



Soulcity | Kwanda Report 2011



Acknowledgements

The external evaluation of Kwanda was conducted by Social Surveys Africa. The full version of this research report is available on request from Soul City Institute of Health and Development Communication. Please contact Jenny Button on jenny@soulcity.org.za or 011 341 0360.

All photographs in this publication were taken by Soul City Institute personnel or employees on site in the five Kwanda communities or at the Learning Camp during the Kwanda process described in this booklet. Soul City Institute would like to thank them for their participation in the Kwanda initiative.

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About this report

Kwanda is an innovative Soul City Institute for Health and Development Communication (Soul City Institute) development initiative aimed at mobilising people to uplift the communities where they live. Central to the Kwanda process was a reality-TV community-makeover show. The show was the first of its kind, with five teams challenged to make their community “look better, feel better and work better” – the catchphrase of the show. It was broadcast during 2009 as a 13-part TV series on SABC 1.

The aim of using the media was to widen impact by reaching viewers outside of the Kwanda communities. The final episode involved viewers voting for the community they believed had performed the best in tackling the development issues that faced them.

The three main partners involved in implementing Kwanda were Soul City Institute, Seriti Institute and Ochre Media Productions. The communities involved in this first Kwanda initiative were:

- Kwakwatsi, near Sasolburg (Free State Province)
- Lephephane, near Tzaneen (Limpopo Province)
- uMthwalume, near Port Shepstone (KwaZulu–Natal Province)
- Pefferville, near East London (Eastern Cape Province)
- Tjakastad, near Barberton (Mpumalanga Province)

Social Surveys Africa was commissioned by Soul City Institute to conduct an external, independent evaluation to assess the impact of the project. This report outlines the findings of this evaluation. Additional information was provided by the implementing partners.

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Abbreviations

AIDS	Acquired Immune Deficiency Syndrome
HIV	Human Immunodeficiency Virus
CBO	Community-based Organisation
CPF	Community policing forum
CWP	Community Work Programme
NGO	Non-government organisation
OVC	Orphans and vulnerable children
SEDA	Small Enterprise Development Agency

Background to *Kwanda*

Kwanda aims to inspire people to work together to uplift their communities. The project has four main, interlinked, development focus-areas: to help prevent new HIV infections; to address alcohol abuse, violence and crime; to take care of vulnerable people in the community; and to engage in projects that strengthen livelihoods by earning income, growing food or in other ways improve the quality of life in communities. These issues were identified in consultation with provincial and district stakeholders and later endorsed by the communities as common themes that needed to be tackled.

The Kwanda series started with a four-week Learning Camp for communities using the Organisational Workshop approach (see box). The five communities were followed for six months after the Learning Camp, during which time they had coaching support. They were filmed during the Learning Camp, and for four months after they returned to their communities as they implemented activities and dealt with various challenges.

The TV show comprised 13 episodes. Episode 1 was the Learning Camp, episodes 2–11 were made up of two episodes per community following each community for the first four months. These included camp fires and an Imbizo for feedback from coaches and participants. Episode 12 covered revisits to each of the five communities at the end of the six months and the start of the audience voting. Episode 13 was the finale.

Teams were given R10 000 start-up funding by the Department of Social Development to use for enterprise development. In the Children's Action Challenge teams had to work to raise R10 000, to be matched by Soul City Institute, to use for funding an initiative aimed at children. A Dreamfields soccer field and kit, sponsored by the Dreamfields Foundation, Old Mutual and Hivos, was the prize. The OneLove challenge prize, for the team considered most

effective in HIV education and changing sexual behaviour to decrease the spread of the disease, was the Bicycles for Trees prize. This was created in partnership with Qhubeka and the Wildlands Conservation Trust. The community was given 150 trees as a prize and then, when they had planted the trees, they were given 500 bicycles.



The filming crews lived in the Kwanda communities with the teams of 100 participants for four months after they returned from the Learning Camp. The crews showed the participants their footage at various intervals so that participants could comment on what they had seen. Participants who had disclosed sensitive or personal information were able to decide whether they wanted to give permission for this information to be aired on TV.

The philosophy underpinning the project was an experiential learning approach that encouraged participants to take an active role in their own learning. Coaches provided continuous feedback during the whole process.

THE ORGANISATIONAL WORKSHOP – AN INNOVATIVE APPROACH TO COMMUNITY DEVELOPMENT

An Organisational Workshop is an intensive action-learning programme. The idea was first developed by Clodomir Santos De Morais in Brazil. It teaches work-organisation and task-management skills by involving participants in managing work that is identified and prioritised by the community. Participants attend interactive lessons each day, with the rest of the time being taken up by work. The organisers provide tools and equipment and negotiate contracts with the participants – who estimate costs and allocate labour – and are paid as entrepreneurs for tasks completed. The aim is to build capacity and leadership as well as skills such as project management, leadership and self-management.

The different television episodes showing the communities engaged in developmental activity were complemented by a radio show broadcast on a range of community radio stations that gave other communities a chance to talk about how they were dealing with similar issues. The print media also ran supplements dealing with Kwanda. The winning Kwanda team, Kwakwatsi, received a prize of a development programme of their own design worth R1 million. Tjakastad won the Dreamfields soccer field and soccer kit. Lephephane won the prize of 500 bicycles.

Following the initial Kwanda process, the work of the teams has expanded through the Community Work Programme (CWP), a government initiative that identifies opportunities for useful work in communities on an ongoing and sustained basis and involves the payment of a stipend for the work.

Partnerships

The Kwanda experience was built on forming partnerships – from the inception of the programme to the selection of sites. Participating teams were encouraged to link up with other partners including local municipalities, civil society organisations and local business. Developing partnerships with the local authorities turned out to be one of the most challenging aspects of Kwanda, although generally teams did make progress.

Excellent support was provided by the Department of Social Development and the Presidency during the establishment of the programme, which is illustrated by the funding provided by the Department of Social Development for Kwanda.

The process of site selection included consultations with provincial, local and district players. From the start it was clear that the support of local government was crucial. In some instances, Soul City Institute was interested in working with a certain community, but the community was not selected because a strong local government structure was lacking.

A decision was taken to work with communities where Soul City Institute training partners were already involved and where existing resources and networks were in place. One of the criteria for the selection of the five Kwanda sites was that the community should be willing to mobilise their own local government.

