SMALL- SCALE FARMING OF *GQUMAHASHE* VILLAGE, ALICE DISTRICT, EASTERN CAPE PROVINCE

BY

MZWANDILE PAUL KOMANISI

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Dissertation submitted in [redacted] satisfaction of the requirements for the degree of Masters of Social Sciences in the Faculty of Social Sciences and Humanities of the University of Fort Hare

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APPENDICES

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Finally, to the Almighty go my humblest thanks for granting me the strength to complete this task.

ABSTRACT

The persistence of rural poverty, the underutilization of agricultural resources, and the sluggish innovativeness in many African countries serve to demonstrate, in part, that despite the availability of modern communication techniques, the agricultural extension services in these countries do not effectively reach the target groups. The problems that are addressed by the rural extension officers and other development agencies may be different from those that preoccupy the farmers themselves. Consequently, one finds that attempts to solve these problems often achieve little success.

In view of these problems, and taking *Gqumahashe* village as a case study, this research project attempts to:

a. Identify socio-cultural factors that seem to be an obstacle to the development of sustainable agricultural practices at *Gqumahashe.*

b. Examine the transition from traditional subsistence agriculture to commercially viable agriculture, and to see if there is any room for improvement. As a result, this ethnography is not only based on the views of traditional farmers, but also on the views of the new breed of 'progressive farmers' which is slowly emerging.

c. Determine the relationship between selected demographic characteristics of the farmers and their perceived adequacy of farming skills and the level of other farming problems.

Some of the more important findings were the following:

1. An exceptionally high percentage of the local farmers are illiterate.
2. There is an absence of able bodied men which causes a serious shortage of labour.
3. Crop production is severely constrained by the lack of agriculturally- oriented organizations.
4. Younger farmers are not motivated to farm indefinitely.

A general conclusion is that there is a need for those providing services to small-scale commercial farmers to understand their perceptions of their own skills and what they consider to be problems.

DECLARATION

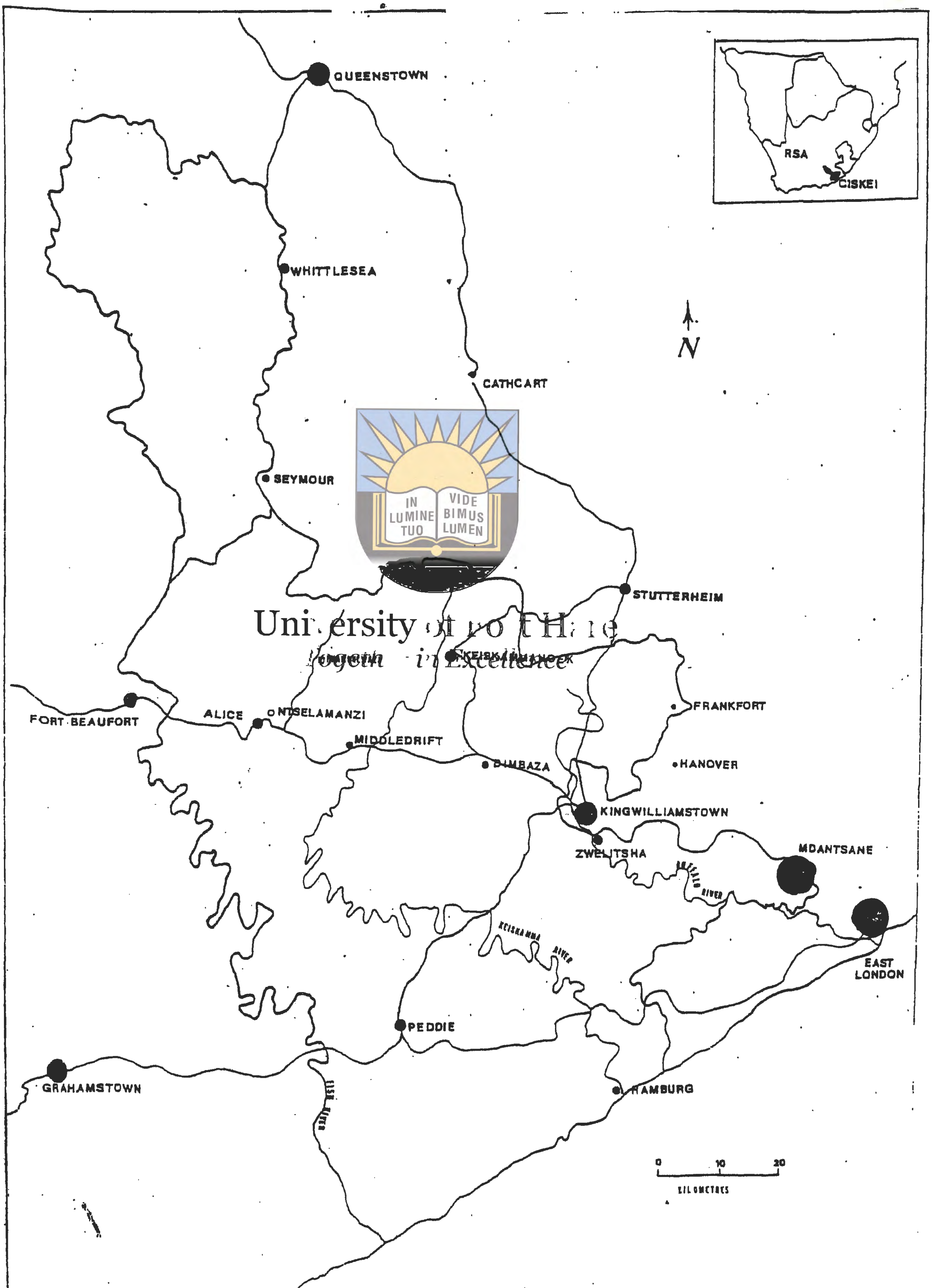
I hereby declare that this dissertation represents my own work both in conception and execution and has not been submitted to any other University.

Signed: .....

M.P. KOMANISI

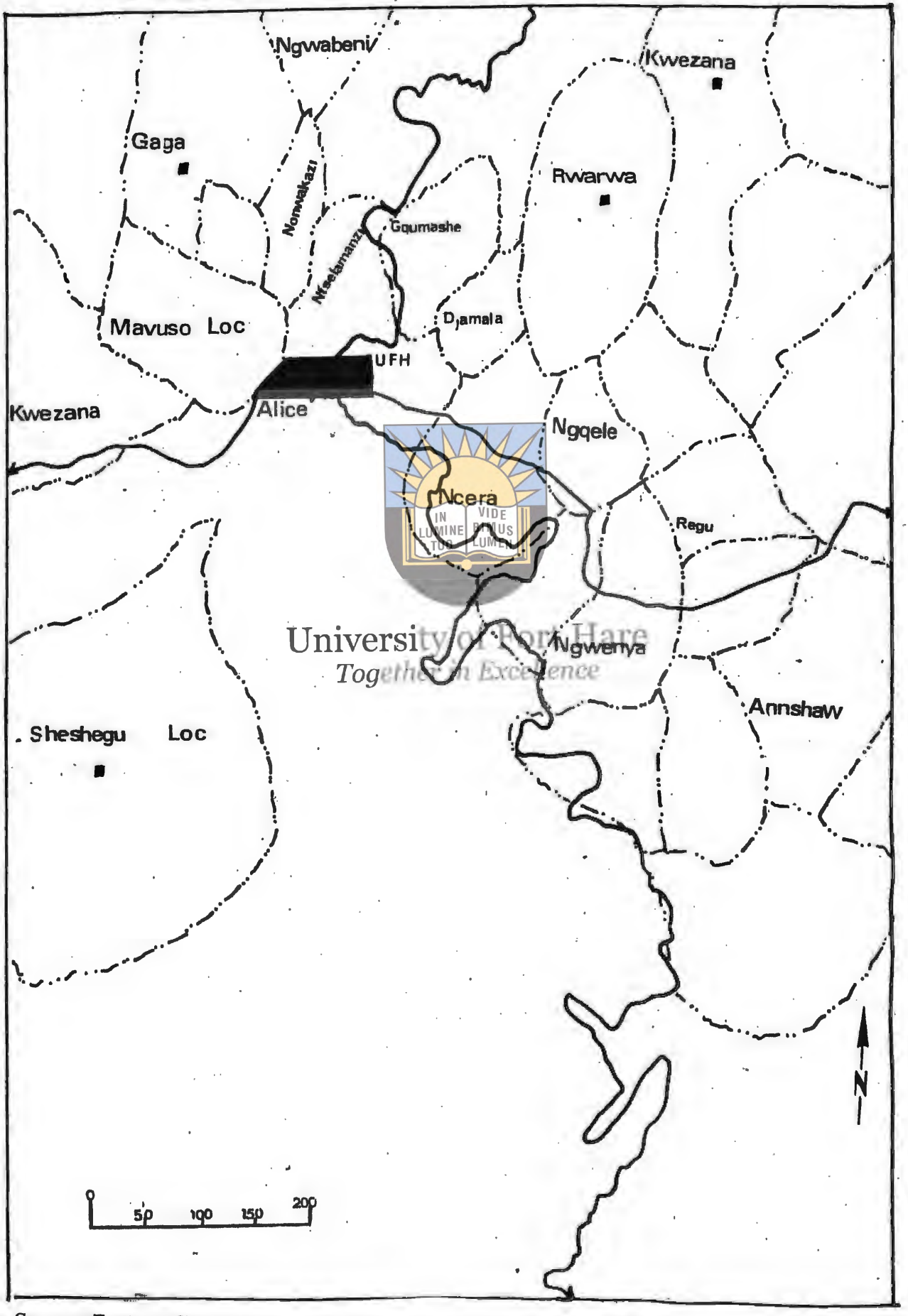
University of Fort Hare
Together in Excellence

MAP 1 -**A map of the former Ciskei homeland.**



Source: Eastern Cape Government-Department of Agriculture, 2001.

MAP 2 **ALICE DISTRICT 3226DD**



Source: Eastern Cape Government-Department of Agriculture, 2001.

Overview

The overall and specific objectives of the study are given in chapter one. Statement of the problem is also explained in this chapter. The investigator attempts to briefly indicate that the current study was inspired by the findings of research project he conducted at *Gqumahashe* in 1999 on "Land use system".

Chapter two examines the literature relevant to the researcher's study. It describes the relation between his study and previous relevant studies. The key arguments that are discussed include: (1) the effects of education on agriculture, with specific reference to the role that education plays in 'opening the eyes' of farmers with regard to the significance of agricultural practices; (2) [illegible] acculturation (changes in one culture in the presence of another culture); (3) the effect of age on agricultural practices; (4) the effect of sex on agricultural practices - this aspect particularly looks at the responsibilities of women in agriculture. The relationship between the present study and previous ones is also discussed in this chapter.

Chapter three deals with the methodology that will be utilized in this investigation and the research design. It particularly looks at the ethnographic process, research method, field experience, type of data collected, data analysis and interpretation, challenges within interpreting data, and the limitations. The researcher also attempts to describe the reasons why he chose to use a qualitative approach in his ethnography.

In chapter four, the researcher discusses the key findings of the study. He focuses on demographic and socioeconomic variables which may be acting as constraints or otherwise to agricultural development in the study area. These include educational level, age of informants, sex of informants, marital status, farm labour, organizational participation, migration, farmers' attitudes and perceptions and religious denominations. The last chapter summarizes the conclusions drawn from earlier chapters without necessarily repeating the findings. It also makes recommendations for agricultural and rural development in Eastern Cape based on these conclusions. Areas for future research are also highlighted in this chapter.

CHAPTER ONE

INTRODUCTION

The overall purpose of this study is to investigate the cultural and socioeconomic constraints affecting small-scale farming at *Gqumahashe* village (See Map 2). Note that although in this map the name of the district is spelt as "*Gqumashe*". This name is incorrect. According to the village elders, the actual name of this rural settlement is *Gqumahashe*. It is a name that derives from a story about the horse that was drowned while crossing the stream next to the studied area. Consequently, the people of the studied settlement said to one another, "let us go and bury (*Gquma)* that horse (*hashe*). The settlement itself is situated along the *Tyume* River, about 3km, north of Alice. It is one of the locations bordering the University of Fort Hare. The study particularly looks at cultural and socio-economic factors that seem to retard small-scale farming at *Gqumahashe* village as it is endowed with lands which have great agricultural potential.

This study attempts to investigate the question of why the small-scale farmers of the *Gqumahashe* village seem to prefer old methods of practicing agriculture. For instance, available land is often used to grow one crop – that is maize. The researcher wants to argue that this practice is something inherited from the forefathers of the studied farmers. The researcher also makes the point that small-scale farming system can provide the kick-start needed for rural development-but perceptions must change first.

1.1 Statement of the problem

The investigator wishes from the outset to point out that although this research study is primarily concerned with agriculture and more particularly with crop production, he nevertheless feels that the 'human/cultural element' is an integral aspect of agriculture which is too often underestimated or even completely ignored by most commentators on this subject.

