

**ASSESSING THE LEVEL OF COMMUNITY PARTICIPATION IN FAITH
BASED NGOs IN SOUTH AFRICA: THE CASE OF THE SOUTH
AFRICAN NATIONAL ZAKAH FUND (SANZAF) IN CAPE TOWN.**

**Submitted to the Faculty of Arts, Institute for Social Development,
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DECLARATION

I declare that the thesis entitled *Assessing the level of community participation in faith-based NGOs in South Africa: The case of the South African National Zakah Fund (SANZAF) in Cape Town* is my own work, that it has not been submitted for any degree or examination in any other university, and that all the resources I have used or quoted have been indicated and acknowledged as complete references.

Ubaidullah Safi

Student no: 2827903

Signed:



Date:

DEDICATION

To my late father, I am extremely sad that you are not around to share this achievement with me.
To my late mother, brother and sister, whom I lost to conflict in Afghanistan, I will always love you and you are constantly in my prayers.



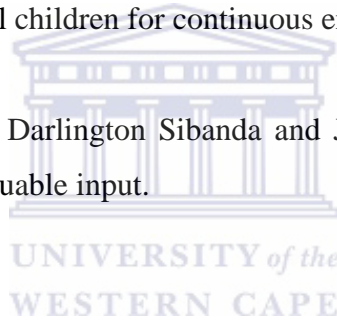
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KEY WORDS:

Community, development, participation, accountability, transparency, ownership, co-operation, sustainability, NGOs, FBOs, *Zakah*



ABBREVIATIONS

CBOs	Community Based Organisations
CWD	Catholic Welfare Division
DAs	Development Associations
EU	European Union
FBOs	Faith-based organisations
GOs	Government Organisations
GTZ	The German Agency for Technical Co-operation
HDI	Human Development Index
IMF	International Monetary Fund.
ISD	Institute for Social Development
LCDs	Least Developed Countries
MCC	Manenberg Community Centre
PAL	Project Alternative Livelihood
PACSA	Pietermaritzburg Agency for Christian Social Awareness
SANZAF	South African National Zakah Fund
SA	Salvation Army
UNDP	United Nations Development Programme
WB	World Bank

ABSTRACT

In a country like South Africa, with a history of racial discrimination and man-made social inequalities, many NGOs and FBOs play a crucial and important role in socio-economic development and in narrowing the gap between the haves and the have-nots. As one of the nongovernmental organisations, The South African National Zakah Fund (SANZAF) development projects/programmes have played an important role in the areas of poverty alleviation, skills development, education and disaster relief.

In line with the participatory/people-centred theory of community development and conceptual arguments, this study was used to examine the nature of participatory community development at the South African National Zakah Fund (SANZAF) in Cape Town, South Africa. Qualitative research methodology was applied and measurement of the level of community participation was done using a variety of instruments. This study is focused on the SANZAF's community development project in the Manenberg area in the Cape Flats. The analysis involved examining the nature and level of community participation in the project needs, planning, implementation and decision-making phases. Thereafter, the results of the research prompted general observation and provided some recommendations to SANZAF and other FBOs involved.

The research findings show that the SANZAF's development projects/programmes have played an important role in terms of community development. They have been developed in response to the needs of local communities and are implemented to mobilise local resources to support the poor and needy. The study also indicated that SANZAF enjoys a strong linkage with local mosques and other development actors at the community level. However, the results of the study also indicated that the level of community participation in planning, decision making and implementation is low in the case study area. Meanwhile, the beneficiaries did not show a clear understanding of aspects such as participation, empowerment and ownership. Finally, a recommendation is made for genuine community participation at the grassroots level as this will contribute to beneficiary's empowerment, capacity building and the core ingredients for self-reliance and project sustainability in community development activities.

CHAPTER 1: INTRODUCTION

Go and meet your people, love and stay with them, love them, work with them. Begin with what they have, plan and develop from what they know, and in the end, when the work is over, they will say: "We did it ourselves" (Lau Tse, a Chinese philosopher, cited in Dennis, 1977: 357-382).

1.1. General

In the last few decades, since 1900, non-governmental organisations (NGOs), faith-based organisations (FBOs), community based organisations (CBOs) and development associations (DAs) have gained increased attention among scholars and practitioners of community development. They have become increasingly important agents of the community development process in the countries of southern Africa, in all of their main areas of work, such as humanitarian relief, long-term development, policy formation and political advocacy (Abiche, 2004; Attack, 1999, Baccaro, 2001). According to Abiche (2004), some of the functions of NGOs include mobilising poor and remote communities, helping to empower poor people to gain control of their lives, and carrying out projects at lower costs. More importantly, Dinbabo (2003a) argued that faith-based NGOs and CBOs are efficient in terms of mobilisation to bring about participatory community development at grassroots level.

Participatory development is broadly understood as an active involvement of people in making decisions about implementation of processes, programmes and projects that affect them (Slocum, Wichhart, Rocheleau, & Thomas-Slayter, 1995). The basic element of participatory development is to view the term *participation* as the exercise of people's power in thinking and acting and controlling their actions in a collaborative framework (Dinbabo, 2003a). The above quotation from Lau Tse, a Chinese philosopher, has also a clear and direct link with the concept and principles of participatory community development.

In line with the participatory/people-centred theory of community development and conceptual arguments, the nature of participatory community development at the South African National Zakah Fund (SANZF) in Cape Town, South Africa was examined in this study. A qualitative research methodology was applied and measurement of the level of community participation was done using a variety of instruments. Data collection instruments included in-depth interviews,

focus group discussions and observations. Data analysis and presentation were made using text, tables and figures. Thereafter, the thesis was focused on general observations gathered from the investigation and recommendations to the South African National Zakah Fund (SANZF) and perhaps other faith-based organisations involved in community development activities were proposed.

1.2. Background and contextualisation

1.2.1. Global context

Community development is usually undertaken on different levels by different organisations and institutions, including government organisations (GOs), NGOs, the private sector, individuals or religious organisations (Abiche, 2004; Dinbabo, 2003a; Habib & Taylor, 1999; Hendrickse, 2008; UNDP, 2000). Being a crucial player in community development, as well as co-ordinating relief activities in many parts of the global community, forms an important aspect of the local NGO.

Many of the world's poorest countries are hardest hit by natural and manmade disasters, leading to poverty and marginalisation of many people, especially children and women. Abiche, (2004) noted that a host of local, national and international NGOs operating throughout the world have made tremendous strides in helping nations meet their development objectives. He further claimed that NGOs have helped by facilitating the achievements of basic human development, as indicated by the United Nations Human Development Index-HDI (UNDP, 2000). They have also been prominent in the fight for human rights, equality, freedom and social justice (Habib & Taylor, 1999). While individual governments are responsible for meeting the needs of their citizens, there is always a limit to what central government is able and willing to do for its citizens (Atkinson, 1996). In general, it can be argued that NGOs play a vital role in complementing government efforts in meeting human needs in many countries. In Afghanistan, for example, Project Alternative Livelihood (PAL) in eastern Afghanistan is funded by the European Union (EU) and managed by the German *Gesellschaft fur Technische Zusammenarbeit* (GTZ) and co-ordinated by the Ministry of Rural Development. The organisation introduced a number of income generating projects to reduce the cultivation of poppy in the eastern provinces of Afghanistan, which form the heartland of opium poppy cultivation. The first phase of the

project was from September 2004 to February 2007 and covered 20 districts, and the second phase ran from 2007 till 2009. The organisation applies a participatory approach and has benefited 252,111 individuals directly, and its indirect benefits reach over 300 000 people. (GTZ Report, 2010). The researcher hails from this particular area and has witnessed some of the projects implemented by GTZ and other local and international NGOs. The cultivation of poppies has decreased but has not been eliminated altogether. In the African context, several studies have been conducted concerning the contribution the non-governmental organisations have made and continue to make to the development of communities in various parts of the continent. Abiche (2004) conducted an empirical study to examine the impact of community development projects/programmes initiated by a faith-based community organisation (Ethiopian Kale Heywot Church) on poverty reduction in Ethiopia. According to the research findings, though the projects had significant impact on the targeted communities, the participation of the community in some areas was limited.

1.2.2. South African context

Non-governmental organisations (NGOs) are legally constituted, development organisations which are generally linked to an international aid system (Hendrickse, 2008). In the South African context, the focus has been largely on what was, prior to 1994, called “anti-governmental” organisations, which provided advocacy, welfare and development assistance to support the anti-apartheid struggle and its victims (Smith, cited in Hendrickse, 2008). Non-governmental organisations, both secular and faith-based, played a significant role in the struggle to end apartheid in South Africa. The contribution of the Pietermaritzburg Agency for Christian Social Awareness (PACSA), which was formed in 1978 (Aitcheson, 2000), was considerable and, like SANZAF, it was one of the forerunners of those many small but influential NGOs that characterised anti-apartheid politics and culture within civil society in the 1980s and played such a significant role in the demise of apartheid and transition to a liberal democracy (Aitcheson, 2000:5). The transformation from apartheid to democracy in 1994 represented a significant paradigm shift with regards to the orientation towards the promotion of community development. The apartheid regime focused solely on the provision of racially skewed social services and practiced a top-down approach to social development while the shift has been to an approach which is both holistic and multi-faceted (Patel, 2005, Patel, 2008). A developmental approach

moves from the premise that economic prosperity is meaningful when it widens people's options through their access to better education, health care and nutrition and produces flourishing communities (Midgley, 1995). These factors are developmental since they improve the standard of living of individuals. Thus, this transition provided, at least in theory, a framework for active participation and community development activities at the grassroots level.

According to Letts and Lundberg (1997), the end of apartheid in South Africa signalled myriad changes in the society, including a basic examination of how government should regulate philanthropic, non-profit and non-governmental organisations. Letts and Lundberg further noted that NGOs in South Africa can be classified by their type of orientation and level of operations. These include (a) charitable NGOs, which are directed towards meeting the needs of the poor, such as distribution and collection of food, clothing or medicine, transport, schools and several others (e.g. Muslim Hands, Mustadafeen Foundation); and (b) service NGOs, which undertake community development programmes, the provision of health, family planning or education services (e.g. Lawyers for Human Rights, Black Sash, Catholic Justice and Peace, Institute for Democracy in South Africa, Centre for Conflict Resolution, Aids Education Trust, amongst others.).

1.2.3. Faith-based organisations in development

Since 1990, researchers (Bradley, 2005; Clark, 2007; ICPD, 1994; UNAIDS, 2009) have begun looking to churches, synagogues, mosques, and other faith-based organisations to play a greater role in undertaking community development activities. Clark (2007:78) views faith-based organisations in development “as agents of transformation whose cultural and less material view of wellbeing resonates with concepts of development help by local faith communities”. Furthermore, he looked at “faith as an analytical lens through which the poor experienced and rationalised poverty and through which the well off empathised with their struggles and provided practical support” (Clark, 2007:78).

According to Bradley (2005), three main groups of faith-based organisations are involved in development. Though one cannot say this represents the full array of faith-based organisations, as his study concentrated mainly on Christian and a case of Hindu originated FBOs, but it offered at least a starting point for some degree of understanding about faith-based organisations

in development. The first group of these faith-based organisations, according to Bradley (2005), are those whose work is spiritually driven. In other words development for these organisations is not only materially focused but stresses the need for balance between the spiritual and monetary aspect of life (e.g. SANZAF and Gift of the Givers, The Mennonite Central Committee). The second group of these organisations are kinds of intermediaries. In general, faith drives their commitment to raise money, but their work is not spiritually rooted in specific locations as the first group of FBOs (e.g. Amnesty International). The last group in Bradley's classification are those whose approach to development is grounded in the belief that "faith in a Christian God is the only way the poor will achieve salvation (e.g. CWD and the Salvation Army). Those are clearly "missionary" in "focus and practice". Faith is present to some degree in many NGOs and a great many people have been motivated by their faith to work in development. It is clear from these examples, in order for an organisation to be faith-based; faith should be embedded in the organisational structures rather than just existing as a source of personal motivation of individual members (Bradley, 2005:6). Due to the important role it plays in community development, the UNFPA believes that partnership with FBOs is vital for implementation of the programme of action of the International Conference on Population and Development (ICPD, 1994), the millennium development goals (MDGs, 2000) and the outcome document of the 2005 World Summit (2005) and (UNFPA, 2009). UNAIDS, which has formed a strategic partnership with faith-based organisations worldwide, defines FBOs as "faith-influenced non-governmental organisations. They are often structured around development and/or relief service delivery programmes and are sometimes run simultaneously at the national, regional, and international levels" (UNAIDS, 2009:5). An investigation of the role in development of a faith-based organisation, in which faith is embedded in its structures, which operates nationally in South Africa, some of whose projects are even implemented in the neighbouring countries, follows. A brief discussion on the South African National Zakah Fund is presented below:

1.2.4. South African National Zakah Fund

Zakah is one of the major religious duties in Islam. Literally, *Zakah* means to "purify"; it refers to the purification of wealth and soul. Technically, *zakah* is a fixed proportion collected from the surplus wealth and earnings of a Muslim and distributed to prescribed beneficiaries (Qur'an 9:60). Once in every lunar year, every Muslim, male or female, who at the end of the Islamic

year is in possession of the equivalent of 85 grams of gold or more in cash or articles of trade, must pay his or her *zakah* at the minimum rate of 2.5%. *Zakah* has a deep humanitarian and socio-political value, which prevents the hoarding of wealth and advocates solidarity. There are organisations in different countries of the world that collect *zakah* and distribute it to the beneficiaries. In South Africa, the South African National Zakah Fund, which was established in 1974, is responsible for such activities (Mahida, 1993).

