

**The evaluation of the viability of Letšema as an  
alternative method for corporate social responsibility  
implementation in rural areas.**

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Letšema is an African traditional practice based on volunteerism and reciprocity of favours or actions.

*\*Letšema is an African traditional practice based on volunteerism and reciprocity of favours or actions.*

These millions of small people with  
their millions of small pursuits can  
add up to create the biggest  
development wonder.

Professor Muhammad Yunus, founder of Grameen Bank

## **ABSTRACT**

The research investigated the viability of using the traditional African practice of Letšema as an alternative Corporate Social Investment/Responsibility (CSI/CSR) method of implementation in rural areas. The research studied Letšema through community interviews, institutional interviews were done to determine CSI activities similar to Letšema activities, and CSI challenges were identified that Letšema may possibly solve. Then the viability of Letšema in CSI implementation was tested through similarities with existing successful CSI activities and the possibility of resolving existing CSI challenges through other Letšema activities not currently used in CSR. The practice of Letšema was researched at various locations to gain more understanding, to enable subsequent evaluation for possible CSI implementation. The relevance and value addition of CSI/CSR to business, government, non-profit organisations and CSI beneficiaries was also studied. There is general agreement among CSI practitioners on the need for Corporate Social Responsibility and that effectiveness of CSI projects is not always achieved. A further challenge to CSI programmes is their sustainability, after the CSI organisation has concluded its project in an area and has left. Letšema was assessed as an alternative way of implementing CSR effectively through localisation and contextualisation relevance in rural areas. The first issue is the process of defining CSI when organisations enter new markets such as rural areas or developing countries. This suggests the need for a context specific definition of CSI, because organisations tend to define CSI from their own perspective, resulting in outcomes that may not be relevant to the beneficiaries. The second issue deals with the outcomes of CSR implementation. This refers to a method of measuring the outcomes of the process; that is, how the success or failure of a CSR project is measured. A successful project from an organisational perspective that does not address community needs is of no use to beneficiaries. Letšema has potential for use as a CSI implementation method in rural areas, as it is not entirely dependent on money for success, but needs certain adaptations to the context of constitutional democracy and human rights culture.

## **DECLARATION**

I, Mamogobane Piet Maseema declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Business Administration at the University of the Witwatersrand, Johannesburg. It has not previously been submitted for any degree or examination at this or any other university.

.....  
MAMOGOBANE PIET MASEEMA -

Signed at ...Johannesburg...on the 27th Day of March 2013

## **DEDICATION**

I dedicate this to God almighty, His grace and the church for showing  
that there is no mountain higher as long as He is on our side

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## LIST OF ACRONYMS

|         |                                                                     |
|---------|---------------------------------------------------------------------|
| CSR:    | Corporate Social Responsibility                                     |
| CSI:    | Corporate Social Investment                                         |
| MBA:    | Master of Business Administration                                   |
| SDM:    | Sekhukhune District Municipality                                    |
| MLM:    | Makhuduthamaga Local Municipality                                   |
| PESTLE: | Political, Economic, Social, Technological, Legal and Environmental |
| IDT:    | Independent Development Trust                                       |
| BEE:    | Black Economic Empowerment                                          |
| NGO:    | Non-governmental organisation                                       |
| NPO:    | Non-profit organisation                                             |
| CBO:    | Community Based Organisation                                        |
| QUANGO: | Quasi Non-Governmental Organization                                 |
| HIV:    | Human Immune Deficiency Virus                                       |
| AIDS:   | Acquired Immune Deficiency Syndrome                                 |
| MIT:    | Massachusetts Institute of Technology                               |
| UCT:    | University of Cape Town                                             |
| EFT:    | Electronic File Transfer                                            |

# **CHAPTER 1: INTRODUCTION**

## **1.1 Background**

Letšema is practiced in many rural areas and rural Sekhukhune district in Limpopo province was chosen to conduct the study. Sekhukhune district was chosen because the practice of letšema is still active and was convenient for the researcher, in terms of language spoken (Sepedi) and ease of access to the area (home). Various researchers have studied Letšema in different contexts. Rankopo, Osei-Hwedie and Modie-Moroka (2006) define Letšema as an African traditional practice based on volunteerism. Individuals and groups of people contribute their resources such as time, services, and materials for the benefit of the whole community. A definition of Letšema can also be derived from the work of Ntshalintshali (2006), where the research was focused on change management but used the concept of Letšema as a model for change implementation. Letšema requires active and increasing involvement of all people involved. Work is done based on self-steered teams taking ownership of the process. The roles and responsibilities of team members are often determined as work progresses and informally based on the skills of individuals. Sekgarametso (1995: p.23) defines Letšema as a concept mainly related to agriculture or farming. She gives more background to the organisation of Letšema from a Tswana perspective. Matli (2005) defines Letšema as a traditional practice that still persists in many communities and is defined as people working together in labour intensive activities. It is a way of coming together for the community to make food and beer with the aim of helping one another.

## **1.2 Purpose of the study**

The purpose of the research was to evaluate the viability of the traditional African practice of Letšema as an alternative method for implementing corporate social responsibility/investment (CSR/CSI) in rural areas. The study sought to resolve

the challenge of sustainability and contextual relevance of CSI programmes in rural communities. Letšema is an internal communal practice of working together towards a common goal. CSR projects are an external intervention by corporates and other institutions to assist communities. The study focused on the practice in a Pedi (Northern Sotho) cultural environment based on existing practice of Letšema, convenience of language (Sepedi speaking) and context (home district) to the researcher.