Agriculture is generally regarded as the economic sector that must shoulder the main responsibility in the overall development process of many developing countries (Kepe, 1992).With the rapid population growth in many such countries, the provision of basic nutritional requirements and other fundamental needs of the rural population have been given top priority by many development administrators. Hunter (1978) agrees that there is an urgent need to enhance agricultural production as one of the steps to improve the socio- economic welfare of the population.

The agricultural sectors of many developing countries, however, suffer from severe problems such as recurrent crop failures, climatic problem, and operational problems which may include poor technology, lack of working capital, resistance to change, and institutional barriers. It is against this background that the problems and prospects for agricultural research and extension in the less developed areas of South Africa are reviewed (Bembridge, 1987).

The *Gqumahashe* village has a great agricultural potential. However, this potential remains unexploited. To support the above contention, the study the investigator carried out in 1999 concluded that *Gqumahashe* was endowed with natural resources that favored agricultural development. The community holds a lot of land. There is also abundant access to water for irrigation from the *Tyume* River, which runs right next to the studied village.

Agricultural development at *Gqumahashe* has not progressed to a point where it can be considered self-sufficient for food production. The main problem statement is that there are various demographic and cultural factors that influence the farmers at *Gqumahashe* to not [redacted] the full potential of the land and water resources available in the village. The research question addressed in this study is, therefore, the 'cultural/human factor in agriculture'. The present study attempts to describe how traditions/ customs and attitudes influence crop farming.

1.2 Objectives of the study

This investigation seeks to achieve the following objectives:

(a) To supplement the existing knowledge about the agricultural practices of local farmers;

b) To indicate the link which exists between agricultural and non-agricultural aspects of culture, such as education, health services, availability of fresh water and life expectancy.

c) To give a particular attention to the historical origin and explanation of some of the present agricultural practices, since the researcher thinks that the present can be better understood if the historical origins of certain practices are known.

d) To furnish information and understanding to bodies, governmental or otherwise which are involved in the development of the Eastern Cape Province and its people. It is felt that such knowledge and information could be very useful to those concerned with rural development in the Eastern Cape.

e) To examine the transition from traditional subsistence-agriculture to commercially-viable agriculture.

f) To determine the relationships between selected demographic characteristics of the farmers and their perceived adequacy of farming skills and other farming problems.

CHAPTER TWO

LITERATURE REVIEW

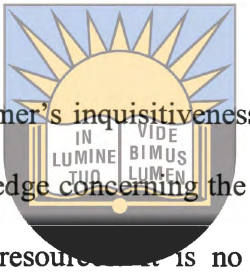
2.1 Introduction

This chapter examines the literature that is relevant to the researcher's study. It explores the relation between the present study and relevant literature. The key arguments that are discussed include (1) the effect of education on agricultural practices, (2) the role of acculturation, (3) the role of age on agriculture, and (4) the role of gender on agriculture. Let us first discuss the effects of education on agricultural practices.

2.2 Education

Strong claims have been made for education as one of the crucial variables in achieving economic growth, agricultural development and human progress (Wharton, 1963;Dunn,1971;Bembridge, 1991;Huffman,1974;).The two effects of education on agricultural output were identified more specifically by Huffman (1974) as (1) an allocative effect, enhancing a farmer's ability to acquire, decode and sort market, technical and institutional information at less cost and (2) a worker effect, enabling a farmer to produce more with a given quantity of resources

According to Wharton (1964) education pushes back cultural prohibitions, widens the scope for decision-making because it broadens a person's ideas of the 'possible', adds new tastes, and stimulates motivation. He (Ibid.) further claims that education also very often causes frustration which may lead to political activity with important consequences. It makes it easier for a person to think through the problems which he or she faces and not merely accept them as unchangeable decrees of the goals.



Education increases the farmer's inquisitiveness, which heightens the likelihood of self discovery of knowledge concerning the operation of his or her own farm with its unique bundle of resources. It is no accident that in agriculture the majority of innovations and inventions have come from farmers themselves. Given the physical and climatic heterogeneity which is so characteristic of agriculture, self-discovery is an important ingredient in the agricultural growth process (Wharton, 1963).

The findings of the study by Sokhela (1990) showed that an educated grower is always inquisitive to know more about his cane, and this is due to his competence in communicating with extension officers. He opined that this necessitated an adult-education, and comprehensive training in cane cultural practices for those engaged in small-scale farming activities.

Nicholson (1989) found a noticeable difference between the successful and the average farmer with regard to levels of formal education. The study indicated that two-thirds of the successful farmers had successful five years of formal schooling, while only about one quarter of the average farmers had done so. He contends that if completion of five years is regarded as being the basic requirement for literacy and numeracy, then it is apparent that most of the successful farmers were literate, while most of the average farmers were not. It was also found that almost two-thirds of the average farmers as compared to one-quarter of the successful farmers had received no schooling at all.

Sobahle (1982) noted that the level of education of the adult farming community seldom exceeds that of standard four on the average, and lies between standard two and four. This means that such people will always be ignorant of modern farming methods. Such people are always still under the strong influence of tradition, customs and magic; that they have a built-in aversion for change. Sobahle (1982) went on to claim that such farmers could never be in a position or could take a very long time to get used to the modern machines. The findings of Sobahle (1982) suggested that the illiterate farmers will always work under supervision from White officials. Once these officials are removed, the whole thing could collapse. It is also pointed out that these farmers will have nowhere to go to in order to put into practice what they have learnt, once they leave settlements.

This was especially true of the settlers in the Keiskammahoek scheme, most of whom had been squatters in the urban areas or on White farms (Sobahle, 1982).

Bembridge (1991), in a study on small-scale corn producers' adoption practices in the former Ciskei homeland, found that 48% of respondents were considered not likely to be responsive to written communication because of lack of formal education.

Burger (1964), viewed education as an investment in human development, which is a nation's greatest wealth. According to Orpen (1965), "education is concerned with development of more general skills and acquisition of wide range information". For Orpen (1965), in cane growing, growers should possess specific information, because generalization tends to cause confusion and dissatisfaction with this type of agriculture.

It is generally acknowledged that "education is one of the foremost agencies of acculturation renewal and individualization for society as a whole and for its members" (Benvenuit, 1962).Therefore, if the majority of the members of society lack education, it is likely that more members will tend to believe in superstition and be governed by jealousy.

The findings of Steyn's study (1988) showed that "uneducated people generally have weak attitudes, which are difficult to change". According to Steyn (1988),

the main barriers to effective communication are attitudinal and cognitive. The preceding research studies cited here seem to capture the essence of the significant role that education plays in agriculture. We now examine the factor of 'acculturation'.

2.3 Acculturation

Raum and De Jager (1972) explored the role of acculturation in agricultural practices. "Acculturation" means changes in one culture in the presence of another. These researchers held the view that agricultural practices seem to follow a territorial pattern, which is, villages develop their own attitudes and techniques, for example, only certain villages still have grain pits; in others they have been abandoned.

This study showed that agricultural practices have not always been brought into step with the demands of today, and many black farmers blame this fact for their economical and financial position in which the use and control of land, availability of water resources, etc. are also involved. Raum and De Jager (1972) claimed that successful black farmers allege that a great number of their people do not seem to be interested in progress, and that 'modern things' have simply passed them by. Their advancement had 'stood still' as far as learning new methods or receiving advice in as far as ways and means are concerned. However, Raum and De Jager (1972) concluded that tradition, which in many ways has great

advantages, appears here as an important retarding factor, for it cannot be assumed that all black farmers are simply lazy and disinterested. What about the effects of age? This is the subject of our discussion in the next section.

2.3 Age

"The needs of and the way an individual thinks and behaves are all closely related to the number of years he has lived, and his age is one of his most important characteristics" (Smith and Zopf, 1970).These researchers maintained that age is one of the deciding factors in agricultural projects, because it indicates the ability of the growers to actively participate in agricultural production. The older the people, the less keen they are to participate, either physically or mentally, in agricultural production.

Although it is generally accepted that age is combined with farming experience, "age and experience however are not determinants of efficiency, and though a period of time is required to acquire efficiency, the period required is determined by the quality of the individual, and therefore it does not imply that to accumulate efficiency, it is necessary to have many years experience" (Manqungo, 1982).For example, an individual who has been farming for ten years may have an effective experience of only one year if he has not changed his farming technology in any way, in contrast to a farmer who has been farming for the same period and has constantly improved his farming by using up to date technology.

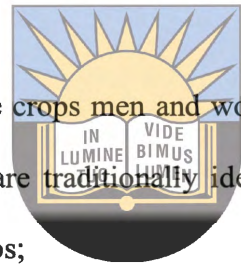
Brink (1999) also observed that age plays a role in agricultural practices. He argues that as farmers get older they often become more conservative and reluctant to accept risk, work fewer hours and have fewer non-farm employment opportunities. On the other hand, according to Brink (1999), age may be a contributing factor influencing success in farming because younger people may be more adaptable and therefore more willing than older people to try out new methods. This study also suggests that elderly farmers may not have the physical capability or good health for satisfactorily carrying out all farming operations.

Williams (1986), in a study of the [redacted] and Visit Extension in Keiskamahoek, found that nearly 60% of the contact farmers were over the age of forty. It was, therefore, difficult to change their fixed habits and attitudes.

Bembridge (1987) pointed out that age is one of the most important factors pertaining to the individual's personality make-up, since his/her needs and the way in which he/she thinks and behaves are closely related to the number of years he/she has lived. Age is significantly related to agriculture's progressiveness and it shows a correlation with knowledge and adoption of technology produced as well as managerial aptitude. For instance, young people may be more adaptable and therefore more willing than older people to try out new methods. Young people may also have more exposure to modern farming practices (Nicholson, 1989). Are there any gender considerations in the practice of small-scale farming?

2.5 Gender

A study by Kepe (1992) showed that sex does affect agricultural practices. There seem to be some consistency in the literature that the sex of the farmer has an influence in the farming business, especially in developing countries (Kepe, 1992).Hence Kepe developed a scheme for depicting women's agricultural responsibilities. The five patterns that he describes are listed below:



1. Under the system of separate crops men and women produce the same crops but in different fields. Women are traditionally identified with subsistence or food crops and men with cash crops;
2. When there are separate fields, women and men produce the same crops, but in different fields;
3. With the separate tasks system, much of the work in the cropping cycle is assigned by gender, such as men preparing the ground and women doing the planting and weeding;
4. Under the share task system, males and females undertake the same tasks on the same crops. This is most prevalent during labor bottleneck, like weeding and harvesting periods;

5. Women managed farms include two distinct types-a *de facto* situation where men are away for a period of time and women manage the farms in their absence and *de jure* situations, from widowed, divorced, abandoned or never married women.

The goal of this study was to determine the potential for improved agricultural production among small-scale commercial farmers in terms of human resources capabilities and constraints. Kepe (1992) concluded that there was a great need for those providing services to small-scale commercial farmers to understand their perceptions of their own skills and what they considered to be problems. Kepe (1992) made recommendations for changing the role and attitude of extension departments and their relationship with the farmers. To encourage these recommended changes, it was suggested (a) that more emphasis be placed on literacy training in the black farming community, (b) that training for extension officers include a major emphasis on human relations training, and (c) that the role of government policy with respect to land tenure and soil resources be reviewed.

In 1998, Van der Stoep conducted a study aimed at to contributing to knowledge of the problems and constraints aimed at providing general guidelines for rehabilitating small-scale farmer irrigation schemes in South Africa. Van der Stoep (1998) contended that a general lack of cumulative experience with small-scale farmer irrigation schemes in South Africa was a constraint faced by planning and implementing agencies, as well as management.

Another similar study was done by Nompozolo (2000) in the former Transkei. Nompozolo (2000) pointed out that the agricultural potential of the former

Transkei region is beyond dispute but that potential remained unexploited. He further claimed that the region did not produce enough food to feed its population. The main question addressed in his study was: what was the extent of the economic challenges that the Transkei farmer faced with respect to land use and tenure? Nompozolo (2000) concluded that farm production of crops or livestock required a combination of internal resources (land, labor and capital) and external inputs (seed, fertilizer, feeds and machinery) which had to be acquired from the input markets. He further contended that unlike large-scale commercial farmers who enjoy access to financial markets, the smallholder farmer had to take into account consumption demands on the farm budget when making production decisions.

The most recent study according to limited available literature was conducted by Dlova in 2001. The study was undertaken in the belief that it would provide useful information about ways in which different types of households made use of their irrigated plots in packaging their livelihood. It was also believed that through this study in-scheme variability among farmers might be identified.

The findings of the investigator seem to agree with the latter researchers with regard to these selected characteristics. However, there are differences in terms of objectives and conclusions. It is noteworthy that the study of the investigator aimed at culture change: how socio-cultural issues impact on small-scale,

commercial farming at *Gqumahashe*? What are the socio-economic determinants of agricultural change at *Gqumahashe*?

How do cultivators respond to change which they perceive to be profitable in their overall interests. The hypothesis was that (i) adoption of small scale farming at *Gqumahashe* depends on socio-cultural factors.

The investigator attempts to illustrate that the traditional customs and cultural elements which prevail at *Gqumahashe* and in most underdeveloped rural regions can constitute serious obstacles to rational economic decisions and hence to the modernization of agriculture.

