KAGISANO

Stakeholder Mapping Report

PARTNER/ SUBAWARDEE NAME: AFESIS-CORPLAN

REPORTING PERIOD: QUARTER 2 YEAR 3

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1. BACKGROUND AND INTRODUCTION

1.1 Introduction of Kagisano the programme

Afesis-corplan responded to a call by the USAID for suitable entities to partner in the implementation of a programme aimed at promoting social cohesion in South Africa and preventing collective violence at a community level. The Kagisano programme is implemented in sixteen sites across the country, and six of South Africa's provinces. These are sites where incidences of collective violence had occurred in the past and where research still points to a high likelihood of recurring collective violence.

Kagisano seeks to strengthen the resilience of these partner communities by supporting efforts aimed at strengthening social cohesion and community-initiated (and facilitated) violence prevention processes. Kagisano is a multi-pronged and intergenerational programme in that it does not only seek to strengthen community efforts at building social cohesion and peace but also aims to address violence directed towards and by youth. In this way, Kagisano aims to instill skills and traits of character that contribute towards active citizenship amongst youth.

Programmme Objectives

1. To strengthen the ability of local structures to develop and maintain transparent, credible, and peaceful conflict resolution mechanisms.
2. Empowering communities to participate in and own conflict resolution mechanisms.
3. Fostering organic opportunities to bring people together around areas of common concern.
4. Integrating community healing platforms to address individual and collective trauma crippling communities and contributing to violence.
5. Working with schools in the community to develop 'safe spaces for learners to find reprieve from violence while inculcating them with conflict management skills; and

Programme Goals

1. A significant reduction in the number of incidents of collective violence in target sites.
2. Increased safety of women and youth in target sites.
3. A significant reduction in youth-related violence; and increased conflict management skills among youth in target sites.
4. An increased number and diversity of organisations, in target sites, consciously working towards addressing a commonly identified vision that includes a commitment to a more peaceful and socially cohesive.
5. An increased ability of community leaders in target sites to respond to and mitigate against violence and promote peace using the community-centric method.
6. A reduction in the number of people in target sites who believe the presence of foreign nationals in their community is a significant contributor to their living challenges.
7. Increases in average student test scores in targeted schools, particularly of those students who had been primary victims of violence in the past.

1.2 Introducing the site of implementation (one of the sixteen)

This stakeholder mapping report describes the Social Inquiry Exercises that took place on 29 and 30 March in Makhaza, Khayelitsha ward 95 which saw +/-350 community stakeholders participate. Due to scope and limitation, this report will mostly deal with issues more than solutions and it does not represent the entire Khayelitsha, but a portion/sample of people that either live or work in Khayelitsha, especially those working in the Safety and Security cluster. A process of solutions & development of a collective vision for the community has been facilitated; a report will follow.

Khayelitsha is one of the Kagisano implementation sites in the Western Cape. The programme is operating in the Western Cape Provincial Government region, under the City of Cape Town municipality. Khayelitsha consists of sub-councils 9 & 10. Sub-council 9 consists of seven wards which consist of the more northern parts of Khayelitsha, Driftsands, and the Denel area; it also includes the western parts of Mfuleni. Subcouncil 10 consists of six wards that form the southernmost parts of Khayelitsha: Ward 94, Ward 95, Ward 96, Ward 97, Ward 98 & Ward 99.

The township of Khayelitsha, which in isiXhosa means "New Home," is located in Cape Town, Western Cape. It's one of the biggest townships in South Africa and consists of formal and informal settlements. According to the official 2011 census by Stats SA, the total population then was 391, 749. In 2018, Dr Gio Perez, Chief Director for Metro Health Services said: "*The figures given by the census are the official Stats SA figures. If they extended the population to today (2018), it is estimated the population has grown to just under 500 000 people. However, these numbers are hotly disputed in some circles. The population quoted in the media ranges from 500 000 to 1.5 million people in 2018,"*

In 2023, we have no exact population figures, however, we were able to determine that the socio-economic situations are further deteriorating as it was explicitly articulated by the social inquiry community stakeholders; that these situations are some of the root causes of violence and crime in the area.
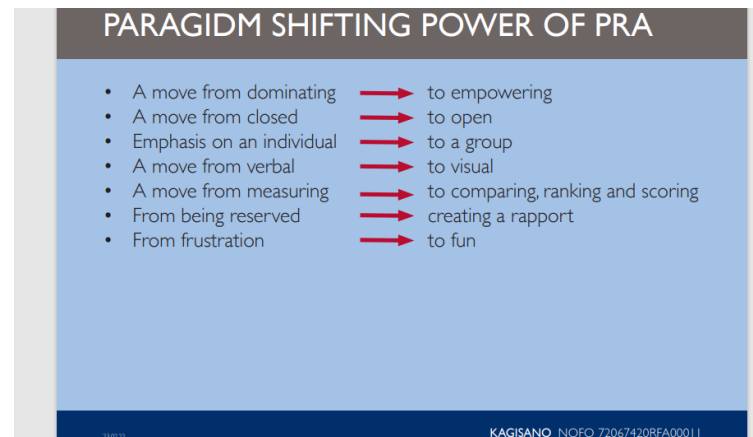
However, Khayelitsha is more than the issues that were raised in the social inquiry and much progress has been made in the community since its inception in the 80s. For example, Khayelitsha has a booming local economy, a vibrant civil society sector, it has one of the best public local and long-distance transport operation systems, a growing tourism sector, it has a district hospital in the Khayelitsha Health District of the Metro Region, several public health facilities with health care provision such as community health workers, community radio, several community halls, an inclusive day and night time social scenery and it has active citizens and stakeholders that work together with community leaders and government to provide service delivery.

As the saying goes in the community *"Khayelitsha is not a jungle"* – Khayelitsha Development Forum.

KAGISANO

1.3 Social Mapping Exercise

What is Participatory Rural (Urban) Appraisal PRA?

Participation, empowerment, and inclusion have in recent years, become buzzwords in the development community. Participation is a process through which stakeholders influence and share control over development initiatives and resources that affect them. Participation requires decentralization of power and resources and the sharing of decision-making control; something which is not easy to achieve in conventional program planning. Participatory development stresses the importance of people's participation as a key element towards sustainable interventions.

PARAGIDM SHIFTING POWER OF PRA

- A move from dominating → to empowering
- A move from closed → to open
- Emphasis on an individual → to a group
- A move from verbal → to visual
- A move from measuring → to comparing, ranking and scoring
- From being reserved → creating a rapport
- From frustration → to fun

KAGISANO NOFO 72067420RFA00011

Participatory Rural (Urban) Appraisal (PRA) is a methodology used in facilitating development initiatives. PRA draws on and incorporates the knowledge and opinions of local people in the planning and management of development projects or programs. PRA is beneficial and innovative in that it combines appraisal and planning in the same continuous participatory process. PRA is a family of approaches, methods, and techniques that enable local communities to meaningfully participate in the design, planning, and implementation of development initiatives.

PRA is concerned with:

    i.   Builds relationships between people.
    ii.   Empower local community members.
    iii.   Build capacity to analyse and solve problems.
    iv.   Collection and validation of data.

PRA can be traced back to activist adult education methods of the Antigonish Movements. Robert Chambers argued that there were many other countries where PRA was used, however, these examples were not as well documented as the Nova Scotia program. Chambers further acknowledged that the significant breakthrough and innovation that informed the PRA methodology came from community development practitioners in Africa, India, the Philippines, and other parts of Asia where PRA was used.

What is social mapping/inquiry?

Using tools drawn from the PRA, the social mapping/inquiry exercise mapped out the existing institutions in the community, how active they are, and the perceptions of community members about their role, value, and effectiveness. Leadership dynamics were also uncovered during this initial social mapping exercise and established networks and relationships between different groups are better understood. This is necessary so that institutional strengths and weaknesses are understood, existing social networks and relationships are understood and

opportunities that the programme can build on are identified earlier on so that energy is invested in ways that are likely to deliver the most impact.