### **1.3 Context of the study**

**Sekhukhune Context:** The majority of the Pedi people are located in the Sekhukhune district under the Greater Sekhukhune District Municipality (SDM) in the Limpopo Province. It has a rural population of more than a million people, the majority of whom are without formal education. A small percentage of the population has migrated to urban areas with frequent trips still being made to rural homes (sekhukhune.gov.za 2010).

Limpopo is the poorest province in South Africa with 77% of families categorised as poor and living in poverty (Schwabe 2004). Unemployment in Sekhukhune is estimated at 69 % compared to Limpopo province's unemployment level of 49 %. The focus areas (research sites) are within some of the poorest municipalities (Fetakgomo, Makhuduthamaga and Lepelle-Nkumpi) in the country. The research sites are rural and located at least 100 km outside major towns such as Polokwane.

**CSR Context:** Organisations that participate in CSR activities require people to be structured in some format, for example co-operatives, non-profit organisations, etc. Rural areas, such as in Sekhukhune district, may not have a large number of educated or skilled people who can participate in such formal forums (e.g. NPOs). Community members, who travel between urban and rural areas periodically, also

do not spend enough time in their communities to effectively operate organised formal structures. This situation disadvantages rural poor people from getting assistance from CSI projects simply because of their incapacity to organise themselves in the required form.

It can be argued that rural poor people need more CSI assistance than urban (better-off) people because rural areas are far behind in many respects (infrastructure, development, technology, etc.). The prerequisite demands for CSI assistance of formal structures by CSI organisations, including asking for audited financial statements; unwittingly exclude rural people who need CSI assistance more than others. The demands that poor rural people register a formal structure (e.g. non-profit organisation) or that they get audited financial statements requires them to travel to cities or towns for professional assistance. These high barriers of entry to gaining assistance through CSI projects prevent and/or discourage poor rural people from getting such assistance.

There is a contextual mismatch between the requirements to assist poor rural people who need the help, and the ability of those people to meet the requirements from CSI organisations. CSI organisations from various institutions such as government, non-profit organisations/non-governmental organisations and corporates businesses often fall into the same trap of making high demands from poor rural people who are unable to meet them. There is a need for a new paradigm where all the stakeholders in the CSI sector agree on the needs and requirements to enable all parties to participate effectively.

## **1.4 Problem statement**

### ***Main problem***

The main challenge identified for CSR initiatives is adaptation to different (cultural/development) contexts (Article 13 2003; Egels 2005). Rural areas are a typical example of where CSI projects often exist out of context. The study aims to investigate the viability of the African traditional practice of Letšema as an alternative method for achieving corporate social responsibility objectives within a rural context. The study followed a qualitative research approach with semi-structured interviews, followed by focus groups used to source data from respondents.

### ***Sub-problems***

The first sub-problem was to explore the practice of Letšema and its objectives. The definition of the practice should influence the definition of the locally acquired CSR objectives if it is used for CSI projects according to Egels (2005). The local definition of Letšema through community interviews was critical to the whole research project, because failure to define Letšema would have rendered the research redundant. Concept validation was done through group discussion (focus group). The practice of Letšema was explored and described to create an understanding and a basis of the research. It aimed to answer questions regarding norms and activities, including any changes to the practice that may have occurred.

The second sub-problem was to investigate Corporate Social Responsibility activities of institutions located within the research area or similar areas, with the intention of finding similarities between the company CSR challenges and Letšema activities (as possible solutions). Egels (2005) stated that CSR definition is a dynamic and negotiated process that is often a compromise rather than a

view of one of the stakeholders. This is important for the success and future sustainability of a CSR project.

The third sub-problem was to investigate the relevance of Letšema as a means to achieve the identified Corporate Social Responsibility (CSR) goals by resolving some of the identified CSI challenges. A search for similarities in CSR and Letšema objectives was done. The aim was to find Letšema activities that may resolve identified challenges for CSR projects such as long term sustainability, alignment of goals by all stake holders, influence of local artefacts and others.

The research sub-problems are sequential such that comments by CSI practitioners on the possibility of using Letšema in CSI cannot be made without first knowing what Letšema is. Similarities between Letšema and CSI activities can only be determined after Letšema and CSI are both known. The suitability of Letšema to possibly solve some of the challenges in CSI requires that Letšema and CSI challenges be defined first. In sequential research, the collection of one set of data is preceded by an initial set of pre-required data. The second type of data cannot be completed until the initial data has been completed (Creswell 2007).

## **1.5 Significance of the study**

### ***Identified Need***

The study fills a gap in that most CSR initiatives have the challenge of being irrelevant to their intended beneficiaries. Irrelevant projects experience sustainability challenges as communities disregard them. Egels (2005) supports this notion and states that there has been little research on how multinationals and other institutions are entering developing markets (rural areas) with their associated CSR project(s).

### ***Recommendations from other research***

Natalie Kolbe (2009: p.145) identified the following areas as potential research topics after conducting research into the critical success factors for the replication of the Grameen Bank microfinance model in South Africa

Specific research on how corporate South Africa can develop social businesses that will benefit the poor communities will be very insightful. Researchers could choose a specific company as a case study and develop a social business in partnership with an MFI such as SEF. This will eliminate the time and cost issues that constrain MFI's ability to explore the opportunity, and the corporate will benefit from a, hopefully, actionable venture... .

The study explored the concept of Letšema with the intention of providing guidance for its utilisation as a means for achieving CSR goals locally. The study of Letšema investigated ways of creating alignment of stakeholders' goals by continuing communal traditional/cultural practices, while achieving institutional CSR goals. Government, business and community development (non-governmental) organisations will benefit from the outcomes of this study by knowing the effectiveness of traditional practice as a basis for CSR implementation. Such institutions will benefit their Community Social Responsibility programmes by gaining a better understanding of the relevance of local context and specifically, Letšema in CSR implementation.