The importance of local government was borne out during the show – the active support of local government was a key source of capital for the final winning community.

Kwanda (not sure how to treat this? Is it a heading? What level)

CONDITIONS IN TJAKASTAD, MPUMALANGA AT THE START OF KWANDA

Population size estimate: 50 000

Households below the poverty line: 80%

Unemployment rate estimate: 52%

Liquor outlets: Around 100

Health services: One clinic

HIV prevalence estimate (2007): 38.9%

Vulnerable children: Social workers say that one out of two children is vulnerable or orphaned

Schools: 11 – seven primary and four secondary

Security: No full-time police station – only a satellite station. Many gangs and high levels of crime.

Main economic activity: Agriculture

Key community challenges: High levels of HIV and AIDS; orphans and vulnerable children with insufficient care and protection; unregulated drinking outlets; violent crime related to alcohol use; alcohol use at schools; crime among children and youth; lack of HIV education.

Source: From community mapping process, Seriti Institute, 2009

Site selection

The initial target was nine Kwanda sites; however, this was reduced to five because of budget constraints. The communities were selected from different provinces. All of them had high levels of unemployment and problems with HIV and AIDS, crime, alcohol abuse and orphaned and vulnerable children (OVCs) – the box on Tjakastad shows the kinds of social conditions in which residents lived.

The five communities were selected in partnership with government and local community organisations. These existing relationships later helped facilitate local engagement when it was needed.

The selection of sites was generally appropriate. The exception was uMthwalume. KwaZulu-Natal is a politically volatile area, with political, family and regional divisions. The Kwanda community in KwaZulu-Natal was selected by the district municipality. The district municipality did not check with the local municipality, thus resulting in tension between the local and district municipalities. There was an intention to select three wards within the local municipality which were poverty pockets; however a mistake was made and only residents of Ward 17 were chosen to participate.

Participant selection – selection of teams

Soul City Institute partners that worked in or near the communities assisted in selecting an initial group of participants. Different ways were used to advertise for volunteers, such as putting up posters and talking to people in the area.

The final participants were selected by a joint group, which included the partner organisation representatives, a coach and the TV field-producer team. A hundred participants were selected from each community.

The participant selection criteria aimed to select participants from different gender and age groupings, and with different skills and personalities. It was, however, difficult to ensure accurate gender demographics: more women volunteered than men. As some of the focus areas of the programme, such as crime, violence and alcohol abuse, are issues with greater causal links to men, the programme would have benefited by having more male volunteers.

Participants were not paid a salary, and the selection process was based on people who were aware of the 120 day commitment required. As most of those who were selected were unemployed, it is likely that individuals took part to learn new skills to increase their chances of becoming employed.

Although some team members reported that not all participants were motivated, and some were unwilling to engage in tasks during the Learning Camp, the level of retention of selected participants was good in the Kwakwatsi, Lephephane, and Tjakastad teams. One person dropped out of the Pefferville team during the Learning Camp.

During the initial selection process there was some miscommunication about the incentives that would be provided to the Pefferville team, some of whom thought they would be receiving money. As a result, some Pefferville participants with diverse skills also dropped out after the Learning Camp.

The outcome of the selection was not accepted by all the members of the community, resulting in the Kwanda team having less credibility within the community. This fuelled divisions within the community, creating a challenging environment for implementing the Kwanda process.

After the Learning Camp, teams in each area elected a committee, including a chairperson, from the participants to form its management structure

Community mapping

Prior to the Learning Camp each community conducted a community mapping exercise. This was aimed at helping the teams to understand the issues facing their communities.

The community mapping exercise was effective at building participants' knowledge about their communities and committee members said the exercise helped them find out more about their areas. However, the amount of time – less than a week – allocated for the community mapping exercises was not sufficient. Some communities also had difficulty in accessing the information required for the community mapping exercise.

In addition, some participants did not understand the purpose of the community mapping exercise, and felt that they should not say negative things about their communities. This meant that these participants did not report honestly on the status of their communities and the community mapping plan was therefore not an accurate reflection of the needs of the community. The success of implementation was not wholly dependent on the success of this exercise, but this may have delayed implementation of the activities for some communities.



Evaluation methodology

The external evaluation took place about six months after the completion of the Kwanda process and about five months after the beginning of the CWP. It explored the Kwanda process at two levels: at the participating community level, and at the audience and media level.

At the participating community level, the evaluation explored the social and development changes within the communities resulting from Kwanda. It looked at the extent to which these were considered to make the community look, feel and work better, and at the extent to which Kwanda was able to strengthen communities.

At the audience level, the evaluation assessed the extent to which Kwanda inspired people in other areas to be more aware of the social challenges that faced their communities, and whether they were more open about talking about these issues. To a limited extent, the evaluation also looked at whether there was any indication that members of other communities had been inspired to take any action in their own communities.

Methodology

The evaluation took place in all five participating communities and two non-participating control communities: Thakgalang, a rural village outside Morebeng [Soekmekaar] in Limpopo, and Mamafubedu, a township of the small farming town of Petrus Steyn in the Free State. These communities had access to the Kwanda TV series, but were not directly part of the intervention.

The evaluation was not designed to quantitatively measure the impact of Kwanda, either within participating communities or among viewers - rather it measured the perceived impact. However, the inclusion of two non-intervention control sites does provide a qualitative point of comparison.

Data collection methods were mainly qualitative, consisting of an extensive phase of desk research, focus group discussions, in-depth interviews, field observations and an analysis of the film footage.

A total of 40 in-depth interviews were conducted with Soul City Institute staff members and partners, Kwanda coaches and committee members, and other stakeholders including ward councillors, mayors, school principals and community representatives in both the Kwanda participating communities and the two non-participating communities. In addition 12 focus groups discussions were conducted with Kwanda teams and members of the Kwanda communities. These were valuable in obtaining an in-depth understanding of the target group of Kwanda teams and community members. Participants were selected to gain information on attitudes, opinions, behaviours, ideas and experience.

This was supplemented with additional information from television viewers of the Kwanda series, including audience ratings figures per episode, SMSs and letters received from viewers.

Skills development

The Kwanda Learning Camp was held from 11 March to 8 April 2009 in Rustenburg in the North West Province. Participants were hosted in church facilities in Meriting and activities were undertaken within this community.

