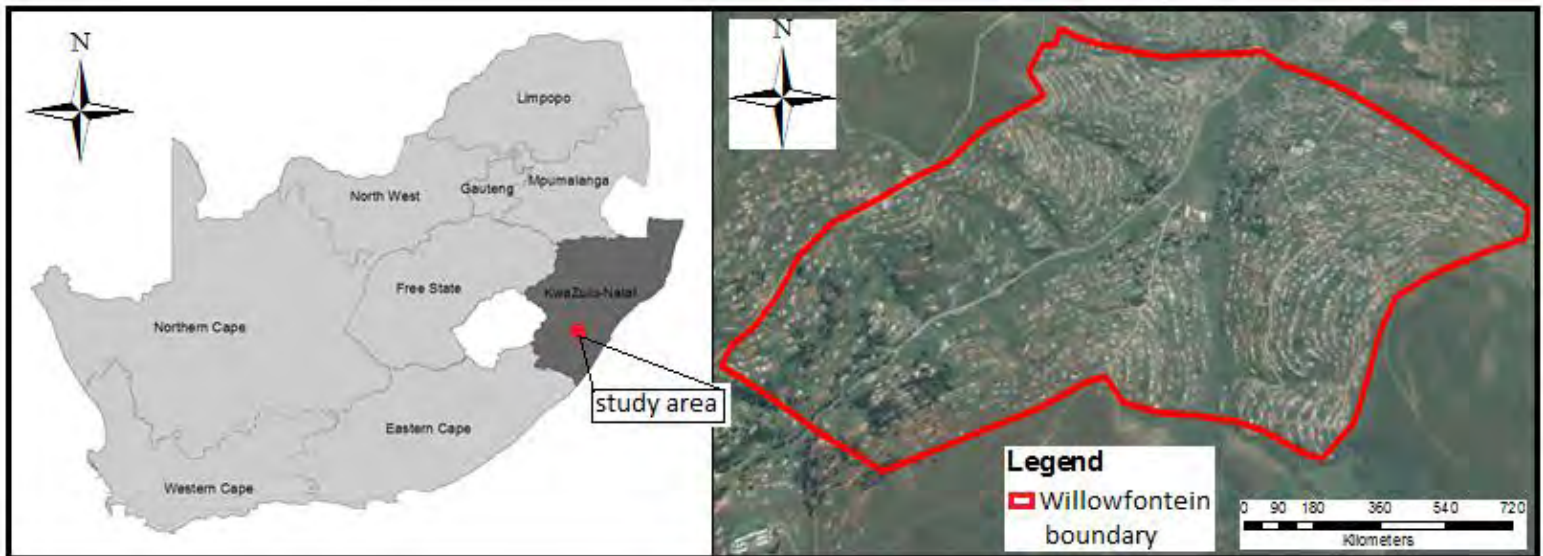
Figure 1: Location of study area in Willowfontein, KwaZulu-Natal (Source: Google Earth images).

Participatory Video

Participants

Participants in this project initially included 17 women. The youngest participant was 33 years old and the oldest was 90 years of age. The women participated in a Thandanani-facilitated Self-Help Group (SHG) in Willowfontein. Thandanani initiated Self-Help Groups in peri-urban areas around the Umgungundlovu District of Pietermaritzburg. The purpose of this initiative is to assist and empower women, as primary child-caregivers, to be self-reliant in the quest to fight hunger. Thandanani as a gatekeeper, enabled me to reach the community through one SHG. Before the SHG participants were enrolled, Thandanani explained the project to members of the selected SHG to determine interest in participating in the project. Only after the members were agreeable, did Thandanani introduce me to the SHG at a regularly convened meeting. I explained the project further to the group, and then met individually with members to obtain informed written consent for participation. It was emphasised that participation in the project was voluntary and that at any moment a participant could withdraw from participation, without any direct or indirect penalty.

The project also initially involved the following people:

- Jive Media Africa

- Mr. Zamo Hlela (Adult Education-UKZN).

- Agricultural experts:
    - Mr. Zuma, Dr. Lembe and Prof. Modi[5] (Crop Science-UKZN).
    - Ms. Myeni, Mr. Naidoo and Dr. Kolanisi (Food Security-UKZN).
    - Mr. Ndlovu, who works for the Thandanani Children's Foundation as an agricultural/food gardening practitioner.

Jive Media Africa (Jive) offered crucial communication advice. The organisation's experience and expertise in community engagement on scientific subjects proved to be vital for this study. Thandanani Children's Foundations (Thandanani), through their already established relationship

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[5] Prof. Modi is a seasoned crop scientist and he is well recognised in Southern Africa for his work in rural community development. As a result, although Prof. Modi co-supervised this research, he also contributed as a participant in this project.

and knowledge about the Willowfontein community, offered a useful contextual background to the location of study. These two organisations (Jive and Thandanani) have a longstanding community engagement partnership. This partnership also introduced Mr. Zamo Hlela to the study. Long hours were spent planning with Mr. Hlela, whose experience in community development and engagement was vital throughout the process, especially during the workshops.

The interest in the project grew amongst the community members and resulted in a larger number of project participants. The project started with 17 women from the SHG. However, since the dialogue dealt with matters that affected the Willowfontein community at large, more community members requested to participate as the process progressed. And so the project evolved from being a participatory process with only the SHG and became a Willowfontein community project. This change in participation was of course accommodated by the openness and flexibility of the participatory process (White, 2003). It is this openness and flexibility that also resulted in participation of the following people, as the project progressed:

- Ms. Thabethe, from the department of Zoology-UKZN.
- Ms. Gwacele, from the department of Food Security-UKZN.
- Prof. Downs, from the department of Zoology-UKZN.
- Mr. Zamo Ngubane, an agricultural extension officer from the KwaZulu-Natal Provincial Department of Agriculture.
- Mr. Swelihle Madiba, an agricultural officer from the KwaZulu-Natal Provincial Department of Agriculture.
- Mr. Mfanawenkosi Mathebula, an environmental management officer from the KwaZulu-Natal Provincial Department of Environmental Affairs.

The Process of Participatory Video

Participatory video is a mode of participatory communication in which a community or a group of people produce their own film (Kindon *et al.,* 2007). The main objective of this mode is to bring people together to explore issues that affect them (Tremblay, 2013). White (2003) maintains that the final video produced is vital in enabling dialogue amongst the community and other key stakeholders; with the aim to incite positive actions. The ability of the video to document and

display the process of discussions and interactions facilitates a more open reflection or representation of the process (White, 2003). Video also has the ability to blur barriers such as illiteracy or language difference, for example, through the use of subtitles. This was very crucial for this current study because there are various levels of language and literacy differences amongst the participants (Lunch and Lunch, 2006).

Although video can be essential in addressing conditions that the participants face (Kindon *et al.,* 2007), the collaborative process documented is regarded as more beneficial and likely to change behaviour and circumstances. (White, 2003). The process, in most cases, has a greater effect on empowering the community (Shaw and Robertson, 2007). This is demonstrated by the examples discussed in the literature review. The Colombian domestic worker's final videos/video-diaries were beneficial in persuading the government to enact laws that would protect domestic workers. However, the participants/domestic workers felt more liberated when they understood their rights, which they learnt in a series of workshops with lawyers as part of the participatory video process (White, 2003).

Samia, a 19-year-old young woman, was able to change her family circumstances when she paid for an electricity and water connection. Samia's improved circumstances sprang from her participation in the *Arab Women Speak Out* empowerment training participatory video project (White, 2003). She learnt, through videos, how other women succeed in their businesses, and was empowered to develop her small business.

The combination of the film and the participatory process yields powerful results, as the participants can watch and re-watch their interactions and reflect on the process (White, 2003; Lunch and Lunch, 2006). Moreover, video can be used as a toolkit to demonstrate successful participatory engagement (Mitchell and De Lange, 2012), such as agricultural and food security community engagements.

Community participation dates back to the oral era (Rogers, 1986). In fact community engagement epitomised knowledge transfer in this era. Communal gatherings administered by village elders were the space of knowledge exchange (Vansina, 1985). However, as the times progressed, people

developed a need to communicate without being at the same place at the same time (Rogers, 1986). In the current case study, a documented video that shows experiences and anxieties of the community, was shown to agricultural professors in UKZN, and the professors were able to respond to the video and make expert suggestions. This illustrates and emphasises the importance of communication without space and time barriers.

The text era had limitations in that one had to be literate to understand the information (Rogers, 1986). However, video uses mechanisms such as 'voice-over'/off-camera commentary (which can be in any language) and subtitles to break language and literacy barriers. Since video is a visual medium that engages people in a process of understanding images, it allows for a more poignant and immediate communicative process than language and literacy may require. Therefore, video has the ability to eliminate space and time barriers, literacy barriers, language barriers and more (White, 2003; Burgess and Green, 2013).

More so, video has 'traits' or abilities that may be argued to have adapted to this age of globalisation, where information is transmitted to different cultures or contexts and this can happen instantly, i.e. via Twitter or YouTube (Bilton, 2013; Burgess and Green, 2013). Video is easily accommodated by various technologies and social media. This enables video to reach and be understood around the world.

The aim of this study is to facilitate a community participatory engagement with the Willowfontein community and other relevant stakeholders in order to tackle, amongst other challenges, issues in communication and knowledge exchange that contribute to food insecurity (Du Toit, 2005; Food and Agricultural Organization, 2015). The project furthermore intended to empower and enable the community to positively contribute/participate in matters that affect their lives (Tremblay, 2013). In doing so, we produced a community-based participatory video process and created a 33 minute documentary film, '*Hunger For Freedom: Freedom From Hunger*'. The video was produced with numerous objectives in mind, such as to serve as a visual document of the issues and experiences of the community.

To begin with, video-recorded workshops were held over a period of nine months, two weeks after the pre-interviews (discussed below). These workshop meetings were the physical space where different participants could exchange knowledge and participate simultaneously. The initial arrangement was that the meetings were going to be held at a household that hosts the SHG regular meetings. However the SHG later opted to select different households which were going to host this participatory process. Facilitation was initially planned to be conducted by Mr. Hlela, however because of numerous challenges, in partnership and collaboration with the community and other participants, I facilitated the workshops.