### **1.6 Limitations and Delimitations of the study**

The study first established an understanding of the practice of Letšema within the chosen research sites, before it was evaluated for effectiveness in achieving CSR goals. The first part of the research directly impacts on the second part, such that an incorrect understanding will affect both the definition of contextual CSR objectives and the outcome of the research (Egels 2005). This dependency is one of the drawbacks of a sequential research, where one part depends on another part. Failure of a preceding part means failure of the whole research. Charmaz (2006) provides a possible solution to such a sequential research challenge by

changing the topic of research based on the data collected. However, this was not required in this case as the required data was correctly collected.

### ***Assumptions***

- Letšema was still practiced in the communities targeted for the research to allow evaluation and informed people were available to establish the understanding of the practice.
- The lessons learnt from targeted villages will be replicable to similar villages.

## CHAPTER 2 - LITERATURE REVIEW

### 2.1 Corporate Social Responsibility definition

Corporate Social Responsibility (CSR) and Corporate Social Investment (CSI) are sometimes used interchangeably (CRS = CSI) as it is in the report. Some authors argue they are different, but the difference is not the focus of this report as it is on the value of both concepts. Corporate Social Responsibility (CSR) can be defined as actions taken by institutions or corporates that benefit society over and above what society benefits from just the provision of goods and services by these institutions. The actions are beyond what is legally required from business. Corporate Social Responsibility according to Cardbury (1999) as cited by Rossouw (2008: p.30) is contextually defined as

*“Corporate governance is concerned with holding the balance between economic and social goals and between individual and communal goals...the aim is to align as nearly as possible the interests of individuals, corporations and society.”*

CSR is seen as a strategic issue and some such as Jeffrey Hollender (2005), as cited by Egels (2005) call CSR the future of business. Some see CSR as actions performed by corporates to survive in response to demands from the public and government for more socially responsible business practices. Egels (2005) also defines CSR as a way of corporates seeking legitimacy and new growth opportunities. Still others such as Martin Wolf say CSR is a distraction from the business goal of profit maximisation and should not be taken seriously (Vogel 2005). All the various schools of thought on CSR have their reasons to defend their view of CSR. However, some recent market developments suggest CSR cannot just be ignored as shown below.

## ***CSR and Corporate Governance***

The King report (2002) on corporate governance highlights that companies must look and act beyond financial and regulatory requirements. It highlights the need for an integrated approach that includes social and environmental issues together with the financial issues. Companies are urged to consult other stakeholders such as local communities and to consider the environmental impact of company actions. Shareholder activism and civil society organisations (interest groups) have also increased pressure on institutions to act in a responsible manner. The legal requirement for institutions to consider the environmental impact of their actions has also forced them to consider matters beyond self interest or profit maximisation. Some of the South African laws requiring holistic and considerate corporate management include: Labour Relations Act (No. 66 of 1995), Basic Conditions of Employment Act (No. 75 of 1997), Employment Equity Act (No. 55 of 1998) and the National Environmental Management Act (No. 107 of 1998).

### **2.2 Value of CSR**

Research by Boutin-Dufresne and Savaria (2004) indicates less-responsible institutions (with no CSR) generally face higher risk than their more responsible counterparts. Responsible companies are seen as those who take a holistic view of their business and include non-profit maximisation factors (e.g. CSR) in their corporate responsibility agendas. Therefore it can be argued companies practicing CSR are more likely to get favourable share ratings than their counterparts. Pressure from regulations, social and other media, and interest groups has also played a role in highlighting CSR as a need, more than just a favour provided by institutions or companies. There is agreement about the need to practice CSR, while the reasons for practicing may differ. Others may perform CSR for marketing and anticipated profit maximisation at a later stage as advocated by Friedman (1970); while others do it as part of being responsible corporate citizens.

Research by Meir and Glushkov (2008) indicates shares of companies with high ratings on social responsibility outperformed their less socially responsible counterparts. However, the research also found the value of stocks perceived as less morally desirable such as tobacco, alcohol, gambling, firearms, nuclear and military performed much better than stocks in other industries. The research does not indicate the social responsiveness of the companies involved in those undesirable stocks, which makes it difficult to evaluate the value of social responsibility seen as actions done for public benefit above profit maximisation actions. A point worth highlighting is social responsibility may be equated or perceived as sharing of profits made by business for public gain, rather than avoidance of harmful actions by business. The authors seem to equate social responsibility to moral acceptance and therefore conclude the morality and social responsibility of stocks does not influence the price thereof.

Milton Friedman in a 1970 article titled, "The social responsibility of business is to increase its profits" argues corporate social responsibility should be seen from an angle of profit maximization. He argues social responsibility is not the responsibility of corporate companies or business unless the actions are meant to maximize profits for the corporates. Friedman further argues a corporate is neither qualified nor competent to make correct social decisions for CSR purposes. It is further stated corporates often take initiatives that do not really benefit the recipients in order to tick a box and claim "we" have done something, and is a waste of scarce resources such as time and money (Friedman 1970).

Recent developments such as the King I, II and III reports indicate that the arguments made by Friedman in the 1970s, no longer holds in the current situation. A number of market forces, such as legislative requirements, activist shareholders or special interest groups, have highlighted the need for business to perform acts of corporate social responsibility. Vogel (2005) indicates that CSR or corporate virtue as he calls it, has a place in the market and cannot just be ignored as it has made many companies change their social and environmental

practices. Responsible companies are seen as those who take a holistic view of their business and include non-profit maximisation factors in their corporate responsibility agendas. Statman and Glushkov (2008) argue companies practicing CSR are more likely to get favourable stock ratings than their counterparts. Pressure from legal regulations, social media and interest groups have also played a role in highlighting CSR as being a need more than a favour done by companies.