A process of social mapping is key to our ability to assist communities to turn their plight around. In foregrounding social mapping in our approach, we are alive to the fluidity and high levels of mobility of people in low-income communities as they move in search of better opportunities which often presents challenges for long-term visioning and sustained implementation.

What was the process followed in doing the social inquiry mapping?

✓ Project introduction to key persons Securing buy-in on the project

The first point of departure in any project is community entry. How a social facilitation partner enters a community is important and can be a telling moment of the extent to which it will succeed in its interventions. As a means of securing buy-in and ensuring that we do not parachute the programme.

For continuation purposes, Afesis entered into the communities that were previously part of the Freedom House Combating of Xenophobia and Drivers of Collective Violence programme of 2017; working alongside the same organizations and facilitators who worked in implementing the Freedom House programme as Wits University; Africa Centre for Migration and Society, Agenda GL, Action for Conflict Transformation and Lawyers for Human Rights.

Our implementation approach is grounded in the findings of the research conducted by Freedom House and its partners in all of the sites where it implemented its Combatting Xenophobia and Drivers of Collective Violence programme. That particular research concluded that:

a. There is a need for collective efficacy – a bringing together of people to solve common problems;

b. There is a need to develop and support the rise of trusted leadership;

c. There is a need to establish and implement effective conflict resolution mechanisms that are unique to the dynamics of each community and that are scalable; and

d. Peace-building must be done through dialogue and collective engagements

The Kagisano programme is implemented in the sixteen sites where Freedom House had worked, namely: Alexandria, Diepsloot, Orange Farm, Mamelodi, Makause, De Doorns, Dunoon, Masiphumelele, Khayelitsha, Elim, Musina, Isipingo, KaMashu, Marikana, Motherwell and Grahamstown covering the Provinces of Gauteng, Western Cape, North West, Limpopo, and the Eastern Cape.

In Khayelitsha, June and July 2022 were dedicated to community entry and the introduction of the Kagisano programme. Many multifaceted stakeholders/representatives working in the area have been briefed about Kagisano through one-on-one meetings, email, WhatsApp, and telephone communication.

Some of them include but are not limited to:

Khayelitsha Peacebuilding Team	Khayelitsha Development Forum	iKhaya eLitsha Hub	ANC member	DA member	EFF member
Sub-council 10 office	Community Works Programme	Equal Education	Works World Production	Ambassadors of Change	Isivivana Centre
Inkululeko in Mind	SAPS Khayelitsha	Harare Library	Ikamva Youth	EMPHILWENI	Intlungu Yase Matyotyombeni
Violence Prevention Through Urban Upgrading (VPUU)	City of Cape Town municipality: Department of Community Safety	Small Enterprise Development Agency	Western Cape Government: Department of Social Development Social Justice Coalition	Harare, Kuyasa, Site C, Site B, Ndlovini, and Mandela Park Youth Leaders	Harare, Kuyasa, Site C, Ndlovini, and Mandela Park Youth Leaders

These stakeholders and more were then invited to a big Community stakeholder meeting held on 14 July 2022 at Isivivana Centre; which had 44 representatives in attendance from the different community stakeholders to ensure, we don't leave anyone behind, a follow-up meeting took place on 21 July 2022 with 32 representatives in attendance. In these two meetings, we presented Afesis and the Kagisano Programme and we got to hear from the stakeholders about Khayelitsha, to better understand: the assets that exist in the community, resource allocation, social interaction, social capital that exists, and the different activities taking place in the sites.

We also hosted a social cohesion event attended by over 150 Khayelitsha community members, local NGOs, refugee organisations, community-based organisations, Western Cape provincial government departments, and many more community members. Formed collaborative working relationship with Isivivana Centre, UNHCR, Department of Cultural Affairs and Sports. We've also participated in 1 transect walk in Kuyasa with a community leader and we've facilitated a campaign on 16 Days of Activism for No Violence against Women and Children Campaign last year.

Overall, the Khayelitsha community entry has been positive; there's now an in-depth, practical understanding of the community; we've learned about the community context and different stakeholders have accepted the Kagisano programme.

✓ Recruitment of Kagisano Khayelitsha Steering Committee

From the onset, a conscious effort to identify and support community leaders will be embarked upon. These will be individuals who display courage, wisdom, influence, and willingness to share power and who are generally accepted by the community and can mingle and move between different community groupings. Experience in community facilitation has shown that such individuals may not always be in leadership positions in various community institutional

structures but can direct and influence the agenda of conversations in community institutional structures from outside. Part of the one-on-one meetings and big community meetings was a process of identifying such individuals, whether within or outside of existing community structures.

The follow-up meeting on 21 July was to further engage on the Kagisano programme and to start setting up the programme's Kagisano Khayelitsha Steering Committee. For this follow-up meeting, we asked stakeholders to send 1 representative from their organisation/structure/department that wanted to be part of the programme and saw alignment in their work with the objectives of Kagisano.

The steering committee would act as an advisory body for the programme that will be made up of diverse stakeholders and provide guidance on a lot of different issues that could face the programme and how the programme is rolled out in Khayelitsha.

The steering committee should include individuals from different sectors to ensure all relevant voices are heard and represented: Migrants│ Youth in and out of school │ Women │ Minority Groups (LGBTQI+/Person with disabilities) │ Ward Councillors │ Local Authorities│ Government │ Community Leaders │ Community-Based Organisations │NPO │Experts/Specialists │Researchers │Business │ Education and so forth.

It was also communicated that the representative must be someone that will be available and committed to meeting once a week or every 2 weeks for training, meetings, and other planned activities. It was further mentioned, that we do understand that not everyone will form part of the steering committee, and some stakeholders will be called on to support and assist us on activity implementation. Community stakeholders were allowed to send us any questions for clarity or concerns via email, call, or WhatsApp.

After the 21 July meeting, people showing their interest attended the first steering committee meeting which was held on 28th July 2022 at Isivivana Centre and a programme steering committee has been formed with 21-23 people:

Khayelitsha South African Police Service, Site B- special crimes Coordinator	Khayelitsha Development Forum – Heads of Women	Yo'loco Reps	Vee Media House	Treatment Action Campaign
Nika Amandla Development Founder	WCED – Central Support Assistant	Economic Freedom Fighters PR Councilor	Intlungu Yase Matyotyombeni Coordinator	Isibane Development Initiative - Founder
BSB Empire - Founder	Ikhaya Elisha Youth Hub - Founder	Africa Unite – Youth Leader	Mpho ya Basadi – Director	Khayelitsha Peacebuilding Team - Chairperson
Umthombo WoLwazi - Member	Equal Education Head of WC	Inkululeko in Mind – Co-Founder	Heads Up - Worker	Somali Community Western Cape Association - Treasurer

✓ Training of Kagisano Khayelitsha Steering Committee as PRA facilitators

Once the steering committee was formed, an intentional leadership and mentorship process was embarked on to build their capacity, and resilience and support them to emerge as community leaders. This programme intends that effective leaders emerge, as a result, we hosted 3 steering committee workshops/sessions at Isivivana Centre to:

    i.   Build a team cohesiveness

    ii.   We created a social contract that established the protocol of engagement.

    iii.   Unpacked the scope and limitations of the steering committee.

    iv.   The steering committee is clear with its mandate including organizational support.

    v.   We also managed to build relationships between people that didn't work together before

Furthermore, as part of the leadership development process; the Kagisano Khayelitsha Steering Committee was trained on the Kagisano Rural (Urban) Appraisal (PRA) by facilitators; Mr. Limba and Mr. Bruce from Simba Training on the 12 and 13 of August 2022:

- Day 1 training was attended by 30 participants: 20 regular steering committee members including 1 new steering committee member from the Somali Community Western Cape Association (SOCOWECA) organised by UNHCR. Other representatives that attended were the SOCOWECA, UNHCR, Hand in Hand, Adonis Musati Project, Afesis, and Simba training facilitators.