SANZAF's welfare projects are designed to help needy families and individuals with short-term poverty alleviation. In addition, it also has long-term community empowerment and capacity building programmes through the implementation of various community development activities. This organisation neither depends on international donors nor receives any financial assistance from the government but is funded entirely by the community.

1.4. Statement of problem

There is a growing recognition that NGOs, including religious organisations, play a significant and critical role in terms of participation and involvement of the people, with the aim to develop and strengthen the capabilities of beneficiary groups in any community development initiative (Davids, Theron & Maphunye, 2005; De Beer & Swanepoel, 2000). Researchers in the field (Dinbabo, 2003a; Penderis, 1996; Rahman, 1993) noted that this process is empowering and leads to self-transformation and self-reliance, thereby ensuring sustainability of community development programmes.

In this regard, Swanepool (2000) concurred with other authors that religious organisations are very close to people and operate at grassroots level to enhance social activities and bring about sustainable development. As a faith-based non-governmental organisation, the South African National Zakah Fund has been involved in community development and poverty alleviation projects for many years. However, since the commencement of SANZAF in South Africa, little research and documentation has been done on the nature of community participation. In general, there is limited empirical research available, and lack of research publications presents difficulties in finding sufficient evidence for the above argument. Therefore, the current research study has been conducted to empirically examine the extent of community

participation/community involvement in decision-making processes within SANZAF's community development projects/programmes.

1.5. Aim of the study

The overall aim of this research was to examine the level of community participation/community involvement in decision-making processes within SANZAF projects/programmes in terms of their contribution to participatory community development. This enabled the researcher to draw well-informed conclusions in order to provide recommendations to SANZAF and similar organisations with respect to participatory community development projects/programmes.

1.5.1. Specific aims of the study:

This research had four specific objectives, which were as follow:

- To provide the study with a sound and relevant theoretical framework from literature that is linked to NGOs and their contribution to participatory community development.
- To explore historical aspects and outline the institutional set up, procedures, vision, mission and organisational structure of the SANZAF community development projects/programmes.
- To investigate the role of SANZAF as a faith-based NGO and various dimensions of its community based development projects/programmes, these being mainly the level of community participation, inclusion, transparency, power sharing, responsibility, co-operation, and empowerment. In addition, to examine the decision-making process and partnership with other development actors in the area.
- To draw conclusions and provide recommendations mainly to SANZAF, other related faith-based NGOs, and interested groups in terms of participatory community development initiatives in South Africa.

1.6. Research design

According to Mouton (2001:14), research design is a "blueprint of how one intends conducting the research". The research design or strategy alternatives are many. Powell (1997) noted that a research design should include action research, case studies, ethnography, experiment, grounded theory, modelling, operational research, simulation, as well as surveys, to name a few.

1.6.1. Research methodology

Bryman (2001) described the research method as a process or technique of collecting data, and Mouton (2001) emphasised the importance of methodology as a procedure which researchers use to collect, organise and analyse data. The two major research approaches in social science include quantitative and qualitative research (Mouton, 2001; Neuman, 2000). Quantitative researchers assume that they are independent from the phenomena that are being investigated (Babbie & Mouton, 2001). As noted by Neuman (2000:122), "quantitative researchers emphasise precisely measuring variables and testing hypotheses that are linked to general causal explanations". Mouton, (2001) explained that qualitative research designs focus on qualitative aspects (meaning, experience and understanding) from the viewpoint of the research subjects and in the context in which the action takes place.

Considering the relevance and importance of the topic, a qualitative research approach was chosen for this research. This method increases the ability to understand the opinions and perceptions of participants about participatory community development projects/programmes in faith-based NGOs. Throughout the research, qualitative tools, including semi-structured interviews, focus group discussions and observations, were used to collect field data.

1.6.1.1. Data collection

With the objective of providing an answer to the problem statement and research question, the collection of field data was focused on the following major themes:

- classifying the different types and number of community development projects/programmes in SANZAF

- identifying and assessing the different levels of community participation (project identification, planning implementation, monitoring and evaluation)
- assessing the decision-making structures, accountability and transparency
- distinguishing the institutional aspects such as rules, procedures, steps, guidelines, capacity building activities, and ownership
- identifying the participatory monitoring and evaluation strategies. During the fieldwork stage, relevant primary data was gathered using the following tools of study:

1. Interviews

Interviews help participants to express themselves in an open and more transparent manner about their experiences and expectations (Flick, 1998). The main purpose of in-depth interviews in this research was to gather information on the organisation by assessing its decision-making structures, accountability and transparency and its institutional aspects, such as rules, capacity building activities, ownership, and sustainability. The advantage of using this technique is that a large amount of information can be gathered from different informants.

In all, 16 people were interviewed, using a semi-structured questionnaire. These included community members, the project team, and field staff, as well as the beneficiaries of the project. This helped the researcher to explore, in depth, the level of community participation.

2. Focus group discussions

Focus group discussions provided direct evidence about similarities and differences in the participants' opinions and experiences (Babbie & Mouton, 2001). The main aim of focus group discussions in this research was to find out how the group viewed the issues with which they are confronted and the measure in which they participated therein. Four focus group discussions were conducted (i.e., women, elders, project committee members, and staff members) with projects/programme team and beneficiaries. Each focus group was comprised of nine members, and questions revolved around knowledge and understanding of the meaning of participatory development and its concepts and principles. This information helped in estimating the impact of

projects and the methods applied in the decision-making processes, planning and implementation of the project. In total, 36 people took part in the focus group discussions.

3. Observation

Direct observation was used to gather and record data during the visits to the case study field site, which provided knowledge of the context in which the project would take place (Katzenellenbogen, Joubert & Abdool Karim, 1999). The main purpose was to gain insight into the organisation and its relationship with the community. Such observations focused on dynamics such as the interaction between FBO staff, project personnel and members of the targeted community. In addition, it helped in observing the interaction and relationship between the SANZAF and project personnel.

1.6.1.2. Data analysis and presentation

According to Jorgensen (1989) and Mouton (1996), data analysis involves reducing the size of the data to a manageable proportion and identifying of different patterns as well as themes in the data. At the beginning of the data analysis process, raw data were coded and edited and then arranged into respective themes and categories. Robson (1993:385) noted that “a code is a symbol applied to a group of words to classify or categorise them. They are typically related to research questions, concepts and themes”. Analysis of information and data presentation were also made used texts, tables and figures in order to arrive at conclusion and recommendations.

1.6.1.3. Ethical statement

The research process started after the University of the Western Cape Senate and Institute for Social Development approved the research proposal. Permission to undertake the research was also requested from the executive committee of the the South African National Zakah Fund. Before starting the research process, the researcher reached an agreement with the community that all the information gathered would be treated sensitively and confidentially.

1.8. Limitations of the study

Some limitations in the process of conducting the study were experienced. In order to build a theoretical framework on the topic, the review of literature, books and other publications are

important steps. Insufficient literature relating to faith-based NGOs and the activities of the SANZAF was one of the first limitations of the study. Second, during the fieldwork to collect information, no contact could be made with some of the beneficiaries, as many of them have moved to other areas in Cape Town. Third was the problem of accurately translating some terminology from Afrikaans to English. Fourth, the South African National Zakah Fund is a huge organisation and has limited permanent staff, as volunteers perform most of the tasks, which made it difficult for staff members to divert their attention from regular duties to other tasks. Despite the limitations, the researcher is confident that the study serves as a departure for the future research on the topic and will provide insight that will assist in SANZAF's activities and have an impact on development.

1.9. Chapter outline

This thesis has been presented in five main chapters.

In Chapter 1, the study is introduced and information about the problem statement, research questions, aims and objectives of the study and rationale for the research is provided.

In Chapter 2, a theoretical/conceptual foundation for the study is sketched by outlining a literature review on participatory development and an analysis of development theories, to build a logical framework for the study.

In Chapter 3, information on the case study is provided. The development experience of the South African National Zakah Fund (SANZAF) is described, which includes a general overview plus a description of the research area, its social stratification and economic situation.

In Chapter 4, a detailed account is given of empirical research and presentation of findings on the role of the South African National Zakah Fund (SANZAF) in enhancing participatory community development.

In Chapter 5, conclusions are drawn and possible recommendations, emanating from the research, are made.

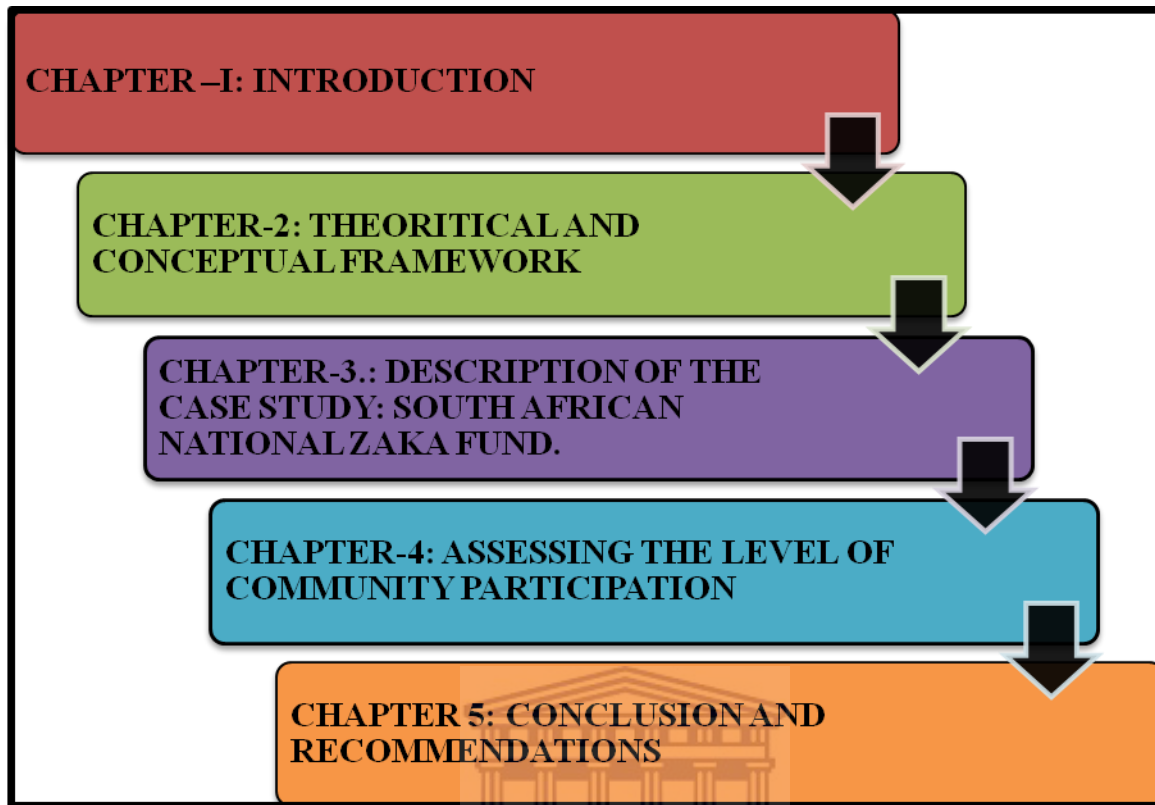


Figure 1. Outline of the chapters of the thesis.

CHAPTER 2: THEORETICAL AND CONCEPTUAL FRAMEWORK

2.1. Introduction

The experience of the past few decades (since 1980), according to Stiglitz (1998), has shown that development is possible and attainable. Furthermore, some countries have achieved rapid economic growth and managed to lift some of their citizens out of poverty. However, despite the wide-ranging efforts in some countries, such as South Africa, the gap between the poor and the rich has widened considerably (De Beer & Swanepoel, 2000). The previous development approaches and strategies concentrated mainly on economic development only. They failed to address the development in a comprehensive way, which resulted in deep dissatisfaction with those approaches and gave rise to a more inclusive and people-centred development approach.

Accordingly, the theoretical aspect of development will be discussed first in this chapter. The different approaches to development and development theories, including the classical development theories of modernisation and dependency, will be outlined. The focus will then be shifted to alternative development approaches of participatory/people-centred development, after which the rationale and principles of participatory development and related terms and concepts will be discussed.

2.2. Theory of development

A number of development paradigms have emerged since the 1950s in an effort to suggest a suitable way for underdeveloped countries to progress (Davids et al., 2005; Eisenstadt, 1966; Graaff, 2003). Major development theories will be identified in the following section and the participatory development approach will be analysed.

2.2.1. Classical development theories

Different schools of traditional development theories have emerged since the 1950s and a range of views reflected by different theorists. Some of the basic arguments of these theories will be elaborated briefly. First, the general understanding of the modernisation theory will be explained. Second, the main argument of the dependency theory will be provided.

Modernisation theory emerged in the late 1950s and early 1960s (Evans & Stephens, 1988). In this theory, Third World countries are expected to catch up with First World countries culturally, politically, and economically. It was developed after World War II by, mainly, Americans as “set of ideas which claims to explain how something works” (Harlambos & Herold, 1980: 9). In developing this theory and attempting to identify some of the most common features of a society that encourages or promotes change, the proponents of modernisation used basic concepts, like “traditional” and “modern”, that were introduced by some early sociologists, particularly Emile Durkheim [1858-1917] and Max Weber [1864-1920] (cited in Webster, 1990). The most prominent and notable amongst American sociologists was Talcott Parsons (cited in Webster, 1990), who developed the modernisation theory in the early 1950s, has and identified its three main components: evolution, functionalism and capitalism (Webster, 1990).