CSR has shifted from ad hoc philanthropic donations and welfare giving, to more focused and performance-driven (strategic) activities to achieve development results. CSR has a more strategic role in institutions and more focus has shifted towards CSR goal achievement (CSI Handbook 2006). Nick Rockey (CSI Handbook 2011), the managing director of Trialogue publication, indicated in the 2011 edition that there is notable change in CSI practice over the years. Notable changes include formalisation of CSI in companies, increased communication on CSI projects and a more strategic view of CSI by corporate and other institutions towards becoming a leading practice.

## **2.3 Measuring and evaluating the CSR impact**

Rockey (2004) stated that impact of projects can only be determined by measuring progress. Measuring the impact and progress of CSR initiatives is made difficult by a number of factors including:

- The long-term nature of most of the projects;
- Difficulty of measuring some of the effects such as reduced carbon emission by a global company on a small local community;
- Visibility or acceptability of CSR actions (outcomes) to consumer groups, such as reduction of child labour in developing countries by Nike.

The difficulty of measuring long-term goals has created the need for intermediate goals (milestones) to indicate progress. These intermediate goals are often required to be quantitative for ease of measurement and indication of progress by the institutions. Examples of such goals include reduction in the number of (Human Immune Deficiency Virus) HIV infections in a HIV/Aids (Acquired Immune Deficiency Syndrome) sponsored programme. This has the risk of losing focus on the more qualitative and less-quantifiable outputs such as attitudes to, and knowledge about HIV/Aids in a community.

Linah Joubert (2006), from New Opportunities Consulting Services, identifies the main challenges to CSI implementation as selfish intentions that are not focused on a greater good (De Wet 2006). Viewing rewards in the immediate term only can limit cooperation, where some partners may gain greater long term benefits if they wait. An example of creating greater good is a mining company investing in education without imposing a legal obligation on the students to join the company after completing their studies. The investment is likely to increase the literacy levels and hence the employability of local people which will benefit the mine in the long term. An example of a short term or immediate view is that the mining company trains (adults) ready-to-work people, only to gain benefit now while long term goals suffer.

Institutional CSI sponsors are more inclined towards items that can be quantified for reporting purposes; thus increasing the risk of ignoring the needs of the intended recipients of the programme. The community may be more interested in the qualitative outputs than the quantitative ones and conflict of interest may therefore occur. Focus on monetary input from companies is creating a measure that is not directly linked to the CSI outputs as seen by communities. It is possible for some of the funds to be consumed by the processes in between input funding and community output/benefit, such as high operational costs including CSI staff salaries, travelling, and other activities. Keeton (2006), CEO of Tshikululu Social

Investments, highlights the same concern about measuring inputs from the perspective of companies and not always considering outputs from the perspective of communities (De Wet 2006).

If the results of a CSR programme are measured differently by different stakeholders, how does one determine progress or lack thereof? When does the institution decide the programme is not working and should be stopped or when the programme is working and investment should be increased? When should the sunk cost be curtailed and who makes the decision based on what measures? Rockey (2004) asserts that education seems to be the best form of CSR as it can be made self-sustainable within the community. He says it is by teaching communities to fish rather than buying them fish that CSR can be effective (Rockey 2004).

Another critical matter is the timing of social responsibility programmes. Does a corporate gain more or the community benefit more from small CSR investment done as early as possible; or from a large delayed CSR programme, because initially only small amounts of money were invested before starting the programme? As an example, a delayed HIV/AIDS programme may have allowed enough time for many HIV infected people to die before an awareness campaign is done and hailed as a success, even though the programme may have ridden on the back of death experiences that created awareness in the community.

Rockey (2004) argues that waiting for large future projects would be an opportunity cost more than an investment in a CSR programme. Egels (2005) states that a CSR project should be a negotiated matter taking into account the local context. He raises three critical points about the outcomes of CSR projects. The three points are (a) influence on the environment, (b) relationships with other stakeholders and (c) artefacts of the CSR project(s). He further indicates that analysis of previous research shows deficiency of research in three identified

areas. That is, (1) definitions of CSR and corporate impact on their local environments due to an assumption an environment does not affect the definition of CSR; (2) lack of focus on the (the how question) process of creating relationship between institutions and its stakeholders, where emphasis is often placed on the outcomes forgetting that assumptions often determine conclusions of a process and (3) the influence of CSI artefacts on the relationship between institution or business and other stakeholders.

Newton (2002) as cited by Egels (2005) stated the definition of a concept (such as CSR) is affected by the process, including the negotiations and controversies in a given context. Latour (1986) as cited by Egels (2005) says the definitions affect the values endorsed in a given context. The definitions created are the practical CSR definition in a particular context because it takes into account the unique circumstances in a locality.

Today, institutions should practice Corporate Social Responsibility, but the effectiveness of the practice is not always guaranteed. Letšema is posed as an alternative way of implementing CSR effectively through localisation and contextualisation in rural areas. The characteristics of the process described by Egels (2005) to address the challenges of CSR are similar to the characteristics of Letšema, for example, the local definition of the process and its outcomes; the indispensable role of the main influencer (e.g. chief) of the process; the mobilisation of actors to perform their parts and the fragile and, 'prone to mutiny' nature of the process.