- Day 2 training was attended by 29 people: 20 steering committee members and institutional support members: Afesis, UNHCR, Hand in Hand, and Isivivana Centre representatives.

- Another PRA refresher training was done on 4 February 2023 to capacitate the steering committee members to enable them to do a social inquiry in March.

- ✓ The community PRA exercise/social inquiry

At the end of the PRA training, steering committee members were ready to facilitate the social inquiry/mapping exercise, and a PRA team was formulated that consisted of:

    i.   Team Leaders:
    ii.   Facilitators:
    iii.   Scribes:
    iv.   Runners:

Also, the PRA team selected the most appropriate tools to be used from the PRA Toolkit Manual, because the manual has a host of tools that can be used to facilitate a social mapping/inquiry exercise as can be seen by the image on the right. The tools that were selected were: 1) Historical Timeline, 2) Daily Calendar, 3) Venn Diagram, 4) Focus Group Discussion, and 5) Problem Tree.

Then on Thurs 30 and Fri 31 March 2023; Afesis in conjunction with the Kagisano Khayelitsha Steering Committee facilitated a Social Inquiry in Khayelitsha which was attended by 380+ people. The Social Inquiry in Khayelitsha enquired from the community more about Khayelitsha and also mapped out networks that exist and relationships with the community. In section 2, we dive deep into the findings.

Through the Social Inquiry; Kagisano has expanded to other parts of Khayelitsha (Makhaza) and has drawn participation from community members across Khayelitsha (Site B, Kuyasa, Site C, Greenpoint, and Khayelitsha central). Including key violence prevention and safety-keeping role players from Khayelitsha, which include: the Khayelitsha South African Police Service, Community Police Forum, Neighborhood Watch, Walking Bus, Youth Desk, Spiritual Violence Prevention Forum, and Department of Community Safety.

2. PRESENTING THE PROFILE

2.1 The Origins [*Historical timeline*]

A historical timeline is a tool used to understand the origins of a community. It assisted in understanding the major historical events or changes that would have impacted the community over time (good and bad) and the impact these changes have had on people's way of life. A historical timeline is one of those useful tools to map and understand cycles of change within a community.

During the social inquiry, the historical timeline was facilitated to understand the origins of Khayelitsha and highlight some of the positive things that have transpired since the birth of Khayelitsha and also become critical of some of the negative that has occurred in the community. The presence of elderly people in the group was important because they hold indigenous knowledge of the area and the youth that were present also contributed from a different and fresh perspective. This engagement was intergenerational and cross-cutting in many topics.

Historical Overview

According to the community members present, Khayelitsha was founded in 1985 when Cape Town was experiencing a high number of migrant workers influx from the Eastern Cape. Many people were either forced or resisted moving to Khayelitsha from other existing townships (Nyanga East, Crossroads, and KTC). Others were motivated to move to Khayelitsha, due to the fighting that was occurring between the residents of Crossroads and eMavundlini. The people of eMavundlini would rob people from Crossroads which made it difficult for them to live amongst each other.

They say many people at the time started living in tents in Site C and then people started building their shacks, at the time there were no houses. After this people formed Site B as the population was growing and thereafter Khayelitsha started growing to other parts such as Town 2. It was also mentioned that in the late 1980s government started building RDP houses; the first RDPs were built in Khayelitsha Site G and H when the government saw the increase of migrant workers coming into Cape Town.

Most people in the beginning were sceptical to occupy the houses especially people who were still residing in areas such as Crossroads and Gugulethu. There was fear amongst the people that the apartheid government would attack them to the ocean due to that Khayelitsha is built not far from the sea. The moving was also accompanied by a lot of gang wars and territorial wars which were led by community leaders who wanted that their constituencies be the first ones to be allocated to the houses.

Also, during Khayelitsha's inception, the community members experienced lots of apartheid police force harassment, violence, and killings. In Site C during this period there was a lot of gangsterism happening among the residents. The fights never had much impact on random individuals from the community especially for those residents that did not have any family members who were part of the gangs.

In 1990 people started moving from Green Point and Town 2 to the RDP houses in Harare. Many people during this period, moved from tents/shacks to houses and since the early 1990s, Khayelitsha has further grown with more areas being developed. Currently, the community is split into more than 20 different sections, that consist of RDP or standalone houses and informal settlements.

History shared here is an overview, not the full historical accounts, for the more historical background of Khayelitsha people are encouraged to read online or visit the public libraries in Khayelitsha for history books.

Events timeline

Here, the community stakeholders shared some of the events or things that have happened in the community from the past until currently. Again, it has to be re-emphasised that the below table represents what the community stakeholders were able to share not necessarily the whole truth of Khayelitsha:

Positives	Negatives
Houses have been built in Khayelitsha for community members	There were a lot of gang fights in the 90s and they continue today
The infrastructure has developed with the construction of roads, businesses, public spaces, housing, etc.	Power dynamics in the community between community leaders was an issue back then with the territory and continues to be the case today.
There have been several community development projects coming into the community that empower the community with skills	Many informal businesses in Khayelitsha are not getting support or resources from the government.
Also, Neighborhood Watches have been formed in many parts of Khayelitsha	Youth involved in criminal activities is on the rise and many school learners dropping out
There have been businesses coming into the community and creating jobs. Also, there are a lot of local business vendors	There is poor service delivery for the community. Children and women are being raped and killed.
During COVID times there were many soup kitchens that were started and continue to help the community	There is age restriction when it comes to job opportunities and there is a lack of rehabs for drug use.
There is a community radio station an	The train railway has been vandalised and no longer works
There are a lot of local structures with community leaders helping the community. There is also CWP and EPWP.	There is a lack of people rights in the community and the youth of today are causing more havoc in the community compared to the past.
There is a better public transport system and school transport has improved for learners and trains were introduced	There is vandalism of infrastructure behavior in the community. Also, extortion and protection fees are an in the areas.
There is Khayelitsha Mall, Khayelitsha Court, Swimming Pool, Khayelitsha District Hospital, and many clinics in the different sections that help the community with health services	Law enforcement officers are not trained to deal with domestic matters. There is a lack of psychosocial interventions for community members and neighborhood watch to process trauma and healing
There are police stations in the area both physical and mobile	There are high levels of unemployment, poverty, violence and crime
There are many high and primary schools and early child development centers	Although neighborhood watches have been formed they are volunteers and they are not getting incentives for their work.
There are sports stadiums, community halls, and community orgs.	Corruption is also a big issue.

In Closing

In the group, there were a lot of members from the Neighbourhood watch, which made the conversations to be cantered mostly around policing. The theme of concern from the group was:

1) Lack of payment/incentives for the neighbourhood watch (provision of food parcels and/or stipend).

2) Lack of support for the neighbourhood watches for them to be able to execute their mandate.

3) The South African Police Service not collaborating with neighbourhood watch and the police not being well-trained to deal with social issues that occur in the community.

The group made the following requests to resolve and/or provided:

1) That there should be more psychosocially support programmes that are done in Khayelitsha (e.g., programmes teaching individuals how to love and take care of themselves.)

2) The introduction of "Youth Skills Centres" that can provide skill trades that youth can learn from and these centres should place more focus on "amaphara" (youth that ends up doing petty crimes due to not having employment or social and/or economic activities that they can participate in).

3) Incentivising of neighbourhood watch.

2.2 The Community Activity Patterns [Daily Calendar]

The calendar tool is used in PRA to indicate the shifts and patterns at different times of the day, week, weekend, month, and even year. The Daily Calendar tool in the two days of social inquiry was used to explore and compare the daily activity patterns of different groups within the community such as men, women, in-school and out-of-school youth, the elderly, and so forth. The tool also assists in the identification of dominant tasks that each group performs and the time of day in which they are likely to perform those dominant tasks.

This is important to know because it helps community development programmes like Kagisano to make informed decisions. After all, we understand the community's context and patterns.