The theory emanated from the ideas of Durkheim, Weber and Parsons, who explained the transformation from traditional to modern societies in terms of population growth, with divisions of labour, development of personal motivation and a change of moral values and norms. According to modernisation theorists, the First World industrial countries are modern and the Third World countries are traditional. Development is possible only when modern values and norms replace the traditional ones (Evans & Stephens, 1988; Simpson, 1987). The basic argument of modernisation theory is that development is possible and to achieve it, developing nations should follow and copy the experience of the developed countries in Western Europe, which was characterised by a set of stages in which development took place (Coetzee, 2001; Evans & Stephens, (1998); Coetzee (2001) further explained the modernisation theory that guides the process of modernization as stating that the under developed should take on a linear path to development to achieve the final stage of development, which will then be a modernised, developed country. The process of modernisation included new forms of technology and organisation; the developing country must change in a manner that resembles and becomes the model of modernisation (Coetzee, 2001: 30).

As the shortcomings of the modernisation theory became apparent, another theory, known as the dependency theory, emerged. Evans and Stephens (1998) noted that the basic premise of dependency theory is that the unequal trade balance between the core and periphery benefits only the core. Frank (1969) also argued that the main causes of inequality are historical colonialism

and capitalism. According to the dependency theory, development requires the elimination of foreign involvement and the creation of a socialist context of development (Alvin, 1953). Evans and Stephen, (1998) added that, unlike modernisation theorists, the dependency theorists consider the state and its agents as tools and actors in the process of underdevelopment. This theory has been criticised, largely because it places too much emphasis on external variables and ignores internal factors that could also explain the underdevelopment of the Third World countries (Davids et al., 2005). Furthermore, it does not provide tangible solutions on what the least developed countries (LDCs) should do to progress, apart from the de-linking strategy, which advocates for self-reliance by LDCs by detaching themselves from the capitalist world economy (Burkey, 1993). However, Davids et al. (2005) and Friedmann (1992) have argued that the de-linking strategy proposed by this theory could actually lead to self-destruction rather than self-reliance because most LDCs countries do not have the technological and industrial base to sustain themselves.

The two traditional development theories provided some insight to the notion of development but failed to offer a comprehensive approach to the concept of development. Both are prescriptive, both assume universal applicability, both propose oversimplified macro-solutions to the complex development problematic of the developing world, and they share a Western genealogy of history. The elements of a people-centred form of development, community participation and building the capacity of the ordinary people to manage their own development are particularly lacking in the development process outlined by these orthodox theories.

2.2.2. Theories of participatory/people-centred development

Dissatisfaction with traditional development theories led to a paradigm shift and a search for alternative approaches to development. A number of prominent development scholars (Chambers, 1992; Conyers & Hills, 1990; Dodds, 1989; Penderis, 1996; Rahman, 1993; Roodt, 2001) began to answer this challenge, articulating the concept of participatory or “people-centred development”. In this development approach, the focus has been shifted from top-down to bottom-up development. People-centred development has been defined as a process by which community members, “increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of

life, consistent with their own aspirations” (Korten, 1991:76). This theory encourages the involvement of all stakeholders in the process of development (Burkey, 1993; Bryant & White, 1982; Oakley, 1991; Rahman, 1993). For participatory theorists, development initiatives require sensitivity to cultural diversity and other specific points that were ignored by traditional theorists. The lack of this sensitivity led to the failure of many development projects (Coetzee, 2001).

The essence of participatory development theory is the active involvement of people in decision-making and implementation of programmes and processes that affect them (Slocum et al., 1995). The participatory development approach places emphasis on concepts such as capacity building, empowerment, inclusion, sustainability and self-reliance. In general, it is believed that the participatory development approach provides the answer to the problem of development in the Third World, which is assumed to be usually very bureaucratic, with centrally mandated development projects. The participatory development approach focuses rather on the community itself, stressing that it needs its own capacities and ultimately its own control over its resources and destiny (Korten, 1991).

2.2.2.1. Rationale and principles:

Penderis and Rahman (cited in Dinbabo, 2003a:9) stated that the rationale for participatory development is not to involve only beneficiary groups in development projects but also to develop and improve the capabilities of those groups in development projects. This process of empowering leads to self-reliance and transformation. Dennis (cited in Dinbabo, 2003) claimed that the main principles of participatory approach are

- a) inclusion of all people or the representatives of the people who will be affected by the outcome of a development project
- b) equal partnership: recognising the fact that everyone has skills, abilities and an equal right to participate in the process regardless of their status
- c) transparency: all those participants should help to create a climate conducive to dialogue, open and transparent communications

- d) power sharing: power and authority to be balanced between all stakeholders, which will avoid domination of one group
- e) sharing responsibility: all stakeholders have equal responsibility in the decision making and should have clear responsibility in each process
- f) empowerment: those with special skills should be encouraged to take responsibility for tasks within their capacity, and others must also be helped and encouraged to be involved to promote learning and development
- g) Co-operation: is of vital importance because sharing everybody's strength reduces everybody's weaknesses.

Dinham (2005) added that participation of local communities is not necessarily a new idea, but it derives from the theory and practice of community development, where participation, empowerment and ownership are seen as necessary conditions for change.

2.2.2.2 Advantages of participatory development

Development, according to Todaro (1987:16), is a “multi-dimensional process which in its essence must represent the whole gamut of change by which an entire social system is tuned to the diverse basic needs and desires of individuals and social groups within the system”. Its aim is to “empower the grassroots to participate and that will lead to self-reliance, empowerment and enable the community to determine their goals, decide and implement their development projects” (Midgely, 1986:38-44). Participatory/people-centred development approaches, according to Kotze and Kellerman (1997:36), “shift the emphasis in development action to people, rather than to objects and production, and to the enhancement of their capacity to participate in the development process”. According to Callaghan (1997:39), “for any development project to be sustainable, it must be accepted by the targeted community, and they should feel that sense of ownership which is possible only with the active participation of the beneficiaries”.

2.2.2.3. Conceptualisation of related terms

In order to provide some insight to the reader, certain terms and terminologies are briefly defined below:

Development: The concept of development is a broad one, which encompasses values such as empowering, capacity building, self-reliance, sustainability and equality. Generally, development includes the improvement of people's lives that includes economic, social, political, environmental, spiritual and cultural aspects (Coetzee, 2001; Cypher & Diethz, 1997; Gharajedaghi & Ackoff, 1986; Fussell, 1996). According to Coetzee (2001:120), development has "the connotation of favourable change, moving from worse to better; evolving from simple to complex; advancing away from the inferior ... a form of social change that will lead to progress ... the process of enlarging people's choices of acquiring knowledge, and having access to resources for a decent standard of living". For Fussell (1996), development is a process whereby people make life easier for each other by collaborating in the formulation of a vision, their future and a collective action for resolution of perceived needs. Gharajedaghi and Ackoff (1986) described development as a mechanism by which people increase their abilities and desires with the objective of satisfying their own needs. The term *development*, in the context of this research, refers to societal transformation--political, social and cultural as well as economic; it implies modernisation, secularisation, industrialisation, and urbanisation--but not necessarily Westernisation. Development must therefore be conceived as a multi-dimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty.

In the context of this study, "development, in its essence, must present the whole gamut of change by which an entire social system, tuned to the divers basic needs and desires of individuals and social groups within that system, moves away from a condition of life regarded as materially and spiritually better" (Todaro, 1987:16).

Participation: According to Oakley (1991), the term *participation* refers to harnessing the existing physical, economic and social resources of local people in order to attain the

objectives of community development programmes and projects. Paul (1987) defined participation as the shift and self-transformation process and learning by practice and (Jennings, 2000) as the involvement by local population and, at times, additional stakeholders in the creation, content and conduction of a program or policy designed to change their lives. This is further built on a belief that citizens can be trusted to shape their own future. Participatory development uses local decision making and capacities to steer and define the nature of an intervention. It evokes involvement of community in the decision-making process and implementation of a development project (Maser, 1997).

In the context of this research, participation can be perceived as sharing the knowledge and active involvement of the targeted communities in the development activities that affect their lives. Involvement implies that there is a feeling of belonging and people become involved in development projects on the basis of this feeling. The development of such feelings of belonging comes about when people identify themselves with the development efforts. This means that participation is not forced but rather driven by feeling and sense of ownership. Thus, it may be argued that development can only take place with the preparedness of the local people and their desire to participate in the development efforts (Lombard, 1991).

Participatory development is understood as an active involvement of community members in planning, decision making about implementation of processes, programmes and projects that affect them (Slocum et al., 1995). The main concept of participatory development includes the collaborative effort of people, taking initiatives by themselves in terms of their own thinking and deliberations (Oakley, 1991; Rahman, 1993). According to Kera and Campbell (1985), participatory development allows people to direct themselves and control the process of action that is initiated by them.

A ***community*** may be defined as a group of people living in a place, locality, district or country, or as a group of people of the same religion, race, and occupation and so on, who share common interests. A community may exist in an urban neighbourhood, a town, a city, a country, a region, or any other combination of resources and people that make up a viable unit (Lupala, 1995). Meshak and Sheuya (1996) defined *community* as a group of

people living in a defined area and using common resources such as land, water and infrastructure.

De Beer and Swanepoel (1998) present a definition by Midgely (1986) which said: “community is usually defined in terms of geographic locality, of shared interests and needs, or in terms of deprivation and disadvantage”. Edwards and Jones (1976:56) defined *community* “as a grouping of people who reside in a specific locality and who exercise some degree of local autonomy in organising their social life in such a way that they can, from that locality base, satisfy the full range of their daily needs”. They further emphasised four components in their definition which include the people, the location in geographic space, the social interaction and the common ties. Maser (1997:101) stated that “community focuses on the primacy and quality of relationships among the people sharing a particular place and between the people and their environment, particularly their immediate environment”.

The term *community*, in the context of this research, also refers to a partially delimited territorial entity of indeterminate scale and also an evocative idea, used to refer to a place or sense of calm, refuge and harmony.

The concept of *community development*, according to Maser (1997), is a process of organisation, facilitation and action that allows people to create a community in which they want to live through a conscious process of self-determination. Coetzee, Graaff, Hendricks and Wood (2004:470) defined *community development* as “the conscious process wherein small, geographically contiguous communities are assisted by the more developed community to achieve improved standards of social and economic life”. Maser (1997:101) added that community development is a process in which the ideals of sustainable development can be implemented by both allowing and encouraging people to act as catalysts for sustainable social change at community levels. Maser (1997:123) further stated that “community development means building the capacity of people to work collectively in addressing their common interests in the local society. Swanepoel and De Beer, (2006:26-35) have placed the principles of community development into two categories, namely, ethical and practical:

The ethical principles are focused on guiding the process of community development; the human dignity of each individual should always be upheld during development ... and the practical principles undertake the internal process of development.... Participation is an important principle too, as it ensures ownership and sustainability.... Empowerment automatically emerges through this process of development when participation is practiced, as people in the community are taking ownership, and through this process people are learning to release themselves from the trap of poverty”

Community development, in the context of this study, can be described as an attempt by a community, collectively and with its own initiative, to realise self-identified needs, according to pre-established procedures, through societal institutions, in order to reach certain set goals.

The term **empowerment** has many meanings (Eade, 1997; Freire, 1972; Rahman, 1993; Rappaport, 1961). According to Rappaport (1961), empowerment is generally viewed as a process in which a person or community gives or gets power from another. Power originates outside the individual or community, who gets or gives it to others. Empowerment can be termed the gaining of strength, confidence and vision to work for positive changes (Eade, 1997). Empowerment can also be related to Paul Freire’s concept of ‘conscientization’ that advocates for self-reflected awareness of the people rather than having a teacher-student asymmetrical relationship, giving the people power to assert their voice and stimulate their self-driven collective action to transform their reality (Freire, 1972). The term *empowerment* refers to individual involvement in all stages of the development activity, organisational development, community change and self-reliance. Therefore, the role of the NGO, in this case SANZAF, is to guide and facilitate the process of skills development that will assist and enable the community to become self-reliant in any development project

Sustainability means to conserve natural resources for immediate use but also with a sense of obligation to preserve them for future generations (Becker & Jahn, 1999). It relates to

the capacity of an organisation or set of activities to become self-supporting (Eade & Williams, 1995). According to Shepherd (1998), it means looking after resources while maintaining present or existing activities. According to Trzyna, (cited in Abiche, 2004:26), the term *sustainable development* originated in 1970s and was popularised in the 1980s. In the past, development has focused on economic development and capital accumulation only. Since the 1980s, it has become, due to the global environmental crisis, a growing concern. De Beer and Swanepoel, (2000) and Hoff (1998) noted that sustainability means that the development meets the needs of the present without compromising the ability of future generations to see to their own needs. Beker and John claimed that sustainable development imposes strong commitment to act towards reshaping the relationship between human beings and the environment (Abiche, 2004:26).

2.4. Conclusion

The fragmented and unsuccessful development approach of the early 1950s and late 1960s has resulted in the emergence and rise of an alternative or participatory/people-centred development approach. The classical development theories were examined in Chapter 2 and the participatory/people centred development approach, the rationale and advantages as well as the principles and related concepts were discussed. Using the above information as a background and conceptual framework, the next chapter will be concentrated on the development programmes/projects of the South African National Zakah Fund (SANZAF) in terms of its vision and socio-economic transformation of the targeted communities and their commitment to a participatory/people-centred development approach. The next chapter focuses on the description of the case study area

CHAPTER-3.: DESCRIPTION OF THE CASE STUDY: SOUTH AFRICAN NATIONAL ZAKAH FUND

3.1. Introduction

The Western Cape is situated at the south western tip of the African continent and has approximately 10% of the country's population; it consists of six district municipalities, namely, the Overberg, the Cape Winelands, the Central Karoo, Eden, and the City of Cape Town. Population estimates indicate that there are over 5 million people living in the province; which is, approximately 10% of the total population of South Africa (Statistics South Africa, 2010)

The purpose of this chapter is to provide comprehensive background information on SANZAF. Yin (2009) noted that a case-study research requires the description of its context, including the social, political, cultural, economic and environmental factors that are related to that case and the overall research question of the study. Therefore, the background of *zakah* is examined and the vision, mission, values and organisational structure of the SANZAF explored. Finally, the relevance of the background information is discussed and a conclusion provided. Data presented here were obtained from secondary sources, in-depth interviews with community members and local stakeholders, as well as from direct observation by the researcher.