The aim of the Kwanda Learning Camp was to help participants learn new ways of organising and to extend skills, abilities and experience so that people could set up sustainable livelihoods and implement development activities. A number of important leadership qualities were identified. Participants also learned how to select activities, plan their work, and share the workload.

The Learning Camp was activity-based, combining theoretical and practical training. Teams were given projects and challenges, and learnt through their successes and the mistakes that they made. One important skill learnt was how to settle disputes. The Learning Camp was mainly participant driven, with coaches offering guidance. Teams learned the value of working together, and were encouraged to organise themselves as a means of accessing the resources that they needed.

An important aspect of the Learning Camp was bridging language and cultural differences in the diverse group. Teaching took place in Sesotho, SePedi, English and IsiZulu. Committee members from Pefferville and Kwakwatsi reported that this multi-lingual approach had ensured that everyone present was able to understand. Committee members from Pefferville said that racial stereotypes were challenged through working together. Committee members from Kwakwatsi reported that there was initially discrimination at the camp on the basis of language, with teams refusing to speak in a language that the other teams could understand. This was resolved over time by using the issue of language and understanding as part of the learning experience.

Coaching

Kwanda used external coaches and local coaches, who engaged with participants daily to provide direction. Coaches in Johannesburg from Seriti Institute and Soul City Institute were paired with coaches from the local communities to ensure that there was adequate support for the teams.

The role of the local coaches was not to tell the team what to do, but rather to allow the team to make mistakes and to be available to offer guidance when needed. This was a demanding role and required multiple skills. Unfortunately, the specific scope was not fully defined upfront, and some of those selected lacked the necessary skills to fulfil the role successfully. Various coaches lacked skills in conflict mediation, knowledge of social issues and the ability to tap into local government services. The challenge for the coaches therefore was to learn how to undertake community coaching while doing it.

The emergence of community coaching as a new discipline is one of the unanticipated results of Kwanda. The main factor distinguishing community coaching from the coaching at the Learning Camp is that the community coaching does not take place in a controlled environment. In the community environment, team members face real threats. Coaches said that the teams misunderstood the role of the coach initially, and expected more direction.

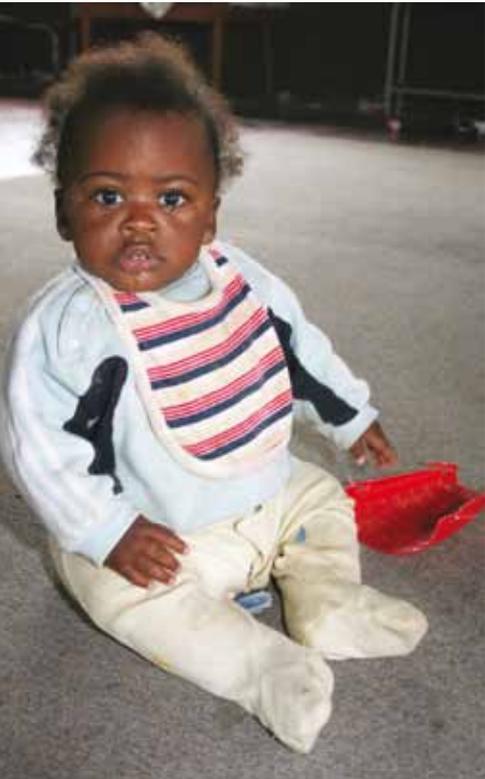
The importance of having coaches close to the communities was highlighted by participants in KwaZulu-Natal and Free State, where the local coaches were a distance away from their communities. Another challenge for the coaches was balancing the role they played with the participants and the role they played on television. The Imbizo forum on television created a distance between a team and the coach, as the TV format required the coach to make judgements about the team's performance. This turned them into judges rather than facilitators and it was felt that this went against the coaching ethos.

In general though, the teams considered their local coaches to be available and helpful and were happy with the supportive role they played.

Learning through experience

At the Learning Camp coaches enabled participants to take ownership of their leadership structures and to evolve democratic systems. A good example of this was when the team voted out a more authoritarian leader and replaced him with someone who they felt was more consultative.





Another one was the way participants handled problems over the food, which they thought did not come up to standard. The consequences of the food team mismanaging their money directly affected all the participants, and sorting this out became part of the learning experience as participants held the committee members accountable. This strategy was aimed at teaching financial management and leadership skills to the participants.

The Learning Camp also provided the opportunity for participants to learn how to convene a Jamboree involving several government departments and non-government organisations (NGOs) involved in counselling and testing for HIV. Several residents were able to access the necessary home affairs documents to ensure their sustained livelihoods. Residents and team members were able to undertake voluntary counselling and testing for HIV infection, apply for identity documents, birth certificates and social grants (disability grants, child support grants, old age grants). Participants learnt child-rearing skills by running a crèche at the Learning Camp.

Back in their communities, the teams continued to gain experience through engaging in activities, such as setting up chicken farms and planting food gardens and trees, rather than just learning about doing these things in theory.



The participants also learned entrepreneurial skills. uMthwalume coaches reported that Kwanda teams were able to set up enterprises with independent structures. The Kwakwatsi committee members said they were able to sustain the sewing and chicken farming businesses by re-investing the money earned.

Certain skills, however, were not taught or required more comprehensive training. One gap was the financial management of community enterprises. This resulted in two teams being incapable of handling finances, including participants in Pefferville and, who ultimately fired their leaders for financial mismanagement.