Arnon (1981) appeared to share the same sentiment with the investigator that cultural values influence agricultural activities. He maintained that the factors influencing farmers' responsiveness to technological change can be due to cultural values such as concepts of right and wrong, beliefs and rules of behavior and attitudes to agriculture. According to Arnon (1981), social and cultural factors are characteristic of the society to which the farmer belongs and dominate human behaviour.These beliefs and rules of behavior constitute formidable barriers to technological innovations.

Similarly, *Gqumahashe* farmers are still observing the beliefs of their forefathers with regard to agricultural practices. For instance, the informants indicated

strongly that it is their belief that "A black man cannot live without maize". The informants reported that they inherited this belief from their forefathers.

On the other hand, among the agriculturally enlightened group at *Gqumahashe*, still strongly influenced by tradition and custom, the key-word is humanism *(ubuntu)* - a tradition which places emphasis on the person rather than on the object. This tradition demands, among other things, that sharing is the rule rather than the exception. The greatest criticism goes to a person who sells food while his neighbors and relatives are in need of it.

Sobahle (1982) also found that cultural beliefs impede agricultural production. The findings of his study revealed that tradition and superstition discourage any person from transferring manure from his own cattle-kraal to another household because, it is believed, by so doing you may be transferring your luck or wealth (*ubutyebi*) bestowed on you by your ancestors, to another family. The study also showed that many informants, especially the old people, were in favor of manure because they believe that fertilizer, apart from being expensive, brings weeds- "*le nto iza nokhula*" as they put it.

Another barrier to technological innovations among *Gqumahashe* farmers is the attitude of youth to agriculture. It is the considered opinion of the researcher that there is minimal youth participation in agricultural activities in the studied area. The youth despise manual work in general and agriculture in particular. They

regard the cultivation of land as a degrading and servile occupation. Consequently, many villagers abandon farming and seek other occupations.

It is not uncommon in countries in which 70% of the people are engaged in rural occupations, for only five percent of the University students to elect agriculture as a field of study- and many of the students enroll in agriculture only after having been turned down for study in more prestigious fields (Dumont, 1966).

Owing to the fact, perhaps, that agriculture is largely an exercise of laymen, together with the probability that it has not achieved complete professional prestige in almost any developing [illegible] students tend to follow other paths to professional status (Dumont, 1966).

In conclusion, there is vast literature on the influence of both demographic and socio-cultural factors in the practice of agriculture.

What the literature needs to know, however, is the question of how the human/cultural dynamic and the demographic factors simultaneously function to negatively impact on agricultural practice.

CHAPTER THREE

METHODOLOGY AND RESEARCH DESIGN

3.1 Introduction

This chapter outlines the design used to investigate the cultural and socio-economic constraints affecting small- scale farming at *Gqumahashe* village. It deals with ethnographic process, research methods, field experience, and type of data, how data were analyzed and interpreted, challenges to deal with interpreting data, and the limitations of the study. Let us first look at the ethnographic process.

3.2 Ethnographic process

In collecting data, the researcher decided to employ a qualitative research approach. The reason why this approach is selected is because of the nature of the topic itself. Also, similar studies conducted on the same topical issues have utilized this research strategy or approach. The researcher, therefore, will pursue a qualitative form of investigation. Alder & Alder (1987) claimed that qualitative research had genesis in the fields of journalism, anthropology and sociology. They argue that anthropology contributed to the field with its development of the research method of ethnography-a type of cultural translation.

De Walt & De Walt (2002) report that the term "qualitative research" has different meanings in different fields. They further note that qualitative research

focuses on how individuals and groups view and understand the world and construct meaning out of their experiences.

On the other hand, Creswell (1994) defines qualitative research as an inquiry process of understanding based on distinct methodology traditions of inquiry that explore a social or human problem. He argues that the researcher builds a complex holistic picture, analyses words, reports detailed views of informants and conducts the study in a natural setting. Another way of defining qualitative research is to say it focuses on "quality", a term referring to the essence or ambience of something(Berg, 1989).

Creswell (1997) divides qualitative research into five main Qualitative Research Types. These include (1) biography (2) phenomenology (3) grounded theory (4) ethnography and (5) case study. For the purpose of this study, the researcher used ethnography because he wanted to be a participant observer. He wanted to take part in the events of his studied group in order to understand local thought and behavior.

Ethnography has a long history in both social and cultural anthropology and in sociology. Anthropologists still like to claim that they have the exclusive custody of the real, true ethnography (Delamont et Al., 2000) and rely on the use of the method to distinguish themselves rhetorically from other social scientists.

Hirsch and Gellner (2001), state that while other disciplines may do or claim to do ethnographic fieldwork, the term 'ethnography' to refer to monograph 'is confined to anthropological circles'. It is true that anthropologists have used ethnography as the main method, and that no other technique (experiment, quasi-experiment, survey, observation with pre- specified schedule, questionnaire-based interviews, life history collection, archival or other documentary scrutiny, or narrative analysis) has ever rivaled it (Seale et Al., 2004).

Sunday (in Erickson 1979) defines ethnography as "a way of systematically learning reality from the point of view of the participant". On the other hand, Wolcott (1999) says "ethnography [illegible]ence of cultural description. The two key points raised in these definitions are that ethnographers are studying culture and in doing so they are trying to understand it from the point of view of the people in that culture. Meyers (1998) believes that ethnographic research is one of the most in depth research methods possible because the researcher is there for a reasonable amount of time and sees what people are doing as well as what they say. An ethnographer obtains a deep understanding of the people, their organization and the broader context while they work.

According to Neuman & Weigand (2000), the ethnographic method involves observation and note taking that allow a thick description. For about every half hour of observation, an ethnographic researcher would write notes for about two hours. These notes would contain rich, detailed description of everything that

went on. There would be no attempt at summarizing, generalizing and hypothesizing.

The notes would capture a factual description of the dramas possible to permit multiple interpretation, and most of all, to later infer ethnographic cultural meaning.

Meyers (1998) states, "The distinguishing feature of ethnographic research is participant observation." Meek (2000) sees participant observation as the main component of the ethnography where the researcher interprets, classifies and renders intelligible the meaning and action of the observed. The researcher also used participant observation in ga[illegible]ormation because he wanted to study the lives of his hosts intensely.

In this study, the investigator paid attention to hundreds of details of daily life, seasonal events and unusual happenings. He observed individual and collective behavior in varied settings. Kottak (2002) suggests that researchers who employ participant observation must take part in the community life as they study. He claims, "As human beings living among others, we cannot be totally impartial and detached observers." By so doing, the researcher may learn how and why individuals find such events meaningful as well as how they are organized and conducted.

The investigator also took part in social activities of his studied group as he wanted to immerse himself into the lives of his hosts. Meanwhile he wanted his informants to disclose information about themselves and their community as much as they could.

The researcher chose a qualitative approach in order to study individuals in their natural setting. He employed this approach to prove himself as an active learner who can tell the story from the participant's view rather than as "expert" who passes judgment on participants.

3.2.1 Choice of research site

Four criteria can be identified in the selection of a research site (Spradley, 1980). Firstly, simplicity - that is, a research site that allows researchers to move from studying simple situations to those which are more complex. Secondly, accessibility - that is, the degree of access and entry that is given to the researcher Thirdly, unobtrusiveness- that is situations that allow the researcher to take an unobtrusive role. Fourthly, participation - that is the possibility for researchers to participate in a series of ongoing activities. In selecting *Gqumahashe* as the research site, the researcher took primary consideration of the second, fourth and fifth criteria.

Another reason why this site was chosen is because the researcher has previously conducted a similar study in this village and, therefore, has an in-depth

understanding of the study area, the people, and of the farming system practiced in the area. Furthermore, during 1999 investigation, *Gqumahashe* farmers showed willingness to cooperate, the situation seemed to be convenient and the researcher had some contacts already established.

3.2.2 Orientation and planning

Gaining entry

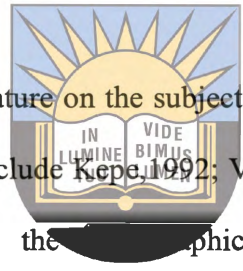
The orientation and planning of this study commenced in January 2002 and took about three months to complete. The objective of this stage of the project was to obtain a clear idea of the farming [illegible] of the community residing at *Gqumahashe*, and to gather data for the planning of the study. The objectives of the study were fully explained to the chairperson of the studied area, key informants (community elders and retired farmers) and plot holders. This was done to avoid any suspicions from farmers. The chairperson was assured that the information sought from the community was meant for only for research purposes, and not meant for any other purpose – commercial, political or otherwise. Most importantly, a guarantee was given to the chairperson that the information obtained would be treated in the strictest confidential sense

An interview schedule was compiled in November 2002, and subsequent to that discussions were held between the researcher and the academic supervisor on the

research topic after which some changes were made to the questionnaire, for the purposes of streamlining it.

Field surveys, participant observations, focus group discussion, casual conversations and interviews with key informants commenced in December 2002 and took twelve months to complete.

3.2.3 Identification of information sources



An extensive review of literature on the subject was conducted. Some of the key works that were reviewed include Kepe,1992; Van Averbeke et al, Dlova ,2001, etc).Information concerning the [illegible]phic, personal and socio-economic factors which are pertinent to the study of land utilization and production was obtained from participant observations, focus group discussions and interviews. The researcher attempted to select `*typical*' informants. A non-probability sample of fifteen informants was chosen through judgmental or purposive sampling techniques. The small size of this sample is methodologically justifiable. Also, logistical or pragmatic considerations will also influence the selection of informants.

In a research study of this nature, the method of selecting the informants to be studied should be given careful attention. The reason for this is so that the most typical case available is selected. The researcher therefore requires a detailed knowledge of the universe from which to draw individuals who have distinct

qualifications as informants. Despite the above advice, the process of selecting key informants is fraught with problems of representativity and generalization (see Denzin, 1989).

The following remarks could be used to substantiate the view that the case study approach, irrespective of the above-mentioned limitations, could reveal the total picture of the situation in which the informant finds himself or herself:

They aren't 'special people' or people who we think have anything more special to say about anyone else; nor are they a 'representative sample'; they are simply five of the two [redacted] we talked to about their lives, futures and their pasts.

A somewhat different opinion is offered by Stake who advises on the importance of making a proper selection of cases. Stake (1994) is now quoted at length in highlighting the assumptions which inform the selection of cases:

The researcher examines various interests in the phenomenon, selecting a case of some typicality, but leaning toward those cases that seem to offer *opportunity to learn*. My choice would be to take that case from which we feel we can learn the most. That may mean taking the one that we can spend the most time with. Potential for learning is a different and sometimes superior criterion to representativeness.

Often it is better to learn a lot from an atypical case than a little from a magnificently typical case.

Evidently, Stake is accentuating the primacy of the "*opportunity to learn*" criterion over other criteria often used in research of this nature (e.g representativeness and generalization). To maximize this "*opportunity to learn*" from the case, the processes of naturalistic generalization have to occur (see Stake, 1994). By the latter it is implied a learning situation where naturalistic, ethnographic case materials, to some extent, parallel actual experience, feeding into the most fundamental processes of awareness and understanding. The researcher comes to know some [redacted], as if he/she had experienced them. The following remarks by Stake (1994) capture the essence of "*learning from the case*" pedagogical principle:

> We come to know what has happened partly in terms of what others reveal as their experience ... knowledge is socially constructed - we constructivists believe - and thus case study researchers assist readers in the construction o knowledge.

Similarly, this study on the impact of demographic and socio-cultural factors on small-scale farming is going to involve fifteen informants who have been selected in terms of a number of variables: Educational factors; Cultural aspects, age, gender, and other socio-cultural factors.

In addition to these variables, these three cases have been selected for a number of reasons:

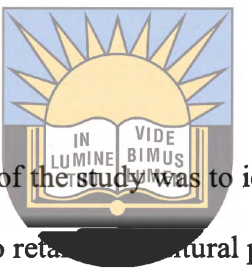
1. They cover the spectrum of the different types of small-scale farmers: crop farmers, poultry farmers, livestock farmers;
2. The fifteen informants selected are representative, in that they are not necessarily unique;
3. In terms of the setting (or place), events and actors, each informant has a potential to yield good data on small-scale-farming in the studied area.

3.2.4 Design of the interview schedule

Although people have overt behavior and characteristics, which can be studied by observation , they have many , intrinsic characteristics , such as beliefs, opinions, attitudes and perceptions , which cannot be observed .Knowledge of these can be obtained from people themselves, through talking to them and asking questions about themselves. The questionnaire was therefore considered necessary to gather this type of data. Both open and close-ended questions were used in the design of the questionnaire .The interview schedule required biographical data, resources, socio-economic and socio- psychological variables (See appendix B).

Oke (1990) reasons that interview schedules are actually outgrowths and modifications of basic research techniques of ethnography, which is observation and interviewing. He proceeds to note that the main difference between questionnaires and interview schedule is that in questionnaires the informants himself fills out the answers to the questions on the form provided by the researcher.

