



**WOMEN'S INVOLVEMENT OR PARTICIPATION IN  
DEEP RURAL WATER DELIVERY:  
A CASE STUDY OF HLABISA.**

**BY**

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**Submitted in partial fulfillment of the requirements for  
the degree of Master of Town and Regional Planning in  
School of Architecture, Planning and Housing  
University of KwaZulu-Natal (HC)**

**2005**

## ACKNOWLEDGEMENTS

**Firstly** I would like to thank God.

I was very fortunate to be a supervisee of Ms Nancy Odendaal. I am indebted to her unstinting mentoring skills, constructive comments, suggestions and motivation.

The thought of all the happiness this work would have been brought to my family: my mother Bonisile, my father Isaac, my sisters Zanele and Winnie, my baby brothers Siyanda, Khuleka and Siphon, cousin Lindisa and his mother Ncane, uncle R. M Nkosi and his wife.

My special thanks to my closest friend Radclyff for giving me an inspiration, support and courage.

Special mention also goes to Dr Pearl Sithole. I appreciate your helpful comments and admire your strength.

To have reached this level of study I could not have done it without inspiring lectures like; Prof Alison Todes, Prof Robinson and Prof Mike Kahn.

To the library staff Janine, Tim and Mokesh. I like to thank you for your resourcefulness, always willing assistance and encouragement.

Gratitude also goes to Dr EMS Ntombela for his motivation, advices, support and assistance in my research.

I would also like to pass my words of thanks to Cllr V F Hlabisa, Cllr M W Khumalo and focus groups for their assistance in my research.

I can not forget to thank Mlungisi Hlubi for all his assistance and inspiration.

To S'manga Khoza, Mava and Fikile Ndlovu. Thank you for all your assistance and willingness to help.

To my classmates, Tony Qwabe, Sandile Sokhela, Gugu Mkhize, Sbu Mkhize, Walter Jobe, Khumbu Mchunu, Kamalen Gouden, Zakhi Mazibuko, Sphamandla Khanyile, Busi Buthelezi, Eric Masondo and Vincent Myeni. You have been supportive from the beginning. I welcomed your insightful comments and your inspiring ideas.

I can not forget my friends Mahla, Norma, Thando, Buhle, Sindi, Thandeka, Nqo, Lydia, Nonto, Fezile, Nhlo, Ntwana's, Ntuza, Gwajo, Lebo, Vicy and others that I was unable to mention.

I also thank my editor Shirly Moon for all her assistance.

**Lastly**, to every one who inspired and stimulated interest in me to handle this task with confidence.

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## LIST OF ABBREVIATIONS

CBOs	:	Community Based Organisations
DC	:	District Council
DFP	:	District Framework Plan
DLG	:	Developmental Local Government
D M	:	District Municipality
DWAF	:	Department of Water Affairs and Forestry
ESDP	:	Electricity Services Development Plan
FBWP	:	Free Basic Water Policy
IDP	:	Integrated Development Plan
LDP	:	Local Development Plan
LED	:	Local Economic Development
L M	:	Local Municipality
MDA	:	Municipal Demarcation Act
MEC	:	Municipal Executive Council
MSA	:	Municipal Systems Act
NGO	:	Non Governmental Organisation
OECD	:	Organisation for Economic and Development
RTPI	:	Royal Town Planning Institute
SDI	:	Spatial Development Initiative
TA	:	Traditional Leaders
VIP	:	Ventilated Pit Latrine
WID	:	Women In Development
WSDP	:	Water Services Development Plan
WSP	:	Water Service Providers

# CHAPTER ONE

## 1.1 INTRODUCTON

South Africa is faced with the challenge of delivering priority community services. Research shows that past development policies and practices were “top down” with the planners planning and implementing projects without involving communities. Community participation was generally of a token nature and limited to the early phases of the project. It was this lack of interaction between the professionals and the community that was often blamed for project failure. Also planners often produced documents or plans that technically appeared right but were not a priority for the communities. The extensive use of technical terminology and planning jargon resulted in the plans often being inaccessible to the communities for which they were prepared.

Due to such failures, the process of community participation in development has become a major influence upon development thinking and practice. It is the subject of continuing debate in modern society. Community participation has been recognised as an effective way of helping rural and urban people to focus energy and resources in solving community problems. This is because, when community members organise, plan or share tasks with the professionals, it contributes financially to the projects and helps them take decisions about formulating activities that affect their lives which better meet their needs.

Community services become satisfactory only when stakeholders and government officials co-operate and collaborate, not only in the delivery of the services but in attempting to solve the problems. In this partnership the community members get better service allocation. They also develop self assurance and recognise their potential power as a group. Active

participation in community affairs can be invaluable to individual growth and to the individual's understanding of active citizenship. Participants in community affairs begin to realise that they have something to offer to society. At the same time planners who truly listen to their communities become more skilled and gain more knowledge about community needs.

Within the process of participation, gender has been part of the discourse of emancipation in South African rural areas. These two concepts are said to allow the representation of marginalised groups. The mistake that has been made in dealing with the two terms, gender and participation, is not being able to address their conflicting interests. Development planning efforts have failed to fully recognise women's potential contribution to the development process or the effect of the development process on them. This failure has limited development efforts and effects. The importance of rectifying this injustice is based on both economic and equality concerns. Although structures for mainstreaming gender concerns have been put in place; achievements towards the real integration of women in the process of development have been minimal. The assumption is that women are empowered through gender equality and by providing access to services and programmes. Also women are included in a process of decision making that ultimately leads to empowerment.

The process of development affects men and women differently. Women are the majority in the community but they are concentrated at the bottom of the ladder in terms of employment. Women often lose control over resources such as land and are excluded from access to technology. This is because women play a major role in the economic system and yet they still get neglected in development planning. Quite often the participation processes leave women on the sidelines, along with the gender issues in their lives. As a result the gender balanced community participation

approaches ensure that the process has equitable stakeholder representation. Combining gender awareness and participatory approaches can be used to free men's and women's voices for gender redistribute change and gender sensitive programmes and policy development.

The differences in status and associated power between men and women make grassroots planning difficult if the aim is to represent the diversity of perspectives and interests within a community. Since 1994 there has been an acknowledgement of these types of issues and participatory approaches have been adopted to provide innovative ways of incorporating a gendered perspective into community based planning.

Apart from the background information on the involved issues, it is important to note that this chapter also outlines the research problem, the research question and its sub-questions, the hypothesis of the study, the methodology for doing research and the chapter outline.

**The topic is entitled:**

Women's involvement or participation in deep rural water delivery: a case study of Hlabisa.

**The research problem is as follows:**

Despite the commitment to generate the equality at national level there is evidence that women are not satisfied with the decision making and the way in which water is currently provided at local level. This dissertation explores the case of Hlabisa where water has been provided in an inappropriate way according to women's perspectives. The researcher lives in the area and has observed certain dissatisfaction amongst women with regards to the delivery of water in particular.

Women in Hlabisa are not satisfied with the way water is currently provided. They are experiencing problems in the wards where water is supplied in the form of communal stand pipes and in individual stand pipes. Communities that use the communal stand pipes argue that the taps are far from their households and they feel that those to whom the stand pipes are closer are being favoured by the system. Also in the communal stand pipes water is fetched at certain specific times either in the afternoon or in the morning. This time scheduling inconveniences some women because they do not have large enough or sufficient containers to store enough water to sustain them for the whole day.

In Hlabisa the community leadership is dominated by males and in the stakeholder participation process the male dominated leadership takes part in the decision making process. These leaders are seen as the representatives of the whole community yet the needs of women have not been addressed or considered. Even in issues of services such as water it might have happened that all the decisions were taken by the leaders who are mostly men. This research aims to explore this issue in depth.

**The research question therefore reads:**

To what extent are women involved in the participation process in the delivery of water in deep rural areas?

**Subsidiary questions**

- Are women's views considered in the participation process?
- Are women satisfied with the way water is delivered?
- How are women currently involved in Community Participation?
- What are constraints to the effective participation of women?

**Hypothesis**

Women's participation is limited due to illiteracy and imbalances with regards to power and gender.

## **1.2 RESEARCH METHODOLOGY**

This section focuses on selecting methods and tools that will be used in gathering both primary and secondary data. In doing this the research goals and the reasons for choosing certain methods will be explained in detail.

### **– 1.2.1 The research process –**

It is important to start by providing an overview of the aims of the research and the methods that will be used in achieving them. The researcher sets to find out the extent to which the community gets involved in rural water provision and the extent to which women were involved in the participation process.

### **1.2.2 Secondary data**

Collection of secondary data is the first stage of the research process. This concerns collection of literature on definition and discussion of different concepts that are relevant to the topic such as community, participation, community participation, gender, deep rural areas and rural service delivery.

This is followed by different arguments on the gender roles in the family and society, moving towards a gender planning process, different approaches to women in the development process, gendered participation process, theorisation of participation, understanding the debates on participation and international recognition of communicative planning and relevant case study. The secondary information was crucial for understanding of the following:

- The methods and process of community participation in service and water delivery.

- The importance and benefits of getting the community involved in development planning.
- Debates around gender inequalities in rural development.

The secondary information for the study was collected from sources such as books, journals and the Internet. As part of the secondary data review, documents such as the Integrated Development Plans (IDPs) both for local and district municipalities were used. Also Sector-specific plans such as the WDSP at District level were also perused.

### 1.2.3 Primary data

Having outlined the first stage of the research that concerned reviewing literature on community participation, the next stage is about collecting the primary data. The primary data was collected through the use of interviews with key respondents and focus group discussions. The primary data was collected mainly by using the qualitative research method.

#### 1.2.3.1 Interviews

There are seven people that were interviewed: these are the traditional leader (*chief or inkosi*), wife of the traditional leader, two officials from the Hlabisa local municipality, the district councillor (Umkhanyakude District Municipality), the local municipal councillor and the water service providers.

The following respondents were interviewed:

**The Traditional Leader** (TL) interviewed was the *chief (Inkosi Hlabisa)*. This interview was arranged according to the appropriate procedures that were required. This was semi-structured, there were questions that were prepared beforehand and some follow up questions. The aim of interviewing the traditional leader was to find out his perceptions on the concept of community participation especially in water delivery. Also to

find out the extent of traditional leader's involvement in deep rural water delivery and who are the major participants in community participation with respect to gender groups, and his perceptions of the gender differences in the society and development in general.

**The wife of the traditional leader** was interviewed on the grounds that she is close to the Traditional Leader (chief) who plays a major role in decision making. Also on the assumption that she might be updated about certain issues that take place within the community. Interviewing the wife served as a proof for the information provided by the Traditional Leader (her husband).

The wife of the Traditional Leader was also assumed to provide different information as compared to the Traditional Leader. The wife was interviewed about her experiences of community participation in general and specifically with relevance to the delivery of water within the Hlabisa community. She was asked questions that were related to her general feelings about the water that is currently being provided in the area.

Some of the questions were based on her experiences of being involved in the participation process. Also the intention was to find out her views on the importance of balancing gender in community participation. Some questions were aimed at finding out about her satisfaction with the way water is being offered to the community. Other questions were based on her experiences of the participation process, her views on the importance of balancing gender in the participation process and satisfaction with the way water is being offered to the community.

**Two senior officials from the Hlabisa Municipality (Community Liaison Officer and Local Economic Development (LED) Officer).**

These were semi-structured interviews with the aim of finding out the municipality's contribution in ensuring that community members participate in decision making on water delivery.

They were also asked questions about the procedures followed in involving communities in the process, the different stages where the communities participate and the extent to which they ensure that women are involved in the participation process. Another question looked at their previous experiences in community participation in development and whether that participation was gender balanced.

**Councillor for uMkhanyakude District Municipality.** This councillor was asked questions on how the District Municipality ensures participation among the stakeholders and the extent to which the communities get involved in development projects. The issue of a gender balanced community participation process and their view on the importance of balancing gender and age in the participation process.

**The councillor for the Hlabisa Municipality** was asked questions based on how he ensured community involvement in decision making. These questions were aimed at finding out different ways of dealing with issues of gender equality, power and illiteracy within the participation process. Some of the questions were based on how the municipal councillor ensures community involvement in decision making and ways of dealing with the issues of gender equality in the participation process.

**Water service provider:** these are the people that have a contract to provide water to the Hlabisa community. With respect to the case study area the water service provider was a community based organisation,

acting as a water service provider with the mandate of the community and acting in the overall interests of the community.

They were asked questions about whether the community was involved in the water delivery process; if the community was involved how was the attendance and contribution of women in terms of raising their concerns. If women had certain views the questions would continue and focus on whether their views were considered.

### **1.2.3.2 Focus groups**

There are eight organisations that were identified to form part of the focus groups. Each group consisted of five to seven people. These are the youth organisations, women's organisations (sewing, agriculture and craft workers) and people within the community (general people that are not part of the organisations). In these focus groups there was a balance in terms of age and educational level.

The people within the community were selected randomly while ensuring that they are inactive within the community. The intention of interviewing people that are not active in the community was to make sure that there was a different angle of information provided by people that are not active at all in the community.

Questions asked in the focus groups were open ended. The discussion started by looking at development issues in general and to a greater extent looking at the issue of participation in the water delivery process. The focus groups provided the basis for participants to share their experiences. The interaction in the focus groups enabled the researcher to get a wide range of participants' opinions on how they think, talk and

uncover sets of circumstances that led to one response rather than another.

The questions focused on their perceptions and experiences of community participation and also on the role that community members play in the participation process. Some of the questions were based on gender representation in the participation process. Focus group discussions were conducted on a face-to-face basis, using in-depth semi-structured interviews. It is important to mention that all the community interviews were conducted in isiZulu, the language that the people are comfortable with.

#### **1.2.4 Comments on research methods**

The method that worked well was the interviews. This is because it was much easier to make an appointment with one person rather than a group of people (focus group). With regards to the focus groups, the discussions were easier to follow and provided important information because the people within a group reminded each other about other matters. But in terms of the appointments it was not easy to organise a group of people.

#### **1.2.5 Limitations of research**

The limitations in conducting the research were: some people were busy with other commitments. The researcher tried to be flexible in making appointments but it was not easy to find some of the people. Apart from that some people did not arrive for the appointment, which prolonged the research period. In addition to that, getting the contacts for the organisations and the key respondents was difficult. This is because Hlabisa as a new municipality that has just emerged did not have a data base for the Community Based Organisations (CBOs). The councillors and the wife of the traditional leader do not have offices. That meant the

researcher had to go around asking for the whereabouts of their houses and making arrangements for the appointments.

With respect to the focus group the major limitation was time because it took a long period of time for the committees of the organisations to meet and when they finally met they had to arrange a suitable date for the whole committee, members of the organisation and the researcher. In addition to that there were a number of people both from the focus groups and the respondents that were keen to contribute or participate in the research but due to time limitation they were unable to make it. This is because some of the people had confirmed the time to meet the interviewer but the appointments did not take place.

#### **1.2.6 Conclusion**

The researcher managed to conduct the research irrespective of the time constraints. Some of the respondents were willing to co-operate, though some were concerned about the impact or the contribution that the research would make in the community. In responding to such questions the researcher answered them very honestly by stating that the research was conducted for academic purposes and that the research findings would be synthesised and kept on the University premises. The community members, government officials, councillors and the focus groups (members of community organisations) were eager to help the researcher and they were proud of the researcher as a community member.

### **1.3 DEFINITION OF CONCEPTS**

This section of the chapter aims to bring together the discussion of different concepts that informed this research. In addition an attempt will be made to relate each concept to both the case study and research

findings. These are the key concepts that will be used frequently throughout the dissertation. This portion of the document will clearly define each concept and make a distinction in the instances where the concepts seem to be similar. These concepts will be defined not only in general terms but with specific focus on their meaning with the context of the case study.

### **1.3.1 Community**

The term community refers to a group of people who share common interests and communicate with each other about their interests. For the purpose of this research the term community is used to refer to different stakeholders within the community that make use of or benefit from water. Within this community there are different groups, there are men, women, young and middle-aged people that interact with each other and have different needs and interests. They could relate to each other differently, depending on whether they are educated or uneducated.

### **1.3.2 Participation**

Participation is an instrument that enhances efficiency within projects. Paul articulates that participation is a process over which there is considerable disagreement among development scholars and practitioners (1987; 2). Participation is meaningless unless the people that are involved have significant control over the decisions concerning the organisation to which they belong. Some would see it as an end in itself, whereas others see it as a means to achieve other goals. These diverse perspectives truly reflect the differences in the objectives for which participation might be advocated by different groups.

### **1.3.3 Community participation**

Generally, community participation refers to the bringing together of all stakeholders in a community who share a common understanding of issues, in order to achieve a common purpose (Ntuli: 2003; 20). Alternatively it is an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receiving a share of the project benefits (Kahssay and Oakley: 1999; 6).