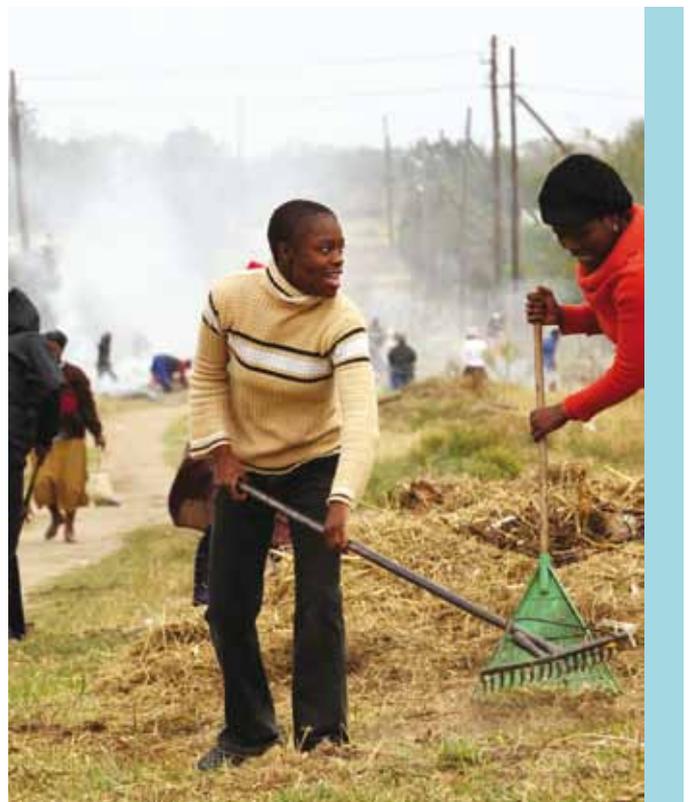
Other training participants said they would like business, marketing and pricing skills; sewing skills; teaching skills; technical skills; additional agricultural skills; training in the kind of language to use for HIV and AIDS education with schoolchildren; and interpersonal skills that would allow them to deal with elders in the community, such as tavern owners, without disrespecting them.

The importance of leadership

Issues around leadership were raised at different levels throughout the show, highlighting the importance of competent leadership for success.

An example of good leadership was in Tjakastad, where leaders worked together and tackled gang violence. The unusual step of appointing a reformed gang member as chairperson of the Kwanda team helped make this happen. Other participants in this community said that they had learned to lead by example and demonstrate the qualities that they wanted other people to emulate.

The training that participants received increased their confidence in public speaking and helped them improve their listening skills. The Pefferville, Tjakastad and Kwakwatsi committee members and participants said that they had become more confident in communicating with members of the community after being trained. The committee members reported that they had learned to engage with people from different cultural backgrounds in an accepting way.





The voluntary aspect of the project boosted the support of communities for the Kwanda team who were perceived to be committed and recognised as leaders. The stakeholders reported that Kwanda members offered support to their communities without expecting pay. Observers said the Lephephane participants were able to identify and help solve social problems and that they demonstrated maturity by showing responsible leadership during times of crisis. The Kwakwatsi stakeholders reported that Kwanda members showed commitment by not giving up in the face of challenges.

Leadership disputes

There were leadership disputes and struggles within some teams. However, participants were able to hold individuals accountable for their behaviour. In Kwakwatsi, the winning team, there was engagement and ongoing discussion and Kwanda team members frequently challenged committee members. The decisions taken by participants in and Pefferville to remove their leaders because of financial mismanagement made for good television viewing as well as being an exercise in democracy.

Community support

To win the trust of their communities, the Kwanda teams needed good leadership. The support that teams received was demonstrated by community members asking for their assistance. People in Lephephane said that Kwanda had increased the community's trust and that more members of the community now attended meetings. Participants reported that when they walked down the street people asked them for help with different issues. Participants also said that they had gained support from their community in repairing the main access road in the community. Tjakastad participants said that they were still getting large turnouts at community meetings.

Some situations needed skilful handling, such as dealing with tavern owners. The Lephephane team struggled to earn the trust of the tavern owners. Interventions that were perceived as a threat to certain groups that were benefiting from the status quo were less successful than some others. Ongoing advocacy training is crucial to enable communities to handle such situations.

The Kwanda experience

A catalyst for change

Government policies aimed at addressing poverty do not always result in delivery on the ground. Local government, often, is not held accountable for poor service delivery. Lack of delivery has recently been behind protests in poor communities around the country, often accompanied by violence and property being damaged. This highlights the need for communities to learn how to negotiate with authorities to ensure that services are provided.

The Kwanda process aimed to empower communities to help themselves and to engage constructively with government to improve service delivery from local government. The partnerships formed by the communities were important for ensuring that the Kwanda process received support. Within the community, partnerships with government, the local



police, the municipality, and the departments of Home Affairs and Social Development were important for enabling the success of community initiatives. Partnerships with local businesses, such as tavern owners and stores were also important.

At the outset of the Kwanda process, some teams lacked support from government. Pefferville participants said the municipality had not offered support with clearing the bushes that had harboured criminals. The Kwanda members from reported that there had been a change in the municipality leadership just after the start of Kwanda, which negatively affected the support they received.

The need for effective communication between the Kwanda teams and government officials was also underscored. The Pefferville participants said their relationship with one of the councillors remained distant. In turn the councillor said that the Pefferville team did not engage enough. The stakeholders reported that the physical distance between government and the community inhibited communication. Tjakastad stakeholders said that the team held meetings without informing the councillors.

Relationships and communication with local authorities were strengthened, however, over the time of the show. Kwakwatsi stakeholders, for example, reported that conflict between the community and council had been reduced through increased communication, and status updates. In Kwakwatsi, the premier became involved and even arranged for a bank to come and give them financial management training. Kwanda members in Lephephane began requesting assistance by contacting senior officials and writing formal letters. Pefferville participants reported that they had developed a good relationship with the Department of Social Development, which had visited the community.

In contrast people in the non-intervention communities reported that their local governments were corrupt and that local service delivery was poor.

There was also an increased orientation towards service delivery by government. For example, Lephephane committee members reported that the Department of Social Development contacted Kwanda to participate in different committees, and provided them with information. The Kwakwatsi team reported that Kwanda got their plan into the municipality's Integrated Development Plan. The Pefferville teams said that they received support from the Liquor Board which attended their meeting and that the Health Department had attended their march. The Tjakastad team members are now being provided with AIDS statistics from the clinics every three months and given crime statistics by the police so that they can monitor their performance. Lephephane participants reported that government had begun to contribute to the community by building houses. They felt that this was linked to Kwanda, since building began after a promise from the Premier during a visit to the Kwanda team. The team said that Kwanda had held discussions with the Department of Transport, and the department had provided equipment to help the Kwanda team to repair the road. The Kwakwatsi team said that the municipality provided financial backing to Kwanda, and worked with the community to mediate conflict. The backing that they received at mayoral level cut out a lot of the red tape. Participants said that the Kwakwatsi and Tjakastad teams had received training through the Small enterprise Development Agency (SEDA).