3.5. Population



Since the principal objective of the study was to identify cultural and socio-economic factors that seem to retard agricultural practices at *Gqumahashe*, the researcher explored the characteristics of the studied population that would have a bearing practice of agriculture in the studied area. The characteristics that were identified included, level of education, age, sex of informants, marital status, organizational participation, farm labour, farmers' attitudes and perceptions, religious denominations and migration. The link between these variables is discussed in chapter four of this study. The studied area had 250 households during the time of the study. Because the study focused mainly on agricultural production, only informants with land rights or livestock (200 informants) are included in the data for purposes of this report.

3.2.6 Sampling method

The researcher decided to select informants who seemed to have knowledge on small-scale farming, retired farmers, and community elders who would be willing to cooperate. Such informants were identified during 1999 survey. This sampling strategy is termed by Burgess (1984), "judgmental and opportunistic sampling." These sampling techniques involve the selection of actions, events and people. According to Burgess (1984), in judgment sampling informants may be selected for study according to a number of criteria established by the researcher such as their status, age, sex and occupation or previous experience that endows them with special knowledge .

Opportunistic sampling is used to refer to the technique whereby field researchers find informants who provide them with their data. Here, the researcher selects individuals with whom it is possible to cooperate. In these terms, replication is impossible as the researcher selects individuals who are available and who are willing to cooperate.

3.2.7 Participant observation

The investigator spent twelve months with the plot holders to earn acceptance and trust from them and also to learn things that were obvious on casual inspection. During this time, the researcher made observations and participated with the

target group in their production activities .These were activities such as irrigation, fertilizer application, weeding, planting, land preparation and harvesting. This experience gave the researcher a tangible sense of what it is like to be a farmer. According to Bembridge (1984), such intensive field work is required to understand and explain the cognitive elements in behavior, to identify cultural norms and expectations and describe in detail how livelihoods are organized.

3.2.8 Focus –groups Interviews

The researcher chose focus groups as a supplementary research tool because the technique is a socially oriented research method capturing data in social environment. In addition focus groups frequently bring out aspects of the topic that would not have been anticipated by the researcher and would not have emerged from interviews with individuals.

The researcher selected 15 farmers and engaged them in a guided discussion. This group was made up of individuals with common age and gender. According to David and Sutton (2004), this enables the researcher to compare the characteristics of such groups with reference to the issues being discussed by comparing the discussions in different groups. Questions posed to farmers were structured and unstructured. Babbie (2004), points that focus groups allow the interviewer to question systematically and simultaneously several questions.

3.2.9 Interviews

All interviews started with simple personal questions moving to more complex open-ended questions about the constraints affecting agricultural production at the studied area. This was done in a face-to-face encounter because the researcher wanted to decrease the number of unanswered questions. He used interviews as guards against confusing questionnaire items .Interviews were conducted in Xhosa in order to ensure that effective communication between the researcher and informants took place.

Interviewing can be used to best advantage if it is closely integrated with participant observation. Whenever the researcher himself has observed an event and has most of the relevant information at hand, he is in a position to improve vastly the quality of data by systematic checking and cross-checking with informants (Oke, 1990).

3.3 Field Experiences

It was very important to build a relationship of trust and show some friendship and respect by accepting offers of the meal or whatever was offered. It was noted that by sincerely declining offers, an immediate breakdown in relationship occurred. The informants attributed this to pride to completing an interview.

Despite the fact that accepting these offers was time consuming, it was nevertheless felt justifiable because more reliable data were obtained.

During the first few days, as the contact became regular, the investigator brought informants gifts traditionally known as *i-hambidlani* (what the traveler has been eating on the way) in the form of tea, sugar or tobacco. These gifts went a long way towards allaying their initial suspicions.

3.4 Data Analysis and Interpretation

The field notes taken during p[redacted] observation, focus groups, casual conversations and informal interviewing are important in analyzing a qualitative data. Impression of each interview and each observation was added to the record during data collection. At irregular intervals emerging ideas and insights about the meaning of the information were recorded. This means data were analyzed as it were collected and the analysis continued on an ongoing process. Basically, the job was to find the main themes in the data and to see where evidence leads. The aim was to gain an understanding of what is happening in the studied area and why it was happening. This is method is referred to as 'content analysis'. In specific terms, content analysis is to be used in the coding and analysis of data obtained. In this method of data analysis, researchers normally examine written documents or transcriptions of recorded verbal communications. In essence, content analysis refers to any technique for making inferences by systematically

and *objectively* identifying special characteristics of messages (Berg, 1995). Both the *manifest content* and the *latent content* of messages will be analyzed. In other words, the *surface structure* present in the message and the deep *structural* meaning conveyed by the message will be looked at in the interpretation of messages (see Berg, 1995).

The issue is that whenever a researcher interprets passages of transcripts, the researcher can choose to do either manifest or latent content analysis, or both. The data were then triangulated to corroborate information obtained from different sources. Triangulation is a crosscheck through different modes of inquiry. For instance if interviews, [illegible]roups and observations agree, confidence will be gained that the information is right. Accordingly, it is usually assumed that the different data collection methods are biased in different ways, and if they agree, the evidence is strong, and if they do not agree, their idiosyncratic biases will cancel each other out.

Over time, ideas based on feelings were increasingly developed about the meaning of the data. The collected information was reviewed to see how well it supported these ideas and where and how often the ideas are contradicted. Towards the end of the study, all the collected information was analyzed and interpreted.

3.5 Limitations of the study

The limitations of the study can be summarized as follows;

a. This study was limited to *Gqumahashe* farmers only; therefore, information obtained in this study cannot be inferred to other farmers found in Alice.

a. Because the local farmers preferred the questionnaires in Xhosa, all responses had to be translated into English before an analysis could be done .Errors could have occurred during this phase.

b. Questions put to the informants mi[redacted] been above their level of comprehension due to their low level of education .However; the researcher was aware of this problem and tried to keep the questions as simple as possible.

c. Appropriate literature was difficult to obtain since books on *Gqumahashe* farming did not exist .The only useful source came from journals and unpublished articles.

c. There were some cases where some informants displayed a highly negative attitude towards the researcher .The reason for such attitude was traced back to numerous unfulfilled commitments by researchers who visited the area in the past. This problem was eventually solved after lengthy explanations by the researcher.

CHAPTER FOUR

FINDINGS OF THE STUDY

4.1 INTRODUCTION

This chapter describes the key findings of the study which may be acting as constraints or otherwise to agricultural development. These constraints include education, age of informants, sex, marital status, farm labour, organizational participation, migration, farmers' attitudes and perceptions and religious denominations. Towards the end it discusses the relationship between these variables.

According to Kepe (1992), the operation of a farm involves both human and other physical inputs such as machinery and buildings. Human resources are labor and management, and may be conditioned by personal and behavioral characteristics. During the late 1950's and early 1960's, when agriculture was undergoing extensive change, researchers focused on determining what demographic characteristics were of significance in the decision-making process by farmers (Kepe, 1992). He further contends that the literature in this era has shown considerable variation of farming success, due to possible differences in demographic characteristics.

4.2 ROLE OF EDUCATION IN AGRICULTURAL DEVELOPMENT

Increased production in agriculture and an improved standard of living from the farming population are achieved by the introduction of improved crops, better farming inputs and methods of cultivation within an appropriate institutional environment (Lundahl, 1979). Lundahl (1979) continues by stating that these changes do not take place automatically, but that they are controlled by human action. Human behavior therefore needs to be altered too, particularly the education component of human behavior.

Education is regarded as a basic human need, which in turn, may help develop with other basic needs and to accelerate overall development. Education plays a very important role in agriculture. For example, farmers who are educated get more information in the form of written materials, such as magazines and newsletters. These farmers tend to be more receptive to new ideas than their uneducated counterparts.

According to Arnon (1992), low level of education and training of the agricultural workforce leave the workers particularly vulnerable to the risks of accidents and occupational diseases. For example, illiterate workers cannot read the instructions that come with toxic chemicals and, unless trained in another way, cannot follow

the safety procedures. Blang (1970) maintains that the effects of education on agricultural productivity may be summarized as follows:

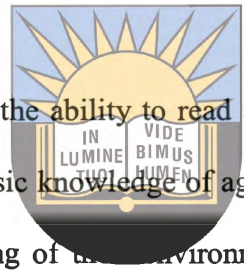
1. Education provides farmers with the basic skills (reading, writing and arithmetic) which facilitate the transmission of technical knowledge, and make possible the keeping of farming records;
2. It changes values and aspirations, and thereby strengthens the will to economize, and also facilitates the adoption of new techniques;
3. It improves rational decision-making; and
4. It makes it easier to overcome social or cultural constraints which hinder progress.

A basic education can be a crucial factor or variable in changing attitudes of traditional farming society, attitudes of mutual distrust in inter-personal relations, dependence on and hostility towards government authority, lack of innovativeness, fatalism and limited aspiration (Rogers and Burdge, 1972).

The principal effect of literacy is to provide people with additional means of communication and in this way literacy may contribute to economic development by motivating the farmer to change his ways, i.e., to change traditional farming system to modern demands (Blang 1970).

According to Kepe (1992), education pushes back cultural prohibitions, widens the scope for decision-making because it broadens a person's ideas of the "possible", adds new tastes and stimulates motivation. Education increases the

farmer's inquisitiveness, which heightens the likelihood of self-discovery of knew knowledge concerning the operation of his own farm with its unique bundle of resources. Bembridge (1987) argues that the extent of women's participation in development is closely related to the standard of education. For Bembridge (1987) women have difficulty in engaging in income-generating activities, because of their general lack of modern education and training, as well as their hard and time-consuming activities.



Sen (1976) emphasizes that the ability to read and write is not enough but rural education must provide a basic knowledge of agriculture, and should be designed to promote the understanding of the environment. In those countries where a systematic effort has been made to raise the level of general literacy and to expand the facilities for education and training in agricultural schemes, the results have been a quick and sustained rise in agricultural productivity.

The present educational system draws the dynamic youths from the rural areas (Bembridge 1979). This continuous skimming-off does not promote development neither does the educational system equip people for agricultural development. The low status of agriculture is a result of its own financial reward, but also from negative attitudes, particularly teachers, towards agriculture as a traditional occupation. Most people attend school for social advancement and not to be a peasant farmer.

EDUCATIONAL SITUATION IN THE STUDY AREA

It is essential that the image of agriculture amongst school children must be improved. Youth must be won over towards the value of stabilizing and developing agricultural resources. It is important therefore to study the educational situation.

Marias (1981) has succinctly emphasized the point and he states that:

"....Agriculture conjures up radically different images amongst our races. The White aspires to escape to agriculture, the Black wishes to escape from it...."

At *Gqumahashe* location there are three schools. There is one school situated on the eastern part of the location offering schooling from standard six to standard eight. One Lower Primary school which is very centrally situated offers schooling up to standard two, while the third school situated on the western section of the residential area offers schooling up to standard five. There are no high school facilities in this location and children are therefore required to walk very long distances daily to attend school in a neighboring location. For this reason older children live outside the location to be close to the school they attend. Also, there is no adult basic education centre to help educate the elder members of the population in this village. Moreover, from the focus group interviews and the survey conducted, it emerged that there were no Department of Agriculture skills or literacy campaigns to help the older farmers in the village.

Therefore, we can conclude that the small-scale farmers of this village have low levels of education – something that has a negative impact on their farming practices.

4.3 AGE

Steyn (1988) found that in most developed countries age is also significantly, related to educational levels, as well as to contact with mass media, attitude to land tenure and aspirations. This suggests that the higher age of farmers can be a constraint to agricultural development. In the tribal, traditional view, older men are regarded as wise and experi[illegible]hile older women enjoy respect and freedom.

Lombard & Van der Merwe (in Webb,1979) mention age with reference to the adult dependency burden. Since most of the economically active males are employed in towns outside Eastern Cape, those left behind are either old or too young. Age according to Webb (1979) is therefore a relevant characteristic that is linked to various attitudes and behavioral practices.

Although chronological age may have a negative effect on the physical capabilities, several research studies have indicated little or no deterioration in intelligence at least up to 60 years of age (Bembridge & Burger, 1977). Since farm management has been considered to be primarily a mental process, it is

assumed that increased age does not seriously impair managerial ability at least up to 60 to 65 years of age, (Hobbs, Beal & Bohlen, 1964).

The predominance of old people may restrict social activities and may adversely effect the economic situation of farm families (Crouch & Chamala 1981). Related to the high incident of old people in the *Gqumahashe* population is the increasing migration of youth from this village to the urban centers of the Eastern Cape Province. It was observed at *Gqumahashe* that the younger people have left the rural area. The effect of high youth migration (males) is the predominance of older people and consequently a handicap to agricultural development. The first informant (Mr. Snyman) confirms this when he states: "... *These children are very lazy. They claim that agriculture is for the aged ... Perhaps, another reason is that the youth have migrated to urban areas in search of work".*

From a tribal society standpoint of view, Krige (1956) maintains that men of old age are regarded as having wisdom and experience, while women enjoy respect and freedom from any of the taboos of their younger days. In the present study, it was found that age was significantly related (negatively) to farming, and also to employment. Furthermore, because of their age, they were likely to be in receipt of pensions.