- Community participation is different from “participation” because it specifically places emphasis on community involvement or the role that the community plays in this process. On the other hand “participation” refers to involvement by anyone. For the purposes of this research “community participation” refers to the involvement of the community members in the decision making process regarding service delivery in deep rural areas.

### **1.3.4 Gender**

Kevane defines gender as a constellation of rules and identities that prescribe and proscribe behaviour for persons, in their social roles as men and women (2004; 1). These roles can either be deliberate, explicit or implicit, conscious or unconscious. Elson describes gender as a social differentiation of men and women through processes which are learned, changeable over time and vary within and between different cultures (1993; 181). Momsen points out that gender may be derived, to a greater or lesser extent, from interaction of material culture with the biological differences of the sexes (1996; 4).

Therefore the meaning of gender varies for different societies and changes over time. Generally in most societies gender is associated with female subordination, through the relations of power between men and

women (Kevane: 2004; 1). When looking at gender relations one would argue that the power relations between men and women are unequal and that what women do is generally undervalued. Gender requires vigilant analysis because gendering social activities result in unequal and inefficient distribution between men and women.

Men and women live different lives because they experience different opportunities that are shaped by social structures (Kevane: 2004; 29). They also have different needs, therefore when identifying and implementing planning needs, it is important to disaggregate households and families on the basis of gender (Moser: 1989; 130). At the economic level gender is associated with the division of labour with some tasks being associated with men and others with women.

Reproductive biology differentiates between certain social experiences of men and women. Historical and cultural changes in the reproductive experience suggest that women are likely to experience the biological world differently and to participate in the social world differently from men. An understanding of gender from the feminist perspective involves the question of power and control over resources (Goetz: 1997; 63).

In this study gender will be defined as the differences between men and women with specific focus on their roles within the family and community. Gender will be defined with regards to the active roles men and women play in development specifically in the decision making process in deep rural service delivery.

#### **1.3.5 Deep rural areas**

The definition of "rural" has an impact on the study of social service provision for communities. Deep rural areas are the areas that are

characterised by dispersed settlements. In South Africa after 2000, due to the Municipal Demarcation Act (MDA) no 27 of 1998, rural areas fell within local municipal boundaries and are now part of and are governed by the local authority, with the *Izinduna* and *Amakhosi* being traditional leaders. These areas are identified by large administrative regions, long distances or journeys and transport services that are often limited.

South African deep rural areas are characterised by poverty, imbalances in the distribution of population and job opportunities, unequal distribution of health and educational services, and restricted access to economic support services. Income for these rural residents is constrained because the rural economy is not sufficiently vibrant to provide them with remunerative jobs or self employment opportunities. Also their basic needs are not adequately met; the provision of essential services would improve their quality of life.

### **1.3.6 Rural service delivery**

In general and for the purposes of this research, rural service delivery refers to the process of allocating services (water) in rural areas, this includes planning prior to delivery and the actual process of providing services. Rural service delivery issues and the type of service that people want and need is a critical area that tends to be neglected. Rural services have been designed to serve their specific area in the best possible way.

Many of the challenges to rural service delivery are similar to those faced in central cities and metropolitan areas. Other social service delivery challenges are more formidable in rural locations. For instance, most rural areas are characterised by dispersed settlements and that makes the service delivery process expensive or difficult because pipes need to be connected between houses that are far apart.

## **1.4 CHAPTER OUTLINE**

### **Chapter One**

This chapter provides an introduction to issues that are involved in the research. It includes a discussion of the research problem, it poses the research question as well as subsidiary questions and it states the dissertation hypothesis. This chapter also includes a detailed explanation of the methods that were used in collecting both primary and secondary data. It ends with a definition of key concepts that are core to this study.

### **Chapter Two**

This chapter deals with the literature review that is concerned in the research. It provides precedent or relevant case study material, Collaborative Planning Theory, literature on the debates and discussion on the importance of and ways of achieving community participation. This chapter later discusses the gender roles and differences within the community participation process and the importance of moving towards a gendered participation process.

### **Chapter Three**

This chapter is about the legislative framework that underpins the participation process. These laws or acts will state the process and the procedures that are required in achieving and conducting the participation process.

### **Chapter Four**

This chapter provides a case study background in terms of the spatial analysis, socio-economic and service backlog. The discussions in this chapter relate to the plans and policies that the

municipalities both district (Umkhanyakude) and local (Hlabisa) have in ensuring involvement of the community in decision making. The chapter ends by looking at the primary research findings gathered both from the interviews with key respondents and the focus group discussions.

## **Chapter Five**

This chapter deals with the analysis of the gathered research findings. It also looks at the overall legislation and literature on community participation. The chapter later looks at the extent to which the policies and strategies on community participation were implemented in the case study area (Hlabisa). Community participation methods and outcomes are discussed in this chapter.

It also draws conclusions and makes recommendations. The research findings will later be measured against the research question and all the subsidiary questions.

## **CHAPTER TWO**

### **2. LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This chapter attempts to put together the theories and the literature from different authors that underlie arguments of gender and participation in development (water delivery) with specific focus on deep rural areas. This looks at how the theory can be implemented in practice with relevance to the research problem in Hlabisa. This literature review will start by looking at Collaborative Planning Theory and the debates that the theory poses with respect to participation. This theory will be followed by literature and debates of Community Participation, the roles that the different gender groups (men and women) have in the family and within the community, and also the shift towards considering the gender differences in participation. The literature review will then look at the precedent case study of Bergville that states the findings of the likelihood and significance of involving the rural community, especially women, in the process.

#### **2.2 COLLABORATIVE PLANNING THEORY**

The footprints of post-modernism have posed a lot of challenges for the future operation of planning processes and how planners perform their tasks. Planners are influenced by the post-modern approach in their decision making, insofar as there is greater recognition of the diverse nature of stakeholder interests and the multiple claims that inform planning processes.

Despite this, the term stakeholder is of the major concern in the decision making process in order to hear people's concerns. Stakeholders in the discourse ground strive for better democracy for communities. The

stakeholders present within the arena of discourse will possess different aims, values and professional agendas. Healey further mentions that more emphasis is then placed on collaborative ways of developing and implementing policy and appealing around the procedures and practices of the planning system (1997; 3). This theory suggests that in order to deal with the power differences in decision making an effort must be made to build consensus on strategic issues. Collaborative Planning seeks to maintain and transform mindsets about the meaning of places and the priorities for action. This collaborative process is achieved by engaging into a reflexive discourse by participants to achieve results based on collective views.

Collaborative planning has been seen as another way of establishing power relations through continuous efforts of evaluating and setting straight issues (Healey: 1997; 2). This is achieved by improving the understanding amongst different participants. In this process different people from diverse social conditions and cultural communities are encouraged to recognise one another's presence and negotiate their shared concerns (Healey: 1993; 2). Thus communicative rationale creates a shared understanding of facts by people.

The collaborative theorists believe that community forms of planning offer a progressive way forward since they incorporate public participation in planning issues. Collaborative planning also recognises that the views of marginalised groups need to be meaningfully incorporated into planning processes, hence it provide a useful framework for understanding the participation of women.

In addition to this, collaborative planning theorists see planning as an interactive and interpretative process undertaken among diverse and fluid

discourse communities (Healey: 1997; 6). The method of planning requires a respectful interpersonal and intercultural discussion amongst participants. Participants are encouraged to find ways of achieving their planning desires, teaching new relations, values and understandings from each other. They are encouraged to collaborate in order to change the existing conditions in their communities. Thus planning is made easier through collaborative thinking.

There are some criticisms of collaborative planning such as its impracticality and utopianism (McGuirk: 2001; 198). The theory argues that openness and transparency of people in the planning discourse help planners to begin and proceed in jointly agreeable ways of work, based on an effort made at inter-discursive understanding. The conventional forms informing participation often fail based on the fact that people have different values and needs.

The collaborative planning is said to claim neutrality in the course where interaction would be undistorted among competing individuals (McGuirk: 2001; 199). This highlights the assumption that people will participate democratically and be transparent. The transparency in communication seems to impose assumptions upon the process, such as participatory democracy that will produce good results.

It also fails to translate communicative rationality into realistic projects. It has focused on the process as opposed to the outcome. Communicative rationality also puts emphasis on the plan as a vehicle for embodying ideal speech but it fails to recognise the practical workings of planning practice (McGuirk: 2001; 198). Such working involves a decision-making process constituted in a power-laden political arena of local and national concerns.

Collaborative planning has also been criticised for failing to perform on promises it makes and to provide evidence that those who pursue it as a theoretical exercise seek to speak on behalf of others who do not hold similar views (McGuirk: 2001; 197). For instance the imposition of values indicates that the values discussed in collaborative theory do not reflect the values of planners and politicians. That undermines a democratic view of planners and the planning field itself in a broader sense. Communicative rationality theory is not representative of the norms and values of planners at large. Its rationality is not often supported as it is viewed as being unrealistic.

Collaborative planning sees a planner as a political being who is aware that organisational and political contexts are characterised by strategising communicative distortions where the ability to speak is unevenly distributed (McGuirk: 2001; 198) The role of the planner is viewed as that of a critical friend who focuses on dealing with misinformation which is the source of communicative distortion. "This task involves anticipating and counteracting misinformation, clarifying, elucidating policy options and implications and challenging misinterpretation and flawed appeals to legitimacy" (McGuirk: 2001; 198). In this discourse the role of the planner is exploring and mediating claims of ambiguity. The planner's role in the theory is central to directing the process of deliberation, shaping its outcomes with the governance procedures and institutions which frame planning practices.

The position of the professional planner within a collaborative planning exercise is questioned. The collaborative rationale denies a central aspect role for the planner in the discourse arena. The role of the planner as a critical friend enabling consensus is questionable. It is the planner who is marked with the power and political trappings of the administrative elite,

power neutrality does not exist in the theory. The hypothesis that planners will act democratically and be kind to support increasing progressive pluralism is unrealistic. The theorists seem to be calling for planning professionals to adopt open and pluralistic stances and for them to be treated the same as all other stakeholders but do not go so far as to question the role of professionalism within collaborative planning (Healey: 1993; 244).

Assuming that planners would act neutrally in this respect in the face of competing interests is naïve (Healey: 1993; 244). Evidence shows that most planners have little regard for public consultation and participation. This is because the public potentially undermines their professional autonomy and threatens their independent professional judgment. Therefore the theory is impractical, since the professional element can also be diverse. Not every planner in the innovative public participation scheme might accept a public involvement approach.

The collaborative planning theory makes arguments on issues of oppression and domatory forces that have dominated planning by creating well grounded arguments for alternative analysis and perceptions. It places emphasis on involvement of local communities in different stages in planning. This theory involves “respectful discussion within and between discursive communities; respect implying recognizing value, listening to and searching for translate possibilities between different discourse communities” (Healey: 1993; 244). An understanding of the nature of participation is therefore crucial to understanding the practicality of collaborative approaches.

## 2.3 PARTICIPATION IN DEVELOPMENT PLANNING

Participatory planning has its origins in the pluralist and the advocacy approaches to planning that emerged in the 1960s. It was recognised that the market driven and conflict free process was subject to political forces and pressures that skew the outcome and define the resultant spatial distribution of land. The influence and power at this time were seen as crucial in shaping the future. Mc Carthy and Smith (1984) cited in Pienaar (2002; 1) assert that the pluralist and advocacy planners saw it as necessary to engage various societal interest groups in debating appropriate land use.

The concept of community participation gathered strength in the 1990s. In 1990, for instance, the United Nations Children's Fund undertook a formal examination of the usefulness of the participation approach in its work (Kahssay and Oakley: 1999; 4). In 1993 the Organisation for Economic and Development (OECD) similarly undertook a detailed review of how community participation can improve the effectiveness of work OECD supported. Kahssay and Oakley (1999; 4) further mention that in 1994 the World Bank issued a major statement on the importance of community participation in its work and took the appropriate decisions to build a participatory approach into its loan operations.

Community participation in service delivery occurs when members of the community actively participate in local development activities. Sometimes the community will select the representatives who are designated to work in partnership with the officials. By involving the community in service delivery government officials can build on existing resources to improve service quality and expand access to services. Community participation may best be seen, not as an alternative to the conventional decision making process pursued by the public planning agencies in the

institutionalised framework of modern government, but as a decision forming partnership, an exercise in collaboration (Fagence: 1977; 4).

There is an ongoing process between the water service providers and the community with the aim of providing decision making during the planning, design, implementation and evaluation phases of the project (Fagence: 1977; 4). Water service providers should consider the views, opinions and perspectives of the community in development projects. Thus, for the project to be sustainable in deep rural areas, it is imperative that the community actively engages in the project from the implementation phase to the evaluation phase.

Community participation in rural water supply provides members of the community with the opportunity to influence the decision making process (Fagence: 1977; 5). Participation broadens social development ideals as, by participating fully in the decision making process, ordinary people experience fulfilment, which contributes to a heightened sense of community and a strengthening of community needs. Thus, to promote public participation it is vital for service providers to know the traditions and social customs of the community.

There are six principles of Community Participation that assist service providers to facilitate effective community participation (Paul: 1987; 3). These are: identifying and supporting local organisations; communication; empowerment; and effective involvement of traditional leaders.

There are different methods of public participation such as: public meetings, public hearings, open houses, workshops, citizen advisory committees, social surveys, focus groups, news letters and reports.

Community participation can be seen as a process that serves one or more of the following objectives.

### **2.3.1 Empowerment**

This concept sees development as something that leads to an equitable share of power (Paul: 1987; 3). Development contributes in empowering people so that they are able to initiate actions on their own and thus influence the process and outcomes of the development process.

### **2.3.2 Building beneficiary capacity**

The beneficiaries can share in the management of tasks by taking on operational responsibility for a segment of it themselves (Paul: 1987; 3).

There are different ways in which the community and service providers can benefit through the process of community participation, for instance:

**Increased commitment to service delivery** - when residents of the community actively participate in making decisions about their services they understand the delivery process.

**Better solutions to the service delivery problems-** involving the community in the programme can lead to a greater awareness of service delivery problems and often members of the community can suggest appropriate and effective solutions.

**More effective planning and management** - involving the community in the programme can lead to more effective planning, management, and use of resources for the whole community-based programme.

## **2.4. DEBATES ON PARTICIPATION**

This section outlines the different views or debates on what is perceived as community participation. Different authors view participation in different ways and with respect to different concepts. These are Participation as Empowerment, Participation versus Power, Representation, and Participation as Collaboration.

### **2.4.1 Participation as empowerment**

Empowerment is the development of skills and abilities that enable people to manage existing development delivery systems better and have a say on what has to be done Kahssay and Oakley (1999; 5). Alternatively some see it as enabling people to decide upon and to undertake the actions which they believe are essential to their own development. This is concerned with the empowerment of excluded groups in order to increase their access and control over the development resources (Kahssay and Oakley: 1999; 5).

### **2.4.2 Participation versus power**

Some studies perceive participation as an attempt to achieve redistribution of power on the grounds that a reduction in the differences in power at different levels in the society or in organisations should be conducive to a more realistic implementation of the democratic credo. There is a danger that the exercise will become a power struggle between those emphasising the need for more participation from the public, and those who emphasise the desirability of reserving decision making functions and responsibilities to an elite, no matter how that elite is composed (Fagence: 1977; 7). Strauss (1963) quoted in Fagence (1977; 7) mentions that participation contributes by reducing the power differences and bringing about equalisation of power. The expected participants need to be motivated so that they will be able to act in the decision making process.

### **2.4.3 Representation**

Birch (1964) cited in Fagence (1977; 52) offers a definition of representation as: "A vehicle for the expression of popular aspirations, desires, needs, and so on, related to the conduct of everyday living, a process in which various forms of vehicle are used to achieve a meaningful degree of consumer satisfaction and as a means of achieving predetermined and preferred ends".

Representation involves the issues of concern to the representatives and the represented, sources which include the means of mutual adjustment, freedom and rationality among others.

#### **2.4.3.1 Descriptive representation**

This is when one person represents others by being manifestly like them, by being an "identikit" specimen or sample of the species or group and ensuring that its interests are protected and articulated (Fagence: 1977; 52).

#### **2.4.3.2 Symbolic representation**

This is characterised by the assumption that an individual of specific attitudes and expressions is associated with identifiable interests, and in so doing becomes the dynamic embodiment of the "spirit" of those interests. In this type of representation a spokesperson is nominated from within the group because of her or his ability to exhibit the fervour, spirit, conventions and political appetite of the group with which she or he is identified (Fagence: 1977; 52).

### **2.4.3.3 Inscriptive representation**

This is a type of representation where the client is bound by the decisions that are taken for her or him, and on her or his behalf, by an “advisor” or advocate (Fagence: 1977; 52).

### **2.4.4 Participation as collaboration**

This refers to an instance where people volunteer do to some persuasion or agree to collaborate with an externally determined project by contributing their labour power and other resources in return for some expected benefit (Kahssay and Oakley 1999; 5). While local people may participate by collaborating in the project, they have less direct involvement in programme design, control or management. While participation by collaboration dominates much of the practice of current development programmes and projects, the extent and quality of that collaboration is much debated. This type of participation has given rise to the concept of stakeholders.

