THE REALIZATION OF

CONSCIENTISATION DURING

SUSTAINABLE COMMUNITY

DEVELOPMENT:

A PARTICIPATORY RESEARCH

APPROACH.

BY

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ABSTRACT

Many community development programmes are initiated without taking the community members and their needs into consideration. The question arose as to whether, by implementing Paolo Freire's theory concerning the process of conscientisation, sustainable community development could be successfully accomplished in Ivory Park, a developing community in Midrand.

The conscientisation process has four components: desocialization, critical thinking, power awareness and self-organization. The participants were guided to become involved in making use of introspection, by means of which they started to find solutions to their problems. The object of this introspection was to impact their decision-making abilities and their sense of self-worth, thus empowering them to reach out to the community in an effort to combine resources in initiating community development programmes.

The researcher made use of a participatory research approach during this study, in which concrete and abstract goals were identified. The concrete goals were achieved through the community development process by the

participants themselves, whereas the abstract goals were realized through the process of conscientisation. These two processes are closely linked together. The data were collected by means of a tape-recorder during weekly discussions, and then transcribed to enable the researcher to describe the process of community development that took place. Using Miles and Huberman's (1994) data analysis techniques, the transcribed data were analysed according to the four categories from the process of conscientisation, i.e. desocialization, critical thinking, power awareness and self-organization. Interpretations could then be made and a conclusion drawn as to whether, by awakening a critical consciousness, sustainable community development could be initiated.

In conclusion: community development programmes can be sustainable only if they have been initiated by the community itself by the implementation of Paolo Freire's process of conscientisation.

Key words: process of conscientisation, desocialization, critical thinking, power awareness, self-organization, introspection, Paolo Freire, sustainable community development, participatory research, active participation.

SAMEVATTING

Dikwels word gemenskapsontwikkelingsprojekte geloods sonder om die gemeenskap en sy behoeftes in ag te neem. Die vraag het ontstaan of volgehoue gemeenskapsontwikkeling in Ivory Park, 'n ontwikkelende gemeenskap in Midrand geïnisieer kon word deur die implementering van Paolo Freire se bewuswordingsproses.

Die bewuswordingsproses bestaan uit vier komponente: desosialisering, kritiese denke, magsbesef en self-organisering. Die deelnemers in hierdie studie is gelei om betrokke to raak met introspeksie, waardeur hulle hul huidige bestaan begin bevraagteken het. Met behulp van aktiewe deelname kon hulle oplossings vind vir die probleme wat hulle geïdentifiseer het. Hierdie introspeksie sou 'n invloed hê op hulle vermoë om besluite te kan neem asook op hulle eie-waarde, wat hulle sou bemagtig het om te kon uitreik na die gemeenskap in 'n poging om hulpbronne saam te snoer wat gemeenskapsontwikkelingsprogramme sou inisiëer.

The navorser het van 'n deelnemende navorsingsbenadering gebruik gemaak, waartydens konkrete en abstrakte doelwitte geïdentifiseer is. Die konkrete

doelwitte is deur die deelnemers self bereik deur die proses van gemeenskapsontwikkeling, terwyl die abstrakte doelwitte gerealiseer is deur die bewuswordingsproses. Hierdie twee prosesse skakel nou saam met mekaar. Die data wat verkry is gedurende die weeklikse besprekings m.b.v. 'n bandopname, is getranskribeer om die proses van gemeenskapsontwikkeling te kon verduidelik. Deur Miles en Huberman (1994) se tegnieke van data analise te gebruik, is die getranskribeerde data geanaliseer volgens die vier kategorieë verkry uit die bewuswordingsproses, nl. desosialisering, kritiese denke, magsbesef en self-organisering. Interpretasies en gevolgtrekkings kon daarna gemaak word betreffende die kritiese bewuswording wat volgehoue gemeenskapsontwikkeling tot gevolg sou hê.

In samevatting: volgehoue gemeenskapsontwikkelingsprogramme kan slegs tot stand kom wanneer hulle deur die gemeenskap ter sprake geïnisiëer is deur die implementering van Paolo Freire se bewuswordingsproses.

SLEUTELTERME: bewuswordingsproses, desosialisering, kritiese denke, magsbesef, self-organisering, introspeksie, Paolo Freire, volgehoue gemeenskapsontwikkeling, deelnemende navorsing, aktiewe deelname.

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CHAPTER 1

ORIENTATION AND PROBLEM STATEMENT

1.1. INTRODUCTION

During the past decade, Midrand has experienced a population explosion caused by the urbanization of thousands of people as a result of economic necessity. Ivory Park, a community in Midrand, forms part of a greater, growing mini-metropolis. Due to poor living conditions and a consequent lowering of standards of living, urbanization is the cause of many social and health-related problems for people living in informal housing structures in Ivory Park. Furthermore, the overpopulation of the area increases the rate of unemployment. Proposed solutions to these problems would be, inter alia: the involvement of the community in identifying the problems and finding possible solutions; an efficient Primary Health Care service, and the creation of a better, healthier environment with the infrastructure necessary to maintain it (Van Rensburg 1994: 134).

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1.2. BACKGROUND TO THE PROBLEM

Ivory Park was developed in 1990 as a site and service scheme to accommodate urbanized people from the nearby overcrowded townships. According to a community profile done by the Midrand Metropolitan Local Council, in conjunction with the Human Sciences Research Council and Implementing Network, the current status of Ivory Park is as follows:

❖ Ivory Park comprises an area of approximately 1200 hectares.

❖ The estimated population is 136 000 to 250 000. The exact figure cannot be determined because of migrant labourers and illegal immigrants.

❖ The highest density areas are illegal informal settlements, comprising 75% of the total amount of dwelllings in Ivory Park. Land that has been earmarked for schools, clinics and other community uses, is invaded illegally.

❖ ± 34% of the total estimated population is formally employed, the ratio for men being higher than that for women, at 26% versus 8%.

❖ The average income per household is between R800-R1 500.

The majority of the inhabitants do not pay their rent of R33 per month, because of dissatisfaction with the infrastructural services and insufficient income. Ivory Park also does not have sufficient social amenities. Entertainment takes place in informal taverns on residential stands. There is one community hall and there are six public open spaces or parks. Due to the common belief that Ivory Park is not a safe area, no investment has been made by well-known supermarkets. Street vendors and hawkers are found along taxi routes, adjacent to schools and clinics, at taxi ranks and social places. Spaza shops and taverns are informally situated on residential erven. The following businesses are also found in Ivory Park: hair salons, brickmaking, motor mechanics, building, electricians, dry cleaning and shoe repairs (Midrand Metropolitan Local Council 1997).

Rifkin and Walt (1986: 560) believe that the main aim of the Primary Health Care Approach is to initiate a developmental process to improve people's lives and life styles, which, according to Taylor (1992: 1043), can be greatly improved even under conditions of extreme poverty. One of

the strategies for the implementation of Primary Health Care is community participation and involvement, thus encouraging the community to take responsibility for their own situation and thereby empowering them (Dennil 1995: 8).

1.3. PROBLEM STATEMENT

Vulnerable population groups are expanding daily, resulting in overpopulation, an increase in homelessness and the accelerated spread of communicable diseases. The people most at risk are mothers and children (Hutchison and Quartaro 1993: 87). The increase in poverty has made the struggle for survival much more difficult. Many people do not have the know-how to break out of the cycle of poverty. They also do not realize that they have the ability to make choices in life, e.g. about where and how they would like to live (Hope and Timmel 1996: 9-13).

During a participatory research study done in 1997, it was evident that generally, the women in Ivory Park have a very low self-esteem, regarding themselves as worthless. They realized that they were not content with

their current situation, but did not have the means to identify the intellectual resources they themselves possessed, by means of which they could effect a change in their circumstances (Templeton and Van Wyk 1999: 75-82.).

The question arose as to whether, through the process of conscientisation, the participants of this study would be empowered to initiate sustainable community development, leading to community participation, an awareness of their self-worth, job creation and an improvement in their living conditions. By implementing a participatory research approach, the process of conscientisation was analysed according to the four concepts of Paolo Freire's theory: desocialization, critical thinking, power awareness and self-organization. The community development process, as an aspect of the participatory research approach, and the process of conscientisation, occurred simultaneously and were linked to each other as described in this study.

1.4. AIMS OF THE STUDY

The aims of participatory research are based on the interest of the participants. The latter have to play an active part and not just be the recipients of research done on them (Martin 1996: 82). This study planned to involve volunteers from a neighbouring developed community (members of the local churchwomen's group) in awakening the Ivory Park women to an awareness of their own resources that would ultimately lead to their empowerment. By sharing the available resources, both intellectual and physical, and by helping sensitize and motivate these women to improve their health knowledge and skills, community development could be initiated. (Chaulagai 1993: 16).

The aims of this study were:

❖ To analyse the process of conscientisation according to Paolo Freire's theory of conscientisation, as it manifested itself in the participants of this study; and

1.5. SIGNIFICANCE OF THE STUDY

During this study the researcher envisaged the coalition between a developed and a developing community, providing them with the mutual opportunity of sharing their knowledge and realizing their potential, as participatory research leads to the production of knowledge which is identified by the participants themselves (De Koning and Martin 1996: 4). By making use of active participation, those taking part were guided into the process of conscientisation and into action and reflection. The participants identified their own potential and the need arose to involve the community at large. Empowerment was the ultimate result that led to sustainable community development.

1.6. CONCEPTUAL FRAMEWORK

The conceptual framework represents the process of conscientisation that took place in the participants' minds and the influence this process had on sustainable community development. This process was initiated through discussions leading the participants to become active in the identification of personal strengths and weaknesses that would have an influence on their ability to initiate a community development programme of the community members themselves (Figure 1.A).

Figure 1.A. SCHEMATIC PRESENTATION OF THE CONCEPTUAL

FRAMEWORK
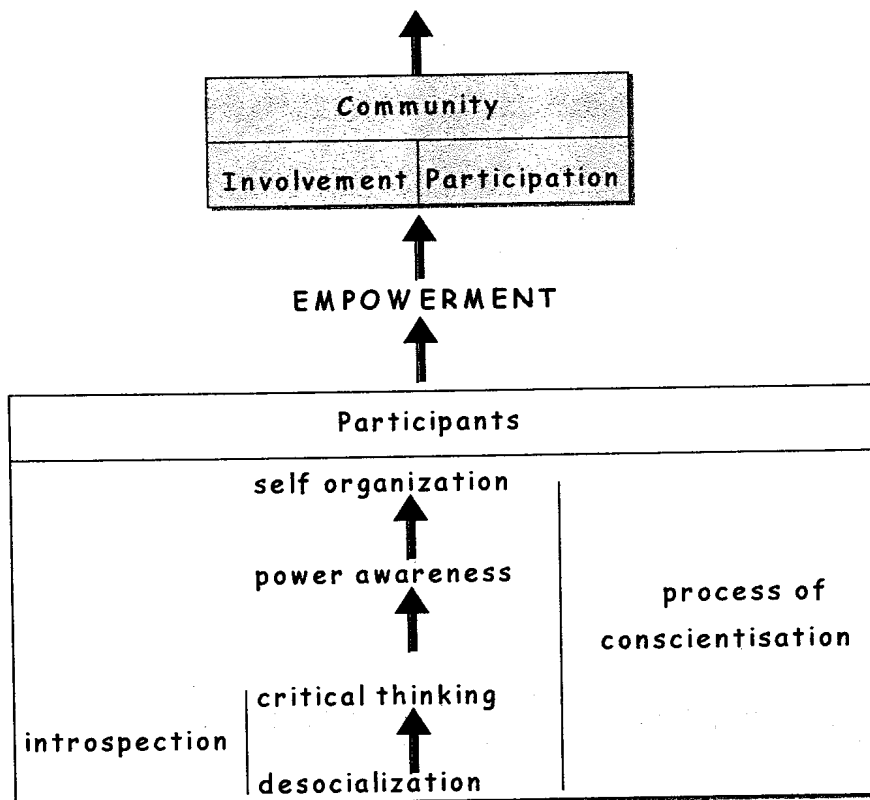
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1.6.1. description of the concepts

1. introspection

The participants were led to question their present existence, which caused them to engage in introspection and reflection (Preston-Whyte and Dalrymple 1996: 112). This was done through *desocialization*, whereby the participants started to recognize and challenge the inadequacies in their society. They could then start to *think analytically*, thus gaining a deeper meaning to their existence (De Koning and Martin 1996: 4-6; Shor 1993: 32).

2. power awareness

After introspection took place, the participants became aware of their strengths and weaknesses. They identified the knowledge, resources, experiences and expertise which rendered power to them.

3. self organization

The participants shared their individual awareness of power with the group, enabling them to decide how to utilize their collective resources in an appropriate manner.

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4. conscientisation

Paolo Freire, an educationalist who engaged in intensive research on education and in particular, on linking the process of knowing and learning, found that by educating people to think and act critically, a critical consciousness evolves, applicable to people from all societies. This leads them to feel *empowered* to think and act on the conditions around them (De Koning and Martin 1996: 6; Shor 1993: 32-33).

5. empowerment

By being empowered the participants could initiate sustainable community development and gain leadership skills that helped them in reaching out to the community. This led to community participation, involvement, and further development. The World Health Organization has stressed the importance of community participation, i.e. that it is a basic right of all people (Dennil 1995: 65). Involving people in the decision-making process at grass roots level builds up self-esteem and gives the participants a sense of responsibility. Community participation encourages people to become more involved in the development and upliftment of their community.

1.7. METHODOLOGY

1.7.1. research design

The research design was divided into two interlinking components, occurring simultaneously (see Figure 2.A in Chapter 2):

❖ the process of community development: participatory research being a technique of community development

❖ the process of conscientisation: participatory research being a technique used in qualitative research

1.7.1.1. the process of community development

Participatory research has its origins in Latin America, Africa and Asia, where those under research became active participants in studies conducted, as opposed to passive recipients (De Koning and Martin 1996: 4). All the participants were equal partners during the research study. Participatory research is seen as a process in which joint effort is established between the researcher and the community in achieving a

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common goal (Flynn, Ray and Rider 1994: 396). A learning process took place during the weekly meetings with the participants: they were taught to move toward certain goals and objectives identified by themselves. This enabled them to become self-sufficient, leading the community to further development. In doing this, human dignity and an increased self-esteem were gained. Teamwork was crucial, as the participants were able to express their feelings within the group and make suggestions, a process that might not have happened, had they been alone. Communication and listening skills were improved, the problems were put into perspective for their current situation, plans of action were decided upon and on completion, the plans were analysed for success or failure. This analysis led to further reflection and action, making participatory research an ongoing process of action and reflection, known as praxis (Farley 1993: 247; Swanepoel 1989: 2; Purdey, Adhikan, Robinson and Cox 1994: 339; Hope and Timmel 1995: 10-21; Bland and Ruffin 1992: 385).

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1.7.1.2. the process of conscientisation

Few people are conscious of the situation they are constrained to live in. By stimulating their critical thinking they can gain insight into the inequalities inherent in society and perceive the discrepancies between the ideal and the real. The participants themselves, however, had to define these inequalities and discrepancies, which had to be seen as contrary to their own beliefs of who they were and what was acceptable for their lives (De Koning and Martin 1996: 6). The process of conscientisation could be analysed by means of finding recurring themes in the data collected from the discussions held and then grouped into four categories as described in Chapter 3.

Therefore, an explorative, descriptive-analytic study was done firstly to examine the possibilities of doing such a study in Ivory Park, secondly to describe the process of community development, and lastly to analyse the process of conscientisation. The process of community development is accurately described in 3.2. (Chapter 3), in which the unfolding of the events week after week is portrayed (Polit and Hungler 1997: 20,456). A

detailed analysis of the process of conscientisation, as it manifested itself in the recurring themes that were then grouped in the four categories, was then given, using the data obtained during the process of community development (Miles and Huberman 1994: 9).

1.7.2. research population

The same group of women was used to study both processes. The participants in the research project had to be active in planning, implementing and evaluating their decisions, and these had to impact on the community at large (King, Lakin and Striepe 1993: 29). The participants were women, as they were able to encourage and support one another, leading to further empowerment of the community (McFarlane and Fehir 1994: 382). Women have the capacity to identify and analyse their own feelings, which is important during introspection. The participants from Ivory Park initially totaled ten, but because of the job opportunities that some obtained, the original group shrank to six. These women were already members of the Women's Association of the Ivory

Park Presbyterian Church, who met weekly at the minister's house. Their daily experience of the living conditions in Ivory Park and the problems these pose for the inhabitants' health, provided them with a source of invaluable knowledge (Martin 1996: 84). They showed potential in leadership skills that could be encouraged and developed further. Two voluntary and developed participants who were members of the existing Home Groups of the Midrand Presbyterian Church represented the developed community. They showed a keen interest in becoming involved in community development in Ivory Park, feeling that they could share their knowledge with the women from the Women's Association and simultaneously gain insight into the lives of the women of Ivory Park. The volunteers from the Midrand Presbyterian Church had to awaken an awareness of their own resources in the Ivory Park women, that would ultimately lead to their empowerment.

1.7.3. data collection

The data were collected by recording the discussions on cassette. Recurring themes were identified after the discussions on the cassettes were transcribed. These themes became the data required to study the process of conscientisation.

1.8. SUMMARY

Chapter 1 gives an overview of the problems that faced the participants of Ivory Park. Through the process of conscientisation according to Paolo Freire's theory, the researcher described the aims of this study and the intended research that was to take place by implementing a participatory research approach. The methodology is briefly discussed, and described in greater detail in Chapter 2.

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CHAPTER 2

METHODOLOGY

2.1. INTRODUCTION

The forerunner to community development was the process of colonialisation, in which the colonialists tried to initiate development programs for their own gain. Therefore their projects were not sustainable in the long run. The community members were never part of the decision-making process nor were they asked for their input. The colonialists decided on what they perceived as necessary for their own pockets primarily, and only then considered the community (Freire 1998: 107). Participatory research was used as a means to implement Paolo Freire's process of conscientisation, that would lead to sustainable community development. Participatory research aims at developing the participants' awareness of their own capability in initiating change in their current situation which would enhance their potential and self-development. Only then can sustainable community development follow (De Vos, Schurink and Strydom 1998: 18-19). By means of participatory

research, the participants were able to address and solve their social problems (Schurink 1998: 408).

The approach to this study was participatory, making the participants equal partners. The participants were active in the sense that they were guided to reflect on their present situation, make their own decisions and implement them, and reflect on their achievements. Only by becoming conscious of their current situation could the participants gain knowledge and become susceptible to change (Freire 1998: 66). Knowledge and skills were shared during the meetings, thus enabling the participants to gain a deeper insight and meaning to their lives, helping them to realize their self-worth and making them aware of their true potential (De Koning and Martin 1996: 4; Dockery 1996: 167). Freire stated that it is only through communication that human life can hold any meaning (1998: 58).

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2.2. LOGIC AND RATIONALE

2.2.1. rationale for the use of participatory research

Participatory research had its origins in Latin-America, Asia and Africa, approximately 20 years ago, where a distinctive shift from traditional research methodology was implemented. Up to this specific period, research was seen as a method of gathering data, with the researcher maintaining a very objective attitude and being far removed from the research subjects (Tandon 1996: 20; Freire 1998: 25-51). Six significant trends were recognized during the development of participatory research as an alternative way of doing research. The first of these trends was making use of and recognizing the knowledge and insight into their problems by the research subjects themselves, as opposed to imposing the quasi-superior knowledge of the researcher. History as conveyed from one generation to the next, was seen as vital information. The second trend was the awakening of the awareness of the process of adult education and the importance of horizontal communication among all the people involved. Participatory research places much emphasis on knowing, learning and reflection, which is the third trend, as described by Tandon

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(1996: 21). The fourth trend is the concept of action, meaning that knowledge leads to action in some way or another; putting into practice what has been learnt. Learning is not an entity on its own, but has certain emotions and feelings attached to it. These emotions and feelings can influence the process of learning. The last trend is probably the most important, stating that the participants' active role was crucial to enable any development to occur (Tandon 1996: 20-22; Tolley and Bentley 1996: 50-51). According to Schurink (1998: 415) this type of research takes second place to the abstract goals that are reached.

Participatory research can have different meanings to the participants involved (Meulenberg-Buskens 1996: 41-42). For the participants from the developed community, this study aimed at making them aware of the physical resources they had and how they could share these resources. The participants from Ivory Park had to realize that they could collectively involve the community in development, through the leadership skills and power-awareness they gained. Participatory research must therefore be relevant in the lives of the people involved in the research study (De Vos and Fouché 1998: 80).

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According to Mouton (1996: 36), there are two central motives in participatory research:

2.2.1.1. democratization motive

This means that the researcher must be an active member of the community being studied, and that the participants must be actively involved in the research study. In other words all the members of the research study had to be equal participants and partners and emphasis had to be placed on dialogue and encounter. A relationship of mutual trust had to be developed (Cornwall 1996: 105). This was achieved by gaining knowledge about Ivory Park (Templeton and Van Wyk 1999: 75-82), attending the weekly meetings and creating an atmosphere of trust to enable the participants to feel free to participate actively.

2.2.1.2. emancipation motive

This is seen as the main motive for the use of participatory research to initiate the process of community development. Participatory research

should lead to the upliftment of the community that is being studied and all the participants should realize that they carry a sense of responsibility towards the community (Cornwall 1996: 105). They are also accountable to members of that particular community. The participants had to become empowered as they reached out to the community in an attempt to make a change in the everyday lives of the inhabitants of Ivory Park. Before this could happen, they had to realize who they were and that the power needed to uplift them was within themselves.

2.2.2. rationale for the process of conscientisation

For sustainable community development to occur, it was imperative that the ideas and suggestions came from the community members themselves. In order for them to identify their needs, they had to be led through a process of conscientisation which involved desocialization, critical thinking, power awareness and self-organization. To achieve this they had to be part of the research team, not as passive recipients, but as active participants. By means of the discussions held during the meetings, they were led through a process of introspection. The purpose

of this was to make them realize that they could initiate a change in their present situation, by combining their ideas and resources – intellectual and physical. They were then able to decide on concrete goals, thereby initiating sustainable community development.

By using these two processes, the researcher was able to do the following studies:

❖ exploratory study:

Before the researcher could start on a study in Ivory Park, she had to explore the possibilities of doing so by making contact with the Midrand Metropolitan Local Council, the Midrand Presbyterian Church, and the Presbyterian Church of Ivory Park (Polit and Hungler 1997: 20).

❖ Descriptive study:

This research study is descriptive in that it describes the discussions that were held during the weekly meetings in order to portray the chain

of events that enabled the researcher to proceed with the analytical study, recorded in Chapter 3 (Polit and Hungler 1997: 20,21).

❖ Analytical study:

The transcribed data were grouped according to recurring themes and then analysed in the four categories pertaining to the process of conscientisation (Chapter 3). This analysis enabled the researcher to make interpretations and then draw conclusions (Chapter 4 and Miles and Huberman 1994: 9).

Therefore the participatory approach was used to guide them through the various steps of the conscientisation process, from which knowledge was gained into their own potential, to enable them to realize that they had the power to initiate sustainable community development (De Koning and Martin 1996: 6; Martin 1996: 82-83; Conwall 1996: 94-95). The two processes of community development and conscientisation were not separate, but were linked, in that the one led to the other, influencing the development of both processes, as illustrated in Figure 2.A.

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Figure 2.A. SCHEMATIC PRESENTATION OF HOW THE PROCESSES

ARE LINKED TO EACH OTHER, USING PARTICIPATORY RESEARCH
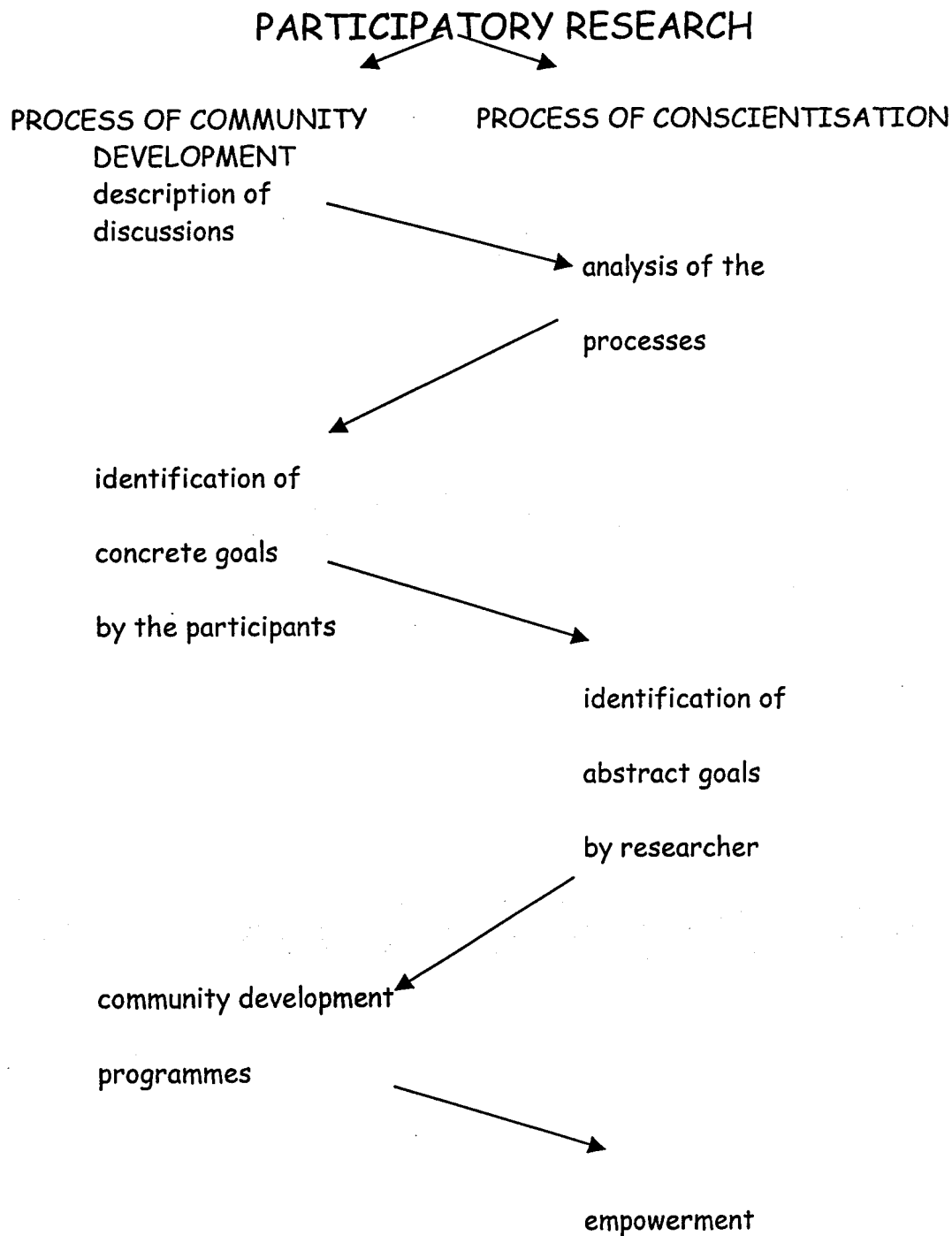
PARTICIPATORY RESEARCH

PROCESS OF COMMUNITY DEVELOPMENT

PROCESS OF CONSCIENTISATION

description of discussions

analysis of the

processes

identification of

concrete goals

by the participants

identification of

abstract goals

by researcher

community development

programmes

empowerment

2.3. THE RESEARCH PROCESS

2.3.1. sampling

Sampling means the following: the participants or actors, the setting, the events and the processes that take place within a specific study (Miles and Huberman 1994: 30). It involves taking a smaller area out of a larger universe that will be observed and that will be representative of the broader picture under investigation.

The sampling methods used in this study are according to the criteria stipulated by Miles and Huberman (1994: 27-34).

2.3.1.1. actors

Successful participatory research studies have been conducted worldwide, making use of women as participants, analysing feminist perspectives, struggles and contributions (Tandon 1996: 22). The majority of these studies took place in the rural, poverty-stricken areas.

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The results were paramount, leading to the mobilization of women, the youth and the elderly, in community participation.

In participatory research emphasis is on voluntary participation (Morse and Field 1996: 42). Participants from a developed community and a developing community were approached to take part in this study. Freire stated that people who have had the privilege of growing up and studying in a privileged environment, need to become critically conscious of their own situation. He therefore stressed the importance of applying his theory in the First World and in the Third World (Roberts 1996: 94-106).