There was increased vigilance on the part of the community about service delivery from government. Kwakwatsi stakeholders from the municipality reported that they have received many requests, including from youth, for assistance with starting projects. Lephephane



community members reported that other wards had started to engage government about the lack of infrastructure as a result of Kwanda. A Pefferville councillor reported that municipality had received letters from surrounding communities.

Some participants engaged with community-based organisations to receive specialist support. Both Pefferville and Lephephane participants consulted with the Family and Marriage Association of South Africa (FAMSA). In Pefferville participants obtained information on family planning from FAMSA, and in Lephephane FAMSA and Tzaneen-based NGO Choice Trust advised participants on HIV and AIDS awareness activities. The Tjakastad participants reported that they had had success working with two organisations in the community to obtain HIV and AIDS training. Participants stated that Lephephane partnered with 'Action for Children' on fund-raising activities. The Kwakwatsi team stated that Kwanda had a relationship with 'Action for Children'.¹ [aw: pic from AFC]

Participants also engaged with business to obtain financial and other support for community initiatives. The Kwakwatsi team partnered with USAVE to provide food parcels to the community. Committee members reported that this relationship was ongoing. The Kwakwatsi committee also reported having a partnership with local contractors who donated money for school uniforms.

¹ The Soul City Institute launched the ACT for Children Programme (AFC) in the third quarter of 2008. The fund-raising model that underpins the programme is that the children's projects are required to raise 50% of project costs and Soul City Institute raises the other 50%. The programme develops children's financial literacy, creates a culture of saving and encourages children to be active social citizens.

USING FILM

Having TV crews filming community activities is likely to have had some influence on the *Kwanda* process. It is not clear the extent to which the behaviour changes observed were the result of the activities initiated by the Kwanda team members and to what extent they were as a result of the TV crews and media attention. There are indications that both these factors were influential. The heightened self-esteem and sense of community identity experienced by participating community residents as a result of the media attention, certainly helped in the facilitation of the activities that were initiated.

Filming helped to enhance the *Kwanda* participant's commitment: Coaches reported that it created a positive vibe, people wanted to be on TV and also to show that there was a level of seriousness. Pefferville stakeholders reported that the filming forced community members to be on their best behaviour. One Pefferville committee member, however, felt that the team members were shown in a one-sided fashion, and that the film did not reflect how they had changed.

Filming also encouraged some local governments to get involved in their communities. Committee members from Kwakwatsi reported that the filming created awareness among the community. The TV coverage encouraged them to join *Kwanda*. Pefferville participants felt that the filming had accurately portrayed the social ills in their community. Community members from Tjakastad said that the filming resulted in the community receiving increased attention from the municipality. However, the filming reflected actual engagements between the municipality and the team which sometimes portrayed the municipality in a bad light. Stakeholders from Mthwalume said that the film had misrepresented the municipality and portrayed them in a bad light about water service.



Team achievements

The activities that communities undertook had a direct bearing on each community's sense of pride and gave Kwanda participants a real sense of achievement. This was obvious in Tjakastad where the residents welcomed the decrease in gang warfare that was the result of a comprehensive initiative undertaken by the Kwanda team in partnership with the South African Police Services. In Pefferville, clearing bushes in front of the school made the area safer. The participants in both communities were extremely proud of these achievements.

A number of activities were undertaken to address each of the community development priorities. Activities aimed at ensuring that participants could establish sustainable livelihoods such as food gardens, chicken-rearing and sewing were introduced. Enterprises such as chicken farming were less successful than some others because of the need for technical and business management training, stock, equipment, infrastructure and land. These enterprises were also more costly to run in rural areas, where distances from the main centres were greater.



Other activities concentrated on beautifying the environment and clearing spaces, such as sports fields and recreation grounds for children and young people to play together. These were noticed by people living in the areas and contributed to a much needed sense of community pride.

Activities such as home-based care were meant to help individual people; others were inclusive of the entire community. Door-to-door activities which aimed to identify vulnerable community members in need of government support were successful. Home-based care activities were generally more demanding on the Kwanda team members on a psychological level. Special equipment, such as surgical gloves, was needed for home-based care activities, and these were not always available.

The CWP, however, helped to ensure the sustainability of home-based care initiatives by allocating more labour to these initiatives than was possible under the Kwanda process. Some of the sporting activities and support groups that were established by the Kwanda teams were eventually taken over by the communities and were thus sustainable. Other activities such as the uniform banks relied on the use of existing resources within the community rather than external funding, which resulting in them being more sustainable.

Kwanda participants generally felt that community members supported their activities. In some communities, community members even assisted with the Kwanda activities. Few community members were willing to engage in purely voluntary work, however, and expected some form of payment.

People in the non-intervention communities reported having started initiatives but they felt that their communities were generally negative towards people who started up community initiatives. People who started community initiatives in the non-intervention communities were made to feel that they were taking advantage of the community. In contrast, in the Kwanda communities, participants stated that they felt that the community had learned that they needed to support one another. It was also reported that the Kwanda initiative had renewed community faith in development initiatives.



Impact on the *Kwanda* communities

Growing social capital

One of the project's objectives was to increase social capital to enable communities to prevent new HIV infections, reduce violence and alcohol consumption and strengthen social development, such as looking after vulnerable people and children.

The prevention of HIV and AIDS

The Kwanda process is perceived to have encouraged HIV and AIDS disclosure as well as people's likelihood of visiting clinics for testing and obtaining medication. Results indicate that the HIV and AIDS prevention activities opened up discussion and awareness about the pandemic, and around responsible sexual behaviour and sexual rights. Community members said that Kwanda helped them develop a greater awareness that people could live a normal life with HIV and AIDS. However, Kwanda participants believe that there is still work to be done in this area as many people are still reticent to reveal their status.

Some community members interviewed said the Kwanda teams felt disadvantaged at times, particularly when communicating with youth about prevention – they felt that the language they were using to communicate was not age-appropriate language. Others felt that they needed greater emotional support and access to appropriate medical equipment for their home-based care activities.

In contrast, community members in the non-participant communities that had attempted to initiate HIV and AIDS-related activities, although not as a result of seeing Kwanda, had been less successful in their endeavours.