Godschalk (1971) cited in Fagence (1977; 4) provides twelve propositions to collaborative planning. These are:

- The broader the citizen base of participation in the planning process, the more potential influence the planner and the citizens can bring to bear on public policies and plans;
- The broader the base of the citizen participation, the more potential influence the planner can bring to bear on the social choices of the citizens and vice versa;
- The more diverse the interests represented in the planning process, the more innovative will the proposals be;
- The more decentralised the client groups, the more innovations will be adopted;

- The more centralised and comprehensive the decision process, the fewer will be the innovations;
- Local planning goals will be more congruent with planning desires if discussed widely by participant groups and then communicated to the decision making body;
- A one way flow of objectives from a central decision making body to a planning agency will tend to under-represent the interests of some interest groups;
- The more public consultation techniques are used, the more the planning programme will attract public support;
- The more the planning process facilitates citizen participation, the more the community will be aware of the planning function as a democratic and community force;
- Participatory planning open to radical proposals, is more likely to pursue innovative solutions to community problems;
- The wider the scope of planning and the longer the time horizon, the less useful collaborative planning will be;
- The relevance of the planning function and its influence will depend upon the number of dispersed contacts established in the community.

These propositions provide an idea of the ramifications of citizen participation, both as a concept and as a decision making technique (Godschalk: 1971 cited in Fagence 1977; 4). Participation in development is clearly discussed in the section on collaborative planning theory.

## **2.5. INTERNATIONAL PERSPECTIVES ON PARTICIPATION**

Historically, public participation in Britain consisted of the local authorities seeking views after preparing and publishing their proposals in "consultation draft" form. By concentrating on the focus groups, the

approach is orientated towards discussing fundamental issues rather than the authorities simply eliciting comment on their own proposals.

The Royal Town Planning Institute (RTPI) recognised that the very nature of planning created excellent opportunities for the planning profession to take a lead in developing the planning strategy. Community strategies offer a major opportunity for planners to get things done on the ground by working with people at the local level and focusing their skills. The validity of any plan depends on the stakeholder taking ownership of it. A good plan is one that is proactive and that delivers and has synergy with the community planning process (RTPI: 2001; 33).

Consultation and participation will not necessarily result in consensus but often require compromise and trade offs that may complicate and prolong the planning process. The problems associated with the use of participatory planning techniques are not unique to Britain. In New York in 1987, the Chelsea neighbourhood embarked on a process that allowed communities to prepare advisory plans for consideration by the planning commission and city council (RTPI: 2001; 33). Although the plan was only approved nine years later, observers questioned the effectiveness of the expensive, time consuming and complicated planning process. Additional problems with participatory methodologies are: unrealistic community expectations created, naïve perception that the plan would solve all problems, local inexperience and limited resources to prepare plans, and difficulty in getting attention from various agencies (RTPI: 2001; 34).

In addition, the plan was only advisory and therefore not legally enforceable, even when approved by the planning commission and city council (Bressi: 2000). As a result, the time, cost and effort may have been wasted if the authorities concerned had taken the plan seriously. On

the other hand, Non-Governmental Organisations (NGO) and funding agencies have seemed to be concerned about the input from the poor and marginalized in the rural context and have made time and budget available in this regard.

The preparation of a relevant plan and the creation of capacity within the community to implement the prioritised projects are essential for sustainable development. The RTPI suggested that community engagement is a structured and continuous programme of education, dissemination, capacity building, consultation and participation, using a variety of approaches that build trust and respect (RTPI: 2001; 33). Community involvement must also be clear about the procedures to bring about “closure”

The use of participatory methodologies helps ensure that that planning process is understood and the end product relevant to the users. This approach is aligned with worldwide trends where there is increasing pressure from all users for more local involvement in planning and management of the environment. Development, it is argued, should be locally driven, with local initiatives and thinking integrated into the broader regional picture through a participatory planning process.

It is widely recognised that this is the only way that people will get the surroundings they want and will therefore be more enthusiastic about implementation of projects and the long term responsibility for the maintenance thereof. The use of participatory planning techniques can help ensure that communities become safer, stronger, wealthier and more sustainable.

### **2.5.1 Conclusion**

There are a number of debates that have been discussed earlier with respect to community participation. This literature has included the Collaborative Planning Theory that brought debates on community participation as a product of the postmodernist thinking. In addition to that, different ways and benefits of achieving an effective participation process were clearly discussed. These discussions have drawn from the South African and international experiences of the participatory process.

Despite all the discussion and debates on the community participation process, for the benefits of the research topic, question, problem and hypothesis with respect to the Hlabisa case study it is important to look at the literature on gender with reference to community participation. This literature on the process of community participation will assist or provide some information on different authors' views with regards to the impacts of gender differences within the participation process.

## **2.6 GENDER ROLES IN THE FAMILY AND SOCIETY**

Men and women, according to Moser, have different roles and needs in family and the society (Moser: 1993; 15). These different roles and needs between men and women necessitate a gendered planning process. Local government should therefore acknowledge gender differences when considering the issue of development. Moser further articulates that men and women have different access to resources (1993; 24). These differences have an impact in the management and distribution of household resources.

The responsibility for water traditionally falls to women as wives, mothers, and daughters (Hemson: 2002; 3). In the rural setting in South Africa, women are often the first to rise in the mornings to fetch water for the

family, to prepare meals, to care for children, and also to work in the fields. Women also have the responsibility for collecting firewood, preparing food, childcare and other domestic responsibilities (Hemson: 2002; 3). The hours of work of rural women are generally considerably longer than men, and much of their labour time is taken by long walks to and from the water sources, burdened on the return by a full 25 litre container.

There is an idea of a women's triple role derived from the feminist debates on gender relations both in the First and Third World (Moser: 1993; 28). Amongst the gender division of labour, the roles of women are known as "home-makers" (Moser: 1993; 27). Moser (1989; 131) together with Palmer (1977; 97) collectively agree that women's tasks in rural areas include not only reproductive work but also agricultural work. In urban and rural areas according to Moser women participate in managing community work (1989; 131). While in urban areas women normally work in the informal sector in their homes or surrounding area.

Due to the inadequate supply of state resources such as water, women not only suffer but also have to take the responsibility for the allocation of limited resources to ensure the survival of their households (Moser: 1993; 36). Women manage community work around the provision of items within the local community either in rural or urban areas.

Within the community women take the role of managing the community based on the provision of items of collective assumption, while on the other hand men have the role of community leadership. In some instances where men and women work alongside each other in the community, women normally work in voluntary membership while men tend to be involved in the authoritative positions (Moser: 1993; 36).

Community managing role is defined as work undertaken at the community level, around the allocation, provisioning and managing of items of collective consumption (Moser: 1993; 34). The role that women play in managing the community is taken as part of reproductive work (Moser: 1993; 34). In addition, the point of residence for women includes not only the home but also extends into the surrounding areas. Their social relations are not only the family members but are extended to their neighbours. Moser mentions that due to such problems, planners have moved to a situation where they have realised that they have to shift into involving the community in order to have a successful completion of their projects (1993; 18).

## **2.7 MOVE TOWARDS A GENDER SENSITIVE PLANNING PROCESS**

Some of the factors underlying women's marginalisation are gender, others reflecting specific patterns of capital accumulation and the forms of inequality Boserup cited in Beneria and Bisnath (2001; 16) makes an argument about uneven gender effects on economic development by saying that development processes have systematically marginalised women. She makes a recommendation that women need to be integrated into the development process through education. Beneria and Bisnath (2001; 16) counter argue that the problem for women is not the lack of integration in the development process but that they are integrated at the bottom of an inherently hierarchical and contradictory structure of production and accumulation.

Moser states that planning in the Third World need to be based on women's needs and priority interests (1993; 37). These interests vary according to socio-economic context, class, ethnic group and religious structures of individual societies (Moser: 1993; 38). Maxine Molyneux

(1985a) cited in (Moser: 1993; 37) emphasises the importance of differentiating between men's and women's different interests, strategic gender interests and practical gender interests. Thus by identifying their interests it becomes easier to translate them into the planning needs or satisfying their primary concerns (Moser: 1993; 37). In the planning perspective this separation is vital because it translates an interest into a need. The strategic gender needs or interests form part of the women's – subordination to men. The needs that are identified as overcoming women's subordination to men vary depending on the particular cultural and socio-political context within which they are formulated.

Moser mentions that the delivery of services both in rural and urban areas can have fundamental implications in terms of meeting gender needs (1993; 53). An example of the fulfilment of the gender needs is the location of child-care facilities. This is because if they are located in the workplace they can fulfil the gender needs for child care facilities essential for women to undertake wage employment, and when located within the community will encourage the sharing of responsibilities within the family (Moser: 1993; 53). Apart from accommodating gender differences in development, it is essential to consider different approaches to women in development.

## **2.8 WOMEN IN DEVELOPMENT (WID): APPROACHES**

### **2.8.1 Welfare approach**

The welfare approach was introduced in the 1950s and 1960s. It was the first policy that concerned women in the development process (Moser: 1993; 58). The main purpose of this approach is to include women in development as better mothers. This approach sees women as beneficiaries in the development process. Their reproductive role is recognised and policy seeks to meet practical gender needs. This is one

of the old approaches in social development policy and can be said to be pre-WID.

This approach is based on three assumptions: Firstly that women are passive recipients of development, rather than participants in the development process. Secondly that motherhood is the most important role for women in society. Thirdly that child bearing is the most effective role for women in all aspects of economic development (Moser: 1993; 60). This approach focuses on women in their reproductive role and assumes men's role to be productive, and it identifies the mother-child as the unit of concern. Although the welfare programmes for women have widened their scope considerably over the past decades, the underlying assumption is still that motherhood is the most important role for women in Third World development. This means concentrating on the women's reproductive roles. By the 1970s there were a number of criticisms that were raised against the welfare approach. These criticisms resulted in the development of a number of approaches to women such as equity, anti-poverty, efficiency and empowerment.

### **2.8.2 Equity approach**

The equity approach is the original WID approach introduced within the 1976-85 UN Women's Decade (Moser: 1993; 62). The purpose of this approach was to gain equity for women in the development process. It sees women as active participants in the development process. It also recognises the triple role of women and seeks to meet strategic gender needs through direct state intervention, giving political and economic autonomy to women and reducing inequality with men.

Boserup (1970) cited in (Moser: 1993; 63) mentions that by the 1970s, although women were often predominant contributors to the basic

productivity of their communities especially in agriculture, modernisation projects, with innovative agricultural methods and sophisticated technologies, were negatively affecting women. The WID in the United States challenged the assumption that modernisation was equated with increasing gender equality, asserting that capitalist development models imposed on the Third World had exacerbated the inequalities between men and women (Moser: 1993; 63).

Moser mentions that the WID approach recognises that women are active participants in the development process, who through both their productive and reproductive roles provide a critical, if often unacknowledged, contribution to economic growth (1993; 63). This approach is based on the assumption that economic development has a negative impact on women. It is concerned with the issues of equality in development.

Buvinic (1986) cited in Moser (1993; 64) mentions that the primary concern in the issue of development is with inequality between men and women. It also entails reducing inequality between men and women. This approach is of the view that women have lost ground to men in the development process. The equity approach proposes equality between men and women, arguing that women should be given their fair share of the benefits of development and recognising the changes in the traditional roles of both males and females (Moser: 1993; 64).

### **2.8.3 Efficiency approach**

This approach started in the 1980s and is now the predominant WID approach. It ensures efficient and effective development through women's economic contribution. Women's participation is equated with equity for women. According to this approaches the focus has shifted from women

to development for Third World women is automatically linked with the increased equality (Moser: 1993; 70). Under-productive technologies and lack of education have also been identified as the predominant constraints affecting women's participation (Moser: 1993; 70).

#### **2.8.4 Empowerment approach**

This approach is mostly articulated by and emerged from Third World women. It is aimed at empowering women through a greater self reliance and comes from the emergent feminist writings and grassroots organisational experience of Third World women (Moser: 1993; 74). This approach acknowledges the inequalities between men and women and the origins of women's subordination in the family. It states that women experience oppression differently according to their race and class. Apart from the different approaches to women in development it is essential to achieve a gender balance in participation process.

### **2.9 TOWARDS A GENDERED PARTICIPATION PROCESS**

Beneria and Bisnath (2001; 19) reveal that the problem for women is not being active in the participation processes as equal partners with men but women tend to be placed in subordinate positions at the different levels of interaction between class and gender. Goetz raises a crucial argument that it is less easy to evaluate the meaning of participation of women in a mainstream community project than in a project for women only (1997; 169). This is because in a meeting women can list their names as participants while they are attending a meeting on behalf of their husbands.

Moser mentions that it is significant to have a gendered participation and an active consultation with women in the development process (1993; 101). This is because projects often rely on women's participation for them

to be successful. A gendered participation ensures negotiation and debate in the planning process (Moser: 1993; 105). Apart from that it is clear that for women as much for other groups in society participation is an end in itself.

### **2.9.1 Women's participation as an end**

This sees participation as a process that ensures local people's co-operation or collaboration with externally introduced development programmes or projects (Moser: 1993; 101). This also promotes participation as a means for ensuring the successful outcome of projects undertaken. Participation is portrayed as a goal that can be expressed as the empowerment of people in terms of their acquisition of the skills, knowledge and experience to take greater responsibility for their development.

### **2.9.2 Rural women and water in South Africa**

Since women have particular responsibility for the welfare of the household, they are more aware than men of the need for infrastructure and services and are also more committed to the success of a project that improves living conditions (Moser: 1993; 101). The exclusion of women can negatively affect the outcome of the project, while their active involvement can often help its success. This means that since women accept the primary responsibilities for child-bearing and rearing, they are affected most by housing and settlement projects (Moser: 1993; 101). They should therefore be involved in the planning and decision making, as well as the implementation and management of the projects that relate particularly to their lives.

Moser mentions that there is a tendency to see the community as homogeneous (1993; 101). Women's participation is crucial based on the

assumption that they have free time. Moser raises a critique that “the triple role for women can cause failure in projects” (1993; 103). The failure of women’s participation is mostly due to a lack of gender awareness among planners and the fact that women have to balance their time allocation in terms of their three roles.

Although women have the responsibility of providing water in the home, the provision of water and sanitation through projects has been a male dominated process, even though the policy of the Department of Water Affairs and Forestry (DWAF) has been to encourage the participation of women in the management of these projects. Research demonstrates a generally low level of women’s participation as rural communities have a strong patriarchal character. Women are found on the water committees but almost universally in subordinate positions with a low level of verbal participation in decision making (Hemson: 2002; 6).

In the work undertaken by the department and by consultants engaged to conduct education and social empowerment exercises prior to the initiation of water projects, there has been an emphasis on the participation of women both in the technical and managerial aspects of projects (Hemson: 2002; 7).

It has been argued that women are ‘naturally’ more inclined to participate and communicate; possibly meaning that they are less individualistic, competitive and prepared to co-operate more easily than men towards a common goal. These characteristics appear to be displayed in all-women committees (Hemson: 2002; 7). Women argue there are more men on the committee than women “because men can discuss things” or “men are able to work together, women are weak” (RSS: 1998; 8, cited in Hemson: 2002; 7).

Despite all this, a study has concluded that the participation of women in committees has only token significance without effect on the course of the management of water supplies in the rural areas. According to Duncker (2001; 30) cited in Hemson (2002; 8) the women on the committees were not free to express their views or to participate in decision making. The women were mostly illiterate and were only there to fulfil the quota of 30% expected by the policy on water supply and the requirements of the funding agencies (Hemson: 2002; 9). Another study has concluded that the participation of women in water committees is purely "tokenism", has no effect on the decisions being made by these committees, and is not empowering (Mvula: 1998c; 20, cited in Hemson: 2002; 9).

The figures show that women tend to hold the less powerful positions in committees and that the primary leadership positions are committee signatories (chairperson, secretary and treasurer) and as one woman put it, "It's always the men who are the chairs", (RSS: 1998 cited in Hemson: 2002; 9). Women tend to take secondary and supportive positions, as auxiliaries to the main positions as "vices" (the large number of these positions being characteristic of South African civic practice) or in a servicing role, typical of the position of secretary.

The subordination of women to men within the water committees and their voicelessness is not only related to traditional patriarchal notions. There are two levels at which this subordination can be measured: firstly, by the criterion of education and secondly, through the complex 'feedback' or internalisation of patriarchal views by women (Hemson: 2002; 11).

Although there are indications that the participation of females in education is improving, and, indeed, that at the national level there are greater numbers of females completing matriculation than males, this may

be something of an urban phenomenon (Hemson: 2002; 11). Certainly the educational standard of women participating in water committees is generally lower than the men's, with a high proportion having less than standard six (eight years of schooling). Of those who continued further, only 37% were women (Mvula: 1998a cited in Hemson: 2002; 9). These figures are indicative of fairly severe educational disadvantages that certainly would prevent women from having a more active role.