3.2. Background to *Zakah*

Zakah or *zakat* is one of the fundamental institutions in Islam, second only to prayer as an essential article of faith. *Zakah* forms an integral, compulsory and inseparable part of the Islamic way of life. The non-observance of *zakah* is tantamount to a negation of the faith itself (Qur'an 9:34-35). The word *zakah* or *zakat* means growth, increase, cleanness, and purity in Arabic (Ibn Farsi, 1998). The Qur'an mentions the word *zakah* 30 times, and in three places, it appears as being commanded by God (Habib, 2004:12). The importance of this institution may be established from a saying of the Prophet Muhammad (Praise be unto Him [pbuh]) in which he indicates that refusing to pay it represents a rebellion against the Islamic state (Ibn Majah, cited in Habib, 2004:26). Various schools of Islamic jurisprudence mention that *zakah* is compulsory for "all adults (who reach maturity), sane Muslims, female or male, who own assets/properties

that fulfil certain conditions” (Al-Qardawi, 1973:95). Al-Qardawi further explained that a person who fulfilled the following criteria has the obligation to pay *zakat*:

A Muslim; adult, sane, free (not slave); he or she must possess a certain minimum amount of extra wealth (called nisab), Zakah is not obligatory if the amount owned is less than this nisab, fully owned by the person is in excess of personal use, (SANZAF has calculated nisab at R3933.11); the person should have had the minimum amount in possession for a complete lunar year (hawl) which is 354 days, the wealth or profit should be of a productive nature, from which they can derive profit or benefit such as merchandise for business, gold, silver, livestock, etc.

The minimum amount (or *nisab*) should not be owed to someone, that is, it should be free from debt. *Nisab* is that minimum amount of taxable wealth which is “zakatable” after possession of the said amount for a full lunar year. *Zakat* is distributed among eight main categories of *asnaf* (beneficiaries) of people (Qur’an 9:60).

1. *Fakir* -- One who has neither material possessions nor means of livelihood?
2. *Miskin* -- One with insufficient means of livelihood to meet basic needs.
3. *Amil* -- One who is appointed to collect and manage *zakah*.
4. *Muallaf* -- One who converts to Islam with the purpose to keep their faith.
5. *Riqab* -- One who wants to free himself or herself from bondage or the shackles of slavery.
6. *Gharmin* -- One who is in debt (money borrowed to meet basic, permissible expenditure).
7. *Fisabilillah* -- One who strives for the cause of God.
8. *Ibnus sabil* -- Travellers who are on a journey, or those who are away from their properties and have no access to them. Some other verses (Qur’an 76:8, 15:19 and 70:24-25) added the destitute, orphans, and prisoners to the list of recipients of *zakah*.

In classical terms, *zakah* is due on certain items after the passage of one lunar year, while for some items, this condition does not apply. The former items include livestock, cash, gold, silver, and goods for trade. The latter type includes agricultural products on which *zakah* is due at their harvest time (Al-Qardawi, 1973). Three rates of *zakah* apply, depending on the type of assets. This rate is fixed at 2.5% on cash, gold, silver, debts (receivable) and goods for trade, while the rate of *zakah* is 10% on agricultural products that are rain-fed or fed by rivers and springs. The rate becomes 5% in the case of crops irrigated by water extracted from wells (Habib, 2004:27).

A closer look at the “zakatable” goods/assets mentioned in the text of the Qur’an and the traditions indicate that items constituting wealth during the time of the Prophet (pbuh) are included so that all rich persons of his time were subjected to this obligation. However, there are many new items that determine financial status of individuals and institutions. However, these items are not mentioned in the classical literature of Islamic jurisprudence. Contemporary scholars like Al-Qardawi (1973) have argued that many assets and income sources of today, that is, salaries and professional income, should be subject to *zakah*, provided that the total annual income reaches *nisab* after deducting the amount needed for normal personal expenses (expenditure on family members, and all persons who are covered by the financial responsibility of the payer). The main objective of *zakah*, as Al-Qardawi pointed out, is to eliminate poverty, for which the term “enriching the poor” is very often used in the Islamic jurisprudence. Enriching the poor is, thus, the most important guiding principle in determining the criteria for distributing *zakah*. An important *fiqh* (jurisprudence) position on the general rules of distribution that targets poverty is that a person capable of working may be given what she/he needs to become a productive earner so that he/she can earn an income that satisfies the basic needs. This may include training, rehabilitation, crafts, tools and capital to start a business.

3.3. The genesis of SANZAF

The South African National Zakah Fund (SANZAF) is an indigenous Islamic non-governmental organisation that was established at a Muslim Youth Movement (MYM) conference in Rustenburg on 16th December 1973 (Mahida, 1993). The establishment of such an agency was proposed and, after due consideration, a feasibility study was carried out in 1974. Consequently,

the Zakah Fund in the former Transvaal and Natal was established. The organisation was launched in Cape Town in 1975 and all three regions became operative in 1977.

According to the Director of Special Projects, who is one of the founding members of the organisation and was present at that conference, the youth felt duty bound by their belief to contribute to the wellbeing of the society. Muslims are a minority group in South Africa and, unlike Muslim countries, there was no agency who collected *zakah*, which is a religious obligation for Muslims towards the poor and needy members of society. The director recalled the early period during which the organisation had to work hard to gain the trust of the community and demonstrate its intentions and capabilities to utilise the funding that was entrusted to them by the community for the needy and poor, as per the guidelines provided by the religion. During the apartheid regime, the organisation faced many challenges, including the compulsory registration which could compromise some of its value system and religious principles. This could confine its activities to certain areas only. Despite the pressure from the apartheid government, the organisation managed to avoid certain restrictions without compromising its integrity and religious beliefs. After the emergence of democracy in 1994, SANZAF enjoyed the privilege of being registered as a non-profit organisation (NPO 007-160), with SARS for VAT exemption (4320215348), with Trust (IT 1670 196), as a public benefit organisation (PBO 930001714), with SARS for tax exemption (RG/ 0240/08/04) and as a member of Proudly South African (CM 04062319). Besides which, the organisation has gained recognition by the Dept. of Social Services, Disaster Management, Mayoral Office of the Unicity of Cape Town and the director of the volunteer centre as service provider. It was the winner of the FNB/Wesbank Islamic Business Awards in the category of social investment.

3.3.1. Vision and mission

The vision: of the South African National Zakah Fund is to constantly strive to be the premier *zakah* collecting and distributing agency in South Africa and to deliver a service, par excellence, to its constituency and to become a model Muslim organisation. Whereas its mission statement is striving to facilitate the empowerment of needy families through the efficient collection and efficient distribution of *zakah* (wealth tax or compulsory annual poor tax) in a proactive and cost effective way through projects, with dignity, sincerity and shared responsibility.

3.3.2. Organisational profile

The organogram of SANZAF reflects how it has grown over a period of 30 years into an institution that has 23 offices throughout Gauteng, KwaZulu-Natal, Northern, Eastern and Western Cape and employs over 150 full-time staff members who adhere to a strict code of conduct and implement a standardised service. SANZAF consist of a national assembly, a board of trustees, a national Executive, a management board with a national co-ordinator, a regional executive, a regional co-ordinator, and staff and volunteers (See Annexure 4).

In the Western Cape, SANZAF has offices based in Bridgetown, Mitchell's Plain, Delft, Elsies River, Paarl, Wellington, Malmesbury and Worcester. Trained caseworkers and fieldworkers attend to referrals, interviews, assessments of cases and updating of records. Information is documented before decisions are taken by the evaluation committee of SANZAF. Daily information on requests and assistance rendered are filed for future reference, accountability and statistical analysis.

According to the national co-ordinator, on a daily basis, the Western Cape SANZAF caseworkers counsel 150 needy and destitute persons, on an appointment basis, from Monday through to Thursday. On average, they attend to more than 600 requests per week. These individual counselling sessions are run by a trained SANZAF staff member who assesses the requirements of the individuals. A destitute person may need immediate relief, such as food, which is allocated on a same-day basis, whilst those who need money, for debt relief, rent and so on, will have their request processed within three days and need to provide SANZAF with sufficient documentation to prove the validity of their requests. This aspect of *zakah* deals with the short-term solutions. The biggest challenge facing caseworkers in this arena is dealing with the number of people who need assistance, and debriefing of staff is built into the administrative process of the organisation.

3.3.3. Operations and activities

According to the information obtained from the national co-ordinator, the South African National Zakah Fund activities fall under the four core areas of education, poverty alleviation, skills development and disaster relief. According to Mr A. Razzak (personal interview, 23

September, 2009), one of the founder members, the organisation has allocated at least 40% of its annual income to empowerment, development, educational funding and skills training programmes with the aim of helping recipients to become self-sufficient. Based upon the information obtained from various informants, including the national co-ordinator, the following are major programme intervention areas within SANZAF.

3.3.3.1. Education:

In 1985, SANZAF launched its educational fund in order to assist needy and deserving students with sustained support over an entire academic programme. To date, SANZAF has supported many students in diverse fields and in a variety of tertiary institutions, both Islamic and secular.

3.3.3.2. Poverty alleviation:

This involves provision of basic needs such as food, clothing and shelter to those who have no means of fulfilling these needs. This is one of the core functions of SANZAF and is an integral part of the skills development and educational assistance programme. The programme is also designed to restore the dignity of the poor. Operations such as *Fitrah*, *Qurbani* (sacrifice at the festival of the 2nd Eid) (Qur'an 87:14-15), feeding schemes, "outreach" and "compassion" assist with satisfying seasonal and other general basic needs. The ever increasing demands for its services require continuous expansion.

3.3.3.3. Skills development:

Both the national co-ordinator and the director of special projects stressed that SANZAF does not provide handouts without investigation of the legitimate needs and accountability to the donor. Financial and material assistance may meet the immediate needs of the destitute, but it may also cause the recipient to become dependent on charity. This is why SANZAF involves recipients in development and empowerment programmes. As recipients come from different areas of the Western Cape, the organisation uses existing facilities to provide skill development. The national co-ordinator believes that, "poverty is associated with ignorance, ignorance is associated with helplessness, helplessness is associated with disempowerment. You can help break the cycle by empowering the poor and needy".

3.3.3.4. Operation Fitrah

1. The object of Operation *Fitrah* (*zakat-ul-Fitr* or *sadaqat-ul-Fitr*) (Qur'an 57:18) is to provide a special charity paid to the needy on or before the day of *Eid -ul-Fitr*, which is the first day of the month of *Shawwal* following the month of *Ramadan* (fasting). *Zakat-ul-Fitr* is paid as atonement for any shortcomings in the worship of fasting during the month of *Ramadan*. On the day of *Eid-ul-Fitr*, which marks the completion of the month of *Ramadan*, every Muslim possessing an amount of food in excess of his and his family's need for a day (24 hours) is mandated to pay *zakat-ul-Fitr* on behalf of himself and all his dependents.

Zakat-ul-Fitr or *fitrah* is "the one full meal per person or cash equivalent to the cost of one full meal, given directly to the needy of the community before Eid-ul-Fitr prayer" (Qur'an 87:14-15) is to ensure that every Muslim man, women and child is free from want on the auspicious day of *Eid* (Muslim Views, 2010). Planning for Operation *Fitrah* commences two or three month prior to *Ramadan*. During this period, full-time staff and volunteers attend to referrals, interview applicants, conduct home visits, assess needs and update records. During Operation *Fitrah* in 2010, SANZAF raised R1.8 million and helped around 14 516 families on *Eid* day (Muslim Views, 2010).

3.3.3.5. Operation Winter Warmth

Most respondents indicated that although the winter rains fill their dams with water, winter is also a time of hardship for the thousands of families who do not have adequate shelter from the harsh weather conditions during this period. Every winter, SANZAF provides destitute families with food, blankets and clothing to alleviate their suffering.

3.3.3.6. Operation Qurbani (sacrifice after 2nd Eid)

SANZAF reaches out to some of the poorest communities in Southern Africa, namely, those of Malawi and Mozambique. About four million Muslims in Mozambique and half a million in Malawi, according to the director of special operations at SANZAF, benefit from this operation. Apart from the compelling socio-economic reason given, the cost of *qurbani* (sacrifice) to the donor in those countries is significantly less than that paid by donors in South Africa. This cost-

effective alternative makes it possible for many more South African Muslims to benefit from the spiritual development of *Qurbani*.

3.3.3.7. *Emergency relief operations*

According to the information obtained from several respondents, the SANZAF responds to disasters such as fires and floods in order to support those worse affected by these conditions. The relief aid includes food, clothing and blankets and, in some cases, building materials to construct dwellings. Additional support services include conventional as well as spiritual counseling for loss in such cases.

3.3.3.8. *Da'wah and literacy programmes*

Da'wah and literacy is increasingly associated with socially vital activities, such as edification, education, conversion, and charity (Qur'an 3:104). It is sometimes equated with Christian ideas of mission and evangelicalism. Due to the harsh socio-economic situation and lack of employment opportunities, the decline in spirituality has reached critical level. The national co-ordinator believes that people who are spiritually uplifted as a result of this programme cope better with their problems and have confidence for a better future.