The first 3 photos below (day 1) show what community members in Khayelitsha are likely doing during the weekend from 06h00 morning until 00h00 night time. Again, what is captured is what the community stakeholders present could come up with, it is not absolute, and more activities can be added.

As can be noted above, different ages in Khayelitsha get up to different activities at different times. Below is from day 2 of the social inquiry, community stakeholders presented the following activities taking place in the community during the weekend from 06h00 morning until 00h00 nighttime.

It has to be noted that the majority of stakeholders that participated in this activity were either neighborhood watch members, CPP members, or any stakeholders working within the safety and security cluster or working towards peacebuilding. Therefore, activities are based on these people's perspectives and lenses or lived realities. Hence, what is captured is what the community stakeholders present could come up with, it is not absolute, more or other activities can be discovered with a different group.

Age 17-13 age group
...It's robbery time for this age group.
→ Some are still sleeping
→ Teenage preg—having sex.
→ Preparing to go to school (some drop out of school)
→ Using drugs at this time
→ Some are preparing to go to the clinic for prenatal care./Some go for abortion.
→ Some are bunking school
→ Some are preparing for their siblings.

(12-0 age group)
→ Watching Cartoons (12-0 year olds)
→ Child neglect happens at this time.
→ Some are swipping taxis at this time.
→ At 6:00am some are preparing to go to school. Some are already at the bus stop.

WEEKDAY
5 — 6am

AGE	ACTIVITY
60-18	Working
18-06	Going to Varsity or school
	Gyming
	Patrolling
	Walking Bus
9-12	Bahleli nje
9-12	Dishing out @ soup kitchens

Day 1: weekday activities from ages 0 – 59 years are presented on the photos from the top to the left-hand side and bottom. The last photo at the bottom sums up/summaries all the age group activities.

Day 2: the photos on the right-hand side represent activities that take place from 06h00 morning until 00h00 at night.

35-18 age groups/weekdays
→ At 5:00am to 6:00am its robbery time for this age group/looking for jobs/
Some are coming back from work/patrol time.
Street vendor already preparing meals or selling food/
and taxi driver driving people to work.
Some submit CV online others traveling to submit CVs to Head Offices.
Declaration of crime scenes happening in various areas.
Some are training
Some are coming from long distance trips from Eastern Cape.

59-36 age group (Weekdays)
→ Preparing for work (5:00am)
→ Majority of them are not employed, they are still sleeping
Waiting at the bus stop
Some people on these groups have hangover.
Waiting in the corner to do robbery/Substance abuse occurs
some are coming back from work (from night shift)
... are escorting kids to the ... stop
... wakes up to see job ...
... preparing to go to work

Activities - Weekdays
-36 Some are preparing for work, some a sleeping
-18 Conflict Job seekers time/Robbery patrol time/Street Vendor declaration of crime scene time
13 Preparing for school, Going to the clinics
- Substance abuse.
Majority are preparing for school & watching cartoons at the same time. Some are also preparing for their siblings.
All ages
→ Preparing for Traditional Ceremonies/gatherings.
→ Alcohol abuse (on high level) Substance (drugs, alcohol etc.)

1 — 5
Fetching children from school
Preparing to cook
Coming back from work
6 — 10pm
Patron Community meetings
Gym
Praying
Patrolling
Homework

2.3 Key Social Challenges *[Problem Cause Effect Tree]*

The problem-cause-effect tree is simply known as the problem tree. This tool highlights the compounding causes and effects of specific problems faced by households or groups within a community. The Problem-Cause-Effect-Tree is separated and represented in the following way:

- The Roots: **Causes** of a problem; these are things below the surface, bringing about the problem, that we don't see and are not obvious.

- Trunk**: Problem**, the tree stalk; gap from goal or standard.

- Branches/leaves: **Symptoms** – result or outcome of the problem; this is what we see manifesting in an obvious community.

The above is what community stakeholders listed in no particular order; they determined by themselves what are causes, problems & symptoms:

Causes: the roots, system below the surface, bringing about the problem NOT OBVIOUS.

• House break-ins	• Failure to report those who are selling drugs
• Rape and Drugs	• Lack of peace in our community
• Gender-Based Violence (GBV)	• We don't sleep because of the drunk and noisy children loitering the whole night on the streets
• Substance abuse and crime	
• Invisible policing/lack of proper police services	• Unemployment is the major problem that brings about so much poverty and hunger; if there could be an agreement with the government to create job – opportunities
• Loadshedding	
• There's no safety for women and children; a Lack of faith in the entire system,	• Permission of foreigners who bring drugs
• There's no protection for whistleblowers	• Difficulties identifying/tracking down perpetrators who have no physical addresses
• Buying of stolen goods	
• Politics & Lack of Access to Training and development opportunities	• Liquor/Alcohol

The problem is the tree trunk; gap from the goal or standard

• Home – robberies	• Poor service delivery	• Discrimination – inadequate emergency services
• There's no work for our people even after volunteering for over 10 years in Expanded Public Works Programme (EPWP)	• Excessive drugs	• Gangsterism
	• Drunkards and noise	• Violence begins from home, gangsterism begins from the streets with shootings involved
• Using culture and traditions to perpetuate social – ills	• Water, electricity, and waste	
	• Volunteering without	• Poor hospital service, long waiting periods for an ambulance
• Alcohol and Drugs	• Poverty and unemployment	
• Informal settlements	• Poor service at Mathew Goniwe Clinic Crime	• Not to encourage crime at all
• Starter – kits (following informal settlement terrible fire outbreaks)	• When people go to work early in the morning, they are robbed of their bags, stabbed, and even killed	• We are neglected in our communities
• Informal settlement floods		• Break-ins during the day and night, it's all the same
• Stigmatization	• Floods on our streets	• Youths are drinking too much alcohol and also the elderly people daily
• I have a problem with the walk-in bus, I signed a contract in March last year, but even to date I have not gotten a cent	• Unsafe and violent community	
	• Robbery – we need more security in our area.	• Loadshedding
	• When volunteering, how long does it take, or does that depend on the project?	• There are lots of graduates who are without the employment
• The problem we have is the thugs that break into our yards, take away our things, and rob us	• Children are smoking drugs	• Crime and the high rate of death, solution: we must talk to people to stop drinking in taverns thus loitering during the night
• Children smuggle drunks into homes	• Children drink alcohol at very young	
	• There's no work, youth does not work and that's the major problem	• Slow service delivery because the nursing staff spend valuable time chatting than attending to patients, police and ambulances also take too much time to arrive at the scene
	• Youth uses drugs, break-ins into houses, and rob	

Symptoms – results and outcomes of the problem; what you see OBVIOUS

GBV	Bus stop robberies
Illegal electricity connections	Government must deliver services to communities
Flooding of water in our streets	An increasing amount of house break-ins
Try to stop buying from strangers	Youth is destroyed by excessive alcohol consumption and drug abuse
People must make use of the networks and prove to themselves that they can do it on their own and have a better life	

After community stakeholders had self-determined the above, we then had a rich discussion/debate and collectively sorted out the tree and re-arranged the causes, problems, and symptoms as follows:

Tree roots (underlying causes)	Tree stalk (problems)	Tree branches (manifestation)
1. Peer-pressure	Substance abuse	• Robbery/mugging
		• House break-ins
		• Selling household furniture
2. Unemployment/poverty	Domestic violence Crime Depressed graduates who are without jobs, breakdown of social trust	• GBV
		• Selling & buying of stolen goods
		• Embarking on criminal activities
3. Drug lords' power over the law enforcement agencies	Dishonesty among police Personnel	• Lack of police service
4. Corruption	Poor service delivery Loadshedding	• Poor drainage systems, overwhelming solid waste
		• Power-cuts
5. Invisibility of SAPS	Poor safety & security	• Robbery/mugging; trending killings
6. Access to unlicensed firearms	Violence	• Random gun-shots injuring & killing people
7. Stigmatization	Sudden treatment defaults	• Unreasonable deaths occurrences
8. Xenophobia	Insecurities, self-loathing/hate	• Violence, looting, vandalism, protection fee/tax, retaliation
9. Crime	Businesses deterioration	• Businesses moving away from communities
10. Teenagers' misbehavior	Frustrated/worried parents/families	• Stroke, brain injury-associated disabilities, **P**ost **T**raumatic **S**tress **D**isorder (PTSD)

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2.4 The Root Causes *[Focus Group Discussion (FGD)]*

To further find out some of the root causes of violence and crime; the FGD method was selected, because it concentrates on bringing together that have a common interest, it creates a safe, and conducive space for a diverse audience of people to freely express themselves. This was a sensitive space that was guided by two facilitators who opened up a safe and inclusive space for sharing. Through this method; in-depth learning and understanding took place.