The evaluation suggests that the leadership skills experience and support that participating communities received through the Kwanda process increased their likelihood of making an impact in the area of HIV and AIDS prevention. The general sense of hopelessness around this focus area, observable in the control communities, was absent in the Kwanda communities at the time of the evaluation as the teams felt they were indeed making a difference. In the non-intervention communities, community members perceived there to be a lot of fear around HIV and AIDS and said that people were unlikely to seek help and unwilling to disclose their status. In these communities HIV and AIDS were often attributed to witchcraft.

Reduction of alcohol abuse, violence and crime

Kwanda was perceived to have a positive effect on people's sense of safety within communities. The initiative in Pefferville to remove overgrown bushes was said to have improved security. The selection of a reformed gang member as the leader of the Tjakastad team – in combination with other initiatives – was seen to be a factor in reducing gang warfare. Although some teams needed additional help to build community solidarity against crime, the process was able to develop a renewed sense of mutual respect between community members. This was not true of non-participating communities, suggesting that the attitude change in participating communities was as a result of the Kwanda process.

Activities aimed at addressing crime and violence focused on establishing partnerships between the police and local community policing forums (CPF), and re-establishing and strengthening the CPFs. These partnerships in turn contributed to enhancing law and order in most of the participant communities, although some of the communities were more successful than others because of stronger leadership.

One of the more difficult Kwanda development focus areas was alcohol abuse. Activities designed to address this issue involved forging partnerships with tavern owners in an attempt to reduce tavern operating hours for purposes of reducing alcohol consumption, and to address underage drinking in taverns. These activities were not always successful but did heighten awareness and reduce the acceptability of underage drinking and drinking-related violence.

The support of vulnerable people in the community

Kwanda teams were able to identify a number of areas around vulnerable children and youth that needed to be addressed. These included a worrying acceptance by communities of school truancy and underage drinking in taverns. Most of the teams elected to take a visible stand against such behaviours, and in the process helped to get parents to become more aware and to take more responsibility for their children's behaviour. This was achieved by going from door to door and speaking to parents and where necessary intervening when parents were not sending their children to school. These activities resulted in a decline in school absenteeism and daytime drinking at taverns.

Some teams were successful in establishing partnerships with the Department of Home Affairs, Social Services and community-based organisations (CBOs), which assisted in registering them for social grants and helping to get birth certificates and ID documents. In contrast, the non-participant control communities had limited assistance from their local authorities when trying to help orphans and vulnerable children as well as other people who needed help with documents.

Strengthening livelihoods

The strengthening of livelihoods refers to activities such as food gardens, breeding chickens, planting trees and other activities that would contribute to basic levels of household survival. These activities were more likely to be effective when undertaken on a more collective basis and with community support. With the help of Kwanda, enterprises could depend on the support of their fellow community members, unlike in non-participating communities. Through the enterprises, communities branched out while also inventing ways of using one activity to support another – such as using money from selling chickens to help fund a sewing enterprise.

The challenges for many of the enterprises related to a lack of stock, equipment, infrastructure, land, office-space and transport. Rural enterprises were most affected. Other more general problems concerned the lack of business and marketing skills.

Building confidence

The filming increased the self-esteem and dignity of the communities. Community members from Tjakastad and committee members from Lephephane reported that the community image had changed for the better as a result of the filming. Community members had felt proud when they saw their communities on TV.

Filming helped to enhance the Kwanda participant's commitment. Coaches reported that it created a positive vibe, people wanted to be on TV and also to show that there was a level of seriousness. Pefferville stakeholders reported that the filming forced community members to be on their best behaviour.

Watching themselves on film also enabled Kwanda participants to reflect on their leadership style. Lephephane committee members reported the filming elevated the confidence and dignity of participants.



Reaching out

The filming of the Kwanda series was intended to play a crucial role in exposing the circumstances of different communities, in such a way that other communities could identify with.

The filming process was important in building community pride through elevating the status of marginalised communities. This was most clearly manifested in the interest from neighbouring communities. The responses suggest that the show tapped into relevant issues and concerns and provided a very hopeful message to South African viewers.

Although from the available information there was limited evidence to suggest that the show resulted in significant behaviour change among viewers, there was evidence to suggest that the show was understood by viewers and potentially encouraged individuals to think about the role of community members in uplifting themselves.

The filming helped to generate the interest of neighbouring communities in the Kwanda initiative, and increased their likelihood to engage with their local municipality: a Pefferville councillor reported that filming had generated interest amongst local communities outside Pefferville, who then approached the municipality for help. Pefferville community representatives stated that the series carried a hopeful message which people responded to.

The proximity of the Kwanda communities to the viewer's community or the extent to which the viewer knew about the Kwanda community had an impact on a viewers' interest in the television series: Viewers said that they became more interested in the show when they recognised the communities shown on the series.

Viewers understood that the message behind Kwanda TV was that people should help themselves. Community members said that they believed the government can only help them if they help themselves, and that it is the responsibility of the community to see that a village is developed. These messages are reinforced throughout the Kwanda series. Some women said that they deal with other people's problems differently as a result of Kwanda – now they expect that people they are helping will become more self-reliant. These women also said that they feel that Kwanda has legitimised their role in the community.

The Kwanda television series therefore seems to have encouraged certain individuals to take action in their communities, however, its biggest impact has been on inspiring viewers by providing a positive vision of the potential of South African communities to take action to help themselves.