## **2.4 CSR Challenges**

CSR has a number of identified challenges. Some of the problems are associated with the definition of CSR? Difficulty in defining what it is creates challenges for the role it is expected to play. Some authors define CSR as any action for the

benefit of the public taken by an institution over and above its normal profit maximisation operations. While others define it as measures to boost corporate image and create a caring facade in response to pressure from various stakeholders demanding institutions have to be more responsible in their operations. The view taken by the first group of authors see CSR activities as strategic and some authors such as Jeffery Hollender as cited by Egels (2005) see CSR as the future of business. This view is supported by recent increases in profits of businesses deemed to be socially responsible (Boutin-Dufresne and Savaria 2004; Statman and Glushkov 2008). Examples include the tripling in the sales of so called “*fair trade coffee*” in the United States of America between 1991 and 2005 (Vogel 2005). This view is further supported by research conducted by Boutin-Dufresne and Savaria (2004) indicating that less-responsible company valuations generally have higher risk as compared to their more responsible counterparts.

The second group of authors see CSR actions as merely actions taken in compliance of market demand. The modern market has made demands that institutions are expected to comply with. Egels (2005) agrees with the view that CSR is merely a compliance matter and is a response to pressure. He further describes it as a way of legitimising companies and finding new growth opportunities. Examples include the public outcry to ban Nike products because the company was allegedly using child labour to reduce its production costs. Nike responded by monitoring working conditions in its supplier's factories in developing countries to which it outsourced its manufacturing. Some of the sceptics see this as a compliance action rather than voluntary virtuous action by Nike to ensure slave labour is never used.

Egels (2005) raises two critical issues that require further analysis. The first issue is the process of defining CSR when institutions or businesses enter new markets such as rural areas or developing countries. This refers to the need for a context specific definition of CSR. The second issue deals with the outcomes of the

process of defining CSR. This refers to a way of measuring the outcomes of the process; that is how the success or failure of a CSR project is measured.

The assertion by Friedman (1970) that business is neither qualified nor competent to address social matters has some validity and needs to be analysed. Authors such as Swilling (2007) and Egels (2005) also address the point by highlighting the need for localisation and contextualisation of CSR programmes, which business often ignores in CSR initiatives. The concept of sustainable development is defined in many ways by different people. The generally understood meaning of the concept according to Swilling (2007) is the challenge of eradicating poverty in a way that rebuilds eco-systems and natural resources for human survival. Sustainable development issues within companies are typically addressed through what has commonly become known as Corporate Social Responsibility (CSR). It is described as the activities that are all about being receptive to stakeholders' concerns and having a positive impact on communities. The effectiveness of such CSR efforts is being questioned and needs addressing.

A further challenge to CSR programmes, especially the long-term ones, is their sustainability after the institution has concluded its business and has left. For example, the rural electrification project in Tanzania described by Egels (2005) had a relatively low initial capital cost, but a high maintenance cost due to continued need for diesel at fluctuating market prices. If an institutional sponsor decides to handover such a project after completion, then who maintains it going forward? Will investing the money in an energy provision project identified by the community be a better CSR programme than the top-down imposed electrification project, suited to the institutional sponsor's intentions? The question is, who is more qualified to determine the goals of CSR and the timing thereof? This point is clearly indicated in the case of a rural electrification project of a Tanzanian village through CSR, where most of the international players saw electrification as

crucial; while local people were either sceptical or opposed to the project (Egels 2005).

The common points amongst all groups on the definition of CSR are that CSR is constituted by actions over and above the profit maximisation actions of business, CSR has various and differing motives, CSR should benefit members of the public directly or indirectly through actions, such as caring for the environment. The process of benefitting community members also has its own challenges as shown below.

In the 10th edition of the CSI Handbook (De Wet 2007) the main challenges to CSI are listed as:

- Lack of strategic intent in CSI giving (CSI used as a marketing exercise)
- Lack of consultation with beneficiary communities – resulting in partial or even misguided interventions (no emotional connection/outourced CSI)
- Duplication of effort due to poor consultation with others resulting in no sharing of knowledge and experience with other institutions (focusing on single brand display/marketing instead of broad recognition of all stake holders in a project)
- Support not sustained over a long enough period to sustain the outcomes (ensuring developmental impact)
- Focus on inputs (money donated) and not on outputs (lives changed)
- Lack of adaptation to changes in context
- Funders tend to favour the registered, skilled and better resourced NGOs and NPOs over the unregistered, unskilled, usually rural organisations addressing local issues.

### ***Impact of Money on social behaviour***

One of the main challenges identified by the CSI practitioners is, “Focus on inputs (money donated) and not on outputs (lives changed)”. Money can play multiple roles in society and is certainly very important in the world today. Money is commonly used for buying goods, services and to reward people for completing agreed tasks. However it has been shown by Vohs, *Maed and Goode* (2006) that money can also be detrimental to social cohesion. Experiments conducted by Vohs *et al* (2006) through environmental manipulations provided support for the hypothesis that money brings about a state of self sufficiency (less intimacy or less reliance on others). People who are focused on money are more independent of others, and less socially sensitive. Self-sufficiency refers to the ability to complete tasks without assistance, which reduces or removes reliance on others (e.g. friends and family). Thus it is encouraging individualism and discouraging communal motivations. Team work is for mutual benefit. Other researchers (Frank, Gilovich and Regan 1993) agree with this opinion as observed in economics students. It has been shown that economics students make self interest decisions in social dilemma situations, compared to other non-economics students. Economics students also believe their competitors would also make self interest decisions and would be able to find their own way through challenges.

Self-interest decisions are also seen in situations where rewards are allocated based on individual performance. Those who contribute less are given less and vice versa. Money is often the dominant form of reward in self-interest reward situations. Communal interest encourages communal benefit and rewards are often shared communally without emphasis on individual performance (Vohs, Mead and Goode 2008). Other forms of rewards besides money, such as use of public goods (e.g. school) and sharing outputs (food at community party) are usually used for communal interest rewarding. Communal interest reduces focus on individual cost/benefit considerations and people are happy to contribute even if the individual cost does not necessarily match the individual benefit because focus is on the whole communal cost/benefit consideration.