Film Screening

In a participatory video project, viewing the footage is an important component and this is where participants can collectively view and review the participatory interactions (Tremblay, 2013). In this project, the first workshop was the first contact interaction between the SHG and the 'experts' (both agricultural and governmental). The purpose of this meeting was for participants to converse about food security/insecurity broadly and then fine-tune the discussion to the Willowfontein context. Workshop 2 hosted a dialogue about possible solutions or problems raised in the first workshop (Tremblay, 2013).

Workshop 3 began with a presentation of a 30-minutes documentary rough-cut of the participatory knowledge exchange of Workshops 1 and 2. After viewing the video, participants discussed their experiences in the workshops and commented on the message provided by the film. Thereafter, the participants offered their suggestions on how the final edit of the film should proceed (Bellini and Akullian, 2007; Tobias, 2010). Similar documentary screenings and dialogues were held with different academic and agricultural experts such as Dr. Kolanisi and Prof. Modi, whose participation was recorded and featured in the final documentary film.

While the first three workshops served to provide the main footage and content of the documentary, Workshop 4 commenced with a presentation of a 33-minute film documentary, which became the final film. Here, the participants viewed the final visual document of the participatory process and also reflected on the journey of participation. This meeting also hosted a post-interview session in order to talk about the impacts of participating in such a space of dialogue (White, 2003). Copies

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of the final documentary film were distributed to all participants, to be used for several purposes such as those mentioned above (i.e. to assist other communities with similar issues).

Viewing of the video footage enabled the participants to review what they had contributed to the video and the project as a whole. The footage also allowed people, organisations and other communities who were not part of the project to experience the process. Furthermore, at a more general level, community viewings can open up local communication platforms, coax communication and knowledge exchange. This has proven to promote behavioural and social change (White, 2003).

Editing

There are many ways to conduct participatory video research. Mitchell and De Lange (2011) demonstrate how video has been used in workplaces where workers' experiences would be documented, and the documented videos would be shared with the employers or employees for various purposes. White (2003) highlights the process where participants operate the cameras. However, the production process can be achieved in other ways (Shaw and Robertson, 1997). In this case study, the Willowfontein community served as advisors of the documentary filmmaking process. Due to constraints of time and technology resources, I filmed and edited the film while the participants functioned as advisors on the edit. This is part on the reason why a rough-cut video was produced for the participants to advise on. In addition to the arranged screenings, there were frequent liaisons about the editing process with the participants as the project progressed.

Research Methods

Questionnaires

Questionnaires are defined as research methods that contain a series of questions in order to gather information from respondents. This research method is primarily intended for quantitative research or statistical analysis. However, questionnaires can also be beneficial in qualitative research by including a series of open-ended questions that require more explanatory information and analysis (Goodman, 1997). In this project, a set of questionnaires was used to perform a demographic

analysis of the Willowfontein participants which was essential for this project. The demographic information was very useful during the participatory process and also served a vital role for the research analysis (Sudman and Bradburn, 1982). In this instance, the quantitative data allowed for an examination of factors affecting the community's livelihood such as financial status and education (Brown, 1995; Start and Johnson, 2004; Stifel, 2010). A template of the questionnaires, separated into two, is attached as Appendix C and Appendix D. These are actually a single questionnaire document but I have divided them in order to highlight their different functions in the study. Appendix C provided general human demographics such as age, education and occupation. Appendix D looked specifically at food security and crop production.

Since the majority of the participants from Willowfontein are illiterate, I administered the questionnaire process. The questionnaires were written in isiZulu, which is a language understood by all the participants. It was therefore easier to read the questions to each respondent, in an attempt to reduce language and communication difficulties.

Interviews and Focus Group

Even though the contribution of the questionnaires was significant, interviews and focus groups were drawn on to extract a deeper discussion of issues raised (Oldham, 1990; King, 1994; Deacon, 2007). It was necessary for the participants to substantiate certain questionnaire responses (Schensul *et al.,* 1999; Deacon, 2007). Arrangements were made with the SHG, academic and agricultural experts, to participate in semi-structured interviews (Drever, 1995; Longhurst, 2003). The interviews in addition gave the Willowfontein participants an opportunity to talk about their life experiences from their own point of view. This assisted in understanding the context and special circumstances of each participant (White, 2003; Gill *et al,* 2008) and assisted in understanding the specificity of this community's problems (Berg *et al,* 2004).

Interviews and focus groups (specifically with the SHG) conducted before and after the workshops were video recorded for the purposes of participant re-viewing and for data capturing (Tremblay, 2013). In both sets of interviews, separate interviews with crop experts, food security experts, food gardening practitioners and the community were held. Appendix E shows a template of pre-interviews and Appendix F is a post-interview template. However, these were simply discussion

guides since an unstructured approach was taken. This allowed for more flexibility in the participatory mode (Goodman, 1997).

The individual interviews allowed me to have one-on-one interactions with participants. This was crucial in order to understand the context of each participant, before different participants met in Workshop 1 (Goodman, 1997). For example during the pre-interview with the SHG, the group said that there have been numerous projects in the Willowfontein community, which have failed or promised more than what could be feasibly achieved. Furthermore, as consequence of South Africa's political history, these black Willowfontein participants explicitly stated that they feel uncomfortable or inferior when addressed by a white person. This information was very vital since there was a possibility of white expert participants in the workshops. As a result, it was eventually decided that only black academic and agricultural experts would be called to participate in the workshops, as advised by the SHG participants.

Journaling

The documented videos were very useful for gathering data and to produce the final documentary film. However there was additional information that was not or could not be captured on film. For example, to be able to understand the extent of the community's unrest, one had to understand the cultural and communal context, amongst other factors (Abowd, *et al.,* 1999; Chappel, 2000; White, 2003; Tremblay, 2013). I kept a journal or diary to record the important relevant information, some of which is not on video and some of which requires contextual reading. The journal records were kept from the time of conceptualising the project up to the completion of the documentary video and the submission of the project's dissertation. The diary enabled a greater sense of self-reflexivity. The journal captured the important additional information of the process and this was also used as a source of data analysis (Finlay and Gough, 2008; Widmer and Schippers, 2009; Tremblay, 2013).

It has been maintained that the final produced video is an essential component in a participatory video study; however, the process of participation is the core element (Servaes *et al.,* 1996; White 2003; Shaw and Robertson, 2007). The journal was able to go beyond what the film documented and through the journal significant analytical and supplementary information about the

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participatory process was documented (Finlay and Gough, 2008; Widmer and Schippers, 2009; Tremblay, 2013).

Conclusion

This methodology-centered discussion shows how community-based participatory video as a theory and practice can promote community development and social change (Servaes *et al.,* 1996). In the following chapter I will reflect on the roll-out of the video production and participatory process. In so doing, I reflect deeply on the stories and experiences of the Willowfontein community.

Chapter Four: Reflections, Results and Discussion

Introduction to Willowfontein – Communicating with the community

As one drives up the hill, passing Imbali Township's[6] four-room houses, the climb reveals the rural mud houses of Willowfontein. Every household has a crop garden, in different sizes and shapes. Larger communal gardens are noticeable and women with their backs bent are working in the garden fields. Un-herded cows and goats maneuver around. During lunch hour, a spectrum of red and white school uniforms of the Willowfontein Combined School (Figure 2 and Figure 3) captures one's attention as the learners scatter all over the school, some rushing to buy food from the ladies behind the school's admin block. Up the long hill of KwaPhupha, a community of Willowfontein, pupils at Silwanentshe Primary School are milling around in their matching green and white check uniforms.

Figure 2: Willowfontein Combined School.

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[6] In a South African context, township refers to settlements that are not too remote from the cities in which, historically, non-whites reside (Coplan, 2008).

Figure 3: School children playing during break.

However, a closer look at this area of KwaPhupha reveals that the actual living circumstances of the community are not so pleasant. The Willowfontein River resembles a solid waste dumping site and there are dumps in almost every corner of the area. In addition, the destruction that livestock cause in the gardens is reflected by the damaged garden fences. The majority of the household gardens are diminishing and some just look like shells or shadows of what used to be gardens. Although the community of KwaPhupha has a culture of crop farming, the practice does not however, appear to be successful. My project, using the participatory video approach, therefore aims to investigate the causes of the failing gardens and to determine potential solutions to these problems.

Research reveals that household food/crop production has the potential to limit food insecurity, specifically in poverty stricken and poor communities such as Willowfontein (Food and Agricultural Organization, 2015). This idea coincides with the Willowfontein community's contention that effective gardens would eradicate poverty in the area (Willowfontein community, 2015). That being said, research, agricultural experts and the Willowfontein community agree that initiatives and support aimed at addressing and enhancing food production in order to improve

food security conditions are predominantly not successful (Atkinson, 2007; Du Toit, 2005; Willowfontein community, 2015). These various stakeholders also concur that one of the major causes of failure is the lack of communication with the community and, as a result, a lack of contextual information and understanding (Atkinson, 2007). Participatory video as a mode of community engagement is therefore explored as a possible approach to facilitate effective community dialogue and engagement. Successful communication between different stakeholders who participate in the pursuit of reducing hunger would provide a better substitute for the conventional and consistently unsuccessful approaches of community liaison; that is, the top-down approach/one-way communication, where government, for example, initiates community projects without actively involving the community (Minkler, 2005; Eweje, 2006). As research shows (Paul, 1987; Macaulay, *et al,* 1999; White, 2003), successful community engagements rely on effective communication and understanding between all parties concerned, especially the community.

Gathering Participants

The initial arrangement was to work with the SHG members only, to have a contained focus group to work with. Mrs. Cele, the SHG chairperson liaised with Thandanani and agreed to inform all members of the SHG to meet with us (Thandanani and myself) for the proposed research. However, during the meeting it became clear that some members were not aware of the meeting and only certain members received invitations. In the interests of fairness and respect, the community members present accepted my proposition to invite the absent members, in order to give all SHG members an equal opportunity to decide whether they would be interested on being involved with this project. When the absent members were contacted through cellphones, they were already on their way to the Zuma household, where we were gathered. When the women arrived, they told us that they realised that the other members of the SHG were meeting, and therefore the members who were not informed about the meeting wanted to understand what the meeting was about. I apologised for the incident and explained the proposed project to everyone. The SHG members all expressed a huge interest in participating in the project. In addition, there were members of the community who requested to partake in the study even though they were not part of the specific SHG or did not have a relationship with Thandanani. Their contributions were welcomed too.

This marked the beginning of the community participation and collaboration process; 30 women directly participated and numerous community members participated indirectly through liaisons with the 30 women.