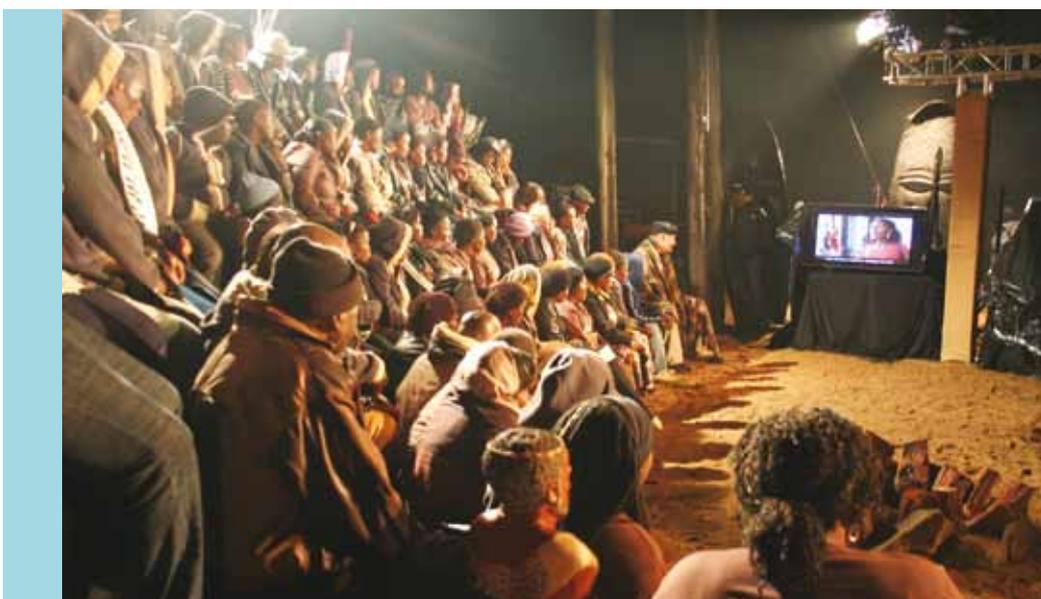
Viewership and audience reception

Viewership ratings indicated that the average number of viewers per episode was 1 366 836 people, and that these figures remained relatively constant throughout the screening of Kwanda. The response of viewers to the Kwanda series was evaluated through the analysis of viewer SMSs and letters, as well as through interviews undertaken in the two control communities. The results indicate that viewers identified with the social issues of the participating communities and were inspired and motivated by the message that communities can help themselves. The reality format also encouraged viewers to think about issues such as personal accountability and teamwork.

Viewers generally expressed support for the series, and expressed a desire to have similar projects in their own communities. Across all episodes, viewers requested the implementation of Kwanda in their respective towns, assistance with developing similar projects, or assistance with improving projects that they already had in place.

Although there are strong indications that the Kwanda series motivated and inspired a broad spectrum of viewers, discussions with the control community indicated that the Kwanda series had not necessarily shifted the behaviour of viewers. The results indicate that people living close to the Kwanda communities as well as those already engaged in community activities may have been the most inspired to take action.

In contrast community members from Thakgalang in the Limpopo province said that their perception was that the series was not extensively watched by their community. Other people



in the non-intervention communities indicated that the relevance of the show increased if the Kwanda community was located close to the viewer's community. This is supported by reports from the Kwanda teams indicating that they received letters from neighbouring communities asking them for help with starting their own Kwanda initiatives.

Viewer sms responses

Two SMS options were provided for viewers during the Kwanda broadcast with different pricing options. First, there was a live comment crawler where leading questions or stock messages that spoke to the content of the show were triggered by an SMS moderator onto a strap line. The cost was R2 an SMS. A second option provided a different number for viewers to send SMSs to get help on an issue. The cost was R1 an SMS. An SMS sent to this number would get a return path SMS with an automated message based on the keyword sent, advising the user to phone a toll free number for help.

A total of 6 776 SMSs were sent by viewers to the live comment crawler. The greatest number of SMSs were sent in for the Kwakwatsi episodes (2 053 SMSs), followed by the Lephaphane episodes (1 389 SMSs), and then the Tjakastad episodes (1 263 SMSs). In many cases, with some exceptions, more SMSs were received on the second night than on the first night for each site covered in the series. This may suggest that the series was watched and discussed by members of the various communities featured in Kwanda, and that this increased viewership of particular episodes on the second night.

There was fluctuation in the number of SMSs received per episode. This was due to the fact that viewers were not asked to respond to questions for every episode, and that the issues covered in certain episodes may have resonated more with audiences than issues in others. The high proportion of SMSs received for episodes two and three were messages of support for the Kwakwatsi community and general queries about Kwanda. From episode four onwards SMSs were no longer featured in the strap line – rather, viewers were asked to send in responses to questions posed during the show. The surge in SMSs in episodes seven and ten were related to the nature of the questions that viewers were asked to respond to. The SMSs received for episode seven related to the issue of alcohol abuse, and the SMSs received for episode ten were about issues of youth unemployment, as well as the decision in Tjakastad to include a gang member in the episode.

The SMSs indicate that the Kwanda series content touched on relevant social issues that were important to viewers (see box). The SMS responses also indicated that the series was pitched at the right level and encouraged viewers to think about social issues in their own communities.

Many viewers voiced their opinions on the social issues raised, and appealed to Kwanda for assistance with these. The issues raised by Kwanda were relevant to many other communities throughout the country. In this regard, Kwanda was seen as a source of help and support as well as a platform for individuals to air their knowledge and views. For example, the majority of the SMSs received for episode seven in response to the question "Is alcohol badly affecting you or your family?" indicated that alcohol was affecting viewers and/or their families. Some SMSs included requests for assistance from Kwanda to resolve alcohol-related problems. There was a spike in the number of SMSs sent to the Kwanda show in response to questions relating to alcohol abuse and youth unemployment.

While most viewers generally supported the series and believed that it could make a difference in their own communities, some were sceptical about the sustainability of certain initiatives to bringing about long-term change. In response to the Tjakastad episodes, for example, the viewers were divided on the decision about forming soccer clubs to get the youth off the streets. Some stated that the soccer clubs would work to get the youth off the streets while others stated it would only work for the hours the youth spent on the field. The viewers indicated that the high level of unemployment amongst the youth in their communities was the reason the youth were involved in crime and abusing alcohol.

The reality format, which shows up individual and team flaws, interested viewers who seemed to identify with participants. The series encouraged thinking around personal accountability and teamwork, and this was reflected through the criticisms that were levelled against team members and leaders via SMS.

The reality format generated a great deal of pride among communities and the competitive dimension appealed to viewers, tapping into a sense of community pride. Many viewers sent in SMS messages of support and encouragement for teams in their province.