### ***Influence of Context of CSR challenges***

The need for a context specific definition and sustainability of CSR are highlighted together with the need for an appropriate success measure of the process. The identified failure by CSI practitioners to make efforts to understand the local context can be explained by the concept Kahneman (2011) calls WYSIATI. WYSIATI is an abbreviation for “*What You See Is All There Is*”. It is a concept meaning conclusions are made based on superficial/easily available and accessible information, without probing for deeper meaning of further (missing) information. WYSIATI operates in situations where people are subjective and support one side of an argument as true without searching for other sides of the argument. The human brain tends to accept things that are coherent or consistent with its existing logic. Kahneman (2011) described another phenomenon where people faced with complex questions tend to substitute them with simple questions they can answer. For example a complex question requiring deep thinking and detailed analysis such as: “How should financial advisors who prey on the elderly be punished?” - would be substituted with a simpler question such as “How much anger do I feel when I think about financial predators?”

The complex question is then answered by a simpler answer based on subjective perception and often influenced by emotions. An answer influenced by current emotions is likely to be different when the emotions change. Therefore the answer is clearly influenced by existing feeling, thus making it subjective. People are willing to believe and decide on matters, even if they do not have adequate information to reach realistic decisions. CSI practitioners from institutions are often based in developed areas and their views on rural and traditional practices may also be affected by subjective perception and existing emotions.

The complex question of - what is the viability of Letšema as an alternative method of implementing CSI programmes in rural areas? - may easily be replaced with simpler questions such as - how do I (CSI practitioner) feel about rural areas and rural ideas' relevance in the modern world? Or how do I (CSI practitioner) feel about traditional ways of doing things in today's modern world? Feelings obscure the true meaning that can be obtained by answering complex questions and replace that with simple answers derived for simple substitution questions. Letšema is suggested as an alternative method of implementing CSR, such that the points of contextualisation and sustainability of CSR, and the need for appropriate outcome measurement, are addressed. The aim is to derive more value out of the CSR resources, compared to conventional methods.

## **2.5 Letšema**

According to Rankopo, Osei-Hwedie and Modie-Moroka (2006) the concept of Letšema is an African traditional practice based on volunteerism. Individuals and groups of people contribute their resources such as time, services, and materials for the benefit of the whole community. Such actions include infrastructure building (e.g. clinics, bridges), services such as farm work (e.g. planting of crops, weeding, harvesting) and other community services (e.g. cooking at funerals) amongst others. There is communal spirit that encourages and motivates people to take part in actions for collective and possibly individual benefit. The concept may take other forms, such as Mephatho, which are age-graded traditional (circumcision) schools or Masolo (traditional hunting groups). Participants act voluntarily and willingly with the understanding the result will benefit the whole community and encourage others to do the same.

A definition of Letšema can also be derived from the work of Ntshalintshali (2006), where the research was focused on change management but used the concept of Letšema as a model for change implementation. The following can be deduced from the work:

Letšema requires active and increasing involvement of all people involved in a project/programme. Work structures should be based on self-steered teams taking ownership of the process. There is a requirement for common goals, flexibility, responsibility, involvement, commitment, trust and orientation towards performance. The roles and responsibilities of team members are often determined as work progresses and informally based on the skills of individuals.

Sekgarametso (1995: p.23) defines Letšema as a concept mainly related to agriculture or farming. She gives more background to the organisation of Letšema from a Tswana perspective as follows:

*The social organization at the family level was that the family was represented by the man at the family kgotla (court) where matters were discussed and then the kgosana (headman) of the kgotla would take the message to the kgosi (chief). From here the kgosi would take the message to the kgosi-e-kgolo (paramount chief/king) where it would finally rest ...Kgosi-e-kgolo is the one who gave the final word as to when ploughing could begin (go bolotsa letšema) and when crops could be harvested (legwetla). In each case, before everybody could start ploughing their masimo (fields) they first had to plough and plant the kgosi's fields which were known as masotla. Before the eating of produce from the fields could begin, a ceremony had to be held whereby part of the people's produce would be taken to the kgosi. This was known as "go isa dikgafela". The grain would then be stored in large grain bins and would be redistributed to the morale (community) during times of famine.*

Matli (2005) defines Letšema as a traditional practice that still persists in many communities and is defined as people working together in labour intensive activities. It is a way of coming together for the community to make food and beer with the aim of helping one another.

Rural people depended on traditional means of survival in the early years (before the industrialisation and mining era). They relied largely on agriculture, farming and livestock rearing (Sekgarametso, 1995). They developed systems to assist them in implementing their way of life. Letšema is one of those systems whereby community members work towards a goal that needs to be achieved. For example, a group would build a house just in time before the rain season starts or harvest a crop before a defined period – i.e. use many hands to gain increased productivity. According to Bourdieu (1986) culture is a resource than can be used to generate economic benefit (i.e. profits). Since culture (Letšema) is transferred from one generation to the next, it can also serve as a means of wealth transfer.

## **2.6 Companies and their CSR goals in rural areas**

### ***CSR at Atok Mine as part of Anglo American plc.***

Anglo American mining was used as an example of a large company operating in identified research sites. The Atok Platinum mine is owned by Anglo American plc (London, United Kingdom) through its national office of Anglo Platinum Ltd (Johannesburg, South Africa). The aim of the Anglo American plc group is identified as making profits for its shareholders in such a way as to make a real and lasting contribution to the communities in which it operates. Anglo American alleges that its commitment to CSR is shown by its affiliation to the World Business Council on Sustainable Development and its active involvement in a number of CSR initiatives (Article 13 2003). Its main CSR objective is sustainable development. According to Edward Bickham, Executive Vice President of External Affairs, CSR initiatives that lead to sustainable development are essential not just for corporates, but for the communities in which companies work ([www.article13.com](http://www.article13.com) 2003).