Somewhat unexpectedly, the research into the participation of women in water committees reveals a common traditional "cultural" viewpoint among women that women are inferior to men (Hemson: 2002; 12). Although many women want to be part of decision making in relation to a key service which would relieve them of hard labour, they also generally agree with the patriarchal notions of women's inferiority and the traditional order of things (Hemson: 2002; 12).

Decision making in relation to development generally is regarded as involving both men and women of all ages, but with women aged between 21–60 in a somewhat greater position of authority than men of the same age (Hemson: 2002; 14). But crucially, in the specific matter of water projects, 60 per cent regarded men as the decision-makers, with men having the final say in relation to projects (Hemson: 2002; 14).

Women do not feel comfortable on the water committees because they receive poor support from both male and female community members. They feel they have neither the community's respect nor support for their involvement in the water committee. This partly explains their reluctance to assume full responsibility for projects and why they prefer to be delegated tasks than to delegate tasks (Mvula: 1998c; 10, cited in Hemson: 2002; 14).

It is only in relation to sanitation that the responsibility of decision making is attributed to women by just less than two-thirds of respondents. But even where men are involved in the decisions about the type of toilet and its construction, the responsibility for the cleanliness of the house and toilet finally rests with the women (Hemson: 2002; 17). Although women have the responsibility for water and sanitation domestically and, through policy, a greater level of participation in water committees, the evidence is that the new levels of authority they gain are not exercised effectively (Hemson: 2002; 17).

All the surveys referred to earlier state that there is a low level of verbal participation in committees, that women defer to men on major issues, and that they encourage men to deal with external agencies. The link between responsibility for water and sanitation, family health and wellbeing, nutrition and education, and public authority and the power to change is yet to be established in the practice of public management in the rural areas (Hemson: 2002; 18).

Women report positively that their personal feelings about themselves are improved through their participation. They also feel that their relationship with other women and women's groups is better and that their standing within their families is reinforced (Mvula: 1998a, cited in Hemson: 2002; 19). Many women also participate in other committees and there is a transfer of skills and abilities from the water committees to leadership in other fields. Despite agreement with the idea of change, when women are actively engaged in the decision making process, men are reported to react negatively and to feel uncomfortable in sharing power and responsibility with women (Hemson: 2002; 20).

## **2.10 PRECEDENT**

### **2.10.1 Introduction**

The case study that will be used is a case study of Bergville. *The Bergville case study is taken from one of the papers presented in the Town and Regional Planning conference.* This case study shows that it is possible to involve the community including women in the decision making process. It also makes clear the benefits of involving the community in the decision making process. This is a planning and a rural based case study.

The participatory planning exercises in KwaZulu-Natal at Bergville (a rural town) provided a case study where participatory tools were applied throughout the planning process. This section examines the processes followed and highlights the key lessons that could inform the future approach to participatory planning interventions in rural Southern Africa. The purpose of the plan was to address the key issues in the Bergville area and to ensure that development planning occurred in a manner that allocated scarce resources in the most economical way and ensured that people's social needs were effectively met.

Bergville is a small rural town in the foothills of the Drakensberg with a population of approximately 750 people. The town performs a residential and commercial function for its inhabitants, but also provides much of the economic and social infrastructure for the agricultural community and the vast population living in the surrounding freehold and tribal areas.

### **2.10.2 Participatory planning in Bergville**

Information gathering and interviews with key stakeholders provided an initial overview of the current reality in Bergville and the challenges that existed. This information was presented at a workshop and enabled representatives from numerous organisations and members of the public

to contribute to and comment on the product and process. The public were also encouraged to play an active role throughout the planning process.

A further workshop was convened to analyse the information in order to identify the key issues and vision for development. The workshop participants developed goals for each component of the vision. Since the workshop participants came from varied educational backgrounds, a number of whom were “map illiterate”, the oblique view of Bergville enabled them all to identify familiar landmarks and contribute to the discussions.

An additional workshop was held with nominated representatives (local council officials, politicians, key stakeholders from various organisations and government departments) to prepare the operational aspects of the Local Development Plan (LDP). In this regard, the projects were prioritised and a financial plan was formulated, identifying possible sources of funding (capital and recurrent) and anticipated cash flow. The workshop participants also grappled with institutional restructuring and the formulation of a communication plan necessary to implement the LDP.

In the case study, the participatory planning processes created a level of local ownership of the development process. However, the representation of workshop participants at the Bergville workshops covered a more diverse background. In addition to local community representatives, the participatory planning in Bergville also involved local government and departmental officials. The presence of these representatives gave credibility and legitimacy to the process.

This case study raises the important element that within the participation process people have a sense of ownership of the development process.

As the case will be with reference to Hlabisa, if people are involved in the participation process this gives them some sense of ownership. Also it is clear in the Bergville case study that women played an important role in the planning process.

### **2.10.3 Key lessons from participatory planning experiences**

The case study involved participatory planning in a rural setting. The implementation of projects identified through the participatory planning process is therefore a misleading indicator in this instance. Thus, in the absence of progress related and performance based tools in the form of quantifiable results and projects from which to draw findings, the key lessons were drawn from the main elements of the case study: purpose, place, participation, process and product.

### **2.10.4 Purpose**

The case study illustrated that it was indeed possible to use participatory methodologies throughout the planning process, adapting the tools as necessary, depending on the role players and the desired products. Given the rural context, participatory techniques were well suited to local empowerment and therefore the long term sustainability of the development process.

Looking at the purpose of the planning process in Bergville it is clear that one can achieve a community participation process in Hlabisa throughout the planning and the service delivery process.

### **2.10.5 Place**

The town of Bergville is the economic hub of the immediate surrounds. Therefore, the investment in capacity building through the participatory planning project is likely to have a greater cumulative impact. Since

Bergville has strong external linkages with the surrounding area, the implementation of identified projects is likely to benefit households in a wide geographical area.

The same thing will happen in Hlabisa when people especially women are involved in the service delivery process. Also from the municipality and the service provider's perspectives it will be investment to the community to have people that are active and enlightened.

#### **2.10.6 Process**

The case study illustrates that it is important to structure the participatory planning programme around routine activities of the community, for example, ploughing or pension collection so that participation is optimised.

#### **2.10.7 Product**

The participatory methodologies used in the case study achieved the required written documentation and associated graphics. It was also the intention that the process would create local empowerment, contributing to the long-term sustainability of development.

In Bergville the planning input was focussed on guiding the development process through facilitating the preparation of a land use plan and identifying and prioritising projects. The role of the planner was not to provide answers, but to facilitate the process and provide the mechanisms by which locally appropriate solutions could emerge. There was real empowerment and skills transfer amongst the politicians and officials: by the end of the project, people without any planning background were able to understand, explain and work with the plan.

### **2.10.8 Summary**

The planning processes as applied at Bergville achieved their desired outcomes despite the fact that the long-term sustainability thereof cannot be tested. The major strength of the participatory planning approach lies in the flexibility to create and adapt suitable tools based on the context and requirements. The use of basic mapping skills in Bergville was particularly powerful in bridging the gap between the planning professionals and the workshop participants. The case study provided an opportunity to document useful and difficult aspects the planning.

## **2.11 OVERALL CONCLUSION**

Municipalities are currently facing a fundamental tension. On the one hand, policy documents and legislation endorse a high level of community participation, as well as the decentralisation of service delivery to communities. It is clear that a sustainable service delivery process requires community involvement, to take responsibility for repairs, revenue collection and integration of water services with other development initiatives.

The collaborative type of planning in rural service provision is seen as important as it allows people to work with the planners and get the type of service that is their priority as opposed to the planners identifying local people's priority needs. Also in collaborative planning different gender groups will be represented in the decision making process. However power relations within the planning process should not be ignored.

This chapter emphasised the importance of focusing on the interaction between genders at all stages because for planning to be successful it has to be gender aware. It recommends that planning needs to develop the capacity to differentiate, not only on the basis of income, but also on the basis of gender. The successful operation of water projects in the rural

areas is closely related to the support and participation of the people in their management. There are a number of reasons why participation of women in water projects should be taken seriously. Women have the right to participate in projects which profoundly affect their lives, their participation can make the difference between the success and failure of these projects, and participation gives confidence to marginalised groups previously voiceless in the community.

A lot of research has been done on community participation both nationally and internationally. However there is none that assesses participation at Hlabisa in the context of rural service provision. In the South African context, it can be argued that the participation of women in public affairs in the rural areas is a necessary step towards the realisation of their citizenship and to overcoming the customary barriers inhibiting their development. This would also assist significantly in building civil society and entrenching a democratic order in the rural areas.

## **CHAPTER THREE**

### **LEGAL FRAMEWORK AND POLICY**

#### **3.1 INTRODUCTION**

This chapter will provide an overview of the legislation that is relevant to the research topic and questions. These pieces of legislation will enable the researcher to reach a conclusion on whether the procedures that were followed in involving the community in Hlabisa were according to the way that they are stated in the legislation. This will include the question of who has the responsibility to conduct the process. Rural areas, especially the research area, are governed by Traditional Leaders (TL). In this instance the pieces of legislation in addition to stating who has the responsibility for conducting the process, will also look at the legality of the traditional leaders and their role in the community according to law.

#### **3.2 THE CONSTITUTION OF THE REPUBLIC OF SOUTH AFRICA ACT 108 OF 1996**

The Constitution of the Republic of South Africa is the supreme or the highest law of the Republic; law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled. This therefore makes it clear that every South African citizen irrespective of gender is not above the constitution and will therefore have to abide by it. Also under no circumstances will any law supersede the South African Constitution. The relevant sections of the South African Constitution with respect to this research are the following:

Chapter 2, Section 27 (1) (b) of the South African Constitution gives all South African citizens with the right to have access to water. When relating this piece of legislation to the case study it means that the Hlabisa

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community people specifically women are entitled to access to water. However their entitlement or access to water is according to Section 27 (2) based on the state's available resources, to achieve the progressive realisation of each of these rights. It is clear that their community's right to water is based on the availability of the resources to provide such service. This offers protection on the side of the municipality because it means that if the Hlabisa Municipality does not have means such as funding to provide this facility the community cannot claim this right. Although there might be no means the state will have to make an order or make an effort to help people achieve this right. In that manner women in Hlabisa have a limited right based on the available municipal resources to provide.

The limitation clause in Section 36 (1) states that the rights in the Bill of Rights may be limited only in terms of law of general application to the extent that the limitation is reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom, taking into account all relevant factors.

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In Chapter 7 of the Constitution, Section 152 (1) makes clear the objectives of local government such as ensuring the provision of services to communities in a sustainable manner; encouraging involvement of community members and community organisations in the matters of local government. This section imposes a duty on the municipality to ensure that community people are involved in decision making processes. However it does not make special emphasis to women as the people that have a major role of fetching water.

It also states in Section 153 the developmental duties of the municipalities, such as structuring and managing its administration, and budgeting and planning processes to give priority to the basic needs of the community, and to promote the social and economic development of the community.

Chapter 12, Section 211 (1) makes provision for the institution, status and role of traditional leadership, according to customary law, to be recognised, subject to the Constitution.

Traditional Leaders have a major role to play in the rural communities and their existence is governed by Section 212 (1) that states the role for traditional leadership as an institution at local level on matters affecting local communities.

### **3.3 ROLE OF LOCAL GOVERNMENT**

The policies for how local government should work are set out in the government White Paper on Local Government. All laws and procedures are written in terms of this policy. It is according to the White Paper on Local Government and also in the interests of the nation that local government be capacitated and transformed to play a "developmental role". The Constitution adds that government must take reasonable steps, within available resources, to ensure that all South Africans have access to adequate housing, health care, education, food, water and social security.

In definition "Developmental Local Government" (DLG) refers to a local government that is committed to "work with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs and improve the quality of their lives". It should target especially those members and groups within communities that are most often marginalised or excluded, such as women, disabled people and very poor people (White Paper; 1998). This definition recognizes that women were previously marginalised and therefore they need to be integrated in the development process.

Developmental Local Government has the following four interrelated characteristics:

### **3.3.1. Maximising social development and economic growth**

Everything that a municipality does should be done to impact as much as possible on the social development of an area. In particular, municipalities must be serious about their responsibility to provide services that meet the basic needs of the poor in their communities in a cost-effective and affordable manner.

Government policy is to provide a free basic service for particularly water and electricity to households that otherwise do not have access to these services. The White Paper on Water Services (2002) also makes it clear that the primary role of service delivery rests with local government. In terms of Section 84 of the Municipal Structures Act, the responsibility for providing water rests with the district and metropolitan municipalities. However the Act offers the Minister of Provincial and Local Government Affairs the opportunity to authorise a local municipality to perform these functions or exercise these powers.

When the municipality provides new basic household infrastructure such as water and sewage, contracts should preferably be given to local small businesses that will employ local people.

### **3.3.2 Integrating and co-ordinating**

Developmental local government must provide leadership to all those who have a role to play in achieving local prosperity. In the Hlabisa case study with reference to this section that will mean giving the development opportunity to women as people that have been identified and very active in the community. One of the most important methods for achieving greater co-ordination and integration is integrated development planning.

### **3.3.3 Democratising development**

In addition to representing community interests within the council, councilors should make sure that citizens and community groups are involved in the design and delivery of municipal programmes. Ward committees and community consultation are important ways of achieving greater involvement. This however does not special emphasis to any group especially women within the community.

### **3.3.4 Leading and learning**

Extremely rapid changes at the global, national and local levels are forcing local communities to rethink the way they are organised and governed. All over the world communities must find new ways to sustain their economies, build their societies, protect their environments, improve personal safety and eliminate poverty.

## **3.4 COMMUNITY PARTICIPATION**

The process of community participation has long been recognised in the South African and international literature. So it was the case even in the water delivery process in Hlabisa. This participatory planning process creates a departure from the previous planning that was top down with government imposing decisions on the community to a situation where the community and government or municipal officials and water service provider work as equal partners.

The law that governs community participation is the Municipal Systems Act 32 of 2000, specifically Chapter 4 that makes it clear that the municipality has to undertake community participation at various stages in the delivery process. This piece of legislation puts the legal duty of the community participation process in the hands of the municipality. Besides

that it makes it a legal requirement that for any development to take place the community must be involved.

Besides making it a legal duty and requirement to involve the community members in the development process, the Municipal Systems Act encourages communication between the municipality (municipal officials) and the community. It also puts specific emphasis on the means<sup>1</sup> of communication that will be used in informing the community about the participation process. This is done by stating that the contents of a service delivery agreement must be communicated to the local community through the media.

Section 80 (2) of the Municipal Systems Act makes it clear that in the establishment of alternative service delivery mechanisms, a municipality is obliged, before it enters into a service delivery agreement for a municipal service, to establish a mechanism and programme for community and information dissemination regarding the service delivery agreement.

The involvement of the community in the decision making process according to the Municipal Systems Act 32 of 2000 should be undertaken at various stages in the delivery process. Section 80 (2) of the Municipal Systems Act (MSA) makes it clear that in the establishment of alternative service delivery mechanisms, a municipality is obliged, before it enters into a service delivery agreement for a municipal service, to establish a mechanism and programme for community and information dissemination regarding the service delivery agreement.

In addition the involvement of the community in service delivery process is emphasised in section 81 (1) (e) of the Municipal Systems Act, as a way

of ensuring that services provided by the municipality are at the best interests of the local community.

### **3.5 INTEGRATED DEVELOPMENT PLAN (IDP)**

Through the role of Local Government being developmental one of the most important methods for achieving greater co-ordination and integration is integrated development planning. This approach focuses on programmes and ongoing operations. It seeks to promote a developmental approach that includes proper integrated planning.

The Municipal Systems Act 32 of 2000 makes it a legal duty and requirement of every municipality to have an IDP, a municipal strategic document for development. The Integrated Development Planning can also be said to be a planning method to help municipalities develop a coherent, long term plan for the co-ordination of all development and delivery in their area. Municipalities face immense challenges in developing sustainable settlements which meet the needs and improve the quality of life of local communities.

In order to meet these challenges, they will need to understand the various dynamics within their area, develop a concrete vision for the area, and strategies for realising and financing that vision in partnership with other stakeholders.

### **3.6 SECTOR LEGISLATION**

The White Paper on Water Services (2002) provides a policy approach that governs water service sectors in South Africa. This policy acknowledges that the provision of water services to all South African citizens is the priority. It also highlights that government is committed to reducing the water service backlog by 2008. This policy also promotes sustainable service delivery of affordable services by affording all the

South African citizens the right to a basic amount of affordable water. The policy also deals with the planning, delivery and operation of water services. It does this by emphasising the importance of integrated planning, the appropriate choice of technology and service levels, and efficient and sustainable operation of services.