The FGDs were able to give participants a space to authentically express their opinions and perspectives without restriction besides respecting each other's s views and practicing non-discrimination behaviors such as a person was able to use their language and one was not judged based on their personal stories. Sometimes participants differed in opinion, however, no conflict took place and people were respectful in how they engaged with one another. Participants were able to discuss amongst each other, co-created content, and assisted the facilitators to guide the discussion in a meaningful and effective manner.

Two FGDs took place on 29 and 30 March, with an average of +50 participants participating per day. It has to be mentioned that the views expressed by participants do not represent the general population of Khayelitsha, however by applying the FGD method; insightful knowledge emerged and some correlated with already existing literature review and research. Below are the key insights that emerged:
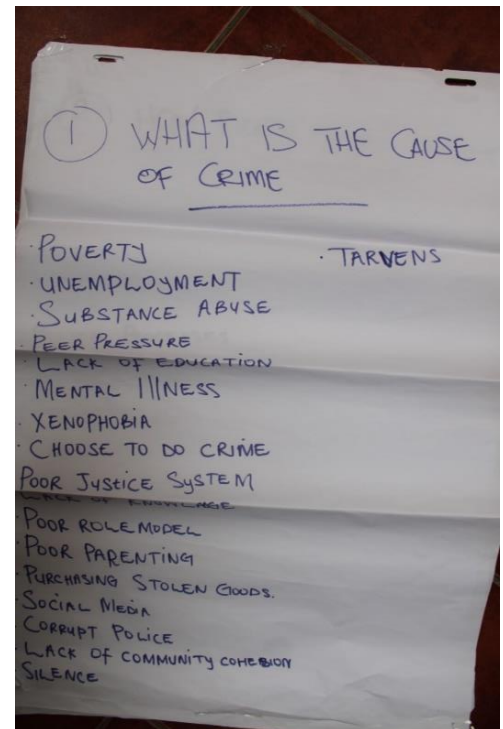
*i.	What is the cause of crime?*

- Lack of employment │Poverty (mind, stomach, envy) │Lack of opportunities to better oneself

- Being neglected │Lack of desire and motivation │Too many rights to children │ Poor Policing

- Substance Abuse │ Lack of information │ Negative Peer Pressure │Poor	Criminal Justice

- Community members support crime by buying stolen goods or protecting perpetrators.

- Both day 1 and day 2 shared similar responses to the causes of crime as can be seen in the flipchart paper on the right-hand side from day 2.

*ii.   How Does Crime Affect Social Cohesion?*

- Lack of trust and honesty between community members and other community stakeholders

- Community members have fear to speak up, so there is a lack of communication

- Community members can't come together as one and stick together.

- There's a lack of role models in the area

iii.   How can the community assist in preventing crime?

Community stakeholders made valuable contributions to coming up with solutions to assist in preventing crime as can be seen on the right-hand side.

In addition, community stakeholders, especially community members said as ***a way forward***

1. SAPS Officers should be recruited and rotated from different provinces to avoid corruption.

2. More Mobile police stations should be stationed inside communities because one police in the areas are under-resourced and under-capacitated.
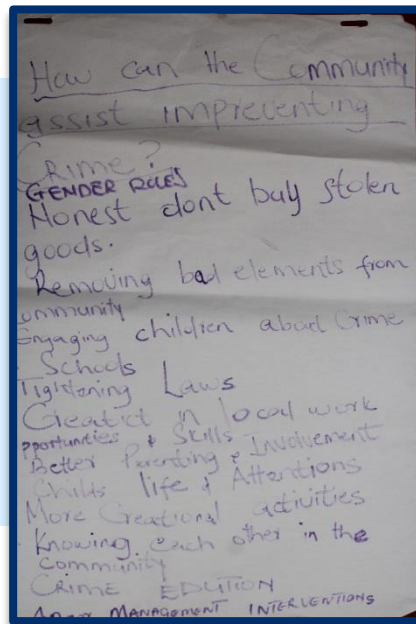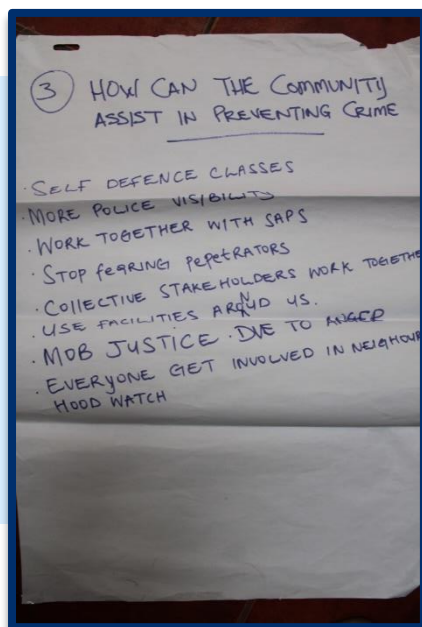
2.5 The Social Network Structure *[A Venn diagram]*

This is the report of the Venn diagram which is one of the tools of the PRA used in mapping social networks and relationships within a particular community. The report will first explain how and why this tool is used in this research process. The report will also attempt to mirror the process in which the discussions unfolded during the sessions. Notes from the scribbler will be written verbatim as written in the notebook. The Venn Diagram is the tool that is used to map social networks as well as monitor relationships between these networks.

This tool is very useful if one wants to have an understanding of the existing organizations/institutions which exists in a particular community. This assists in understanding who is doing what in that particular community and people you can partner with for certain purposes or needs of the community. Moreover; the tool also allows you to assess the importance of the service rendered by the organizations/institutions within that particular community. One can think that communities have the same priorities when it comes to needs but they differ.

Lastly, the Venn Diagram evaluates the performance of those organisations in those communities according to the people. These steps will be explained briefly mentioned and explained in this report and they are four of them. The number of people who attended the session averaged around 30 people on both days with the first day having 2 or more people than the first day. The was well representation from all the organisations that attended the social inquiry on both days. Some of the organisations that were part of this session were:

Community Police Forum Young Vultures Netball Club	Department of Sports and Recreation Makhaza Kagisano Women's Group	City of Cape Town Department of Community Safety	Neighbourhood Watch DAG Asivikelani Intlungu Yase Matyotyombeni	Ikamva Youth Walking Bus Youth Desk SANCO

✓ **STEP: 1**

The first step of this tool is to identify organisations that exist within the community. Participants mention these organisations randomly and are written on a flip chart in front of them. Below is a list of organisations/institutions that were mentioned:

Neighbourhood Watch (NHW)	UKITA	SEDA	Silwane Rehab	KDF	ISN
Yabonga Support Group	DOCS	NOAH	NPA (Justice system)	SGB	Training Centre
KDH (Khayelitsha Hospital)	SASSA	SANCO	Rape Crisis	ANC	Shopping Centres