The developed community, represented by the Midrand Presbyterian Church, was approached. The role of the church in community development dates back centuries. The mission statement of many churches emphasizes the holistic approach, i.e. the spiritual, mental, physical and social well-being of the individual, which coincides with that of Primary Health Care (Dennil, King, Lock and Swanepoel 1995: 15; King,

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Lakin and Striepe 1993: 24). Participation from volunteers within the church can be of great value. In a study undertaken by Thomas, Quinn, Billingsley and Caldwell on outreach programmes in the United States, the majority of participants agreed that the role of the church was to serve its members and the community and that it was willing to sponsor community outreach programmes (Thomas, Quinn, Billingsley and Caldwell 1994: 575). Over and above this, the church was seen as playing a major role in the community and the community members' lives, especially in rural areas, as the church is often an advocate of human needs.

The Home Groups of the Midrand Presbyterian Church were addressed on a few occasions. Only two women showed a keen interest in becoming involved in community development in the developing community, Ivory Park. One of these participants had studied BA Drama and obtained an Honours degree in children's literature. She was involved in the production of television programmes for children. The other participant never completed school but has her own hairdressing salon and has experience in direct selling, i.e. 'Smile' educational toys.

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When doing participatory research, it is important for the participants to realize that the concrete needs which have been met, emerged from their own lives and not from outside their community. This provides them with a clear vision of their own goals needed for their own personal growth and development (Freire 1978: 159). Women have always been seen as the weavers of the web of their community and culture. They possess the ability to listen to the people's needs, give advice and counselling where needed and share in all the diverse emotions and feelings prevalent in their community (Hope and Timmel 1996: 5-6).

The participants from Ivory Park, the developing community, were all members of the Women's Association from the Ivory Park Presbyterian Church. The number varied as some of them managed to secure part-time jobs or even piece-work during the course of the weekly meetings. The average number was ten participants. According to Martin (1996: 87), financial implications can cause a problem when participatory research is conducted. It can hamper sustainable active participation and dedication

to the research study. Initially there were approximately ten, but when it was decided to implement the proposed plan, only five of the original group remained. The majority of these participants had achieved a Standard 8 certificate, as they had never been encouraged to excel academically, as discussed in Chapter 3. When asked about their dreams for their own future, they all said that they would prefer to lead a better life with a larger earning capacity, but they knew that they were not professionally qualified and therefore did not expect any success in fulfilling their dreams, as job opportunities in Midrand are quite scarce.

2.3.1.2. setting

The venue that was selected was the 'New Building' of the Ivory Park Presbyterian Church, designated for use by the community as a multi-purpose hall. When the Council for World Mission granted the funds for the erection of this building, it was emphasized that it had to be available to the community at large and should be used every day of the week, not only Sundays. It was accessible to all the participants in the research,

especially those living in Ivory Park, who were able to reach it without having to make use of public transport.

As Ivory Park is regarded as an area that is not too safe, the participants from the developed community met at the Midrand Presbyterian Church and travelled together. Mobile telephones were kept in operational mode for cases of emergency. The church office was notified both on arrival at, and departure from, Ivory Park. The local police station was also informed about the group's comings and goings.

2.3.1.3. events

The events that the researcher was interested in were the interaction between the participants initiated through participatory research, and the effect that this interaction had on the stimulation of critical thinking, leading to the realization that their collective efforts would have an impact on community development.

2.3.1.4. processes

The processes that were studied were, first the process of conscientisation according to Freire (1998: 25-29). The participants were led to engage in introspection regarding their current situation. Secondly, the learning process that accompanied the conscientisation process was analysed. The participants questioned the lives they were leading in Ivory Park, comparing this to their former existence in the rural areas. They had to learn to reflect on their actions, to determine whether what they were doing was really what they wanted to do or whether another plan of action had to be decided on.

2.3.2. data collection

According to Holter and Schwartz-Barcott (1993: 300), there is no special requirement for data collection in participatory research. The emphasis in data collection is on gathering enough representation of the actual situation in question and then, by means of analysis, formulating multiple interpretations (Webb 1989: 405). However, the data necessary for exploring and analysing the process of conscientisation obtained through participatory research, had to be reflected according to Paolo Freire's theory, i.e. desocialization, critical thinking, power awareness and self-organization.

2.3.2.1. gaining access to the area

Gaining access to the area of research is not an easy task, according to Schurink (1998: 256-257). The researcher had to apply in writing to the Midrand Metropolitan Local Council, with a copy of the proposal. The application and the proposal were discussed at a Council meeting. Permission was only granted two months after the application. The

reason for this delay was that in the past too many people have decided to make use of the inhabitants of Ivory Park for study purposes, leaving the people with a feeling of exploitation. The Midrand Metropolitan Local Council issued a policy stating that a written application had to be submitted prior to gaining access to the area, thereby protecting the inhabitants of Ivory Park.

Participatory research should be based on intersectoral and multidisciplinary principles (Schurink 1998: 417). To prevent duplication of development programmes already in operation in Ivory Park, the researcher had to attend the Social Welfare Forum meetings bi-monthly at the Midrand Metropolitan Local Council. Various church groups, the Department of Welfare, Midrand Child and Family Care, the Department of Correctional Services, the Lions, Midrand Rotary and local hospitals, represented this Forum.

2.3.2.2. ethical implications

As participatory research implies working in collaboration with a group of people, the question of ethics had to be addressed by the researcher initiating the research process (Strydom 1998: 23). In this study, the group of participants was diverse, coming from two different communities: one consisting of black/brown people from a lower socio-economical class, and the other from a predominantly white area with a high socio-economical standard. The participants from these two communities had different value systems, cultures, community standards and professional levels that had to be taken into consideration, to prevent emotional harm to any of the participants. There had to be transparency from the start, to ensure that each participant was fully aware of the aims of the research study.

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2.3.2.2.1. harm and risk

The participants from the developed community expressed great concern for their own safety when entering into Ivory Park. It was stressed by the researcher that the participants had to take part voluntarily; no one had to feel obliged or forced into participating. The minister of the Ivory Park Presbyterian Church had indicated that he had made the Ivory Park community aware of this study and the importance of making a success of it, by allowing the participants to gather peacefully and without any disturbances. He also stated that various groups within the community had pledged to safeguard the participants, e.g. the local police station and the Masakhane Group.

Harm and risk not only implies physical damage, but also mental disturbance or distress (Miles and Huberman 1994: 292). The participants had to be protected from each other when discussing sensitive matters, e.g. the cultural differences. It was the participant's right to adhere to her culture's traditions (Polit and Hungler 1997: 130-131).

2.3.2.2.2. informed consent

Informed consent was received verbally by all the participants involved, to ensure that there was not a relationship of mistrust among the participants (Miles and Huberman 1994: 291; Polit and Hungler 1997: 133). This was achieved through four months of discussions with, and presentations to, the various Home Groups of the Midrand Presbyterian Church and through the president of the Women's Association of the Ivory Park Presbyterian Church. From the outset, the researcher had to be very clear about defining the purpose of the study, about her role as the facilitator of the study, and also about what would be expected from all the people involved in the study. The purpose was two-fold: community development through participatory research, and the empowerment of the participants through the process of conscientisation. The former was concrete and could therefore be seen by the participants. The latter was abstract and an unknown phenomenon to them.

2.3.2.2.3. honesty and trust

Violation of self-determination was another aspect that had to be taken into consideration in view of the approach used during this research study. The right to self-determination meant that the participants had the right to interpret and evaluate all the data gathered during the meetings, to seek possible solutions and make appropriate decisions. An atmosphere of honesty and trust had to be established from the outset, with no hidden agendas,e.g. the promise of creating job opportunities for all and sundry with the prospect of a high earning capacity (Miles and Huberman 1994: 291-293; Polit and Hungler 1997: 133).

2.3.2.3. funding

From the start the participants were told that their participation was voluntary; in other words that they could not expect to receive payment for it. In order to generate funds, they had to devise a plan themselves. The Midrand Presbyterian Church had received funds from an anonymous

source that had been made available for this study, when and if the need should arise.

2.3.2.4. role of the researcher

The researcher had a dual role: that of facilitator for participatory research, and an analytical role during the exploration of the process of conscientisation.

2.3.2.4.1. role of facilitator

When working with an underprivileged group, there must be a relationship of collaboration, in other words working <u>with and not on</u> the people, and conducted in such a way that the participants become empowered, their intelligence is honoured and their knowledge is valued as grounded experience (Wang and Burris 1994: 174). The environment had to be conducive to the development of a relationship of mutual trust.

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Openness, honesty and sincerity were essential and could only be achieved through open communication channels. Opportunities and resources had to be provided for the participants to understand their community and to bring about a change. Freire mentioned authentic help, meaning the involvement of people helping each other mutually,enabling them to grow together. A sense of understanding each other and also the reality that needed to be transformed, had to be established. In order to gain this understanding of the reality, problem-posing questions (in Tables 3.02, 3.19, 3.26 and 3.33 in Chapter 3) were asked by the researcher, which challenged the participants' present frame of mind and guided them into viewing these problems in social, historical, political and cultural contexts (Hawks 1992: 609-617; Freire 1978: 3; Freire 1998: 77).

The researcher acted as a facilitator in providing educative, supportive care to the participants in the attainment of their self-determined goals. During the meetings, certain topics were discussed, which helped to steer their thoughts into the specific direction of introspection. Her role was also one of observer-participant. In the beginning of the study her

status took the form of active participation, moving on a continuum to a position of separation (Polit and Hungler 1997: 271-272). It was vital for this separation to take place so that sustainable community development could occur, initiated by the participants themselves. This was achieved as follows: the meetings were held weekly for the first eight months, with a short recess during December and April. Initially the group did not have the ability to solve problems that arose, but waited for solutions from the researcher and the two participants from the developed community. The problems were put to the group and they were guided into finding a solution themselves. After the April recess, it was evident that they had been able to solve the problems successfully as a group, without any conflict arising. It was then decided that the researcher would attend the weekly meetings every fortnight from that point on, to leave them on their own for fourteen days, thus slowly withdrawing form the group. It was stressed that she was still available at all times, should crisis intervention become necessary. At this stage one of the participants had just started to initiate further community participation by getting a group of women together from the community who showed a

keen interest in becoming involved in a sewing group. It was therefore necessary to leave her on her own, to determine whether she had learnt the skills to lead the new group into sustainable community development.

2.3.2.4.2. analytical role during the conscientisation process

By implementing Paolo Freire's theory, the researcher had to analyse the discussions in terms of desocialization, critical thinking, power awareness and self-organization. This was done by identifying recurring themes in the data obtained during the discussions.

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2.3.2.5. methods used in obtaining data

Two methods were used during this research study: interviews and observation.

2.3.2.5.1. the interview

As it was not clear from the start where the process of conscientisation would lead the participants, the researcher made use of interviews and discussions. During the interviews, questions were asked that would empower them to initiate sustainable community development through the process of conscientisation, thus triggering an awareness of their self-worth, job-creation and an improvement in their living conditions. The unstructured interviews allowed the participants to talk freely on any subject matter, especially pertaining to life histories (Polit and Hungler 1997: 254-255). Communication was promoted among the participants,

primarily to enable the establishment of a collaborative working relationship and secondly to develop mutual trust and empowerment (King, Lakin and Striepe 1993: 28; Hawks 1992: 611; Martin 1996: 88; Cornwall 1996: 95). According to Freire, communication or dialogue has certain qualities: love, humility, faith and critical thinking (1998: 72-73). These qualities promoted the development of a horizontal relationship among the researcher and the participants. They also helped to create a climate of mutual trust and understanding. The language used was English, although it was not the mother tongue of the participants from Ivory Park. The answers were recorded on a tape-recorder, to enable the researcher to transcribe the taped interviews at a later stage (see Annexure A).

This method of gathering data is quite time-consuming (Polit and Hungler 1997: 267), as participatory research depends on the input from the participants. Freire stressed the importance of communication when doing participatory research, as it enables the researcher to develop recurring themes among the participants (1998: 77). These themes were

of great importance to the researcher to enable her to analyse the process of conscientisation. The participants had to be given enough time to reflect on their lives and life styles to stimulate critical thinking.

Schurink listed some basic principles that need to be adhered to during the interviews (1998: 305-311). As mentioned earlier, a relationship of mutual trust had to be established. This trust was conveyed by means of respect and courtesy, especially as the participants came from different ethnical and cultural groups.

The dignity of the participants had to be respected during the study. Therefore any matters of confidentiality had to be treated as such. The participants did not want the rest of the congregation to know what was being discussed and planned during the first meetings. Integrity was maintained insofar as the researcher had no hidden agendas pertaining the study (George 1996: 124-125). No false promises were made that would raise the hopes of the participants. It was stressed on numerous

occasions that they would not receive money from the researcher, but rather from their own efforts in community development.

All the participants were recognized as individuals with their own unique religion, culture, personality and past. Some participants took a long time to understand the questions that were asked, while others did not. Conflict situations arose when the acceptance of a leader led to emotional outbursts. The researcher had to maintain a neutral stance and listen to the reasons the participants uttered in defence of their feelings.

The conversation during the first couple of meetings was stunted. The participants did not feel at ease with the tape-recorder. This however, was overcome as they became used to seeing the tape-recorder on the table. Initially they were also afraid to reveal their true feelings. After the first participant answered differently from the rest, the others followed suit and were no longer afraid to speak their minds. This was partly due to their culture, in which women have to subjugate themselves

to the men. The previous week's meeting was briefly summarized prior to continuing with the following meeting. This was done so that each participant understood the importance of all the discussions held during the meetings.

2.3.2.5.2. participant observation

The study was carried out in their community where the participant's behaviour could be observed in a natural setting. This enabled the researcher to understand how the participants go about their everyday lives (Schurink 1998: 277-281; Polit and Hungler 1997: 270-271). Observation was done at random, paying attention to non-verbal communication, awkward pauses, the interpersonal skills, and interaction among the participants. The recorded discussions were transcribed without delay, thus ensuring that any observation made during the meetings was noted immediately. No observational notes were made while the discussions were taking place.

All the meetings were commenced and ended in prayer, a sign of the close relationship the participants had with God. Whenever something good happened in their lives, e.g. a participant finding piece-work or the reconciliation between a parent and a child, all the participants said a loud 'Amen'.

To the majority of participants time meant little or nothing, as their daily lifestyles were very monotonous. They were initially never punctual, arriving at 9h30 instead of at 9h00. There was no sense of urgency in their lives. As the weekly meetings progressed they arrived at 9h00. The rest of the group subtly reprimanded those who were still coming late. Their physical appearance also changed as the study progressed and it was evident that they took more time in grooming themselves for the meetings. Birthdays were celebrated with the presentation of a very expensive purchased cake, beautiful singing, and a joyful atmosphere.

2.3.3. data analysis

Two different methods were used during data analysis. The data acquired by means of the tape recorder, were transcribed (see Annexure A) and presented in a logical way to illustrate what had transpired during the course of time in the progress towards community development (see Annexure B). This was done to describe the implementation of community development by means of a participatory research approach as portrayed in 3.2 in Chapter 3.

The second method used to analyse the process of conscientisation,using the data acquired from the transcribed cassettes, was the Miles and Huberman approach, which consists of three linked sub-processes (Miles and Huberman 1994: 10-12). These are:

> data reduction
>
> data display
>
> conclusion-drawing and verification

These three stages are closely interwoven both in the process of data collection and with each other, as illustrated in Figure 2.B.

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Figure 2.B. COMPONENTS OF DATA ANALYSIS: INTERACTIVE

MODEL (Miles and Huberman 1994: 12).
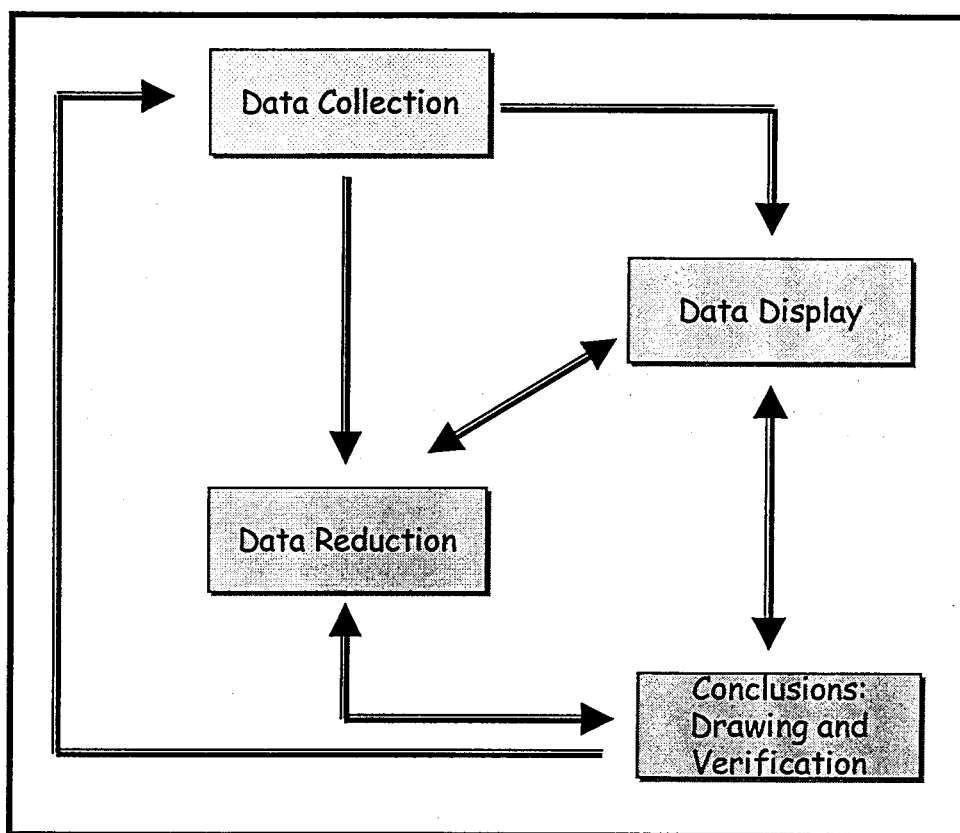
2.3.3.1. data reduction

Data reduction means the selection of specific data from all the collected material to enable the researcher to work with more meaningful data, as decided upon during the presentation of the research question, the conceptual framework and the research approach (Figure 2.C.). During the data reduction phase, the collected data were first coded, then organized into specific recurring themes, and finally grouped (see annexure B) into categories derived from Paolo Freire's theory (Miles and Huberman 1994: 10-11).

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Figure 2.C. PRESENTATION OF THE METHODOLOGY
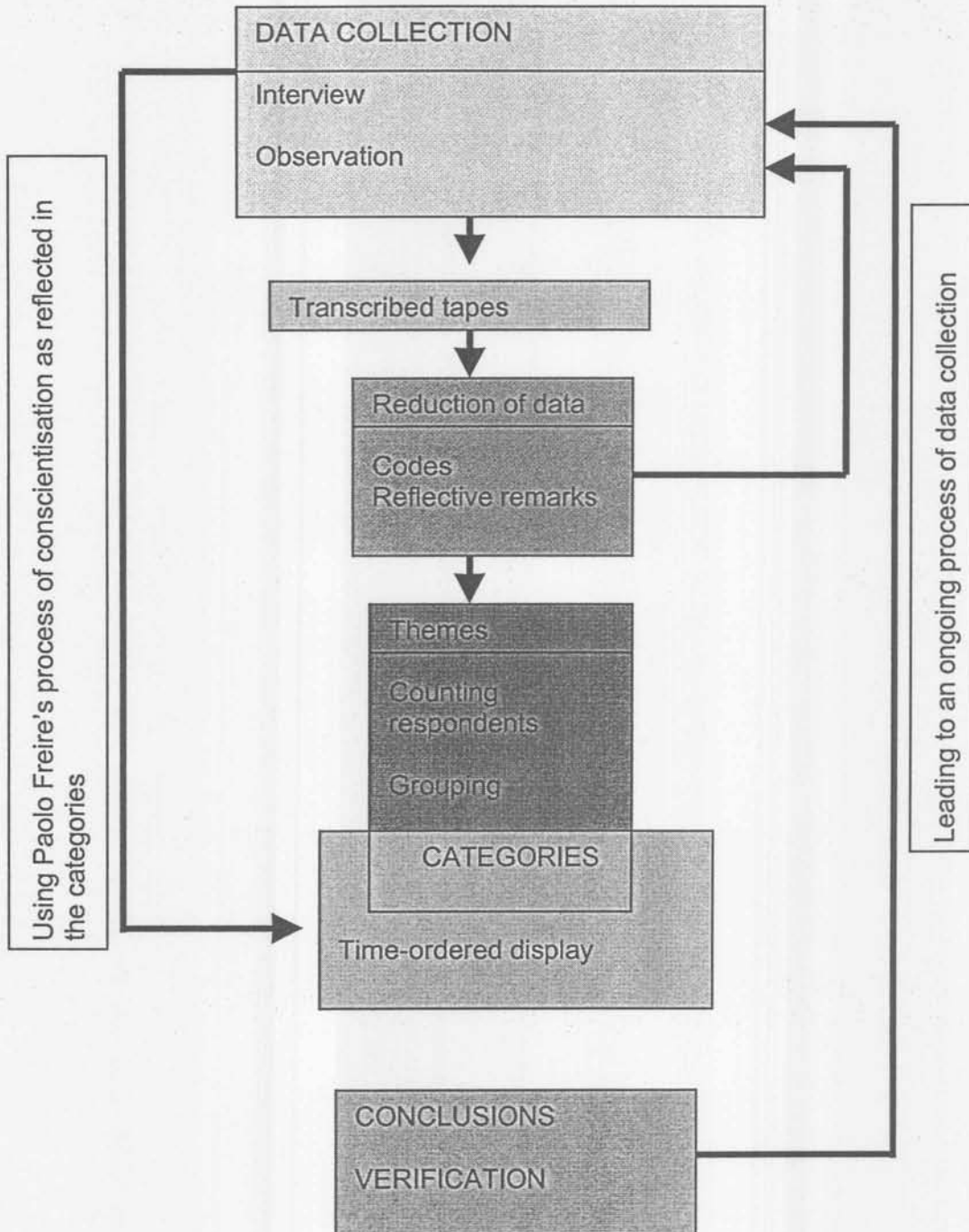
2.3.3.1.1. codes and coding

The use of codes enabled the researcher to dissect the collected data into meaningful portions or chunks (Miles and Huberman 1994: 56). It is also a means of categorizing (Burns and Grove 1993: 568). This method was followed to enable the researcher to sift through all the data and determine what was of consequence for the purpose of this study. The codes created were adapted from the conceptual framework. This made it easier for the researcher to ascertain the relationship between the various codes, giving it a comparative structure (Miles and Huberman 1994: 63). These codes were descriptive in that little or no interpretation was made (Miles and Huberman 1994: 57). They were applied by hand after transcription of the weekly meetings (see Table 2.01).

2.3.3.1.2. reflective remarks

Reflective remarks were of great value when reading through the data collected after a meeting (see Table 2.01.). By making use of these

remarks, the researcher was able to plan the most suitable topics to be discussed at the following meeting or was made aware that a certain topic which had been discussed needed elaboration (Miles and Huberman 1994: 67).

Table 2.01. Presentation of the use of codes and reflective remarks

The following question was put to the group:

Are you happy living in Ivory Park?

Codes	Text	Reflective remarks
	I like it very much. Transkei is very expensive. I am happy here even though there are *tsotsis.*	There are two schools of thought here: being happy/unhappy.

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Des.	I do not want to live here. I am not happy here. It is different living here. Everything you have to buy here. In Transkei there is enough vegetables on the land for everyone to eat.	What are the dangers in the rural areas? Life in the rural areas is very hard due to underdevelopment of the area.
Des. c.l.	Better to live here. In Pietersburg I am bored. Now Pietersburg is very hot. And you see the monkeys. I am very scared of the monkeys. I have to walk far to fetch the wood and the water.	
		Jobs are scarce.
	I like it here <u>when</u> I have a job. There are no jobs in the rural areas.	
Des.	My health is so good when I am	What are the reasons

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		staying in Ivory Park. But when I am at home I am very sick.	for the poor health in the rural areas? Inadequate sanitation and fresh water?
Des.		To live in a town is too expensive. My child is not with me. I think when we are bringing the children here before they are working.....it is here everything is up.....like nice dresses....she is a big girl now.....then they start looking at the old men....because he is going to give her money. When she is falling pregnant....whose child is it? She will be too scared to tell me. And from here....they are getting too clever so quickly....you know. At home it is bad but not worse like in town. There	

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p.a. C.I	are drugs. We can't come and sit here....all of us...in a small place like that and we are not working. I need to do something with my hands...we can help each other...then maybe we can find something here and then I can spread it at home to stop those people to come here. They have got a big place there...we can grow vegetables and sell it to the people in Ivory Park...we can make potatoes there to bring here...but they are sitting there and waiting for somebody to say: '*shame*'.	What do you think you can do to help each other? Why do they just sit all day long	

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2.3.3.2. data display

Data display is used to give a better understanding of what is being done and what action should be taken in order to achieve a specific goal. It also allows the researcher to draw conclusions after having analysed the data display. The idea behind the display of data is to present the information visually so that conclusions can be drawn and action taken (Miles and Huberman 1994: 91).

In this study, data were displayed by means of a time-ordered display (Miles and Huberman 1994: 110-114). As participatory research is time-consuming, the display lists the events as they happened during the period of a year. By means of a time-ordered event-listing display, the chronological flow of events is shown, illustrating the processes that occurred. The concrete events are listed in a chronological time period, during the process of sorting them into several categories (see table 2.02.). The periods that are represented in this table are divided into four time spans, over a period of sixteen months, from April through to

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August of the following year. The concrete goals achieved, which represent the process of community development, are given according to the time period in which they occurred: April-July, August-December, January-April, April-August. The process of conscientisation, represented in the four categories, is illustrated as it occurred during the time periods.

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Presentation of time-ordered display, adapted to Miles and Huberman 1994:112. Event listing, Banestown Case.

Table 2.02. SCHEMATIC PRESENTATION OF TIME-ORDERED DISPLAY

CATEGORIES	TIME PERIODS			
	April-July	August-December	January-April	April-August
	Gaining entry Recruiting participants	Weekly meetings Interviews	Start of Nolukhanyo Nursery School	Start of sewing group.
Desocialization	Nil	Present	In a lesser degree	Present
Critical literacy	Nil	Present	In a lesser degree	Present
Power awareness	Nil	Present	Present	Present
Self-organization	Nil	Minimal	Present	Present

2.3.3.3.1. conclusion drawing

To enable the researcher to draw conclusions at the end of the study, certain aids were used. Specific recurring themes were identified and described as significant to the study; the themes were grouped together to portray a better understanding of the process of conscientisation; the amount of participants sharing the same point of view were counted and given a number, in order to determine what the participants perceived as important and to prevent the researcher from being biased; and lastly, a logical chain of events was built. As the participants were guided through the process of conscientisation it was necessary to see how the process had developed and had eventually led them to initiate community development in Ivory Park. Before they could become empowered they had to engage in introspection, thus making them aware of their potential in bringing about a change in their current situation.

2.3.3.3.2. assessment

Four criteria were used to establish the validity and trustworthiness of the study: credibility, auditability, confirmability and transferability, as described by Miles and Huberman (1994: 277-279) and Polit and Hungler (1997: 304-308).

❖ Credibility

Credibility was achieved in the participatory research process by means of prolonged involvement. The weekly meetings commenced in September and proceeded for a period of twelve months with a few recesses during the school holidays. This prolonged period of time enabled the researcher to apply Paolo Freire's process of conscientisation theory, identifying themes applicable to the four categories: desocialization, critical thinking, power awareness and self-organization. Action and reflection were continuously stressed during this period of time, ensuring that sustainable community development would be initiated. Observation was conducted with regard to

non-verbal communication, the development of leadership skills, interpersonal relationships and communication skills, to gauge the degree of introspection that took place within the minds of the participants. All the meetings were recorded on a cassette and transcribed directly after each meeting. Specific observations which had been made during the meeting were then added to the transcribed data. The researcher's application and interpretation of the process of conscientisation was compared to information in available literature and to the experience gained during a previous study in Ivory Park (Templeton and Van Wyk 1999: 75-82).

❖ Auditability

Auditability was achieved in both processes, through a description of the events that happened during participatory research, and by analysing the data to illustrate the process of conscientisation. The aims of the study were stipulated from the outset, by using a participatory research approach to enable the researcher to study the process of conscientisation according to Paolo Freire. Consistency of certain themes was observed, e.g. the desire

to reach out to the community, leading to community participation and development.

