

# **COMMUNITY NEEDS ASSESSMENT AND ASSET MAPPING PROFILE OF KAYAMANDI**

*Report compiled by*

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*For the*

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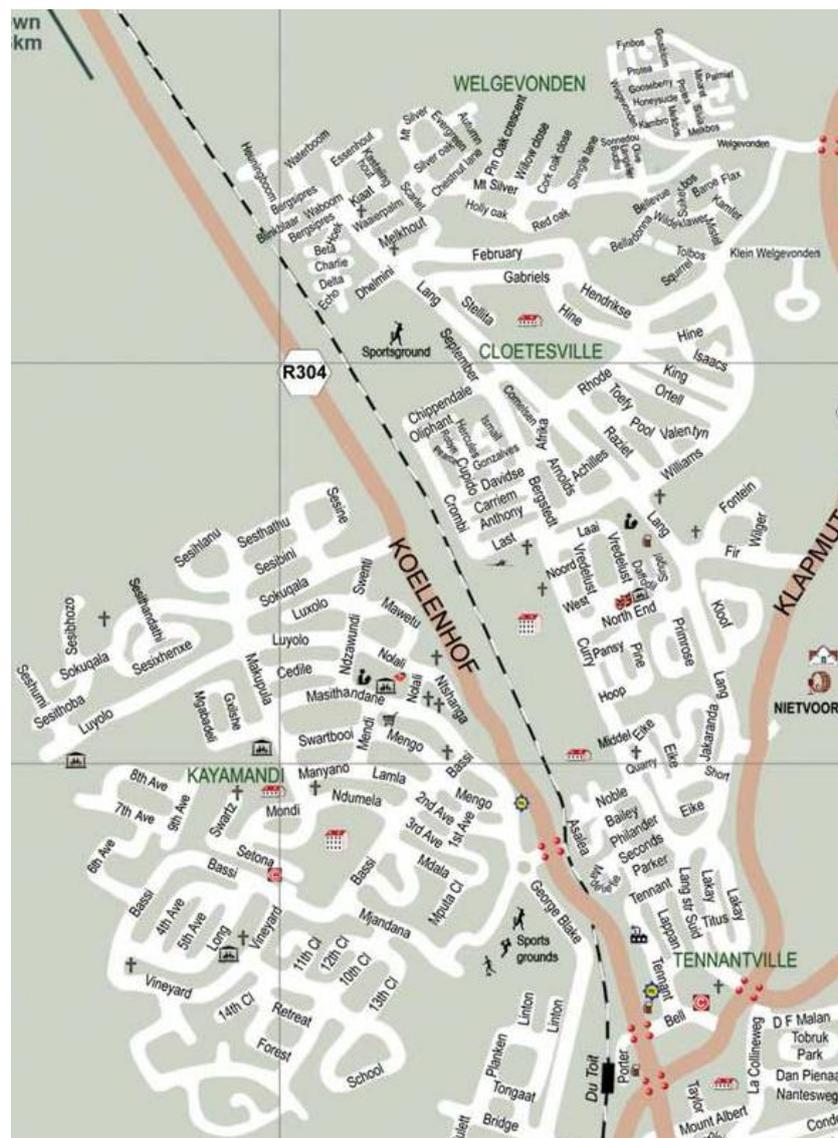
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# Kayamandi

Community members' views of their needs and the resources available to them.



Community Interaction Profile 1 (2012) (Phase 1)  
Division of Community Interaction, SU

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## **FOREWORD**

My office and the Division for Community Interaction (DCI) contracted Prof Lindy Heinecken, Mr Jan Vorster and Mr Jacob du Plessis from the Department of Sociology and Social Anthropology in the Faculty of Arts and Social Sciences in January 2012 to do fieldwork (with Honours students and community researchers) in Cloetesville and Kayamandi.

The fieldwork lead to the compilation of this community profile that will be made available for use by Stellenbosch University academics in their interaction with the Kayamandi community, as well as to the community partners in Kayamandi.

The DCI is committed to compiling profiles of communities where SU has a concentrated footprint. Community profiles of Swellendam (conducted by the SU Psychology Department) and Avian Park, Worcester (conducted by SU Sociology and Social Anthropology Department) are already available. The Cloetesville profile will follow shortly on this one. These profiles will be placed on the SU Community Interaction website [www.sun.ac.za/ci](http://www.sun.ac.za/ci) for ease of access. A limited edition will be printed. A database of trained community researchers and assistants will also be maintained by the DCI and will be available on request to SU academic and support staff.

In the spirit of reciprocity and open access, the profiles will also be made available to all community partners, including the Stellenbosch Municipality.

The publication of community profiles represents an opportunity for all partners to gain: (i) students have the opportunity to gain the skill of conducting community assessments, (ii) academics and support staff is provided with a resource to assist their entry into communities and (iii) community partners have access to information on the basis of which to make good decisions.

I want to thank all parties whose hard work has made this next milestone in community interaction possible.

**Prof Julian Smith**

**Vice-Rector: Community Interaction and Personnel, Stellenbosch University.**

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## 1. INTRODUCTION

At the beginning of the academic year, the Department of Sociology and Social Anthropology (hereafter Department), Stellenbosch University (SU) conducts a research fieldwork exercise. The rationale is based on the requisite to provide Honours students with an in-service learning opportunity that entails fieldwork in an environment where their research efforts could make a contribution to community development. There is a dual objective: firstly in-service learning through applied research and secondly, the generation of new knowledge which could benefit community initiatives of various stakeholders. Thirdly, to train fieldworkers from the community to assist academic researchers from Stellenbosch University with other research initiatives.

In prior years, similar exercises were conducted in Hondeklipbaai, Middelpos (Saldanha), Paternoster and Avian Park, Worcester. For 2012 Kayamandi and Cloeteville have been identified as research sites, after discussion with Dr Jerome Slamet from the Division of Community Interaction at SU on 11 November 2011. He expressed the need to have an asset base of the various organisations active in the identified communities and a description of how these are being used or accessed. This information is vital for academics and students who wish to conduct research in these communities, but do not know the actors, the level of trust associated with them, or what organisations are working on which issues.

The aim of this report is to provide information on which voluntary groups and formal institutions individuals are involved in are aware of, and who actively assist their respective communities in various domains. The researchers also sought to establish whom the community leaders were, what economic and business ventures exist within these communities and what they regard as the greatest challenges affecting their livelihoods. Information on this can aid and assist community intervention initiatives by knowing who the respective actors/agents are in these communities.