To protect informants, all names are fictional.

It was therefore not surprising to find that male and women heads of households were receiving old age pensions.

4.4 GENDER

According to Kepe (1992), there seems to be some consistency in the literature that sex of the farmer influences the farming operations, especially in the developing countries. Kepe (1992), further developed a scheme for depicting women's agricultural responsibilities. The five patterns that he described are listed below:

1. Under the system of separate crops, men and women are responsible for production, processing and marketing of different crops. Women are traditionally identified with subsistence or food crops and men with cash crops.
2. When there are separate fields, women and men produce the same crops but in different fields.
3. With the separate tasks system, much of the work in cropping cycle is assigned by gender, such as men preparing the ground and women doing planting and weeding.
4. Under the shared tasks system, males and females undertake the same tasks on the same crops. This is most prevalent during labour bottlenecks, like weeding and harvesting periods.

5. Women-managed farms include two distinct types- de facto system, where men are away for a period of time and women manage the farm in their absence and de jure situations, resulting from widowed, divorced, abandoned or never –married women.

Community traditions may result in a rigid division of labor between the sexes. Traditionally, certain kinds of farm work are considered a man's work, for example the clearing of new land, whilst operations such as sowing, weeding and harvesting are women's work. Even within households the allocation of agricultural tasks can be highly gender specific, with the man claiming ownership of the resources whilst the wom[illegible] responsibility for working at those resources (Chambers et. Al., 1989).

At the time of the ethnography at *Gqumahashe* location, the researcher observed that there was an evident gender distribution of agricultural activities at the village. From the focus group interviews, it emerged from the discussion that women were predominantly engaged in poultry and piggery farming projects, whereas men were largely involved in more 'masculine' kind of agricultural activities like crop production and livestock production.

A concomitant of this gender division of labor is the under-representation of women in the local farming cooperative. According to the third informant (Mr.

Hlophe), "*You are now pushing me to the corner. I have a question mark on you; it is not a big deal. We are 10 registered cultivators.*

It's me,Mr. N.Mgwali, Nothozamile Mgwali, Mr. Xongo, Mr. Snyman, Mr. T. Peter, Mr.Hlope, Mr. Rasi, Miss. T. Nyongo , Mr. Hana and Mr. Bhebe. Others work under these 10 registered cultivators."

From the above remarks, it is clear that women are under-presented in local agriculture. These gender differences are considered to be serious obstacle in agricultural development of the village as has been generally found by other researchers.

4.5 MARITAL STATUS

The marital status of the local farming population at *Gqumahashe* location was fairly stable throughout the study. In this area, the majority (10 out of 15) of farmers were married. Four informants were widowed, and one informant was single. It was surprising to find that there was no divorce cases recorded in the studied location. In interpreting these findings, cognizance should be taken of the findings of Raum & De Jager. (1972) which revealed that divorce in the sense used in European courts of law did not exist in Eastern Cape rural areas. There is no public denouncement or ritual or legal act to establish the divorce. Complete dissolution of a marriage is very rare, and they claim that in Xhosa culture there is no need for divorce procedures.

To protect informants, all names are fictional.

Separation, often only temporarily is the nearest they would concede. Traditionalists describe dissolution of marriage in their society as separation of the spouses, which is very seldom permanent, and result in little change in the status of husband and wife. The fact that most (nine out of fifteen) of the female headed households did not have able-bodied males in the household leads to dependence on female labor for both agricultural tasks as well as general household chores. It can be concluded therefore that certain farming tasks are either not undertaken or are neglected. This also suggests that female headed households depend on neighbors, friends or male members of their extended families for assistance in agricultural production. The local farmers expressed the opinion that labor was a serious problem in crop production. Although further research should be undertaken to provide more detail about the nature and frequency of widows' needs, it is already very evident that the present systems of support, both formal and informal, are inadequate.

4.6 ORGANIZATIONAL PARTICIPATION

In most developing countries, the farmer's capacity to organize themselves in order to protect their interests, solve their problems and to deal with state agencies has been neglected. "Frequently the major obstacles to progress lie with the underprivileged and uninvolved rural people themselves and with the deficiencies within their own and government organization, on which reliance must of

necessity be placed for the support needed (FAO 1969a). Local informal groups and more formal organization are necessary to familiarize the local authorities with the needs of the rural sector for community-level planning, to mobilize local resources to perform certain services for themselves and to serve as an effective framework for the transfer of certain Government services to their members. Participation in organizations such as cooperatives or farmers' associations, whose objectives are to support improved farming, are likely to be associated with adoption of improved farming practices and farming efficiency. This is well supported by various researchers (Kolbe, 1965; Bembridge, 1972).Bembridge (1972) found that the participation and membership in organizations were significantly related to progressive variables such as knowledge, adoption of practices, farm production and resources in the form of land, cattle and implement.

Arnon (1981) states that if the fostering of popular participation in rural organizations is considered as the most effective tool for promoting the interest of the disadvantaged sector of the rural population, active support from local government is essential. Funds for mobilization and training people whose role is to initiate group activities in the village, for training the leaders subsequently elected by these groups, to provide credit for group etc, are a first prerequisite. Government must also provide institutional support services to the rural communities.

The findings in the present study show that, except for membership of burial society, there was very little active participation in organizations at the studied area. On average, only a few (15 out of 250 household or 6%) members of the village were belonged to the cooperative. The results suggest that there is very little involvement in providing guidance and assistance to these groups whilst at the same time strengthening their ability to decide and act for themselves. From these findings, it can therefore be concluded that the lack of local membership of farmers' associations at *Gqumahashe* location can be considered as a constraint to agricultural and rural development.

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The findings of this ethnography show clearly that there is a need for developing the present village-level organizations as a means for promoting the active participation of rural women. Judging from the general state of disrepair of local primary and secondary school and local community buildings, there is certainly a great need for the development of such groups who could provide valuable services to the local community.

Women are an important potential resource for development. Women's groups would be an effective channel for funds aimed at meeting the needs of the poorest people in rural areas of less developed countries. Their potential can best be realized if they are integrated into the whole spectrum of development programmes and not regulated to the marginal sector currently reserved for women (Rogers, 1980).

4.7 MIGRATION

In most of the developing countries, there is considerable migration from rural to urban areas, even where employment opportunities exist in agriculture and urban unemployment is prevalent. According to Bembridge (1984), migration is probably the single factor affecting rural families especially women members in Eastern Cape. It affects rural families in complex, sometimes contradictory; ways. Bembridge (1987) further suggests that benefits derived from it include employment, and capital infusion through remittances make it possible for families to stay on the land. A detrimental effect of migration on the farming system is the development of a dependency on cash from wages or remittances, which discourages self-sufficiency in food production.

It is basically the inability of rural agriculture to provide for its population that is the major force behind the migrant labor system. People are invariably compelled to leave the rural areas to seek work elsewhere as migrant workers in the modern economic sector because they and their families are unable to survive on what they can produce from the land (Deere, 1975).

The absence of large numbers of adults during the prime time of their working lives places a very heavy work burden on those remaining behind. It is not the rural man, but the woman who finds life hard in the rural areas today. She must maintain herself, her children-and frequently dependent relations as well- under

conditions of dwindling soil fertility and diminishing grazing capacity, usually with inadequate and very irregular financial support from her husband. If the name "farmer" can be applied to Africans, the women alone can lay claim to it (Union of South Africa, 1955).

The migration of husbands, fathers and sons, leaving the women behind, especially when the absence becomes prolonged over several years, can cause a serious strain on the family structure. Not only does the separation create a distance between the migrant and his wife and family, but the ties between remaining family members remain tenuous.

Observers pointing out to the disastrous effect of labor migration on family life, describe the wife's position as one of loneliness, helplessness and poverty. Her children are seen as being raised solely by her own efforts (Poulter, 1976).Poulter further pictures the migrant's wife as remaining under her husband's ultimate power and control although she is left to shoulder an undesirable burden of responsibility for family affairs-particularly fields and livestock. She has very little decision-making powers in regard to all activities.

According to Williams (1971), she is considered to usually lack the motivational decision-making ability whenever the head of the household is male and that male is absent.

The different characteristics of temporary absentees compared with stabilized workers have been pointed out by Natrass (1976).Natrass further stresses the point that the "migrants i.e. temporary absentees on average retire from the modern sector earlier than do the stabilized workers.Steyn (1988) also notes the marked decrease in migration after the age of 40, implying that "a large number of migrants return permanently to the homelands when they reach a more advanced age". Similarly, Bembridge (1984) also found that only 19 percent of the migrants in the former Transkei were over 50 years of age.

The extent of migration in the study area as far as heads of households are concerned does not pose a serious problem in agricultural development.

Explaining this frequent rural-urban migration in this village, the first informant (Mr.Snyman) stated: *"Perhaps another reason is that the youths have migrated to urban areas in search of work. There is a lot of unemployment outside. People are starving as a result they resort to cities where they will get work."*

The findings of the study indicated that the importance of labor migration also lies in the fact that it contributes to local agricultural production. That is, money obtained from labor migration, apart from being used to buy cattle which are needed for draught purposes, also helps in buying agricultural inputs like fertilizers and seed.

To protect informants, all names are fictional.

Labor migration is, however, not only important because it contributes to local agricultural production. Indeed, an argument has been advanced by some researchers (Kepe,1992;Styn, 1988) that agriculture does not meet the economic requirements of rural people, and half of the household's income is from non-farm activities, and is therefore one of the basic sources of household income. The latter point seems to be captured in the following comments by the second informant (Mr. Peter) who said *: "They left for the cities in search of employment. People wanted to earn money because one could not maintain his family on farming only."*

Although labor migration is economically necessary, it has social and physical risks as well. Social risks follow from the fact that labor migrants, from the point of view of the elders, are exposed to unstructured chaos in terms of there being no social order akin to the rural one in the work centers. Secondly, labor migrants might abscond (*ukutshipa*) and be lost for ever to their people. Such chaos was seen by elders as following from the socialization of young people in work centers to values other than those of childhood socialization at home directed to them.

Physical risks follow from the fact that the mines are associated with physical dangers like rock falls. Furthermore, in the late 80's and early 90's, there has been political violence in the urban centers around the mines, which was expressed as a matter of concern by elders and migrants who had returned. Those risks render migrant labor (and in particular, mine labor) a less desirable option of employment, than work closer home, which is more accessible to educated

people. Despite this, however, mine labor (and migrant labor), in general remains a necessary condition of survival for many rural families

4.8 FARM LABOUR

4. 8.1 Sexual division of labour

The division of labor between the different sexes has a major influence on the labor availability in small-scale farming (Lele, 1979).Traditionally all work connected with cattle, sheep and goats was the task of men, and was considered taboo for women (Schapera & Goodwin, 1956).Herding and milking was done by young boys and the care of poultry has generally been the women's task. According to Bembridge (1987), pigs and poultry continue to be largely the domain of women. This was similarly also established to be the case in this study.

According to the findings of this study men, assisted by their sons, were predominantly responsible for the management of cattle, although women did feature in this regard to some extent.Sobahle (1982) maintained that with the introduction of modern iron implements, oxen had to be used to replace women in agriculture because it was customary that women should not handle cattle. Another reason being that, in the past, the wooden spade or hoe was suitable for women to use and it was the main agricultural tool. Despite the fact that the majority of boys were school-going, they nevertheless still feature actively with the herding of small stock. The researcher observed at *Gqumahashe* that boys

were responsible for the herding of sheep and goats. Women played a lesser important role in small stock management in the study area. Pigs and poultry, however, continued to be largely the domain of women.

During the time of study the researcher realized that women used iron hoes to remove weeds in between maize plants, thinning the plants and loosening the soil around the plants. The gathering of food (*ukufula*) such as green mealies (*umbona omtsha*) and pumpkins (*amathanga*) is done exclusively by both sexes.

4.8.2 Availability of labour

Several researchers have expressed the opinion that there was a shortage of adequate labour supplies in the Southern African and Independent States and other developing countries (Bembridge et Al ,1982; Lele, 1975; Kumuzora, 1984).

The availability of labour proved to be one of the most important variables for crop production in this study area. At *Gqumahashe* location, greater availability of labour was correlated with greater maize yields. This suggests that those farmers who had adequate labour resources were able to execute most of the important practices such as good soil preparation, planting at the right time, effective weed control, required plant populations and the use of insecticides.

Funeral services are one of the most time-consuming social obligations in most rural communities and the research area is no exception. Usually the family of the deceased takes a week or two on average engaged in the preparation for the funeral service. During this period members of the deceased are usually so busy

that virtually no time is allocated to agricultural activities particularly crop land operations. It is also important to note that not only the family of the deceased are involved at this juncture, but that other members of the community have a social obligation to perform certain sex determined operations in helping the bereaved family like digging of the grave by men and collecting firewood, fetching water, baking, cooking and cleaning of houses by women.

4.8.3 Role of children

Evidence from the literature suggests that children play a significant role in contributing labour to the farm in [illegible] (Shaner et Al, 1982). Since the implementation of rehabilitation schemes the task related to livestock grazing is simplified. There is no need to herd livestock during the day and they have to be taken from the kraal (*ubuhlanti*) by the boys to the grazing camp and back each day (Coetzee, 1978).