3.3.3.9. *Outreach programs*

Respondents indicated that, over three decades of involvement on a community level, SANZAF was compelled to develop a blueprint to reach out and empower communities with emphasis on children, the aged, and families in need of social reconstructive services. The organisation's outreach programmes strive for an infrastructure that would enable SANZAF and other organisations to implement various sustainable projects in areas historically deprived and neglected.

3.3.3.10. *Feeding schemes*

According to the information obtained from focus group discussions, nutritional deficiencies have affected the communities, causing the current socio-economic inherent problems beyond the borders of the Western Cape. SANZAF, since its inception, has supported the community feeding schemes and the distribution of essential food items to destitute and needy families.

Besides the abovementioned operations, SANZAF also responds to other needs of the communities in the form of building schools and community centers. The Bulungula School Project in the Eastern Cape and the Manenberg Community Centre are some of the projects the organisation has embarked on. For the purpose of this paper, the researcher will concentrate on the Manenberg Community Centre and look at some of its accomplishments and the services it offers to the community and examine the level of community participation in this project.

3.3.3.11. The Manenberg Community Centre

Manenberg is situated between Guguletu, Surrey Estate, Lansdowne Road and Klipfontein Road. The area was established during the apartheid era to accommodate some of the coloured community who were forcefully removed from their areas. Based on information provided by Stats SA and Census 1996 and 2001, the population of Manenberg is well over 90000 people; excluding those who live in backyards. The area is mainly populated by coloureds (94.4%) with a few Blacks (4.3%) and has a high number of people, older than 20 years, who have not finished school. The unemployment rate is way over 20% and the average household income is estimated at R49, 472, which is lower than the provincial average of R76, 000. Most of the participants during focus group discussions also indicated that, since the 1970s, Manenberg has become extremely overcrowded and living conditions are problematic with a high incidence of crime, gangsterism, drug abuse, and gambling. Social and moral disturbance/degeneration has reached unprecedented levels. The youth are exposed to all kinds of anti-social activities. Graffiti exhibits portraying gangster life are prominent in Manenberg. Crime at schools and truancy are commonplace among the youth. These challenges are not only the result of the economic situation, but also a lack of spiritual instruction to the youth and lack of facilities conducive to knowledge transference. The South African National Zakah Fund, in response to community requests, embarked on the building of a community centre on the corner of Manenberg Avenue, at an estimated cost of R2.1 million.

According to its founding member and first director, the centre was established with the objective of implementing programmes: amongst others, to help the poor of the area to fulfill their spiritual and social needs; to provide some degree of relief to the poor, marginalised and unemployed in the area; and to provide skills development programmes in order to impart

knowledge and create self-reliance among the poor and needy. Currently, the centre is undertaking the following activities:

a) Education and training

Most of the respondents reported that the Islamic *Da'wah* Movement (IDM), in collaboration with SANZAF, provides afternoon *madrassah* (religious instructions) classes to the underprivileged children. These, on the one hand, instill moral values and, on the other hand, keep the children out of the streets and protected from exposure to the street life and its negative influences. The children are also helped with their homework and other activities during the afternoon classes. The centre has embarked on assisting the Manenberg High School pupils in many learning areas. During the first year of its existence (2010), the centre helped over 100 students from this school that could not properly read or write at the beginning of the programme and had an over 90% pass rate in those learning areas at the end of the academic year. The programme will run every year and may expand to other schools in the area.

b) Skills development

About 70% of the respondents indicated that due to the skills shortage and lack of training, many residents find it difficult and at times impossible to find work, and this makes them dependent on charity and handouts. According to the director of the centre, financial assistance may meet the immediate needs of the recipient but it can also cause the recipient to become dependent on charity. This is why the organisation involves recipients in skill development and empowering programs. The centre offers sewing classes to those recipients who are unemployed in order to help them become self-reliant and productive members of the society. It also offers arts and crafts classes for adults and children alike, especially during the school holidays.

c) Advocacy and counselling

Respondents clearly explained that due to a high rate of unemployment and illiteracy, many residents do not know their rights and face difficulties in resolving, at times, the smallest problems they may face. SANZAF not only directs the residents to the relevant departments but also provides financial assistance, in many cases, and makes arrangements for the payments of exorbitant water and electricity accounts received by some residents from time to time. The

organisation also provides professional counselling to tuberculosis, cancer and HIV/AIDS inflicted and affected community members.

d) Community outreach/feeding scheme

Due to the high unemployment rate that stands at 66% (Census, 2001), crime, substance abuse, and gang violence in Manenberg directly result in poverty and social disintegration. As a result, more and more people approach the centre for assistance. Based on information obtained from some of the recipients and the researcher's own experience during the field visits, the centre distributes hundreds of food parcels to the needy community members, mainly women, and feeds between 800 and 1200 people every Tuesday and Thursday. One of the recipients, a 75-year-old woman, expressed her feelings in the following manner:

I am 75 years of age and was forcefully removed from District Six during the late 60s by the apartheid government. I lost my husband to incurable disease a few years ago; my son is unemployed and has 3 children. The weekly food parcels and feeding programme of Tuesday and Thursday is the only means of survival for my family at the moment.

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e) Challenges

Respondents also observed that, though the centre has contributed a great deal to the development of targeted community since opening its doors in March 2010 and achieved remarkable results in many areas, it still faces many challenges in the implementation of its development projects. The ever increasing socio-economic problems due to the high rate of unemployment and teenage pregnancy, places extra constraints on the centre's budget and the space in the centre is fast becoming too small for the services provided and the number of people approaching the centre for assistance. Worth noting was that the social assistance and development programs at the centre are directed towards the needy and marginalised members of the community *regardless of their religious affiliation, gender or creed.*

3.4. Conclusion

In this chapter, the brief history of SANZAF and its community development programs were introduced. As mentioned throughout the chapter, many development activities and projects carried out by SANZAF appear to have had a significant impact on the targeted communities. However, there are many challenges that this organisation, like many others, face, which require the attention of the management. In the next chapter, the level of community participation in all stages of community development projects will be investigated. In this case, the Manenberg Community Centre, and SANZAF's approach to community development projects will be examined.



CHAPTER 4: ASSESSING THE LEVEL OF COMMUNITY PARTICIPATION

4.1. Introduction

A participatory development approach requires the participation of the majority of the population (especially the previously excluded components such as CBOs, women, the youth and the illiterate) in the process of implementing a development programme. This approach views development as a process which focuses on the community's involvement in their own development, using available resources and guiding the future development of their own community. This approach emphasises concepts such as capacity building, empowerment, sustainability and self-reliance (Dinbabo, 2003a:9). The participatory development approach allows community members to control themselves and direct the process of development that is initiated by them (Rahman, 1993). The main focus of the participatory development approach is on collective and collaborative efforts of the community to take initiatives by themselves (Oakly, 1991; Rahman, 1993).

The purpose of Chapter 4 is to present and interpret the results of empirical research undertaken in the SANZAF initiated community development projects. In the following sections of the chapter, the author (a) presents an overview of the types and number of community development projects/programmes at SANZAF; (b) assesses the level of community participation in relation to people-centred development theory; (c) discusses decision making structures and the level of accountability in the operational modalities SANZAF; (d) assesses the institutional arrangements of SANZAF and; (e) analyses participatory monitoring and evaluation strategies in the programmes and projects. The chapter finally provides conclusion.

4.2. Types and number of community development projects/programmes

A number of authors (Bradley, 2005; Dinbabo, 2003a; Eade, 1997;) have pointed out that faith-based organisations, self-help groups, and development associations are voluntary associations and have the capacity to mobilise local-level financial, material and labour resources with the objective of bringing about sustainable development at the grassroots level. Swanepoel (2000)

observed that faith-based organisations are close to the people and operate at grassroots level in order to enhance development activities and bring about sustainable development at community level.

To identify the types and number of community development projects/programmes undertaken by SANZAF, participants were asked different types of questions. These included “What types of community development initiatives by the SANZAF exist in the area?” and “When and how were they established?” (See Annexure- 1).

According to information provided by a number of informants, the social development commitment of the organisation began with its inception in the 1970s. The programme has grown from simple provision of grocery parcels to real community development projects/programmes in different parts of the country. Based on information obtained from different informants and focus group discussions, the organisation’s development activities cover a wide range of projects/programmes, which include the following:

- ***The Education and Empowerment Trust:*** Was launched in 1985 and has assisted thousands of students in diverse fields and a variety of educational institutions in a sustained manner. These individuals have been empowered to not only support their families but also to make a meaningful contribution to society.
- ***Skills development:*** As the Qur’an literacy programme co-ordinator explained, in order to avoid creating a culture of “hand-outs”, SANZAF involves the recipients in development and empowerment programmes. She also indicated that about 40% of the organisation’s annual income is allocated to skills development, empowerment and education in order to assist the recipients become self-sufficient.
- ***Operation Fitrah:*** is to ensure that every Muslim is free from want during the auspicious day of *Eid*. The preparation for this annual programme starts two months prior to the month of *Ramadan* (fasting). During this period of time, the staff members and many volunteers conduct interviews with applicants and make home visits in order to assess their needs and update records. Approximately 12 to 13 thousand cases are handled by

the staff and R1.5 million is collected in the Western Cape to assist needy families in the Cape Peninsula, Boland, Garden Route and West Coast areas.

- **Poverty alleviation:** This is one of the core functions of SANZAF and an integral part of skills development and educational assistance. The programme involves the provision of basic needs such as food, clothing and shelter to those who have no means to fulfil these needs and to help restore the dignity of the poor and underprivileged.
- **Operation Winter Warmth:** Thousands of families do not have adequate shelter from harsh weather conditions in winter and rely on donor agencies to help them. During the winter, SANZAF assists by providing blankets, food and warm clothing to needy families to alleviate their suffering.
- **Operation Qurbani (sacrifice):** According to one of the informants who is involved in this operation, the organisation reaches out to some of the poorest families in South Africa and beyond the borders. Around four million in Mozambique and half a million in Malawi, beside many millions in South Africa, benefit from Operation *Qurbani*.
- **Emergency relief:** During such operations, SANZAF responds to those who are affected by natural disasters and provides material as well as spiritual counselling to the affected individuals and families.
- **Literacy and the Da'wah Programme:** Because of poor socio-economic conditions and lack of employment, the level of spirituality and self confidence in the community is on the decline. SANZAF's Qur'an literacy program (Qur'an 96:1-5) has shown that spiritually uplifted individuals can cope better and are more confident in their future.
- **Community outreach programme:** According to one of the informants at the Manenberg Centre, over the years of involvement with the community, the organisation has developed a road map to empower communities, with special attention to children, destitute families and the aged. The centre is one of the infrastructures that enable SANZAF and other stakeholders to implement various sustainable projects in the historically disadvantaged areas like Manenberg.

- **Feeding schemes:** According to information provided by some of the volunteers working in the Manenberg Centre, nutritional deficiencies have affected many families and individuals, not only in this area but all over the country. The feeding scheme not only supports other community feeding schemes with ingredients but runs its own feeding scheme programmes in some areas of the Western Cape. A summary of community development contributions by SANZAF is presented in Table 4.1 below:

Table 1

Quantification of community development contribution by SANZAF.

S.NO	Major projects	Estimated Project value in Rand
1	Feeding schemes	4 176 817.00
2	Food relief	2 635 992.00
3	Educational funding and skills training	1 536 097.00
4	Operation <i>Fitrah</i>	1 657 352.00
5	Medical assistance	473 695.00
6	Other outreach projects	1 420 047.00
	Total	11 900 000.00

Source: Modified from the SANZAF Annual Report (2010/2011)

The investigation and quantification of community development contributions and discussions with numerous respondents clearly show that SANZAF is performing considerable locally based development activities. For example, from Table 4:1, one can conclude that SANZAF is engaged in a number of projects/programmes and that its contribution to the community is enormous, considering the fact that, the organisation's only source of funding is from certain members of the community. The table also indicates that the bulk of the funds is spent on poverty alleviation (food relief and feeding scheme).

Despite the fact that SANZAF contributes a great deal to education, poverty alleviation, skills development and disaster relief, failure to involve the community in all stages of its development activities will have negative impact on future sustainable development.

4.2.1. The nature and characteristics of faith-based organisations in Manenberg

While there are no generally accepted characteristics and definitions of faith-based organisations, they are characterised by having one or more of the following: a) affiliation with a religious body; b) a mission statement with explicit reference to religious values; and/or c) a governance structure where selection of board members or staff is based on religious values (Ferris, 2005). In rating South African social institutions, the Human Sciences Research Council (HSRC 2000) found that in the public's view, the church received the highest percentage of trust (74%). Second to the church was the Electoral Commission at 50%. This signifies that churches and all other organisations affiliated to religion enjoy significant credibility.

Discussions with numerous informants also clearly indicated that faith-based organisations in the Manenberg area have the characteristic of having unwritten types of relationships in terms of delegations, responsibilities and obligations within the community. In addition, from the responses of different respondents, it appears that there is an increased level of confidence between faith-based organisations and the community in terms of their responsibilities and obligations. Information obtained during field work and visits to many places of worship showed that faith-based organisations have to concentrate their activities to meet the immediate needs of the community in the case study area. Secondary documentary analysis also indicated that, in many parts of the Western Cape, such as Athlone, Mitchells Plain, Belhar, Paarl, Manenberg, and so on, faith-based organisations have been deeply involved in communities' socio-economic and other development activities.

In general, the existing informal contractual relationships between the two organs, namely faith-based organisations and the community helps to create positive publicity within the community and reduces the kind of negative publicity often created by conflict. Their functions are directed towards specific projects and particular objectives that the organisations wish to accomplish.