This report represents the findings of PHASE 1 of the study, i.e. the 'community voice' of their needs and the resources that they know and access in the particular community. PHASE 2 (to be completed at the end of October) will involve a verification process with stakeholders identified, and also the combination of existing database information available on stake-holders in the community. The final product will thus include a complete data-base of information for Kayamandi.

## **2. RESEARCH AIMS AND OBJECTIVES**

The aim of this research is to determine what assets exist within communities and what the needs are. The research objectives were:

- To determine what assets (agencies) are active in these communities and to establish which of these assets are most frequently consulted in terms of addressing community needs.
- To draw up a database of the agencies working in the community, including both formal and informal networks.
- To train community members, in particular matriculated youth, through a formally recognised short course in fieldwork techniques, who can be employed by SU researchers to assist with research projects or future community intervention initiatives.

### **3. RESEARCH DESIGN**

#### **3.1 Asset Mapping**

Asset mapping is a tool that may be used for developing a community, “from the inside out” by means of identifying and mobilising community assets (Kretzmann & McKnight, 1993). Rather than focus on the ‘problems’ to ‘fix’ within communities and addressing such challenges entirely with external skills and funding, asset mapping identifies individuals, groups and institutions within a community that may play key roles in growing a community’s social and economic well-being.

These community agencies are then incorporated into partnerships with development agencies who seek to strengthen the influence of community assets (these may be local leaders, local businesses, lobby groups etc) and to assist in the sustainable development of such assets and increasing the efficiency with which such assets achieve their goals. Such utilisation of community assets is empowering for community actors. As community actors feel more empowered, they may begin addressing new community challenges and developing new assets, or improving on existing ones.

Asset mapping is an important strategy for community development because it “seeks to uncover and expand the knowledge and skills of people in the community” (Beaulieu, 2002: 5). Asset mapping supports the sustainable development of communities through the strengthening of community-based assets and the networks between community actors. Communities are thereby the primary drivers of their own development.

This research set out to gather information on individuals, voluntary groups and formal institutions that are operational in Cloetesville and Kayamandi. This was done in order to establish what assets exist in these communities and which assets are most frequently utilised by community members to what purpose. This information will be drawn up into a database of agencies in the community. Identification of community assets is the first step of asset mapping.

#### **3.2 Population and sample design**

All plots with dwellings from Cloetesville and Kayamandi were divided into zones. From each zone a cluster sample of plots was drawn to respond to the questionnaire. If more than one household lived on a plot, they were invited to participate in the research. Any household member could contribute to the discussions during the interviews. In total 208 interviews were conducted in Cloetesville and 103 in Kayamandi. The sample represents approximately 10-15% of households in these communities.

#### **3.3 Fieldwork**

Face-to-face interviews were conducted with households from Cloetesville from 30 January to 01 February 2012 and from Kayamandi from 02 February to 03 February 2012. Fieldworkers had to identify a member or members of the household (participants) who had lived in the community on a full-time basis and were knowledgeable of the community. Few

refusals occurred and where persons were not at home, the next available house in the cluster was approached to participate.

All fieldworkers (students and community volunteers) were trained in the relevant aspects of fieldwork methodology, conducting interviews, research ethics and the content of the questionnaire. The team of fieldworkers consisted of 11 Honours students and 12 volunteers from Cloetesville, Jamestown and Kayamandi. The fieldworkers were supported throughout the interviewing phase by 4 postgraduate students and three academics who coordinated the fieldwork and who also did some interviews themselves. On completion of an interview, coordinators checked the completed questionnaires and gave feedback to fieldworkers. During the first two days, each student was paired with at least one community volunteer, after which some volunteers also conducted interviews on their own.

### **3.4 Questionnaire**

Qualitative data was recorded by means of a semi-structured questionnaire to establish the agencies most used by communities to address their needs, the level of trust associated with these organisations and other formal/informal assets that exist in the community. The questionnaire was piloted prior to the research and modified before the fieldwork commenced.

### **3.5 Data capturing**

The data were captured on Microsoft Office Word 2010 by the Honours students. Data were coded and processed using Atlas.ti (6.2) by a senior research assistant.

### **3.6 Field notes**

Fieldworkers were given a note pad and pencil with which to make field notes and observations. These field notes add depth to the qualitative data recorded during the semi-structured interviews by describing the characters and surroundings of the interviews. Relevant observations are incorporated in the following sections of this report under the appropriate headings.

### **3.7 Unstructured interviews**

One interview on the last day was allocated to unstructured interviews. The students and volunteers divided up into pairs or groups of three for unstructured interviews with residents from Kayamandi. The research teams walked through the community and conducted interviews with residents who were willing to talk to them. A total of eleven interviews were conducted, one for each group lead by a Stellenbosch University Honours student. Hence, the researchers made use of non-probability sampling and the data obtained by this method is reflective, but not necessarily representative of the population of Kayamandi. Relevant findings of the qualitative study are incorporated in the following sections of this report under the appropriate headings.

### **3.8 Ethics**

This was a low risk project. Standard ethic protocols were followed. These protocols included an informed consent form as prescribed by Stellenbosch University, explaining the purpose of the research and who the researchers are, procedures participants will have to follow, potential risks and discomforts, potential benefits to subjects and/or society, participant confidentiality and voluntary participation and the right to withdraw and/or not to answer questions at any stage of the interview without any consequences for the participant. Written consent was obtained from participants.

### **3.9 Responsible Persons**

This research was conducted under the supervision of academics from the Department of Sociology and Sociology, namely Lindy Heinecken, Jacob du Plessis, Jan Vorster and Jantjie Xaba. Four postgraduate students, David Olivier, Henrietta Bwalya, Wildo van Rooi and Mariska de Winnaar assisted and helped to coordinate fieldwork activities.

## **4. FINDINGS - KAYAMANDI**

### **4.1 INVOLVEMENT OF INDIVIDUAL, FAMILY AND FRIENDS IN COMMUNITY GROUPINGS**

This section aims to identify involvement in community groups, namely anywhere where people get together to pursue similar goals.

#### **4.1.1 Involvement in community groups**

For Kayamandi residents, church and sport are the two greatest reasons for group involvement. Church attendance is not limited to Sundays. Respondents stated that they attend meetings during the week, are part of a church choir, run Christian after-school clubs for children, are members of prayer groups or host a feeding scheme at the church. The most popular sport in Kayamandi is soccer and some residents participate in other sports, such as athletics, cycling, hockey, netball and rugby.

Other groups are oriented around arts and culture, community development and politics. Some residents belong to drama groups, dance groups and choirs, others are involved with local NGOs (including community vegetable gardening projects and elite home-stays which is associated with tourism in Kayamandi). Other residents are involved in political activities associated with COSATU and the ANC.