From the present study, it became clear that children did not play a very prominent role in the overall agricultural life of the village with cattle management. The first informant (Mr. Snyman) said: "*We largely used oxen and horses. Women and children assisted us by hoeing the fields. The children often joined us after school, over the weekends or during holidays.*" In other words, what the informant is alluding to here is the fact that there is very minimal

participation by children in agricultural activities of the village. This participation occurs only after school or over weekends

.

4.8 4 Hired labour

Small-scale farmers' agricultural production is associated with seasonal peak labour requirements. It is generally considered cheaper to hire additional labour for two to three months than to employ the traditional exchange labour system (*ilima)* (Coetzee, 1978). Although exchange of labour has diminished for general agricultural production, it is still used in the study area under certain circumstances like rebuilding huts, [illegible] of roofs or where people are in need of their services due to illness etc.

4.9 Farmers' attitudes

The attitudes that farmers have towards various aspects of agriculture are important elements in the subculture of traditional subsistence farming. An attitude is a predisposition to act – a mental stance that provides clues regarding the action that an individual is likely to take at some future time. An example of an attitude is a subsistence farmer's suspicious feeling towards strangers from elsewhere. Initially the researcher in this study was looked upon with great suspicion and the question often raised by local people was that, "what is the INDWENDWE (visitor) doing here?" When the fourth informant was requested

to introduce himself to the researcher, he retorted: "*No, introduce yourself first. How can I have a conversation with a stranger?*"

The informants' attitudes and perceptions in relation to the general state of their natural resources, such as the condition of their grazing area and erosion of land is a matter of concern for future agricultural development. Forty- four percent of the informants from *Gqumahashe* location, who owned livestock during the time of the study, considered the condition of their grazing area as being fair, while fifty percent said that it was poor. According to a veld condition score assessment of the grazing area in the former Ciskei homeland (of which *Gqumahashe* village was part of), it was found that approximately 70 percent of the grazing was in a shocking state of deterioration and [illegible] eroded(Trollope, 1987). This condition was the net result of over-stocking in the past.

4.10 RELIGIOUS DENOMINATION

Little seems to be known about the degree to which tradition and world religions complement each other. Anthropologists have shown that in many traditional societies religion and belief in supernatural power can have a great influence on adoption of technology (Van den ban, 1981). Schapera (1956) writing on the Tswana, states that cultural changes have been most marked in the tribes which embraced Christianity. However, he goes on to stress that it is not necessarily deep-rooted. For example magic still persists. In traditional religions, people also

believe in a *Supreme Being*. It should be noted that magic and religion are related to belief and practice.

A meaningful development strategy depends upon an adequate understanding of the interplay and interaction of all the factors that influence the responses of a specific group of people to development activities. There are external and internal factors some being of a concrete, rational nature, while others are irrational, intangible and mythical. Usually both religious and secular factors play a role (Van Niekerk, 1986).

Berger (1974) says that the mythology of modernity, which puts absolute faith in concepts such as progress and dev[illegible]and which is often preached with evangelistic zeal for the redemption of the "underdeveloped" is itself a secularization of Biblical eschatology. This shows that one should not underestimate the role of religious traditions in the lives of the people, even highly secularized people.

It is further stated that the way in which people respond to as given situation may be influenced by religious traditions of long ago, even if they are not aware of such an influence. It is therefore stressed by Van Niekerk (1986) that in a development process, where people of different cultures and religious background are interacting, every effort should be made to understand each other's cultures. Van Niekerk (1986) stresses the point that it is a pity that so little attention has been to the role of religion in the planning and implementation of development

projects. Even the church has often not been clear on the role of basic thought patterns in human behavior.Schlemer (1981) states that religious belief is undoubtedly a supportive factor in the development which suggests cognizance should be taken of the religious organizations when planning rural development programmes.

From the ethnography, it was evident that the beliefs in ancestral spirits also existed at *Gqumahashe* location. Informants indicated that all illness, plagues and disasters have a supernatural cause. The occurrence is caused either by ancestral spirits or through sorcery, namely the application of magic potions. The severe drought conditions experienced at the time of the study was generally accepted by the local people as being caused by their ancestral spirits. To avert these disasters there are calls for the application of yet stronger medicine. A witchdoctor (*igqira)* can determine by divination, and supply the necessary antidote. When informants were questioned about the most influential organization / institution in their area, the witchdoctor also featured in this regard.

Still on the subject of the application of magic in agriculture, mention must be made of the role played by the rain doctors (*ama-gqira emvula*). At *Gqumahashe* where irrigation was not known and dry-land farming practised, the results of perennial droughts were disastrous and losses great. The effect of drought can be gauged by the fact that a class of professional rain-makers or doctors came into being in order to produce rain when needed.

On certain rare occasions, the power of producing rain was vested in the chief himself. According to Sobahle (1982) the theory was that the rites and ceremonies performed by the rain maker produced rain, and its failure to appear at the appointed time was due to the evil influence of a sorcerer (*igqwira)*.Thus, if spring rains were later than usual, the chief would send a beast to the rain maker and ask for rain, and this beast was sacrificed.

If there was no indication of rain, some excuse was hastily invented. Perhaps the particular the beast was not of the right colour and so was not acceptable to the ancestral spirits. Consequently, another beast would be sacrificed, mystic ceremonies performed, there will be much eating, drinking and dancing took place, and a day on which the rain would fall would be identified. Should this prediction prove correct, the rainmaker was liberally rewarded with cattle. But if the results were still negative, he had to explain his failure. He would often boldly declare that some sorcerer was at work counter-acting his influence and medicine, and that he could do nothing until it had been "smelt out" and evil destroyed. As a result, any deviation from the ordinary tribal custom was sufficient to single out a man or woman and expose him / her to the risk of being denounced as a sorcerer. Besides the belief in ancestral spirits, *Gqumahashe* farmers also believe in the existence of people or spirits living beneath the water in rivers, where they have villages and herds, the same as ordinary people, but with exceptional powers. These can kidnap people and steal cattle, causing them to disappear beneath the water.

4.11 Conclusion

The investigation of the personal, socio-economic and socio-psychological characteristics of the population provides for a tentative profile to be constructed of the human potential and certain factors which influence agricultural and rural development. The findings of this chapter have shown that personal factors such as low education agricultural programmes designed to improve agricultural production.

At the time of study, certain differences in personal factors were found at *Gqumahashe*. There were significant differences in the level of education and illiteracy, which are likely to influence the progress of future agricultural and rural development programmes. The lack of local and effective organizations as a channel through which extension and development agencies can work to bring about change is likely to hinder future progress in agricultural development. The prominent role of burial and church organizations in this location emphasizes their importance as a means through which future development and change could be channeled by extension and other development agencies.

The absence of able bodied men causes a serious shortage of labour which makes cultivation and the rearing of livestock largely dependent on women, children and very old males. Many of the day-to-day decision –making and the labour burden of farming become the responsibility of women. This causes a serious strain on

the family structure. The shortage of labour especially at peak periods of demand is a serious constraint to agricultural development.

Since a large proportion (eight out of fifteen) of household heads and their wives fall within the upper age (>60), there is a strong element of conservatism and resistance to change in this community. It is therefore unlikely that the socio-psychological factors discussed in this chapter such as motivation, aspiration and perceptions are easily amendable. This will require considerable skill and effort on the part of the extension and rural development workers to effect change.

CHAPTER FIVE

CONLUSIONS

5.1 INTRODUCTION

The results of this research would seem to suggest that there are demographic and socio-cultural factors that affect small-scale farming in the *Gqumahashe* village. However, these negative effects are not immutable; they can be altered via a sustained process of re-education. The line of discussion pursued in the research study, permits the researcher to make the following conclusions and recommendations.

5.2 PURPOSE OF THE STUDY

The overall purpose of the study was to describe the impact of cultural and socio-economic variables that seem to hinder agricultural practices at *Gqumahashe* village. It also aimed to reveal that small-scale farming system at *Gqumahashe* can provide that kick start needed for rural development, but the perceptions must change first.

5.2.1 Objectives of the study

The study sought to achieve the following objectives:

a) To supplement the existing knowledge about the agricultural practices of local farmers;

b) To indicate the link which exists between agricultural and non-agricultural aspects of culture, such as education, health services, availability of fresh water and life expectancy.

c) To give a particular attention to the historical origin and explanation of some of the present agricultural practices, since the researcher thinks that the present can be better understood if the historical origins of certain practices are known.

d) To furnish information and understanding to bodies, governmental or otherwise which are involved in the development of the Eastern Cape Province and its people. It is felt that such knowledge and information could be very useful to those concerned with rural development in the Eastern Cape.

e) To examine the transition from traditional subsistence-agriculture to commercially-viable agriculture.

f) To determine the relationships between selected demographic characteristics of the farmers and the perceived adequacy of farming skills and other farming problems.

5.2.3 RESEARCH METHODS

As stated elsewhere in this ethnography, the researcher decided to use a qualitative research method in collecting data. The aim was to build a holistic approach, analyze words, report detailed views of informants, and conduct the study in a natural setting. The data-collection techniques used included, interview schedule, participant observation, focus groups interviews. Participant observation was the central approach because it enabled the researcher to conduct interviews with the informants, observe their behavior and took part in all their day-to-day activities as much as possible.

5.4 KEY RESEARCH FINDINGS

5.4.1 Demographic Characteristics

A. Age

The age of farmers at *Gqumahashe* seemed to have a direct influence on the potential for improved agricultural production. This was because of the poor image of agriculture generally prevailing and because of poverty in the study area. It was also evident that young people present at *Gqumahashe* showed no interest whatsoever in agriculture; instead, they migrate to metropolitan areas in search of employment. These were also people who were most likely to make an impact on the level of agriculture. When asked about their lack of interest in agriculture,

they stated that agriculture is for illiterate people and for them to be involved in agricultural activities will undermine their status.

The findings of the study showed that as farmers get older they often become more conservative and reluctant to accept risk, work fewer hours and have fewer non-farming employment opportunities. It was also found that younger people may be more adaptable and therefore more willing than older people to try out new methods. Since age was found to be one of the factors negatively affecting production at *Gqumahashe*, it is therefore recommended that;

Young people should be exposed to the modern small-scale production system and be given vision of the [illegible]al and prosperous future in a well-developed agricultural industry.

B. <u>Gender</u>

The data in this study suggest that women can considerably influence the development process if they are well organized and given the necessary support. The fact that, because of migration, women bear a large proportion of the work load in agriculture as well as much of the day-to-day decision making of farming operations, confirms that development at *Gqumahashe* cannot succeed without the full participation of women. Furthermore, it will be readily understood that unless women are made aware of new techniques, it is extremely difficult to modernize farming at *Gqumahashe*. For extension services to help rural women farmers

effectively, they must reflect consideration of the particular constraints women face. There are cost-effective ways of doing this and they entail the following:

An analysis of the constraints, circumstances and agricultural activities of women farmers, and use of the knowledge and understanding gained;

an improvement in the provision of support services, particularly in the mythology of the transmission of the extension message; and an improvement in the appropriateness to the female farmer of the technologies generated and messages development.

C. <u>Education</u>

The findings of the present study showed that education is an important parameter, especially with today's increased application of new technology. This is evident from the fact that schooled farmers at *Gqumahashe* possess basic skills (essential for agricultural productivity) like reading, writing or arithmetic. Armed with such skills, the farmer is able to keep farm records and make simple calculations required for deciding on the economic benefits of proposed inputs. This researcher also argued that it is through education that the small-scale farmers in the study area can make it possible to overcome traditional, social or cultural constraints which hinder agricultural progress. **It is recommended that the Department of Education investigates on a District basis the needs and facilities for adult education, in accordance with rural development needs. Universities and schools of agriculture can contribute greatly in improving**

agriculture in local communities. In teaching, they must aim to prepare agronomists for the functions of planning, production, technology, research and extension in the field of agriculture.

It is also recommended that agricultural advisory and extension services should be provided in the study area. This will help the plot holders with farm system analysis and information, and farm planning business management. Current market information and the potential for future markets can be made available within these advisory services. Agricultural educational institutions would also need to maintain good working relationships with the different media in order to reach out to the farmers. Short training courses for farmers should be made available to all levels of farmers in a simplified form.

5.4.2 Socio-economic Determinants

A. Organizational participation

Many of the developing nations, even when they are rich in natural resources, remain poor because their social institutions are either or not oriented to meet new economic and social needs. Recognizing and utilizing the basic wisdom of the villagers is the starting point of any development activity in tackling rural poverty. The lack of agricultural orientated organizations in the study area can be considered a major constraint to crop production development. It was found that

there is a lack of adequate social structure and little formal organization at village level which could effectively facilitate local inputs or the sale of products. This is the major constraints to the development of the rural areas.

It is recommended that participation in rural agricultural development cannot occur in an institutional vacuum. Organizations are key elements in development at village and district level. Through them, continuous liaison with the Department of Agriculture and other departments can be maintained, and action can be agreed upon and undertaken. Women can be an important resource for development, and women's groups can be effective channel for funds aimed at meeting needs of the poorest rural people in these less developed areas.