4.2.2. Partnership with stakeholders

Partnership with different stakeholders has been a growing trend and should be encouraged to bring about sustainable development at the grassroots level. This exercise will help to bring all development actors closer to the community, helping to improve accountability, transparency and trust among them (Dinbabo, 2003a). Dinbabo further argued that local governments should partner with NGOs and the business sector to safeguard the environment and improve the economic status of the local population. In the context of South Africa, at the national level, different stakeholders organise themselves to ensure stakeholder partnerships, usually in the form of national councils, to address national development challenges and to formulate sustainable development strategies and policies.

In an attempt to understand the existing partnership/relationship between faith-based organisations and relevant stakeholders, respondents were asked different questions. According to them, the most important partners in the area include government departments, such as the Department of Education, the Department of Health, and the municipalities. However, based upon the information obtained from other sources, that is, in-depth interviews, focus group discussions, and personal observation, the relationships between faith-based organisations and all development actors are weak. All informants clearly indicated that there are no formal types of relationship between faith-based organisations and the government departments. In addition, discussions with government representatives also revealed that the present relationships between faith-based organisations and government are also too weak. Secondary data analysis and discussions with informants indicate that the main development actors operating in the Manenberg area (Proudly Manenberg the, Islamic *Da'wah* Movement, the Manenberg High School,) have an increasing interest and desire to have close development co-operation among all community based organisations, both secular and religious.

Discussions with various informants revealed that the motivation to collaborate with other CBOs and FBOs emanates from the realisation of the important roles that community organisations can and should play in terms of sustainable development. The essence of sustainable development requires the involvement of different stakeholders and other members of community, irrespective of their age, gender and financial status. Furthermore, fostering effective networks with all

concerned is important and an essential development approach. Based on information obtained from interviews and focus groups discussions, many participants agree that the relationship and bond between community based organisations in the area are not firmly rooted and are poorly linked. The importance of establishing strong and positive working relationships, strengthening the existing bond, and establishing of an umbrella body is evident.

4.3. Levels of community participation

Researchers in the field (Oakley, 1991; Paul, 1987; Penderis, 1996) have commented that participation is broadly understood to be the active involvement of community members in the decision making, implementation and monitoring and evaluation of the programmes and projects which directly affect them. Paul (cited in Penderis, 1996) defined participation as voluntary contribution in planning projects, including participation in decision making, implementation and monitoring of projects and in sharing in the benefits thereof. According to Oakley (1991), in essence, this is a process of self-transformation whereby the community members are empowered by the process of learning, which will enable them to take responsibility for their own development with limited or no external support.



4.3.1. Research Questions

In an attempt to estimate the presence of participatory development within SANZAF, questions pertaining to participation in project identification, planning and implementation were raised and relevant secondary data on the organisation was also reviewed. Some of the questions include the following:

1. What are the community traditions with regard community development projects?
2. In what aspects of projects are communities most willing and able to involve?
3. What are the community's development priorities?
4. What gaps do communities identify as the most important and urgent? (See Annexure-1).

The following paragraphs present findings on the level of participation in needs identification, planning and implementation at the SANZAF.

Experience of SANZAF indicates that community participation is made through discussion among the members. Most of the informants agreed that there is an involvement of the community in the project identification and planning processes of most of the development activities initiated by the respective faith-based organisations. However, some members had varying ideas about how to best expand upon current levels of participation, especially with regard to the involvement of women in the decision-making process of faith-based organisations.

The analyses of community participation processes, using indicators such as problem identification, planning, monitoring, evaluation, elections process and regular meetings, clearly show that there is a close link between faith-based organisations and the community. In general, it seems that the level of accountability and transparency between the two interrelated organs, namely faith-based organisations and the community, are strong, as demonstrated by the frequent interaction between them. However, in some cases, SANZAF's community development projects are designed and implemented without active involvement and participation of the community members. In this regard, informants indicated that previously and even in some instances today, outside experts or donor agencies design the community development projects on behalf of the community. This is a top-down development approach, which does not include the participation of community at grassroots level.

Roodt (cited in Abiche, 2004) referred to the top-down approach as the tendency of states to implement development projects with minimal or no consultation with the targeted communities. This method has been adopted by many development organisations and practiced for decades. On the other hand, Dinbabo (2003a) maintained that the bottom-up approach views the communities as people with potential and capacity to manage their development and involve other stakeholders as well. However, in the past, SANZAF community development projects, such as the clothing manufacturing and sewing centre, were planned and implemented with little or no community involvement. Having learned from the past, the SANZAF projects are currently moving or shifting towards a greater community participatory development approach. Even though community participation is considered as an important domain of SANZAF's community development activities, it is also considered as a challenge to development practitioners, as it often requires an investment of time and energy to build the community capacity to understand

and respond to a given community problem. The following sections summarise the involvement of the community in different phases of the project cycle management.

4.3.2. Project identification

According to Wade (1989) (cited in Abiche, 2004), the involvement of the community in project identification or in the needs- assessment phase will assist them in the process of setting goals and identifying priorities to build a bridge between the present and where they want to be. This process is described in the World Development Report (World Bank, 2002), which noted that local communities are better equipped to assess and identify the important and pressing local needs than outsiders. In this way, they will be encouraged to take steps and search for solutions for their problems and shape their own future through their collective efforts. Thus, the project identification or needs assessment is a process or initial stage which identifies what has been or needs to be done in order to proceed towards a specific goal in the future.

In terms of community participation in the needs assessment or project identification phase of SANZAF community development projects, beneficiaries were asked if they were involved in the Manenberg project identification in any way. Data gathered from all focus group discussions indicated that, in the case of the Manenberg Community Centre, there appears to have been little participation and the reason for that was given by most of the participants as the volatile and unstable security situation that prevails in the area. Research results indicated that most of the respondents did not participate in the project identification phase. When they were asked whether they accessed the result of the project identification and project proposals, almost all of the respondents said *no*. A good number of respondents, 75%, indicated that SANZAF's community development projects did not carry out community needs assessment before starting to implement activities. Apart from needs assessment, the respondents were further asked to indicate whether they were aware of who selected the projects' sites. This question was aimed at finding out if community members were given the opportunity to share their ideas with project management about which areas deserved priority intervention. According to the results, most of the respondents indicated that the project management was responsible for site selection. One of the beneficiaries remarked:

I don't care how the project was identified or the centre was built; what is important to me and perhaps to all beneficiaries is SANZAF's response to our immediate needs in providing us with some skills development opportunities and short-term assistance in order to become self-reliant.

On the other hand, data collected during the field work from SANZAF officials concerning the community participation in identification of the project presented a different picture. Most participants in this category indicated that the community had been involved in identification and implementation of the project. Although the results of data collected from both the beneficiaries and SANZAF officials differ, there is an indication of some kind of community participation in the project identification. The increased community participation will depend mainly on the security situation in the area, which, at present, does not allow for greater community participation in any development initiatives. The participants from SANZAF also indicated that the community participation in their project identification varies from one area to another and this depends on the local situation so the same approach does not work for all areas of the Western Cape or for many other areas.

4.3.3. Planning and implementation

According to Ferrinho (1980), project planning is a set of development activities with desired goals in mind. It usually has a defined time span and a specific location. Implementation is a process whereby planning is put into action. Good planning and implementation of any development project not only need sound planning but also the support and active participation of the community, which includes the poor and disadvantaged sections of the targeted community (Ferrinho, 1980). Conyers and Hills (1990) proposed that development planning should aim to address socio-economic and other needs of the community in a participatory and holistic manner. It is a continuous and perpetual process that involves assessing the needs, taking decisions and searching for innovative and alternative methods to use all resources that are available in order to achieve specific and defined goals in the future (Conyers & Hills, 1986).

With this theoretical background in mind, focus group discussions were held to assess the beneficiaries' participation in the Manenberg Community Centre project's planning and implementation. Information obtained from focus groups indicated that there was limited

participation in the early stages of planning and implementation of the project and participants had not been trained on project implementation and management aspects.

When the respondents were asked to indicate whether they had taken part in various project planning activities, the majority of the respondents said *no*, while a few said *yes*. The majority, about 87.3% of the respondents reported that during project implementation, local-level project management committees at project sites were involved for the day-to-day management of project activities. The committees not only help translate project jargon to the beneficiaries but also help in management of resources. When asked whether the project organisers had established local-level project management committees, 85.3% of the respondents said *yes* and when asked to indicate whether community members had been trained on other project management aspects, 50% of the respondents said *yes*.

While a number of researchers (Abiche, 2004; Ferrinho, 1980; Oakley, 1991; Paul, 1988; Penderis, 1996; Wade, 1989) have previously discussed the importance of community participation in project planning and implementation and why lack of it in this stage of the project cycle has contributed to failure of projects, the authors have failed to provide data to support their arguments. Although this study was not focused on the success or failure of SANZF's community development project Manenberg Community Centre, it has endeavoured to provide data on community participation in the project implementation stage on which future studies may build.

In general, it was observed that community participation increased during the implementation stages of the project and their involvement was evident on a much larger scale during the field work, particularly during the feeding programmes that take place twice a week. Worthy of note was that the Hard Livings Gang, which, according to informants, control the area, actively participated during the implementation stages of the project by providing security to the project team and other resources. The majority of the participants in focus group discussions indicated willingness to participate in all stages of any development project provided the security situation improves.

4.3.4. Monitoring and evaluation

Monitoring and evaluation are essential elements of project and programme management (Oakley & Clayton, 2000). They refer to the process of overseeing and assessing the progress and accomplishments of projects and programmes. Monitoring is the routine, daily assessment of ongoing activities and progress. It helps to verify whether the project activities are conducted according to plan and whether means are used in a correct and efficient manner. Evaluation involves examining what has been achieved or what impact has been made. It also describes the changes in life and wellbeing of the final users. It is a systematic and objective assessment of an ongoing or completed project, including its design, implementation, and results (Dinbabo, 2003a; Oakley & Clayton, 2000).

Based upon the information obtained during focus group discussions and the community meeting, it was revealed that the community appears to participate in several community-based development initiatives including monitoring and evaluation programmes. For example, at the Manenberg Community Centre, the members of staff at the centre meet once a week on Monday to monitor the progress made during the previous week and to plan for the week ahead. The researcher was present at meetings and learned that beneficiaries are informed and consulted about the upcoming programmes at the centre and their opinions and suggestions are taken into consideration in order to evaluate and improve the relevance of SANZAF's programmes to, and their impact on, the community.

In an attempt to identify the existence of participatory monitoring and evaluation within SANZAF, different questions were raised with the participants. According to the information obtained from different informants, insufficient attention has been paid to participatory monitoring and evaluation issues and feedback loops during the programme design process of most SANZAF's projects. No common usage, performance and impact indicators for monitoring and evaluation within the organisation exist. Examples of participatory monitoring and evaluation indicators and data collection methods provided by staff members were not clear. The lack of regular community-driven participatory monitoring and evaluation was clearly evident during focus group discussions.

In order to obtain information about the role of local communities in monitoring and evaluation of the SANZAF's projects, respondents were asked to indicate whether they participated in the monitoring and evaluation of various project activities. The majority of the respondents indicated that they never participated in the monitoring and evaluation of the activities of the SANZAF. When they were asked to give reasons for their non-participation, the majority of the respondents indicated that they were not aware when monitoring and evaluation was carried out. In general, most of the informants indicated that they never participated in monitoring and evaluation because they had never been invited to take part. Respondents were also asked to indicate who they thought was responsible for the development of project monitoring and evaluation tools. Half of the respondents indicated that the project organisers were responsible for the design of the project monitoring and evaluation tools. Asked whether they had, at any given time, had access to the project monitoring and evaluation reports, only a few of the respondents across the three projects said they had accessed the project monitoring and evaluation reports.

The above findings reflect low community participation in the project monitoring and evaluation stage. Studies conducted elsewhere have also indicated poor community participation in this stage of the project cycle. Unfortunately, almost all the studies have not provided facts in terms of figures to show how poor community participation was manifest in this stage but have only given broad general statements. For instance, Abiche (2004) reported that lack of community participation in monitoring and evaluation led to failure of projects in Ethiopia. However, Abiche did not provide practical data to back up these claims. Dinbabo (2003a or b) succeeded in showing community participation in the monitoring and evaluation stage but he also did not give statistics to support his arguments.

However, on the basis of my observations, I, the researcher of this study, believe that regular meetings with community members and influential figures will help to determine and improve the impact and effectiveness of programmes/projects in the context of their stated objectives. In its pursuit of high quality service delivery, SANZAF should adhere strictly to process monitoring and periodic evaluation. Accordingly, the process of monitoring procedures should include weekly staff meetings, management meetings, and quarterly and field visit reports. The SANZAF project office should be responsible for the regular monitoring and evaluation of projects/programmes.

The results of the current research confirmed that the implementation of more inclusive participatory monitoring and evaluation will offer new ways for beneficiaries to strengthen learning and change at the community level. A great deal of work needs to be done in this area if monitoring and evaluation are to become effective and integral tools in SANZAF's projects and if accountability is to be demonstrated to community members financing community development projects.

4.4. Decision-making structures and decision-making processes

Community development operates successfully within a specific environment in which all stakeholders are open for community involvement in the decision-making process. This idea reinforces the paradigm of community development that focuses on participatory methodologies and ensures the involvement of the community in the decision-making process (Abiche, 2004; Coetzee, 1986; De Beer & Swanepoel, 1998). Furthermore, decision making in any development activity is the responsibility of both the community and its leadership. The community members have to apply indigenous and local knowledge and the leadership should provide appropriate opinion and sound leadership (De Beer and Swanepoel, 2000).