Understanding the Community – Questionnaires

Small-scale research can be used to represent a larger scale (Deacon, 2007). Therefore, while the information gathered from the questionnaires in this research is based on a portion of Willowfontein women, the results are fairly generalisable to the entire community. The purpose of the questionnaires was to gather, establish and understand the context of the Willowfontein community, particularly in terms of food security. It is generally accepted that peri-urban communities are increasingly relying on employment or wages to maintain food stability or food security (von Braun, 1995). However, unemployment in such communities is rapidly increasing (Kingdon *et al.,* 2004; Kingdon *et al.,* 2007). This means that people's ability to access food decreases and, as a result, their lack of food security increases (Modi, 2016). In addition, it is almost impossible for one to have decent paying employment without productive skills or adequate education that would qualify one for a satisfactory paying job (Klasen, 2000). Figure 4 below displays that most of the participants have a very basic education and this is usually one of the factors that leads to a lack of formal employment (Fields, 1975; Atkinson, 2007) and could be the reason that all the participants in the focus group have no formal employment, as demonstrated by Figure 5. Modi (2015) argues that impoverished communities, like Willowfontein, lack financial access, yet rely on buying food rather than producing food. This contributes to food insecurity. Figure 6 concurs with the latter contention by reflecting that all households in the study run out of money to buy food every month, and almost each and every week children experience starvation (Figure 7). Siboniso Cele (Figure 8) is one of the children who are afflicted by hunger very week.
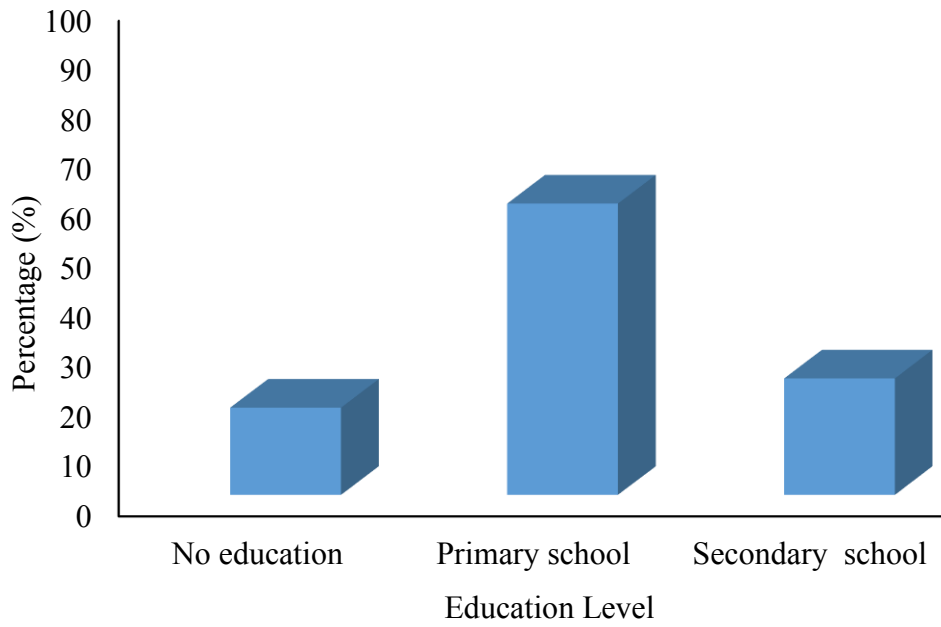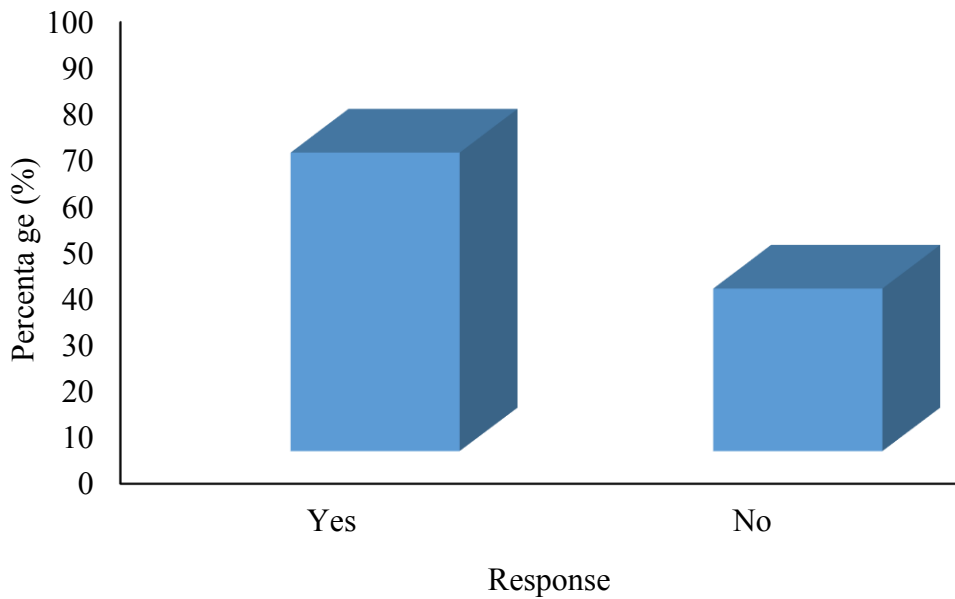
Figure 4: Education levels of the Willowfontein focus group.
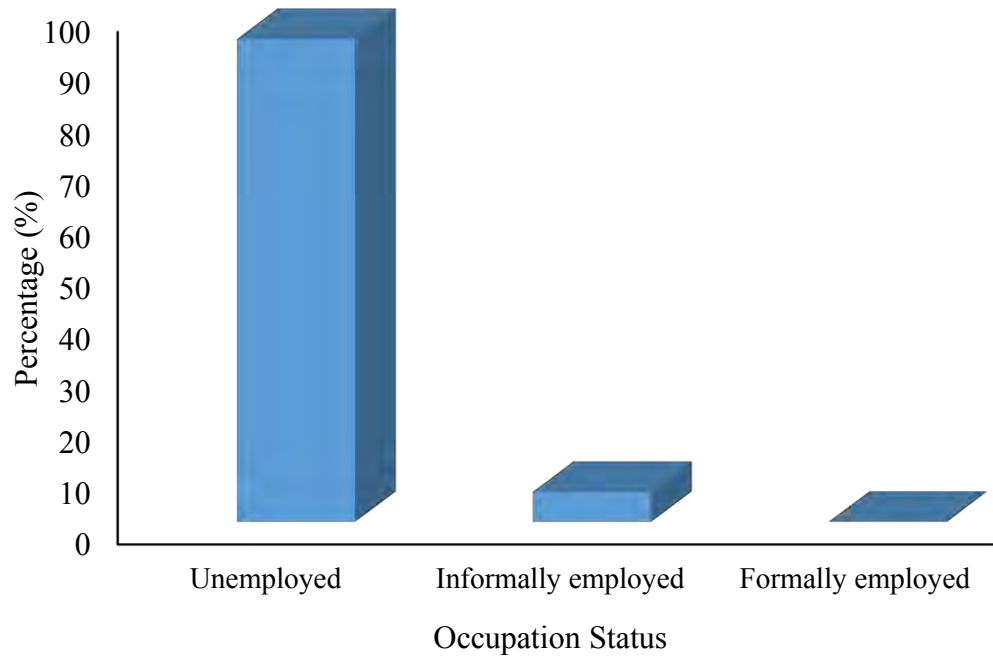
Figure 5: Occupation status of the Willowfontein focus group.

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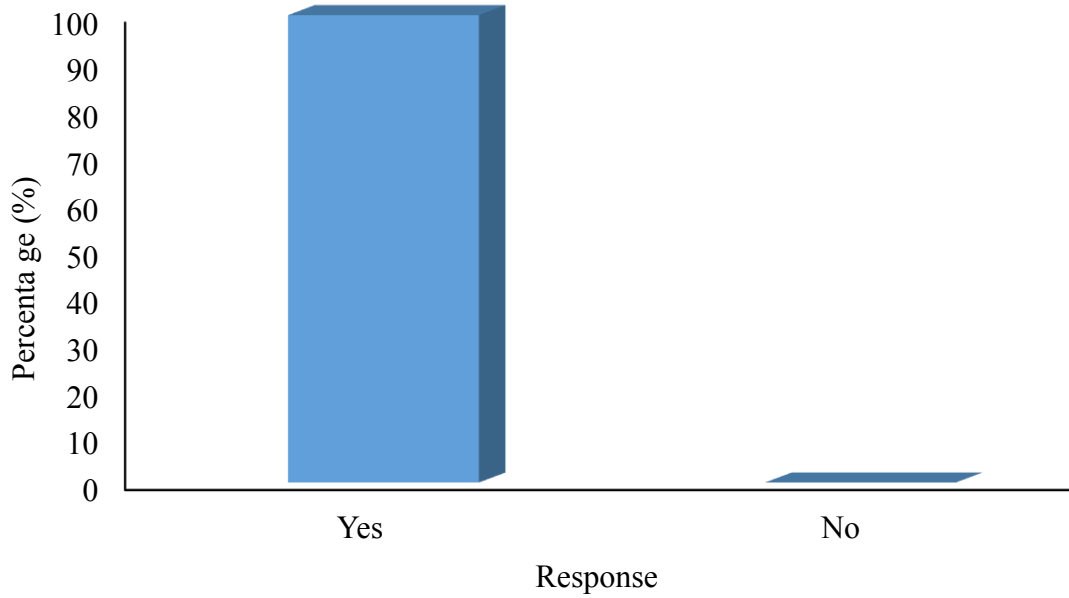
Figure 6: The percentage of households, in the Willowfontein focus group, who run out of money to buy food every month.

Figure 7: The percentage of children within the Willowfontein focus group's households who say they are hungry (every month) because of no money to buy food.

Figure 8: Siboniso Cele.