❖ Confirmability

During the course of the meetings the researcher was a facilitator and maintained an objective attitude to ensure neutrality. The methods and procedures used to study the process of conscientisation were described in this chapter. The data reduction was described and the recurring themes analysed and compared to the available literature (Chapter 3). The interpretation and conclusions were based on the process of conscientisation and the application of Paolo Freire's theory in Ivory Park (Chapter 4).

❖ transferability

By implementing Paolo Freire's theory which was meant to stimulate critical thinking through introspection, the researcher succeeded in applying the process of conscientisation to empower the participants to become self-sufficient and self-reliant. The theory mentioned is applicable in both

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developed and developing communities, as was done in this research study. The transferability of this study can be justified by the available literature which describes the successful implementation of Paolo Freire's theory in many countries in the world.

Prolonged engagement and persistent observation were vital to ensure credible data and interpretations (Polit and Hungler 1997: 305).

2.4. SUMMARY

In this chapter the use of participatory research was discussed and motivated as a means to describe the process of community development and to analyse the process of conscientisation which occurred during discussions with the participants. The methodology followed was described, as well as the criteria which the study had to comply with to ensure that it was carried out in a scientific way. This enabled the researcher to differentiate between the two processes that were occurring simultaneously as illustrated in the data analysis in Chapter 3.

CHAPTER 3

DESCRIPTION OF THE COMMUNITY DEVELOPMENT PROCESS AND RESULTS, THE DATA PRESENTATION CONCERNING THE DESCRIPTION AND ANALYSIS OF CONSCIENTISATION AND APPLICABLE LITERATURE COMPARISON

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CHAPTER 3

DESCRIPTION OF THE COMMUNITY DEVELOPMENT PROCESS AND RESULTS, THE DATA PRESENTATION CONCERNING THE DESCRIPTION AND ANALYSIS OF CONSCIENTISATION AND APPLICABLE LITERATURE COMPARISON

3.1. ORIENTATION

Community development was initiated and facilitated by means of the implementation of participatory research, while the process of conscientisation that occurred within each participant was identified and discussed. These two processes were linked to each other, as the process of conscientisation could only be studied while community development was taking place (see Figure 2.1. in Chapter 2). In this chapter a description is given firstly, of the community development process that led to the realization of the concrete goals (the nursery school and the sewing group), and secondly, of the process of conscientisation as illustrated in table 3.01.

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3.2. A DESCRIPTION OF THE COMMUNITY DEVELOPMENT PROCESS

3.2.1. start of the process

After having successfully completed a participatory research study in Ivory Park in 1997 (Templeton and Van Wyk 1999: 75-82), implementing Paolo Freire's theory of conscientisation, it became very clear that there was great potential hidden among the women in that settlement. The process of conscientisation had to be stimulated and supported through participatory research.

The participants were selected carefully to ensure that there would be commitment insofar as attending the weekly meetings was concerned. It was therefore decided to make use of an existing group of women, the Women's Organization of the Ivory Park Presbyterian Church, that met once a week. A meeting was organized to meet the president of this organization, in March 1998. The president of the Women's Organization was at that stage just a housewife, fulfilling the role as the president, which she acquired through the status of being the minister's wife. After having discussed the purpose of the proposed study, she comprehended fully what the plans of the study were and said she would discuss this with the members of the Association at their next meeting.

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Voluntary participation was also sought in the congregation of the Midrand Presbyterian Church, the sister church of the former. This process was delayed by four months for various reasons:

- ❖ Ivory Park is seen as an unsafe area to enter, especially for white women;
- ❖ To find a suitable time for everyone was not easy, because of other commitments;
- ❖ A misunderstanding of the concept of community development, as some of the members felt that by giving their old clothes, books, etc. they were already reaching out to that community;
- ❖ The notion that giving material goods is the easier way out; and
- ❖ A lack of interest.

In May 1998 the researcher was invited to give a presentation to the leaders of the Home Groups of the Midrand Presbyterian Church, during which the idea of participatory research was explained to them. The leaders of the Home Groups were asked to gauge the degree of interest among the women in their own groups. It took them four months to supply the researcher with their answers. Some of the Home Groups wanted more information; therefore the researcher met with these groups and gave a further explanation. Out of this congregation only two women decided to participate, as they felt a need to reach out to the black women in Ivory Park.

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Permission had to be obtained from the local authorities to gain entrance into Ivory Park, as too many people have made use of the inhabitants of the informal settlements for their own personal benefit. This procedure took six weeks, as the proposed plan of the research study had to be discussed by the various councilors of the Midrand Metropolitan Town Council.

In the meantime the women in Ivory Park were becoming anxious as so much time had elapsed since they were told of the planned study. They had to be reminded that it would commence as soon as all the groundwork had been completed. A date was set for the first meeting: the first Wednesday of September 1998.

Therefore to undertake a study of this nature took at least six months of preparation before the actual meetings could take place. The participants had to understand what was proposed in this study, and what everyone's function was to be. It had to be stressed that there were no hidden agendas, e.g. financial support.

3.2.2. meetings

During the first meeting, the participants were asked to introduce themselves to the group: to state who they were, their age, whether they were married, the number of children they had and whether the children were living with them. As Ivory Park is a new settlement, their reason for migrating to this area had to be explained. It was also important to

know whether they were or had been employed. Many of them were currently unemployed and had not managed to find employment as they had hoped to do when they moved to Ivory Park.

The following meeting focused on whether they enjoyed living in Ivory Park. It was necessary to start the thought processes at this stage, as the researcher guided them into comparing their life styles at present to the ones they had enjoyed in the rural areas. Some of the participants said they were happy although they were afraid of the *tsotsis* operating in the area.

Their daily routine was described and they were then asked to reflect on whether they were happy doing the same chores every day. Their fears were verbalized again as they mentioned that the reason for not leaving their homes was a distrust of their neighbours. During the following meetings, the participants were asked questions relating to their cultural beliefs: their education, the way they were brought up, their parents' aspirations for them. Bearing their past in mind, they were told to verbalize the way they perceived their children's future and the reasons for these visions. Every time a new topic was discussed they were asked whether they were happy with the way things were. Initially the answer was always yes, until the cultural traditions were discussed. The participants were gently guided into questioning the influence of their cultural traditions on their lives. The fact that their parents had brought the sons up differently to the daughters caused anger in them. They

agreed unanimously that they would treat their sons and daughters as equals. They also agreed that education was vital for survival and that they wanted their children to receive proper tuition and to complete their schooling. When the participants were young, they were forced to leave school, to get married as soon as possible and ensure that their parents received a proper *lobola* for their (the parents) own survival. The education and upbringing of the children was their responsibility and therefore they would prefer not to send the children back to the rural areas, to stay with the grandparents.

One of the participants felt that the way the daughters had been treated in comparison with the sons was unacceptable. This contradiction to the way the rest of the group was thinking was the starting point for active participation.

The group was asked again to think whether they were really content living in Ivory Park. After some reflection, they said they would like to see things change but that they did not have the resources to do anything. The changes they wanted to see were discussed, e.g. a place of safety for the children running in the streets. The researcher left them with the request to reflect on the talents God had given them. At the next meeting, some of the participants voiced their suggestions on how to raise funds in various ways: by selling tea and coffee after the church service on Sundays, by making each participant pay membership fees of

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R10 to join this group, by buying day-old chicks, feeding them, and then selling them to the community.

The question that, to them, was very difficult to answer, was whether they had any dreams for the future. They even said that it was too difficult to answer. Some had never thought about reaching for a dream, while others had the idea of improving their earning capacity as a goal. The thought processes were further stimulated when asked how they would make their dreams materialize. Some said that without money they could not do anything, others realized that they had to start somewhere to generate funds to enable them to start a project. It was important to guide them into setting short-term goals that were realistic for their current situation. The focus was on a three-month period. Nevertheless they were told not to lose sight of their long-term goals. In trying to achieve these goals, they were asked to reflect on their talents and what they thought they could do together as a group. It was quite apparent that they had never really thought about their potential to better their income. In sharing ideas and resources they grew stronger as a team and they realized that they would have struggled trying to initiate a project as individuals. They also helped each other in identifying their strengths and weaknesses.

Towards the end of 1998, after three months of meeting each other every Wednesday, their desire to start a nursery school was repeated, especially after they saw that they could generate funds on their own.

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One of the members of the congregation had completed a course on child minding and pre-school education. She was approached by one of the participants who invited her to join the group at the following meeting. She shared her knowledge willingly and the enthusiasm to start a nursery school grew. The nursery school was planned, and details such as registration fees, the commencement date and the menus, were discussed and decided upon. The participants were not afraid to speak to the community in order to advertise their proposed nursery school, scheduled to open in January 1999.

The participants were constantly asked to reflect on what they were doing and whether they did not miss the way they had lived from day to day, prior to becoming participants in this group. They were convinced that what they were doing was right.

The question of how to become financially self-sufficient had never really crossed their minds. After asking them how they would manage financially if something should happen to their husbands, the answer was that they had brothers, sisters and cousins who would help them. One of the participants replied that she would prefer to start an income-generating business now, to prove to her husband that she was capable of looking after herself and that she had the ability to initiate a business on her own.

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During the meetings held from September to December 1998, three concrete goals were identified by· the participants and they showed a keen desire to realize these goals. These were: the creation of a nursery school, a sewing group and the opening of a bakery.

3.2.3. nursery school project

The nursery school was a community development programme initiated by the participants of the research team. It was decided that there was a great need to provide education for the little children of the congregation. Only one participant from the Midrand Presbyterian Church had previous experience in child education and had been involved in the production of children's educational programmes for television. She provided the knowledge, expertise and support needed to get the nursery school up and running. As previously mentioned, one of the members of the congregation came forward with her certificate of child minding and education.

The nursery school opened its doors to the community on the 4th of January 1999 with approximately one hundred and twenty children, aged three months to six years. Five members of the research team and the one person from the congregation were managing the school. Two of these six were working in the kitchen, the other four were with the children. When asked what had happened to all the other participants, the answers were that some were not keen on working with children, one had not come back from Transkei, and others had found employment.

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This team of six soon realized that they needed more help. When they found that they were not coping on their own with the amount of children that had registered at the nursery school, they decided to ask people in the congregation and the community for extra help. A few women applied for a position, but those who were qualified teachers were not prepared to work for such a small salary. This in turn made them realize how important it was that the parents should pay the school fees to enable them to provide proper salaries. They sent out letters to all the parents stating that the nursery school was not being run on charity, that the children needed to be fed, educational equipment had to be purchased and salaries had to be paid. The response was in their favour and those who could not afford to send their children to the nursery school stopped sending them, while the others paid up in full.

Word was put out in the congregation and two women volunteered. Initially the women were working on a voluntary basis, as not all the children had yet paid. At the end of January, the group decided that each person working at the nursery school could receive a salary. This news was met with great enthusiasm.

During the months that followed the nursery school experienced quite a few teething problems that the group had to solve themselves. The number of children fluctuated, but fortunately, because of the overpopulated area, the vacancies were quickly filled, which ensured a steady income for the nursery school. Donations were received from

various sources: Smile Educational Toys presented the school with puzzles, beanbags and other educational material, Lafarge donated soccer balls, the Home Groups treated the children to biscuits and juice, a local supermarket gave the nursery school mielie meal on a weekly basis, many boxes of old crayons, colouring-in-books and posters etc. kept flowing in.

Contact was made with the local authorities, the local health clinic and social worker. The health inspectors paid a visit to the school and stipulated a few adjustments that needed to be made: a sink in the kitchen and more toilet facilities. At that stage the Midrand Metropolitan Local Council was involved in placing pit latrines on each stand in Ivory Park. The participants realized that the nursery school needed more than one and asked whether they could have an additional two, which were granted.

After the nursery school had been running for a period of three months, the participants came to the conclusion that they needed more knowledge in order to be able to teach the children adequately. They made contact with the principal of the nursery school at the Midrand Presbyterian Church and drew up a roster to enable each one of them to attend that nursery school for a week at a time. The knowledge that they acquired there, could then be applied to their own group of children. The transformation that this new knowledge brought was clearly visible both in the participants themselves and in the work that was being produced. They then realized that the equipment they were using was inadequate

and that more money would be needed to invest in proper educational material.

The effect of taking a salary home was discussed. The participants felt that they were at last contributing to the well-being of their families and that on the whole their husbands were pleased with what they were doing. Many of them had never earned a salary in their lives before, others had been unemployed for a very long time. Therefore the R200 that they took home initially was like manna from heaven.

After the school had been running for five months, the group was asked whether they could determine what capital expenses needed to be addressed. The purchase of tables, chairs, mattresses, blankets, cupboards and floor covering was discussed. The group decided that three quotes had to be obtained before a decision could be made. Some of the members could not understand why they could not receive an increase in salary instead of putting money into the nursery school. It became clear that, as long as they knew that there was a substantial amount of money in the bank account, they would feel the need to pocket more of the money. They had to come to the realization that they must put something back into the nursery school for the benefit of the community.

The nursery school was approached by the Midrand Presbyterian Church to give an account of their achievements so far. This had to take place on

a Sunday during the church service. The group felt that they would prefer the approximately twenty children who would represent the nursery school, to wear the same pinafore. That is how the first members of the sewing group announced themselves at the nursery school.

3.2.4. sewing group project

A group of four women from the community started to make the twenty pinafores for the children who were chosen to go to the Midrand Presbyterian Church. Within a week they had sewed beautiful blue pinafores with white ties on the sides and a pocket in the shape of a heart at the front. The parents were asked whether they would be prepared to purchase these pinafores for R25 each, which they agreed to do.

After these pinafores were completed, the ladies approached the president of the Women's Association with the request to start a sewing group, and that is how she became involved in leading a new group. Weekly meetings were held, during which she led the women into introspection with questions like: 'Why are you here? What do you expect from starting a sewing group? Where are we going to get the money to buy material? What are your short-term goals, and the long-term ones? Where will you meet to sew?'

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The participants of the original research team, who had said that they would have liked to become involved in a sewing group, decided not to join this group, but rather to stay in the nursery school. The reason was that they were already receiving a monthly salary at the nursery school, which they would have had to forfeit if they went to the sewing group.

The sewing group decided that they would make use of the nursery school office to sew the pinafores. They felt it was important to keep all the projects central for the rest of the community to notice and possibly join at a later stage. The short-term goals were to sew pinafores for all the children of the nursery school. The long-term goals were: to sew overalls for the teachers, to approach the other nursery schools in Ivory Park and show them the pinafores they could make; to make tracksuits for the children, and then to visit nursery schools further afield.

3.2.5. bakery project

The participant who identified a bakery as a dream that she would like to see fulfilled, realized that a large amount of money would be needed to invest in a project like this one. Her reasons for wanting the bakery were to reach out to the community and especially to the elderly, who needed some kind of sustenance to help them stand in the long queues while waiting to collect their pensions. She started inquiring about the availability of bread in the immediate vicinity of the church building. The only bread available was, according to her, not always fresh, and provided by one of the leading bread suppliers in the country. She motivated her

dream by saying that the community would definitely buy hot, fresh bread.

Although this participant knew that the bakery would only materialize much later, she started making contact with Ruto Mills, various bakeries, the suppliers of containers, and the SBDC.

For sustainable community development to occur, the participants had to be continually asked to think about their achievements so far. The questions asked were: 'Do you think you could have done this on your own? Are you happy with what you are doing in the nursery school? Would you like to see this nursery school succeed? Do you miss the life you were leading before you joined the participatory research team?' The participants' answers were always positive and confirmed the realization that what they were doing with their lives at present was correct. They felt they were being recognized in their own homes, in the congregation, and in the community, as worthy beings. This gave them a sense of increased self-worth.

3.3. ANALYSIS OF THE PROCESS OF CONSCIENTISATION

3.3.1.introduction

The data collected during the weekly meetings with the participants, were firstly transcribed from the tapes (see Annexure A). Recurring themes were identified from the transcribed material, which were then grouped into the different categories: desocialization, critical thinking, power awareness and self-organization, according to the four steps implemented during the process of conscientisation derived from Paolo Freire's theory (Table 3.01 and see Annexure B). These four steps did not necessarily follow consecutively. Some of the data were duplicated in the categories as they did have an implication for the specific category (See Figure 3.A.). The method used during data analysis (described in Chapter 2), was in accordance with Miles and Huberman's approach (Miles and Huberman 1994: 10-12).

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Figure 3.A. PRESENTATION OF THE FOUR INTERLINKING CATEGORIES
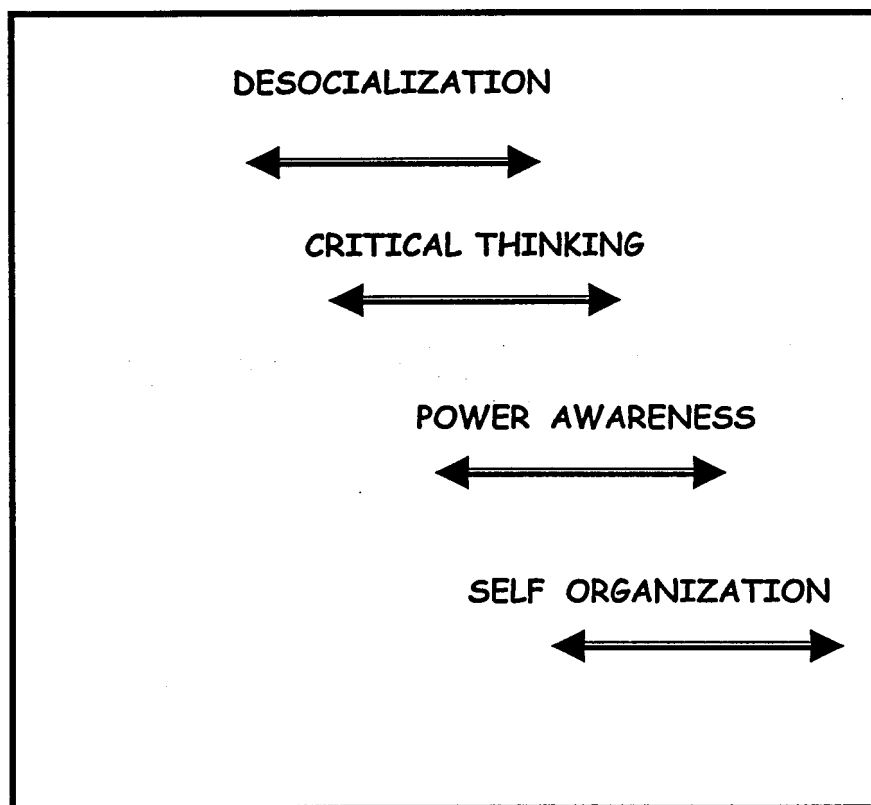
3.3 2. background to the data presentation and literature comparison

The participants' responses were grouped together according to recurring themes, e.g. 'I can not trust anybody'. These themes were then divided into eleven groups pertaining to the four categories, mentioned above.

3 3.2.1. participant verification

To verify the interpretations, a second person's help was employed. She was one of the participants used during the study, representing the developed community. Prolonged involvement and persistent observation of body language, attitudes, interpersonal skills and non-verbal communication during the course of twelve months ensured that the data and interpretations were credible.

3.3.2.2. literature comparison

The literature revealed many successful participatory research studies conducted among the oppressed and the marginally poor people

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throughout the world, but especially in Africa. Making use of Paolo Freire's process of conscientisation in an attempt to uplift the people in these areas, many community development programmes were initiated by the participants themselves. In Zimbabwe in particular, this process led to the design of special programmes leading to transformation (Hope and Timmel, Book1,2 and 3 1996).

The church has also played an important role in the upliftment of communities. Paolo Freire was a member of the World Council of Churches for a decade, and although his work relates to education, his book 'Pedagogy of the Oppressed' can be applied to many spheres of life (Roberts 1996: 94-105). In this study, no literature could be found on the actual process of conscientisation used in conjunction with participants representing two religious communities in Midrand. According to the Midrand Metropolitan Local Council, many community development programmes have been initiated, making use of financial aid from the government or from non-government organizations. The danger of this kind of development is that the people involved are often not part

of the planning process and therefore do not really feel that it is their project.

By implementing Freire's process of conscientisation, as set out in the following pages, the researcher aimed at leading the participants through a period of introspection, during which they could evaluate the influence of their past, their strengths and weaknesses, their ability to work with others etc. and in so doing, empower themselves to make decisions on their own that would impact their lives and those of the community members.

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TABLE 3.01. **SCHEMATIC PRESENTATION OF THE CATEGORIES, GROUPS AND THEMES**

CATEGORY	GROUP	THEMES
	1. Effects of urbanization	1.1. scared living here 1.2. not afraid of anything 1.3. do not trust anybody 1.4. unproductive life styles
	2. dependence on others for survival	2.1 cannot do anything 2.2 trying to bring in some revenue

A. DESOCIALIZATION	3. feelings towards their current living conditions	3.1 happy in Ivory Park 3.2 neither happy nor unhappy 3.3 unhappy in Ivory Park
	4. self-doubt	4.1 will not be able to convince the community members to participate 4.2 afraid to be honest with each other 4.3 gets cross easily 4.4 feelings of being strong 4.5 lack of commitment 4.6 cannot make decisions

	5. influence of cultural beliefs	5.1 parents did not approve of the girls being educated 5.2 had to leave school to support the family 5.3 it is their responsibility to look after their own children 5.4 it is better for the children to be in the rural areas
B. CRITICAL THINKING	1. importance of education	1.1. want children to complete school 1.2. want children to be successful

	2. ability to set achievable goals	2.1 to have a play group 2.2 to have a sewing group 2.3 to involve other groups in the community
	3. realization of group dynamics in starting community development and empowerment of themselves	3.1 helping each other 3.2 cannot do it alone 3.3 helping the community

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C. POWER AWARENESS	1. aware of own ability to be self-sufficient	1.1. want to start a business 1.2. want to learn 1.3. can help myself 1.4. can achieve their dreams collectively as a group
	2. work brings financial indepen-dence	2.1 one needs money 2.2 one needs to save

D. SELF-ORGANIZATION	1.taking responsibility for their actions	1.1. have to stand together
		1.2. can reach out to the community
		1.3. be content with what they are doing
		1.4. standing out as a leader

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3.3.3. interpretation of the responses

3.3.3.1. desocialization

Introduction:

For the researcher to gain insight into the lives of the participants, questions had to be asked that would address certain issues relating to their basic needs, i.e. their physical needs, their needs for safety and security and for personal growth (Hope and Timmel Book 1 1996: 53; Schurink 1998: 415; Kleffel 1991: 48; Stevens and Hall 1992: 5). The questions that were asked by the researcher that led to desocialization were as follows:

Table 3.02 Questions to initiate responses leading to desocialization

1. Who are you?

2. Where do you come from?

3. Why did you leave the rural areas?

4. How long have you been living here?

5. Are you happy here?

6. Is there anything that you are afraid of?

7. Do you trust your neighbours?

8. Give a description of your daily activities.

9. Did you complete school?

10. Do you think girls should be educated?

11. Where do you get money from to survive?

12. What kind of a person are you?

13 Are your children living with you?

The participants had to reflect on themselves and the world they were

living in to make them aware of certain phenomena that were previously

inconspicuous (Freire 1998: 63,64; Coetzee 1996: 144; Maguire 1996: 32; Dockery 1996: 167; Flynn, Ray and Rider 1994: 396; Holter and Schwartz-Barcott 1993: 301-303). Freire stressed the importance of dialogue during the process of conscientisation, as human beings are communicative creatures (1998: 69-73,109; Coetzee 1996: 144-145; Romm 1996: 160-161; Kendall 1992: 4,5; Hildebrandt 1996: 157; Simington, Olson and Douglass 1996: 22). Only through dialogue and reflecting on the causes of their current living conditions could they commence to think correctly (Freire 1998: 112). Dialogue, and therefore communication, forms the basis of empowerment and the knowledge of how to use power (Freire 1998: 66,118; Roodt 1996: 316; Khanna 1996: 67; Denham, Quinn and Gamble 1998: 8, 15-17).

According to recurring themes desocialization was divided into five groups: the effects of urbanization, dependence on others for survival, feelings towards their current living conditions, self-doubt, and the influence of cultural beliefs.

3.3.3.1.1. effects of urbanization on their daily living

Urbanization, in an attempt to seek better living conditions and employment, became a disillusionment for the majority of the participants. Unemployment, is however quite a common phenomenon in industrialized societies (Roberts 1996: 94). For community participation to commence which would lead to community development, the issues that were restraining the participants from realizing their own potential had to be addressed and put into perspective (Hildebrandt 1996: 156-157). The social, economic and demographic changes that followed as a result of urbanization, have had an effect on the developmental experiences of the participants and their families (Rubin, Billingsley and Caldwell 1994: 262-264).

The effects of urbanization were verbalized as being scared or not scared of living in Ivory Park, not trusting the neighbours, and leading unproductive life styles.

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Theme: *scared/not scared living here*

The question asked was: 'What are you scared of?'. By asking this question the participants were led into reflecting on their present living conditions and comparing them to the conditions that they had moved away from. Six of the participants expressed their fears of living in Ivory Park as 'I am scared of guns' 'sacred of *tsotsis*...because they hijack the cars, broken the fence of the other people.' There was the fact that 'you must always lock the gate' and the question of being 'scared that something might happen to someone close to me', although one participant revealed that 'I am not afraid of anything.' Due to this fear, they could not trust anyone and were therefore too scared to venture out of their homes. This became apparent when they were asked whether they trusted anyone and what they did during the day.

Urbanization does lead to rival faction fighting among the different ethnic groups, according to Kerr (1996: 7). It was important for the

participants to reflect on their fears, in order to bring them closer to the realization that they had to snap out of the state of apathy they were living in, and bring about change in their community (Hope and Timmel Book 1 1996: 17).

Table 3:03 Theme: scared/not scared living here (n=7)

Interpreted responses	Literature comparison
-are scared living here, regarding the area as unsafe -scared of violence	-Kerr, 1996: 7 -Hope and Timmel Book 1, 1996: 17 -Rubin, Billingsley and Caldwell, 1994: 262-264

Theme: *do not trust anybody*

The lack of trust among the participants and the members of the community was quite apparent in remarks they made such as 'we get

jealous sometimes....the problem is the jealous' and 'I don't trust my neighbours'. This distrust stems from repeated theft of their possessions, the diverse ethnic population and the lack of openness and honesty towards each other. 'You can see me but you can't see my heart' portrayed this lack of honesty. The issue of trust was again addressed at a later stage, when the participants were asked whether other women from the community could be involved in the sewing group. 'If I ask them to come and show me how to cut the pattern and how to sew, maybe I'll be better than him'. Money played an important role in the idea of trust. 'If we ask them to join, they say what money you pay for me to help you in the project'. A request for monetary compensation for any kind of help they provided was experienced throughout the duration of the study, and the participants had, therefore to be continuously reminded that participation was voluntary and that any salaries must be generated by their own community development programmes.

For sustainable community development to occur, the participants had to realize that they must trust each other. An atmosphere of trust had to

be built up (Hope and Timmel Book 1 1996: 11; Khanna 1996: 68; Glick, Hale, Kulbok and Shettig 1996: 48). This distrust of others may be interpreted as a lack of faith in the other participants and the community (Freire 1998: 110,119). Their true potential could only be unveiled through trust in each other (Freire 1998: 150; George 1996: 125; Hupcey and Morse 1997: 274). Without trust, proper dialogue and communication could not exist among the participants (Freire 1998: 48).