In order to understand and analyse the decision-making structures versus the decision-making processes within SANZAF, informants were asked different questions (see Annexure 1). In response to the questions, a range of views were expressed by the participants. In focus group discussions, participants expressed their opinions in relation to the decision-making process. Many of them indicated that they are consulted about the activities of the MCC but not included on the direction of activities or any major decision-making process. Findings from documents and focus group discussions clearly indicated that all major decisions are made by the management of the MCC in consultation with the main office in Salt River. However, one of the participants in focus group discussions, a 76-year-old female, indicated that

*if we are provided the opportunity and the security situation permits,
we will be more than happy to participate in every activity of the MCC.
That will give us a sense of belonging and inclusion.*

For this participant, community members have the power to and are capable of making important decisions about development activities. It means that previously excluded and

marginalised communities can break the cycle of poverty through active participation in the decision-making processes which will lead to capacity building and empowerment (Swanepoel and De Beer, 2006).

4.4.1. Governance and election processes

According to the national co-ordinator, SANZAF is governed by a board of 17 trustees, who are elected by the community and, except for two, are non-paid members. A management board of 25 members consists of the trustees and senior representatives from the regions. The board elects, from amongst its members, a four-member national executive committee. The national co-ordinator is a vital link between the regional executive and the national executive. Each region has its own executive committee and many volunteers. The organisation has at least 33 offices nationally and employs only about 150 full-time staff members. The administrative costs of the organisation are kept to the minimum because most of the trustees and many other volunteers do not get paid by the organisation.

Nominating the board of directors begins with the process of seeking out potential candidates who can provide the necessary skills and experience needed in the SANZAF's leadership positions. In addition, the nominating committee determines if reserved seats may be needed on the board. In general, the nominating committee makes recommendations regarding reserved seats to the board of directors. The board determines whether or not to approve the recommended reserved seats. The potential candidates also participate in the free discussion and take part in the informal interview process by the nominating committee members,

Interviews held at SANZAF revealed that most of the staff members, including the trustees, are committed and well educated in their respective fields; however, the need for skills in community development, particularly in participatory community development, which will contribute a great deal to the effectiveness and efficiency of the organisation's projects/programmes, was stressed.

4.4.1. Accountability

According to Mulugan (cited in Dinbabo, 2005:38) "accountability is institutional checks and balances by which democracies seek to control the actions of the government". In other words,

accountability explains the relationship between the people and their representatives. Accountability can also be described as the ability of beneficiaries to influence, control and hold organisations responsible in any development activities that affect their lives (Naryana, 2002).

In assessing accountability, the staff and beneficiaries at the Manenberg Community Centre (MCC) were asked about the accountability of the staff in terms of the centre's activities and how these affected their lives (See Annexure- 1). The staff at the centre believed that they are working with the community and felt accountable to them in all activities. They were responsible for ensuring that the beneficiaries received the assistance and support they needed. They also implemented additional programs, such as sewing, arts and crafts lessons, in order to increase self-reliance in people and ensure the sustainability of the project/programmes. However, the beneficiaries asserted that, despite the assistance received, they lack the opportunity to contribute or influence the operations of the centre. Thus, they felt that there was a lack of any mechanism to hold the staff accountable.

The reported lack of accountability of the staff members at the MCC indicated a weak linkage between the two groups which results in disempowerment of the beneficiaries of the programmes as they are unable to control or influence the decisions taken by the staff at the MCC that affect their lives.

4.4.2. Transparency

Transparency can be described as the ability of individuals in a community to demand that change agents or development facilitators are transparent, accountable and willing to include all marginalised communities in the decision-making processes of development activities (Clark, 1991). For Dinbabo (2003a), transparency means that participants must help to create a climate conducive to open communication and building dialogue. Transparency also means that decisions taken and the enforcement thereof is done in a manner which follows rules and regulations. Information should be freely available and directly accessible in a form of media that are easily understandable (Van der Walt, cited in Hendrickse, 2008:87).

To test the above theoretical assertions, focus group discussions were held with both the beneficiaries and the staff at Manenberg Community Centre (MCC) to assess the level of

transparency between the two groups. As mentioned earlier, there seems to be lack of beneficiary participation in the decision-making process. During the focus group discussions, it emerged that the beneficiaries' understanding of the term *transparency* was limited due to lack of education. However, many of them revealed that there were reporting structures whereby the project leaders or staff at MCC reported to the beneficiaries about their development activities. This can be seen as one-sided and top-down communication, and a more open channel of communication with the targeted community is desirable in order to maximise the chances of creating a climate conducive for more open communication and dialogue. This will enable the beneficiaries to actively participate in all development activities that affect their lives.

4.5. Institutional arrangements

Institutional arrangements are governance structures that include a range of rules, regulations, procedures, guidelines and administrative steps imposed by both formal and informal arrangements to regulate the way public and private organisations operate (Baye et al., 2002). Institutional arrangements in the context of this study are the contractual relationships between SANZAF and community members in development initiatives. These comprise “the formal and informal rules and regulations that control behaviour and sanction relationships to ensure a system of accountability” (Dinbabo, 2005:36).

During focus group discussions, questions on the institutional arrangements at SANZAF were posed to both the staff at MCC and beneficiaries (see Annexure 1). The majority of beneficiaries did not understand the meaning of institutional arrangements. The staff members who participated in focus group discussions indicated that *zakah*, as explained in Chapter-3, is collected and distributed according to strict conditions prescribed by Islam.

The contractual relationship between SANZAF and the recipients is clearly explained. However, the lack of understanding regarding these rules and regulations on the part of the beneficiaries can result in disempowerment and thus hinder the successful implementation of future development projects and their sustainability.

4.6. Conclusion

The main purpose of this chapter was to examine the level of community participation in SANZAF's projects/programs. The analysis was carried out against the theoretical background of participatory development, which claims that participation is the devolution of power to grassroots, with strong bottom-up participation. Analysis of community participation in the various stages of the project cycle of SANZAF's projects (identification, planning, implementation and monitoring and evaluation) was done. Data was collected from various respondents who were selected from a sample population by using a systematic random sampling technique. Data was collected using focus group discussions and key informant interviews and analysed using qualitative techniques. It was concluded that there was low community participation in the project identification, planning and monitoring and evaluation stages of the various projects. However, relatively high community participation was observed in the project implementation stage.

Several themes emerged from data analysis and several programmes were identified, such as feeding schemes, literacy projects, skills development, and counselling, which provided much needed help and support to many members of the community by improving their living conditions and transferring valuable skills to many unemployed people, especially women.

The result of the study and data analysis also helped in identifying some gaps that can genuinely hinder participation in SANZAF project/programmes and could affect the outcome in the future. These shortcomings or gaps include, among others, the lack of or limited community participation in the initial stages of needs assessment, planning and implementation of the project. Most of the resources, including human, were acquired from outside the study area. Although it was concluded that the centre was actively involved in skills development programmes such as sewing, handicraft and painting, these valuable skills are hardly translated to reality. This was evident from the lack of success stories of self-reliance among the recipients, as indicated by one of the senior staff member at the centre. Based on these findings, the following chapter will be focused on an attempt to draw general conclusions and suggest some recommendations.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1. Introduction

Judging by the history of development, in the past, development focused on solving problems through top-down political and expert-based techniques (Coetzee, 2001). In this approach, community was considered merely the receiver of services. The disenchantment and deep dissatisfaction with the orthodox development led to re-examination of the purpose of development and the search for an alternative approach. The alternative is more humanistic in its nature and focuses on bottom-up or people-centred development. This alternative approach places the community at the centre of development activities and encourages the participation of all stakeholders in the process of development (Burkey, 1993; Oakley, 1991; Rahman, 1993). The rationale behind this approach is to generate individual and personal growth by means of collective action and places stress on the participation of the majority of the population, including the previously excluded (Roodt, 2001). The main thread that runs through the new paradigm in development is the emphasis placed on understanding and enabling people's participation in their own development. As Koetze and Kellerman (1997) emphasised, people-centred development shifts the emphasis in development activities to people rather than to objects and production, to enhance their capacity to participate in the development projects.

Unlike the classical development paradigms which required the NGOs or governments to solve the problems that the community encounter, the new approach calls for participation and co-operation of all stakeholders to work together and transform the community. In this approach, the development agents merely play the role of facilitation, while the communities are required to participate in the assessment, decision making, implementation, and monitoring and evaluation of any development projects/programmes. Changes can be best realised when communities fully and actively participate in their own development (Dinbabo, 2003b). Furthermore, because they are better informed of their needs and priorities, they know their capabilities, resources and strengths. This will create an enabling atmosphere and provide opportunities for capacity building of communities and empower them to decide what would be the best alternative way to solve their own problems. Thus, participation in development activities empowers the communities and will lead to transformation and self-reliance, which will ensure sustainability of

any development project/programme. In the community development program, the NGOs, in general, and the South African National Zakah Fund, in particular, in the context of the study, have played an important role. Accordingly, this chapter will present a summary of the findings and some recommendations for the future, using participatory community development, as observed in the field study, as the criterion.

5.2. Conclusion

5.2.1. SANZAF's development projects/ programmes

The South African National Zakah Fund's development projects/ programmes have played an important and critical role in terms of socio-economic upliftment, poverty alleviation and skills development in the lives of those communities in which they operate. In terms of social development, the organisation has undertaken a number of community development activities such as health, education, counselling and feeding programmes in the case study area of Manenberg. In terms of economic development, the organisation has undertaken skills development such as sewing and arts and crafts projects and other income generating programmes. In the case study area, research findings indicated that the beneficiaries are satisfied with the support provided by SANZAF. Empirical research results clearly show that, as a result of SANZAF's support, many families are able to feed their children and send them to school. It has also enabled many to learn valuable skills, particularly in arts, crafts and sewing. The organisation has contributed to the empowerment of the targeted community in general. The centre opened its doors more than a year ago and the list of recipients has doubled from approximately 350 to over 700, but the lack of success stories in terms of self-reliance is clearly evident, particularly for those who acquire skills without any opportunity to generate income. This will increase the financial burden of the organisation and clearly reduce the chances of empowerment, capacity building, and self-reliance and place the sustainability of the project at risk.

5.2.2. Community participation

According to De Beer and Swanepoel (2000), people-centred development or the humanistic approach seeks the involvement of all stakeholders in all stages of the development project.

Furthermore, it encourages the involvement of ordinary people at the grassroots level in planning, implementation and management of their own development. This will enhance capacity building and self-reliance of the community and ensure sustainability. With regard to different levels of community participation, empirical research findings identified that there was some degree of community participation in needs assessment and implementation stages of the project (i.e. some beneficiaries contacting SANZAF and requesting the opening of an outreach office in Manenberg, some providing security and some offering labour). However, the result of this empirical research shows that community participation in decision making, planning, implementation and monitoring and evaluation was lacking. On the other hand, the researcher observed that the beneficiaries were more interested in and happy about the immediate benefits they received and less about the long-term development effects. This finding is supported by the information obtained during focus group discussions and interviews with recipients. Beneficiaries demonstrated their interest in receiving assistance from the centre and most of them had no understanding of participation. In contrast to the new alternative development approach, SANZAF's activities at the centre are mostly oriented towards meeting the immediate needs or deficiencies of the community. The members of the South African National Zakah Fund assume that the organisation practices a people-centred development approach in its development activities at the case study area. However, the result of this empirical field research did not reflect that. However, some elements of this approach seem to be employed. The prevailing security situation in the case study area was cited as a reason for lack of genuine community participation.

5.2.3. Participatory monitoring and evaluation

Participatory monitoring and evaluation is a process driven by the community, where their indigenous knowledge guides them regarding the indicators and their responsibilities for monitoring the activities and evaluating the outcome of their development (Campilan, 2000). In this regard, Dinbabo (2003a) maintained that applying participatory monitoring and evaluation is a way for a community to learn, implement changes and achieve their goals. According to the research findings, there was a lack of community-driven monitoring and evaluation in the case study area even though the staff members at the centre regularly meet and evaluate their weekly progress and plan ahead.

5.2.4. Decision-making structures

With regard to decision-making structures, accountability and transparency, many authors (Dinbabo, 2003a; John, 1995; Mulugan, 2005) have elaborated on these matters. According to John (cited in Dinbabo, 2005), community development can be successful in a specific environment when the organisation is open for community participation. Mulugan 2005 (cited in Dinbabo, 2005), considered that accountability is the expression of the relationship between the people and their representatives. Dinbabo (2003b) claimed that transparency means that decisions made should be enforced in a way that follows the rules and regulations of the organisation. With regard to decision making, research findings indicated that, although the beneficiaries are informed about the programmes of the organisation, the lack of community involvement in decision making was clearly evident. The research findings also indicated that accountability is most important to all staff at the centre. They are accountable both to the central management and the community at large. In regard to transparency, the research findings show that the decisions at the centre are strictly in accordance with the organisation's rules and regulations but the majority of the recipients do not understand the meaning of the term transparency. This can be attributed to the lack of education on their part.

5.2.5. Institutional arrangements

With regard to institutional arrangements such as rules, procedures and capacity building activities, the research findings show that the organisation operates under the leadership of a very well-educated and professional group of individuals, in a well-structured manner. However, the lack of skills in regard to participatory community development was clearly evident.

5.3. Recommendations

After analysis of the findings of this research study, the following recommendations are suggested:

1. The presence of SANZAF and its socio-economic upliftment, skills development, poverty alleviation and other projects play a significant role in the lives of the targeted community. Although some of the informants reported a degree of co-operation with other community organisations and change agents, the potential for greater co-operation

with other organisations with similar objectives is limited. Hence, it is recommended that SANZAF, with other NGOs in the area, establish an umbrella organisation to co-ordinate their development activities.