The most common reason for lack of involvement is because the resident's family lives in the Eastern Cape and/or because the resident is too busy with work (during the day, or night shifts). In the first case, the community member most probably does not have established ties with the broader community, or have no vested interests in the space.

#### **4.1.2 Identification of community leaders**

A great number of individuals from the community are identified as community leaders by Kayamandi residents (See Appendix A). These individuals can be grouped roughly into those that are involved in politics, community development and the church.

### **4.2 IDENTIFICATION OF VOLUNTARY GROUPS**

Voluntary groups are defined as informal groups that offer free services to the community. In this section participants were asked to identify any groups they were aware of in their community.

#### **4.2.1 Faith based groups**

The most often mentioned faith based group in Kayamandi is Christian prayer groups. In almost all the cases these prayer groups offer assistance to those unemployed, ill, or where a family member has died. They also offer assistance in terms of cleaning, cooking or washing clothes, helping individuals find work, or putting them in contact with a social worker.

Other faith based Christian groups include bible study groups and groups that “break bread” fortnightly in people’s homes. A number of respondents stated that there are no faith based groups in Kayamandi.

#### **4.2.2 Health groups**

Most informal health groups are linked to the churches and provide pastoral care, prayer and links to traditional healers. The main support is by NGOs who provide counselling, support groups and assistance with medication for people who have AIDS (Kuyasa, Prochorus, and Legacy) and TB (Desmond Tutu Centre, Legacy).

#### **4.2.3 Educational groups**

Very few informal educational groups exist in Kayamandi. Adult education is offered at the Corridor, however, who offers these classes is not specified. Night classes for adults are given at Makupula High school and by the local NGO, Kuyasa, but it is not clear whether these are informal.

One respondent stated that the local schools have parent-teacher associations, but no more details were given. Many respondents stated that there are no informal educational groups in Kayamandi.

#### **4.2.4 Disability/special needs groups**

Most respondents stated that there are no special needs groups. Some specified that there is nothing for those with mental disabilities. Those that did respond mentioned local NGO’s, which are discussed under 4.3.2 (Non-governmental organisations).

#### **4.2.5 Sports groups**

Soccer is by far the most popular sport around which groups mobilise in Kayamandi. Soccer teams identified include the Attackers, the Cape Town Stars, the Santos Football Club, the Tembu Soccer Team, Mighty Peace FC, Ajax (not the Cape Town Ajax), Mighty 5 Stars, Kayamandi Hot Spurs, Martella, and the Mighty Birds.

Other sports include Netball, Rugby, Gym, Athletics, Boxing, Cricket, Cycling and Dance. Few respondents said that there were no sports groups or that they were unaware of any.

#### **4.2.6 Service Clubs**

In response to the question on service clubs in Kayamandi, there was almost an even spread between Community organisations and NGOs. Members of the community have taken the initiative to mobilise themselves through meetings at a specific location to talk about community issues, to form neighbourhood watch committees and to distribute food. These clubs were not that well known by residents.

#### **4.2.7 Social groups**

Kayamandi residents enjoy a wide range of social activities. Popular activities for adults include cards, darts, dominoes and pool/snooker in local taverns, at Kuyasa (just cards) or at home. Local taverns, houses and shebeens are also popular places to have drinks with friends without participating in any activities, usually accompanied by alcohol and loud music. The Corridor is also a popular venue for a night of dancing. Quieter entertainment is also available in the form of chess at Legacy and the local Hospice. Children enjoy the local play parks or play monopoly at home. Activities for children, such as various sports, are available at the local NGO, Kuyasa.

#### **4.2.8 Youth groups**

Religious groups for young people include bible-study groups, church choirs or music groups, and unspecified church activities. On the other end of the spectrum, many respondents said that youth are involved in many gangs in Kayamandi. Some stated that there are not enough activities for young people in Kayamandi. Other activities for youth include writing, vegetable gardening and informal games in the street or socialising at the Corridor.

#### **4.2.9 Old age clubs**

Although there appears to be no old age clubs in Kayamandi, there are a few activities for the elderly in Kayamandi. The church is the most active in terms of providing activities for the elderly. Churches arrange day trips, sports and sewing and knitting groups. There is a club for the elderly that meets at Kayamandi Primary School, and a group organised by the ANC. Many residents were not aware of activities for the elderly. Some said that the elderly just stay at home on their own or only go to church on the weekend.

#### **4.2.10 Men's or women's groups**

Although some respondents stated that there are no gendered groups in Kayamandi, some examples of women's groups were given. Women at Prochorus do gardening together as well as beading and necklace making. There is a women's group that meets on a Friday in one of the local churches to "talk about and solve their problem[s]". A woman's rights group meet at "Strong Yard Hall". "Masibambane", helps women and children who have been abused and puts them in touch with social workers.

Although a few women's groups meet in Kayamandi, no men's group is mentioned, "other than men getting together to have beers", as one respondent aptly put it (However, see 4.2.17 where participants mention a 'mens only' gym). These groups were not all that commonly known.

#### **4.2.11 Neighbourhood watch or anti-crime groups**

The neighbourhood watch group, "Bambanani" was mentioned by many. It appears to be an informal group of community volunteers that function as a neighbourhood watch group that works in cooperation with the police. The Bambanani offices are located in close

proximity to Shoprite at the Kayamandi Mall. They patrol the streets at night, and patrol crime hotspots such as at the taxi rank. Bambanani is often first on the scene, and they call the police to assist them. Residents' recounts of Bambanani and the Police's efficiency varied. Some residents stated that Bambanani is active in their area, or that the Police come quickly, while others maintained that since members of Bambanani were injured by criminals they have stopped coming to their area, or that "you are going to die if you call the police".

Other than Bambanani, there are a few smaller-scale street committees. In some examples a policeman, or a member of USBD offer their voluntary assistance. Some residents mentioned a police forum that assists with neighbourhood watch patrols, community meetings about crime-related problems, and taking suspects to the police station. Whether this police forum has a name was not specified. A number of residents stated that there are no neighbourhood watch groups in their area. One resident added that the "community beats you if you commit a crime".

#### **4.2.12 Anti-drug groups**

Although no formal anti-drug group is mentioned, many stated that in Kayamandi community members gather together to "talk to their children" if they are involved in drugs and take them for rehab to Paarl. Addressing drugs in Kayamandi is not only done through talking, one respondent said that "if the people find out where the drugs are sold then members of the community go together and destroy that place". Love Life (NGO), provides peer education on the dangers of drugs. The respondent did not specify where these sessions take place.