Table 3:04 Theme: do not trust anybody (n:5)

Interpreted responses	Literature comparison
-lack of faith in each other	-Hope and Timmel Book 1, 1996: 11
	-Freire, 1998: 110,119
-true potential cannot be developed without trust	-Khanna, 1996: 68
	-Glick et al, 1996: 48
	-Freire, 1998: 150
-trust can be developed through communication	-George, 1996: 125
	-Hupcey and Morse, 1997: 274
	-Freire, 1998: 48

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Theme: *unproductive life styles*

To enable the researcher to obtain a clearer understanding of their fears, and of their mistrust of the community they live in, the participants were asked to give a description of their daily activities. The observation that was made was one of monotony, although one said 'I work hard.' The daily activities that the participants took part in were stipulated as follows: 'in the morning I wash myself....sweeping the room....sometimes took the washing and the ironing.' They all washed themselves first thing and cleaned their homes, then did the washing and ironing of the laundry, which was an indication that they were proud of their own cleanliness and that of their homes. Because they were members of the Women's Association, they would 'do my visiting for the Women's Association.' Other than the latter activity, they never had social gatherings among themselves, preferring to be alone and to 'listen to the radio.' One participant mentioned a hobby: 'I doing the crochet.' Although they all have small gardens, only one said 'When I'm finished I'm

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outside...I work in the garden with the flowers.' Reading the Bible was an important activity for some of them and was practised when they had completed all their chores for the day. 'When I'm tired I take my Bible and go to sleep with my Bible.' All these activities e.g. washing themselves, doing the laundry and the ironing, reading the Bible, and doing crochet, indicate that the participants' days were filled with productive chores for their homes, but were not productive in the sense that their personal growth and development would be enhanced. The activities mentioned were carried out as routine every day, and were performed alone, therefore little socialization took place. Once again, this could be linked to the lack of trust they showed in their community members and the fear they were living in.

According to Hope and Timmel, leading an unproductive life is not a normal condition for human beings. The reason that this had happened was that they had been blocked from growing and developing intellectually (Hope and Timmel Book 1 1996: 17; Maguire 1996: 28). By means of participatory research they had to be shown how to become self-

sufficient. The women's role has always been reproduction and caring for the relatives and the community (Hope and Timmel Book 3 1996: 57). This role was taken for granted by all those involved.

Table 3:05 Theme: unproductive life styles (n:6)

Interpreted responses	Literature comparison
-intellectual growth and development had been hampered due to unproductive life styles -it is not normal to be unproductive -the unproductive life style was taken for granted	-Hope and Timmel Book 1, 1996: 17 -Maguire, 1996: 28 -Hope and Timmel Book 3, 1996: 57

3.3.3.1.2. dependence on others for survival

Due to the unproductive life styles they were leading and the high unemployment rate in the area, the participants expressed their feelings of hopelessness with regard to earning an income, which is reflected in the remark 'I cannot do anything.' They seemed content with the way they were being looked after financially, from various sources. Some, however, were trying to generate an income by doing piece jobs, but they also realized that these jobs were temporary and would therefore come to an end sooner or later.

The nature of the social structure within the participants' community could not be ignored as it plays an important role in their lives. But, according to Graaff, these structures are not static (1996: 257).

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Theme: *cannot do anything*

The participants reflected on their unproductive life styles by realizing that they relied on others to sustain them. 'I am doing nothing,' 'my cousin, brothers and sisters, they help me to buy something, to buy electricity, to pay me some bread' and 'I run to the neighbours...and even, I've got nothing to eat, I goes there, they give me food' is a clear indication of this statement. One of the participants was living off her husband's pension and therefore did not seem to be too perturbed about making ends meet. By making them realize that they were dependent on others for survival because of their unproductive life styles, and that they felt they could not do anything to generate an income, they started to doubt themselves and their capabilities.

Freire mentioned that the expression of not being capable of doing anything did not necessarily mean inactivity of the participants. It might not be the appropriate moment to be active (1998: 109). As a result of

their status of inferiority towards the men, they felt that they were not capable of doing anything (Maguire 1996: 28).

Table 3:06 Theme: cannot do anything (n: 8)

Interpreted responses	Literature comparison
-felt their situation is hopeless -women are inferior to men	-Freire, 1998: 109 -Maguire, 1996: 28

Theme: *trying to bring in some revenue*

The fact that some of the participants were trying to bring money into the kitty by selling their crochet work or by doing piece-work emphasizes Freire's statement that it is not normal for mankind not to want to be productive (Freire 1998:109; Hope and Timmel Book 1 1996: 17). One of the participants said 'I was got a spaza shop...I've got a fridge of Coke and mielie meal,' selling it to the builders in her community. The other was a hairdresser, enabling her 'to make a little bit of money that way.'

From time to time one of the participants would try and sell her crochet work, but if she did not have money to buy yarn to crochet with, she could not be productive and therefore could not make any money. The participants never experienced a steady flow of income on a monthly basis and this had an influence on their perception of themselves as being utterly helpless.

Table 3:07 Theme: trying to bring in some revenue (n: 2)

Interpreted responses	Literature comparison
-trying to make ends meet	-Freire, 1998: 109 -Hope and Timmel Book 1, 1996: 17

3.3.3.1.3. evaluation of their current living conditions

The themes that emerged from discussing their current living conditions are linked to the theme addressing their fears of living in Ivory Park. Although some of the participants expressed their fears, nevertheless they were quite happy living in Ivory Park. This seemed to be a

contradiction, but after having verbalized their reasons for moving away from the rural areas, the easier life style in Ivory Park counted for more than the hard life they would have to lead in the rural areas.

By asking the participants to think about their feelings of satisfaction or dissatisfaction, they were led to start thinking about the changes they considered they could make to alter these feelings which they had identified (Hope and Timmel Book 1 1996: 20). By making them conscious of their situation, they were able to realize that something must and could change for their own benefit and for that of the community (Freire 1998: 66; Farley 1993: 244).

After they were asked whether they were happy with their current living conditions, the responses were diverse, ranging from being happy, neither happy nor unhappy, and of being definitely unhappy.

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Theme: *happy in Ivory Park*

The participants who voiced their contentment with living in Ivory Park said, 'I like to stay in Ivory Park...I like it, I like it very much' and 'I am happy', even though they realized that 'there are *tsotsis.*' Although they expressed their opinions in these phrases, their body language revealed a hesitancy, which could have been due to the realization that life in the rural areas was far worse than their present circumstances (Freire 1998: 66; Farley 1993: 244). In rural areas they have to walk long distances to collect water, the shops are far away and the taxi fares are high. 'At home I'm sick...I'm not actually in good health. But when I'm at home I'm very sick...I don't know why...maybe it's the water.' This reflects the perception of the rural area as a place where you become sick. If they lived in the rural areas, their husbands would probably have stayed closer to the cities where there are more job opportunities. This would have meant a breakdown in the nuclear family, with the husbands having extra-marital affairs. This was revealed in the statement made by two of the

participants: 'I am happy. I am with my husband' and 'Me also I like to

stay here, because I stay with my children and my husband.'

Table 3:08 Theme: happy in Ivory Park (n: 8)

Interpreted response	Literature comparison
-critical consciousness can bring a change to oneself and the community	-Freire, 1998: 66 -Farley, 1993: 244

Theme: *unhappy in Ivory Park*

The two participants who expressed their unhappiness with living in Ivory

Park, stressed the fact that there were *tsotsis* in the area who

threatened their lives and that 'When we are staying here I must use

money', implying that the cost of living is too high in Ivory Park.

According to this participant 'At home they plough the land, you get

marrogo but 'here you must buy *marrogo.*' This statement could signify that the inhabitants in the rural areas are much more productive, trusting, and co-operative, than the urbanized populace, as perceived by this participant, who subsequently did not return to Ivory Park after the December recess. The culture of violence hampers the process of community participation as it destroys trust (King 1995: 63).

Table 3:09 Theme: unhappy in Ivory Park (n: 2)

Interpreted responses	Literature comparison
-violence, which is the main cause of unhappiness, hampers community participation	-King, 1995: 63

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3.3.3.1.4. awareness of their own shortcomings

By creating a feeling of doubt in themselves, through introspection, the researcher tried to guide them into finding the reason why they had not been able to start any community development program on their own, which would have led them to financial independence, thus increasing their self-worth (Hope and Timmel Book 1 1996: 78; King 1995: 60). This was a very important step in the process of conscientisation. Throughout the study the participants had to reflect on what they were doing and the reasons why they were successful or unsuccessful.

The questions asked were: 'Do you think you will be able to do something here in Ivory Park? Do you know who you are? Why can't you start anything on your own? Are you allowed to make decisions on your own?' Ideas were put forward by the researcher and some of the participants, such as, starting their own food gardens, and increasing the security in the neighbourhood by involving the men in block-watch. These ideas were then discussed, allowing the participants to reflect on them. This in turn

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put certain issues into perspective and the participants could decide whether any change or modification was necessary (Le Roux 1996: 266).

The doubts that were expressed by the participants were as follows: they would not be able to convince the members of the community to participate in any project, they were afraid of being honest with each other, and they got cross easily. Some felt that they were actually strong, but there was a general feeling of apathy when it came to commitment, and lastly, they voiced their inability to make decisions.

Theme: *will not be able to convince the community members to participate*

When the participants were asked whether they would be able to convince the members of the community to participate in their projects, they replied that 'these ladies are too lazy', 'so if you want to do something you must have a lot of trouble' and 'if you say come and talk, they will not come.' Therefore, the perception they had of the community members was one of unwillingness to do anything. The reason they gave

for this unwillingness was a lack of funds to pay these members, therefore they had not realized that they would be generating funds collectively which would then be given to everyone involved in a community development project, as a salary. The participants only understood that they had the power to influence the community members when the sewing group started to function, employing members of the community. They also made use of women in the neighbourhood when they needed relief teachers for the nursery school.

To be able to achieve community participation, the needs of the community had to be addressed (Glick et al, 1996: 49). This is not always easy as the community tends to be apathetic (Hope and Timmel Book 1 1996: 96). The reason for this apathy could have been the unstable political climate, as a result of the national elections, taking place at the time of the study (King 1995: 63). Another explanation for this attitude is a lack of knowledge with regard to the way people feel about the process of change (Sheehan 1990: 819). It may also be an indication that

the participants felt they would not be able to change anything at that time (Freire 1998: 109; King 1995: 64).

Table 3:10   Theme: will not be able to convince the community to participate (n: 5)

Interpreted responses	Literature comparison
-there is an apathy among the community members	-Glick et al, 1996: 49
	-Hope and Timmel Book 1, 1996: 96
-the political climate influenced the way people felt about participating in community development	-King, 1993: 63,64
	-Sheehan, 1990: 819
	-Freire, 1998: 109
-a lack of knowledge resulted in feelings of apathy	-King, 1995: 64
-the needs of the community had to be taken into consideration	

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Theme: *afraid to be honest with each other*

Because of the fact that the participants felt they could not trust anyone, as discussed in 3.3.3.1.1., they could therefore also not be honest with each other. The lack of trust and honesty in turn hampered the ability of the participants to reach out to the community. They were afraid to show their feelings, from fear of hurting the other party. 'I got cross easily....but I keep it...I don't want to hurt one another....I keep it inside my heart. I keep it. I am not going to show that I am cross.' One of the participants felt, that 'When you are working with the womens, you must have a nice heart', therefore she was not being really honest. Another participant expressed her wish 'that many times I like to stay alone....I don't like a crowd.' 'I think I am a terrible person' was the perception one member had of herself. The participants showed a lack of honesty towards each other initially, but through communication and improving their listening skills, an atmosphere of trust was established. Often, in a group situation during the initial phase, the

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participants are afraid to be honest with each other, for fear of hurting their feelings (Hope and Timmel Book 2 1996: 90). Participatory research promotes empathy among the participants; in other words, openness and honesty is vital to be able to establish an environment of understanding, rapport and concern for one another (George 1996: 125; Webb 1989: 404).

Table 3:11 Theme: afraid to be honest with each other (n: 5)

Interpreted responses	Literature comparison
-honesty was lacking because of fear of hurting someone's feelings -empathy is vital during participatory research to establish an atmosphere of mutual trust and understanding	-Hope and Timmel Book 2, 1996: 90 -George, 1996: 125 -Webb, 1989: 404

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Theme: *gets cross easily*

When the participants were asked whether they knew who they were, feelings of being both weak and strong were expressed, 'Because sometimes I'm strong and sometimes I'm weak, because my heart is so weak.' Many of the participants interpreted this question to be whether they got cross easily. Feelings such as anger are necessary in order to be able to break through the barrier of apathy and powerlessness (Hope and Timmel Book 1 1996: 17). These feelings had to be brought to the surface to enable them to work through their inability to be honest with themselves. When the nursery school was functioning, a conflict situation arose involving the principal. The participants, who were then also the staff of the school, had to work through their feelings of anger and then be honest with themselves and the principal. Not being able to discuss their frustrations with one another slowed down the process of development. The participants did mention that 'I've got the short temper' and 'I get cross.' One of the participants said that 'I am not going to show that I am cross...they can see that I am cross.' In other

words she could not hide the way she felt. One said 'I get cross, but not very long.'

Table 3:12 Theme: gets cross easily (n:8)

Interpreted responses	Literature comparison
-feelings of anger are necessary to break through the barriers of apathy and powerlessness	-Hope and Timmel Book 1, 1996: 17

Theme: *feelings of being strong*

Feelings of being strong had to be addressed to enable the participants to start developing the positive leadership skills (Category D), necessary for the initiation of community development and participation. Phrases like 'I'm open', 'I don't let myself down' and 'I can say I'm strong in everything' reflected this realization. Many of the participants had never

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before thought about themselves as being strong or weak and could therefore not answer the question. When asked again at a later stage, they were still hesitant. This theme is reflected in 3.3.3.3.1. when the participants became aware of their ability to become self-sufficient by helping themselves. Therefore, through the process of conscientisation, they first perceived themselves as incapable of doing anything, as a result of their apathetic attitude towards themselves, but then the realization came that they had the power to take destiny into their own hands and change the way they had been living until then.

During participatory research, the participants have to feel that they are strong (Hope and Timmel Book 1 1996: 27; Maguire 1996: 37; Flynn, Ray and Rider 1994: 396). The participants were asked how they felt about themselves. This enabled them to realize their limitations and faults and to concentrate on their strengths, which would help them to fulfil their roles within the group (Hope and Timmel Book 3 1996: 84). They had to have confidence in their own abilities (King 1995: 71).

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Table 3:13 Theme: feelings of being strong (n: 5)

Interpreted responses	Literature comparison
-feelings of being strong are important during participatory research -by knowing one's limitations, one can concentrate on the strengths needed to become an active participant -confidence in one's own abilities is important	-Hope and Timmel Book 1, 1996: 27 -Maguire, 1996: 37 -Flynn, Ray and Rider, 1994: 396 -Hope and Timmel Book 3, 1996: 84 -King, 1995: 71

Theme: *lack of commitment*

Lack of commitment stemmed from the inability to be productive.

Furthermore, the participants needed to be guided into a specific

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direction to set them on the right track to become involved and therefore committed. This was achieved through introspection, making them aware that it was in their own interest to become pro-active in their community. One of the participants rightly said, 'We couldn't know the way, especially we Africans. We don't do commitment.' The thought processes had to be stimulated: 'Maybe we are lazy to think, that is why we are lazy to do anything' was the comment one participant made regarding commitment. She also stated that 'If you are lazy in your mind, you are going to be lazy in your head.' Although these remarks were their perceptions early in the study, when they were asked whether they would be able to involve the community in participating in future projects, the one participant's response was, 'Others they will see us...they will start to follow us. If there is a small light...the people will see it and follow it.' Therefore, where there was an initial doubt as to whether the community would become involved, which stemmed from the lack of trust they had in one another, they felt quite sure in 3.3.3.4.1. that they could involve the community.

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According to Hope and Timmel (Book 1,1996: 10) commitment can only grow when members work as a team, a theme that is discussed in 3.3.3.2.3. Commitment is developed when group members are challenged to do something and then supported (Hope and Timmel Book 3 1996: 84; Khanna 1996: 68; Hildebrandt 1996: 159). Building commitment is linked to having a sense of ownership in a community development project (Denham, Quinn and Gamble 1998: 6-7). Without commitment from the participants, their goals would have had no meaning and therefore would not have become a reality (Hope and Timmel Book 3 1996: 87). In order for commitment to exist, the participants had to acknowledge that their situation needed to change, in other words they had to think critically (Freire 1998: 90). Commitment is often lacking in most communities because they are not homogeneous, which hampers them from co-operating with each other (King 1995: 62).

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Table 3:14 Theme: lack of commitment (n: 5)

Interpreted responses	Literature comparison
-commitment grows when working in a team, supporting each other in achieving self-identified goals -a challenge brings commitment -commitment is often lacking in communities which are not homogenous -critical thinking about the present situation one is living in, results in the realization of the need for change	-Hope and Timmel Book 1, 1996: 10 -Hope and Timmel Book 3, 1996: 84,87 -Khanna, 1996: 68 -Hildebrandt, 1996: 159 -Denham, Quinn and Gamble, 1998: 6-7 -Freire, 1998: 90 -King, 1995: 62

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Theme: *cannot make decisions*

As mentioned previously, the women had to subjugate themselves to their husbands and therefore lacked the ability to make decisions on their own. 'They sometimes think they have bought you.' 'They are his rules.' This submissiveness had to be addressed to enable them to view themselves in a different light: one that would challenge them to stand on their own two feet. Their fathers also played a significant role because they were expected to obey the wishes of their male superiors from an early age. This issue is addressed in the following group.

Paolo Freire stated that there was a definite link between emotion and the motivation to act (Hope and Timmel Book 1,1996: 17). For personal growth and development to occur, the participants had to start making decisions on their own (Freire 1998: 142). This decision-making skill could only be developed once the participants became conscious of the fact that they had to become active participants in the process of conscientisation (Khanna 1996: 67; Kerr 1996: 14-15).

Table 3:15 Theme: cannot make decisions (n: 2)

Interpreted responses	Literature comparison
-emotions influence the motivation to act -the ability to make decisions leads to personal growth and development, through the process of conscientisation	-Hope and Timmel Book 1, 1996: 17 -Freire, 1998: 142 -Khanna, 1996: 67 -Kerr, 1996: 14-15

3.3.3.1.5. influence of cultural beliefs

Cultural beliefs and traditions have always played an important part in their lives and by carefully assessing some of these aspects, the participants could decide how these issues influenced their way of thinking (Hope and Timmel Book 1 1996: 56; Hope and Timmel Book 3

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1996: 66; Roodt 1996: 316; Marindo-Ranganai 1996: 178; Hildebrandt 1996: 157; Wuest 1997: 52,54). Questions posed were: 'Did you complete school? Did your parents have any dreams for your future?' This consciousness that was awakened could condition their attitude towards their past and the way they would deal with the reality of their daily living in Ivory Park (Freire 1998: 111; Coetzee 1996: 155; Romm 1996: 183;King 1995: 67; Purdy 1997: 192). For the participants to realize that a change was needed in their day-to-day living, they had to take their past into consideration and become conscious of the effect it had on their lives (Hope and Timmel Book 3 1996: 43; Khanna 1996: 69; Dockery 1996: 167; Kendall 1992: 4; Wallerstein and Bernstein 1988: 383). Only then were they able to move forward towards something better, thus becoming independent and participating actively. According to Freire, an analysis of the participants' historical past was necessary for them to be able to form a critical opinion of its influence on their lives (Freire 1998: 157).

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Theme: *parents did not approve of the girls being educated*

This custom has its origin in the fact that men took the women for granted as their possessions (Hope and Timmel Book 3 1996: 58). Although only one participant verbalized her father's ideas about education, the rest of the group agreed with her. Her response was: 'I make my standard 6 only, because my father he don't like the women to go to school. My parents were so very strict...by the Shangaan laws, that if you are a woman you are supposed to go to school to write a letter for your husband.' They were brought up under similar conditions, or they knew of other women in the same situation. Their fathers believed 'that girls must not go to school. They say when we are going to school we are going to get a baby certificate, not a education certificate.' It was evident that the participants did not approve of this treatment and were therefore already moving away from these cultural beliefs. This theme is linked to the next one that gives further reasons for them not being able to complete school. According to Tandon, education can lead to social transformation, based on popular knowledge and education (1996: 22).

Table 3:16 Theme: parents did not approve of the girls being educated

(n: 1)

Interpreted responses	Literature comparison
-a woman is taken for granted to become a man's possession -education was not a necessity for the girls -through education, social transformation can occur	-Hope and Timmel Book 3, 1996: 58 -Tandon, 1996: 22

Theme: *had to leave school to support the family*

When asked whether they had completed school, none of them had been given the opportunity to do so. 'I just passed my standard 9...and my father could not afford to take me to school', 'I make my standard 6 only...because my father say he don't like the women to go to

school....girls, you understand...so.... I run away from home...to look for a job. My hope was to go to school.' Financial problems and large families were the main cause of their leaving school, 'But we are so many at home and my father he was working for little money.' One participant mentioned that after her father had passed away, her mother had told her to get married, 'Because no matter you are young, that money that they can pay *lobola* for it, they will take that money to pay for the small children for the school.' It is only through knowledge that one has power to voice an opinion that might change a situation (Maguire 1996: 32). The participants felt deprived of this power because of inadequate education.

Table 3:17 Theme: had to leave school to support the family (n: 5)

Interpreted responses	Literature comparison
-due to a lack of knowledge, they could not voice their opinion and therefore change the traditional custom	-Maguire, 1996: 32

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Theme: *it is their responsibility to look after their own children*

After the discussion of their education and the way they felt about their deprivation of education, the question of how they were treating their own children was put on the table. This theme overlaps with the theme in 3.3.3.2.1. The participants expressed their wish to become independent of their parents by not sending the children to them, while they (the participants) were trying to seek employment. They felt that the children could be of great help. One participant however said that the children are not grateful for everything they, and especially the mothers, are doing for them to ensure that they have a better life. 'We do everything for them, but at the end of the day they throw it away. We didn't get from our parents a hot hand, but we give our kids a warm hand, they don't like it, they want it to stay cold.'

It has become significantly more difficult for the women to accept all the responsibility of having children, looking after them and trying to put

food on the table. Men do not regard it as their duty to become hawkers in the street selling vegetables. Unemployed men sit around and send their children to beg and thus bring in some kind of revenue. Most often the women do not agree with this practice as they feel that the children are therefore not cared for (CWM 1998).

Table 3:18   Theme: it is their responsibility to look after their own children (n: 3)

Interpreted responses	Literature comparison
-there is a different perception among husbands and wives concerning the reason why the children should be with them -the mothers want to provide for their children, thus ensuring a better future for them	CWM, 1998

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Theme: *it is better for the children to be in the rural areas*

Linking this theme to the theme on the safety of the area previously discussed, two participants expressed their view on the reasons why their children were not living with them in Ivory Park but had been sent back to the rural areas. They thought it was better for the children to be in the rural areas, to protect them from the dangers of the city life. 'The people they are staying at home they are too safe than here.' Another reason was that, 'If you get a child before you are married, you cannot say that child is yours, it is for my mother and my father. That's why I left at home.'

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Desocialization therefore had to address definite issues in the lives the participants were leading, to make them engage in introspection which would lead them to critical thinking. It was during desocialization that they started to query the way they perceived themselves, the way they had been brought up, and the way they were treated by their partners, all within the framework of their cultural beliefs and traditions. These thought processes impacted their view of their own strengths and weaknesses and how that would influence further participation and commitment.

3.3.3.2. critical thinking

Introduction:

During this phase of the research study, the researcher tried to determine whether the participants had the ability to speak their own minds; in other words critical thinking had to be promoted among the participants, helping them realize that they had to participate actively to bring a change in their daily living (Hope and Timmel Book 1 1996: 136; Freire 1998: 76,80,108; Roodt 1996: 315; George 1996: 119; Kendall 1992: 4-7; Flynn, Ray and Rider 1994: 395-396; Nakamura and Siregar 1996: 416; Hildebrandt 1996: 159; King, Lakin and Striepe 1993: 29). Coetzee believes that anyone has the capacity to better him/herself at any stage of their lives (1996: 141). Through reflection on certain topics they could gain knowledge and insight (Freire 1998: 82,88; Romm 1996: 183; Flynn et al, 1994: 396; Denham, Quinn and Gamble 1998: 7-8). This was evident when asking them how they felt about education. They had to feel that what they said was important (Hope and Timmel Book 2 1996: 4). A change in self-esteem among the participants contributed to a change in

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their perception of their children and what dreams and aspirations they held for them (Barker 1992: 255). Barker stressed the importance of the fact that unless the mothers (the participants in this study) recognized their own potential, they would not be able to recognize their children's potential.

Three groups were established in this category; the importance of education, the ability to set achievable goals, and the realization of group dynamics in starting community development and the empowerment of themselves. The questions asked that would lead the participants to critical thinking were as follows:

Table 3.19 Questions to initiate responses leading to critical thinking

What dreams do you have for your children?
What change would you like to see here?
What have you learnt here so far?
Do you think what you are doing here is important?

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3.3.3.2.1. importance of education for survival

After having discussed their inadequate education, the participants were asked what dreams they had for their children and how they would reach these dreams. The participants expressed their desire for their children to be successful in life, but that they realized that the only way to achieve this was through completing their education. In voicing this wish, they acknowledged the fact that because of their inadequate education, they were struggling to make ends meet. Rudd and Comings are of the opinion that the upliftment of a person or a community can only be done through education (1994: 314; Purdy 1997: 194).

Theme: *want children to complete school*

One of the participants mentioned that 'I want my children to finish school first because you can't do anything without education' and that when the children have completed their education 'they have got their own mind. They can think what they can do.' This is a reflection of their

own lives and how they had been restricted from being productive because they were not given the opportunity to think about what they could do. They had to leave school at an early age, and get married so that their parents could receive *lobola* to enable them (the parents) to provide for their siblings. Education was seen as being vital for survival.

One of the aspects mentioned by Coetzee in his modernization theory is the awareness of the importance of proper education and the need for literacy (1996: 53). The participants realized that social change could only be initiated through proper education, which they were trying to achieve by having their children educated, and also by starting a nursery school (as expressed in 3.4.2.2.) to commence the groundwork of educating the young members of the community (Tandon 1996: 22). During a study done by The Council for World Mission, in Zambia, it was evident that the women perceived the education of their children as crucial for survival (CWM 1998).

Table 3:20 Theme: want children to complete school (n: 3)

Interpreted responses	Literature comparison
-education is important to become independent in life	-Rudd and Comings, 1994: 314
-without proper education one is hampered in the ability to make choices	-Purdy, 1997: 194
	-Coetzee, 1996: 53
	-Tandon, 1996: 22
	-CWM, 1998

Theme: *want children to be successful*

Flowing from the awareness of the importance of educating the children, came their hopes and aspirations for their children. The reason why the participants wanted their children to be successful was two-fold: they did not want them to struggle like their parents ('you can't do anything without education'), and they hoped that their children would be able to look after them financially. Their aspirations for their children's future were very high: 'My son...I told him...I like he must be a doctor. I like the other one...she must be a social worker. The small one can be a police.' It

was clear that they did not want their children to lead such unproductive lives as the ones they were leading and that the only way out was through education. A person /community can only be uplifted through education (Rudd and Comings 1994: 314; Purdy 1997: 194).

Table 3:21 Theme: want children to be successful (n: 6)

Interpreted responses	Literature comparison
-a professional status is important -education brings upliftment of a person/community -the need for tertiary education in order to be successful in life was acknowledged	-Rudd and Comings, 1994: 314 -Purdy, 1997: 194

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3.3.3.2.2. ability to set achievable goals

During participatory research it is vital to set achievable goals to ensure that the participants do not become frustrated with all the discussions (Hope and Timmel Book 1 1996: 80; King 1995: 59; Farley 1993: 247; Wuest 1997: 56). Furthermore, for any programme to be successful, the need for its development had to be realized by the participants themselves, and the impact it would have on the community appreciated (Hope and Timmel Book 1 1996: 118, Coetzee 1996: 141,145; Denham, Quinn and Gamble 1998: 1-2; Farley 1993: 244). If the goals had not been set by the participants, there would have been no commitment (Hope and Timmel Book 2 1996: 5). Furthermore, the realization of these goals had to be attained through the use of their own energy and resources (Coetzee 1996: 155; Wallerstein and Bernstein1988: 380). The achievement of one set of goals, initiated the desire to achieve the next set, as participatory research is an ongoing process, where new hopes and aspirations are generated continuously (Okurut, Odong, Imalingat,

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Okurut, Oloit and Oloit 1996: 79). This was quite apparent when, after the nursery school had been running for a couple of months, one of the participants decided to start a sewing group, but she only acted as the facilitator, as she was too involved in the nursery school.

Community development is based on the hope that the current life styles can be improved (Hope and Timmel Book 1 1996: 16; Coetzee 1996: 156; King 1995: 57). This is reflected in their ability to verbalize their aspirations (Freire 1998: 76; Coetzee 1996: 145). As soon as a concrete goal was suggested, the group had to be supported in achieving this goal and evaluating its success or failure (Hope and Timmel Book 1 1996: 26; Wallerstein and Bernstein 1988: 382; Barker 1990: 822).

The goals that were identified by the participants were: to have a play group, to start a sewing group and to involve other groups in the community, by operating a bakery, for instance.