Lack of Communication & Power Struggles – Pre-Interviews/focus group

During the course of the pre-interviews with the academic and agricultural experts, arguments such as government focusing on commercial farming and neglecting subsistence farming, particularly small-scale farming, dominated. Prof. Modi (2015) and Dr. Kolanisi (2015) emphasised that this disregard of small-scale subsistence farming ignores supplementary means of food access, especially to communities with limited financial means to access food. The Willowfontein women's displeasure during the focus group meetings supported the academic experts' criticism of government. One of the main causes of failure in strategies of development such as food security initiatives, is a lack of understanding of the context (Kolanisi and Naidoo, 2015; Willowfontein community, 2015). This is the reason why Dr. Kolanisi (2015) says that South Africa has "one-size-fits-all strategies" that fail to match contextual needs. There are policies and strategies that appear appropriate on paper which may be effective in some contexts or communities but are ineffective in other settings. These are strategies that are meant to benefit the communities but

instead inevitably disable the communities and negatively impact the livelihood of the community (Willowfontein community, 2015).

Both the experts (academic and agricultural) and the community focus groups argue that more support and consideration for subsistence farming including household farming is very necessary. Additionally, effective community engagements and interventions are dependent on intensive and positive liaison/communication between all stakeholders of the cause, including the community. The phrase ''communication is key'' (Kolanisi, 2015; Modi, 2015; Willowfontein community, 2015) was frequently used. A necessity for investment of time and other resources in investigating better strategies and methods of such liaison/communication was therefore emphasised.

One community member who passed by as the participants of this study were assembling at Zuma's household expressed that the community is exhausted and fed-up with interventions that come with empty promises and which are ineffective; a statement shared by the focus group. Even though the community is still hoping for better interventions, belief is gradually fading. For example, the government advocates for cooperative gardens, but most community members do not support this initiative. The community argues that the shadows of what used to be communal gardens, all over the area, tell a story. Community gardens are failing for many reasons such as politics and lack of communal participation. Segregated alliances within the community hinder the possibility of a positive community project. Therefore, for any communal project to be successful in this area, the segregation problem would have to be addressed. The community would have to be able to work together. However, because of the success of community gardens in numerous other regions of the country, the government imposes similar initiatives in this community without addressing the community infighting, for example (Willowfontein community, 2015). It is strange that the government would acknowledge that this initiative is failing, but continue to sponsor and promote this failing cause without attempting to find the root of the problem (Phoswa, 2015). The community stressed that the failure of this policy of cooperative gardens is a result of lack of research and applicability to the specific community's context (Willowfontein community, 2015).

Although the experts (academic and agricultural) and the community raised some similar issues such as the dissatisfaction with government's strategies, the "dependency syndrome" (Kolanisi, 2015) argument triggered a battle between the experts and the community. A recurring perception

on the part of the experts was the 'dependency syndrome' (Kolanisi and Naidoo, 2015) in South Africa's rural and semi-rural/peri-urban communities. The communities were accused of being unproductive and depending largely on government for assistance. After an interview with Dr. Kolanisi and Mr. Naidoo, it was very difficult to empathise with the community; it appeared that the community had a part in the blame. During the meetings with the community, however, I was determined to remain open-minded in order to learn from the community and listen to their perspective.

The community maintains that in order for people to be productive, they need to be recognised and participate in policy-making decisions and their voices should be heard. The community argued that strategies are imposed on them without proper consultation with the people and that this normally results in dysfunctional programs that actually disadvantage or hinder the progress of the community (Willowfontein community, 2015). The community shared shocking stories of sacrifices they make and sometimes underhanded activities that they engage in to survive (the details of some of these activities are provided in the section on Workshop 3 below). This is not something the community is proud of or wants to continue with. The Willowfontein community therefore has deep interest in participating in decision-making, policy-making and the implementation of strategy. However, there is hardly a platform that can accommodate a respectful, honest and community-inclusive discussion (Willowfontein community, 2015). This further drew out the importance of creating a platform where the community, agricultural experts and other stakeholders could communicate and listen to each other's perspectives.

The challenges that the community faces are multifaceted. For example, if a herd of cattle destroys a woman's garden, there is not much that the woman can do (Hlatshwayo, 2015). In South African communities, cows are usually a responsibility of men (Phoswa, 2015). "If you dare challenge the man for damages, you might even face a serious hiding; you will bleed, I promise you" (Hlatshwayo, 2015). This comment from Mrs. Hlatshwayo (a community member) reveals that this community is male-centered and that women face oppression, which among various other problems, can hinder food production. This is one example of the subtle issues that these women face, which the government and development organisations are not aware of and do not consider. Women are deprived of power and a platform to speak. This is problematic since it is the women

in this community who are the primary caregivers and breadwinners (Willowfontein community, 2015). Without the approach that I took in this project, which enabled the women to share the problems they face, issues such as this may have not emerged or been heard.

Even though this project started with the SHG women, more community members became involved. However, not even a single man attended the workshops. So, it is these women (Figure 9), who face these gendered inequalities from this male-controlled society, who are keen and take actions to develop the community.

Figure 9: Willowfontein women.

There is also a noticeable lack of trust towards the municipal councillor. It was implied that the councillor favours certain sections of the community and there are divisions of alliances within the community. Even within this SHG, there was some political dissent that was revealed throughout the process, including the incident of Mrs. Cele (the SHG leader) concealing information from some members of the SHG. As a result, alliances affiliated with the councillor benefit from community development programs, while other community members suffer. Contributing to this issue was the competition to benefit from initiatives and projects that only benefit a few. These

issues (i.e. female abuse and oppression, lack of trust towards the councillor and destructive affiliations) were the initial findings emerging from the participatory process. As the process progressed, deeper issues arose.

Digging Deep – Workshops

Workshop 1

Workshop 1 saw more members of the community wanting to contribute to the discussion. Most of the community members sat for the entire 2 hour workshop, however some had to leave and others kept coming into the Shabalala household hut, where the meeting was being held. This was the moment where the process clearly shifted from being a dialogue with experts (academic and agricultural) and just the SHG, to a dialogue with the community as a whole.

There seems to be an agreement about the interpretation or understanding of food security between the community, government practitioners, agricultural and academic experts. All stakeholders argue for the physical availability of food, nutrition, economy and sustainability. The community, though, places a stronger emphasis on the physical availability of food. The women argued that one needs to physically have food before one can even start to think about nutrition (Willowfontein community, 2015). Ms Phoswa (2015) reiterated this by saying that an unhealthy "vetkoek"[7] would bring joy to a hungry child's stomach, but it is only when one has a variety of food available that one would consider substituting the vetkoek with healthier whole-wheat bread or fruit. The reality is, however, access to a variety of food is not always possible in this community. In fact, it is extremely hard to have a nutritious diet.

Many issues were raised about crop production/food gardening. The academic and agricultural experts presented different factors that usually lead to the lack of food production and food security in communities such as Willowfontein. For instance, such communities, it is argued, lose about 90% of their potential yield or production because of the methods they use to farm. This suggests that if these communities were to change their farming methods and apply more appropriate

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[7] A vetkoek is a South African traditional fried dough bread (Westwood, 2010).

methods, severe food insecurity would be history (Laing, 2013). While these factors/topics are usually dominant in research and in academia, they were proven by the community to be secondary to the major challenges that the community faces on a daily basis. For example, my research with the agricultural experts, prior to the community focus groups, highlighted issues of soil sampling, irrigation, etc. However, the community says that even if they were to have best soil and irrigation system, as long as they suffer from the very serious and current rat infestation, they are not going to see flourishing gardens. These rats, which the community says are the size of a domestic cat, wander between gardens and households, eating any edible thing they can find. The community sees this alien rat infestation as the premier contributor to the lack of crop production. This came as a surprise to the academic and agricultural experts, and proved to be outside their field of expertise. Both the community and the experts, in attendance at Workshop 1, saw this as an unprecedented yet drastic problem that needs to be addressed (Willowfontein community, 2015).

Apart from the rat damage to gardens, these huge rats also cause a threat to children's safety. As mentioned in the film *Hunger for Freedom: Freedom From Hunger,* a similar species of alien rats (Figure 10) have killed and eaten two babies in Alexandra, an informal settlement community located in Gauteng province of South Africa.

Figure 10: Alien rat in Alexandra Township (Source: Google Images).

Video as a communication tool – Workshop 1

The effect that the mentioned rat problem has had on the community is poignantly reflected by the community's desperation in the documentary video. Different experts such as Professor Downs (Zoology-UKZN) had the opportunity to view the honest expression of the community through a rough-cut video recorded session of Workshop 1. After viewing the video, Professor Downs felt like she had developed some kind of a relationship towards the community in terms of her capacity to assist as a specialist researcher (Downs, 2015). Following from this, Professor Downs appointed her PhD student, Ms. Thabethe, to further research the alien rat problem and to participate in this process.

Mr. Sipho Gumede from the municipal management office saw this video as raising a very serious but ignored problem in the country. Mr. Gumede (2015) maintained that alien rat infestation is increasingly becoming a threat to the country. However, little is done to address the problem. Mr Gumede argued that lack of awareness of the intensity of this problem might be the cause of government/municipality complacency, and he expressed his deep interest to participate in the workshops. However, Mr. Gumede was out of the province during the workshops period and instead he advised us to invite Mr. Mfanawenkosi Mathebula from the provincial environmental management offices. Mr. Gumede concurred with the Willowfontein community and he was very gratified that the community was becoming aware that these rats are mostly attracted by and nested in dumped waste, particularly nappies (Gumede, 2015). Therefore environmental management, particularly with regards to waste disposal is necessary for effective crop production in this area.

The video in this way created a face to the community's problems. Academic experts, agricultural experts, waste management practitioners and more, were able to see the issues that the community face. Video allowed the community and their context to be seen (Smith and Kanade, 1998). Since the issues had now been raised on an open platform, a way forward in terms of seeking appropriate solutions could be forged. (White, 2003; Tremblay, 2013).

Community Participatory Video Process – Workshop 1

The community gave much praise to the unusual platform that allowed them to converse openly about their concerns, without fear of rejection, derision or condescension. The community members were happy to be able to highlight and raise significant and relevant issues troubling the community, something that they would not normally have an opportunity to do. These women also appreciated that their discussions were recorded on video as documented evidence of the specific problems riddling the community and their dissatisfaction with community engagements thus far (Willowfontein community, 2015). They feel that video as "proof" (Willowfontein, 2016) has the potential to prevent or put a stop to the 'one-size-fits-all' approaches in future (Kolanisi, 2015; Modi, 2015). This was quite different to engagements that impose generic paradigms on to the community. Mr. Ndlovu from Thandanani affirmed the usefulness of this process for community empowerment. He (2015) maintains that Thandanani has had a long relationship with the Willowfontein community and the organisation has been aware of the rat infestation problem. However, without this process of participatory communication, Thandanani would not have understood the extent of the problem.