#### **4.2.13 Advocacy groups**

Mention was made of community groups that come together to discuss issues. One respondent explained how "[t]he community members sit down and discuss the changes of the community. Then they choose the four members to report to the municipality [...] in Stellenbosch...". Other such informal community groups were mentioned by respondents, but little specific information was given. A leader of one such group is called Mr Galada. In Nkanini, the Neighbourhood watch "fights for the community to get houses and electricity".

#### **4.2.14 Trade Unions**

Most of the unions to which members belong are affiliates of COSATU, namely SATAWU, POPCRU, CACCAWU, SATAWU and NEHAWU. These trade unions do not appear to organise activities in the community.

#### **4.2.15 Arts and culture groups**

There are a wide range of arts and culture groups for Kayamandi. Many participate in local church choirs, but there are also four community choirs including a Youth Choir, Abaqondisi (including dance) and some groups associated with the local NGOs (Kuyasa) and the local schools. Dancing groups include traditional Xhosa dancers (dance classes at iKaya primary

school and at Kuyasa, a group who perform at the Corridor), gumboot dancers and dance classes at Amazink for “the youth”.

#### **4.2.16 Environmental groups**

There are no environmental community activist groups in Kayamandi. The local municipality teaches children to pick up litter and there was mention of a local farmer named Pieter (not living in Kayamandi) who has a project in Kayamandi that involves cleaning up and recycling. Other organisations that generate environmental awareness include Kuyasa and local schools that teach children to clean up litter and to plant trees, plants and vegetables.

#### **4.2.17 Health and fitness groups**

As indicated in 4.2.5 (Sports groups), sport is a large part of life for Kayamandi residents. Understandably, health and fitness groups in Kayamandi are made up mostly of the various sports mentioned. In addition to the sports groups, the most popular health and fitness groups include local gyms and exercise groups.

There appear to be a number of gyms in Kayamandi, located in resident’s houses such as the Mtimkolo Club. This is a house with gym equipment where members (over 21) meet at 6:30 to exercise. Others are located in Mgabadel Street, strictly for men, one near Kayamandi police station and another behind a High school in Kayamandi in Strongyard and near the Du Toit train station.

Exercise groups also meet all over Kayamandi. Some of these appear to be informal gatherings of friends, while others are more structured. The elderly participate in exercise groups in community halls. The Strong Yard Hall is also used for exercise groups. NGOs with halls, such as Kuyasa, host exercise groups, while Legacy has a R25/month membership fee for residents wanting to use the facilities.

Lesser-mentioned clubs include a cycling club for children, a boxing club, and informal jogging groups.

#### **4.2.18 Animal welfare organisations**

Although not located in Kayamandi, the SPCA is the most often quoted animal welfare organisation operating in Kayamandi. The SPCA can be called out if a dog is being mistreated or if it is sick. An SPCA bakkie also comes about once per year to pick up sick animals.

One respondents told of a woman who arrives “with her own car” at Legacy every Wednesday to wash dogs, give them injections and provide a general health check. No more information on this person is provided. These animal welfare services were not that well known by residents.

#### **4.2.19 Recreation clubs**

The recreation clubs that were mentioned already feature in section 4.2.7 (Social groups). However, one respondent stated that students from Stellenbosch University organise events for children, but unfortunately no detailed information was given. This possibly refers to a holiday club or else, activities linked to volunteerism.

The greatest number of responses to the question on recreation clubs in Kayamandi referred to local play parks. Play parks for children are located near the Baptist church, in Watergang, at Legacy, in Costaland, near the Corridor and in Thubelisha. Many children merely play in the street. In general the parks are in poor condition and have few facilities.

#### **4.2.20 Political organisations and governance structures**

The African National Congress (ANC), Democratic Alliance (DA), and Stellenbosch Civic Association (SCA) are the most frequently mentioned political organisations active in Kayamandi. All of these parties fall foul of promising residents housing, electricity and toilets just before election time. To their credit, however, the ANC have built houses and installed solar geysers, according to one resident. The local stadium and Legacy Hall are used for ANC meetings. The DA is said to meet opposite Legacy Hall. Other political parties mentioned included the United Democratic Movement (UDM), Inkhata Freedom Party (IFP), Congress of People (COPE), Kayamandi Community Alliance (KCA), National Freedom Party (NFP) and Pan Africanist Congress (PAC). There do not appear to be any political party offices located in Kayamandi, according to respondents.

#### **4.2.21 Civic community events groups**

Individual residents arrange for events such as celebrating “June 16” [Youth Day] with traditional dancing and activities at the Corridor and other important dates, such as Women’s Day and Heritage Day. Free transport is arranged to these events and may include activities such as going to the beach. Carnivals for the youth are organised in February [most probably during RAG] and at the end of the year by students from Stellenbosch University. It was not clear what this entails.

Members of the community also meet to discuss issues in the community. Other more formal community events grouping are arranged by the churches (Anglican and Dutch Reformed) that organise bazaars, political parties (ANC, DA, SCA) have celebrations.

Other community events groups include a Kayamandi Focus group for gays and an “LGBTI” (Lesbian, Gay, Bisexual, Transsexual and Intersexual) group that attends gay pride marches around Cape Town. On their 21<sup>st</sup> birthday, individuals may apparently go to the local police station and request that they close the road so that a street party may be held.

#### **4.2.22 Other voluntary groups not listed**

University students play with children on a local field during the holidays. No detail was provided about what these activities are, but this response may refer to holiday clubs or

activities linked to volunteer work and/or activities organised through local NGO's. The police also host children's activities on the same field during holiday times. Cheap transport is arranged for people who want to go to the beach on weekends. One resident stated that it is mostly the University students who are making a difference in Kayamandi.

### **4.3 FORMAL INSTITUTIONS THAT ASSIST LOCAL COMMUNITIES**

Formal institutions are defined as registered NGOs, schools, health centres, churches, libraries and media outlets that offer free services to the community. In this section participants were asked to identify any formal institutions they were aware of that provided free services to their community. It is important to note that the sections following are reflective of the perceptions of interviewees, and might not be 'accurate' in terms of formal functions and activities of these institutions. It is important to understand which institutions are recognised as resources and how they are perceived by the respondents.

#### **4.3.1 Health centres**

The most often mentioned health centre in Kayamandi is the Kayamandi clinic (Department of Health), which is also the only clinic in the area. Next to the clinic is a private practice that costs between R200-R300 for a consultation. There is also a Hospice next to the clinic. Some residents complained that the clinic is too slow because it is the only one in the whole of Kayamandi.