Nonceba Family Counselling	SAPS	Home Affairs	Caring Network	EFF	Church Leader
Khayelitsha Magistrate Court	C.C.T	SACLA	Animal Clinic	VPUU	Sector Forum
Federation Housing Group	ECD	DSD	Scholar Transport	CWP	Sport
Early Childhood Development	CODETA	Schools	Sinovuyo Home	TAC	Ombudsman
Ikhaya Lezabalimi	GAPA	Hope	Traditional Leaders		Walking
Fire Station	CPF	Clinics	Soup Kitchen		Paramedics

The organisations above are organisations mentioned on both days of the training more or less. On the 1st day of the training, it was unanimously agreed that political parties should not be debated as participants were on the 2nd step and that seemed to have carried over to the 2nd day as they were not even mentioned. The reason behind their omission was the fact that there were a lot of them and should everyone else mention their party of allegiance then the whole process would focus on that.
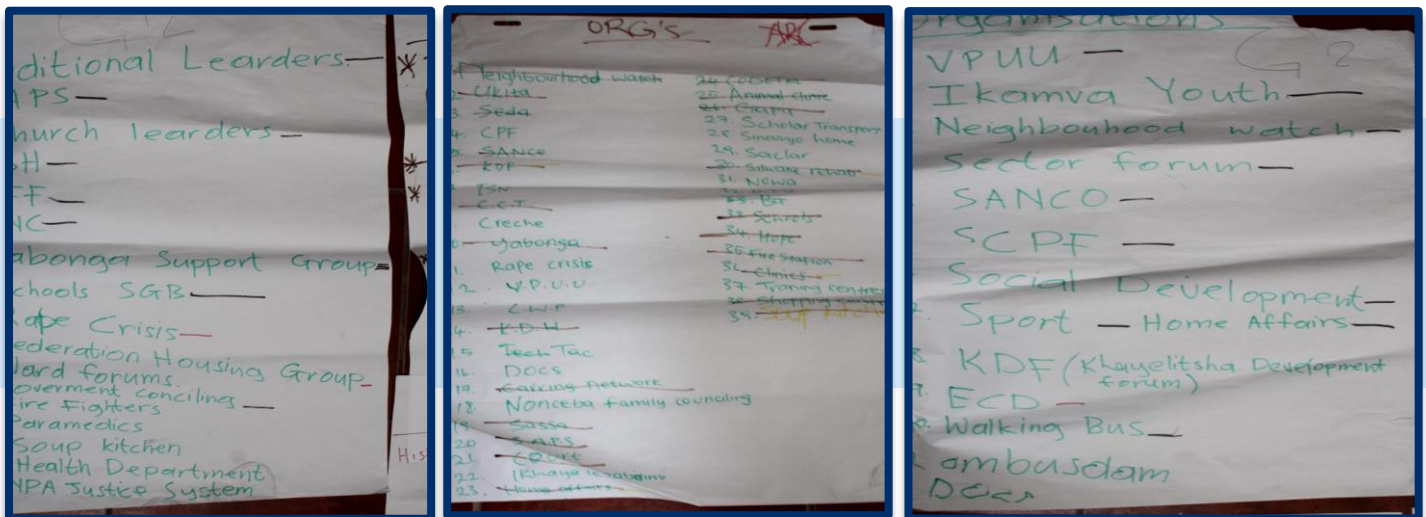
Flipchart papers of the list made by participants; a process facilitated by Kagisano Steering Committee Members

✓ **STEP: 2**

This step focuses on the importance of the services rendered by the organizations listed above. This process does not take into account the performance of these organizations in rendering these services;

- There are 2 stickers, big and small and the bigger one represented the importance of the services rendered by these organizations, and the smaller one is the opposite.

- Participants had to mention an organization and the size of the sticker they are going to write the name of the organization on.

- The sticker is then placed on the wall waiting for the following step.

This normally needed a brief or not-so-brief discussion. This, however, did not stop the participants from demonstrating their displeasure at the service delivery of certain institutions, particularly government institutions. With that being said though;

- Participants identified the services rendered by these institutions as the most important and basic of the services needed by the communities to survive (CCT, SAPS, Home Affairs, SASSA among others).

- Other institutions which are community-based were also highlighted as those that render needed services in community crime prevention and also counseling at schools and also to rape victims.

- There were no organizations whose service was regarded as not essential for the community as all of them had a purpose to exist.

- Not everyone in the room knew about some organizations and those who stayed closer to them explained a bit about them. As much as this seemed a bit time-consuming, it enabled other participants to know more about other organizations available around and the services they render. This proved to be a very informative session for everyone including the participants.

✓ **STEP: 3**

This step assesses the performance of these organization within communities. This is determined by the standard and also the efficiency with which organizations perform their duties in the community;

- A circle was drawn on a big piece of paper on the floor which represents the community.

- A heart is then drawn inside the circle which represents that of the community and their satisfaction with the services rendered by the organisations mentioned.

- Stickers that have names of organizations in the sizes that were determined in Step 2 are then placed on this paper with the circle in the middle, the further a sticker is placed from the heart the more dissatisfied the community is with the service rendered by that institution.

- A decision was taken by the participants that those organizations that there are opposing views against that organisation should be placed in the space between the edge of the heart and the inner part of the circle.

- Those that were not known were placed outside the circle.

- Those who were regarded as 'useless' according to the participants suffered the same fate.

Flipchart papers illustrate this process facilitated by Kagisano Steering Committee Members

The following section covers the stakeholder, where it was placed in the circle, and the reason behind the decision:

➢ **Health Department** - In the heart	➢ **South African Police Service -** Far away from the heart.
• Helps with the treatment of chronic diseases	• They're not working for us and have a 'bad' Attitude
• Assists people who need medical notes to receive social grants	• They are rejecting our complaints
• Sport out of the heart (This was because people were angry at DPT of Sports and Rec.	• Police never arrive when they are being called
• Helps improve brain cells	• Even police are friends with drug dealers
• Sport has no improvement and development	• It's just the name of the police but the job is not done
• We lack sports, arts & culture recreation facilities & short trails	• They are also bullies, assaults

• Councilors are given a budget but not using it.	
➢ **Home Affairs** • A certain number of people taken • Poor service • In terms of evidence, they never help • Poor strategies are implemented • Fails to provide documents on time	➢ **Government (national/provincial/local interchanged)** • Some community members felt that the government in some capacity does help students in school by bringing psychologists and social workers to them, they feel is positive because their children are the ones facing such problems as substance abuse. • The Department of Health is doing good. • However, when it came to basic services and providing employment opportunities and opportunities for youth, they were failing.
➢ **Department of Community Safety** • Doing their job • One of the programs that prevented looting in Cape Town	➢ **Community Police Forum** • Facing the challenge of finance • Should be transparent about the budget
➢ **Firefighters** – inside and outside the heart • Are being robbed • There are no roads inside informal settlements • Arrive very late • Always arrive on point • Information should be provided in terms of numbers (Address) • In their workshops, they state their challenges	➢ **South African National Civics Organisation – ** on the heartline • Unites the community • Political parties can put differences aside • Sort out family disputes within the community • Never arrived for solving problems • SANCO never want to give up power even though they are struggling to deliver the services

	• However, some of the participants questioned the significance of SANCO in communities as they were not aware of who and where they operate. • This was also quelled by those who came to the defense of these institutions from the participants.
➢ **VPUU** • Violence prevention • Helps NHW with resources • Gives jobs • Office at Harare, opposite Spar • Unknown by some people	➢ **Federation of houses** • Not doing their work • They provide additional material to the housing subsidy to extend their houses • Corruption took place
➢ **Church leaders** • Helping out with donations in the community • They are eating our money	➢ **Government Councillors** • Yes, they are doing their job, but not to our satisfaction
➢ **NPA – outside near heart** • Not doing their work/duty • Parole is given to people who do not deserve it • The NPA was also applauded for helping escalate situations or complaints.	➢ **Paramedics** • Arrive quick • Assist
➢ **Early Child Development** • Bursaries are issued to students • Our children are taken care of	➢ **Walking Bus** • Feeling positive • Helps our children by taking or transporting them safely
➢ **School SGB**	➢ **Neighborhood Watch**