This project demonstrated the necessity for a more interactive relationship among the community, agricultural experts and government practitioners. Before the workshops, the academic and agricultural experts had less information about the contextual issues of Willowfontein and as a result argued about Willowfontein from their generalised perspective on peri-urban communities. The participatory video process facilitated the interactive relationship; government practitioners, academic and agricultural experts shifted from arguing about soil sampling, for example, and started to focus on rats, waste management and extension officers. This is the power of the participatory method of communication: it deepened knowledge and provided more relevant contextual information. As a result of this, the academic and agricultural practitioners were able to provide more appropriate advice to the community.

More so, development is an infinitely on-going process. Therefore, education, even if it is not education from a formal institution such as a university, will always be required in order to have information on how to move forward or develop (Mayo and Craig, 1995; White, 2003). Due to the limited conversation around rat infestation in crop production or food security research, the

academic and agricultural experts that were present in Workshop 1 were unable to offer advice in this regard. However, what is fascinating about the participatory video exercise is that it has now opened up a new area of research in crop science at UKZN. In this case study, the agricultural experts went back to their offices and researched about the rat infestation. There is no imposition of generic models in this sense. Instead, there is collaboration in determining and solving a problem that the community and the academic/agricultural experts mutually see as a threat. Participatory video in this way was the interface between the community and the experts.

Workshop 2

While Workshop 1 could be seen as a diagnosing process, Workshop 2 was a process of determining possible remedies to the diagnosed problems. Ms. Thabethe from the Zoology department at UKZN shared her expert advice with regards to the rat infestation. Ms. Thabethe (2015), Mr. Mathebula (2015) and the Willowfontein community (2015) agreed that the state of Willowfontein's environment could be the major cause of the rapid increase of these dangerous rats. Both Ms. Thabethe and Mr. Mathebula warned that as long as waste dumping is as drastic as it is in the community, it would be impossible to eradicate the rat problem. As a result, another contextual problem emerged. Inadequate sanitation and waste disposal is highlighted as a hindrance to food security. *Hunger for Freedom: Freedom from Hunger* demonstrates the community's agony about the dumping of nappies by young mothers, which are even polluting a local cemetery. There is waste in almost every corner (look at Figure 11) in the area, the women maintained (Willowfontein community, 2015).

Figure 11: A waste dump in Willowfontein.

In this workshop there was strong criticism from the experts towards the community. Surprisingly, some community members even admitted to their contribution to this problem. Mr. Ngubane (the extension officer) clearly stated that government offers assistance to the people but people fail themselves. Ms. Gwacela (food security) who also got the opportunity to see the rough-cut video and requested to be part of Workshop 2 posited that the community should refrain from blaming the government all the time and must be accountable for their part in the problems that they are experiencing; she emphasised that "these are your (community) nappies and not government's" (Gwacela, 2015). Ms. Zuma (a community member) supported Ms. Gwacela's statement by adding that there is a municipal waste management truck that collects waste but some households just fail to utilise this service (Zuma, 2015). This elicited a very active debate, since other community members argued that the truck does not go to all sections of the community. Again, the problem of unequal service in the community was highlighted.

There were numerous other problems and possible solutions raised. Some of the solutions had questionable appropriateness and viability. For instance, Ms. Thabathe (zoology) and Mr. Mathebula (environmental management) advised that households should dig holes in their yards

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and dump their waste there. However, Ms. Dlamini (a community member) raised her anxieties during Workshop 3, and argued that the limited space or land that the peri-urban households normally have should not be packed with waste (Dlamini, 2015). This argument is supported by Massoud and Fadel (2002), as well as numerous other theorists, as they argue that filling a household yard with waste, especially with the indecomposable nappies would severely threaten the community's health.

The dominant response and conclusion from Workshop 2 was, however, that the relationship between the community and the extension officer should be restored. It was also argued that the extension officer is better equipped to facilitate this liaison between the community and other persons or bodies, particularly the government. The extension officer should be a link between the community and government. Again, 'communication is the key' became the recurring message.

Community Participatory Video Process – Workshop 2

As mentioned, the community strongly welcomed this process where they could present their concerns via a medium that enables their voices to reach where the community would not be able to reach. In addition, the process was able to blur barriers such as language, since illiteracy and English limit most of the community members' ability to participate at decision-making level. More so, the participatory process resulted in an opportunity to revive the relationship between Mr. 'Zamo' Ngubane (the extension officer) and the community. The community expressed that it would have been very unlikely to see the "prodigal son" (Zondi, 2015), if cameras were not part of the process. The community argued that video became the document of proof, once again, that motivated the 'prodigal son' to return to the community and that forced him to commit to his promise to restore his relationship with the community. In other words, if Mr. Ngubane continued to distance himself from the community, the video would serve as evidence of his promise. Therefore the process of participatory video, particularly in Workshop 2 addressed and motivated for mutual respect, accountability and honesty between Mr. Ngubane and the community. The community reiterated that any community engagement, not just the present case study or food security engagement, requires a healthy and trustworthy relationship between all stakeholders involved (Willowfontein community, 2015).

As much as Workshop 2 showed promise of a better relationship between the community and the extension officer, I left concerned about the uncertainty of what would happen when the cameras are switched off. Workshop 3 addresses this. The purpose of this project is not centered only on producing an appealing documentary film and Masters Dissertation. The aim is to positively impact this community as well. Additionally, this project should be a beneficial model to other communities. In a country that is not greatly successful in community engagements (Du Toit, 2005), a productive community engagement strategy (participatory video) is fundamental.

Video as a communication tool – Workshop 2

After viewing the rough-cut footage of Workshop 2, Prof. Modi and Dr. Kolanisi opted to change from conversing in English and started to address the community in their home language (IsiZulu). This reminded me of the words of Nelson Mandela (La Garenge, 2014) when he said that if you speak to a person in her own language, you speak to her heart. These academics realised that they needed to meet the community halfway, and become part of the collaboration.

Both Dr. Kolanisi and Prof. Modi were very encouraged by the sight of peri-urban women being empowered to represent themselves and even challenge authority, as demonstrated in the film documentary. The community raised coherent arguments that opposed the government's policy of cooperative gardens. The community advocated for household gardens. Ms. Phoswa specifically questioned Mr. Zamo Ngubane about the government's reasoning. If the government acknowledges that cooperative gardens are failing, as argued by Zamo Ngubane (Phoswa, 2015), why then is this government policy still in practice? Dr. Kolanisi and Prof. Modi were interested by the platform that enables this woman with minimal education to debate with the government at a constructive and decision making level (Kolanisi, 2015; Modi, 2015).

In addition, the video enabled an interesting visual representation of the power struggles at play between the various stakeholders in this project. For instance, Mr. Zuma (crop science) and Ms. Myeni (food security) raised a concern that during Workshop 2 the community was less vocal and allowed Mr. Ngubane to shift all the blame to the community. Yet during Workshop 1 the community was very vocal (Zuma, 2015; Myeni, 2015). One would argue that it is important to highlight their observation and not falsely posit that the process had only smooth and all perfect outcomes. The documentary film shows how the vocal 'Zamo' in Workshop 2 silences the

community. The video visually highlights how the community is silenced in the face of authority, especially the government and the government's approach (Figures 12, 13 and 14 demonstrate this). Prof. Modi also detected this relationship and the power imbalances on viewing the footage, and argued that, more often than not, in such communities women's voices are non-existent when it comes to decision-making especially in dialogues that feature government officials. Prof. Modi applauds Mrs. Phoswa for confronting Mr. Zamo Ngubane and engaging him in a debate that questions his voice. Prof. Modi hailed this as an example and testimony of such a participatory process and the empowerment benefits it can offer the community (Modi, 2015).

Figure 12: Mr. Zamo Ngubane addressing (silencing) the community.

Figure 13: A closer view of Mr. Zamo Ngubane.

Figure 14: The community being silenced by Mr. Zamo Ngubane.

However, this process had just kick-started the abovementioned process of empowerment. A call was made for acknowledgement and investment in such projects, in an attempt to emancipate the community's voice. This also addressed my worries about what happens if the community faces challenges when cameras are no longer present to motivate for assistance, accountability and honesty. Workshop 2 proposed that the community has to be empowered and equipped to be self-sufficient and less dependent. In that way even if cameras go away, the people will be left with sustainable development strategies. Hence White (2003) maintains the process of participatory video is more important than the presence of cameras or the final film produced.

If Workshop 1 diagnoses the problems and Workshop 2 attempts to propose solutions, Workshop 3 seeks to see implementation of the proposed solutions. As posited by Prof. Modi in the documentary video, actionable steps or a way forward are necessary (Modi, 2015). Prof. Modi and Dr. Kolanisi witnessed the video that featured Workshop 2 and subsequently proposed certain recommendations as a way forward.

Workshop 3

The community assembled at Ms. Shabalala's household and viewed the documentary film (Workshop 1 and Workshop 2). When the video was viewed, two main points seemed to emerge. The first one is service delivery/waste management or lack of thereof. The second one is the expression that the onus is on the community to improve their livelihood conditions. The issue of rats was strongly linked with the poor municipal waste removal services. The absence of Mr. Ngubane (Zamo) typified the deficiency of government's service delivery. On the other hand, much emphasis was directed towards community empowerment and community self-sufficiency. Dr. Kolanisi's argument in the final video expresses that government has an obligation to serve people. However Dr. Kolanisi (2015) emphasised that if the government service delivery is lacking, people should not perish, and should be able to function and improve their lives on their own. This would even encourage the government or community out-reach organisations, to assist the community if there is evidence of the community being proactive (Kolanisi, 2015).

After viewing the documentary, the community spent almost half of the 2 hour workshop articulating their efforts to improve their livelihood conditions.

The community went into detail, elaborating the extent of their labour and proactivity, however, most of their arduous and laborious attempts yield minimal success because of lack of resources. The community strongly concurred with the assertion that 'onus lies with the community', however, stressed that assistance particularly from government is necessary. The community reiterated that due to a lack of resources and other constraints, it is very hard to be self-sufficient. Therefore, the government's and other organisations' assistance is crucial for their development (Willowfontein community, 2016).

The community dedicated almost all of the second half of workshop 3 to acknowledging that they should be active and that their active approach should meet the government halfway. There was even huge applause: literally everyone in the hut clapped hands at Prof. Modi's suggestion that even though the community prefers household gardens rather than cooperative/communal gardens, there could be a communal relationship and system of liaison about suitable crops that would be planted in the community during a particular period. This would assist the community extension officers and other persons who offer assistance to have a more controlled environment to work with (Modi, 2015).