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Theme: *to have a play group*

By linking the following themes together: being happy, the unsafe area, leading unproductive lives, trying to bring in some revenue and the importance of education, the participants realized that they would like to see a change, not only in the community, but most importantly, in their own lives. They identified the establishment of a nursery school as addressing these themes. 'To get the playgroup planned....maybe even have a playground for the children in the afternoons...after school...they must pay R1 to come in here....and they can feel safe.' They also realized that they had no money to commence such a project, until one of the participants suggested 'I think (selling) the tea and the coffee after church' to generate funds. This was an indication that some of them were beginning to think critically, a category that is strongly linked to power awareness, because with the realization of the one, came the awareness of having power to initiate change.

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The participants identified the play group or nursery school as a goal, when they realized the necessity of having a safe place for the children. Those with children at other crèches in the community were not happy with the care their children were receiving. They also realized the importance of starting to educate the children at a young age, thus stressing once again that education was important for becoming successful. The wish to involve the community in more ways than one was also expressed: by sending their children to the crèche, the community would become involved; they could make use of the mothers in the crèche; the mothers could be trained in the importance of education to ensure that their children's education was an ongoing process. They also saw the premises as a safe haven for school-going children during the afternoons and the school holidays.

The reason why not all the participants were interested in starting a play group was important, as the participants had, by voicing their interests, to publicly take responsibility for their decisions in becoming involved one way or another (Hope and Timmel Book 2 1996: 7). At this stage there

were still some participants who could not see a way out of their current life styles. They were not participating actively and were slow to give an opinion. It was an easier way out for them just to nod their approval/disapproval after someone had voiced her opinion.

Table 3:22 Theme: to have a play group (n: 7)

Interpreted responses	Literature comparison
-their current life styles can be improved through community participation -education of the children must start at a young age -by starting the play group they can reach out to the community in more ways than one	-Hope and Timmel Book 2, 1996: 7 -Hope and Timmel Book 1, 1996: 16 -Coetzee, 1996: 156 -King, 1995: 57 -Okurut et al, 1996: 79

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Theme: *to have a sewing group*

Some of the participants knew how to sew and wished to share their knowledge with other women in the community, others showed a keen interest in learning how to sew as they had never been taught this craft before. 'I want to learn to sew', 'I can try to do sewing, I can sew' and 'My future dream is just sewing, that's why I'm here', were the goals three of the participants expressed. As mentioned in the theme of lack of trust, the participants were aware that there would be quite a few women in the community who could share their expertise with them, but that they would probably refrain from doing so as they did not want others to be better than themselves. Although the sewing group was secondary to the nursery school, the one participant who had expressed her desire to have a sewing group, did come back when word went out that the nursery school was looking for women to sew pinafores for the children and for themselves. She had not been part of the nursery school team, as she had been honest with herself and the others by saying that 'The nursery school is not for me....I want the sewing.'

Women in need of an income often start a handicraft project, according to The Council for World Mission. In Madagascar a center was commissioned for a group of women to use in producing embroidered work for export (CWM Action Sheet no 1,1998). In Zambia, a widow sold second-hand gloves at the local market to generate funds enabling her to attend a course on making batik and tie-dye clothes (CWM 1998).

Table 3:23 Theme: to have a sewing group (n: 5)

Interpreted responses	Literature comparison
-women often start handicraft projects to generate funds -by selling their hand-made articles, money is obtained for the production of more items -by making use of their own	-CWM Action Sheet no 1, 1998 -CWM, 1998 -Coetzee, 1996: 155 -Wallerstein and Bernstein, 1988: 388 -Okurut et al, 1996: 79

energy, talents and resources they can achieve their goals -by starting a sewing group they would be able to reach out to the community, through their involvement	

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Theme: *to involve other groups in the community*

When the participants were asked whether they thought they could involve other women from the community in participating in their projects, the one participant said, 'It was my desire to do something for the community. I want a bakery where I'll be advisor. The women can work and get something at the end of the day.' Leadership was expressed here in the sense that she would be an advisor. This is repeated in the theme of leadership in 3.3.3.4.1. The involvement in the community was also perceived as teaching the others skills: 'You can teach that one everything as we are working.' Other groups in the community could become involved, 'Like the Women's Association of the Methodist Church', was the wish expressed by one of the participants.

Participatory research has as its main objective the involvement of the community at large, in order to bring about a change in their daily living (Mouton 1996: 37; Purdey, Adhikari, Robinson and Cox 1994: 329; Wuest

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1997: 49).   To be able to do this, the participants had to become responsible and accountable for their projects. All the barriers that had previously hampered them from being productive had to be removed to enable them to reach out to the community (CWM Action Sheet No 1, 1998; Hildebrandt 1996: 157).

By becoming aware of their potential, the participants were able to take their future into their own hands and contribute to the well-being of the community in Ivory Park (Hope and Timmel Book 3 1996: 44). Participatory research promotes the participation of people, organizations and communities, through empowerment (Wallerstein and Bernstein 1988: 380; Denham, Quinn and Gamble 1998: 9-11). By realizing that they could involve other groups in the community, they became aware that they were 'doing something for the community.'

Table 3:24 Theme: to involve other groups in the community (n:5)

Interpreted responses	Literature comparison
-by involving other groups in the community, the well-being of the community is improved -through participatory research, organizations and other groups in a community are reached	-Hope and Timmel Book 3, 1996: 44 -Wallerstein and Bernstein, 1988: 380 -Denham, Quinn and Gamble, 1998: 9-11 -Mouton, 1996: 37 -Purdey et al, 1994: 329 -Wuest, 1994: 49 -CWM Action Sheet no 1, 1998 -Hildebrandt, 1996: 157

3.3.3.2.3. realization of group dynamics in starting community development and empowering themselves

After the weeks of introspection, during which the participants became aware that they wanted to improve their lives by using their own energy and resources, they awakened to the realization that they could not do it on their own, but needed each other to achieve their goals. 'We are learning to help each other and the community.' They therefore had learnt that trust was important for the successful achievement of their goals.

An environment of trust had to be established among the participants by means of communication (Hope and Timmel Book 2:1996: 3; Bland and Ruffin 1992: 390). This was not at all easy as they came from different ethnic groups, the majority of them being Xhozas. They had to learn to accept one another. The participants had to feel respected and accepted, to enable them to learn (Hope and Timmel Book 2 1996: 6; Romm 1996: 182; Lock 1995: 136). Dialogue, according to Hope and Timmel, means sharing ideas and perceptions, proposing possible solutions

to problems and making recommendations (Book 2 1996: 3; Coetzee 1996: 144; Flynn et al, 1994: 404). It is only when one has the ability to make decisions that empowerment takes place. This ability had to be awakened and nurtured among the participants throughout the course of the study, as they were capable of making decisions, although the skill was still dormant (King 1995: 60; Schurink 1998: 407; Wallerstein and Bernstein 1988: 380; Flynn et al, 1994: 396).

The participants were asked to reflect on what they had learnt so far, as action and reflection forms a major component in participatory research. Out of this question, the following themes were identified: they needed to help each other, and they could not do it alone.

Theme: *helping each other*

The one participant stated, 'I am going to get enriched from the others, and use it here at my home.' She therefore knew that if they shared their knowledge they would 'not sit at home...and do nothing', and that ' if one sits at home nothing will happen.' Another participant said, 'it is necessary to work as a team together, to share the responsibility.' This

theme can be linked to the following one of not being able to do it alone, as it was perceived that 'It is necessary to work as a team together, to share responsibility.'

Women have always been there to help and support one another. They are prepared to walk long distances to collect water, provide transport to take the children to school and help nurse the sick in their community (Hope and Timmel Book 1 1996: 9-10). During this research study it was important for the participants to improve their communication skills and in doing this learn, to listen to the other participants' needs (King, Lakin and Striepe 1993: 29). This helped them gain insight into the problems that faced the participants, and also 'because I wanted to be together with the other women, so that I must get different ideas.' Critical thinking had to be promoted through communicating their problems and needs in their own words (Hope and Timmel Book 1 1996: 25; Roodt 1996: 316; Flynn et al, 1994: 396; Denham, Quinn and Gamble 1998: 1-2, 15-17; Widerquist and Davidhizar 1994: 649-651). By sharing their problems and successes in life, they gained courage and were encouraged to learn from the others (Maguire 1996: 37; Khanna 1996: 68; Webb 1989: 404).

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Table 3:25 Theme: helping each other (n: 7)

Interpreted responses	Literature comparison
-women tend to support one another	-Hope and Timmel Book 1, 1996: 9-10,25
-proper communication skills were vital to enable the participants to gain insight into their own and the others' problems	-King, Lakin and Striepe, 1993: 29 -Roodt, 1996: 316 -Flynn et al, 1994: 394 -Denham, Quinn and Gamble, 1998: 1-2, 15-17
-learning from others was encouraged	-Widerquist and Davidhizar, 1994: 649-651 -Maguire, 1996: 37 -Khanna, 1996: 68 -Webb, 1989: 404

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Theme: *cannot do it alone*

When working in a team, the participants tend to be more committed and to remain active for fear of losing face. This was evident when the principal who had been for training, had tried to start a play group on her own, but had not succeeded. One of the participants mentioned, 'If you are in a group you take responsibility to be part of the group. You motivate one another not to be too tired to do anything.' To another participant team-work meant the following: 'When you work as a group...it's much better than to work alone...if you do things wrong when you are alone...there's no-one who can remind you this is not right. When you work with a group each and everyone come with his decision...sit down and discuss...goes alright because you've got a lot of knowledge...make it together.' This theme links with 3.4.4.1. where the group realized that to make a success of the nursery school they had to stand together.

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Team-work is vital in participatory research; the participants felt that they could take risks in making suggestions, and they could offer each other support (Hope and Timmel Book 1 1996: 10,25; Freire 1998: 66; Maguire 1996: 28; Denham, Quinn and Gamble 1998: 14). Hope and Timmel emphasized the fact that participants learn most effectively from each other (Book 1 1996: 136). 'I must have advice and support', was the answer one participant gave after asking why she could not do it on her own. As a group, the collective efforts of all the participants combined, is much more effective than the individual efforts (Hope and Timmel Book 3 1996: 88; Roodt 1996: 315,316).

Table 3:26 Theme: cannot do it alone (n: 5)

Interpreted responses	Literature comparison
-when working in a team, support is offered	-Hope and Timmel Book 1, 1996: 10, 25, 136
-team-work promotes taking responsibility and being	-Freire, 1998: 66 -Maguire, 1996: 28

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committed	-Denham, Quinn and Gamble, 1998: 14
-the combined efforts of a team have greater impact than the individual's effort	-Hope and Timmel Book 3, 1996: 88 -Roodt, 1996: 315-316

During the process of critical thinking it is important to notice that the participants have moved out of a state of hopelessness to a state of thinking and acting critically on the conditions surrounding them. Whereas they had previously been sitting at home, not trusting anyone for fear of their lives and therefore leading unproductive lives, they realized that , although they lacked the knowledge, they could help each other in achieving goals that had been identified by themselves. This realization gave them a sense of power.

3.3.3.3.power awareness

Introduction:

A difference between 'power over' and 'power with' has to be explained. 'Power over' is prevalent in communities where there is no democracy, in other words where there is oppression (Maguire 1996: 28). This is often found among the black women, especially those from the rural areas where the men have all the say. They have to subjugate themselves totally to the men and their needs. According to studies done in India, in Bolivia, and among the disabled , this kind of subjugation is also prevalent among the women in the rural areas. They are faced with problems like desertion, domestic violence and alcoholism (Khanna 1996: 63,64; Howard-Grabman 1996: 153-154; Northway 1997: 736-738; CWM Action Sheet no 1, 1998; CWM 1998), similar to the life styles which the participants in this study were accustomed to. If the participants had decided to remain in this kind of limit-situation, they would not have become conscious of their own power (Freire 1998: 83; Khanna 1996: 65; Martin 1996: 91). However, the participants had to realize that they had a

responsibility to exercise power over their decisions to create a better life for themselves, by participating actively (King 1995: 57; Schurink 1998: 407; Khanna 1996: 67; Martin 1996: 82; Flynn et al, 1994: 397, 401-403; Wuest 1997: 51-52). On the other hand, to have 'power with' means to share power (Hope and Timmel Book 2 1996: 4). Development could only be initiated after the participants realized, through active participation, that they had the ability to make decisions that would impact their lives (Freire 1998: 142; Coetzee 1996: 145; Maguire 1996: 28; Purdey et al, 1994: 329). This conscientisation was vital for the participants to become self-sufficient and to take control over their own lives (Roodt 1996: 315).

In this category, two groups emerged from the themes: those aware of own ability to be self-sufficient, and those who came to understand that work brings financial independence. The questions that were asked were as follows:

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Table 3.27 Questions to initiate responses leading to power awareness

1. Should your husband die, would you be able to look after yourself?

2. Why would you like to start a business?

3. How are you going to reach your dreams?

4. Where are you going to start to reach your dreams?

3.3.3.3.1. awareness of their own ability to be self-sufficient

After having identified their dreams for the future and how they wanted to involve the community, it became important for the participants to verbalize why they wanted to achieve these dreams. Some of the participants were still echoing the ideas of the others and had therefore not yet reached the stage of critical thinking. To enable them to substantiate their reasons, the question was asked concerning whether they would be able to look after themselves should their husbands (or other source of financial support) leave them or die. One of the participants stated, 'Yes I will. Because that's why I want to start a business now while he is alive. I will cope.' Another participant said 'We are supposed to start now....while our husbands are still alive....to show

them we have the power to do for ourselves.' These statements are in opposition to the initial theme of being dependent on others for survival. One of the participants showed business and entrepreneural skills, as she was running a spaza shop from her home.

When working with a group of people where the aim is to make them self-sufficient, one has to consider the following: their needs, possibilities, strengths and weaknesses (Hope and Timmel Book 1 1996: 32; King 1995: 61). According to Hope and Timmel, a small group situation is an excellent place for a person to realize her new self-awareness (Book 2 1996: 90). Self-sufficiency also depends on one's interaction with others, as was evident in this study. For the participants to realize their true potential, they needed to engage in introspection and they also relied on the judgement from the other participants' approval and disapproval (Hope and Timmel Book 2 1996: 91; Maguire 1996: 32). Coetzee stated that mankind is continuously preoccupied with trying to move away from traditional habits which hamper progress. Therefore determining the participants' aspirations and ambitions was vital during this study (Coetzee 1996: 53).

Theme: *want to start a business*

When the participants were asked how they would survive if their husbands should die or leave them, they identified talents within themselves that had not been mentioned previously, such as, 'I can do the sewing. I've got a sewing machine', 'I want to find the tomatoes to sell', 'I want to start the vegetable garden', 'I like it in the bakery. I can bake', 'My dream is to be got a supermarket.' In answering this question, the participants were engaged once again in introspection and had to focus on what their abilities and talents were.

Some of them said they could sew but did not have enough knowledge and expertise: 'My problem...I can't cut the pattern.' In verbalizing this, the participant expressed her wish to learn more, which is a theme that is discussed next.

One of the participants wished to start a bakery to enable her to reach out to the community, as will be explained in 3.3.3.4.1. She elaborated

further on this issue by stating the following: 'I see the community of Ivory Park...they do nothing.' By making this observation, she has already removed herself from the previous state of apathy she was living in every day and has become critical of others living that way. Furthermore she stated: 'and they are penniless....the women they are not working......they stay in the house. As I go pass at home...I see the women they are selling some meat......five of them selling ....the same meat.....and when you have got the money...where you going to buy....to this one or that....if you can show them to sell....this one must sell oranges, this one ,meat, potatoes, this one tomatoes and that one must sell cabbages. That will be all right. To empower the women.' From this dialogue, one can perceive that this participant had realized that she had the power to help the women in the community change their business strategies and therefore become more aware of cost effectiveness and of the need to avoid duplication.

The participants came to the realization that, by acknowledging their shortcomings and identifying their strengths, they had the power to start a business for which they would be accountable (Hope and Timmel Book 3

1996: 84). In wanting to start a business, they decided to take control

over their own lives by improving their standard of living (King 1995: 57).

Table 3:28 Theme: want to start a business (n: 7)

Interpreted responses	Literature comparison
-the desire to start a business could only be verbalized after realizing that they had the strength and the will-power to achieve this goal.	-Hope and Timmel Book 3, 1996: 84 -King, 1995: 57,61 -Hope and Timmel Book 1, 1996: 32

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Theme: *want to learn*

This theme of wanting to learn emerged from the previous one of wanting to start a business, although the participants had already stated that they wished to share their knowledge and gain experience from others who had the expertise. 'My future dream is just sewing...that's why I'm here... because I wanted to be together with the other women...so that I must get different ideas.' This participant then mentioned that 'You must have money first...then you can start the business', thus stressing the importance of money, as discussed in 3.3.3.3.2. Another participant stated that 'I would like to be a successful businesswoman....that's why I'm here...that's actually why I joined this group because I also want to learn to become a successful businesswoman. Because I don't know. That's why I think by sharing what we are doing here...we are all of us going to get there just by sharing.'

The participants who were involved with the nursery school, agreed unanimously to seek training at the Midrand Presbyterian Church's

nursery school. 'I want to learn experience from others', was the desire voiced by one of the participants.

The participant who already had a spaza shop said 'My dream is to be got a supermarket, my shop can be a big shop, you understand.' She had been to the SBDC to obtain training in small business development, 'But he gave me the addresses where I can go. I can try to phone those people, they will tell me what can I do to help whatever.'

For any project to take place, the participants' potential must be the initial point of focus. By means of enhancement of their potential, growth and development followed. Once they realized that they had the ability to do something, their self-esteem and confidence grew (Hope and Timmel Book 1 1996: 27). The importance of ongoing training was vital for the success of the nursery school (Hope and Timmel Book 3 1996: 88). For any sustainable development to occur, they had to take control of their own lives (CWM 1998).

Table 3:29 Theme: want to learn (n: 5)

Interpreted responses	Literature comparison
-by gaining knowledge, self-esteem and confidence grows -the participants' potential had to be developed through ongoing training	-Hope and Timmel Book 1, 1996: 27 -Hope and Timmel Book 3, 1996: 88 -CWM, 1998 -Coetzee, 1996: 53

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Theme: *can help myself*

This theme can be linked to the previous one in that, by wanting to gain knowledge, the participants expressed the fact that they could help themselves. This was evident when the participant (mentioned in the previous theme) said that she had been to the SBDC, without anyone telling her to do so. The participants responded to the question about whether they would be able to look after themselves in the affirmative: 'Yes, I will be able to look after myself...I will cope', 'I have made clothes and sold them', 'I help myself even now' and 'I can sew...I know the machine....I can read the pattern....so I've got experience.'

By creating a learning environment during the weekly meetings, where problems were posed and solutions sought, the participants involved in the nursery school realized that they needed more training to enable them to teach the children. They were continuously reminded to try and help themselves in the quest for new knowledge and expertise (Hope and

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Timmel Book 1 1996: 127; King 1995: 65). The importance of self-reliance had to be stressed, to enable the participants to realize that they had to take their destiny into their own hands by initiating a development programme on their own (Okurut, Odong, Imalingat, Okurut, Oloit and Oloit 1996: 79; Barker 1990: 819).

Table 3:30 Theme: can help myself (n: 7)

Interpreted responses	Literature comparison
-by taking their destiny into their own hands, they realized they could be self-sufficient -a community development project reinforced the awareness of the empowerment that took place	-Hope and Timmel Book 1, 1996: 127 -King, 1995: 65 -Okurut et al, 1996: 79 -Barker, 1990: 819

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Theme: *can achieve their dreams collectively as a group*

After having realized that they needed each other to initiate community development (3.3.3.2.3), they became aware of the fact that the success of their dreams, i.e. the nursery school, depended on their working together as a team, and not by having each one do what she wanted to. Here it was evident that the participants had realized that each one of them had developed some power over others. This power had to be channelled in the right direction to prevent too much power-play at the cost of the success of the nursery school project. 'We are trying to make our project alright.' 'On Sunday we mustn't eat at our home, we must come outside and sell food to the people. We must take the money and put it together.'

To be able to bring change to a community, the participants had to be made aware that it could only transpire through the use of their own energy (Hope and Timmel Book 1 1996: 10; Denham, Quinn and Gamble

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1998: 13). Working together as a group, they got to know each other well and this enabled them to place challenges on the table and to support one another (Hope and Timmel Book 1 1996: 32; CWM Action Sheet no 1, 1998). Co-operation was established among the participants through communication (Freire 1998: 149; Webb 1989: 404). In any group situation, conflict arises from a clash of personalities (Hope and Timmel Book 2 1996: 91; Webb 1989: 408-409). During this research study, conflict arose on the issue of leadership. It was important to emphasize the fact that these conflict situations occur in any relationship and that one has to work together in order to find an amicable solution and to prevent a breakdown in communication (Flick, Reese, Rogers, Fletcher and Sonn 1994: 377-378; Denham, Quinn and Gamble 1998: 13). The true self of one participant had to be united with the true self of the other. When they realized that they needed each other in order to make a success of the nursery school, a deeper understanding of the concept 'community participation' was experienced. Any development plan needs active participation (Coetzee 1996: 144).

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Table 3:31 Theme: can achieve their dreams collectively as a group (n: 4)

Interpreted responses	Literature comparison
-by standing together and supporting each other they could achieve their goals -conflict situations in any group situation are normal but have to be addressed to prevent the breakdown of communication -community participation was achieved through active participation	-Hope and Timmel Book 1, 1996: 32 -Hope and Timmel Book 2, 1996: 91 -Denham, Quinn and Gamble, 1998: 13 -CWM Action Sheet No 1, 1998 -Freire, 1998: 149 -Webb, 1989: 404, 408-409 -Flick et al, 1994: 377-378 -Coetzee, 1996: 144

3.3.3.3.2. impact that financial independence would have on their lives

The monetary issues had been raised continuously throughout the study, with remarks that without money one couldn't do anything, and that to start a business one needed money. Whereas they had previously depended on others for survival, the power awareness gained through critical thinking, made them realize that they needed money and that they had to learn how to save.

It was important for the participants to comprehend that earning an income would make a change in their daily living, but they had to understand that material welfare was not the beginning and end of the study. Human well-being was the point of focus (Coetzee 1996: 143,144). Psychological benefits were stressed, so that the participants agreed that it was much better fulfilling a day's work than staying at home. The material benefits, purchased through their income, were just as important to them (King 1995: 65).

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Theme: *one needs money*

When asked why they thought money was important, their answers varied from, 'You must have the money first, then you can start the business', to providing for the children: 'When I get the money, I take it to the bank for my children and things for my house' and the wish to 'buy a sewing machine.'

The realization that economic independence is important to be able to raise one's standard of living, is an indication of progress, according to Coetzee (1996: 53,59). Inadequate housing and nutrition are a result of poverty (Thomas, Quinn, Billingsley and Caldwell 1994: 575). Some of the participants believed that money was important, 'but that God will provide.' The majority wanted money in order to be able to provide for their children.

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Table 3:32 Theme: one needs money (n:9)

Interpreted responses	Literature comparison
-economic independence is a sign of progress -the standard of living can be improved through economic growth	-Coetzee, 1996: 53,59 -Thomas et al, 1994: 575

Theme: *one needs to save*

The participants expressed their desire to earn money and to 'take it to the bank.' They therefore realized that, when the money is in the bank, they would earn interest and would not be tempted to spend it. 'That money I put in the bank to feed the money...just put the money in the bank...when I passed away....because it's my wishes...my kids can get the good things for them....because I don't know when I'm going to die.' The reason they wanted money was again explained as solely for the benefit

of their children. They did not want to see them struggle as they had to, because of inadequate schooling and therefore not having a professional status as discussed in 3.3.3.2.1.

When the participants became aware that they had gained power to change their current way of living, they realized that they could reach out to the community and play an important role in its upliftment by reaching their dreams, i.e. the nursery school. This vision was verbalized by one of the participants as follows: 'Our project come alright....and then everyone comes in. Then they can comes in....and on that everyone can be learning to work with the people....because on that time we are going to be a leader. Because you'll know the job....and they can listen to you. So when we started in one time , there's no-one who can listen other one.' After having decided on a project, the participants had to organize themselves to ensure that they made a success of it.

3.3.3.4. self-organization

Introduction:

King emphasized the importance of the process of empowerment among the participants to enable them to take responsibility for their actions, thus improving their lives and taking control of their destiny (King 1995: 57; Schurink 1998: 407; Farley 1993: 244; Wuest 1997: 51-52). The ultimate aim of development is the improvement of the material standards of living (Hoogvelt 1978: 150)

One group was identified in this category: taking responsibility for their actions. The themes formulated for this group were: that they had to stand together, they could reach out to the community, they had to be happy with what they were doing, and that leadership skills had to be visible.

The questions that were asked were as follows:

Table 3.33 Questions to initiate responses leading to self-organization

1. Would you be able to carry on on your own?
2. How do you think will you be helping the community by starting the nursery school?
3. Are you happy with what you are doing?
4. Do you really believe that what you are doing here is right for Ivory Park?
5. How do you work with the team?

3.3.3.4.1. accepting taking responsibility for their actions

By making the participants realize that they were accountable for their decisions, and by making them solve problems by themselves, e.g. whether they should close the nursery school during school holidays or not, they immediately became responsible for the smooth running of the nursery school. The self-doubt still crept in often and then they were guided into

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introspection, leading them to think critically and find solutions. In doing this they once again felt that they were in control, that the researcher remained the facilitator and that they retained the hold over their own destiny. This spirit of self-reliance and self-determination is necessary for any sustainable community development programme (King 1995: 61).

For the participants to take responsibility for their actions, they had to stand together, be content with what they were doing, develop leadership skills and reach out to the community.

Theme: *have to stand together*

Observations were made about how the group interacted, especially when the nursery school started to function. Initially they stood together, as they were totally overwhelmed by the response of the community to the nursery school. As they became aware of their own power, however, some of the participants did not acknowledge the principal's authority. After a few meetings on conflict management and problem-solving techniques,

they realized that they had to stand together and have meetings among themselves on a regular basis, to enable them to clear the air of any issues that were causing friction among them. This inability to discuss problems can be linked to the themes discussed during the first category, those of being afraid to be honest with each other for fear of hurting the other one's feelings. It can also be linked to the theme concerning their inability to make decisions because of a lack of education and the submissive roles they played within their own homes.

According to Hope and Timmel, for the success of any project it is vital that the participants receive positive feedback at regular intervals to reduce the feelings of anxiety and frustration they might be experiencing (Book 3 1996: 84). Personal benefits and satisfaction with what they were doing could only be attained through the realization that they had to stand together, 'speaking your minds', and giving each other support where needed (King 1995: 65). This social support was beneficial to all the participants in more ways than one: they became supportive of

each other, their health improved, and their personal appearance changed.

Table 3:34 Theme: have to stand together (n: 2)

Interpreted responses	Literature comparison
-for the success of any business or project, group support and cohesion is vital -openness and honesty are the building blocks for success	-Hope and Timmel Book 3, 1996: 84 -King, 1995: 65

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Theme: *can reach out to the community*

Their desire to involve the community had been expressed in two previous themes (3.3.3.2.2 and 3.3.3.2.3.), but only became a concrete goal when they saw the support they received from the community as the nursery school opened its doors to a hundred and twenty little children. 'I think the parents are very happy about what we are doing here. When the parents bring the children in the morning, the children are happy, so the parents are happy also.' 'What we are doing is O.K. that's about what I see in Ivory Park. So if we do something that can make the people say: Oh what they are doing is very fine so we can change it....if we do something better, so then we like to work with them, they can see from us, we do nice things, then they can follow, so it will come one day.'

For sustainable community development to take place, the participants had to become aware of the relationship that existed between them and the community (Coetzee 1996: 145; Purdey et al, 1994: 330). The involvement of the community was apparent in the nursery school, in that

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the parents of the children supported the school. When the sewing group was started, women who showed a keen interest in sewing came forward, thus accepting responsibility and accountability for their actions (King 1995: 65; Schurink 1998: 407; Glick, Hale, Kulbok and Shettig 1996: 44; Denham,Quinn and Gamble 1998: 9-10). The fact that the participants realized that they could involve the community in their projects, was an indication that they were gaining control over their own lives (Wallerstein and Bernstein 1988: 380; Flynn et al, 1994: 396). One response was, 'I think we in the group, when we are doing for the other people, then the other people they can follow us.' This involvement of the community, according to Flynn et al, would have an influence on the quality of the life that the community members were leading (1994: 403; Denham, Quinn and Gamble 1998: 2; Hildebrandt 1996: 159). This was reflected when a participant mentioned 'I'm pleased with the community, because I see when they coming to bring the children in the crèche, because it is our aim to help those who just sit without a job.'