It should be noted that Anglo American was identified as a potential participant in the research, but they eventually chose not to take part. They were replaced by

other institutions that either had operations in the identified areas or had operations country wide.

### ***CSR and Sustainable development at Anglo Platinum Atok***

The concept of sustainable development is defined in many ways by different people. The generally understood meaning of the concept according to Swilling (2007) is the challenge of eradicating poverty in a way that rebuilds eco-systems and natural resources for human survival. Sustainable development issues within institutions are typically addressed through what has commonly become known as Corporate Social Responsibility (CSR). Anglo Platinum has kept records of its sustainable development reports since 2001. Critics, such as Bullock, (2008), argue that the company was pressured into this practice of keeping sustainable development reports by pressure from stakeholder groups, such as community activists, investors, the Government and Non-Governmental Organisations. The pressure was aimed at achieving disclosure and accountability on matters from the company that are non-financial in nature (Bullock 2008). The critics view is supported by Anglo American's own view of placing the making of profits for its shareholders first, before thinking of surrounding communities. This view is in line with the thinking of Friedman (1970), who says that corporate social responsibility should be seen from an angle of profit maximization. The most relevant CSR action to communities, such as where Atok is located, is uplifting communities surrounding company operations.

The company has identified its main challenges to CSR as relevance to local conditions. It operates internationally and the development of CSR initiatives that are adaptable and relevant to different cultural contexts is crucial. The development of the sustainable reporting mechanism in the company was preceded by criticism Anglo Platinum previously used its CSR initiatives as “*tick-box exercise*” to satisfy its requirements for legal and brand objectives, (Bullock 2008). This created the need for the company to measure CSR initiatives that

address local community challenges. Poverty is one of the main challenges facing communities in the SDM local municipalities. Its reduction can therefore be used as a measure of the local relevance and impact of the CSR initiatives of companies operating locally.

## **2.7 Conclusion**

Corporate Social Responsibility refers to actions taken by corporates to assist communities and other stakeholders in achieving social goals. Some within the business sector argue that CSR should be the role of government because businesses should focus on maximising profit for their shareholders. However those who practice CSR see benefits for both the corporate and the recipients of the CSR outcomes. There are clearly challenges experienced by CSR practitioners, especially in rural, such as poor CSR results caused by focus on input money and lack of consultation with recipients. Letšema is a system that reduces the influence of both focus on input money donated and poor consultation with recipients. The relevance of Letšema requires that its current relevance and existence be established. Letšema proposes some benefits such as reduced input money and more community involvement in projects, which need validation and clarification. The use of Letšema in CSR implementation needs to be assessed objectively to ensure that there is value addition, i.e. Letšema does not introduce bigger problems or challenges than the ones it solved in CSR implementation. Therefore the following research questions need to be addressed:

- What is Letšema as it is currently practiced?
- What are the benefits and challenges of Letšema?
- How is CSI implemented in rural areas?
- What are the benefits and challenges of CSI?
- What, if any, is the value of Letšema to CSI implementation?

## **CHAPTER 3 - RESEARCH METHODOLOGY**

### **3.1 Method**

This study started with an understanding of Letšema through community interviews and focus groups for validation purposes. CSI challenges at various institutions were studied through interviews with institutional representatives. Then Letšema's viability for resolving CSI challenges and achieving corporate social responsibility programme goals was evaluated. The method adopted in the research was that of a case study. Data was collected via interviews involving the use of open-ended, explorative questions to different respondents within the communities and selected institutions. Rowley (2002) suggests that "Why" and "How" questions require a deeper and more detailed investigation of a particular topic. The qualitative research methodology is suitable for the "Why" and "How" research questions asked in this research. Qualitative research is described by Denzin and Lincoln (2005) as studying things in their natural setting and interpreting phenomena in terms of the meanings people bring to them. It was therefore critical that interviews were conducted in communities and within a local context or natural setting (Denzin and Lincoln 2005).

Corbin and Strauss (2008) define qualitative research as a process of examining and interpreting data in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin 2008). Therefore qualitative study was relevant to the research as it sought to examine and interpret data with intention to gain understanding and knowledge. Typical qualitative research activities were followed including: interviewing, observing participants, collecting and analysing data and documents. Corbin (2008), Creswell (1998) and Charmaz (2006) emphasized the need to collect rich data for qualitative research and this was achieved through both interviews (snow-ball in communities and individual in institutions) and focus groups from groups of community members.

### **3.2 Observation**

Observation assisted the researcher to explore the respondents in their natural surroundings, including the relationships amongst them. The research was carried out in several villages that are culturally related, with further research at selected institutions. Both the individual points of view, and the collective understanding of Letšema, were explored.

The understanding of the historical Letšema practice depended on the availability and willingness of informed (especially elderly) community members in identified villages. There was no limit on the age of respondents, because the oldest available people were preferred with regard to the original practice, while younger people provided existing perspective on Letšema. The relevance of CSR was measured through alignment of CSR goals with Letšema goals. Alignment refers to similarities in activities and possibility of resolving some of the CSR challenges through Letšema. Similarities bring the two processes closer together and differences add value through resolving identified challenges in CSR.

The research focused on the identified Pedi villages and did not include practices similar to Letšema by other communities or ethnic groups. The research was conducted using a limited number of (34) people because the research method was based on a convenience sample. The sample is a convenience sample based on referral by other respondents and availability (willingness) of referred respondents. The initial basic community interview sample was aimed at 27 people minimum. Actual samples varied depending on availability of respondents. Small samples carry a risk of giving results that sometimes make no sense. This risk is high in instances where research depends on numbers (quantitative research) to prove a hypothesis. Large samples are required to reduce bias and avoid random causality in results. The research in this case was qualitative in nature and a number of people were used to establish a definition of a concept. The use of multiple research sites also reduced the risk of bias in the definition of

the concept. However, a focus group was used to reduce personal bias, while not removing contextual bias in the data collected. The focus group interviews were conducted using a semi-structured manner where respondents in their natural setting responded freely to questions.