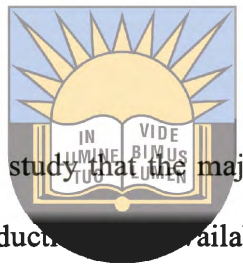
It is also recommended that the government should investigate the local priorities and support the implementation of village level development plans. The desirability and practicability of using existing organizations for this purpose should be investigated.

B. <u>Migration</u>

It was argued that the migration of male heads of households had a negative effect on levels of agricultural production. Remittances from outside act as a disincentive to produce food, and migrant workers do not acquire skills and knowledge suitable for agricultural development. In a summary, migration has

had a detrimental effect on the advancement of agriculture in the rural areas of the Eastern Cape. This complex development problem is part and parcel of the greater Southern African economic and political system. **It is therefore recommended that in conjunction with any land reform programme, consideration be given to policies that provide incentives for people who wish to farm on a permanent or part-time basis.**

C. Farm Labour



It can be concluded from the study that the majority of informants did not have sufficient labour for crop production. Availability of labour proved to be one of the most important determinants of crop and livestock production since boys are attending school and due to migration. **It is therefore recommended that modern labor-saving innovations and improved cropping patterns can facilitate reallocation and more efficient utilization of labour.This will be possible if such interventions are based on an adequate understanding of the complex economic, psychological and socio-cultural factors that determine the labour utilization patterns in traditional agriculture.**

D. Farmers' attitudes

The general attitude of the local people is that a small-scale farming project, to a certain extent, imposes restrictions upon them. One bothering aspect is that

planning limits the number of livestock according to the carrying capacity of a given area. They are traditionally not in favour of being restricted with regard to cattle numbers, since these are considered to be their wealth. The cattle they own are valued according to their numbers and take little interest in improving the quality or preserving the natural resources necessary for the well-being of their livestock. These attitudes continue to act as constraints to the development of livestock production.

It is recommended that people need to be properly informed about the basic principles involved with small-scale farming projects, and should be persuaded to cooperate in the implementation of these projects. In order to protect the natural grazing in [redacted]ea, the implementation of proper grazing systems with relevant livestock numbers is a matter of great urgency for future development.

E. <u>Religious Denominations</u>

The fact that *Gqumahashe* village farmers practice both Christianity and traditional religions may indicate that, although they still hold on to traditional ways, they are open to new ideas and ways of doing things. While traditional religion encourages them to remain in close association with their lands and livestock, respect leadership, do things as a community and learn from the experiences of their ancestors, Christianity has shown them that there are other

philosophies which do not necessarily clash with the ones they have been following.

5.5 AREAS FOR FUTURE RESEARCH

5.5.1 Crop production

(a) Devise dynamic cropping strategies which will enable the small-scale farmer to adapt cropping practice to the varying seasonal climatic conditions, e.g., relay inter-cropping and sequential planting.

(b) Devise appropriate technology for small-scale farmers with the emphasis on practices which will reduce risk.

(c) Because of the general lack of draught power, evidence suggests that consideration should be given to examine the possibility of utilization of animal draught power with the development of suitable implements for crop production.

5.5.2 Marketing

A need was identified for alternative crops that are less perishable than those grown in the study area at present. Marketing of produce was at times a serious constraint in small-scale agriculture. Research into alternative marketing strategies (such as marketing supply chains) that suit the conditions of small-scale farmers was identified as a need.

5.5.3 Communication

Communication has a vital role to play in any agricultural and rural development situation. Ideally, the flow of information between farmers, extension farmers and the relevant government departments should be developed to an optimum degree. If the potential for improvement is to be realized, the present lack of communication must be addressed. There is a need for research into the intricacies of human communication within a society, and also between development services of research to extension farmers.

5.5.4 Livestock production

There is a need for future research on all existing indigenous livestock species in the study area.

5.6 Conclusion

The goal of the researcher in undertaking this project was not only to investigate and explain the influence of both demographic and socio-cultural factors on rural agriculture among the small-scale farmers of the *Gqumahashe* village. This research project also aimed at enhancing our level of awareness about the problems and challenges confronting the indigenous small-scale farmers of this rural settlement. There is an urgent need for the establishment of local-regional-provincial collaborative partnerships which would serve as important vehicles for

promoting people-centered agricultural development, food security, and sustainable livelihood in this village.

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APPENDIX A

SUMMARY OF PRIMARY CHARACTERISTICS OF THE INTERVIEWS

INFORMANT NO 1

Sex	Age	Marital status	Place of birth	Education
Female	*51-60*	*Married*	*Alice*	*Std. Seven*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Free Church in Southern Africa	*Yes, arable*	*Plough*	*No*	*Yes*
Membership of agricultural organization	Family background			
No	*Farming*			

INFORMANT NO 2

Sex	Age	Marital status	Place of birth	Education
Female	*51-60*	*Widowed*	*Alice*	*Std Six*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Methodist Church	*Yes*	*No*	*No*	*Yes*

Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 3

Sex *Female*	Age *41-50*	Marital status *Married*	Place of birth *Alice*	Education *Std. Four*
Religion *Methodist*	Ownership of farms *Yes, arable*	Ownership of farm implements *Plough*	Hiring of laborers *No*	Member of local community club *Yes*
Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 4

Sex	Age	Marital status	Place of birth	Education
Female	*51-60*	*Widowed*	*Alice*	Std Seven
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Assembles of God	*Yes, arable*	*No*	*No*	*No*
Membership of agricultural organization	Family background			
No	*Farming*			

INFORMANT NO 5

Sex	Age	Marital status	Place of birth	Education
Female	*51-60*	*Married*	*Alice*	*Teacher's Diploma*
Membership of agricultural organization	Family background			
No	*Farming*			

INFORMANT NO 6

Sex	Age	Marital status	Place of birth	Education
Male	*61*	*Married*	*Bedford*	*Std. Four*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Congregational Church	*Yes, arable*	*No*	*No*	*No*
Membership of agricultural organization *Yes*	Family background *Farming*			

INFORMANT NO 7

Sex	Age	Marital status	Place of birth	Education
Male	*51-60*	*Single*	*Alice*	*Std.Eight*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Presbyterian	*Yes, arable*	*No*	*No*	*No*
Membership of agricultural organization *Yes*	Family background *Farming*			

INFORMANT NO 8

Sex *Female*	Age *41-50*	Marital status *Married*	Place of birth *Alice*	Education *Sub B*
Religion *Free Church*	Ownership of farms *Yes, arable*	Ownership of farm implements *Yes*	Hiring of laborers *No*	Member of local community club *No*
Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 9

Sex *Female*	Age *41-50*	Marital status *Married*	Place of birth *Alice*	Education *Std.Three*
Religion *Assembles of God*	Ownership of farms *Yes, arable*	Ownership of farm implements *Yes*	Hiring of laborers *No*	Member of local community club *Yes*
Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 10

Sex	Age	Marital status	Place of birth	Education
Female	*41-50*	*Married*	*Alice*	*Std.Three*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Assembles of God	*Yes, arable*	*Yes*	*No*	*No*
Membership of agricultural organization	Family background			
No	*Farming*			

INFORMANT NO 11

Sex	Age	Marital status	Place of birth	Education
Male	*41-50*	*Widowed*	*Adelaide*	*Std.Eight*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Free church	*Yes, arable*	*No*	*No*	*No*
Membership of agricultural organization	Family background			
No	*Farming*			

INFORMANT NO 12

Sex	Age	Marital status	Place of birth	Education
Female	*51-60*	*Married*	*Alice*	*Std. four*

Religion *Methodist*	Ownership of farms *Yes, arable*	Ownership of farm implements *No*	Hiring of laborers *No*	Member of local community club *No*
Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 13

Sex *Male*	Age *41-50*	Marital status *Widowed*	Place of birth *Cradock*	Education *Std.Seven*
Religion *Assembles of God*	Ownership of farms *Yes, arable*	Ownership of farm implements *Yes*	Hiring of laborers *No*	Member of local community club *Yes*
Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 14

Sex *Female*	Age *61-*	Marital status *Married*	Place of birth *Alice*	Education *Std. two*
Religion *Free church*	Ownership of farms *Yes, arable*	Ownership of farm implements *No*	Hiring of laborers *No*	Member of local community club *No*
Membership of agricultural organization *No*	Family background *Farming*			

INFORMANT NO 15

Sex	Age	Marital status	Place of birth	Education
Male	*61-*	*Married*	*Alice*	*Std.Three*
Religion	Ownership of farms	Ownership of farm implements	Hiring of laborers	Member of local community club
Reformed	*Yes, arable*	*No*	*No*	*No*
Membership of agricultural organization	Family background			
No	*Farming*			

APPENDIX B

INTERVIEW SCHEDULE

A. PERSONAL INFORMATION

ITERM 1: SEX, AGE

1. SEX: MALE FEMALE

2. AGE GROUP: -20

21-30

31-40

41-50

51-60

61-

ITERM 2: PLACE OF BIRTH, PREVIOUS PLACE OF RESIDENCE

3. Where were you born?

_____

4. Have you lived else where?
Yes/No

If yes, where?

_____

ITERM 3: PARENTS' OCCUPATION AND INFLUENCE

5. What is/was your father's occupation(s)?

_____

_____

6. What is/was your mother's occupation(s)?

7. Was your father/ mother successful in farming i.e did he/she produce better crops and livestock than others?
   Yes/No

8. Who influenced you most in farming?
9. Did your parents encourage you to do well?
   Yes/No

   If yes, in which ways?

ITERM 4: FAMILY SIZE (BROTHERS AND SISTERS), POSITION IN FAMILY

10. How many brothers do you have? _____

11. How many elder brothers do you have? _____

12. How many sisters do you have? _____

13. How many elder sisters do you have? _____

14. What is your birth position in your family? _____

ITERM 5: MARITAL STATUS, DEPENDENCY RATE

15. Are you married, divorced or widowed? _____

16. If married or previously married how many wives do you or did you have?
    (Men only.)

17. How many children do you have?
    No. _____ Male _____ Female _____

18. Do your parents live with you?
    Yes/No, do not, deceased

    If yes, specify

19. Do your spouse's parents live with you?
    Yes/No, do not, deceased

If yes, specify

_____

20. Do you have any other dependent living with you?
Yes/No
If yes, specify _____

21. Do you have any other dependents not living with you?
Yes/No

If yes, specify _____

22. What is you highest educational qualification that you passed?

_____

23. Are you continuing education through correspondence?
Yes/No/NA

If yes, what course?

_____

24. What is your spouse's highest educational qualification that she/he passed?

_____

25. From which sources in order of importance do you get the most knowledge and information of farming?

_____

_____

26. Have you had other jobs?
Yes/No

If yes, what where they?

_____

_____

27. What was your longest time in one job?

_____

28. How old were you when you started you first job?

_____

29. Did you learn something about farming in your previous job(s)?
Yes/No/NA

If yes, what did you learn?

_____

_____

ITERM 7: RELIGION

30. Do you belong to a church?
Yes/No

If yes, what church do you belong to?

_____

31. Are you an office bearer in your church?
Yes/No/NA

If yes, what office?

_____

32. If applicable, how regularly do you go to church?

_____

33. Do you practice any traditional religion?
Yes/No

34. Does the church or traditional religion have any significant influence on your farming?
Yes/No/NA

If yes, explain

_____

_____

ITERM 8: LAND – FARM SIZE, OWNERSHIP

35. What size of land do you farm no?
(a) Arable _____

(b)Grazing _____

36. Do you own this land?
Yes/No

If no, who owns this land?

_____

37. Are you happy with the present system of land allocation/tenure?
Yes/No

If no, what do you suggest?

_____

_____

38. Would you like to own your own land by title deed?
Yes/No

If no, why not?

_____

ITERM 9: CAPITAL – IMPLEMENTS, STOCK, INFRASTUCTURE – OWNERSHIP

39. Do you own any implements?
Yes/No

If yes, state what implements
(Confirm by observation)

Tractors(s) _____

Plough(s) _____

Harrow(s) _____

Cultivator(s) _____

Planter(s) _____

Spray implement(s) _____

Other _____

40. Do you have any buildings and structures for your farming?
Yes/No

If yes, what are they?
(Confirm by observation)

Cattle kraals (s) _____

Milking shed(s) _____

Chicken houses(s) _____

Store(s) (grain fertilizer) _____

Implement shed(s) _____

Other _____

41. Do you hire any implements, or stock [redacted] for mating, draught animals).
Yes/No

If yes, specify Implements _____

Stock _____

ITERM 10: LABOUR – FAMILY/RELATIVES AND /OR HIRED

42. Do you employ fulltime workers?
Yes/No

If yes, how many full time workers do you employ?

_____

43. How do you pay them? (In cash or kind,-hourly daily, monthly, annual wage/ salary or piece work)

_____

_____

44. Do your children or grandchildren help you with your farming?
Yes/No

If yes, how many?

Are they your sons' daughters or both?

What do they (he or she) help you with?
(Ploughing, planting, cultivating, harvesting, livestock duties)

45. Do you hire seasonal or temporary labourers?
Yes/No

If yes, how many?