Table 3:35 Theme: can reach out to the community (n: 7)

Interpreted responses	Literature comparison
-a good relationship between the participants and the community had to exist -through the involvement of the community, accountability and responsibility is established -community involvement was an indication of personal growth and empowerment -community participation would lead to the upliftment of the community, in time	-Coetzee, 1996: 145 -Purdey et al, 1994: 330 -King, 1995: 65 -Schurink, 1998: 407 -Glick et al, 1996: 44 -Denham, Quinn and Gamble, 1998: 2,9-10 -Wallerstein and Bernstein, 1988: 380 -Flynn et al, 1994: 396, 403 -Hildebrandt, 1996: 159

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Theme: *be content with what they are doing*

Action and reflection is vital in community development. Through reflection, the participants realized that they had achieved something (the nursery school) and this led them to take further action (start the sewing group). When asked whether they were happy with what they were doing, one participant said, 'I'm happy...I got no problem. I'm happy because I'm waking up early. I'm happy...I know when you start a thing....you have many quarrels....but in the long run ...it is alright. Everything will go smoothly.' Another participant said, 'I am very happy. I am looking forward to do anything.' They were then asked whether they believed that they were doing the right thing for their community, 'I don't know....umh....yes I think so...I make Nolukhanyo pre-school to teach the children from the community....to give them a chance....we give them food....it's right.'

They then became more ambitious and this created more energy to reach out to the community (Hope and Timmel Book 1 1996: 20). In times when

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they felt that they had failed, e.g. when some parents decided not to send their children to the nursery school any more, the participants were asked to reflect on the possible causes for these decisions and put them into perspective (Hope and Timmel Book 1 1996: 82). They agreed unanimously that it was far better doing what they were doing now, than living the way they had spent their days prior to becoming part of the research team. 'I can see that they are strong and that they like it. It shows they like this job.' When one of the participants could not go to the nursery school because of ill-health, she said, 'I was not happy staying at home. I was thinking of my children (in her class), and what they were doing.'

Table 3:36 Theme: content with what they are doing (n:4)

Interpreted responses	Literature comparison
-continuous reflection on their achievements was important to determine whether further action was necessary	-Hope and Timmel Book 1, 1996: 20,82 -King, 1995: 65

-the feelings of being successful in what they were doing led to the start of new projects, involving more people from the community	

THE REALIZATION OF CONSCIENTISATION DURING SUSTAINABLE COMMUNITY DEVELOPMENT

Theme: *standing out as a leader*

Leadership, according to Hope and Timmel, often creates problems in that many people do not accept the position of authority some participants may have to take (Book 2 1996: 91). Leadership often means power and this type of power can be abused (Hope and Timmel Book 3 1996: 102). Initially the principal was accepted in her role as the *Induna,* but after a period of time, some of the participants started ganging up against her. It was important to help the participants work through their feelings of frustration towards the principal of the nursery school. The group was made to realize that the nursery school needed someone who would be in charge. On the other hand, the principal, who initially enjoyed her appointment as head of the school, felt inadequate. She was reminded to reflect on her strengths and weaknesses.

After the participants became aware of the common goal they were working towards, i.e. the success of the nursery school, they became

motivated to find a solution to the conflict situation (Denham, Quinn and Gamble 1998: 13).

On the other hand, the president of the Women's Association seemed to stand out even more as her leadership skills developed. She showed a great understanding of all the problems that arose, although she was often scared to try and solve them on her own. Because she believed in the true potential of the participants, e.g. their coping skills, mutual support, competency, self-sufficiency and self-esteem, she also believed in their capacity to participate (Freire 1998: 150; King 1995: 70; Lock 1995: 120,136). She was guided into making decisions that would be beneficial to all parties involved. When a group of ladies from the community came to her with a request to start a sewing group, she held meetings with them, as was done during the start of this research project. One of the participants who was in the original research team became the leader of the sewing group, because of her ability to work well with the members of the group, her enthusiasm, and her motivational and communication skills.

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Without leadership, discipline, determination and clear goals, a group cannot survive (Freire 1998: 158; Lock 1995: 136; Bland and Ruffin 1992: 392-393). The participants had to be taught how to organize other women from the community without manipulating them into thinking the way they wanted them to. Authority is necessary in any group situation, as long as the freedom to choose is maintained (Freire 1998: 159).

Individual leadership skills had to be developed during the course of the study (Flynn et al, 1994: 397; Simington, Olson and Douglass 1996: 22-23; Miskelly 1995: 13). The participants needed to gain confidence in their ability to stand out as leaders in the community (Denham, Quinn and Gamble 1998: 12). For the attainment of leadership skills it was important for the participants to experience feelings of success in the nursery school, before they took a step forward to lead another group of women from the community (Farley 1993: 247). This acquired leadership role could, in turn, be used to support new leaders as they ventured into a new project.

Table 3:37 Theme: standing out as a leader (n: 1)

Interpreted responses	Literature comparison
-leadership often poses problems, especially when it is abused	-Hope and Timmel Book 2, 1996: 91
	-Hope and Timmel Book 3, 1996: 102
	-Denham, Quinn and Gamble, 1998: 12,13
-the common goal of the group had to be stressed continuously to enable the participants to maintain their focus on its attainment	-Freire, 1998: 150,158,159
	-King, 1995: 70
	-Lock, 1995: 120, 136
	-Bland and Ruffin, 1992: 392-393
	-Flynn et al, 1994: 397
-a leader will know the true potential of her followers and their ability to grow personally	-Simington, Olson and Douglass, 1996: 22-23
	-Miskelly, 1995: 13
	-Farley, 1993: 247
-a group needs a leader and without proper leadership it will not survive	
-leadership skills had to be	

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developed to equip the participants to become leaders in other projects, thus involving more members from the community	

3.4 SUMMARY

The participants' responses obtained from the taped interviews were interpreted in this chapter and compared to the available literature. By progressing through the four categories, i.e. desocialization, critical thinking, power awareness and self-organization, the process of conscientisation, as it occurred in the participants, was described. This progression, which took place over a period of twelve months, resulted in the participants identifying goals and making decisions on how to reach them. Prior to setting goals, they had to engage in introspection, leading them to question their existence in Ivory Park and the influence which their cultural beliefs and traditions had exerted on their current status. These four categories did not necessarily follow one after the other, as

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was the case when reflection took place. Often the participants started to doubt their abilities but were then guided to think critically and verbalize possible suggestions. The spiral effect of action and reflection was continuously monitored to make sure that they were kept on the right track to achieve sustainable community development.

CHAPTER 4

INTERPRETATIONS, CONCLUSIONS AND RECOMMENDATIONS

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CHAPTER 4

INTERPRETATIONS, CONCLUSIONS AND RECOMMENDATIONS

4.1. INTRODUCTION

In this chapter a summary is given on how and whether the process of conscientisation, as described by Paolo Freire, manifested itself during the research study. This is described in the four categories, i.e. desocialization, critical thinking, power awareness and self-organization, followed by the conclusions and recommendations pertaining to the simultaneous implementation of the processes of community development and conscientisation.

4.2. THE PROCESS OF CONSCIENTISATION IN:

The process of conscientisation, as detailed in the four categories, groups, and themes in Table 4.1, has a major impact on the lives of people in a developing community, when applied correctly, as described below.

4.2.1. DESOCIALIZATION

Desocialization in this context, means a study of the effects of urbanization on people, especially if they have moved from the rural areas to a developing community bordering on a major city. It can be perceived as a process of uprooting, in which people leave everything behind that has been part of their lives for a long period of time. In this study, the uprooting took place as an attempt to seek a better way of life through employment. Because they do not really know the circumstances that they will be living in, they often become disillusioned with their new conditions and the saturated job market. The new living conditions are overwhelming in the sense that so many people live almost on top of each

other, with hardly any free space. In the rural areas, they were mostly used to vast open stretches of land, with the houses sparsely spread out. Furthermore, the high crime rate and violence that is prevalent in the cities, leads to fear, which was something new to these people, who were accustomed to a peaceful life in the country. Theft is rife in these areas, with people stealing the few possessions they have earned from each other. This fear, brought on through crime, violence and theft, leads to a distrust in mankind in general. People become afraid to venture out of their homes, they do not get acquainted with their neighbours, they become withdrawn into their own little worlds and are thus unproductive, in the sense that they have little or no motivation to do anything other than read the Bible or do some crochet work. The sewing machine that they might have possessed has probably been stolen, or they do not have money to purchase spare parts and material to become productive. All these factors contribute to the feelings of helplessness brought on through urbanization (see Table 4.1).

To survive, one needs money, something that these people do not have. They have to rely on others to support them financially. This puts them

in a position where they can choose to accept the conditions as they are or become pro-active by trying to bring in some revenue. The former is usually the easier way out, adding to desocialization. By sitting in their homes, they do not interact with other people, and thus alienate themselves completely from their new living conditions.

While sitting and being unproductive certain thoughts start to cross their minds such as 'Am I really happy here or not?' Some might say that they are happy, the reason being fear of losing face should they go back to the rural areas. Others might be absolutely honest with themselves and realize that they are totally disillusioned and are not prepared to continue with an existence like their current one.

Through introspection the thought processes are then stimulated, in which the pros and cons are weighed up against each other in an attempt to seek answers to their reasons for leading the lives that they are presently leading. Feelings of self-doubt are obvious; they doubt themselves, and their capacity to do something with their lives. Their self-worth is now hanging in the balance in trying to find out who they

actually are and why they are living here. In the process of urbanization, they have lost the ability to make decisions. By being honest and true to themselves they answer questions pertaining to their own selves, especially their emotions. These have an influence on the way they perceive themselves and on how they interact with other people.

Their cultural beliefs and traditions play a vital role during introspection, because the value systems they have been brought up with are questioned. They see the way in which others go about their daily living and wonder whether the way that their parents had brought them up should be continued in the upbringing of their own children. Should they adhere to their traditions or should they break away and live like the others around them? Their upbringing hindered them from becoming professional people because of the lack of formal education, as girls were seen as being there to bear children, to work in the fields and to look after their parents. To fulfill these roles education was not perceived as a necessity (see Table 4.1).

All these questions that needed to be answered as to why they were here, what they were doing with their lives, who they actually were, and why they had become apathetic, were necessary to start the process of desocialization that would stimulate them to think critically and analytically about whether they should accept their current status and therefore acknowledge that there was no hope for improvement, or decide that a change could be initiated by continuing with introspection.

4.2.2. CRITICAL THINKING

After desocialization, when the people are quite confused about everything that has to do with themselves, they are taken a step further in the process of conscientisation in that they have to analyse the reasons why they have not been able to improve their life styles and about what is currently hampering them in doing so.

Lack of education is seen as the most important factor that can restrict a person's success and progress in life. It is therefore vital to make sure that the experiences of the past, i.e. the lack of formal education, should not be continued with their own children. Through urbanization they have come to realize that the best positions in the job market are given to those who have had a proper education, completed school and gone on to tertiary education. In a sense, by leaving the rural areas, they have been put in a position where they can make sure that their children are not treated in the same way that their parents treated them. They are exposed to so many educational facilities, which make it easier for their children to become properly educated. Visualizing a better future for

their children, and thus acknowledging their unhappiness with their own current lives, puts them in a better position to start thinking about changes which they would like to see in their living conditions and how they can possibly bring about a change, especially if they have decided that the way forward is to stay, and not revert back to the way in which they had been brought up.

Critical thinking makes people aware that they can move away from a feeling of utter despair to one of realizing that there is scope for improvement, by making use of what they have. It is difficult to think of what one can do to initiate a change in one's life when there is no money, there are hardly any possessions and no trained skills whatsoever. The only thing that these people have is their talents, usually unknown to them, as they have never been given the opportunity to develop them. Because they are all mothers, having raised large families or coming from large families, they have the know-how to work with children. Therefore, by identifying a nursery school and crèche, they have realized that firstly, because of the unsafe living environment, they can create a safe haven for the children of the community, and secondly, they have

acknowledged that they can use their nurturing talents and become pro-active. Having a nursery school also means involving quite a few people, thus forcing them to interact with other members of the community. Through interaction, the thought processes are stimulated even more, in that people start talking to each other and a realization arises that they actually have a lot in common. Talents are investigated, and by combining them they perceive their current situation in a new light: one of hope and no longer of despair.

Critical thinking brings an awareness that, through introspection and the identification of talents, change can be inititated, not by trying to do it alone, but by sharing ideas, energy, talents and resources (see Table 4.1). They had not been able to lift themselves up previously, because they could not do this on their own. They were hiding in their homes for fear of their lives, thus not interacting with others who felt just the same as they did. Therefore, by making use of participatory research, the people do this research on themselves and their current situation, thinking critically about what they can do collectively to initiate a change.

4.2.3. POWER AWARENESS

The realization that they could start a project like the nursery school gave the participants a sense of power, in that they could take their destiny into their own hands and be productive. The consequences of initiating a community development project like this one are enormous, not only for the community but especially for themselves.

An awareness is created within the minds of the people that they are not as pathetic as they had previously perceived themselves to be, but that they are worthy citizens and are therefore able to do something with their lives. They do not have to continue being dependent on others as they have the power within themselves to do something that can change their life styles, thus becoming self-sufficient.

This perception of being self-sufficient is reflected in their desire to stand together as a group and start an enterprise (see Table 4.1), that would enable them to learn something about the planning, implementation and evaluation of a business. This in turn would prove to them that they

could help themselves, but it all depended on whether they had the will to see their goals through.

Power in this context, also means, to be in a position where one is financially stronger than before. Being dependent on others keeps them in a submissive, powerless state, depleting their ability to be in control of their own lives. To be able to move out of this state one needs money, which could be earned through the initiation of an income-generating project like the nursery school.

Responsibility comes with this awareness of power in that one has to learn to make decisions on one's own and live with the consequences. Up till now these people had never taken any decisions as they had perceived themselves as useless, especially in the male dominated environment they were accustomed to. This realization of the responsibility can be perceived in their attitude towards the future of their children, thus proving that they have gained power over their past.

4.2.4. SELF-ORGANIZATION

The acquired power awareness makes people realize that it is up to them to initiate the process of change, by taking responsibility for their actions. This can only be achieved by organizing themselves in such a way that everyone can benefit from the combined efforts. Self-organization can be seen as a means to an end, which is that of empowerment.

By taking the initiative to start a nursery school that would create jobs for themselves and other members of the community, they are proving to themselves and the community that no-one has to accept the way they are being treated and that it is in their own interest to uplift themselves. But, as an individual, one cannot start a project like the nursery school. One has to organize the group (and the community) in such a fashion that everyone is able to understand her important role in the success of the project. Here again critical thinking has to be stimulated, because the potential of each group member differs. They have to be honest with themselves insofar as acknowledging what their contribution could be towards the smooth running of the nursery school.

Their sense of power is being continually increased as the project develops. Taking over responsibility for other people's children, communicating with the children's parents, making contact with local authorities, initiating new projects that are linked to the existing one, all contribute to their power over themselves. This is achieved by organizing themselves in a logical way, to enable them to perceive their sense of achievement.

Once they have reflected on what they have done in trying to fulfill their hopes and aspirations, leadership skills are developed. These skills are new to them; they could never have become leaders if they had not decided to grab the opportunity of working together to reach for something better. Although not all of them can become leaders, as followers are also necessary, they have acquired the ability to speak their minds if there is a need to do so, thus not always accepting everything at face value. Their increased self-worth and self-esteem equips them with the empowerment needed to continue helping the community in the quest for an improved quality of life.

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TABLE 4.1. SCHEMATIC PRESENTATION OF INTERPRETATIONS

CATEGORY	GROUPS	THEMES	INTERPRETATION
A DESOCIALIZA-TION	1. Effects of urbanization	1.1.scared living here 1.2.not afraid of anything 1.3.do not trust anybody 1.4.unproductive life styles	Urbanization creates many problem that have to be addressed and put into perspective to enable the participants to come to the realization that they do not have to be content living in e.g. fear. By verbalizing the way they live every day, an understanding of their lack of productivity and apathy is realized. Intellectual development is hampered by living in isolation. This isolation and lack of productivity makes them rely on others for survival, i.e. receiving hand-outs. This common state of apathy and hopelessness can be changed through dialogue and active participation.
	2. Dependence on others for survival	2.1.cannot do anything 2.2. trying to bring in some revenue	

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CATEGORY	GROUPS	THEMES	INTERPRETATION
	3. Feelings towards their current living conditions	3.1. happy in Ivory Park 3.2. neither happy nor unhappy 3.3. unhappy in Ivory Park	Introspection about their current living conditions awakens a realization that there are pros and cons for having moved away from the rural areas. Due to the high crime rate, violence and theft, fear is instilled in them, thus preventing them from socializing in the community.
	4. Self-doubt	4.1. will not be able to convince the community members to participate 4.2. afraid to be honest with each other 4.3. gets cross easily 4.4. feelings of being strong 4.5. lack of commitment cannot make decisions	Self-doubt becomes obvious as the people wonder whether they have done the right thing in moving closer to the cities. They do not actually know who they are and where they fit in. They have lost their ability to make decisions. They do not know what they are doing at present and the future is something they dare not think about. Personal growth and development can only occur once they perceive that they have the ability to

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CATEGORY	GROUPS	THEMES	INTERPRETATION
	5. The influence of cultural beliefs	5.1. parents did not approve of the girls being educated 5.2. had to leave school to support the family 5.3. it is their responsibility to look after their own children 5.4. it is better for the children to be in the rural areas.	make decisions, and therefore stand up for their own rights. Cultural beliefs and traditions play a major role during introspection, as one cannot ignore the past. The new environment they find themselves in, makes them think about the way they have been brought up, strictly according to tradition.

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CATEGORIES	GROUPS	THEMES	INTERPRETATIONS
B. CRITICAL THINKING	1.The importance of education	1.1.want children to complete school 1.2. want children to be successful	Lack of education is perceived as being the most important factor that can hamper a person's success and progress in life. Their lack of education is the reason for their being dependent on others. Therefore, by giving their children a proper education they (the children) will be in a better position to find jobs, thus improving their Standard of living.
	2. The ability to set achievable goals	2.1. to have a playgroup 2.2. to have a sewing group 2.3. to involve other groups in the community	Critical thinking allows one to analyse what one has and what one would like to have. By expressing the wish for better educational opportunities for one's children, the thought processes are stimulated in the direction of setting goals for oneself.
	3. The realization of group dynamics in starting community development and empowering themselves	3.1. helping each other 3.2. cannot do it alone	
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CATEGORIES	GROUPS	THEMES	
C. POWER AWARENESS	1. Aware of own ability to be self-sufficient	1.1. want to learn 1.2. can help myself 1.3. can achieve their dreams collectively as a group	By setting goals, an awareness is created within the minds of the people that they can take destiny in their own hands and that they therefore have the power to change it. They can break out of the state of apathy and become self-sufficient. However, due to limited knowledge and resources, they have to stand together, as clearly, on their own, they would not be able to anything.
	2. Work brings financial independence	2.1. one needs money 2.2. one needs to save	The start of a community development project like the nursery school, would generate money that would enable them to become independent. This independence would give them power to take control over their destiny.

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CATEGORIES	GROUPS	THEMES	INTERPRETATIONS
D.SELF-ORGANIZA-TION	1. Taking responsibility for their actions	1.1. have to stand together 1.2. can reach out to the community 1.3. be content with what they are doing 1.4. standing out as a leader	For sustainable community development to occur, one has to take responsibility for one's actions. This is done through the co-operation of everyone involved, not only the people who are part of the study, but also the community members. Satisfaction with what they have achieved is necessary and this is reflected through introspection. Leadership skills are developed by working together with others. This leads to the empowerment which is vital for further community development.

4.3. CONCLUSION

The question asked in the problem statement (1.3. in Chapter 1) was whether one could empower the participants to initiate sustainable community development through the process of conscientisation, leading to community participation, an awareness of their self-worth, job creation and an improvement in their living conditions.

In Paolo Freire's studies of the oppressed, he believed that a people could be lifted out of the state of oppression through the stimulation of a critical consciousness. His work focused initially on the illiterate people of Brazil, but as a result of the successes he achieved there, his theory concerning the process of conscientisation was taken further afield, e.g. to the U.S.A., Spain, Nepal and Central Africa. In this study, a comparison can be drawn between the participants and the oppressed in his original work. The participants were in a sense also oppressed in the manner that they had previously been treated, which prevented them from becoming self-sufficient. Their cultural beliefs and traditions, their lack of education, the uprooting, and the fear of living in Ivory Park

led to this state of oppression. By making people aware of their critical consciousness, through introspection, one helps them to realize that they have the right to question their current existence, taking their past into consideration.

Social change can be initiated by implementing Freire's process of conscientisation, in which the people involved become active participants instead of remaining passive recipients. In order to achieve this, the participants have to realize from the start that their willingness to co-operate by communicating their thoughts, feelings and ideas, is vital. Open communication channels have to be maintained throughout and the participants must agree on transparency. Conscientisation implies the development of a critical consciousness towards what one has, how it was acquired, whether one should maintain the current status quo or whether change is necessary. The process of conscientisation unfolded itself in this study in each participant, as they started to question their reasons for living in Ivory Park. By allowing people to reflect on their current

living conditions they become aware of discrepancies and inequalities not previously perceived, a process known as desocialization. This reflection challenges them to decide whether they are prepared to continue living like that, or whether it is time to break away from a state of apathy, dependency, hopelessness and helplessness. If they decide that a change is necessary, they have already taken the first step towards empowerment. This decision leads them then to think critically about what they can do to initiate a change in their present life styles, that would have an impact not only on themselves, but on their families and the community. They have to realize that they cannot rely on other sources for grants, but that they must identify what they have and can use, to achieve this change. As they do not have many possessions, they have to identify resources within themselves, e.g. talents and skills. In this study the skills for nurturing children was identified, which was manifested in the start of a nursery school. No government grants were available, so they had to share their own ideas and skills in making a success of this project. By realizing that the idea behind the identification of the nursery school came from themselves, they knew that they had the power to become pro-active in taking their lives into their own hands and

changing them. People are empowered when they know that they are in control of their destiny, no matter where they live. This enables them to reach out to others in a similar situation in an attempt to make them realize that change is possible.

For any development initiative to be sustainable, the participants have to realize that it can only be achieved through their own efforts and that they are responsible for the decisions that have to be made. Sustainable community development cannot take place when people are told what they must do and when all the resources needed to start a project are given to them. It is then that a sense of achievement through their own doing is lacking, and they therefore consider that the project actually belongs to some-one else.

Continuous action and reflection has to take place to enable the participants to evaluate their achievements and to plan ahead to ensure that participatory research, leading to community participation and development, is an ongoing process. Reflection is needed to continue the

process of introspection, emphasising the realization that what they are doing is correct and that they can never revert back to their old way of thinking and living. It is also through reflection that they become aware of their lack of knowledge and the realization that knowledge is power.

The principles of Christianity can also be seen as a contributing factor to community development in this research study, in that the participants experienced a sense of giving themselves unconditionally to others in the community. By involving women from the Women's Association there was already a sense of commitment: part of their function as members of the association was to help the sick and destitute people of their parish. The church is also a place of gathering for the community, helping to facilitate the ability to reach out to a large number of people. As the people from Ivory Park have to rely mostly on public transport, often wasting a lot of time, the announcement of important developments could be done on Sundays while the people attended the church services.

Community development should have an upward spiral effect, with one project leading to another. By starting a nursery school, the children needed pinafores and the teachers overalls. Community participation was initiated through the involvement of community members in starting a sewing group to fulfil these needs.

In conclusion, the focus of initiating sustainable community development must be on the awakening of the abilities of the people involved in participatory research, through the process of conscientisation. This leads to empowerment that is desperately needed among the women in Ivory Park. The upliftment of a people is not something that can be given. It can only be acquired through one's own efforts and therefore, if one wants community development to be sustainable, it can be achieved only through the realization that it had been initiated by the participants themselves, by implementing the four steps in Paolo Freire's process of conscientisation.

4.4. RECOMMENDATIONS

The researcher feels that a training programme should be designed, based on the principles of Paolo Freire's process of conscientisation, that would enable more people to become involved in community development and realize that the act of just giving material goods to a community, actually hampers their potential to grow and become self-sufficient. This growth is necessary to enhance both their self-worth and their feeling of being worthy citizens of this country.

ANNEXURE A

AN EXAMPLE OF A TRANSCRIBED INTERVIEW.

Question asked by the researcher: *'Are you happy living in Ivory Park?'*

J: 'I like it very much. Transkei is very expensive. I buys clothes cheap here and make a profit when selling them in Transkei. Guns and *tsotsis* are everywhere.'

B: 'I am happy here even though there are *tsotsis*.'

Nu: 'I do not want to live here. Not happy here. It is different living here. Every thing you have to buy here. In Transkei there is enough vegetables on the land for everyone to eat.'

R: 'Better to live here. In Pietersburg I am bored. Now Pietersburg is very hot. And you see the monkeys.... I am very scared of the monkeys. I have to walk far to fetch the wood and the water.'

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Pt: 'I am happy living in Ivory Park, although I would like to visit the

Ciskei.'

Pl: 'I like it here especially when I had a job. There are no jobs in the

rural areas.'

G: 'I am happy in both worlds. My health is so good when I am staying in

Ivory Park. But when I am at home I am very sick.'

Ju: 'I am very happy here ....I have a job.'

No: 'I am worried about the finances , but we have a nice house.'

Gl: 'I am not happy. To live in a town is too expensive. My child is not

with me. I think when we are bringing the children here before they are

working..it is here everything is up....like nice dresses.... she is a big girl

now.... all the girls are going to school with R10 every morning and I cannot

do that....then they start looking at the old men...because he is going to

give her the money. When she is falling pregnant ....who's child is it? She

will be too scared to tell me. And from here ....they..... they are getting

too clever so quickly.....you know. At home it is bad but not worse like in

town. There are drugs. We can't come and sit here ...all of us....in a small place like that and we are not working. I need to do something with my hands....we can help each other....then maybe we can find something here and then I can spread it at home to stop those people to come here. They have got a big place there ...we can grow vegetables and sell it to the people in Ivory Park.... we can make potatoes there to bring it here....but they are sitting there and waiting for somebody to say *"Shame!"*.

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Question asked by the researcher: *'Do you agree that this area is a "dangerous area" for the kids?'*

<u>No</u>: 'I have to look after my own kids, because I do not have any parents.'

<u>Ju</u>: 'It is better to have your children with you.'

<u>G</u>: 'I agree with (participant GI). It is safer in the rural areas. There's nobody to look after the children here.'

<u>J</u>: 'It depends on your upbringing of the kids.' She delegates the household chores within the whole family. She is very strict about working together. 'I must look after my children. In our culture.....the children must not go out at maybe at 5 o'clock...they must all be in at 5 o'clock with the lights....everyone must be here.'

ANNEXURE B

REDUCTION OF TRANSCRIBED DATA INTO THEMES, GROUPS AND CATEGORIES

Three steps were followed during the reduction of data. During the first step, the weekly meetings that were taped on a cassette recorder were transcribed (see Annexure A). Observational and reflective remarks were added to the transcribed data. Out of the data, new questions were formulated, that were to be asked at the following meeting.

Step 2 entailed reducing the data into groups, significant to the 4 determined categories. The actual questions that were asked are still present.

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STEP 2: GROUPING OF UNINTERPRETED RESPONSES

CATEGORY A: DESOCIALISATION

GROUP: EFFECTS OF URBANISATION

Question: What are you scared of?

Participant 1

I am scared of guns.

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<u>Participant 2</u>

Scared of tsotsis….they came to me at about 3am….they opened the door….I don't know if they had guns.

<u>Participant 3</u>

The tsotsis because they hi-jack the cars, broken the fence of the other people.

<u>Participant 4</u>

And me also… the people I don't trust them.

<u>Participant 5</u>

Sometimes when you have got something in the house….they(the police) take time to come…..they ask who do you think it was.

You must always lock your gate.

And now every night we have to take the battery out of our car.

(When told by her husband that they had to move to Gauteng, her response was):

Gauteng! What about the guns there?

I just trust to God.

<u>Participant 6</u>

I am scared something might happen to someone close to me.

Participant 7

I am scared of the same.

Participant 8

I am not afraid of anything.

Question: Do you trust your neighbours?