This policy further provides a clear definition, types and duties of service providers. A service provider according to this policy is any person that has a contract with the water service authority to provide water to consumers within a specific area. These water service providers have the task of providing water services in accordance with the South African Constitution Act 108 of 1996, the Water Services Act and the by-laws of the water services authority, and in terms of any specific conditions set by the water services authority in a contract.

The types of service providers according to this policy are municipalities, municipal entities, water boards; community based organisations CBOs, private operators and other type of water services providers. The type that is responsible for providing water in Hlabisa is CBOs. The policy describes CBOs acting as a water service provider, as a non-for-profit organisation within a specific community providing a municipal service to that community with the mandate of that community, where the organisation is acting in the overall interests of the community. The policy further states that this CBO exists provided that (1) all members of the governing body of the organisation are nominated members of the community and are permanently resident within the community, (2) all employees of the organisation are members of the community and are permanently resident within the community, and (3) the area constituting the community is defined by the community.

### **3.7 CONCLUSION**

This chapter started from a broader to a specific legislative framework that deals with community participation, IDP, service delivery and the role of service delivery. It was made clear at the beginning of this chapter that the right of access to basic water exist at a higher level of law, the Constitution. For this reason all the laws or policies that deal with services will have to abide by the South African Constitution. However it has not been clear whether this right to access to water does not specify the matter on the payment and the payment methods.

The Municipal Systems Act also makes reference to the provision of water, appointment of the service provider and extends to the involvement of the community within the service delivery process. Other pieces of legislation that have been referred to in this chapter are the White Paper on Local Government and White Paper on Water Services. Though the logistics in the delivery of water have been discussed clearly within the legislative framework there has not been any emphasis with regards to the balance in gender.

This legislative framework will be discussed in the next chapter with relevance to the research findings with the intention of finding out whether the process of involving the community, the means of communication and the service delivery mechanism that were used in Hlabisa are according to what is stated in the Act.

## **CHAPTER FOUR**

### **PRESENTATION OF RESEARCH FINDINGS**

#### **4.1 INTRODUCTION**

This chapter provides all the data that was collected in the empirical research. In this research both the focus groups and interviews with key respondents were aimed at finding out women's involvement in the water delivery in Hlabisa area. If women were involved the research looked at the extent of their contribution.

This chapter will start by looking at the background to the study area such as spatial characteristics, socio-economic status and service backlog. It will proceed to discuss the documentation, policy and strategy for community participation at district and local municipality respectively. The information provided in the municipal documents as part of the analysis will later be tested against the responses from the key respondents and the focus discussion findings. This will be done so as to ensure or make clear whether the plans that the municipality has on paper are being put into practice. Also to prove whether the policy and plans that are mentioned by the municipal officials and written in the municipal documents. Thereafter conclusions will be drawn on whether what is on paper was implemented.

As part of the introduction it is important to note that the capacity of Hlabisa Local Municipality to deliver services has been limited especially in the past. However the establishment of uMkhanyakude District Municipality along with the technical services department has improved this position. Due to this the analysis of the findings will start by looking at the initial plans for water delivery that were established at the District Municipality (Umkhanyakude) before looking at the Local Municipality and

the responses that were collected from the community and key respondents.

## **4.2 BACKGROUND**

Hlabisa is an isiZulu surname of the two (chiefs) in the area. Hlabisa is an area located in northern KwaZulu-Natal, South Africa. Hlabisa is one of the many official rural magisterial districts in KwaZulu-Natal. It is also an impoverished village where people still keep their traditions. The municipal area is 100% rural and situated within the vicinity of four tribal areas these are: the Mkhwanazi tribal Authority, the Mdletshe Tribal Authority, and two Hlabisa Tribal Authorities. All the four chiefs that are in Hlabisa are males.

Although residents of the tribal area owe allegiance to and fall under the local jurisdiction of the chief they are not necessary members of his traditional clan or tribe.

### **4.2.1 Gender dynamics**

The statistics show that women are in the majority of the local population, estimated at 55%. This compels the municipality to be sensitive towards issues that effect women and it should also facilitate their meaningful participation in the broader development issues of the council and the mainstream economy.

This creates a need to focus on and create an enabling framework for women to meet their development needs. The decline of the employment opportunities in major urban centres results in retrenchment thus forcing males to return home and compete for opportunities locally.

#### **4.2.2 Age differentiation**

The predominant portion of the population (33%) is in the 15 to 34 year age group, while 12.9% of the population is below 4 years of age. Furthermore, over 44% of the population is below the age of 15 years. This young age profile increases the number of economically non-active population and results in high dependency ratio. This in turn places an ever-increasing demand on the future economy to provide employment opportunities, social services and amenities.

This creates the challenge of creating a conducive environment for future job creation that will absorb the majority of the up-and-coming labour force.

#### **4.2.3 Development issues**

Hlabisa is faced by development problems that are common in KwaZulu Natal and other rural areas. There is a high rate of poverty associated with isolated rural communities. Another problem that is facing the area is underdeveloped economic base and insufficient diversity in the nature and structure of the local economy. Apart from that, sectors such as construction and agriculture have experienced a dramatic decline in the provision of employment opportunities.

Over the years, the area has seen an increase in agricultural activities in the form of community gardens and gardens in each and every yard. These are predominantly run by women. With the poor management and the lack of skills these are not as productive as one would expect them to be. However the problem that people face is access to water because the taps in the area are specifically for drinking and cooking water. People somehow try to use that water for irrigation and it becomes a problem.

This water that they use for irrigation is somehow not enough for people to irrigate their gardens which results in low yields.

In the past there was a large number of people that were dependent on agricultural ways of living. Now people have largely lost interest in agriculture though they do grow some crops but not in the manner that they used to. Even those people that still grow crops grow them on a very small scale that is not enough for a living.

#### **4.2.4 Infrastructure and services**

##### **4.2.4.1 Water**

This municipality faces huge backlogs in services provision, such as water, electricity, roads and social infrastructure. These remain as the main challenges to be addressed by the municipality. Drought has been experienced in some municipalities, which has put further pressure on water and emergency food provision services.

Only 16% of the households of the municipality have access to basic services that meet the minimum requirement and the majority is not served. Over 60% of the households use water from unprotected springs, dams, stagnant pools and rivers, which increases the chances of contracting diseases such as cholera.

The challenge in this regard is that the Water Services Development Plan (WSDP) of the District Municipality should address the discrepancy prevailing in water service provision. Also the prioritisation of the projects should be such that communities that use water from unprotected springs are given priority when dealing with water provision.

#### **4.2.4.2 Water Services Development Plan (WSDP)**

The district prepared and adopted the Water Services Development Plan in 2002, which serves as a guide in the delivery of water and sanitation. The plan is aligned to the IDP and is currently being reviewed so that it reflects the latest figures of access to water and sanitation and projection of costs required to address the backlog.

A WSDP proposes the actions necessary to achieve efficient and sustainable provision of water and sanitation services for the people of a region or municipal areas within a region. uMkhanyakude is setting clear objectives within their vision statement to ensure that all citizens have access to basic levels of service up to RDP standards.

##### **4.2.4.2.1 Service level coverage**

There are various water service users such as agriculture, business, domestic, industry and tourism. This WSDP specifically focuses on the domestic water user and the other users will be incorporated in future plans due to the large backlog in service delivery.

The current situation in uMkhanyakude is that 32% of the population makes use of groundwater as their primary water source while the remaining 68% of the population make use of surface water. The total water demand and wastewater flows need to be viewed against what the surface and groundwater resources can sustain and what the likely environmental impacts could be. Water quality levels are acceptable but further investigation is required which should be included in future reports.

#### **4.2.4.2.2 Consumer profile**

The focus of the WSDP is on delivering water and sanitation services to those in need but also on maintaining existing services. It is therefore important to establish who these consumers are, where they reside and what services, if any, are provided. In addition, the extent of their ability to pay for the services that are, or will be provided to them is necessary for the formulation of a Free Basic Water Policy (FBWP) which is covered in more detail later in this document.

Umhlabuyalingana and St Lucia Park have many natural assets such as game, forest and nature reserves. Malaria, cholera, and the danger of coming across crocodiles and hippopotamus are some of the many problems encountered in these remote areas. The Lebombo Spatial Development Initiative (SDI) will also contribute to the development of this local municipality.

#### **4.2.4.2.3 Supply charges**

A common feature in the tariff structures of all local municipalities is the non-uniformity of tariffs for the provision of water services. This is due to the fact that prior to the creation of the local municipalities in December 2000, most towns acting as individual water service providers handled their own affairs. These towns are much smaller in size than the newly created local municipalities. This continues to be true of the individual towns that previously acted and continue to act as de facto water services providers.

#### **4.2.4.3 Electricity and energy sources**

With the introduction of the new municipal system towards the end of 2000, it is anticipated that service delivery to the area under the jurisdiction of the Hlabisa Municipality will improve since, at least

potentially, the Municipality will be able to collect rates and taxes from the bigger business ventures in the area.

Less than 30% of households in the district are connected to electricity supply. This means that most of the people are using other sources of energy, which are either unhygienic or expensive to the rural poor, with very little disposable income. Eskom so far has provided electricity services to those who can afford it. However the majority of the rural households are unable to afford this as the consumer is required to pay for the infrastructure.

#### **4.2.4.4 Sanitation**

More than 75% of the households in the district have no proper sanitation facilities with the attendant risks to the health and well being for the population. Lack for proper sanitation systems combined with poor management of water sources, is definitely the cause of the recurrent waterborne diseases in the region. The access to a Ventilated Pit Latrine (VIP) is considered as the basic level of service for sanitation. The pit latrine is not regarded as meeting the basic level of sanitation in rural areas.

The uncoordinated and not properly designed on-site sanitation system can lead to health hazards by polluting underground water resources that are utilised by boreholes.

#### **4.2.4.5 Roads**

In the area there is poor infrastructure, roads are not tarred, but even worse they are not well maintained. Notwithstanding that, the area is relatively well provided with access roads. There are some public facilities such as a community hall, community clinic and sports stadium. The

schools in the area are not too bad. In terms of health facilities the problem is minimal because there is a hospital.

## **4.3 PLANS AND POLICIES**

### **4.3.1 Umkhanyakude District Municipality**

The Umkhanyakude District Council (DC) prepares a District Framework Plan (DFP) that provides the linkage and binding relationship and further identifies issues of common interest and importance between the Umkhanyakude District Municipality and Local Municipalities. This plan ensures proper consultation, co-ordination and alignment of the planning process of the District Municipality with that of the Local Municipality. In practice, there is a flow of information from the top to the bottom (between the District and Local Municipality). The District Municipality addresses the Local Municipality on the proposed plans of service delivery. Afterwards it is then the duty of the local municipal councillors and local municipal officials to pass the message to the community through a participation process.

### **4.3.2 Hlabisa Local Municipality IDP**

#### **4.3.2.1 IDP Review 2004**

This review states that before the Integrated Development Plan (IDP) is reviewed there was a process plan that was prepared and adopted by the Hlabisa Municipality. In the process plan there were a number of mechanisms that were followed in the processes and procedures for consultation and participation of the local communities, organs of state, traditional authorities and other role players in the IDP review process. Also the vision of the IDP mentions that the intention of the Hlabisa municipality is to work co-operatively with the local community. Their vision focuses on addressing the issues of basic service development, social development, integrated, sustainable development and stakeholder

participation. The IDP mission statement also states that the Hlabisa Municipality has an intention of engaging the community in development through their active participation.

The IDP review 2004 mentions plans of involving the community through the representative forum comprising the members from the local government structures in the area, ward councillors, ward representatives, civic organisations and representation from the government departments and other service providers.

#### **4.3.2.2 IDP Review 2005/06**

This review shows the intention of the government to provide services to the communities. This is due to the implementation of the IDP that is aimed at providing primary services to the people. Apart from that, as part of the institutional arrangements, there are some plans for achieving community participation. According to the IDP review 2005/ 06, community participation will be achieved by formulating a Representative Forum was established to provide input in the process comprising members of the local government structures in the area, ward councillors, ward representatives, civic organisation representation and representation from the government departments and other Water Service Providers (WSP) active in the area.

In response to what has been stated in the IDP review 2005/06 the Hlabisa research findings have proven that there was a participation process that took place within the community in the water delivery process. Also within the participation process there were different community members, municipal officials, ward councillor and community members are the organisational representatives.

Apart from that it is clearly stated in the process plan that prior to the preparation of the IDP review there was consultation and participation<sup>1</sup> of the local communities, organs of state, traditional authorities and other role players in the IDP review process. It is stated in the IDP review that there were interviews conducted in all the wards where people had to state their primary or priority needs. Apart from that there were meetings that were organised in each and every ward aimed at finding out the needs of vulnerable groups and youth.

In these meetings the youth mentioned their needs for recreational facilities and sports programmes. For senior citizens their identified needs were hospitality, day care, old age homes and health education. Women raised an urgent need for gender equality, equal opportunities and access, and personal safety. Also women mentioned the need for education on women's rights, skills training programmes, protection from abuse and access to social support. For children the needs that were identified as particular concern included dealing with AIDS orphans, abused children and child-headed households. For the disabled people the issues that were identified are the need for assistance in accessing state grants, skills grants, skills training and more rehabilitation centres. This shows that there was participation of the stakeholders in the IDP though it is not clear at the moment whether their needs were met. Also different groups were being accommodated in the decision making process.

In the IDP implementation the approach that was made involved problem analysis, stakeholder analysis, developing a hierarchy of objectives and selecting a preferred implementation strategy. It was believed that the framework that was adopted would surely allow all the participating stakeholders to closely monitor the effective functioning and performance of the municipality.

## **4.4. PRIMARY RESEARCH AND FINDINGS**

### **4.4.1 Interviews**

The interviews were conducted as part of the data collection exercise. In this section all the interviews will be analysed. The first interview was with the Municipal Officials, the purpose was to look at whether community participation is promoted. They were asked questions on the procedure that they use in ensuring that communities get involved in the participation process. Also the stages at which community are involved in the participation process.

The second interview was with the Local Municipal Councillors and looked at how government ensures participation within the stakeholders and the extent to which the communities get involved in development projects.

The third interview was with the Local Municipal Councillors based on how they ensure community involvement in decision making process. The fourth interview was with the Water Service Providers aimed at finding out whether the water delivery process involved the community. If the communities were involved how was the attendance and contribution of women in terms of raising their individual views. If women had certain views the questions would continue and focus on whether their views were taken into consideration.

The fifth interview was with the Traditional Leader (chief) aimed at finding out his perceptions on the concept of community participation especially in service delivery. Some of the questions focused on his involvement as traditional leader in the process of rural water delivery and as major participants in community participation process.

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The sixth interview was with the wife of the Traditional Leader (chief). The wife of the chief was asked questions that aimed at finding out the satisfaction with the way water is being provided. Some of the questions looked at who was responsible for delivering water and the participation process and whether women took part in the participation process.<sup>1</sup> If women were involved in the process the questions would look at the extent into which their views were taken into consideration.

#### **4.4.1.1 MUNICIPAL OFFICIAL (1)**

##### **4.4.1.1.1 Plans or policy for community participation**

It was highlighted in this interview that within the community there are different structures such as the youth forum, LED forum, arts and culture forum. In delivering water or any kind of development the municipality consults with the different structures that exist in the community not directly with all the community members. In the water delivery process the community members were consulted or involved even in the initial stages where they had the opportunity to identify and prioritise their needs.

In ensuring that community was informed or aware of community participation in the water delivery process the municipality made use of the CBOs in the data base and contacted the responsible or relevant people. The means of communication that were available at the time were cell phones. The municipality liaised with secretaries, and any relevant or responsible people within the organisations. Alternatively the municipality contacted the ward councillor as a person that is closely connected to the community. After contacting the ward councillor the municipality distributed flyers to confirm to the community that the announced or advertised meeting did not represent individual interests such as politics.

#### **4.4.1.1.2 Water delivery process**

Since Hlabisa is a local and a new municipality, services such as water are the responsibility of the District Municipality that is Umkhanyakude. Therefore the local municipality does not have a direct responsibility for water but they make a contribution by submitting the community needs and complaints to the District Municipality offices. This is due to the fact that the District Municipality offices are far and it is expensive for the local people to travel there.

In the provision of water it was the District Municipality that was responsible especially financially. There were different stages in the water delivery process; after the application was approved it was then the responsibility of the councillors or the chief to consult the community. The water delivery process was a bit slow because the District Municipality had lots of responsibilities for different local municipalities. |

#### **4.4.1.1.3 Gender and community participation**

According to the municipal official women were the most active people in the water delivery process and other developments in general. In the meetings women were observed as being very vocal. Also it is part of the government plans to ensure that people especially women are involved in the water delivery process. The municipality also had a duty to ensure that women are empowered and given equal opportunities with their male counterparts. In the development process, specifically in water delivery, they ensured a balance in gender and age.