• Doing the work • Helps improve learner's conditions in school	• Doing their job
➤ **ANC** • R350 was issued to the community	➤ **PSH** • Unknown
➤ **NHW, Rape Crisis, Walking Bus Project, Yabonga, Neighborhood Watch Nonceba Family Counselling, Student Counselling in schools, sports clubs, creches, soup kitchens –** inside the circle • Were regarded as unsung heroes who provide basic needs specific to that community which can only be understood by someone who knows the conditions of that particular corner of Khayelitsha.	➤ **local CBOs and local NGOs, youth organizations, and other support systems within schools.** • Most people felt they always performed their duties very well and were seen as nice to the people.
➤ **Traditional Leaders** – placed outside heart in the big circle • Some viewed Traditional leaders as important stakeholders that are helping with family problems, they feel positive about their service within the community. • Participants questioned the significance of traditional leaders in communities as they were not aware of who and where they operate. • This was also quelled by those who came to the defense of this institution from the participants.	➤ **Khayelitsha Development Forum (KDF) -** placed outside heart in the big circle • Some participants knew KDF and some didn't. • Those that did could attest to their importance • However, some believe they don't know their delivery in the community. • Gives us job opportunities • People are not employed even though they sign the necessary documents
➤ **SASSA** • Important but not doing their work	➤ **Silwana** • Organization for youth, rehab

	• Feeling positive
➢ **City of Cape Town Municipality (CCT)** • Failing to provide service • Blocked drains • Kids getting sicknesses from an unpleasant environment • CCT is not only about blocked drains, there are many other services like clinics in our community (positive)	➢ **CODETA** • Good for us, provides taxi transport • However, when they protest, they burn roads and sometimes people get injured.
➢ **GAPA** • Very important • Looking after the old aged people	➢ **SEDA** • Very importantly, they provide business services • But we are not able to access them.
➢ **Shopping Centers** – Inside heart, • they provide necessary needed goods and jobs	

This is the stage is had a robust discussion in the room and the people as the people had diverse views. Some of the disagreement was because some of these organizations were represented within the group; one participant said, *"If we mention all the organisations, we represent then we are not going to talk about what we came here for."*

This decision was taken after a robust discussion ensued about the ANC and its effectiveness in driving development in communities;

- Some members defended the ANC and mentioned the EFF; some said they are also members of UDM.

- Another source of these disagreements was the different experiences they had regarding certain institutions.

- All of the institutions debated here were mostly government institutions whether nationally or provincially.

- For example, one participant shared an experience with the police where her issue was solved in a very satisfactory manner and the other shared a story

where the perpetrators are still roaming the streets after they lost their family member.

- This was the same case for clinics and hospitals within Khayelitsha.

- A few of these institutions were omitted from the criticism and were placed inside the heart of SASSA.

There was also the issue that some are generally small and may not be known to the whole of Khayelitsha which covers a large area Geographically. So those who knew them explained a bit about what they do and the group generally felt they should be placed inside the heart. A comment that perhaps they should try and work on their communication so that more people in Khayelitsha can be aware of the services they offer.

✓ **STEP: 4**

This step is where the group reflects on the tool; this process had been happening informally throughout the session. Participants had this to say:

They were amazed at the organisations which exist when others were explaining what other organizations do including the facilitators.	Lack of information about these organizations mentioned
I have learned more about other organizations existing within the community	I learn more cooperation with people whilst talking.
Some people felt that the process was an eye-opener for them	It was very nice to have a diverse age group
People bring their emotions within the context	It gives hope to hear different views from different institutions
Information issued here needs to be more transparent	Now we have to see where we are lacking as a community
We need more workshops	We have to help in raising awareness
More youth should be the target audience for these processes because they are the main perpetrators	Time was limited
You got us off guard, I would like for the next session to be announced properly	

3. THE SWOT ANALYSIS

3.1 Strengths

The social inquiry is got a first-hand opportunity to hear from the community members and other stakeholders directly on their issues.	All PRA tools facilitated were participatory; the focus is a bottom-up approach where we were learning from the stakeholders.	The PRA tools were unearthing community and indigenous knowledge that is usually hidden from community practitioners.
The social inquiry was a collaborative approach	Key insights were discovered by stakeholders	Stakeholders had a free & safe space to speak
Social mapping exercise recognises the community members and other stakeholders as valuable assets.	PRA tools encouraged collective learning, skill-sharing, and capacity building	Although the community issues discussed are complex. PRA tools were able to assist to dismantle these complexities by using critical thinking and engaging tools.
Mobilisation of community members and other stakeholders was done through collaborative efforts by the Kagisano Khayelitsha Steering Committee Members	PRA tools were all facilitated by local community members, transferring the knowledge and skills they have learned.	The process followed was not discriminating against anyone and people could use their languages and respect each other.

3.2 Opportunities

1) Although we began by focusing on understanding the community's issue, the actions taken next provide us an opportunity to think of meaningful ways of putting this information to valuable use.

2) Now that we've heard directly from the community stakeholders, the report will be drafted and disseminated to the attendees and other influential role players in and outside the community i.e., government departments.

3) Community members are tired of programmes coming into the community and then leaving without having an impact on the community, this process provides an opportunity to be informed on what the community needs and whether or not it is within the Kagisano programme scope, if not, then what?

4) The Social Inquiry report will hold value and legitimacy in the community of Khayelitsha because many people from the community who are involved in development including government people were part of the exercises.

5) There is an opportunity to facilitate collaborations and partnerships to solve some of the issues identified.

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6) There is an opportunity to build on community strengths and resources (assets) that can be identified through this process.

7) Even though we were identifying issues, with some PRA tools, community stakeholders were able to come up with some ideas on how to mitigate crime and violence. This is an opportunity to find ways to support such efforts in the community.

3.3 Weaknesses

• Not all key stakeholders from the community were part of this process. • In the group, there were a lot of members from the Neighbourhood watch, which made the conversations to be cantered mostly around policing. • The issues discussed were complex and sometimes we might have failed to fully understand this complexity and also, we may not be able to resolve it. • There was a low turnout of youth and other organisation representation.	• This social inquiry exercises and steps after is a long-term process, which not be pleasing to stakeholders because they want quick responses and solutions to their issues. • The social inquiry was not balanced; we fell short in looking at the community's socio-economic issues at large, it was more focused on violence and crime. • Time management was an issue; we did not start on time and the number of people expected increased, which affected other things.

3.4 Threats

1) This is a long-term process and commitment; stakeholders might not comprehend this.

2) Stakeholders might view Kagisano and Afesis as an organisation/programme that 'wasted' people's time because we are not returning to community stakeholders with favourable outcomes of this process.

3) Community stakeholders' expectations may be high and the programme might not be able to meet these expectations.

4) The programme might not be able to address the issues practically within the programme's lifespan.

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4. IMPLICATIONS FOR KAGISANO

Reflection and highlights of things Kagisano would need to pay attention to in its planning and implementation

i.   Kagisano programme needs to further expand its community stakeholder reach by connecting with other community structures and groups to better understand the complexities of the community.

ii.   Kagisano programme needs to collaborate or partner with neighbourhood watches, CPF, SAPS, Dept of Community Safety, Dept of Social Development, Cape Town Municipality, and Ward Councillors in a meaningful and impactful way.

iii.   Though some of the problems raised by the community are outside the scope of the programme; it is worth engaging government departments and other relevant influential parties that could support solving some of the issues raised.

iv.   Social inquiry reports could be used by the programme to better inform other organisations and departments intending to enter Khayelitsha to align their interventions according to the community's needs not their own.

v.   Social inquiry reports could be used by Kagisano as a tool to know influential doors and advocate for the community's needs.

vi.   Now that we've come up with issues, Kagisano can now start with the community visioning process and start identifying stakeholders that would be able to rally behind the vision to make it possible with the support of Afesis.

vii.   Opportunity for training and capacity building with violence prevention and peacebuilding stakeholders to equip and empower community stakeholders.

viii. The social inquiry will inform Kagisano programme activities implementation in the site going forward.