Participant 1:

When can the other members of the church/community come here. The other one from the church ask me....what money I'm getting for doing this. I say to her: no we volunteer...it is for the church...we are helping the community...and then she never asked me whether she could come.

We have got this problem...the heart...my heart you can't see what I'm feeling inside. We get jealous sometimes...the problem is the jealous...if I ask them to come and show me how to cut the pattern and how... to sew....maybe I'll be better than him.

I'm not scared about what the others are thinking....I don't want the rumours....everything we must do we must do in peaceful.

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<u>Participant 4:</u>

Some women here…they already do the sewing at their homes….if we ask them to join, they say…what money you pay me for me help you in project.

If there's another one who knows how to cut….he can come and join us for the project, you know.

<u>Participant 11:</u>

When people join…it must come from the heart.

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Question: what do you do every day?

Participant 1:

I like my work...I like what I'm doing because I'm looking after the Women's Association. I work hard....I clean the house and do the washing.....I like it ... but this year I'm too tired because I am looking after my grandchild. When I'm finishing doing the cleaning and the washing, I just do my visiting for the Women's Association. I like doing my pastoral work in the afternoon, once a week, especially on a Thursday.

Participant 2:

I am a housewife....I have got time to do things. Organising the plot...because I like to be at home again. I do a lot of freelance work. I like to be busy and involved.

Participant 3:

I am a housewife. I clean the house....and when I'm finished, I'm outside....I work in the garden...with the flowers. When I'm finished I take the Bible. I like church.

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Participant 4 :

I am working piece-jobs. I like work …and I like church. I like to clean the houses. I get dressed….and when I've done that I clean the sheets and I do the washing…I like to do the washing and ironing. I like to listen to the radio…I like the music. When I'm tired I take my Bible and go to sleep with my Bible. I like the church.

Participant 5:

I'm wake up early in the morning….and I wash myself…I'm cooking for the children…and I clean my house… and then on Thursday I go to the Women's Association. And then Saturday washing and cleaning… and then Sunday church.

Participant 6:

I wake up early and clean myself and my child. And then I clean my house… and then I do the washing and ironing sometimes….and I cook.

Participant 7:

In the morning I wash myself, sweeping the room…sometimes took the washing and the ironing…doing the crochet.

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GROUP: DEPENDENCE ON OTHERS FOR SURVIVAL

Question: where do you get money from to survive?

Participant 1 :

My husband provide me. He is a good husband.

Participant 2 :

I am doing nothing. My cousin and my friends look after me.

Participant 3 :

My husband he's got a job, so he can provide for us.

Participant 4 :

So.. my problem...because we are not working....my husband is not working. I

was got a spaza....but now everything was a dream because there's nothing I

can do for my sponsors....whatever I can get a writing to take it up for my

business. I've got a fridge of Coke and mealie meel. I started my house

shop for the construction people. My child..the one who makes std. 10... now

he is running to write the letters for the bursaries...so I don't know if God is

going to answer him...which way. Whatever I've got a problem I run to them

(the neighbours)...tell them anything that's happening in my place...and even

I've got nothing to eat...I goes there...they give me food.

Participant 5:

My husband he works for the pension.

Participant 6:

I stay with my husband...she was working.

Participant 7:

My husband he works...he gets little salary.

Participant 8:

The money from the retrenchment ....I put it on the stock exchange.

Participant 9:

My cousin, brothers and sisters... they help me to buy something.....to buy

electricity, to pay me some bread.

<u>Participant 11</u>

My husband's not working at the moment, but we… both…. do what we can to make money. I am a hairdresser, so I have got the little room on the house, so my clients come to me. Now it's not so busy. I do make a little bit of money that way.   But the men are so different….they…they think like this…..and they can't…think that way: oh now I must do this and maybe I can try that….where a woman will try everything, you know, a man can only think one way, so to try to get him to grow his ideas is very difficult. But friends of ours are moving to the coast and they make wooden furniture. We are now going to sell that furniture. We are going to sit on the road, Saturdays and Sundays… and we are going to sell that furniture. On the Nicol Highway. So…you know…we can only try.

GROUP: FEELINGS TOWARDS THEIR CURRENT LIVING CONDITIONS

Question: Are you happy in Ivory Park?

<u>Participant 1:</u>

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I like to stay here in Ivory Park...especially in Jo'burg. I like it ...I like it very much...because at home (Transkei) it is too dry....here you can get something at R2,50 or R2 as you can see there in the street they selling tomatoes and onions   and the clothing it is cheaper than at home. That's why in December I buy a lot of clothing and sell it at home. We also have the guns there (Transkei). It's all over the same.

Participant 2:

I like to stay here. I am happy although there are tsotsis.

Participant 4:

I am happy...yes.

Participant 5:

I am happy here. But I want to go back (Ciskei) and visit my parents.

Participant 6:

I am happy. I am with my family and I'm working.

Participant 7:

Me also I like to stay here, because I stay with my children and my husband. At home (Pietersburg) it is too boring. It is too far away. Now there at Pietersburg it is very hot. And you see the monkeys. I am very scared of

the monkeys. I have to walk far to fetch the wood and the water... sometimes the water is there.

Participant 8:

I was happy when my husband was working. But now the money we have used too much. We have a nice house here.

Participant 9:

I am happy to stay at Ivory Park...and I am also happy to stay at home (Ciskei). I am happy in both sides. My health is so good when I'm staying in Ivory Park...I'm always fresh, I'm always bright .... at home I'm sick...I'm not actually in good health. But when I'm at home I'm very sick...I don't know why...maybe it's the water.

Participant 10:

I don't want to live here. I am not happy here. I want to live in Transkei....it is different there. When we are staying here I must use money. When I wake up, I must buy something...I must use the money ... all day....everything you must buy... you must buy. But at home they plough the land, you get marrogo......here you must buy marrogo.

I don't trust my neighbours. You can see me. But you can't see my heart.

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<u>Guest participant:</u>

I am not happy. I think Johannesburg is too expensive....to live in a town is too expensive. Everything you do you must pay. You can't do nothing without paying. I like to be at home soon if I can, but I can't. I don't want her (daughter) here before she finishes matric. I think when we are bringing the children here before they are working...it is here everything is up... like nice dresses...she is a big girl now...she will see what the girls are going to school with...R10 every morning .... and I can't afford to do that. She will start to looking after the old men. They are not getting close with the friends....the boyfriends...they are taking the old men...your husband ... he is going to give her the money every day ...that's R10 she needed. When she is falling pregnant ... who's child is that. She will be scared to tell me...because it's your husband's...you know. And from here they are getting too clever so quickly. At home it is bad but not worse like in town. They are getting clever...and then the drugs. That's why I pray every day: Please God look after her. O.k. she got pregnant last year in std. 9... that was very sad.....I

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was so worried...but the father is the right father.....he is at school and he is looking after this little thing...so I don't want her before she is finished at school. We can't come here and sit down all of us in the small place like that ...and we are not working. At home you don't eat meat every day...you don't worry...putu pap and tea and coffee...it's many things you spend at Johannesburg. If you are coming to my room I'm cooking cabbages..ugh!...even your curtains must be nice. At home you can keep your things clean .....and you don't need to pay the expensive things. So I'm happy at home than here. I need to do something with my hands...we can help each other...then maybe we can find something here and then I can spread it at home to stop those people to come here. But they are sitting there and waiting for somebody to say: Shame!.

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GROUP: SELF-DOUBT

Question: do you think you will be able to do something here in Ivory Park?

Participant 1:

Yes..yes...yes...because it is our wish to get something for Ivory Park. And then we will earn something. (although it is difficult to get the women from the community to get together and share their dreams). These ladies they are too lazy to go and listen...if you say come....there is work....they will come...but if you say come and talk...they will not come. If you call them and ....they are going to see the whites there in the meeting ...they are going to have some goal...if I say I want to open a bakery...what about the money...where you are going to get the money....because (the white people) are here...that's where you are going to get the money.....if I call them by myself ...I says: oh ladies, come here we have a meeting at 10 o'clock...they say, I ask them: what is your dream.....they don't have the hope because they have no-one to support them...who's got the money?

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Participant 5:

We are going to continue with our work...because we are serious about what we are doing.

Participant 6:

What are we going to do...just sit again.....just thinking of doing something...it is much better to do something. The others they want to see something happen. Because they can see inside us ....I can say others they have faith in us. So if you want to do something you must have a lot of trouble...and you must like what you are going to do.

Participant 10:

Yes (she will be able to start a group).....but the women they have no power if you call them for the meeting.

Participant 11:

It will be a very satisfying job. I know that when you sit and you do nothing...*dan gaan jy agteruit.* It is very difficult to actually get up and say: Now! It is just easy to sit. It is going to be a big job. You are going to have to get these other people to understand that the whites are not the clever

ones...it is not so...here you are going to have your own school...and you have

done it yourself....you know that is stupid thinking that because you are white

you are clever. We are going to work just as hard as they will have to work

to get the nursery school going...it is the same. They also must understand

...you are doing it because you want to do it...and you want to be here. So

really...they have to change their thinking.

Question: Do you know who you are?

Participant 1:

I like to be myself. Because sometimes I'm strong and sometimes I'm weak

because my heart is so weak. When someone tells me a sad story...I'm not

strong. When somebody cry, I also cry. Especially when I preach, what I'm

saying....and then I cry. I got cross easily....but I keep it...I don't want to

hurt one another...I keep it inside my heart. I keep it. I am not going to

show I am cross ...they can see that I am cross. I can say to myself...but I'm

strong...yes I'm strong. When you working with the womens you must have a

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nice heart....and you must talk with them nicely....and you must show them what God wants ....you must know how to work with them.

Participant 2:

I'm person that who like to stay alone....many times I like to stay alone. I don't like a crowd....everybody is my friend. I do get cross...and I want to talk to the person who hates me. It's easy to feel sorry and easy to cry. I cry for anybody ... no matter if he is not my family....I cry for anybody.

Participant 4:

My problem is....I don't like to hate someone. If I hate someone....I must tell him, no, hate me here then I apologise. But if someone hate me I like to tell him same time....I like to explain someone if he hate me. I'm open...I don't keep it in I say at the same moment. I've got the short temper.... even my kids they know me. I like to tell them once. I like all the time to be clear. I get cross sometimes....I like to stay alone sometimes when I'm cross.

Participant 5:

I am always the same...I don't get cross...I cry easy.

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Participant6:

Oh yes at this moment I think I'm happy with my life. If I am cross I speak with my heart...I forget quickly. I don't let myself down.

Participant 7:

Me also I'm strong. I get cross...I got short temper.

Participant 8:

I get cross...but not very long.

Participant 9:

I can say I'm strong in everything.

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Participant 10:

I am happy. I get cross with the children. With the friends I'm o.k. …. don't get cross with myself.

Participant 11:

I think I'm a terrible person. I'm not really happy with myself…no…because I think my husband and my family must think I'm terrible. I'm always shouting at them. I can get so cross…and yet I like to help everybody.

Question: Why can't you start anything on your own?

Participant 2:

Because we do not know the way…where we go…..we couldn't know the way…especially we Africans…..we don't do commitment….even in the church it is difficult.

Participant 6:

Maybe we are lazy to think…that is why we are lazy to do anything…because you can't do with your head and then you can't speak what to do. If you are

lazy in your mind...you are going to be lazy in your head. If you want to going

forward you must start to think...then you are going forward.

Participant 8:

Others they will see us....they will start to follow us. If there is a small

light....the people will see it and follow it.

Participant 9:

Maybe they have got no plan.

Participant 10:

They must express themselves.....some people don't like it.

Question: Are you allowed to make decisions on you own?

Participant 1 :

When you are married, you are going to discuss with your husband how many

children you want. But the others they don't understand. They sometimes

think they have bought you. No they are going to say you must go

home...they take another one. They are his rules. We only have 3 children.

Now we can afford to take them to school...and then for food and

clothing....everything....a nice house.

Sometimes you choose somebody to be a treasurer...she says in the group she say yes...and when she go home she say: I don't want that job...I know them.

Participant 4 :

Yes they are equal...you see even my child...she was doing std 9 when she get a baby. But she left the school... she ran away...you see...you give them the love for our kids but they don't tell...you understand. We do everything for them...but at the end of the day they throw it away. We didn't get from our parents a hot hand...but we give our kids a warm hand....they don't like it.. they want it to stay cold. What you can do?

Participant 9:

To us if you are...if you...you get a child before you married...you can not say that child is yours...it is for my mother and my father. That's why I left at home. I miss them too much. I see them December time.

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GROUP: THE INFLUENCE OF CULTURAL BELIEFS

Question: Did you complete school?

Participant 1:

I just passed my standard 9...and my father could not afford to take me to school

Participant 4:

I make my std. 6 only....because my father say he don't like the women to go to school...girls, you understand...so...I run away from home ....to look for a job. My hope was to go to school. My wish it was supposed to be to look like a nurse.

Question: how are you treating your own children?

Participant 1:

It depends how you treat your children. My second child... when she comes home...she does the homework first...and then after homework ...I didn't cook supper...she is going to cook supper. That's why I must look after my children, not depend to my mother and father.....because otherwise after

supper...she is going to cook supper. That's why I must look after my children, not depend to my mother and father.....because otherwise after

they spoil them. In our culture...the children must not go out at maybe 5 o'clock...they must all be in at 5o'clock with the lights...everyone must be here.

Participant 6:

I think it is better to stay here ...the child. You can see what everything they do. They can help us to cook.

Participant 8:

The people they are staying at home they are too safe than here. There is nobody I can leave them to here.

Participant 9:

I want my children here because I don't have parents.

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Question: Did your parents have any dreams for your future?

Participant 1:

They wish me to finish the school, but there were 7 of us...they didn't manage...because the wages they get...they was small. But their wishes, they want us to finish at school.

Participant 2:

Yes, the aim was for my father and my mother to finish education and get married....get your own place.

Participant 3:

My parents were happy with what I did.

Participant 4:

My parents were so very strict... by the Shangaan laws ... that if you are a woman you are supposed to go to school to learn to write a letter for your husband. From there you are supposed to leave the school and get married. So my father was here before he died, he said: Oh my child, I loose your hope because you told yourself what to go to school, but I didn't listen to you. We are 8 at home....only the girls...we are 5....there is not even one girl

go to the high school whatever... but the 3 boys...he does everything for them. But only for us, only the girls...the girls must not go to school. They say when we are going to school we are going to get a baby certificate, not a education certificate.

Participant 5:

Yes, my father he dreamed for me to be a nurse.

Participant 6:

My father, his dream was that we can finish school. But we are so many at home and my father he was working for little money.

Participant 8:

My father passed away. My mother did not have enough money to take us to the school, but she liked us to go to school.

Participant 9:

Yes, my father he dreamed for me to be something when I'm finished. Unfortunately I didn't finish...because I wished to be a nurse. My mother died 1978. My sister carried me on to school. I told her my wishes.

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Participant 10:

They like I must go to school. But my father passed away. My mother haven't got enough money to take us to school because there were a lot of kids....she said you are supposed to be married ...because no matter you are young, that money that they can pay lobola for it...they will take that money to pay for the small children for the school.

Participant 11:

I always wanted to be a hairdresser ...and my father was not having any of this. And I wanted to leave school because in that day you could leave school in std 7 and go to college and do hairdressing. So std 7 I failed, std 8 I did. And then my father said oh no you must do (std) 9 and 10 and off I went to this college something....and I had the boyfriend...and then I had the baby....and no school. So you know it's important to listen to the children.....because look at me...I still didn't get my matric. And then ...no dreams...just children and working....and then I did when I got divorced...I went to do hairdressing...so I am a hairdresser. I know now that my

father..he's proud of me...I know that. My father was education and no babies.

CATEGORY B : CRITICAL LITERACY

GROUP: THE IMPORTANCE OF EDUCATION

Question: What dreams do you have for your children?

<u>Participant 1:</u>

I want my children to finish at school first because you can't do anything without education. The first one she disappoint us a lot because she finish school in std.7....and now we are struggling about work... she is looking for a job ... but she can't find it.

Participant 2:

I can say that God blessed me because I've got a nurse, I've got a teacher, I've got an engineer.

Participant 3:

I would like my son to be independent. Successful, but to have his own business. Because I think that is the future for our country.

Participant 4:

I would like my kids to be... succeed in their education. My son.... I told him....I like he must be a doctor. His choice ...he would like to be engineering. I like the other one...she is very quiet...she must be a social worker. The small one can be a police.

Participant 5:

A doctor.

Participant 6:

I would be happy if my kids pass std. 10...because I know if they pass std. 10..they have got their own mind. They can think... what they can do.

Participant 8:

The other one I like it a nurse...then...to be a clerk, ... like to be a soldier.....the other one is too young.

Participant 6:

My first one ...he would like to be a lawyer. The second one ...she is still too young.

GROUP: THE ABILITY TO SET ACHIEVABLE GOALS

Question: What change would you like to see here?

Participant 1:

To get the playgroup planned... maybe even have a playground for the children in the afternoons...after school...they must pay R1 to come in here...and they can feel safe.

Participant 2:

Also the playgroup first.

Participant 3:

I would like to have the playgroup organised...maybe not functional yet, but ready to start in the New Year.

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Participant 4:

To get money...to start the projects...like the sewing...but first the playgroup.

Participant 5:

The bakery

Participant 6:

It is impossible to have the bakery working by the end of November. I think the tea and coffee and the playgroup.

Participant 8:

I would like the playgroup...and the sewing to work.

Participant 9:

To involve other groups in the community...like the Women's Association of the Methodist Church.

Participant 11:

To have the playgroup organised and to see money in the "kitty".

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GROUP: THE REALISATION OF GROUP DYNAMICS IN STARTING COMMUNITY DEVELOPMENT AND EMPOWERMENT OF THEMSELVES

Question: What have you learnt here so far?

Participant 1:

Very nice...we are learning to help each other and the community.

No I can't (have done it on my own).....I must have advice to others...because it's the first time. I must have advice...and support.

We have got our dreams...but we stay there in our house doing nothing.

It was my desire...my aim to do something for the community...you know...it is when my dream come true now.

As a leader you must show the people...but I didn't think where must I go at that time....I didn't know where must I go....because I have got that dream....and God just bring you...it is what I want now....I don't want to let you down...because it is my wish.

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Participant 3:

It has made me realise how privileged I am in my everyday life....and that I'm grateful for everything I have. As Christians I believe....that we have a duty to ...help each other and to support each other. It is no use turning your back on the wider community.

If you are in a group you take on responsibility to be part of the group. We don't want to let down the group. So maybe one Wednesday morning you don't feel like coming here....but then you think but that one's going to be here and that one also....so then I also want to come. You motivate one another not to be too tired to do anything.

Participant 4:

Not to sit at home...and do nothing. But to get up in the morning and plan to do something for the projects....like to go to Olifantsfontein and buy ice-cream. If one sits at home nothing will happen. When you work as a group ...it's much better than to work alone.....if you do things wrong when you are alone...there's no-one who can remind you this is not right. When you work with a group each and every one come with his decision...sit down and discuss

that decision...goes alright because you've got a lot of knowledge...make it together.

Because we don't know the way.

Participant 8:

Sharing is what happens here.

Participant 9:

It is necessary to work as a team together...to share the responsibility.

Participant 11:

I think that it is important to involve the community, starting with the playgroup .....and involving the mothers directly. Out of these projects...I see more projects happening.

I just think that without (one of the participant's) money sense with her shop and... it helps everyone to go forward...you are not on your own.

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Question: Do you think that what you are doing here is important?

Participant 1:

Because the children outside... they learn lots of things outside that are not good....and also the mothers they learn a lot. So what we are going to do here is better. Because sometimes the children are loose after school...they are staying at home....but if we keep them inside here after school...it is better.

Participant 5:

It is better...because the children outside are going to be naughty.

Participant 6:

Yes it is important. You can teach that one everything as we are working. You get some knowledge from others...I'm going to get enriched from the others...and use it here at my home.

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CATEGORY C : POWER AWARENESS

GROUP: AWARE OF OWN ABILITY TO BE SELF-SUFFICIENT

Question: Should your husband die, would you be able to look after yourself?

Participant 1 :

Yes...I will. Because that's why I want to start a business now while he is alive. I would like to start a bakery. (One of the participants) said last week that I must go there to the bakery and ask them how to start the business. Here in the church...I want to help the people. I will cope.

Participant 2 :

I can do the sewing. I've got a sewing machine. I want to learn experience from others. I have made clothes and sold them.

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Participant 3 :

I will go either one of 2 ways. Because my child is not even 3 years old, so I wouldn't really like to go and work out of the house...which I can do. So I would also try and do something from home. I've got the education in teaching pre-primary school...so if I had enough money then from my house I would start running my own play group.

Participant 4 :

It's difficult to get the money. I've been went at the SBDC. So when I went there I was looking for help. The guy I got him there, told me if there at SBDC you can pick it up little bit bigger...not the house shop like I've got maybe 3-4 workers they can help me. But he gave me the other addresses where I can go. I can try to phone those people... they will tell me what can I do to help whatever...something like that. I didn't phone them yet. My problem is because sometimes I haven't got even enough money. When I've got little bit money ...I think for the kids when they goes to school. The other one take a train to Elandsfontein. So they use money all the time. So when I get that little bit money I think for the kids...to give them for

I can do the sewing. I've got a sewing machine. I want to learn experience from others. I have made clothes and sold them.

Participant 3 :

I will go either one of 2 ways. Because my child is not even 3 years old, so I wouldn't really like to go and work out of the house...which I can do. So I would also try and do something from home. I've got the education in teaching pre-primary school...so if I had enough money then from my house I would start running my own play group.

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Participant 9:

To me it is the same because I'm left alone now. I can try to ...to sewing. I can sew....I know how the machine works...I can read the pattern. At home where I'm coming from...in Ciskei...the all of the companies they were for the sewing. So I've got experience. My problem.... I can't cut the pattern.

Question: Why would you like to start a business?

Participant 1 :

I like to work with people. I am a Christian. My aim now...I like to be like Dorcas as you read the Bible... to help the others. Because the Bible say when you got the faith you can show your work. It's my aim ... to get the money...yes...you need the money but God will provide. When you go to the pensions you see old men and women go there without eating anything.... no breakfast and they are staying in the queue for quite a long time... to make soup and bread and give them. I like to work with others. I want a bakery where I'll be advisor. The women can work and get something at the end of

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the day. I see the community of Ivory Park... they do nothing. And they are

penniless...the women they are not working...they stay there in the house. As

I go there pass at home...I see the women they are selling some meat...5 of

them selling meat...the same meat ....and when you have got the money...where

you going to buy ...to this one or that...if you can show them how to sell

.....this one must sell oranges, this one meat, potatoes, this one tomatoes and

that one must sell cabbages. That will be all right. To empower the women.

Participant 2:

My future dream is just sewing...that's why I'm here...because I wanted to be

together with the other women ...so that I must get different ideas. You

must have money first..then you can start the business. Because I can sew

clothes....but I can't sew the curtains... but if someone is able to sew the

curtain and the duvet...then I will get share from her.

Participant 3:

My dream is to share my achievements because I was lucky in life .....in that

I had support from my parents so I could go to school and get a good job. I

would like to be a successful businesswoman....that's why I'm here....that's

actually why I joined this group because I also want to learn how to become a successful businesswoman. Because I don't know. That's why I think by sharing what we are doing here...we are all going to get there just by sharing. That will be to me absolutely the utmost if all of us sitting here today... are in a year's time .....successful enough to be close to our dream.

A goal is a dream with a deadline.

Participant 4:

You know...I'm suggesting when I'm alone... I'm saying: Oh my God....when my dreams they can come true. My dream is to be got a supermarket....my shop can be a big shop, you understand.....you can get the sponsors push me until I get a big shop. My dream is only business....that's all. So when I've got the money...you know I can take the money...put in the bank... what I'm supposed to do. That money I put in the bank ... to feed the money... all the time, every month, I don't take that money....just put the money in the bank.....when I passed away...because it's my wishes...my kids can get the good things for them....because I don't know when I'm going to die.

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Participant 5:

Do a shop with fruit and vegetable. When I get money...I take to the bank for my children and things for my house.

Participant 6:

My dream to find a beautiful big house. And to stay with the kids in that place, my own place...money to help my child to go to the school.

Participant 7:

Me also I would like to make something...like bakery....buy some cakes. Buy a sewing machine.

Participant 8:

To get the money...put it in the bank...to buy shares in stock exchange...put everything in the house what the children want.

Participant 9:

In these days you can do nothing without money. Be a dressmaker, have money. Take the money to the bank for the children for school....I can stay nicely.

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Participant 10:

I wish now...to get the money....to be with a house....get everything what looks like the other people inside his houses......just like that. I like sewing.

Participant 11:

I don't know...just to be content...to be happy...and be able to everyday take it as it comes.

Question: How are you going to reach your dreams?

Participant 1:

To achieve my dreams...I've got a busy time on Saturdays. I will go with (one of the participants) to the bakeries....some who are around....and we can ask how to start the business...we would like the sponsors

Participant2:

If we can organise and contribute about R10 each...we'll put it together and take it to the bank for to buy flour and make cakes....on Sunday we mustn't eat at our home...we come outside and sell food to the people...we must take the money and put it together. Then we divide it to those who are going to bake and those who are going to sew.

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<u>Participant 4:</u>

I think my dream comes true....because the things come themselves. On Monday we are here cleaning the church....so when I went at home my daughter told me the people of MTN they want to put the phones there at home. The peoples cames yesterday told me they want to put the phones there...of course I said ...yes o.k.. today they are coming to fix everything ...so I think my dreams come true because God loves me...because I pray for that. I trust my God......I know everything when I ask Him to eat ...little bit, little bit. Even my spaza shop was so very empty, empty, empty there was no drinks, there was no nothing......my husband get a temporary job at panelbeater....paint the car for the other guy... gave him R2000....I got the colddrinks, bought mealie meel, sugar whatever so now my spaza it looks like is going bad.....so I say oh my God love me, never forget me...I will always pray for You....You do what I ask from You. So now the phone is at my house...I think I'm going to do the right things now. There at Ebony Park at the....there is a shopping complex place....so what I'm doing...I'm running, I'm crawling like a baby to goes there on that place...so if I succeed at my place, because now I've got the house shop.. So if I succeed there, I know very well

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I'm going to be one of the...I think one of the shops at the complex can be mine. My business is still down because I haven't got even the licence....can't get a licence because is a house shop. What I'm doing is to ask the sponsors, like SBDC.....give me the phone numbers for the other place.....even the other people.....Lucky Seven and Spar.....even the Indian people they like it to pick it up the people. In the information I'm running after it, because I went to SBDC. So the SBDC they told me they can't help the house shop. They help the people the one they got the bigger shop...you've got the 3,4 workers...they can help you then. So they give me the other phone numbers.

We can't start it (a project) with a lot of people...because everyone can find the good reason what she is talking about is right for the others...you understand...so if we are like this....we started our project...maybe it can take 2-3 years....not yet ready...alright....the women like it... so they can wait until the things come alright....so we promise them ... o.k. this project is not right enough to ....take people to come in...we are trying to make our project

come alright....and then everyone comes in. Then they can comes in.... and on that everyone can be learning to work with the people.....because on that time we are going to be a leader. Because you'll know the job ...and you teach that other people...and you teach that people...and they can listen to you. So when we started in one time, there's no-one who can listen other one.

Participant 5:

Yes I want the garden with the vegetables. I want to sell potatoes and tomatoes. The vegetables I can order from the farmers.

Participant 6:

We are starting to do something...we must put the money in the bank. A little money every month ...and then we get that money...we can do something. I think the first thing is to get that money and put it in the bank.

Participant 7:

I will ask a little bit money from my husband... start the baking.

Participant 8:

Money we can get if we do the project for baking....to sew..to plant the marrogo.

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Participant 9:

Now it's better than the first time....at least I've got 2 days piece work....it's better....so end of next month...I shall try to put money in the bank....each and every month, I must put something in the bank so that I can get money. After that I can see what I can do.

Participant 10

I got a temporary on Friday.....for 3 weeks...and then after 3 weeks I get the money....and then I bring the money here...and we can start.

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Question: where are you going to start?

Participant 1:

I must speak to (the minister) to be able to sell ice-cream and tea and coffee after church. He must also say if we can have the crèche here.

Participant 2:

We must all bring R20 to be a member of this group. With that money we can buy tea, coffee to sell on Sunday. Maybe we can start the crèche here ….for the children.