SOME SMSs RECEIVED

- One of the most successful programmes that has been broadcast on our screens in the history of democracy.
- Inspires people and makes them think.
- Opened viewers' eyes. Now we can see a difference in our country.
- Brings light to the lives of ordinary people.
- Gives hope to the nation.
- It builds, teaches and shows us the way to lead our lives.
- Bringing back Ubuntu.
- Kwanda is excellent. I'm ashamed that I don't do much for communities.
- A motivational show that can uplift the spirit of togetherness in our communities.
- Makes viewers aware of the things we tend to turn a blind eye on.
- Please open branches in all provinces.
- I want to be part of Kwanda, I want more information.
- Unfolds and unlocks the potential of young people.
- Shows that youth can be the change agents in our communities.
- Proof that leadership does not have to come from some high office. Our people can do it for themselves, and should. Government can catch up.
- A living example, especially for unemployed people.
- Shows that we can also make some changes in our communities
- Shows you what happens when people stand up and fight against poverty instead of waiting for the government.
- Does not wait for things to happen, makes them happen.
- Kwanda is making our life better.



Letters received from viewers

A total of 94 letters were received, from both individuals and organisations. A few commercial businesses and larger non-governmental organisations sent in letters. Most of the letters were received from community-based organisations including community-based care groups, youth groups, sports groups, NGOs and religious groups. Some of them do similar work to Kwanda and were very interested in the series. Most letters received from organisations included requests for assistance with funding and/or materials. Other organisations asked for managerial skills training, furniture, support, sponsorship, mentoring, building materials, or any other forms of support that the Kwanda team could offer. Some also expressed a desire for the Kwanda team to come and visit their organisations to see the kind of work that they do in relation to community development.

Letters received from individuals addressed various topics such as requests for information on how to join or participate in Kwanda, general information on the project, and support to start their own small business or draw up a business plan. Kwanda, therefore, motivated certain individuals to think about job creation and to want to give back. Letters were also received from prisoners looking either to get involved with Kwanda after being released from prison or prisoners wanting to implement Kwanda in their respective prisons.

The Kwanda television series therefore seems to have particularly appealed to individuals that were already working for community-based organisations and already starting their own enterprises, as well as individuals located in areas neighbouring the Kwanda communities.



Kwanda and the community work programme

Both *Kwanda* and the CWP were piloted in Munsieville on the West Rand in Gauteng in 2007, following an agreement that *Kwanda* would be sustained by the CWP. The *Kwanda* pilot was started before the CWP one and laid the ground for the CWP.

The CWP was initiated by the Second Economy Strategy Project, an initiative of the Presidency. It has since become a fully-fledged government programme and is housed in the Department of Cooperative Governance (DCoG). There are now 49 CWP sites around the country across all the provinces, with a target of establishing a CWP in every municipality by 2014.

The CWP is designed to create an employment safety net by providing participants with a minimum number of days of regular work, typically two days a week or eight days a month. The aim is 1 000 people per site. The work of the CWP is identified and prioritised through a community consultation process. It must be 'useful work' – work that contributes to the public good or the quality of life that is carried out in an ongoing and sustained basis in areas of high unemployment. The programme targets the most marginalised first and fast-tracks their economic participation. The CWP therefore offers an employment safety net in recognition of the deeply structural nature of employment in South Africa, the limited opportunities for employment in economically marginal communities and the low returns from self-employment and other livelihood strategies.

All five *Kwanda* sites are now CWP sites. The influence of the *Kwanda* experience in the design of the CWP model is visible in the kinds of activities that are being carried out at these sites. A common set of priorities has emerged, called 'anchor programmes'. These include home-based care for households affected by HIV, TB and other illnesses; care of orphans, vulnerable children and the elderly; food security and the planting of gardens; auxiliary support to schools; youth recreation; security; clean-ups and environmental rehabilitation.

The Kwanda process also helped build the required capacity and leadership skills for implementing the CWP. The leadership skills taught during the Learning Camp and the leadership roles undertaken by the Kwanda teams throughout the Kwanda process, as well as the Kwanda enterprises, were largely sustained through the CWP after the Kwanda process had ended. Kwanda team members were selected for leadership positions in the CWP, and the feedback about their performance in the CWP was generally positive.

Many of the community development activities prioritised through the Kwanda community mapping exercise are being continued under the CWP. This has helped to ensure the sustainability and growth of many of these community development activities and enterprises. Some of the enterprises started, however, did not continue after people started receiving a small, regular daily wage for two days a week. Although people were enthusiastic to start their own businesses, by the end of the show, a number had not been successful, highlighting the lack of structural support for small and micro businesses. A number of participants found dealing with small business agencies a lengthy, cumbersome and frustrating experience.



Conclusion

Kwanda was, for the most part, successful in meeting its objective. As expected certain communities, were considerably more successful than others – as were certain activities. The leadership skills provided in the process were one of the main factors that separated the non-participating communities from the participating communities. In most of the participating communities, the awareness and openness of community members around the social challenges facing their communities was heightened. This was particularly evident in residents' willingness to acknowledge and discuss issues that had previously been taboo, particularly around HIV and AIDS, crime and violence.

The ability of *Kwanda* teams to obtain the buy-in and support of their communities contributed significantly to their success in addressing the development priority areas that they had identified. To a lesser extent, the forging of partnerships with local authorities and CBOs also strengthened this process. The role of local government is clearly crucial for the success of the *Kwanda* process, and resistance on the part of local government departments in terms of required service delivery often presented a significant barrier for participating communities. This was also indicated by the non-participating communities as the reason for giving up on HIV and AIDS initiatives that they had attempted to set up.

The results of the evaluation suggest that through the *Kwanda* process, a number of linkages were created between local government and the *Kwanda* communities and that those communities learned how to make demands of their local governments. The link established by *Kwanda* teams between community members and the Department of Social Services and Home Affairs to register births, issue identity documents and register community members for

social grants was perceived to contribute greatly to the livelihoods of vulnerable community members.

The fourth development area, involving the establishment of enterprises, posed more of a challenge for Kwanda team members. In general participants in these initiatives felt that they required additional marketing or business knowledge, and they experienced the lack of resources as a problem.

The results of the evaluation do suggest that the livelihoods of participating communities were improved as a result of the Kwanda process and have created a sense of empowerment among community members. The CWP is contributing towards the sustainability of the activities initiated through the Kwanda process. Some of the enterprises started did not survive after the introduction of the CWP, when people started receiving a small daily wage for two days a week.

From a media perspective, audience ratings remained consistently high throughout the series. SMSs and letters received indicated that viewers identified with the issues covered in the Kwanda series. A variety of requests for assistance did suggest that Kwanda had inspired a desire for other community members to establish their own initiatives. Without a quantifiable measure, however, it was not possible to determine the extent to which people had taken any action in this regard.