#### **4.4.1.1.4 Current situation**

Currently there are some changes to response to the water problems. People now have the alternatives of taking their water and putting it inside their yards but they are responsible for the costs.

#### **4.4.1.1.5 General view**

In the view of balancing gender in the development process the municipal officials feel that people's cultures need to be respected and both men and women need to be treated equally.

#### **4.4.1.1 MUNICIPAL OFFICIAL (2)**

##### **4.4.1.1.1 Plans or policy for community participation**

Every one was invited to the community participation process.

##### **4.4.1.1.2 Water delivery process**

In the delivery of water in some of the wards it was the chief and other traditional leaders that were involved in the development process. In that manner it is clear that there was no flow of information.

##### **4.4.1.1.3 Gender and community participation**

In the development the municipality ensured that the first priority was given to women. The municipality made sure that in the water delivery process women were involved because they are the ones that understand issues that affect women directly. It was in rare cases where men left women or their wives at home and attended the community participation process. In terms of gender and the level of attendance at the meetings it depends on the types of issues that are being put in place. For instance in the issues of water and craft work it is women that attend the meetings more than men.

##### **4.4.1.1.4 General view**

Hlabisa is a small new municipality, that means most of the things are still new. The municipality is in a process of making different forums that will

serve as advisory bodies to the communities. It is the responsibility of the communities to identify their needs but in some instances the councillor identifies the community needs.

#### **4.4.1.3 INTERVIEW WITH THE DISTRICT COUNCILLOR**

##### **4.4.1.3.1 Plans or policy for community participation**

As a way for the district municipality to involve the community in decision making processes the District Municipality (Umkhanyakude) organises a meeting between the Council, District Councillors and Local Councillors. The interested community members irrespective of their gender, age and racial groups are allowed to attend this meeting but they are not allowed to participate. The district municipality believes that it is an ongoing process for them to always ensure that the community members are informed and involved in the water delivery process.

In an Interview the District Councillor he mentioned that at the district level the Councillors act as representatives of the local municipality. In that manner information flows down from the district to the local and straight to the communities. They also ensure that the water delivery process is in line with relevant sections of the Municipal Systems Act such as Community Participation and S78 that deals specifically with water.

The plans that the district municipality has in terms of water also apply to the local municipality and these different spheres work in a mandatory form. As part of the water delivery process the municipality prioritises the different methods that are seen as convenient and most suitable for the community. After presenting the different convenient methods to the council and different councillors it is then the duty of the local councillors to inform the community and engage them and the water delivery process.

In the case of the way water is provided, the district municipality preferred the communal stand pipes because they are a cheaper and quicker method. This was based on the fact that in the communal stand pipe method community members engage themselves in a journey to fetch water. The fact that women are involved in walking to fetch water leads to the assumption that they would save water in order to save on time and energy required to collect the water. Also water in most instances is fetched by young girls who attend school during the day, so no one is left at home to fetch water.

The local municipality communicates with the community through the ward communities that are responsible for working closely with communities through meetings and are informed by the communities about the proposed developments. They are also expected to conduct public meetings where they should gather information about what the community wants.

#### **4.4.1.3.2 Water delivery process**

In the process of delivering water there were community meetings where different projects were introduced; and where committees were formed. In the water delivery process the communities were involved at an early stage where they were given a chance to make contributions relating to the choice and priority of water. The councillors in the provision of water took the initiative or the responsibility of informing the people and the municipal authorities proceeded with the process of involvement in place by electing the steering committees who took the responsibility of involving the community at implementation level.

#### **4.4.1.3.3 Gender and community participation**

In the delivery of water it was the women that were in the forefront as the people that are the primary care givers in the family. Also most of the organisations are headed by women of different ages that means in most of the meetings for the representatives. It is essential to balance gender and age in the community participation process because women at different ages are seen as the head of a number of families and therefore deserve to be catered for in development processes. Also considering the past inequalities in terms of gender and age women and youth need to be given the first priority in development.

In the participation process women played a major role and they are still working with the community and the councillors in ensuring that they are catered for in the proposed developments and changes in the water delivery.

The district councillor mentioned that it is important to involve the community in decision making to ensure that project proposals and decisions are taken jointly with the community. This will also help in sharing the blame. If the community is involved in decision making the understanding of services delivered is broadened and improvement of services becomes greater.

#### **4.4.1.4 INTERVIEW WITH THE LOCAL COUNCILLOR**

##### **4.4.1.4.1 Plans for involving the community in the participation process**

There were community meetings that were called where the community was given the opportunity to identify their needs. From these meetings the community members had to identify and prioritise the development

projects according to their needs and the available funds. In terms of notifying the community about the involvement in the service delivery process local newspapers were used. Alternatively they made announcements in the local primary and high schools.

The councillor mentioned that he was the one responsible for conducting community participation in the service delivery process as a community representative that is responsible and accountable for the community needs. Within the community participation process both the municipal and the traditional authorities took part.

He mentioned that according to his view the problems of getting the community to participate in the decision making process were that sometimes the communities made proposals that were not possible to implement. Some of these decisions could not be worked out together and were not in line with the government policies and procedures.

#### **4.4.1.4.2 Water delivery process**

The local Municipal Councillor mentioned that within the water delivery process communities were involved from the initial stages of the process up to the stage where the project was delivered. He estimated that the community was involved in 90% of the water delivery process. The community was also included and given feedback about the development process.

#### **4.4.1.4.3 Gender and community participation**

Gender differences were mostly considered in the participation process. As a way of dealing with gender inequality in the meetings there were discussion groups. These were initiated so as to ensure that all the people who were in the meeting whether educated or uneducated benefited from

the meetings. The gender and power differences affected participation because men felt that they should take a lead within the water delivery process. Women did take part in the water delivery process and they were active. Also in the maintenance of the water most of the committees are constituted by females.

The attendance of women in the participation was outstanding in general and as compared to men. He also mentioned that women were the majority within the meetings because most of the men work in urban areas and therefore are mostly unavailable. Women were vocal and their needs were taken very seriously. In taking decisions it did not depend on whether a certain view was raised by man or a woman but it was noted or listed.

There were no gender differences as all the meetings included both men and women and were conducted in the same venue. The decisions that were taken were taken in one meeting hosted between men and women together. The councillor mentioned that holding meetings according to gender or with separate genders promotes inequality in gender.

The local councillor mentioned that women that did not attend the meetings were the ones that still believe that decisions should be taken by men or the representatives. These were the women of the olden days who feel inferior to men and believe that men should take decisions for them even decisions that affect women.

#### **4.4.1.4.4 General view**

Within the participation process the local councillor feels that young people are the ones that should be mostly encouraged because they have the opportunity to be trained and they are an asset. The local councillor highlighted that the problems of achieving effective community

participation in Hlabisa are gender equity, cultural diversity, illiteracy, poverty and lack of capacity.

#### **4.4.1.5 INTERVIEW WITH THE TRADITIONAL LEADER**

##### **4.4.1.5.1 Water delivery process**

Within the water delivery process as a way of involving the community in decision making, there were ward meetings where the community members were asked their needs. In these ward meetings the communities made their input into the decision making process. The communities were involved in the initial stages of the water delivery process where they had to put the proposal of the kinds of development that they want.

##### **4.4.1.5.2 Community participation**

As a way of informing the community about the water delivery involvement, the chief sent messengers to announce the dates and times of each meeting. To add to that some announcements were made through tribal constables. According to the traditional leaders it was the duty of the traditional leaders to ensure that the communities were involved in the planning process. The traditional authorities were also part of the participation process. However the chief did not attend the meetings because he wanted to ensure that people were free to say whatever they intended to say without being intimidated by his presence.

In was clear in the interview with the traditional leader that the importance of getting people together in the decision making process was to share their views, debates and having discussion on the way forward. On the issue of power differences in the participation process the response from the traditional leaders was that people feel uncomfortable with speaking in

the presence of the chief that is why the chief welcomed people to the meetings and left immediately.

#### **4.4.1.5.3 Gender and community participation**

In terms of the participation process there was only one meeting for all the age and gender groups because there should be no distinction between the genders. To add to that even the people that are disabled were treated as equal partners with other people because they feel that there should be no distinction between the different ages, disability and genders.

Women participated within the water delivery process. Women were not just part of the development process but they also had a lot of input. The traditional leaders feel that women were very comfortable with attending the same meeting as their male counterparts.

#### **4.4.1.6 INTERVIEW WITH THE WIFE OF THE TRADITIONAL LEADER**

##### **4.4.1.6.1 Water delivery process**

The communities were involved at different stages within the water delivery process. She even mentioned that as far as she can remember there were a number of people that were involved even in the implementation process where they got employment opportunities.

##### **4.4.1.6.2 Community Participation**

The wife of the traditional authority mentioned that she is aware of the meetings that took place in the community. Even during the time of the water delivery there were a number of meetings that took place because the chief had lots of meetings with his polices, councillor and the community. She mentioned that normally and in the water delivery the

chief sent people to go and make announcements in the community as a way of informing the community about the water delivery process.

In the water delivering process the communities were involved through the meetings that took place mostly in the chief's court. She mentioned that for some of the meetings the chief was involved together with the councillor.

#### **4.4.1.6.3 Gender and community participations**

Within the participation process there were no gender differences with regard to the people that were allowed to participate. All the gender groups were represented in the meetings. With regard to age there were a few young people at the beginning but towards the middle and the end they disappeared.

She mentioned that diversifying gender is important so as ensure that the needs of the different gender groups are represented in the participation process. Also ensuring that gender is balanced gives women the opportunity to raise their views as they were previously marginalised.

She mentioned that women are very active in the community especially in Community Health Care where she normally works with them. Even in the water delivery process they were active and played a major role. The attendance of women was good. She mentioned that they did not attend just for the sake of being in the meetings but they did raise their concerns. The suggestions that women made were that they wanted water as a priority service because at those times there was a high rate of Cholera.

#### **4.4.1.6.4 General view**

The wife mentioned that she is aware of the community's view that they need water within their households. With respect to the way water is being provided she feels sorry for the community because they are experiencing a number of problems.

### **4.4.1.7 SERVICE PROVIDERS**

#### **4.4.1.7.1 Water delivery process**

The procedure that was used in informing the community about the water delivery process was that the councillor called a community meeting. The community was given the opportunity to identify and prioritise the projects according to their needs. The community was involved in the participation process and had a lot of contribution in the water delivery process. Besides that the community were the ones that chose the communal stand pipes because they felt that it is better to have water irrespective of the distance that they had to travel than to have nothing. In other words to them they did not mind walking a few metres to fetch water.

#### **4.4.1.7.2 Community participation process**

As a way of informing the community about the water delivery process there were community meetings that were called to ensure that every one is aware of the ongoing developments. They mentioned that the youth was not part of the participation process in the water delivery; they only wanted things that have to do with employment.

In announcing the meetings or ensuring that all the community members were involved in the decision making process they made announcements in schools, posters and the media. The communities were involved from the prioritisation, implementation, skills and development stage. It was the responsibility of the councillor to keep people informed about the

community participation process. After the employment of the facilitators from the service providers' side the responsibility for the community participation process shifted to the project facilitator. The times and venues for the meetings were suitable for the community because the meetings were at central places. Apart from that most of the meetings were held in the sub ward councils.

#### **4.4.1.7.3 Gender and community participation**

The water service providers mentioned that there are more women that attend meetings than men. Amongst the women that attended the meetings were the old women that are very active, the young women only wanted employment. Women within the participation process just wanted water and they were not choosy as to whether the water would be within the yard or in the communal stand pipe. According to the observation of the water service providers women are vocal and their views are said in the meetings.

#### **4.4.1.7.4 General view**

In the general view the water service providers mention that it is better to hold one meeting between men and women so as to take decisions collectively. Apart from that they mention that holding separate meetings is time consuming. People lack skills in order for them to take sound decisions.

### **4.4.2 FOCUS GROUPS**

There were eight focus groups that were identified in the community. These were the sewing women's organisation, agricultural organisation, two craft organisations, youth poultry organisation, youth organisation and two general community organisations (youth). As consented to the in the

research ethics form the personal details of the individuals that were part of the focus groups will not be disclosed in the findings.

#### **4.4.2.1 FOCUS GROUP DISCUSSION (1)**

##### **Sewing organisation (Hlabisa Simunye)**

###### **4.4.2.1.1 Organisation structure**

The majority of the people in the organisation and in leadership are women but there are also men. They are chosen by each other within the organisation.

###### **4.4.2.1.2 Service delivery process**

In the delivery of water and electricity the community members were told about the upcoming development and chose the committee responsible for water. However this committee kept on changing because some people were lazy and wanted some incentives. At times even their councillor disappeared and people were left in a situation where they did not know who to consult. In the process of delivering water there were Izinduna that were elected to inform the community about the water delivery process. In the water delivery process the community members were called and asked about the kind of development that they want in the community.

###### **4.4.2.1.3 Community participation process**

The municipality sent the Izinduna to conduct the participation processes. In these process both man and women were invited to come and attend.

###### **4.4.2.1.4 Gender and community participation**

Within the participation process there were conflicts of interest between men and women. For instance men said they did not want water as their parents have been using water from the river for ages. In that way men felt

that provision of water close to the household is because of women's laziness. Women had to argue strongly that water is the priority in the area. The needs for women were met because in the end water was provided in the area.

## **4.4.2.2 FOCUS GROUP DISCUSSION (2)**

### **Agricultural organisation**

#### **4.4.2.2.1 Organisation structure**

This organisation consists of one gender group (females) and a mix in age. There is one male in the organisation who is the chairperson. The kind of work that they are doing accommodates both male and females but males did not involve themselves.

#### **4.4.2.2.2 Water delivery process**

In the water delivery both males and females from different organisations were called to attend the meetings and they all attended to share their views with others.

#### **4.4.2.2.3 Community participation process**

The communities were informed by the induna or the Councillor to come and attend different meetings. The communities were given the opportunity to participate at different stages in the decision making process, they were involved from the beginning of the project to the implementation stage. It was the responsibility of the councillor or the chief to conduct the community participation meetings.

#### **4.4.2.2.4 Gender and community participation**

Within the participation process different age and gender were invited though some did not come. Women were involved in the participation process and they did raise their views and were listened to. The views of

the people that attended the meetings were treated equally irrespective of age and gender.

### **4.4.2.3 FOCUS GROUP DISCUSSION (3)**

#### **Craft organisation**

##### **4.4.2.3.1 Organisation structure**

They mentioned that their organisation accommodates both males and females but it just happens that there are only females in the organisation of different age groups. This is because the work that they do favours females rather than males. They do want males to be part of the organisation but the men always say they are busy.

##### **4.4.2.3.2 Water delivery process**

In the water delivery the community was invited to attend the meetings and different communities were part of the decision making process especially the females. Women raised their views that they want water within the household but were not attended to. It was clear in the discussions that even some of the males that were involved in the process were against the use of communal stand pipes.

##### **4.4.2.3.3 Community participation process**

The communities were informed about the water delivery process through the schools because messages were passed to the heads of schools for them to make announcements in the school assemblies. Also the indunas made an effort to make a follow up after the announcements had been made. The councillors were responsible for sharing or conducting the participation process.

Most of the meetings took place on Sundays because most of their leaders attend church on Saturday. Women in this focus group feel that

Sunday is not the perfect time for the meetings because most people especially women attend church. This therefore shows that the times for the meetings did not accommodate women and as a result there were few that managed to take part in decision making.

#### **4.4.2.3.4 Gender and community participation**

Within the participation process there were both males and females but there were very few young people. They mentioned that young people do not take part in most of development participation processes as they only come when it is the issues that deal with employment. Within the participation process women are free to speak and they say anything that they want to say.

#### **4.4.2.4 FOCUS GROUP DISCUSSION (4)**

##### **Crafts organisation**

##### **4.4.2.4.1 Organisation structure**

The organisation caters for the different age and gender groups. But in the committee it is only women. The organisation is female based because males are not interested in the kind of work that they are doing.

##### **4.4.2.4.2 Water delivery process**

In the delivery of water the community was involved in the participation process.

##### **4.4.2.4.3 Community participation process**

As a way of informing the community about the participation process announcements were made both in primary and high schools. Those who did not have school going children heard about the participation process from their neighbours. The community got involved in the initial stages of

the water delivery. The community members were given the opportunity to decide what they wanted and how they wanted it to be provided.

Women in this organisation mentioned that sometimes the times for the meetings were not suitable for women because some of the meetings were held on Thursdays and Sundays when women were in church. As a result when women want to be part of the meetings they have to cancel attending the Sunday and Thursday services. They mentioned that the meetings for water delivery were open to all interested or concerned community members.

#### **4.4.2.4.4 Gender and community participation**

Gender issues were not considered within the participation process people were given the opportunity to participate in the community participation process irrespective of their gender or age. Women had a lot of contribution within and they were very vocal even as compared to men. Also women's views were taken into consideration. In this focus group women agreed that most women within the community are interested in the development process and they took part in the water delivery.