Participant 3:

I have been spring-cleaning my house…there is a lot of clothes for the jumble sale. Maybe I can bring it here and you ladies can sell it in Ivory Park to make money for our "kitty".

Participant 4:

Has 2 freezers, but the one needs gas. Maybe if we can sell the ice-cream ….whatever ….on the Sunday after church one cup of tea with maybe 2-3 biscuits…R2. Yes they can buy because they know what we are doing.

Participant 5:

I don't know…I will help where I'm needed.

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<u>Participant 11:</u>

I will buy 100 chicks, feed them until they are fat and sell them to one of

the participants at a market-related price. She will then sell them to the

inhabitants of Ivory Park. The profit made will be put in the pool.

Smile (educational toys) have a reach-out programme, and once every month

when there's a special, they will sell 50 books and then they will give 50

books to say a school in Tembisa.

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CATEGORY D : SELF_ORGANISATION

GROUP: TAKING RESPONSIBILITY FOR THEIR ACTIONS

Question: Would you be able to carry on on your own?

<u>Participant 3:</u>

It is important that you must be honest with one another. Because you can't work together if you are not honest with one another....and you must speak your minds because it must be nice for you to come to the school every day...and you mustn't feel that you don't want to come because you don't want to see that one because that one wasn't nice to you. Talk about what the problems are and why you are not happy and then solve it together as a group. When you are in a meeting you must speak your minds because that is when you get the chance...and then you must sort it out. The principal must take strong leadership... it is not a matter of asking your ladies to organise your class.... as the leader she will say this is what we will do from the educational side...and then you must all do it together. It is important that you must enjoy what you are doing...it is your school.

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<u>Participant 4:</u>

So when you come back....you will get a good report....for everything because we are going to be alone....we are supposed to be share whatever we make it.....so when you come back on the 28th ...you supposed to get a good report...the things are going well.

We agree about that...all of us...because if we can buy a lot of chairs sometimes we can save somewhere else....when there is a sale...for now we can buy a little bit tables and chairs for the one going to school. So we agree all of us for this.

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Question: how do you think will you be helping the community by starting the nursery school?

Participant 1:

I see lots of people....mammas with little children....they come to church together...they are divorced...if your husband he wants to see your child...you bring it here at the church. If some of the children just go to his father, mummies can have the chance to see the children here in the church...to have that opportunity...everyone here in Ivory Park he can come. There are a lot separating here.

Yes I see that......they change because they are strong...I can see that...they are strong and they like it......it shows they like this job. I didn't talk...I just do the action. It's the way you must work with them. And for the lunch I just make it by myself....when the children are finished I just go to the kitchen and prepare for breakfast.

Participant 2:

Peace....to like one another.

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I think that especially if one could start with the mummies...like do with our playgroup....and give them a support system, where they can come to because you know, say for instance a husband lost a work or he's drinking too much, and he's hitting the baby or the baby is sick, I think we can do really a lot for the community if the mothers know they can come here and be there for one another. We train them also to help their babies... because I think a lot of them are so ignorant on when the baby is sick or what to do with the baby. If we can start there and they are for one another with their problems, I think that would help a lot to even making their homes pretty and sharing and looking after one another and after one another's baby. I think we can play a very important role there....by binding them together...because the mothers is what the whole community is all about. So I think if we could start there we will really have done something.

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Participant 4:

It's difficult...if we do something what we succeed...then there will come change...it will come straight. What we are doing is o.k. That's about what I see in Ivory. So you can't change Ivory because the way you look at the Ivory a lot of people of Ivory and Ebony we are poor. So if we do something that can make the people say:oh, what they are doing is very fine so we can change it...the person can know what we are doing. If we do something better.....so then if we like to work with them....they can see from us...we do nice things, then they can follow......so it will come one day.

Participant 5:

Clean. Come to the church...we must not kill another.

Participant 8:

The people they must build proper houses. The mothers must go to church.

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Participant 9:

I think we ....in the group.... when we are doing for the other people....then the other people they can follow us

Participant 11:

I don't know if it is like that...but that everybody knows each other and that they can rely on each other. If that one is in trouble and needs to go there and that one is going there, that she can just say: please help me.....that there is like a little chain from each house to each house...that there's more...like togetherness and support.

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Question: Are you happy with what you are doing?

<u>Participant 1:</u>

I'm happy. I got no problem. I'm happy because I'm waking up early.

We've got the other problem...the toilets. We did make that shelter there....still we organise about the buckets...but we didn't have it yet.

Because I was thinking about (another participant)....she is supposed to be here....but now she just disappoint me...I don't know where she is...she is supposed to come.

I'm happy...I know when you start a thing...you have many quarrels...but in the long run...it is alright. Everything will go smoothly.

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Participant 2:

I'm o.k. .....no I'm happy....my legs are paining. Because of circulation...it is not circulating. Otherwise I'm o.k.

Participant 10:

I am very happy. I am looking forward to do anything.

Participant 12:

Yes   I'm happy. This is exactly what I wanted. Tomorrow we are going to the social worker because this crèche must be registered.   When it is registered we can do anything because they will tell us what to do and what not to do. Maybe we got lots of children here...the place is too small. At the clinic...the nurses must come and see if the place is alright for so many children. We may add, we may subtract.

What I am thinking...sometimes we must take people from outside... not from the church.

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Question: do you really believe that what you are doing here is right for Ivory Park?

Participant 1:

I'm pleased with the community...because I see when they coming to bring the children in the crèche......because it is our aim to help those who just sit without a job...and their children they are so safe....it's got a fence.....and the gate is locked every time....it's a safe place. I like it.

Participant 2:

I don't know....umh......yes I think so.....I make the Nolukhanyo pre-school to teach the children from the community....to give them a chance.we give them food....it's right.

Participant 10:

I want to be here...on Monday I was not well...I stayed at home....I was not happy staying at home....I was thinking of my children...and what they are doing.

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Participant 12:

Really I can see the difference...because as we are here.....and the parents bring the children to us....some of them are late.....to bring the children. I think the parents are very happy about what we are doing here. When the parents bring the children in the morning...the children are happy...they are happy...so the parents are also happy. I think there is a change...me too I've changed...because there's one said that I've changed after doing all this here. Now if the people are pleased about you.....you must also be happy in your heart. This is really what I want.

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Question: how do you work with the team?

Participant 1:

I did talk to them at that meeting...I did show them how I am....and they

listen. You know what...those little mammas....they just grumbling...it's

nothing...and when I say to them: if you don't want to work with us....just go.

I want to ask the other one to come in her place....she says: I'm not

going.....because we did cook our food here....nobody is going to come here.

Everyday I come here I just see the doors open...when I come here at

6h20...the doors is open. And I teach them how to be clean ...everything

must be spotlessly clean....I just say yesterday (to one of the group)...on top

of the fridge: do you see my name here? Yes, she says, look at it ...and she

come. They know me...they know me.....they say I am not that

one....yesterday, they had to sweep here the floor...I just take the bucket,

put the disinfectant....put the mop.....I didn't ask anyone to come and

scrub....I just go and scrub. The other one she just come with the other

mop......and she says: no mamma, stop it ....I want to take over. I didn't

During STEP 3, the important themes within each group were identified and the amount of participants with the same point of view was calculated, to determine whether the theme carried any significance for the purpose of the study or not.

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SCHEMATIC PRESENTATION OF THE PARTICIPANTS'EXPERIENCES

CATEGORY	GROUP	THEMES
A.DESOCIA-LISATION	1.Effects of Urbanisation	1.1 scared/not scared living here n:7 1.2 do not trust anybody n:5 1.3 unproductive lifestyles n:6
	2.dependence on others for survival	2.1 can not do anything n:8 2.2 trying to bring in some revenue n:2
	3.feelings towards their current living conditions	3.1 happy in Ivory Park n:8 3.2 unhappy in Ivory Park n:2

	4. self-doubt	4.1 will not be able to convince the community members to participate n:5 4.2 afraid to be honest with each other n:5 4.3 gets cross easily n:8 4.4 feelings of being strong n:5 4.5 lack of commitment n:6 4.6 can not make decisions n:2
	5. the influence of cultural beliefs	5.1 parents did not approve of the girls being educated n:1 5.2 had to leave school to support the family n:5 5.3 it is their responsibility to look after their own children n:4 5.4 it is better for the children to be in the rural areas n:2
	1. the importance of education	1.1 Want children to complete school n:3 1.2 Want children to be successful n:6
	2. the ability to set achievable goals	2.1 to have a playgroup n:7 2.2 to have a sewing group n:3 3 to involve other groups in the community n:2

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B CRITICAL LITERACY	3. The realisation of group dynamics in starting community development and empowerment of themselves	3.1 helping each other n:7 3.2 can not do it alone n:5
C. POWER AWARE-NESS	1 aware of own ability to be self-sufficient	1.1 want to start a business n:7 1.2 want to learn n:5 1.3 can help myself n:7 1.4 can achieve their dreams collectively as a group n:4
	2. work brings financial independence	2.1 one needs money n:9 2.2 one needs to save n:4
D. SELF – ORGANI-SATION	1. taking responsibility for their actions	1.1 have to stand together n:2 1.2 can reach out to the community n:7 1.3 be content with what they are doing n:4 1.4 standing out as a leader n:1

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<u>TABLES OF UNINTERPRETED RESPONSES</u>

STEP 3: The responses were then placed into tables, which gave a better idea of the amount of participants that had responded to the question.

CATEGORY   A: DESOCIALIZATION

GROUP A1: EFFECTS OF URBANIZATION

THEME A 1.1: *scared living here n:6*

Part 1	Part 2	Part3	Part4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
I am sacred of guns	Scared of *tsotsis*	The *tsotsis* because they hi-jack the cars,bro ken the fence of the other people	And me also, the peopl e I don't trust them	1.You must always lock the gate. 2. Gauten g! What about the guns there?	I am scared some-thing might happen to some-one close to me	I am scared of the same	I am not afraid of anythin g			

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THEME A 1.2: *do not trust anybody n:5*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. we get jealous some-times. 2. the problem is the jealous. 3.if I ask them to come and show me how to cut the pattern and how to sew, maybe I'll be better than him.			1. some women here, they already do the sewing at their homes.. if we ask them to join, they say, what money you pay for me to help you in project .			And me also the people I don't trust them.			1. I don't trust my neigh-bours. 2. you can see me but you can't see my heart.	When people join it must come from the heart.

THEME A 1. 3: unproductive life styles n:6

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
I work hard, I clean the house and do the washing. When I'm fini-shing doing the cleaning and the washing, I just do my visiting for the Women's Association.	1.in the morning I wash myself 2 swee-ping the room 3.some-times took the washing and the ironing 4 doing the crochet	1. I am a housewife. 2. I do a lot of freelan-ce work. .	1. I am working piece-jobs. 2. I get dressed, and when I've done that I clean the sheets and I do the washing. 3. I like to listen to the radio 4. when I'm tired I take my Bible and go to sleep with my Bible.	1. I'm wake up early in the mornin g, and I wash myself. 2. I'm cooking for the children 3. and I clean my house. 4. and then on Thurs-day I go to the Women's Associa-tion 5. and then Satur-day,washing and cleaning 6. and then Sunday church.	1. I wake up early and clean myself and my child. 2. and then I clean my house 3. and then I do the washing and ironing some-times 4. and I cook.	1Ii am a house-wife. 2.I clean the house, and when I'm finished I'm outside. I work in the garden, with the flowers. 3.when I'm finished I take the Bible.				

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GROUP A2: DEPENDENCE ON OTHERS FOR SURVIVAL

THEME A 2.1: *cannot do anything n:8*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. my husband provide me. He is a good husband	1. I am doing nothing. My cousin and my friends look after me.	1.My husband he's got a job, so he can provide for us.	1.what-ever I've got a problem, I run to the neigh-bours. And even I've got nothing to eat, I goes there, they give me food.	1. my husband he works for the pension.	1. I stay with my husband. She was working.		1. the money from the retren chment, I put it on the stock exchan-ge.	1. my cousin, brothers and sisters, they help me to buy some-thing, to buy electri ci-ty, to pay me some bread.		

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THEME A 2.2: trying to bring in some revenue n:2

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
			1. I was got a spaza. 2. I've got a fridge of Coke and mielie meal						1. I am a hairdresser, so I've got the little room on the house, so my clients come to me. I do make a little bit of money that way. 2. but friends of ours are moving to the coast and they make wooden furniture. We are now going to sell that furniture	

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GROUP A 3: FEELINGS TOWARDS THEIR CURRENT LIVING CONDITIONS

THEME A 3.1: *happy in Ivory Park n:8*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I like to stay in Ivory Park. I like it , I like it very much. 2. and the clothing it is cheaper than at home.	1. I like to stay here. 2. I am happy although there are *tsotsis.*		1. I am happy.	1. I am happy here. But I want to go back (Ciskei) and visit my parents.	1. I am happy. I am with my family and I'm working.	1. 1. Me also I like to stay here, because I stay with my children and my husband.	1. I was happy when my husband was working. But now the money we have used too much. 2. we have a nice house here.	1. I am happy at Ivory Park… and I am happy to stay at home (Ciskei) .2. I am happy both sides.		

THEME A 3.2: unhappy in Ivory Park n: 2

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
									1. I don't want to live here. 2. I am not happy here.. 3. I want to live in Transkei. It is different there.	1. I am not happy. 2. so I'm happy at home than here.

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GROUP A 4: SELF-DOUBT

THEME A 4.1: will not be able to convince the community members to participate n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. these ladies they are too lazy to go and listen. If you say come, there is work, they will come. But if you say come and talk, they will not come. 2. they don't have the hope because they have no-one to support them.				1. we are going to continue with our work, because we are serious about what we are doing.	1. I can say others they have faith in us. So if you want to do some-thing you must have a lot of trouble.				1. but the women they have no power if you call them for the meeting.	1. it is very difficult to actually get up and say: now. It is just easy to sit.

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THEME A 4.2: afraid to be honest with each other n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I got cross easily, but I keep it in, I don't want to hurt one another. 2. when you are working with the womens you must have a nice heart, and you must talk with them nicely, and you must show them what God wants. You must know how to work with them.	1. I'm a person who like to stay alone. Many times I like to stay alone.		1. My problem is I don't like to hate some-one.	1. I am always the same.						1. I think I am a terrible person.

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THEME A 4.3: gets cross easily n:8

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I got cross easily. I am not going to show I am cross. 2. they can see that I am cross.	1. I do get cross, and I want to talk to the person who hates me.		1. I've got the short temper, even my kids they know me. 2. I get cross some-times. 3. I like to stay alone some-times when I'm cross.		1. if I'm cross I speak with my heart. I forget quickly.	1. I get cross. 2. I got short temper.	1. I get cross, but not very long.		1. I get cross with the childre n. 2. with the friends I'm o.k.. 3. don't get cross with myself.	1. I can get so cross.

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THEME A 4.4: feeling of being strong   n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I can say to myself, but I'm strong …yes I'm strong.			1. I'm open.		1. I don't let myself down.	1. me also I'm strong.		1. I can say I'm strong in every-thing.		

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THEME A 4.5: lack of commitment n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. we have got our dreams but we stay there in our house doing nothing.	1.Because we do not know the way, where we go. We couldn't know the way, especially we Africans 2. we don't do commitment.				1. maybe we are lazy to think, that is why we are lazy to do anything, because you can't do with your head and then you can't speak what to do. 2. if you are lazy in your mind, you are going to be lazy in your head. 3. if you are going forward you must start to think.		1. others they will see us, they will start to follow us. 2. if there is a small light, the people will see it and follow it.	1. maybe they have got no plan.	they must express them-selves, some people don't like it.	

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THEME A 4.6: cannot make decisions n:2

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. when you are married you are going to discuss with your husband how many children you want. But others they don't under-stand. They some-times think they have bought you.								1. to us, if you get a child before you married, you cannot say that child is yours, it is for my mother and my father.		

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GROUP A 5: THE INFLUENCE OF CULTURAL BELIEFS

THEME A 5.1: *parents did not approve of the girls being educated n:1*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
			1. I make my std.6 only, because my father he don't like the women to go to school. 2. my parents were so very strict. ...by the Shan-gaan laws, that if you are a woman you are suppo-sed to go to school to write a letter for your husband 3.the girls must not go to							

			school. They say when we are going to school we are going to get a baby certifi cate, not a educa- tion certifi cate.							

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THEME A 5.2: had to leave school to support the family n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I just passed my std.9, and my father could not afford to take to me to school. 2. they wish me to finish school, but there were 7 of us, they didn't manage. Because the wages they get, they was small.					1. my father, his dream was that we finish school. But we are so many at home and my father he was working for little money.		1. my father passed away. My mother did not have enough money to take us to school, but she liked us to go to school.	1.unfor-tunately I didn't finish. My mother died 1978. My sister carried me on to school.	1. they like I must go to school. But my father passed away. My mother haven't got enough money to take us to school because there were a lot of kids. She said you are supposed to be married, because no matter you are young, that money that they can pay *lobola* for it, they will take that money to pay for the small	

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										childre n for the school.	

THEME A 5 3: it is their responsibility to look after their own children n:3

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. that's why I must look after my own children, not depend to my mother and father. Becaus e other-wise after they spoil them.			We do every-thing for them, but at the end of the day they throw it away. We didn't get from our parent s a hot hand, but we give our kids a warm hand, they don't like it, they want it to stay cold.		1. I think it is better to stay here, the child. You can see every-thing they do. They can help us to cook.			1. I want my childre n here becaus e I don't have parent s.		

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THEME A 5.4: it is better for the children to be in the rural areas n:2

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
							1. the people they are staying at home they are too safe than here. There is nobody I can leave them to here.	1. if you get a child before you married, you cannot say that child is yours, it is for my mother and my father. That's why I left at home		

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CATEGORY B: CRITICAL LITERACY

GROUP B1: THE IMPORTANCE OF EDUCATION

THEME B 1.1: *want children to complete school n:3*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I want my children to finish school first because you can't do anything without education.			1. I would like my kids to be...succeed in their education		1. I would be happy if my kids pass std 10, because I know if they pass std 10 they have got their own mind. 2. they can think what they can do.					

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THEME B 1.2: want children to be successful n:6

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. the first one she disappoint us a lot because she finish school in std 7, and now we are struggling about work, she is looking for a job, but she can't find it.	1. I can say God blessed me because I've got a nurse, I've got a teacher, I've got an engineer.	1. I would like my son to be independent. 2.successful, but to have his own business.	1. my son, I told him, I like he must be a doctor. His choice, he would like to be engineering. 2. I like the other one, she must be a social worker 3. the small one can be a police. 4. when I've got little bit money, I think for the kids , to give them for school when they goes to school. So		1. my first one he would like to be a lawyer		1. the other one I like it a nurse. 2. to be a clerk 3. like to be soldier.			

			when I get that little bit money I think for the kids							

GROUP B 2: THE ABILITY TO SET ACHIEVABLE GOALS

THEME B 2.1: *to have a playgroup n:7*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. to get the play-group planned. 2. maybe even have a play-ground for the children in the after-noons, after school 3. they must pay R1 to come in here, and they can feel safe.	1. also to have the play-group first. 2. maybe we can start the crèche here, for the children	1. I would like to have the play group organi-sed.	1. first the play-group		1. I think the tea and coffee and the play - group.		1. I would like the play - group			1. to have the play - group organi-sed

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THEME B 2.2: to have a sewing group n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
	1. my future dream is just sewing, that's why I'm here		1. to get money to start the projects, like the sewing. 2. but even whatever they are saying here, the bakery, the sewing, I'm O.K. for them.	1 I want to learn how to sew.			1. and the sewing to work	1. I can try do sewing, I can sew.		

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THEME B 2.3: to involve other groups in the community n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. it was my desire, my aim to do some-thing for the commu -nity. 2. I want a bakery where I'll be advisor . The women can work and get some-thing at the end of the day. 3. be cause the childre n outside , they learn lots of things that are not good. 4. and also the mother s they learn a lot. 5. becaus			1. and then everyo ne comes in, then they come in, and on that everyo ne can be learnin g to work with the people, becaus e on that time we are going to be a leader. Becaus e you'll know the job, and you teach that people and they can listen to you.	1. it is better, becaus e the childre n outside are going to be naught y.	1. you can teach that one everyt hing as we are workin g.			1. to involve other groups in the commu -nity, like the Women 's Associ a-tion of the Metho-dist Church .		

e someti mes the childre n are loose after school, but if we keep them inside here after school, it is better. 6. here in the church, I want to help the people. 7. I like to work with people. 8. I like to be like Dorcas as you read in the Bible, to help others. 9. I like to work with others.											

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GROUP B 3: THE REALIZATION OF GROUP DYNAMICS IN STARTING COMMUNITY DEVELOPMENT AND EMPOWERING THEMSELVES

THEME B 3.1: *helping each other n:7*

Part 1	Part 2	Part 3	Part4	Part5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. we are learning to help each other and the commu-nity. 2. I see the commu-nity of Ivory Park, they do nothing. And they are penni-less. The women they are not working, they stay there in the house. That will be alright. To empo-wer the women.	1. because I wanted to be together with the other women, so that I must get different ideas.	1. as Chris-tians I believe that we have a duty to help each other and to support each other. 2. my dream is to share my achievements 3. that's why I think by sharing what we are doing here, we are all going to get there by sharing.	1. when you work with a group each and every one come with his decision, sit down and discuss that decision		1. I'm going to get enriched from the others, and use it here at my home.		1.sharing is what happens here.	1. it is neces-sary to work as a team together, to share responsibility.		

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THEME B 3.2: cannot do it alone n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I must have advice to others, because it's the first time. 2. I must have advice and support.	1. because I can sew clothes, but I can't sew the curtains, but if some-one is able to sew the curtain and the duvet, then I will get share from her.	1. if you are in a group you take on respon sibility to be part of the group. 2. you moti-vate one anothe r not to be too tired to do any-thing.	1. if one sits at home nothing will happen 2. when you work as a group, it's much better than to work alone. 3. if you do things wrong when you are alone, there's no-one who can remind you this is not right.							1. it helps every-one to go forwar d, you are not on your own.

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CATEGORY C: POWER AWARENESS

GROUP C 1: AWARE OF OWN ABILITY TO BE SELF-SUFFICIENT

THEME C 1.1: *want to start a business n:7*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8		Part 10	Part 11
1.be-cause that's why I want to start a busines s	1. I can do the sewing. I've got a sewing machin e.	1. so I would also try and do some-thing from home. 2. so if I had enough money then from my house I would start running my own play-group. 2.I would like to be a success-ful busines swoman	1. so my wish of course is for my busines s to come alright. 2. my dream is to be got a super-market. My dream is only my busines s 3. There at Ebony Park, there is a shop-ping comple x place,... I think one of shops at the comple x can be mine.	1. I want to find the tomato es to sell.	1. I want to start the vege-table garden.		1. I like it in the bakery. I can bake.			

THEME C 1.2: want to learn n:5

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I would like to start a bakery. 2. one said last week that I must go there to the bakery and ask them how to start the business.	1. I want to learn experience from others.	1. because I also want to learn to become a successful businesswoman.	1. but he gave me the addresses where I can go. I can try to phone those people, they will tell me what can I do to help whatever.	1. I want to learn how to sew						

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THEME C 1.3: can help myself n:7

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. yes, I will be able to look after myself. 2. I will cope.	1. I have made clothes and sold them.	1. I've got educa-tion in teaching pre-primary school	1. I've been went to the SBDC. So when I went there I was looking for help.		1. I help myself even now. 2. I help myself.		1. I can bake.	1. I can sew. 2. I know how the machine works. 3. I can read the pattern. 4. so I've got experience.		

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THEME C 1.4: can achieve their dreams collectively as a group n:4

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I will go with- (her) to the bakeries, and we can ask how to start the business.	1. if we can organize and contribute about R10 each, we'll put it together and take it to the bank for to buy flour and make cakes. 2. on Sunday we mustn't eat at our home, we come outside and sell food to the people. We must take the money and put it together.		1. we can't start it with a lot of people. 2. we are trying to make our project come alright. 3. maybe if we can sell the ice-cream, what-ever, on the Sunday after church, one cup of tea with maybe two to three biscuits, R2.		1. we are starting to do some-thing, we must put the money in the bank. We can do some-thing.					

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GROUP C 2: WORK BRINGS FINANCIAL INDEPENDENCE

THEME C 2.1: *one needs money n:9*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. it's my aim, to get the money, yes, you need the money, but God will provide.	1. you must have money first, then you can start the business.2. we must all bring R20 to be a member of this group. With that money we can buy tea, coffee to sell on Sunday.		1. so when I've got the money … 2. when I passes away, because it's my wishes, my kids can get the good things for them.	1. when I get the money, I take it to the bank for my children and things for my house.-	1. money to help my child go to school.	1. buy a sewing machine.	1. to get the money, put every-thing in the house what the children want.	1. in these days you can do nothing without money. 2. take the money to the bank for the children for school, I can stay nicely.	1. I wish now to get the money to be with a house, get everything what looks like the other people inside his houses.	

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THEME C 2.2: one needs to save n:4

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
			1. so when I've got the money, you know I can take the money, put in the bank. 2. that money I put in the bank to feed the money, all the time, every month, I don't take the money, just put money in the bank.	1. when I get the money, I take it to the bank.			1. to get the money, put it in the bank, to buy shares in stock exchan -ge.	1. take the money to the bank 2. I shall try to put money in the bank, each and every month. I must put some-thing in the bank so that I can get the money.		

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CATEGORY D: SELF-ORGANIZATION

GROUP D1: TAKING RESPONSIBILITY FOR THEIR ACTIONS

THEME D 1.1: *have to stand together n:2*

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
		1. you must be honest with one another. Because you can't work together if you are not honest with one another. 2.and you must speak your minds. 3. talk about what the pro-blems are and why you are not happy and then solve it together as a	1. you will get a good report for every-thing becaus e we are going to be alone. We are suppo-sed to share what-ever we make it. 2. you suppo-sed to get a good report, the things are going well. 3. so we agree all of us for this.							

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		group.								

THEME D 1.2: can reach out to the community n:7

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I see lots of people, mammas with little children, they come to church together, they are divorced, if your husband wants to see your child, you bring it here at the church. 2. if some of the children just go to his father, mummies can have the chance		1. I think that especial-ly if one could start with the mum-mies, and give them a support system. 2. I think we can really do a lot for the commu-nity if the mothers know they can come here and be here for one anothe r. 3. I think we can play a very	1. it's difficul t, if we do some-thing what we succee d, then there will come change, it will come straigh t. What we are doing is O.K., that's about what I see in Ivory Park. So if we do some-thing that can make the people say:oh, what they are doing is very	1.I think the parent s are very happy about what we are doing here. When the parent s bring the childre n in the mornin g, the childre n are happy, they are happy, so the parent s are also happy.			1. the people they must build proper houses. 2. the mother s must go to church.	1. I think we in the group, when we are doing for the other people, then the other people they can follow us.		1. but that everyb ody knows each other and that they can rely on each other. 2. that there's more ,like togeth erness and suppor t.

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to see the children here in the church. Every-one here in Ivory Park he can come. 3. I'm pleased with the commu-nity, becaus e I see when they coming to bring the childre n in the crèche, becaus e it is our aim to help those who just sit without a job.		impor-tant role there, by binding them togeth er, becaus e the mother s is what the whole commu-nity is all about.	fine so we change it. 2. if we do some-thing better, so then if we like to work with them, they can see from us, we do nice things, then they can follow, so it will come one day.								

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THEME D 1.3: content with what they are doing n:4

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I'm happy, I got no problem. 2. I'm happy because I'm waking up early 3. I'm happy, I know when you start a thing, you have many quarrels, but in the long run, it is alright. Every-thing will go smooth-ly. 3. and the children they are so safe. It's a safe place. I like it 4. I can see that they(th	1. I'm O.K., no I'm happy.		1. yes I'm happy. This is exactly what I wanted. 2. I want to be here. On Monday I was not well, I stayed at home, I was not happy staying at home. I was thinking of my children, and what they are doing.						1. I am very happy. I am looking forward to do anything.	

e others) are strong and that they like it. It shows they like this job..											

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THEME D 1 4: standing out as a leader n:1

Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7	Part 8	Part 9	Part 10	Part 11
1. I didn't talk, I just do the action. It's the way you must work with them. 2. I did talk to them at that meeting. I did show them how I am, and they listen 3. and I teach them how to be clean. 4. they know me, they know me. 5. I didn't talk, I just do the action, and then										

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they come. 6. I just do it and then when I do it, they say: no mamma, leave it, I'm going to do it.											

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