Community Participatory Video Process – Workshop 3

The community as advisors of the video, maintained that they had not expected so much stress on the criticism from the academic and agricultural experts with regard to the was termed 'dependency syndrome'. As the process progressed they were anxious that the video might reflect this attitude as the sole cause of the challenges they face. Much gratitude was expressed that the video reflected the community's perceptions too, especially where the video articulates that the community engages in a lot of activities and improvises a lot because of the lack of resources.

Some community members were almost in tears when it was revealed that community remove doors from the door frames in their households and use the doors to carry sick people to ambulances which cannot get closer to the households because of the poor conditions of the roads. The municipal councillor knows of this, the community shouted in agony. Some steal logs from private farms nearby and face arrest or being shot, because they need logs to make fences since they cannot afford to buy logs.

These problems should also feature in the video, alongside the criticism of the 'dependency syndrome' attitude, the community advised. That being said, the community strongly appreciated suggestions made by different participants and saw some of the advice as very beneficial. Much appreciation was directed to this process that facilitated sharing of information and that gave the community of KwaPhupha a rare platform of communicating with relevant stakeholders for development. The community reiterated that at the heart of any successful relationship, be it family or communal, lies productive communication (Food Security Workshop in Willowfontein, 16 September 2015).

Video as a communication tool – Workshop 3

The use of video enabled the community to see how, for example, the academic community perceive peri-urban communities such as Willowfontein. This allowed the community to access outside information, see their flaws as well as their potential. Video also provided the community with the opportunity to see how they may be inaccurately perceived or interpreted, and try to change these perceptions. Afterwards, through the same platform (participatory video), the community was able to share its perspective. Therefore video facilitated a process where different stakeholders learnt about each other's views, which resulted in transformation of some perspectives. Academic and agricultural experts acquired a deeper knowledge about Willowfontein and this is very crucial, since it provides contextual information and thus relevant interventions.

In this workshop, the community advised on the final production of the documentary film. Consequently, the community created a story through film - a story which would be seen by academic experts, government, funding and development organisations. The community was provided an opportunity to speak, be heard and for their specific experiences to be seen.

Workshop 4

According to the structure of the project and the expected outcome, this workshop was planned to allow participants to view the complete video documentary. The screening would then be followed by discussion/post-interviews. Some of the academic experts and agricultural practitioners stressed

their interest in being part of the final screening and participatory conversation. However, it proved to be very difficult to find a time when all participants could be simultaneously available.

The screening and succeeding discussions/post-interviews were then held separately with the community and the different agricultural and academic experts. This workshop, as was the case with preceding workshops, saw new faces of community members wanting to be part of the project. This participatory process continued to attract and allow participation.

After watching and reviewing the documentary, and reflecting on the entire participatory process, the community continued to applaud this participatory research for providing such a platform. "This is the first project that placed us at the same level as those who are generally regarded as supreme over us (i.e. government officials)" (Zuma, 2016). This is very empowering, the community maintains (Willowfontein community, 2016). However, that being said, the community wants to see actions. It is very necessary to talk about problems, the causes, the effects and possible solutions, but actionable steps towards solving the issues are fundamental for change (Willowfontein community, 2016). As a result, this workshop focused on how the project would benefit the community even after I, as a researcher, and other academic and agricultural expert participants had left. The dialogue then focused on implementation and on sustainability of initiatives or projects.

The community promised to be more self-reliant and take control over their problems. That being said, with the limited resources that this peri-urban community has, social development requires government's and other organisations' assistance (Willowfontein community, 2016).

Community Participatory Video Process – Workshop 4

Since the project featured different experts, a hub of problem-solving, innovative ideas and positive development strategies was created. In a discussion with Professor Downs (after she had watched the final documentary film), she reiterated that as long as the community is continuing to breed these rats, these scavengers will not go away. The breeding nest of rats is waste. Therefore waste dumping and waste removal is an immensely serious topic for this community. Professor Downs is even interested in the idea of using taxis/mini-buses, which are a premier mode of

transport in peri-urban communities such as Willowfontein, to collect waste as they drive past every corner of the area (Downs, 2016).

The community councillor, as an employee of the municipality, has been informed countless times about the waste problem. However very little has been done to address the issue, and certain areas are offered some service delivery while others suffer. By law, the municipality has a duty to offer waste management services to Willowfontein, within reasonable means (Freedman, 2016). However, the community argues that this has not happened (Willowfontein community, 2016). The advice of the legal studies academic, Professor Freedman, was that the community may consider writing a letter to the waste management offices. This would be a positive action that is likely to get municipality's attention. Furthermore, this would be encouraging the community to explore different channels or actions, in order to achieve development (Freedman, 2016), instead of relying on single channels such as the councillor or the extension officer.

Since the community members who participated in this study are illiterate or have very moderate literacy, Thandanani and myself offered to work together with the community to write the letter. However due to time constraints, this dissertation is being submitted before the writing of the letter. One may recommend this as an honest community-based participatory research that goes beyond the expected deliverable and attempts to explore all possible means to benefit the community. In this way, the participatory process allowed different expertise to contribute positively in the process and thereby cultivated sustainable empowerment. In this project, and specifically in this stage of Workshop 4, video as a communicating tool, played a vital role since participants could not meet in person.

Video as a communication tool – Workshop 4

Video allowed the different participants, expertise and ideas to be shared amongst all participants, reducing space and time limitations. While the academic and agricultural experts were not present in Shabalala's home, where Workshop 4 took place, I shared the comments they made after viewing the final documentary. Therefore, even though the academic and agricultural experts were not present, their expertise became part of the workshop. Their comments and advice were possible because these experts had seen and understood the contextual problems. Furthermore, video

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surpassed literacy and language differences. Professor Freedman, an English-speaking professor, made a suggestion which this Zulu speaking community saw as very relevant and has started to explore.

 Professor Freedman was able to offer a relevant and positive proposition because he saw, heard and understood what the community is facing, through video. I might not have been able to articulate the challenges of the community as the documentary video does. Video as a communication tool, proved very capable of reflecting experiences and issues affecting the community, even the subtle ones such as gender power struggles. It has been stressed in this dissertation that lack of inquiry into specific contexts leads to generic initiatives, strategies and attempts at social change. This project, through video and other components of participatory video research, was not just generic. Instead, people's actual experiences are seen and this gives an opportunity for relevant community development initiative.

Conclusion

This chapter describes the contextual specifics of the community participating in the study. It introduces Willowfontein's environment and the reader is allowed to acclimatise to the beauty that the environment offers. However, the beautiful sight is quickly obscured by shadows of what used to be household and communal gardens. We soon learn that this community has a strong reliance on these failing crop gardens for food stability or food security. A demographic examination provided us with the information that education levels in the community are generally low, and this proved to be a factor contributing to high levels of unemployment. Since access to physical and nutritious food is required to meet food security, this community experiences critical food insecurity levels. This is because without employment, it is difficult to afford to buy food. This is the reason why the community relies on producing food themselves. However, food/crop production is failing too, hence the drastic levels of food insecurity (Willowfontein community, 2016).

This chapter reflects criticism that academic and agricultural experts expressed towards such communities. The communities, including Willowfontein, are accused of depending too much on government and other organisations, to the extent that the communities are not able to function

without intervention from government or community out-reach (Kolanisi, 2015). This proves to be a serious problem because the government is also critised by the academic experts and the community for being dysfunctional. (Kolanisi, 2015; Willowfontein community, 2016). These issues are said to be generic across all similar peri-urban communities.

Having documented the generic view, the workshops dug deeper and reflected on Willowfontein's specific problems. Workshop 1 reflects that the problems that this specific community face with regards to food production and food security are not conventional. Instead of the agriculturally conventional topics such as soil sampling and farming methods, their major challenges are the rat infestation and poor relationship between the community and their extension officer (Willowfontein community, 2016).

In attempts to come up with solutions in Workshop 2, it is seen that even though solving the current problems is vital, there is an even greater need for consistent and relevant methods to address challenges and to develop the community-methods that would possibly address any issue that might arise and not just food security. Community-based participatory research and specifically the participatory video process, proves to be effective in allowing this. Video as a communication tool serves a very vital purpose, such as addressing issues of literacy and language differences (White, 2003). This enabling process allows for the diagnosis of problems relevant to the context and as a result, research and decision-making become relevant too (Food Security Workshop in Willowfontein, 16 September 2015). Furthermore, allowing the community to participate in decision-making and creative problem-solving empowers the community to be self-reliant and their expectation that government will solve their problems (Kolanisi, 2015).

Another important role played by video in this project is that it provides an opportunity for sustainable development. For example, the community will have an archived document to refer to when addressing similar issues. A director of the Thandanani Children's Foundation, Mr. Duncan Andrew (2016) says the video is going to assist the organisation to improve their knowledge about the community and thus improve their working relationship with the community. Mr. Andrew believes that this will make a significant contribution, even to other communities.

Also, I will use the participatory process and experiences of the community, captured through video, to motivate for financial and other support in order to further this participatory mode of research. This will possibly assist Willowfontein and other communities, while making a contribution to research.

Chapter Five: Findings and Conclusion

In this chapter I reflect on the fundamental questions of this study and present how the outcomes of the project responded to these primary questions. I conclude by highlighting the limitations experienced during the study and propose a way forward for future participatory video projects.

The first question focused on whether or not the participatory mode of documentary filmmaking was able to facilitate successful knowledge exchange between the community and different agricultural and academic experts. In this regard, the nature of this project allowed for a collaborative space and empowered each and every participant to contribute. In so doing, all key stakeholders were able to learn from each other and establish an understanding of the other's frame of reference. As Thomas-Hunt *et al* (2003) maintain, an appropriate knowledge exchange is a collaborative one, which allows for equal contribution in sharing of knowledge.

The second question sought to examine whether this mode of research could encourage fair/equal representation. This participatory space enabled all the participants, including the peri-urban community, who hardly get the opportunity to participate in decision-making processes (Modi, 2015; Willowfontein community, 2015), to advise on the film production. The Willowfontein women expressed their gratitude, during the workshops, for this unprecedented opportunity to represent themselves. The community concurred with Tremblay (2013) that successful community-based research happens when the community is part of the research, instead of the research being done on them. In this project, the community felt that they were acknowledged as participants (Willowfontein community, 2016). In this way, they advised on how their views should be represented. The other stakeholders were also allowed such opportunity to represent themselves. Therefore, it may be argued that this facilitates fair/equal representation of all stakeholders.