### **4.4.2.5 FOCUS GROUP DISCUSSION (5)**

#### **Youth organisation (Poultry)**

##### **4.4.2.5.1 Organisation structure**

This focus group mentioned that in their organisation there are differences in ages and a few old people because they needed people with experience in poultry farming. In terms of gender initially there was diversity but as time went on males decided to leave because they were impatient - they were just interested in quick cash. For this reason women did not choose to have people of this gender but men decided to quit in

the organisation. Also men felt that the work done in the organisation is suitable for women.

#### **4.4.2.5.2 Water delivery process**

Women in the organisation mentioned that in the provision of services such as water and electricity the community members were involved in the participation process. There were meetings that were called by the councillors and the municipal officials to inform and involve the community in the participation process.

#### **4.4.2.5.3 Community participation process**

As a way of informing the community about the participation process there were people that were sent into the community to inform them about the water delivery process. Some of the announcements were made on the pension pay day. The community were involved at the initial stages of the service delivery process where they had a choice of the services that they want. The responsibility for conducting the participation process was given to the councillor.

#### **4.4.2.5.4 Gender and community participation**

Within the participation process females were usually more than males but sometimes there was a balance in terms of gender. Women were not only the majority in the participation process for the sake of numbers but they also put their views across in the meetings. Some of them kneel and say their views as a way of showing respect to men or the traditional leaders. However some women were scared to speak in the meetings, these are the ones that are generally scared not because they feel not so important in the meetings.

Their views were listened to and taken into consideration and some were not put into action not because they were raised by women but due to the fact that it was not possible for government to implement them. They mentioned that they are pleased with the way in which services are provided though they think there is still a need for some improvements.

#### **4.4.2.6 FOCUS GROUP DISCUSSION (6)**

##### **Youth organisation**

##### **4.4.2.6.1 Organisation structure**

They mentioned that their organisation is only for young women and they did not choose to have a female only organisation, but when meetings were called to involve people in the organisation it was only females that showed an interest.

##### **4.4.2.6.2 Water delivery process**

They mentioned that within the water delivery process in general people in the community and organisations had the opportunity to be involved. With respect to the type of water that they currently have in the area they mentioned that they are happy but would appreciate it if water can be put inside the yard.

##### **4.4.2.6.3 Community participation process**

It was mentioned that as a way of announcing to the community about the involvement in the decision making process the chief sent people to go door to door in the community. These community members were involved at different stages of the water delivery process. The responsibility for conducting the participation process was given to the councillor.

#### **4.4.2.6.4 Gender and community participation**

Within the participation process there was a mix of gender groups but there were few young people such as the youth because they wanted employment. This focus group also mentioned that women were not in the meetings for attendance only but they were there because they knew what they wanted. Women's views were not taken lightly but it depended on the nature of the point that was raised rather than looking at the person that raised the point. They feel that women were very interested in development and being part of the participation process.

#### **4.4.2.7 FOCUS GROUP (GENERAL COMMUNITY MEMBERS) (1)**

##### **Youth**

##### **4.4.2.7.1 Water delivery process**

They said that within the water delivery process gender was well balanced and there were some youth organisations and individuals that were involved. Within the water delivery process the community were involved from different stages such as the proposal or the initiation of the basic needs plans.

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##### **4.4.2.7.2 Community participation process**

Within the community participation processes all the community members and representatives from different organisations were called to have input. The community was involved throughout the planning and implementation process. This was done by involving community members in the monthly meetings to discuss the improvement, challenges and upcoming developments. However in some instances the meeting times were not suitable for women.

#### **4.4.2.7.3 Gender and community participation**

It was mentioned that gender and the age differences were considered because they believe in gender equality and believe that the needs of the different gender groups need to be presented in all developments. Women were involved in the participation process and their concerns or views were taken into consideration. This focus group mentioned that women are interested in development and taking part in the water delivery process. This is because most of the organisations that currently exist in Hlabisa are dominated by women.

#### **4.4.2.8 FOCUS GROUP (GENERAL COMMUNITY MEMBERS) (2)**

##### **Youth**

##### **4.4.2.8.1 Water delivery process**

These general community members mentioned that the community was informed about the water delivery process. This is because there were meetings that were conducted or held in the community as a way of informing or involving the community in the water delivery process.

##### **4.4.2.8.2 Community participation process**

As part of the procedures that were followed in informing the community about their involvement in the participation process there were community meetings. Also there were monthly meetings where the communities are informed about the current or proposed developments in the area. In the meetings that involved the water delivery processes even the general community members were invited to be part of the meetings.

The communities were involved at grassroots where they were consulted about the types of developments that they need or want in the area. The community representatives were responsible for conducting the

community participation process. In terms of the suitability of times and venues they feel that the times were not suitable especially for those people that work.

#### **4.4.2.8.3 Gender and community participation**

They mentioned that within the participation process the gender and age differences were considered. This was due to the fact that they were aware that the needs of the youth are different from the needs of the elders. Also they believe in women empowerment and they therefore ensure involvement of women in decision making. Women were involved in the participation process. They also mentioned that they feel women's needs are not taken into consideration. These general community members feel that women are prepared and interested in being involved in decision making processes.

### **4.5 CONCLUSIONS**

Within the participation process women were free to speak or say anything that they wanted to say. It is clear from the findings that some of the times for the meetings were not suitable for the community especially women. Though this is the case evidence shows that there are more females than males that attended the meetings.

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## CHAPTER FIVE

### CONCLUSION

#### 5.1. INTRODUCTION

In general community participation can be seen as an easy process to undertake that can be conducted by any one but realistically it is not. This is because there are a number of different issues that the planner needs to take into consideration in order to engage the community in an effective community participation process. Community Participation in water delivery contributes to building beneficiary capacity, increasing project effectiveness and improving project efficiency. Within the community participation process there are different role players, therefore making an assumption that a method used by one group will be effective to the next group will not work. The main objective of this chapter is to consolidate all the informing concepts and issues and to test them against the empirical findings.

This chapter provides an analysis of the research findings and interpretations derived from the responses in relation to the research problem and the purpose of the study. It analyses the different sides of the story on what happened in the Hlabisa community, especially with respect to women and their active involvement in the process of water delivery.

The chapter also responds to the hypothesis of the case study and shows some important lessons concerning the potentials and limitations of community participation in water delivery. It will also look at some recommendations that will contribute to effective gender balanced community participation in Hlabisa. These conclusions will be made based on the information that was gathered during the interviews and focus

groups discussions. Such conclusions and recommendations will surely contribute to other research or provide crucial information on the importance of understanding the different roles of women and their contribution when involved in the participation process.

## **5.2 WOMEN'S VIEWS**

With regards to the views of women being considered within the participation process, one of the focus groups mentioned that women did raise their views within the participation process saying they prefer water within the household but were not attended to. This view can be seen as a gender issue because of the women's role of fetching water. This is because for women bringing water inside the household will save their time and energy as compared to a communal stand pipe. This argument was clear from the views that were raised by some men that they prefer water that is within household. This focus group further stated that it was clear in the discussions that even some of the males that were involved in the process were against the use of communal stand pipes.

In comparison another focus group raised an argument that women's views were listened to and taken into consideration. The views of this focus group differ from the earlier group with regards to the preference between the on-site or household and the communal stand pipes. This is because this focus group says women's views were taken into consideration, which raised some differences because if their views were taken into consideration the current status should show water in Hlabiṣa as being provided in a form of a individual stand pipe per household. However the information provided by the earlier group shows the true representation of what is currently happening because water is in a form of communal stand pipes.

This focus group further mentioned that the views were not considered or not put into action, not because they were raised by women but due to the fact they were not possible for government to implement. One of the municipal officials agreed with this view by mentioning that in taking decisions it did not depend on whether a certain view was raised by man or a woman but it was noted or listed. Also the decisions that were taken were taken in one meeting hosted by men and women together.

There are some contradictions in the issue of women's views being considered in the participation process because the wife of the Traditional Leader mentioned that women wanted water as a priority service because at those times there was a high rate of Cholera. On the other hand the water service provider said amongst the women that attended the meetings were old women who were very active, and young women who only wanted employment. From the above it is not clear to the researcher what was the priority for women between water and employment.

In addition to that one of the focus groups mentioned that, within the participation process, there were conflicts of interest between men and women. For instance men did not want water and said their parents have been using water from the river for ages. In that way men felt that provision of water close to the household is because of women's laziness. Women had to argue strongly that water is the priority in the area. However one can deduce that needs for women were met because at the end water was provided in the area. Even though there were some disagreements between man and women with regards to the priority, the issues of women's satisfaction with the way water is currently provided is still left open.

Apart from the differences and contradictions in the respondents' views there are some agreements such the argument from the municipal official that women were the most active people in the water delivery process and other developments in general. In addition to this the Local Municipal Councillor mentioned that in the meetings women were observed as being very vocal and their needs were taken very seriously.

Apart from what has been mentioned by the Local Municipal Councillor, the traditional leader agrees that women actively participated in the water delivery process. He also said that women were not just part of the development process but they also had a lot of input. The wife of the Traditional Leader maintains that the attendance of women was good and women did not attend just for the sake of being in the meetings but they did raise their concerns.

The water service provider supports this by stating that, according to their observation; women were vocal and stated their views in the meetings. Also one of the focus groups mentioned that within the participation process women were free to speak and say anything they wanted to say. Also women made a lot of contributions and they were very vocal compared to men.

There are general views raised by the respondents such as the municipal official who mentioned that it is part of the government plans to ensure that people, especially women are involved in the water delivery process. The Local Municipal Councillor said as a way of dealing with gender inequality in the meetings there were discussion groups. The Traditional Leader was of the opinion that women were very much comfortable with holding the same meeting with their male counter parts. This therefore makes it clear that women were free to raise their views and not threatened with their male counter parts. The Wife of the Traditional

Leader raised a similar argument that within the participation process there were no restrictions in terms of gender. All the gender groups were being represented in the meetings.

In summary, the findings show that in Hlabisa in the provision of water community members influenced the decision making process and women contributed to making decisions on the way in which the services were provided, although in some wards there was conflict of interest between men and women because men wanted jobs and women wanted water. This posed the challenge that if women were not involved it was the men's views that were going to prevail.

One can further deduce that participation in the delivery of water was at the level of collaboration and ownership within the process although different stakeholders were exposed to and experienced development in different ways, and did not necessarily come into the process on an equal level and with access to the same decision making resources.

The findings in the Hlabisa case study also showed that it was possible to involve the community especially women in the planning process. The research findings also prove that women were the most active in decision making in the water delivery process. Within the participation process the different stakeholders influenced and shared control over development and the decisions and resources that affect them. The women have been shown to have made a large contribution to the decision making process, and their participation has been proved not to be purely "tokenism". Even the male respondents agreed the contribution that women made to the community participation process was very important.

Within the community participation process in water delivery there was equality between men and women, women were given their fair share of the benefits of development and recognised the changes in the traditional roles of both males and females. Women and the whole community were the beneficiaries in the development process. For instance in the case study the communities benefited in the service delivery process through being able to put their views in decision making and receiving the services. Also the findings show that women in Hlabisa were active rather than passive recipients of development. Secondly they were seen as participants in the development process (community participation in rural service delivery). With relevance to the arguments raised by this approach I would deduce that women in Hlabisa were active participants in the development process.

There are lots of debates that have been mentioned with regard to women's views within the participation process. It is clear that women within the participation process felt constrained. The majority of the respondents mentioned that women did raise their views. In addition to that some mentioned that the women's views were taken into consideration and others said there were big debates between the different genders. Though a lot has been said about women's views a big question that remains unanswered is whether they are satisfied with the way water is being provided.

### **5.3 SATISFACTION WITH THE DELIVERY OF WATER**

However the wife of the Traditional Leader stated the contrary that she is aware of the community's view that they need water within their households. With respect to the way the services are being provided she feels sorry for the community because they are experiencing a number of

problems with the communal stand pipes. Some of the problems that women are experiencing are the limitation in the times where they can fetch water, loss of keys because they all share one key, and at times they suffer from a lack of water because the municipality closes the taps if they do not pay. Because of the closing of the taps even the people that are regular in their monthly payments suffer because it is difficult to prevent those who have not paid from getting water, so the whole community suffers.

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Opposing to the wife of the Traditional Leader's views, the service provider said the community members (including women) were the ones that chose the communal stand pipes because they felt that it is better to have water irrespective of the distance that they had to travel than to have nothing.

In addition, one of the focus groups mentioned that with respect to the type of water delivery mechanism that is currently in place women are happy but would appreciate if water can be put inside the yard. This focus group also mentioned that women attended the meetings because they knew what they wanted and did raise their views. Other focus groups (general community members) mentioned that while women attended for the sake of attending, they were involved in the participation process and their concerns or views were taken into consideration.

Apart from the differences in the arguments there are also some similarities. For instance one of the focus groups mentioned that women were not only the majority in the participation process for the sake of numbers but they did put their views across in the meetings. Another focus group offered a similar argument that women's views were not taken

lightly but it depended on the nature of the point that was raised as compared to looking at the person that raised the point.

Contradictory to this, one of the focus groups mentioned that they are pleased with the way in which services are provided though they think there is still a need for improvement.

Additionally the Local Councillor said the attendance of women in the participation was outstanding in general and as compared to men. He also mentioned that women were in the majority within the meetings because most of the men work in urban areas and therefore are mostly unavailable. One of the focus groups mentioned that some of the women kneel and say their views as a way of respect to men or the traditional leaders. However another focus group mentioned that they feel that women were very interested in development and being part of the participation process.

One of the focus groups (general community members) mentioned that women are interested in development and taking part in the service delivery process. This is because most of the organisations that currently exist in Hlabisa are dominated by women.

In summary, by looking at the final decisions that were made it seems that they favoured the interests of the municipality because they intended to provide a large area with services within a specific period of time. In this instance one will therefore deduce that with respect to empowerment, the communities were accommodated to have a say in decision making.

## 5.4 WOMEN'S INVOLVEMENT

With regard to the way of involving women, it was highlighted in the interview with the municipal official that within the community there are different structures such as the youth forum, LED forum and arts and culture forum. In delivering services or any kind of development the municipality consults with the different structures that exist in the community, not directly with all the community members. As women take part in these organisations, inviting different organisations ensures that women are involved. In the water delivery process the community members were consulted or involved even in the initial stages where they had the opportunity to identify and prioritise their needs. |

Another municipal official mentioned that everyone was invited to the community participation process. In the development the municipality ensured that the first priority was given to women. The municipality made sure that in the service delivery process women were involved because they are the ones that understand issues that affect women directly. In terms of gender and the level of attendance in the meetings it depends on the types of issues that are being discussed. For instance in the issues of water and craft work it is women that attend the meetings more than men.

The District Councillor said as a way for the district municipality to involve the community in the decision making process the District Municipality (Umkhanyakude) organises a meeting between the Council, District Councillors and Local Councillors. Interested community members irrespective of their gender, age and racial groups are allowed to attend this meeting but they are not allowed to participate. |

The District Councillor also mentioned that the local municipality communicates with the community through the ward councillors that are responsible for working closely with communities through the meetings and are informed by the communities about the proposed developments. They are also supposed to conduct public meetings where they should gather information about what the community wants.

He further stated that in the process of delivering services community meetings were called where different projects were introduced and it was at these meetings that committees were formed. In the service delivery process the communities were involved at an early stage where they were given a chance to make contributions relating to the choice and priority of services. In the provision of water the councillors took the initiative and the responsibility for informing the people and the municipal authorities proceeded with the process of involvement by electing the steering committees who that took the responsibility of involving the community at implementation level. In the delivery of water it was the women that were in the forefront as the primary care givers in the family.

The Local Councillor said there were community meetings where the community was given the opportunity to identify their needs. From these meetings the community members had to identify and prioritise development projects according to their needs and the available funds. The Local Councillor mentioned that within the service delivery process communities were involved from the initial stages of the process up to the stage where the project was delivered. He estimated that the communities were involved in 90% of the service delivery process, and that in the maintenance of services most of the committees are constituted by females.

The Traditional Leader mentioned that the communities were involved in the initial stages of the service delivery process where they had to put the proposal of the kinds of development that they want. As a way of informing the community about the service delivery involvement, the chief sent the messengers to announce the dates and times of each meeting. The Traditional Leader further mentioned that in terms of the participation process there was only one meeting for all the age and gender groups because there should be no distinction between the genders.

The wife of the Traditional Leader mentioned that as far as she can remember there were a number of people that were involved even in the implementation process where they got employment opportunities. In the service delivery process the communities were involved through the meetings that took place mostly in the chief's court. She mentioned that for some of the meetings the chief was involved together with the councillor.

According to the service providers the procedure that was used in informing the community about the service delivery process was that the councillor called a community meeting where the community were given the opportunity to identify and prioritise the projects according to their needs.

One of the focus groups stated that the majority of the people in the organisation and in leadership are women but there are also men. In this process both men and women were invited to come and attend.