The alternative to formal healthcare at the clinic and private surgery is traditional healing. According to one respondent, there are many traditional healers in Kayamandi. Some respondents listed the traditional healers that practice in the area (See Appendix A).

#### **4.3.2 Non-governmental organisations (NGOs)**

The most popular NGO's in Kayamandi are Kuyasa, Legacy and Prochorus. It was mentioned that Kuyasa has an aftercare that helps school children with homework, provides computer literacy lessons and activities such as drama and painting. Students from Stellenbosch University assist with the afterschool programme on Tuesdays, Wednesdays and Thursdays between 09:00 and 12:00. The children are also given food, school uniforms and clothes. Kuyasa also provides assistance to orphans, vulnerable children, the physically challenged, those with HIV/AIDS and individuals with drug addictions.

Legacy has a day-care, a feeding scheme, cares for the elderly and those with HIV/AIDS and 'teaches' children dancing and painting. Students from Stellenbosch University also help out at Legacy, but what they do was not specified. Prochorus also has childcare as its main focus. There is also an aftercare at Prochorus. Children are fed, given clothes and school uniforms. Prochorus also seems to have a feeding scheme for adults and provides assistance to the physically disabled.

The Treatment Action Campaign (TAC) is mentioned by a few respondents. The only information given about the TAC is that they talk about HIV/AIDS, TB and cancer at the

clinics. The Desmond Tutu TB campaign was named and is reported to go door-to-door to find TB patients, but no more information is provided. NGO's such as Kuyasa have facilities for residents to report issues they have (the example given was a leaking shack) and they will help the resident to fix the problem.

Other NGOs mentioned included the iKhaya Trust Centre (feeding scheme, peer education), Rhabe (feeding scheme), Vision Afrika (Stellenbosch University students also volunteer here), Vision K (a subproject of Vision Afrika), SCA ("shack fire relief" – most probably in this case linked to activities of the political party), Shumi's (feeding scheme for the elderly – not much info could be found on this, Shumi's is also listed as a home-stay in Kayamandi linked to Stellenbosch tourism) and the Salvation Army (not based in Kayamandi (but Vlottenburg), but arrive in a vehicle to wash physically disabled individuals at their homes).

### **4.3.3 Service agencies**

The most popular response included services offered at the Corridor. These include computer classes, driving lessons, advice for entrepreneurs, cheap clothes sales and the use of facilities such as having CV's made, faxing, printing and internet usage to theatrical productions, DJ's, drinking and dancing and even HIV/AIDS testing. Some say that the Corridor has made a huge difference in Kayamandi. Some, however, complain that the Corridor is not safe as there are too many drunks there and one is at risk of getting stabbed.

Once again, the NGO's Kuyasa and Legacy featured strongly as service agencies. With regards to legal aid, respondents mostly stated that they would go to the police station for legal assistance. There appear to be no legal aid clinics in Kayamandi.

### **4.3.4 Churches**

At least twenty-four different Christian denominations meet in Kayamandi. These are, the 12 Apostles, Anglican, Apostolic Faith Mission, Assemblies of God, Baptist, Church of England, Dutch Reformed, Ethiopian Church, Faith Church, House of Worship Church, Jesus Healing Ministry, Methodist, Moravia, New Gospel, New Jerusalem Christian Church, Old Apostolic, Rhabe, Roman Catholic, St John's, St Paul, United Church, WESA, Wesleyan and Zionist. Other religious institutions that were mentioned are the Jehovah's Witnesses and Moslems who 'pray with' Christians on Fridays. The churches play an important role in providing soup kitchens, help with cash donations for funerals, permit their buildings to be used for events, provide financial support and prayer for the physically challenged, feeding the hungry and providing a moral structure to society.

### **4.3.5 Schools, community colleges and universities**

Three primary schools and two high schools are located in Kayamandi. The primary schools include Ikaya Primary, Kayamandi Primary and St John's Primary, while the high schools are Kayamandi High School and Makupula high school. Although some residents stated that schools do not do much for the community, others stated that the schools have feeding schemes, grow vegetable gardens (the produce of which are given to those "who need it

most”), rent the classrooms to churches and host debating societies. Respondents stated that students from Stellenbosch University are very active in the local schools, offering lessons in Maths and Science and offering after-school classes.

#### **4.3.6 Libraries**

Kayamandi Library, located near to the Kayamandi Police Station and AmaZink, is the only library in Kayamandi. At Kayamandi Library those with membership cards may loan books, children may use the facilities for projects or study after school. After school classes at the Library are hosted by students (presumably from Stellenbosch University). Newspapers, fax, and internet facilities are available at the library.

#### **4.3.7 Media representation**

No newspapers are published in Kayamandi, nor are any radio stations broadcasted from Kayamandi. The most popular response to the question on media representation included the newspapers, the Gazette (a free local paper), the Daily Sun, the Sunday Times and Bona.

Popular radio stations include Radio 92.1 Mbhlobo Wenene, iRadio Sisbonlele, radio stations based in the Eastern Cape, Radio Helderberg and Radio 2000. Internet facilities are available at the Corridor and the Kayamandi Library.

### **4.4 ECONOMY AND BUSINESS VENTURES IN THE COMMUNITY**

Although the interview schedule distinguished between ‘formal’ and ‘informal’ economy and business ventures, respondents did not seem to make such a distinction. Therefore, formal and informal structures are grouped under the headings ‘local businesses’ and ‘credit institutions’.

#### **4.4.1 Local businesses (formal and informal)**

The most commonly mentioned local businesses are the street vendors, hair salons, shebeens, tuck shops and tailors. In Kayamandi, there are “vendors on each and every corner”, according to a respondent. Vendors set up their stalls alongside the street and sell fruit and vegetables, sweets, ice lollies, rice, DVD’s and meat (both raw and straight off the grill). Hair salons are set up in people’s houses or in shipping containers. Shebeens are owned by men and women, South Africans and Somalians and are both licensed and unlicensed. One woman told how she was unemployed and so began making an income selling beer from her house. The police confiscated her alcohol, so she began selling groceries. Tuck shops or Spaza shops are also run from people’s houses. They sell groceries, but some allegedly sell alcohol. Female and male tailors work from home, doing clothing alterations, designing, and making clothes.

Less frequently mentioned businesses in Kayamandi are the crèches, repair shops and hawkers. Other businesses mentioned once or twice include baking (two individuals baking scones/muffins and selling from home), making and selling beadwork and traditional clothes, selling clothes, selling of Marijuana, shoemakers, sales of bangles and hats, as well

as Chinese stores, AmaZink (restaurant), licensed taverns (the Corner Cafe, Wele-Wele, Molefe) and the Kayamandi Mall.