The highlight of other things outside of the ambit of the Kagisano programme

The neighbourhood watch groups made the following requests to resolve and/or provided:

i.   That there should be more psychosocially support programmes that are done in Khayelitsha (e.g., programmes teaching individuals how to love and take care of themselves.)

ii.   The introduction of "Youth Skills Centres" that can provide skill trades that youth can learn from and these centres should place more focus on "amaphara" (youth that ends up doing petty crimes due to not having employment or social and/or economic activities that they can participate in).

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iii.   Incentivising neighbourhood watch (provision of food parcels and/or stipend).

iv.   Support for the Neighborhood watch for them to be able to execute their mandate.

v.   The South African Police Service collaborating with neighbourhood watch

vi.   The police are well-trained to deal with social issues that occur in the community.

vii.   Employment and income generation opportunities for community members especially those outside the youth bracket.

5. CONCLUSION

PRA is a tool used in social inquiry; it is best used in the mapping and profiling of a community in preparation for Programmme planning and implementation. It has ample benefits, more than those of other conventional research methods, and has been known for deepening community ownership and sustainability of development initiatives. It is the proposed methodology for the facilitation of entry into communities in the Kagisano programme.

The social inquiry on 29 and 30 March 2023 in Khayelitsha used the PRA tools to unearth important issues from community stakeholders. This saw an increase in the number and diversity of organisations, consciously working toward addressing commonly identified issues to create a more peaceful and socially cohesive community.

The social inquiry was a way to deepen our understanding of issues affecting the community of Khayelitsha whether positively or negatively. To ensure that the outcomes of this gathering represented the voices of the community; The tools of the Participatory Rural/Urban Appraisal (PRA) were employed. This Kagisano Social Inquiry report allows us to reflect on the roles Kagisano Khayelitsha Steering Committee in facilitating the PRA and the role played by the different community stakeholders.

The social inquiry report allowed the programme to have a good foundation of understanding the multifaceted community issues through the community's perspectives, not our own.

Way forward

Community Visioning Exercise

The next steps forward after conducting the social inquiry exercise, we facilitated 4 community visioning exercises took place with the following members, with an average of 30 people attending per activity:

i.   Khayelitsha Religious and Interfaith Forum (KRIF) of Khayelitsha Development Forum (KDF) – *religion and spirituality community*

ii.   United Khayelitsha Informal Traders Association (UKITA) – *the business community*

iii.   Intlungu Yase Matyotyombeni Association- *post covid informal settlement, community members*

iv.   Isibane Development Initiative – *Youth group (in and out of school)*

Below are some of the photos from this session:

The facilitation of the visioning exercise will ensure that all key structures, groups, and stakeholders in the community (especially those that were not part of the social inquiry) participate in the visioning exercise. Although some of the PRA tools will be used, however, the facilitation process differs from the social inquiry as it seeks to be more solution driven.

Due to time constraints, we couldn't finish this process, however here are some of the solutions these groups came up with, these can be explored by other programmes and organisations coming into Khayelitsha;
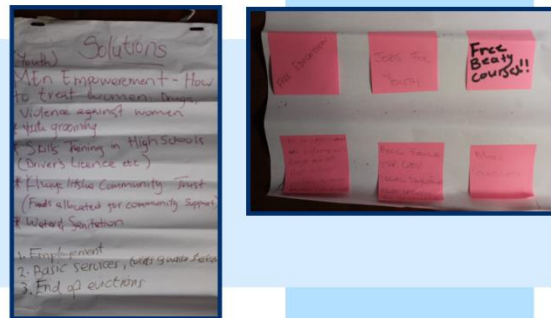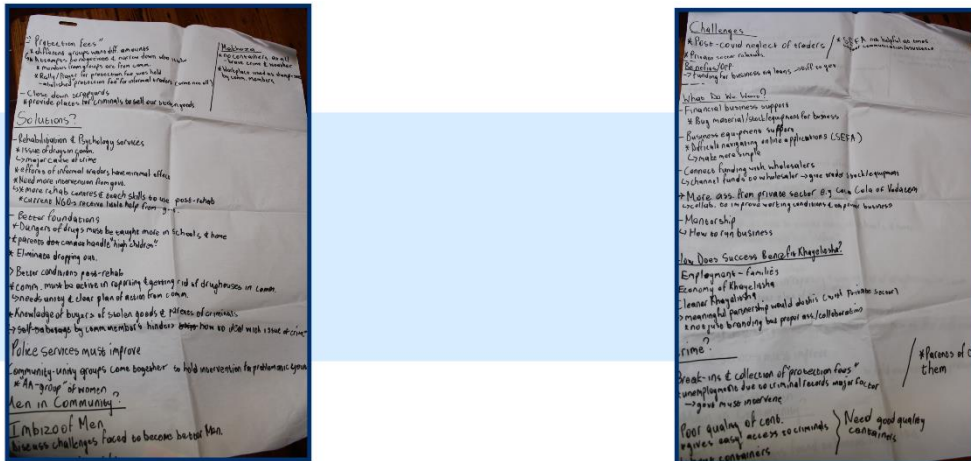
Youth Solutions
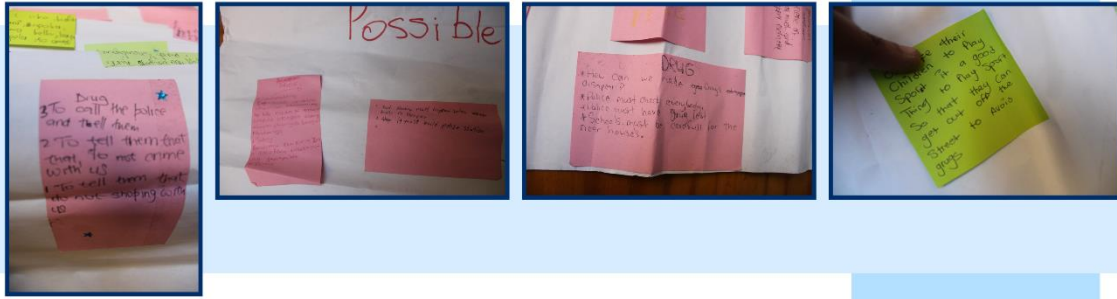
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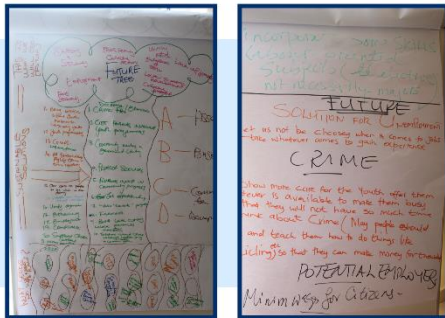
Intlungu Solutions

UKITA Soultions

In closing, the Kagisano programme comes to an end May 2024 and our intention has been to further capacitate and develop local leaders and structures to emerge and ensure that the community stays on the path of resolving some of the challenges in this report including exploring some of the articulated solutions for collective violence prevention and social cohesion.

It is the responsibility of the existing community structures to set processes in place for the attainment of the solutions and also institutions such as government departments and civil society organisations to assist the community of Khayelitsha to achieve these solutions and tackle issues. Existing community structures need to figure out the role that they want to play towards the attainment of the community vision, including articulating for themselves the kind of support they need from which entities, structures, or institutions.

Kagisano's intention was not to solve these issues for the community, instead, the programme had aimed to walk alongside communities to find their voice and urgency. From the onset, a conscious effort was taken to identify and support community leaders and structures, hence we also have the Kagisano Khayelitsha Steering Committee.

As the programme concludes in Khayelitsha, this publication report will be shared with all stakeholders that were part of these processes and also share with relevant government departments and other institutions.

We hope this report will be used effectively to usher in new programmes, interventions and solutions that can support the community of Khayelitsha.