While another focus group mentioned that within the participation process females were always more than males but sometimes there was a balance in terms of gender. However a focus group of general community

members mentioned that women were involved in the participation process.

From the different arguments from different stakeholders one can conclude that, within these plans of involving the community in the decision making process there is little or nothing that has been said about making focus or specific emphasis on women especially with respect to services. The findings on the other hand show that women were actively involved in the decision making process. One can conclude that women are active in development according to the research findings although their active involvement is not written on paper. |

The research findings show that within the participation process everyone was welcomed irrespective of their gender and position within the community. In addition once a view had been raised in order to reach consensus it did not depend on the gender or age of person that raised the view but people had to show by hands whether they agreed or disagreed.

The community members in Hlabisa agreed to collaborate with the service delivery project by contributing their labour power in return for expected benefits. The community benefitted through the incentives as a token of appreciation or employment opportunity.

#### **5.4.1 Participation methods**

##### **5.4.1.1. Public meetings**

Within the participation process there were public meetings that were held in different wards. These were done so as to ensure that all the community people interested in taking part within the service delivery process were involved. The community participation process was

conducted in the form of public meetings between the councillor, traditional authority, municipal authority and the community members. Within this process women were invited as part of the community not special emphasis or invitation was sent to them unless if they were members of certain organisation for mixed gender or women only

#### **5.4.1.2 Special committees**

As another way of involving the community there were special committee meetings. These meetings took place between the water committee that is a group of people within the community who are responsible for ensuring access to water, payments collection and for the employment of the community people that were working during the service delivery. These meetings also involved the Water Service Provider, Municipal Official, Councillor and the Chief. There were no special groups. These meetings normally took place prior to the public meetings and hearings.

#### **5.4.1.3 Groups**

As has been mentioned earlier by the Councillor in most of the cases there were some sort of focus groups with the public meetings so as to ensure that all the participants were on the same wave length. This method was used to overcome constraints such as illiteracy and patriarchy within the participation process. This is because through this method even the people that were illiterate benefited through other people because in each focus group a demographic balance was ensured. There were no women's groups but people were grouped irrespective of the gender.

#### **5.4.1.4. Public hearings**

The findings show that there were public hearings. However in Hlabisa the system that was used as a way of informing the community about the service delivery was the meetings with the different stakeholders. This

system of meetings that was used in Hlabisa has been mentioned by all the interviewees and the focus groups.

## **5.5 CONSTRAINTS**

The Local Councillor mentioned that there were discussion groups that were initiated so as to ensure that all the people that were in the meeting whether educated or uneducated benefited from the meetings. This argument makes clear that though generally illiteracy is assumed to be one of the factors that impede the effective involvement of communities (specifically women) it was seen as not having an impact in Hlabisa. The service provider mentioned that the times and the venues for the meetings were suitable for the community because the meetings were at central places. Apart from that most of the meetings were held in the sub ward councils.

However one of the focus groups argued the contrary, that most of the meetings took place on Sundays because most of their leaders attend church on Saturday. Women in this focus group felt that Sunday is not the perfect time for the meetings because most people especially women attend church. This therefore shows that the times for the meetings did not accommodate women and as a result there were few that managed to take part in decision making.

There are some contradictions in the respondents' views and focus group discussions, for example one focus group mentioned that women in their organisation mentioned that sometimes the times for the meetings were not suitable for women because some of the meetings were held on Thursdays and Sundays when women were in church. As a result when women want to be part of the meetings they have to cancel attending the Sunday and Thursday services. They mentioned that the meetings for

service delivery were open to all interested or concerned community members.

Another constraint on participation was raised by one of the focus groups who mentioned that the water committee kept on changing because some people were lazy and wanted incentives. At times even their councillor disappeared and people were left in a situation where they did not know who to consult. This therefore makes it clear that the problem was with the leadership - people did not know who to contact and there was a lack of commitment from the elected leaders.

On the other hand the Local Councillor highlighted that the problems of achieving effective community participation in Hlabisa are gender equity, cultural diversity, illiteracy, poverty and lack of capacity.

The Local Councillor also mentioned that the gender and power differences affected the participation because men felt that they should take a lead within the service delivery process. The local councillor further said women that did not attend the meetings were the ones that still believe that decisions should be taken by men or the representatives. These were the women of the olden days that feel inferior to men and believe that men should take decisions for them even those that affect women.

The power differences seemed not to be one of the constraints within the participation process. This is evident through the argument raised by the Traditional Leader that he did not attend the meetings because he wanted to ensure that people were free to say whatever they intended to say without being intimidated by his presence. The Traditional Leader said on the issue of power differences in the participation process that he is aware

that people feel uncomfortable with speaking in the presence of the chief that is why he welcomed everyone to the meetings and left immediately.

However one focus group mentioned that some women were scared to speak in the meetings, these are the ones that are shy to speak in public not because they feel less important in the meetings. In comparison with the argument raised by the chief it is clear that these women were just scared in general and not because of issues of power.

In summary, there were complaints with respect to the times of the meetings because some respondents mentioned that the meetings were held at times that were not suitable for women. This is because it was mentioned that some of the meetings took place in the days where women attended church. Following the above argument that some of the times were not suitable for women, it is clear that in some instances some women were unable to attend the meetings due to unsuitable times. It seems that it did not affect women representation in the participation process because the focus group that raised this issue made it clear that even in the instances where some women were absent there were other women that attended.

## **5.6. CONCLUSIONS AND RECOMMENDATIONS**

### **5.6.1. Conclusions**

The respondents' and focus groups' responses were not just the stories but established debating points and clarified underlying interests and the relationship that exist between the community, traditional leadership, municipal officials and the councillor. It is clear that the municipal documents that exist or are available in Hlabisa are not there as a formality or a requirement of the Municipal Systems Act 32 of 2000.

Rather they act as a tool for development because the plans of involving the community through the forum were achieved.

This research has proven the importance of moving from what is general to things that really happen in the community. It has been clear in this research that women were active and vocal within the participation process. It has been thought that women have formed part of most of the organisations but are marginalised in the community especially in decision making, this research has been proven that this is not the case. This is because the community leaders (councillors and chief) have shown more awareness with regards to gender equality in their responses.

In Hlabisa it has been made clear that there has been a shift from a top down to a bottom up approach because the community had the opportunity to prioritise their needs and advise where there was a need. The participation was said not to be limited to the early or to certain stages in the project or service delivery process. The problems that are being experienced by the community were agreed by both the community and the councillor.

It has been clear in this research that the community, government officials, councillors and traditional leaders through working together played a major role in the success of participation in service delivery. It has been clear in the findings that women as mothers and primary care givers in the family have make a significant contribution to community development.<sup>1</sup>

The Hlabisa case study shows that involving the community in the decision making process is not the complete solution to the problems that arise from service delivery. Rather emphasis needs to be put on training, skills development and capacity building of community members and

representatives. Also government official need to clarify the alternatives and risks of the chosen service delivery mechanism to the community.

### **5.6.2. Response to the posed questions**

Women are not satisfied with the way in which services are being provided in the area in that the services do not fully meet the needs of women. The response is that women made a large contribution to the service delivery from the prioritisation to the implementation stage. The problems that are currently occurring in the area are not due to the lack of involvement of women in the service delivery process. Rather they are due to the lack of skills, information and the pressure for government to provide people with access to services in a fast process.

### **5.6.3. The role of women**

Women played a major role in the participation process. They have been presented as people that were in the forefront in the service delivery process and people that were active in the community in general.

### **5.6.4. Recommendations**

After the above mentioned conclusions about the form and level of participation in rural areas it is very important to reflect on some of the recommendations from the study. The method of planning requires a respectful interpersonal and intercultural discussion amongst participants. These discussions enable participants to discuss problems strategically and there is recognition of people's diverse values, norms and identities. Also people engage in debate, evaluate and mediate their conflicts in order to reach an agreement as a unified group.

The community leaders and planners should work together and agree on taking forward community participation. Also planners need to be aware of and be able to deal with power differences within the communities.

Participation should be actively promoted in all areas of service delivery and a continuing effort should be made to include as many people as possible. Not all the community members will wish to participate but there should be a variety of opportunities for them to become involved at whatever level they feel is appropriate to themselves. This should include formal and informal ways of participating, providing comprehensive coverage of the chief's area. Structures and initiatives should take account of the local circumstances and objectives. There should be equality of opportunity to participate regardless of the members' geographical location.

Many efforts to encourage community participation will necessarily be short lived. This can be done by using new technologies for easy communication and ensuring that senior staff and councillors should attend when requested to avoid intimidating participants.

## **5.7 OVERALL CONCLUSION**

Municipalities have a challenge of delivering services to the communities; policy documents and legislation endorse a high level of community participation, as well as the decentralisation of service delivery to communities. It is clear that a sustainable service delivery process requires community involvement, to take responsibility for repairs, revenue collection and integration of water services with other development initiatives. The collaborative type of planning in rural water provision is important as it allows people to work with the planners and get the water

delivery mechanism that is their priority as opposed to the planners identifying local people's priority needs.

**In responding to the posed research question:** the findings show success irrespective of some of the constraints. It is clear from the findings that some of the times for the meetings were not suitable for the community especially women. Though this is the case, evidence shows that more females than males attended the meetings. The effective involvement of traditional leader made the community participation process successful.

Women were active within the community because they participated there in the decision making process irrespective of their triple role. These findings show a move away from the system where women are people who stay at home and are not updated about what actually happens in their communities. Rural women and women in general are known as people that are very subordinate and do not attend meetings. Even if they are in the meetings, the theory states that they just sit and listen and do not mention their views. This research has proved the contrary because women were very active. This is contrary to what the researcher was expecting.

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## APPENDIX A

### QUESTIONS FOR THE MUNICIPAL OFFICIALS

1. What are government's plans of involving the communities in the participation process in terms of policy and strategy?

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2. How was water brought into this community?

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3. Who was responsible for the provision of water?

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4. In the provision of water how was the community involved the decision making in Hlabisa?

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5. How did you inform the community about the involvement in the participation process?

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6. At what stages of the water delivery process was the community involved?

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7. Who was responsible for conducting the participation process? Is it the municipality or a private organisation?

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8. Within the process of participation how were gender and age differences considered?

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9. Did women take part in the participation process? What was the extent of women's involvement in the participation process?

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10. If they did: Were they vocal or does it varies? If not why?

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11. What were women's concerns about the way in which water will be allocated?

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12. Were their concerns taken into consideration in the final plan?

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13. Do you think women are interested in being involved in the decision making process?

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14. What is your view on the importance of ensuring gender balanced participation?

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15. What is your general view or observation on the issue of single meetings and mixing women and men?

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## APPENDIX B

### QUESTIONS FOR THE DISTRICT COUNCILLOR

1. How does the District Municipality ensures that communities are involved in the decision making process?

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2. Are your plans or strategies applicable to the district only or they also applied to the Local Municipality?

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3. How do you ensure that Local Municipalities involve communities in their decision making?

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4. In the provision of water in Hlabisa what procedures were followed in ensuring community involvement in decision making?

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5. How were the communities informed about involvement in the water delivery process?

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6. At what stage of the water delivery process was the community involved?

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7. Who was responsible for conducting or organising the participation process?

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8. Within the process of participation were the issues of gender and age differences considered?

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9. Do you think it is important to balance gender and age in the participation process?

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10. Did women take part in the participation process? If yes what was their contribution in the way water will be provided?

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11. If they did: Were they vocal or it varies?

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12. Were women's suggestions followed in the design of water ? If not, why not?

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13. Do you think women are interested in being involved in the participation process?

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14. What do you think are the positive aspects of getting the community involved in decision making?

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**APPENDIX C**

**QUESTIONS FOR THE LOCAL COUNCILLOR**

1. In the provision of water what were the procedures that were followed in involving the community is involved the decision making?

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2. How did you inform the community about the involvement in the participation process?

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3. At what stage of the water delivery process was the community involved?

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4. Who was responsible for conducting the community participation process, is it the councillors or the officials from the local municipality?

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5. Within the process of participation were gender and age differences considered?

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6. How did you deal with the issues of gender equality, power and illiteracy in the participation process?

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7. Do you think power differences affected the process of participation?

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8. Did women take part in the participation process? What was the extent of their involvement or attendance?

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9. How was the attendance of women in the participation process as compared to man?

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10. Were they vocal? If yes: were their suggestions taken seriously in the water decision of services? In no why not?

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11. Was the participation for men and women conducted separately?

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12. What are the ages of those women that attend the process?

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13. Why do you think some women do not get themselves involved in the process?

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14. Did you involve the local authorities together with the Traditional Authorities? If yes why?

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15. What were the negative aspects of getting the community involved in decision making process?

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16. What are the problems that are facing effective participation process?

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**APPENDIX D**

**QUESTIONS FOR THE TRADITIONAL LEADERS**

1. In the provision of water what were the procedures that were followed in involving the community in the decision making?

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2. How do you inform the community about the involvement in the planning process?

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3. At what stage of the water delivery process was the community involved?

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4. Who was responsible for the participation process? Was it the municipality or the private organisation?

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5. Were the traditional authorities involved in the participation process?

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6. Within the process of participation were gender and age differences considered?

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7. Did women take part in the participation process? What was the extent of women's involvement or attendance?

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8. If they did: Were their views taken seriously? If no why not? |

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9. What do you think was the importance of getting people involved in the process of participation as compared to the traditional authorities only?

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10. How should the participation process be structured?

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11. Do you think people are comfortable with speaking in your presence?

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12. What are your experiences about the process of participation in the community? |

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13. In what type of development was the community involved?

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14. Do you think women are comfortable with holding meeting together  
with men?

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**APPENDIX E**

**QUESTIONS FOR THE WIVES OF THE TRADITIONAL LEADERS**

1. Have you ever heard of any participation process that has taken place in the community?

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2. In the provision of water what were the procedures that were followed in involving the community is involved the decision making?

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3. How were people notified about the process of participation?

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4. At what stage of the delivery process was the community involved?

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5. Who was responsible for the participation process? Was it the municipality of the private organisation?

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6. Within the process of participation were the issues of gender and age differences considered?

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7. Do you think it is important to put emphasis on the diversifying gender and age diversity in the participation process?

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8. Did women take part in the participation process? What was the extent of women's involvement or attendance?

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9. If they did: What suggestions did they have? Were these concerns taken into the design of water?

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10. How was the participation processes conducted?

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11. Are you satisfied with the way water was being offered to the community?

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12. Do you think there are some effects of power differences that somehow affect the process of participation?

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## APPENDIX F

### QUESTIONS FOR THE FOCUS GROUPS

1. How is the structure of your organisation in terms of the leadership and their gender?

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2. Why did you choose to have people of this gender in your committee?

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3. In the provision of water what were the procedures that were followed in involving the community in decision making?

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4. How do you get informed about the involvement in the planning process?

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5. At what stages of the water delivery process did the community get involved?

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6. Who was responsible for the participation process?

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7. Within the process of participation were gender and age differences considered?

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8. Were the meeting times suitable for most people in the community?

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9. Were women involved in the participation process? What do you think were the limits of women's participation?

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10. If they did: Were they vocal or did they express their concerns?

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11. Do you think women's concerns were taken into consideration?

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12. Do you think women are interested in being involved in the decision making process?

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13. Are you comfortable with the type of water that are being provided  
in the community?

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## Appendix G

### Questions for the Water Service Providers

2. What procedures did you follow in providing water?

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3. Was the community involved in the decision making process?

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4. How did you inform the community about the involvement in the participation process?

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5. Do you think all the community members were well informed or knew about the participation process?

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6. At what stages of the water delivery process was the community involved?

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7. Who was responsible for the participation process?

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8. Do you think the venues of the meetings and times convenient for people to come to the meetings?

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9. Within the process of participation were gender and age differences considered?

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10. Did women take part in the participation process? What was the extent of women's involvement in the participation process?

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11. If they did: Were they vocal or did they raise their about the way in which the services were to be allocated?

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12. Were their views taken into consideration in the final decision making process?

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13. Do you think women were interested in being involved in the decision making process?

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14. Do you think the whole process of community participation in future should be improved? If yes why and how?

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## Appendix H

### Questions for the general community members

1. In the provision of water was the community involved in the participation process?

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1. What were the procedures that were followed in involving the community in decision making?

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2. How do you get informed about the involvement in the planning process?

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3. Were general community members invited to the meetings?

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4. At what stages of the water delivery process did the community get involved?

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5. Who was responsible for the participation process?

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6. Within the process of participation were gender and age differences considered?

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7. Were the meeting times suitable for most people in the community?

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8. Were women involved in the participation process? What do you think were the limits of women's participation?

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9. If they did: Were they vocal or did they express their concerns?

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10. Do you think women's concerns were taken into consideration?

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11. Do you think women are interested in being involved in the decision making process?

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12. Are you comfortable with the type of water that is being provided in the community?

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