2. The results of the study revealed that community participation in different stages of the project was limited and most of the activities are focused on meeting the deficiencies. Therefore, there is a need to shift from merely meeting deficiencies to trying to focus on a more systematic participatory design and holistic approach. Such a shift must encourage the participation of the community in the planning, decision-making and implementation process and build capacity to create that sense of ownership which will increase sustainability of the projects/programmes. As Mayer (1994) remarked, without capacity building, communities are only a collection of individuals with no or limited concern for their genuine development. A sustainable and just future will depend upon strengthening community participation (Dinbabo, 2003a:86). Therefore, it is recommended that SANZAF should have a clear policy which enforces the participation of ordinary people in its development projects. This will give them the power to influence the direction of the development and ensure ownership of the project.
3. The study revealed that there was a lack of participatory monitoring and evaluation strategies in the case study area. Hence, it is recommended that, as the new development paradigm focuses on participation, SANZAF should direct its focus on building the capacity of its staff and community members on the role and importance of participatory community monitoring and evaluation. This will improve the effectiveness and efficiency of the projects/programmes, provide a sense of ownership to local community and thus ensure sustainability.
4. The study revealed that, in terms of decision-making structures, accountability and transparency, there was some misunderstanding of project ownership between the beneficiaries and SANZAF. This was supported by the information obtained during focus group discussions, where most beneficiaries indicated that the project belongs to SANZAF. Under such circumstances, where the community is not sure of the ownership, decisions are made by local elite or individual donors, as in the case of building the

Manenberg Community Centre; it is very difficult to ensure sustainability of the project. Therefore, it is recommended that SANZAF should rely more heavily on local resources and capabilities.

5. In terms of institutional aspects, the study revealed that, though the organisation collects and administers *zakah* strictly according to the guidelines put forward by the Islamic teachings and enjoys the support, commitment and dedication of a group of individuals at its helm, most staff members of the organisation at the case study area are not well acquainted with the top structure and how it operates. Hence, it is recommended that SANZAF top management direct more attention to these issues, which will increase the level of trust in top management. This will, the researcher believes, remove obstacles that impede successful community development projects and provide a degree of autonomy to local branches such as the Manenberg Community Centre.

In summation, one can concur with De Beer and Swanepoel (2000) and Dinbabo (2003a), who maintained that development-related NGOs and civil society (CSO) organisations, including FBOs, share similar characteristics and vision towards poverty alleviation and community development. In this regard, Chambers (1997:101) alluded to a possible and important shift in thinking to consider changes in the following areas:

- *Interaction* -- from instructing to enabling
- *Focus* -- from beneficiaries to partners and actors
- *Outputs* --:from uniform to diverse
- *Strategy* -- from one-dimensional to multi-dimensional actors
- *Approach* -- from single disciplinary to multi-disciplinary
- *Planning* -- from top-down to bottom-up
- *Mode* -- from blueprint to process
- *Goals* --:from pre-set, closed and rigid to evolving, open and flexible

- *Decision-making* -- from centralised to decentralised
- *Methods* -- from standardised to diverse
- *Technology* -- from a fixed package to a varied basket.

Thus, the South African National Zakah Fund (SANZAF) should focus on the new development paradigm and improve the capacity of local communities rather than meeting deficiencies. This will ensure long-term development and provide long-lasting solutions to the problems faced by communities in South Africa.

5.4. Areas for further research

The objectives of this study have been covered. However, one of the areas that need to be further investigated is how SANZAF can develop a programme to collaborate with business and government agencies to promote entrepreneurship and market the items produced in its skills development projects/programmes, which will enhance economic activity in its targeted communities. Furthermore, this study was limited to one geographical area and focused on limited projects/programmes. There is greater need to assess the impact of SANZAF development projects/programmes as a whole.

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Annexure 1 Guiding questions for the research processes

I. Number, types and origin of community development initiatives

1. What types of community development projects initiatives by (SANZAF) exist in Cape Town?
2. When and how were they established?
3. Do projects have participants from the community? If yes, how are they selected?
4. What other formal and informal organisations operate in the area?
5. Which of the formal and informal local organisations does the SANZAF engage with in community development initiatives?
6. Are there any social or cultural groups, which may also have a potential for community development, which are not included?

II. Types and levels of community participation?

1. What do you understand by the term ‘participation’?
2. Have you participated in project needs assessment?
3. Have you been involved in project planning?
4. Is the population well informed of meetings, activities and plans of SANZAF initiated community development initiatives?
5. Please describe the level of participation at project meetings.
6. Do projects raise any budget from local resources? If yes, how? Voluntary or imposed?
7. Quantify in terms of labour, material and financial resources mobilised by community for development initiatives.

8. Is there any willingness to work together and contribute financially to common objectives among project participants?
9. To what extent are project participants autonomous to manage their programs and financial affairs? Please give examples.
10. Are there any projects with savings' and loans' programmes or experience with establishing them?
11. Are projects successful in obtaining access to outside resources and services? If *yes*, give examples.

III. Decision-making structures, accountability and transparency in community development processes:

1. Are participants fully involved in discussing and deciding major direction and activities?
2. How are project participants delegated?
3. Are they accountable?
4. For what and to whom are project representatives accountable?
5. How is the accountability of the community development projects discharged?
6. Are there different leading positions in the community projects? Which ones?
7. What responsibilities do they have?
8. Were the team leaders in community development projects already considered as local leaders before their appointment?
9. Do the current leaders represent the interests of the community?

IV. Institutional aspects, such as rules, capacity building activities, ownership and sustainability

1. Do community projects have rules of function? What types?
2. Explain the rules of function?

3. Do participants have the means to counteract against poor performance and inappropriate behaviour of project leaders and change agents? Give example of action taken.
4. Do you feel a sense of ownership being a participant in the project? Do the projects have participants holding community leadership posts and responsibilities? If *yes*, which kind?
5. How are conflict-related issues handled within community projects?
6. Is there evidence of conflict management techniques acquired, learned and adopted by project participants?
7. Identify the technical competency of project participants to implement conflict management activities.
8. Is SANZAF a suitable unit to act as a mediator between different developments actors? Why? By doing what? Are there other possible options of suitable units/groups? Who else has capacities to contribute and act?
9. Do you think this project is sustainable in the long term?
10. Does the community have the capacity to initiate new development projects?
11. Is there recognition of SANZAF initiated projects by other outside agencies coming into the area?
12. Does SANZAF undertake negotiation with community based organisations in the greater Cape Town area?
13. Does SANZAF interact with government departments? If *yes*, how? If not why?
14. What sort of relationship exists between SANZAF and other structures or groups in the greater Cape Town area, including traditional and religious leaders?
15. What type of social relationships exist among SANZAF staff members, project participants and community members?
16. Do you think that the quality of social relationship you have with your project members has an impact on your life? If so, in what way?
17. Do any mechanisms for project collaboration and exchange exist with FBOs? What do they look like?

18. If *yes*, please give examples of successful implementation of inter-project activities; are inter-project meetings held regularly and are they well attended?

VI. Identifying the monitoring and evaluation strategies

1. Have you taken part in participatory monitoring and evaluation exercises?
2. How do you evaluate the benefits of the project to you and for the community?
3. What in your opinion is the social impact of this project?
4. Does SANZAF have regular financial and activity reporting procedures?
5. How do you judge the level of performance in initiating and implementing activities, and meeting set objectives?
6. Are projects leaders' performances evaluated? By whom?

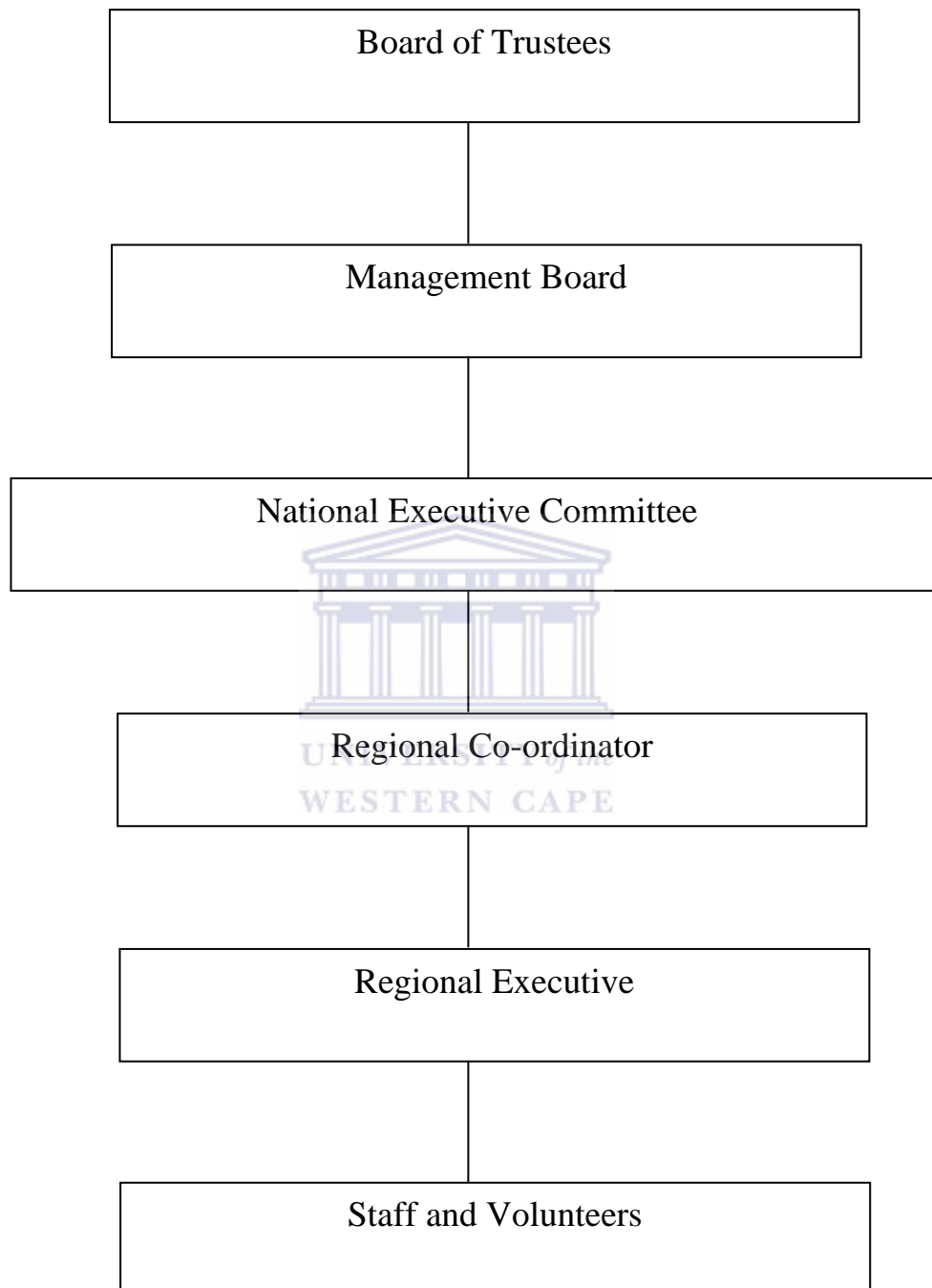


Annexure2. List of Participants

No	Name	Gender	Age	Location	Responsibility
1	Y. Abdurrazak	Female	62	Bridgetown	Staff member
2	O. Insaaf	Female	35	Bridgetown	Staff member
3	Sh. Barendse	Male	38	Bridgetown	Staff member
4	I. Sydow	Male	28	Bridgetown	Staff member
5	J. De Roos	Female	50	Manenberg	Housewife
6	M.Megerman	F	59	Manenberg	Housewife
7	G. Lopez	F	77	Manenberg	Housewife
8	A. Perslen	F	62	Manenberg	Housewife
9	J. Snyders	F	55	Manenberg	Housewife
10	S.Perslow	F	63	Manenberg	Housewife
11	M.Goy	F	62	Manenberg	Housewife
12	N.Fredricks	F	32	Manenberg	Housewife
13	M.bubeka	M	32	Gugulathu	Employed
14	A.Abrahams	M	59	Manenberg	Unemployed
15	R.Samaai	F	55	Bridgetown	Volunteer
16	G.Abrahams	F	60	Bridgetown	Volunteer
17	N.Barodien	F	67	Heidveild	Volunteer
18	G.Dout	F	47	Manenberg	Houswife
19	F.Solomons	F	65	Bontehewel	Volunteer

20	B.Williams	F	65	Heidveild	Volunteer
21	M.Botha	F	61	Bridgetown	Volunteer
22	G.Adams	F	66	Heidveild	Volunteer
23	N.Yanta	F	37	Langa	Housewife
24	C.Sobekwa	F	67	Langa	Housewife
25	K.Sekhoacha	F	71	Athlone	Housewife
26	J.Mabatsha	F	69	Langa	Housewife
27	W.Mhlatuzaka	F	54	Langa	Housewife
28	L.Jwile	F	71	Langa	Housewife
29	S.Abdoraman	F	64	Manenberg	Housewife
30	E.Jacobs	M	39	MCC	Staff
31	M.Thabit	M	54	MCC	Staff
32	R.Herold	F	34	MCC	Recep.
33	Y.Moris	F	54	MCC	Volunteer
34	G.Augost	F	55	MCC	Volunteer
35	M.A.Jacobs	M	46	SANZAF	Admin.
36	A.Parker	M	51	SANZAF	Staff
37	M.Boysen	F	65	SANZAF	Volunteer
38	L.Hartley	M	64	SANZAF	Driver
39	N.Mohamed	M	47	SANZAF	F.Raiser
40	F.Beyar	F	39	SANZAF	Klerk

Annexure-3 – Organogram of SANZAF



Manenburg Community Centre (MCC)





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