46. For what operations?

47. How do you pay them? (In cash or kind, -hourly, daily, monthly wage, or piecework)

48. How much do you pay them?

49. How many month/year do they work?

SOCIO-ECONOMIC VARIABLES

ITERM 11: SOCIAL INTERACTION

50. Are you a member of the local tribe?
Yes/No

If no, what tribe, if any, do you originate from or are you a member of?

51. Are you dependent on the Chief or Headman for any farming decisions?
Yes/No

If yes, which decision?

52. Do you have a good relationship with the Chief?
Yes/No

If no, why not?

_____

_____

53. Are you a member of the burial society?
Yes/No

If yes, what position do you hold?

54. Are you a member of any agricultural organization(s)?
Yes/No

If yes, what organization(s)?

_____

_____

55. Do you hold any position in an agricultural organization?
Yes/No/NA

If yes, what position?

_____

56. Do you have an interest in any sport(s) or social club(s)?
Yes/No

If yes, what interest

_____

If yes, what position do you hold?

_____

57. In which ways do you take an active part in the running of your community?

_____

_____

58. Do people come to you for advice and listen to your opinion?
Yes/No

If yes, about what?

_____

_____

59. Does your Tribal Authority ask you for advice on farming?
Yes/No

If yes, about what specifically?

_____

_____

60. Are prepared to advise and lead people in farming matters?
Yes/No

ITERM 12: OCCUPATIONAL SKILLS

61. Did you have any trade or other occupation requiring special skills besides farming?
Yes / No

If yes, specify

_____

_____

62. Do your skills help you in farming in your farming operation?

Yes / No/ NA

If yes, in which way?

_____

_____

63. Do you use your skills to supplement your farming income?

Yes / No/ NA

If yes, in which ways?

_____

_____

ITERM 13: OPINIONS AND JUDGEMENT

64. What farming changes have taken place in your area?

_____

_____

65. What future changes do you think should take to improve agriculture?

_____

_____

66. In what ways do you think you have changed from traditional customs in your farming? (Confirm by observation)

ITERM 14: DESIRE, AND ASPIRATIONS AND NEEDS

67. If you are successful and make a lot of money out of farming, will it affect you family relationship?

Yes/ No

If yes, in which ways?

_____

_____

68. What are still hoping to achieve with your farming?

_____

_____

69. Are you proud of your farming opera

Yes/ No

If yes, in what way?

_____

_____

If no, why not?

_____

_____

70. What else do you need to improve your living standards?

_____

_____

APPENDIX C

FOCUS GROUPS

Introduction

The first thing the researcher did was to ask permission from the chairman of the village. The researcher received a warm welcome from the chairman as this was not his first visit. He once visited the study area in 1999 when he conducted a study for his honors degree. The researcher explained to the chairman the objectives of the study. He subsequently requested the chairman to convene all the local active farmers as he wanted to hold interviews with them as a focus group. The chairman indicated to the researcher that he will convene the 15 active farmers he identified in 1999.

On the day of the first interview, some of the important techniques about in-depth interviewing came to the researcher's mind. Permission was sought from the informants to use a tape-recorder. It was indicated to him that the tape recorder could be turned off at any point if he so wished. He did not mind to use this devise as long as his real name was not mentioned in the course of interview.

Although the chairman had managed to gather these 15 active farmers, questions were not posed to all of them. They argued that they cannot repeat the same things as they did not have time. As a result they stopped the researcher at the fourth informant as they stressed that they have to go to the fields and continue with their daily activities.

Informant No1: Mr. Snyman

Although the researcher was meeting the informants for the second time, he felt it necessary to refresh their minds. It is characteristic in Xhosa culture that the visitor mentions his clan name when he introduces himself.

Researcher: My name is Mzwandile Komanisi. I come from Gaga Tribal Authority under Chief Mavuso.My clan name is *Mpinga.* I am a student here at Fort Hare. I am here to conduct a research on agricultural practices. Maybe you will recall my face as I was here in 1999 doing the research of this nature.

Researcher: Where were you born Mr. Snyman?

Informant: I was born on farms, in the Adelaide district.

Researcher: Are you administered by the headman or the chief?

Informant: No, the headmen disappeared when the present government took over. We are currently administered by the chief.

Researcher: Do you have a community organization?

Informant: No, except local meetings.

Researcher: Who then convenes these meetings?

Informant: It is the chairman of the village .He cooperates with the chief.

Researcher: Don't you have a social club that aids you in agricultural (practices). I mean something like a cooperative.

Informant: No, but we have various projects, like poultry and piggery.

To protect informants, all names are fictional.

Researcher: Can you tell me about the agricultural practices of the olden days.

What implements did you use?

Informant: We largely used oxen and horses. Women and children assisted us by hoeing the fields. The children often joined us after school, over the weekends or during holidays.

(I became interested when he mentioned that children took part in agricultural practices. It will be remembered that the current generation has no passion for farming).

Researcher: You are now telling me something interesting, the involvement of the children in agricultural practices. Can you tell me, why the present youth seem to have no time for farming?

Informant: You will remember my boy that times have changed. These children are very lazy. They claim that agriculture is for the aged. Others are crazy; they say farming is for the illiterate persons. They forget that farming is the backbone of African economy. During our days our forefathers insisted to us that "a black man cannot live without maize". That is why you find that we are still strong. We eat traditional food hence we are able to withstand diseases, unlike the present generation that consumes these western meals. Perhaps another reason is that the youths have migrated to urban areas in search of work. There is a lot of unemployment inside. People are starving as a result they resort to cities where they will get work.

Informant No2: Mr. Peter

Introduction

Researcher: Can you explain to me agricultural activities of the past Mr. Peter.

Informant: Those were beautiful days my boy. We practiced traditional agriculture. People subsisted on farming.

Researcher: What do you mean by traditional agricultural practices?

Informant: We were then using oxen and horses. We stopped using them as time went on. They were substituted by the tractor.

Researcher: Why did you stop [illegible] and horses?

Informant: We stopped due to severe drought.

Researcher: Don't you have oxen or horses locally?

Informant: No, we are still using the ones we got from Fort Hare.

Researcher: So you started to hire tractors when you were faced with severe draught.

Informant: Yes, we hired tractors from the Sebe regime with a low price.

Researcher: Perhaps how much?

Informant: A small amount, less than R100.00. I think it was R60.00.

Researcher: Did you own fields individually?

Informant: Yes, we did.

Researcher: Did you have title deeds?

Informant: Yes, we did. Even the present cultivators do have title deeds.

Researcher: What happened to the tractors you talked about earlier on?

Informant: I cannot recall .What I know is that tractors existed at the time of homelands these tractors disappeared when the African National Congress- led government took over. We suffered until Fort Hare intervened.

Researcher: When did Fort Hare intervene?

Informant: In 1999.

Researcher: How did you practice farming then?

Informant: These were lying lands.

Researcher: Did you use fertili

Informant: We used manure. The fertilizer was introduced by white farmers.

Researcher: What kind of manure because other cultivators claim that the manure of goats or sheep burn crops

Informant: No, if you apply it properly, it will not burn your crops. I have witnessed that in white farms.

Researcher: Where did you keep your harvest?

Informant: In grain pits.

Researcher: How is a grain pit constructed?

Informant: It is made of planks and roofed with iron ore.

Researcher: Tell me, how did you control diseases in your livestock?

Informant: We used herbs. There were specialists in that regard. We bought herbs from herders who had knowledge about disease control. Others dipped their livestock with the assistance of extension officers.

Researcher: One gentleman has said that when you stopped farming people left for cities, why?

Informant: They left for the cities in search of employment. People wanted to earn money because one could not maintain his family on farming only. We practiced small-scale farming. Others worked here at Fort Hare.

Researcher: Did you also leave for cities?

Informant: Yes, even old men went to urban areas in search of employment. Remember, one had to buy clothes and other necessities.

Researcher: Do you have a local clinic / schools? How many schools do you have?

Informant: No, we do not have a clinic here at *Gqumahashe*, we depend on *Melani.* The only thing we have is schools, primary and Secondary.

Researcher: I once conducted a study here at *Gqumahashe* 1999. One person told me that word '*Gqumahashe* 'has its own origin. He told me there was a stream called *'Gqumahashe'*. Do you have any idea?

Informant: Yes, we do have a stream. It joins the Tyume River. It is the one called *Gqumahashe.*

Researcher: Why do you call it *Gqumahashe*? The gentleman who told me said that there was a horse that died in that stream.

Informant: Those who know history of this village say that this horse was drowned in this stream when it attempted to cross it. People started to say to one another "let's go and "bury" *(gquma)* that "horse" *(hashe)*.They were referring to the place where that horse died. This is what I got from the villagers.

Informant No3: Mr. Tyobeka

Researcher: What do you with your crops?

Informant: We are a group of 10 in phase one. Each person has a hectare. The cultivator decides himself/herself what to do with his / her crops. At the same time the cultivator contributes R50.00 per annum in the project

Researcher: Do you have a bank account?

Informant: Yes, we do.

Researcher: Can you estimate, what much do you have in the bank at the moment.

Informant: Although I am not the treasurer, I think we have about R4000.00.

To protect informants, all names are fictional.

Researcher: Now, let us go back to the issue of phase one. When did phase one start?

Informant: Five years ago.

Researcher: You seem to have different projects here, like poultry and piggery. Are they under one governing body?

Informant: There is one governing body that is comprised of seven members. These are leaders of everything. Professor Joubert of Fort Hare is just our advisor. He is not our administrator .Even Agricultural Development Research Institute (ARDRI) is not administering us .They only fund our projects.

Researcher: When will phase one end?

Informant: When Professor Joubert finishes surveying hectares.

Researcher: How many are you in phase one?

Informant: You are now pushing me to the corner. I have a question mark on you it is not a big deal. We are 10 registered cultivators. It's me, N.Mgwali, Nothozamile Mgwali, Mr.Xongo, Mr. Snyman, Mr. T. Peter, Mr. Hlope, N. Rasi, Mr. T.Nyongo, Mr. T.Hana, and Mr. Bhebe

Others work under these 10 registered cultivators.

Researcher: Do you have a church here?

Informant: Yes, we have four denominations. They are Free Church of in South Africa, Bantu Presbyterian, Baptist Church and Wesley Church.

Researcher: What mode of transport do you use?

Informant: We use a taxi system because it is cheaper.

Researcher: I thank you for your time. I will bring you gift when I come back.

Informant: No, do not bother with a gift. Bring me a tractor. You see, it is the absence of tractor that killed our farming.

Informant No 4: Mr.Rasi

Researcher: Where were you born Mr. Rasi?

Informant: No, introduce yourself first. How can I have a conversation with a stranger?

Researcher: Maybe you have forgotten my name Mr. Rasi. I am the youngman who conducted a research on your agricultural practices in 1999.My clan name is *Mpinga.*

(The informant interrupted me before I could finish introducing myself. He admitted that he recalled me).

Informant: Okay, I remember now *Mpinga.*We can proceed with our chat.

Researcher: Do you have oxen?

Informant: Hey *kwedini* (boy) do not play with us. We do not have time to play. Don't you know that our oxen died long time ago due to severe draught? Are you still using oxen in your place? Why do repeat the same questions you asked my colleagues. Do not waste our time please.

To protect informants, all names are fictional.

Researcher: Oh, forgive me Mr. Rasi for taking your time; I know that you are very busy. I wanted to compare your views. I acknowledge that it has been a long conversation, you must be tired. We can close the conversation now. I thank you for your time.

University of Fort Hare
Together in Excellence

APPENDIX D

LIST OF INTERVIEWEES

1. Anonymous *(crop producer)*
2. Anonymous *(keeping goats)*
3. Anonymous (*keeping Nguni cattle*)
4. Anonymous *(keeping Nguni cattle*)
5. Anonymous (*crop producer*)
6. Anonymous (*crop producer*)
7. Anonymous (*crop producer*)
8. Anonymous *(crop producer)*
9. Anonymous (*keeping Nguni cattle*)
10. Anonymous *(crop producer)*
11. Anonymous (*crop producer*)
12. Anonymous (*keeping Nguni cattle*)
13. Anonymous *(crop producer)*
14. Anonymous *(keeping Nguni cattle)*
15. Anonymous (*crop producer*)

APPENDIX E

LIST OF FOCUS GROUP INTERVIEWEES

1. Mr Snyman (crop producer)
2. Mr Peter (crop producer)
3. Mr Hlophe (crop producer)
4. Mr Rasi (crop producer)

University of Fort Hare
Together in Excellence

APPENDIX F

SELECTED PHOTOGRAPHS DEPICTING AGRICULTURAL ASPECTS OF *GQUMAHASHE* VILLAGE

PHOTOGRAPH: 1 FARMING LAND

SOURCE: THANDO NTUSELO, APRIL 2007

PHOTOGRAPH: 2 TRACTOR AND PLOUGH

SOURCE: THANDO NTUSELO, APRIL 2007

PHOTOGRAPH: 3 PIGGERY

SOURCE: THANDO NTUSELO, APRIL 2007