There are many Nigerian and Somalian shops (Tuck shops/Spaza Shops) in Kayamandi, but not much emphasis was placed on drawing a clear distinction between 'local' and 'foreign' small business.

#### **4.4.2 Credit institutions**

There are many "loan sharks" in Kayamandi. Some operate illegally and charge interests rates of 25% per week, while others gave the example that if you borrow R100 you must typically repay R50 'interest'. Spaza shops also provide loans.

Many residents' make use of savings schemes, stokvels and funeral schemes. Depending on the stokvel, for every R100 borrowed, R30-R60 must be repaid. Other examples of savings schemes include individuals putting their money together in one bank account to accrue more interest and using the interest for the next school year. There are a number of such small savings/sharing schemes, but many merely ask the assistance of neighbours in times of need as "this is part of Xhosa culture".

#### **4.4.3 Other not mentioned above**

Business ventures in Kayamandi that were not mentioned above, but that respondents wanted to have included, are those businesses selling electricity and airtime (at Spaza shops), individuals preparing and cooking sheep heads to sell, individuals selling live chickens in the street, individuals giving driving lessons, and individuals selling aloe-vera based products from home and individuals offering services, for e.g. car washes.

### **4.5 ORGANISATIONS AND INSTITUTIONS THAT HELP WITH NEEDS**

In this section, participants were asked to indicate the persons, associations or institutions that assist community members with various needs. Participants were asked to indicate which of these help them with the problems linked to the categories listed below.

#### **4.5.1 Safety and security**

Many respondents stated that the police take too long to respond, so the community takes action themselves. One resident stated that if the community is not satisfied with how the police solve a problem, they sort it out themselves.

#### **4.5.2 Drug or alcohol abuse**

When asked who they would go to first for help if they have a problem with drugs or alcohol, the majority said that they would go to the police. Other sources of help include other community members, the clinic, rehabilitation facilities (external to Kayamandi) and, least mentioned, social workers.

### **4.5.3 Health issues**

Kayamandi clinic is the first port of call for health problems. The clinic at Legacy is also popular because it helps HIV/AIDS and TB patients. Another popular source of help are traditional healers. Although many traditional healers are private practitioners, the St John's church practices traditional healing. Other sources of help include support groups/councillors (at Kayamandi Clinic), social workers, the NGO Kuyasa, the hospital in town and various churches.

### **4.5.4 Housing**

The municipality are the most popular source of help for housing according to most respondents. However, the most often repeated criticism of the municipality is that they take too long to respond. As a result people resort to calling on their neighbours for help, hiring private contractors or 'helping themselves'.

### **4.5.5 Childcare**

Childcare in Kayamandi is primarily undertaken by the various private crèches that were mentioned in 4.4.1 (Local businesses). These crèches are said to take care of children up to 5 or 6 years of age. Thereafter, children go to afterschool clubs offered by Legacy and Prochorus. Some residents complained that such crèches are too expensive (R200-R250 per month).

Alternative, cheaper childcare options for residents include the crèche at Legacy (Responses varied between R180/month, R150/month and R160/month for older children and R170/month for younger children). Churches also facilitate crèches at lower prices than the private crèches. The Methodist Church charges R170/month.

Childcare is free at Kuyasa crèche between the hours of 09:00 – 12:00 noon, and includes meals, but many kids cannot go because of their parent's long work-hours. Other options for free childcare include eliciting the assistance of friends, neighbours or other family members.

### **4.5.6 Finding employment**

Finding employment, according to the majority of Kayamandi residents is done either through an employment agency located in Stellenbosch (Workforce and Stellemploy) or at the Corridor, or by means of asking around. Asking around includes submitting CV's at shops in town, asking for a job at local supermarkets or waiting on street corners (Bird Street/R44 crossing by Jo Marlin, is a popular example).

Media is also used to find positions. Residents use the newspaper classifieds, the internet, or the notice board at Kayamandi Library to find work.

Other means of finding employment include accessing opportunities through the local municipality. Kuyasa hosts a free computer literacy course from which graduates receive a certificate. Kuyasa also hosts a course for cashier training.

#### **4.5.7 School and other education needs**

Local NGOs and the schools themselves are the greatest sources of assistance with needs relating to schooling or other educational organisations. Prochorus and Kuyasa assist by providing after-school assistance with homework, as well as free stationary, uniforms and school shoes, subsidies for school fees and food.

#### **4.5.8 Financial issues**

Other than the responses given in 4.4.2 (Credit institutions), additional responses to individuals or organisations who provide help with financial issues included social grants, the municipality, NGOs and social workers. The [Ikaya] Trust Centre, next to AmaZink, is an NGO that provides loans to entrepreneurs and social workers give advice and assistance on how to obtain social grants.

#### **4.5.9 Legal assistance**

As mentioned in 4.3.3 (Service agencies), there are no legal aid clinics in Kayamandi. The most popular response to the question on assistance with legal matters was Stellenbosch University's Legal Aid Clinic in Stellenbosch. Some respondents also made use of Legalwise. Others stated that they would make use of the state lawyers provided for legal assistance, especially when taking a matter to the police. Other sources of assistance include Kuyasa who provides free legal assistance and social workers.

#### **4.5.10 Poverty/Food insecurity**

The most popular groups providing assistance with poverty/food insecurity in Kayamandi are the local NGOs Kuyasa, Prochorus and Legacy. Kuyasa provides lunch after school for children, food parcels for families, clothes, school uniforms and school fees. Prochorus hands out food parcels and sells cheap clothes. Legacy only gives food to those who are too sick to work. Patients from Kayamandi Clinic are referred to Legacy for food. Food parcels are handed out by Kayamandi Primary to children.

In discussing organisations and individuals that provide help with poverty and food insecurity in Kayamandi, some respondents associated feeding schemes with white people. One respondent stated that there are "whites from other countries who comes every year and sponsor those who are suffering. They stay at Kuyasa when they are here in S.A."

#### **4.5.11 Help with other problems not mentioned above**

No new information was given to the question on people or organisations that help with problems not yet mentioned.

## **4.6 BIGGEST COMMUNITY CHALLENGES**

In the final section of the interview schedule, respondents were given the opportunity to indicate the three biggest challenges they felt the community faced.