The third question looked at whether this mode of research and community engagement can result in a communication product and process that can be re-used or accessed in sustained social interventions. The documentary film is a visual document or archive that not only elicits and highlights a specific community's daily struggles but also demonstrates the process of successful

community engagement. This video can therefore be used as a model to demonstrate a method of constructive dialogue, and this can be used in other communities with similar issues. Thandanani says that the organisation is going to share this video with the rest of the communities that work with the organisation (Andrew, 2016) in order to both learn from the video and see the benefits of a participatory process.

This participatory process did not only attempt to highlight the context specific issues faced by the community, but explored strategies to deal with the various problems that the community faced. *Arab Women Speak Out* and the domestic workers' projects (White, 2003) discussed earlier highlighted the usefulness of participatory video in encouraging social change. Adequate communication proved to be the fundamental starting point for any social development initiative. Participatory video did enable productive communication in this study. Therefore, the participatory mode of documentary filmmaking does result in a communication product which can be re-used in a sustainable social intervention. The more self-reliant Willowfontein becomes, the more self-sustaining the community will be.

The outcomes of this project fully reached the aforementioned aims and objectives. This participatory video process is a communication mode that enables productive communication, which is key in examining social problems and coming up with strategies to solve or limit the problems.

Limitations and Recommendations

Limitations

This research faced numerous limitations. Lack of financial resources and time constraints proved to be serious obstacles. I was fortunate enough to partner with Jive Media Africa for the production of the documentary video, as Jive offered financial assistance. However, despite Jive's contribution, specifically for video production, and a generous sponsorship from Prof. Modi, this research was largely self-funded. A series of workshops resulted in costly travel expenses, amongst endless financial needs. It was even difficult to carry all necessary filming equipment to Willlowfontein, which is about a 20 minute drive from the UKZN Pietermaritzburg campus. In

addition, in most cases, it was impossible to take assisting crew. As a result, I would fix cameras in single positions, during interviews, focus groups and workshops. This prevented me using the cameras to their full capacity or to better reflect the experiences of the community.

In addition, I lacked resources that would have better enhanced the participatory process. A traditional method of participatory video teaches the community to operate cameras and capture their experiences themselves. I could not afford to provide the community with cameras. In fact, I had limited equipment myself. Hence, I am the one who filmed, or pressed play on stationary cameras. Time also prevented me teaching the community. It proved unfeasible to teach the community to use the cameras and editing suites, in a time-limited Masters project.

Recommendations

That being said, it has been proven that this Masters project, despite financial and time constraints, still managed to positively contribute to the community. The community acknowledged the importance of being more self-reliant and, most importantly, taking constructive steps for their development after watching themselves in the rough-cuts of the documentary. For example, since the councillor is not helpful, the community is exploring other means to get the municipality's attention. In this sense, the project has achieved more than expected.

Further to this, a collaborative effort between Thandanani and government should implement strategies and community projects that are appropriate after seeing people's experiences in the documentary film. There should be processes of evaluation at each stage to examine the impact of such projects and to improve the approach. Such a holistic participatory approach would enhance community development research and interventions.

For such community-based participatory projects, there should be greater investment in educating the community. For example, in Willowfontein, educating young mothers about the negative impacts caused by the dumping of waste may prove very effective in limiting waste-dumping and consequently in reducing the rat population. There is a serious need to educate people and equip them with skills that would make them more self-aware, -informed and –reliant. In this way, the people of the community are encouraged to become agents of change within their own social circumstances.

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        Pietermaritzburg, KwaZulu-Natal.

Appendix A: Letter of Informed Consent

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Cell phone: 079 2475 322   Fax: 033 260 6213
Student email: makhanyamzwandile@gmail.com
Supervisor email: subeshinim@gmail.com

<u>Agreement to participate in a research project</u>

I am gathering information for my Masters Research project at the University of KwaZulu-Natal. I would be grateful if you would agree to be involved in the research process.

The project I am working on is entitled "*Using the participatory mode of documentary filmmaking for knowledge exchange and empowerment: a case study of house-hold food security in the uMgungundlovu district of South Africa*". I hope to collect information that will help me find alternative methods of representation and research via the medium of film and video.

I would like you to be involved in a process of interactive interviews and questionnaires over a course of several weeks during 2014. I will take notes from the interview, record videos of your responses and, all of which I would like permission to use as information for my research. I will not force you to engage in anything that you are uncomfortable with and offer you the option of withdrawing from the project at any time with a full promise of confidentiality regarding whatever information you have contributed. If you would like to continue with the project, but remain anonymous, every effort will be made to ensure that your wishes are respected. Please note, however, that since this is an experimental project that aims to exhibit the final product of a workshopped film as a statement of the project's findings to an audience, it may not be possible to destroy the data gained through the research process.

If you have further questions after the interview, you may contact me or my supervisor at any time. Our address is listed at the top of this letter and our telephone numbers are as follows: Mr. Mzwandile Makhanya: 079 2475 322 or Ms. Subeshini Moodley (supervisor): 033 260 5305.

Thank you.

Mzwandile Makhanya, MA Student in Media and Cultural Studies
University of KwaZulu-Natal (Pietermaritzburg Campus)

AGREEMENT TO PARTICIPATE IN RESEARCH PROJECT

I……………………………………… (name of participant) understand the contents of this letter and the nature of the research project, and consent to participating in the research project from January 2013.

I understand that I am free to withdraw from the project at any time, if I so wish.

SIGNATURE OF PARTICIPANT   DATE

………………………………………………………………………………………………

Appendix B: Letter of Support (Thandanani)

10 April 2015

Attention: UKZN Humanities and Social Science research Ethics Committee (HSSREC):

Thandanani Children's Foundation, a formally registered Non-profit Organisation based in Pietermaritzburg, is supportive of Mr Mzwandile Makhanya proposed project entitled: "Using the participatory mode of documentary filmmaking for knowledge exchange and empowerment: a case study of house-hold food security in the uMgungundlovu district of South Africa" and are happy to cooperate with and assist Mr Makhanya in facilitating the implementation of this research project under the supervision of Ms. Subeshini Moodley an academic in Media and Cultural studies at the University of KwaZulu-Natal.

Yours Sincerely

Duncan Andrew

(Director)

Appendix C: Demographics Questionnaire

Food Security Project Questionnaire

INTDT	Interview Date: [Autofill]	☐ ☐ / ☐ ☐ ☐ / ☐ ☐ ☐ ☐
		D D M M M Y Y Y Y
START	Interview Starting Time: [Autofill]	☐ ☐ : ☐ ☐ 24 hour clock
STOP	Interview Ending Time: [Autofill]	☐ ☐ : ☐ ☐ 24 hour clock
INTID	Interviewer Name	☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐
PID	Participant ID	☐ ☐ ☐
VISNO	Study Visit	[1] ◯ Pre [2] ◯ Post

[DEM] Demograhics

Interviewer: The following questions are about yourself, your home and your family. Everything you tell us about yourself will be kept completely confidential.

Oxoxisayo: Imibuzo elandelayo imayelana nawe, ikhaya lakho kanye nomndeni wakho. Konke ozositshela kona ngawe kuzogcinwa kuyimfihlo ngokuphelele.

DEM1.	What is your age?	☐☐
	Kungabe ithini iminyaka yakho?	years

DEM2.	What is the highest level of school you completed? **Yiliphi ibanga eliphezulu lesikole owaliqeda?**	1 ○ None/ Alikho 2 ○ Primary 1/ ibanga eliphansi 1 3 ○ Primary 2/ ibanga eliphansi 2 4 ○ Primary 3/ ibanga eliphansi 3 5 ○ Primary 4/ ibanga eliphansi 4 6 ○ Primary 5/ ibanga eliphansi 5 7 ○ Primary 6 / ibanga eliphansi 6 8 ○ Primary 7/ ibanga eliphezulu 7 9 ○ Grade 8/ ibanga eliphezulu 8 10 ○ Grade 9/ ibanga eliphezulu 9 11 ○ Grade 10/ibanga eliphezulu 10 12 ○ Grade 11/ ibanga eliphezulu 11 13 ○ Grade 12/ ibanga eliphezulu 12 14 ○ Post school / ibanga elingaphezulu kwelesikole

DEM3.	Are you employed full time, part time, informally, self employed, or not employed? **Uqashiwe ngokugcwele, ngokungagcwele, ngokungenahlelo-aeubhalisiwe, uyazisebenza noma awusebenzi?**	1 ○ Not employed/ Angisebenzi 2 ○ Informally employed/ Ngiqashwe ngokungenahlelo-angibhalisiwe 3 ○ Self-employed/ Ngiyazisebenza 4 ○ Part Time / Ngokungagcwele 5 ○ Full Time / Ngokugcwele

DEM4.	How many children below age 5 years old live in your household?	☐☐

DEM5.	How many children age 5 to 17 years old live in your household?	☐☐

DEM6.	How many adults age 18 and older live in your household, not including yourself?	☐☐

DEM7.	Do you receive a <u>child support grant</u> for any of your children? **Ngabe uyayithola yini imali yesondlo yezingane kunanoma iyiphi yezingane zakho?**	1 ○ Yes/Yebo 0 ○ No/Cha → Skip to next questionnaire

DEM8.	How many child support grants do you currently receive? **Zingakhi izibonelelo zesondlo sabantwana ozitholayo njengamanje?**	☐☐

Appendix D: Food Security/Crop Production Questionnaire

[FS] Food Security		
Now I am going to ask some questions about food and your household. **Manje sengizokubuza eminye imibuzo mayelana nokudla kanye nomndeni wakho.** *National Food Consumption Survey Hunger Scale and Household Food Security Access Scale*		
FS1.	Does your household ever run out of money to buy food? **Kuyenzeka umndeni wakho uke uphelelwe imali yokuthenga ukudla?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS2.	If FS1=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS3.	If FS2=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziyisi 5 noma ngaphezulu, ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS4.	Do you ever rely on a limited number of foods to feed your children because you are running out of money to buy food for a meal? **Kuyaye kwenzeke ukuthi wethembele ekudleli okunganele ukuba ufunze abantwana bakho, ngoba kungukuthi uphelelwa imali yokuthenga ukudla okuzodliwa?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS5.	If FS4=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS6.	If FS5=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziyisi 5 noma ngaphezulu ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi

FS7.	Do you ever cut the size of meals or skip any because there is not enough food in the house? **Kuyaye kwenzeke ukuthi wehlise isikali sokudla noma weqe esinye sezikhathi zokudla ngoba kungenele ukudla okusendlini?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS8.	If FS7=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS9.	If FS8=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziyisi 5 noma ngaphezulu ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS10.	Do you ever eat less than you should because there is not enough money for food? **Uyaye udle kancane kunalokhu okufanele ukudle ngenxa yokuthi ayikho imali eyanele yokudla?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS11.	If FS10=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS12.	If FS11=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziyisi 5 noma ngaphezulu ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS13.	Do your children ever eat less than you feel they should because there is not enough money for food? **Kungabe abantwana bakho bayaye badle okungaphansi kwalokhu wena obona kufanele engabe bayakudla, ngenxa yokuthi ayikho imali eyanele yokudla?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS14.	If FS13=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi

FS15.	If FS14=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziyisi 5 noma ngaphezulu ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS16.	Do your child ever say they are hungry because there is not enough food in the house? **Kungabe abantwana bakho bake basho ukuthi balambile ngenxa yokuthi akukho ukudla okwanele endlini?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS17.	If FS16=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS18.	If FS17=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziyisi 5 noma ngaphezulu ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS19.	Do you ever cut the size of your children's meals or do they ever skip meals because there is not enough money to buy food? **Uke unciphise isikali sokudla kwabantwana bakho noma kuye kwenzeke ukuthi beqe esinye sezikhathi zokudla ngenxa yokungabikho kwemali eyanele yokuthenga ukudla?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS20.	If FS19=1 Has it happened in the past 30 days? **Sekuke kwenzeka ezinsukwini ezingama 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS21.	If FS20=1 Has it happened 5 or more days in the past 30 days? **Kuke kwenzeka izinsuku eziwu 5 noma ngaphezulu ezinsukwini eziwu 30 ezedlule?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS22.	Do you or members of the household grow food to eat? **Kungabe wena noma amalunga ekhaya niyazitshalela ukudla enizokudla?**	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi

FS23.	Do you or members of the household grow food to sell? Kungabe wena noma amalunga ekhaya niyazitshalela ukudla ukukudayisa?	1 ○ Yes / Yebo 0 ○ No / Cha 99 ○ Do not know / Angazi
FS24.	If FS22=1 or FS23 =1 Where do you grow food? **Nikutshala kuphi ukudla?** *CHECK ALL THAT APPLY* *KHETHA KONKE OKUFANELE*	☐ FS24_1 household garden/engadini yasekhaya ☐ FS24_2 communal garden/ engadini yomphakathi
FS25.	If FS22=0 and FS23=0 What are the reasons that y ou do not grow food? **Yiziphi izizathu ezikwenza ukuthi ungakutshali ukudla?** *CHECK ALL THAT APPLY* *KHETHA KONKE OKUFANELE*	☐ FS25_1 not interested/**aginawo umdla** ☐ FS25_2 do not know how/**angazi kwenziwa kanjani** ☐ FS25_3 do not have time/**anginaso isikhathi** ☐ FS25_4 I am too old/sick/tired /**ngi -mdala/-gula/-khathele kakhulu** ☐ FS25_5 do not have space/**anginayo indawo** ☐ FS25_6 cannot afford it/**angeke ngiyikhone** ☐ FS25_7 other reason, specify/**esinye isizathu, chaza_____**
FS26.	If FS22=1 OR FS23=1 What foods do you grow? **Yiziphi izitshalo ozitshalayo?** *CHECK ALL THAT APPLY* *KHETHA KONKE OKUFANELE*	☐ FS26_1 maize/**umbila** ☐ FS26_2 beans/**ubhontshisi** ☐ FS26_3 carrots/**ukhelothi** ☐ FS26_4 beetroot/**ubhithiluth**i ☐ FS26_5 cabbage/**iklabish**i ☐ FS26_6 spinach/**isipinashi** ☐ FS26_7 madumbe/**amadumbe** ☐ FS26_8 other specify/ **esinye isizathu, chaza _____**
FS27.	If FS22=1 OR FS23=1 Reasons for choice of crops? **Isizathu sokutshala uhlobo lwezitshalo?** *CHECK ALL THAT APPLY* *KHETHA KONKE OKUFANELE*	☐ FS27_1 seeds obtained from workplace/**imbewu ngiyithola emsebenzini** ☐ FS27_2 culturally popular seeds/**imbewu ejwayelekile ukutshalwa** ☐ FS27_3 affordable/**imbewu Ibiza kahle, iyathengeka** ☐ FS27_4 grows fast/**isitshalo simila ngokushesha** ☐ FS27_5 healthy/**isitshalo sinempilo** ☐ FS27_6 saves money/**imbewu yonga imali** ☐ FS27_7 other specify/ **esinye isizathu, chaza _____**
FS28.	If FS22=1 OR FS23=1 Where do you get your seeds? **Uyithathaphi imbewu?** *CHECK ALL THAT APPLY* *KHETHA KONKE OKUFANELE*	☐ FS27_1 Agric. Extension officer/**Kumuntu osebenza kwezolimo** ☐ FS28_2 local shop/market/**esitolo/makethe eseduzane** ☐ FS28_3 neighbor/neighbors/**kumakhelwane/komakhelwane** ☐ FS28_4 community nursery/**kwingadi yomphakathi** ☐ FS28_5 obtained from workplace/**imbewu itholakala emsebenzini** ☐ FS28_6 other specify/ **esinye isizathu, chaza _____**

FS29.	If FS22=1 OR FS23=1 Is your garden fenced? **Kungabe ibiyiwe yini ingadi yakho/yenu?**	1 ◯ Yes / Yebo 0 ◯ No / Cha 99 ◯ Do not know / Angazi
FS30.	If FS29=1 Why is the garden fenced? **Yisiphi isizathu sokubiyela ingadi?** *CHECK ALL THAT APPLY* ***KHETHA KONKE OKUFANELE***	☐ FS30_1 Animals destroy crops/**izilwane libulala izisthalo** ☐ FS30_2 Thieves steal crops/**amasela ayaznitshontsha izitshalo** ☐ FS30_3 other specify/ **esinye isizathu, chaza _____**
FS31.	If FS29=0 Why is the garden not fenced? **Yisiphi isizathu sokungayibiyeli ingadi?** *CHECK ALL THAT APPLY* ***KHETHA KONKE OKUFANELE***	☐ FS31_1 no money to erect a fence/**ayikho imali yokubiya** ☐ FS31_2 Too weak to put up fence/**ngekhandlekile, amandla okubiya awekho** ☐ FS31_3 other specify/ **esinye isizathu, chaza _____**
FS32.	If FS22=1 OR FS23=1 What is you source of water for irrigation? **Uwatholaphi amanzi okunisela?** *CHECK ALL THAT APPLY* ***KHETHA KONKE OKUFANELE***	☐ FS32_1 river/**emfuleni** ☐ FS32_2 stored rain water/**amanzi emvula agciniwe** ☐ FS32_3 rain/**emvuleni** ☐ FS32_4 household tap/**empompini wasegcekeni** ☐ FS32_5 other specify/ **esinye isizathu, chaza _____**
FS33.	If FS22=1 OR FS23=1 Is the garden beneficial? **Kungabe iyusizo ingadi?**	1 ◯ Yes / Yebo 0 ◯ No / Cha 99 ◯ Do not know / Angazi
FS34.	If FS33=1 What are benefits of having a garden? **Iwusizo kanjani ingadi?** *CHECK ALL THAT APPLY* ***KHETHA KONKE OKUFANELE***	☐ FS33_1 provides food/**ngithola ukudla** ☐ FS33_2 saves money/**yongisa imali** ☐ FS33_3 provides income/**ngidayisa izitshalo ngithole imali** ☐ FS33_4 other specify/ **esinye isizathu, chaza _____**

Appendix E: Pre-Interviews

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PRE-INTERVIEWS

(The questions will be translated into IsiZulu for Willowfontein women. Additional explanations of academic terms such as participatory workshops, participatory engagement, et cetera, will be prepared by the facilitator).

A. Knowledge Exchange

1. Do you feel your knowledge/ideas and the community's knowledge/ideas get represented in the community research and initiatives? Please explain?
2. Do you feel that the approaches of community research promote community engagement? Please explain?
3. Do you feel there is adequate dialogue between local people (community) and organisations such as government and non-government organisations? Please explain?

B. **Social Empowerment**
(Only Willofontein Focus Group will be requested to answer).

1. Do you feel that your knowledge can be beneficial in political, developmental and other important decisions related to your community? Please explain?

2. Do you feel that if you can get an opportunity, you can adequately represent your ideas for community decision-making? Please explain?

C. Food Security

Food security questions will be formulated after discussions with the participants, who will participate in conceptualising ideal questions or topic of discussions for this case study.

Appendix F: Post-Interviews

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POST-INTERVIEWS

(The questions will be translated into IsiZulu for Willowfontein women. Additional explanations of academic terms such as participatory workshops, participatory engagement, et cetera, will be prepared by the facilitator).

A. Knowledge Exchange

1. Do you feel your knowledge and ideas were expressed in the participatory workshops and in the film? Please explain?

2. How were the participatory workshops and the film an effective tool for knowledge exchange?

3. Does the film provide a medium of knowledge exchange that would have be otherwise difficult without the incorporation of different modes of communication imbedded in the film? Please explain?

4. Do you feel that participatory video can help promote and strengthen dialogue between the local people and other organisations such as government and non-government organisations?

5. What are significant challenges you encountered in this project?

6. What most significant benefits of using participatory video as a mode of communication/knowledge exchange?

B. Social Empowerment

(Only Willofontein Focus Group will be requested to answer).

1. Did this experience make you feel like you have more ability to contribute to decision-making in your community? Please explain?

2. Did the experience empower you in any way? Please explain?

3. Did the project reinforce new trust and reciprocity between the Willowfontein group and the specialist?

C. Food Security

Food security questions will be formulated after discussions with the participants, who will participate in conceptualising ideal questions or topic of discussions for this case study. Furthermore, the produced documentary film is likely to point out relevant and appropriate questions.