### **4.6.1 Biggest problem**

The most commonly stated challenge in Kayamandi relates to service provision (in order of most mentioned first: electricity, housing, water and sanitation). The second most commonly stated challenge is unemployment/poverty. The third is crime (most commonly, house robbery). Other challenges relate to substance abuse (mostly alcohol), litter and gangs. The least mentioned challenges include a lack of education, a lack of activities for gay individuals and poor roads.

### **4.6.2 Second biggest problem**

The three most popular second greatest challenges are lack of services, substance abuse and crime. Other challenges include unemployment/poverty, poor roads and lack of recreational facilities (sports grounds and playgrounds). The least mentioned challenges included gangs, a lack of support from municipality for churches needing land and property, lack of healthcare facilities, litter, rape and inadequate transport.

### **4.6.3 Third biggest problem**

The top two responses to the question of the third greatest challenge are unemployment/poverty and poor services. Joint third is substance abuse and crime. Other challenges include poor healthcare, infrastructure (roads, sanitation), litter, lack of recreational facilities and teen pregnancy. The least mentioned challenges include lack of education, gangs and discrimination against gays and lesbians. Five respondents stated that there were no further challenges.

## **5. DISCUSSION**

### **5.1 Findings: Kayamandi**

The local churches and sports clubs are the most popular agencies for social gatherings in Kayamandi. Church attendance is not limited to Sunday services, but church buildings are used as venues for choir practice, after-school clubs, prayer meetings, bake sales and feeding schemes. The social networks related to local churches participate in activities during the week. The most popular activity is prayer meetings, often meeting in individual homes, but also providing practical assistance such as cleaning, cooking, washing, assisting individuals with finding work or putting them in touch with social workers.

Kayamandi's most popular sports are soccer, followed by netball, rugby, weightlifting, athletics, boxing, cricket, cycling and dance. The popularity of soccer is indicated by over a dozen soccer clubs in Kayamandi. Informal sports include walking/running groups as well as

dominoes, cards, darts and pool/snooker played at local taverns or in homes. As is the case in Cloetesville (in the parallel study), it is not clear whether these sports and church activities encourage the bonding of specific groups within the community rather than to community-wide cohesion.

Other popular activities for residents of Kayamandi are provided by local NGO's, Kuyasa, Legacy, Prochorus. Such activities include vegetable gardening (apparently mostly done by women), and home-stays. Shebeens, taverns and the Corridor are used for socialising, drinking and dancing by adults. Children play in the street or in parks or play monopoly at home. Some residents complained that the streets are unsafe for children to play in and that the facilities at local parks are ill-kept and that there are not enough activities for children. Activities for the elderly are provided mostly by local churches. Local NGOs assist with those with special needs.

NGO's in Kayamandi play a central role in the provision of many services to the community. Such assistance ranges from providing the venue for dance lessons and veterinary check-ups, to arts and crafts, afterschool and crèche facilities, feeding schemes, school supplies and healthcare. In addition to NGO's and churches, local schools are also used as venues for social gatherings such as drama classes, night schools and church services.

Community members do not rely entirely on these institutions, however. Kayamandi residents mobilise around issues and tackle challenges themselves. Challenges such as poor service provision are addressed by community lobby groups, crime is addressed by neighbourhood watch groups and drug additions and drug sales are addressed through a cohesive community effort.

Most residents of Kayamandi are concerned with problems relating to lack of services, unemployment, crime and substance abuse. Many residents live in informal dwellings that do not have basic services. No support groups exist for people with drug and alcohol addiction or for finding employment.

According to the asset mapping approach, this study has identified that key social networks in Kayamandi are primarily oriented around local churches, NGOs and soccer clubs. To a lesser extent friendship groups also exist. Gangs are present, but are rarely mentioned. Family members appear to live in the Eastern Cape for many residents. Key venues for social gatherings in Kayamandi include church buildings, sports clubs/fields, homes, taverns, the Corridor and local NGO buildings. Key leaders are religious leaders, political leaders and philanthropic residents. Problems identified by the study include lack of basic services, unemployment, crime and substance abuse.

These community-identified problems that can be addressed through slight changes in the way community assets are integrated and used. Local NGOs, church denominations and sports clubs appear to focus only on their own goals, without networking with other social groups in Kayamandi. Residents exhibit an extraordinary level of bonding capital that can be utilised for social cohesion.

In order to address service provision, community leaders and NGO's could make use of sports clubs and sports fields for awareness. NGOs may also use their expertise to negotiate private/public partnerships for various projects. Church networks could be used to administrate the provision of labour positions for work on such a project. Maintenance of these technologies can be managed by local NGO's and subsidised by the government, with local churches forming the hubs for providing employment opportunities and training for maintenance operations. Local community watch groups can be used to prevent theft of these technologies.

## **5.2 Limitations**

The research produced unique and useful results. However, the study was not without its shortcomings. Due to research being conducted during work hours, many houses were unoccupied at the time of the interview. Consequently many of the residents who participated in interviews were unemployed, but this was not considered a serious impediment as the study merely required participants to identify leaders, groups, associations and institutions which most household members would know of.

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## APPENDIX A: LEADERS, SOCIAL CLUBS, ORGANISATIONS AND INSTITUTIONS (PHASE 1)

KAYAMANDI					
Involvement of individual, family and friends in community groups	<i>In order of frequency mentioned with the most frequent listed first.</i>				
Leaders in the community	Name	Description	Contact details	Actions	
	Ma Linda	Community Representative	Lives in Nkanini	Presents the needs of Nkanini to the municipality	
	Mr Tshepo	Committee leader	Lives in C Block	Mediates conflicts within community	
	Mr Mashiya Mtaliyane	(works at?) Faith Mission. Member of Zionist Church	Lives in Nkanini, near Clinic	Prays for sick people, organises meetings	
	Siphiwo Mkawi			Helps people to apply for social grants	
	Mr Maqeba		Lives in Watergang	The person people go to if they have problems	
	Sylvestor	Sports manager at Khuyasa			
	Wele Wele	ANC member Owns a tavern "Happy Restaurant" next to the Corridor		"Involved with housing" and community clean-ups	
	Mz Nokuphiwa	Committee leader		Works with the police	
	Unela	Committee member	Lives in Nkanini		
	Mr Mushi	Pastor at St John's		Healer. Takes community needs to the municipality. Helps with transport to school.	
	Mz Yolise Ntini	Works at Prochorus		"Helps old people" Does gardening	
	Mz Phelisa Mananga			Visits community members who have "problems"	
	Chief buyani	Manager of Neighbourhood watch	Lives in Nkanini		
	<i>Additional names that were mentioned once do not appear here if no description, contact information and actions were described.</i>				

Voluntary groups				
	Type of group / Name		Description	
			Person to contact	
Faith based (not churches)	Prayer groups		Prayer group at church	Assemblies of God Church in Nkanini
			Prayer group at church daily	St Johns
			Youth prayer group on Thursdays	Jesus Healing Mission
				Brenda next door to Nkanini 85
			Prayer group at church	Nomzama Zion Church
			Prayer group at church	Dutch Reformed Church
			Group of churches that get together to pray daily	Called "Indybazosindyso"
			Apostolic Church prayer meeting	Meets in Zone 0
	<i>Many prayer meetings are not mentioned here because insufficient detail was given</i>			
	"Communion"/"Broodbreek"		Meet weekly in people's houses	Old Apostolic
Bible study group		Faith Mission. Meet in people's homes.	Lizzy	
		Bible studies on Tuesday at Kuyasa		
Health	<i>Although some mention was made of traditional healers and St-John's church, no specific details were given. The most popular response was Non-governmental organisations (see Formal institutions/non-governmental institutions, below).</i>			
Educational	<i>See Formal institutions/non-governmental institutions and schools, below</i>			
Special needs	<i>See formal institutions/non-governmental institutions, below</i>			
Sport	<i>The names of numerous clubs and the type of sport played is provided in the report (see 4.2.5 in report). No contact details are provided that could be entered here, however.</i>			
Service clubs	<i>See formal institutions/non-governmental institutions, and neighbourhood watch below</i>			
Social	Cards		<i>Played in homes, taverns, the street</i>	
	Dominoes		<i>Played at Amazink, taverns, the Corridor</i>	
	Darts		<i>Played at taverns (Tar Tool's in Zone 0)</i>	
	Pool/snooker		<i>Played at taverns (Corner Cafe)</i>	
Gender-based	<i>See formal institutions/non-governmental institutions, and church below</i>			
Neighbourhood watch	<i>Bambanani</i>		<i>Offices at du Toit station by Kayamandi Mall</i>	
	<i>Although other neighbourhood watch groups exist, very little information was given</i>			
Advocacy	<i>See Leaders in the Community</i>			
Arts and Culture	<i>Choir/Singing</i>		<i>Abaqondisi choirs of Kayamandi gather in Bianca Banabagotso</i>	

		<i>Kayamandi High School</i>	
		<i>Methodist Church Choir</i>	
		<i>St John's Church Choir</i>	
	Dance	<i>Traditional dancers practice at Kayamandi Primary School</i>	
		<i>Dance classes at Amazink</i>	
	Music	<i>Group play for the elderly in the hall next to Makapula High School on Saturdays</i>	
Health and fitness	<i>Boxing</i>	<i>February street</i>	
	<i>Gym</i>	<i>"Mtimkolo Club" in Dents Street. Meet Monday – Friday at 06:30/18:30 (unsure)</i>	<i>James</i>
	<i>Cycling</i>	<i>Meet at police station in Kuyasa</i>	<i>Songo Phipiza</i>
Civic community events	<i>Gay pride marches</i>	<i>"Kayamandi focus group for gays"</i>	
	<i>Youth Day Celebrations</i>	<i>Meet at Corridor to do traditional dancing and activities</i>	<i>Ma Linda (see leaders in the community)</i>
<b>Formal institutions</b>			
	<i>Type of group/name</i>	<i>Details</i>	<i>Person to contact</i>
Non-governmental organisations	<i>Khuyasa</i>	<i>Located next to Khayamandi Library. Runs after school homework clubs, have a crèche, provide activities for children such as soccer, netball, drummies, photography, fine art/sculpture, poetry, Play cards [see informal groups/health], feeding scheme, arrange community clean-ups</i>	
	<i>Prochorus</i>	<i>Runs after school care, computer literacy training, feeding scheme, clothing donations, teach reading and writing, food gardens, provide school supplies, See educational groups</i>	<i>Yolise Ntini</i>
	<i>Ikhaya Trust Centre</i>	<i>Located near AmaZink. Has a feeding scheme for children, job training, peer education, crèche and business loans</i>	
	<i>Legacy</i>	<i>Teaches dance, provides exercise classes, facilitates animal care, has a playground, provides home-based care, has a clinic, provides aftercare and has a crèche, helps orphans and HIV/AIDS patients with food and clothing and has a library.</i>	

	<i>Vision Afrika</i>	<i>Teaches life skills, peer education and provides assistance with homework.</i>	
	<i>Vision K</i>	<i>Located next to the library. Hosts holiday clubs and community clean-ups</i>	
	<i>SCA</i>	<i>Provide relief for victims of shack fires, monitor the maintenance of flats, cleans the streets, plants trees, feedings scheme for children</i>	<i>Maqunu</i>
<i>Schools</i>	<i>See schools, community colleges and universities (4.3.5) in report</i>		
<i>Churches</i>	<i>Anglican</i>	<i>Called St John's Church, located in Nkaneni. It has soup kitchen, prayer groups, traditional medicine, crèche,</i>	<i>Mr Mushi (pastor)</i>
	<i>Apostolic Faith Mission</i>	<i>Raises money for orphans and vulnerable children and try to get people off the streets</i>	
	<i>Church of England</i>	<i>Soup Kitchen for the unemployed Mon-Thu 12:00</i>	
	<i>Rhabe</i>	<i>Feeding scheme, bursaries</i>	<i>Mr Izaya (Isaiah?) Ngabase</i>
	<i>House of Worship</i>	<i>Visits and prays for sick people</i>	<i>Pastor Magali</i>
	<i>Jesus Healing Ministry</i>	<i>Clothes donations for street children, youth prayer group</i>	
	<i>Methodist</i>	<i>Church choir, crèche</i>	
	<i>New Jerusalem Christian Church</i>	<i>Provides a hall for funerals free of charge to any community members</i>	
<b>Economy and business ventures</b>			
	<i>Service provided</i>	<i>Address/ Location</i>	<i>Name</i>
			<i>Contact person</i>
<i>Clothes</i>	<i>Clothing design and manufacture</i>	<i>Smartie Town</i>	<i>Mirriam</i>
	<i>Clothing sales on Saturdays</i>	<i>Corridor</i>	
<i>Tuckshops</i>		<i>1 Capadeli Street</i>	
<i>Although there are many formal and informal businesses, not enough details were provided. Only those with addresses are listed. For more information on businesses in general, see 4.4.1 in the report.</i>			

**APPENDIX B: COMPLETE DATA-BASE OF RESOURCES IN KAYAMANDI (PHASE 2)**  
**(available at the end of October 2012)**