The qualitative research method selected in this case requires close engagement between researcher and respondents and this can potentially affect the outcome of the study. It was therefore critical that interviews were conducted in communities within a local context. (Denzin *et al* 2005). Corbin and Strauss (2008) define qualitative research as scrutinising and interpreting data in order to draw meaning, get better understanding and develop empirical knowledge. Therefore qualitative study is relevant to this research as it sought to examine and interpret data with the intention to gain understanding and knowledge. The data collection method used was interviewing and observation, which can be affected by respondents' personal bias and perceptions. However, this was reduced by using diverse groups during interviews. A detailed interpretation of the data collected was done.

### **3.3 Questions**

There were some basic questions to initiate the interview process. The basic questions included: "What is Letšema, What is Letšema used for? Is Letšema still being used today in the community? What are its benefits and challenges? The researcher asked further questions based on what the respondents revealed in terms of the practice. Further probing was based on the Why and How questions of qualitative research. A wide spread of respondents across geographical locations, age and gender was included to capture a broad perspective on the topic. This assisted in the formulation of further probing questions used during the focus group validation process. This created an understanding of Letšema and context within which it is practiced. Institutional interviews took the form of interaction with a CSR representative or obtaining a formal written statement to

gain understanding of an institution's perspective on CSR. Introductory questions included the following: What is your institution's philosophy on CSI/CSR? What challenges do you have in CSR/CSI implementation? What possible solutions can assist in resolving those challenges? Follow up questions were developed based on the responses to the basic questions.

### 3.4 Interviews

#### Case Sites

The case sites chosen are shown by red crosses in the map below

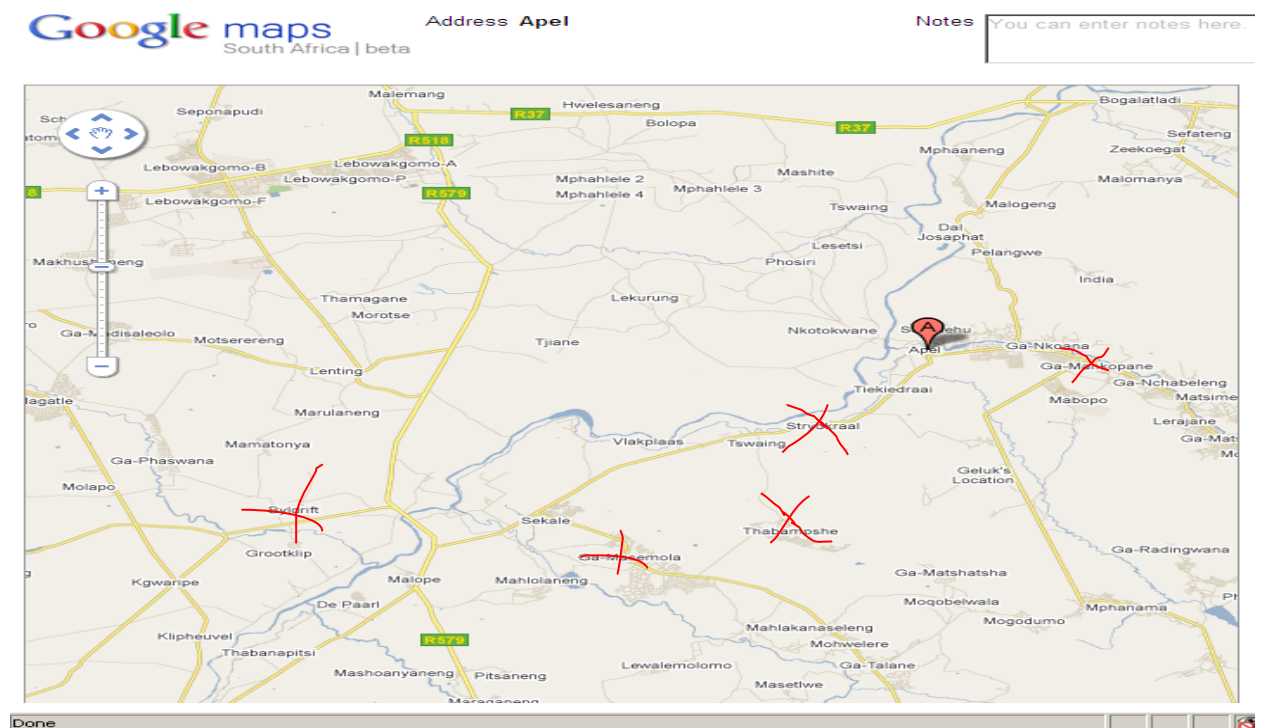


Figure 1: View of the research focus areas from Google maps  
([maps.google.co.za/](https://maps.google.co.za/) 2010)

Villages of Byladrift, Ga-Nchabeleng, Thabampshe, Ga-Masemola and Strydkraal B were identified as sites for the research. The sites were chosen based on circumstances such as availability of respondents, permission for research in time and time required to do the research. The villages are rural, poor and have a strong communal sense of practice which is in line with the Letšema concept. Their poverty status makes them better candidates for CSR programmes following the explanation of sustainable development having an objective of poverty alleviation as given by Swilling (2007). The researcher speaks the local

language and this made it easier for data collection through interviews. The institutional interviews were done in various locations as shown below:

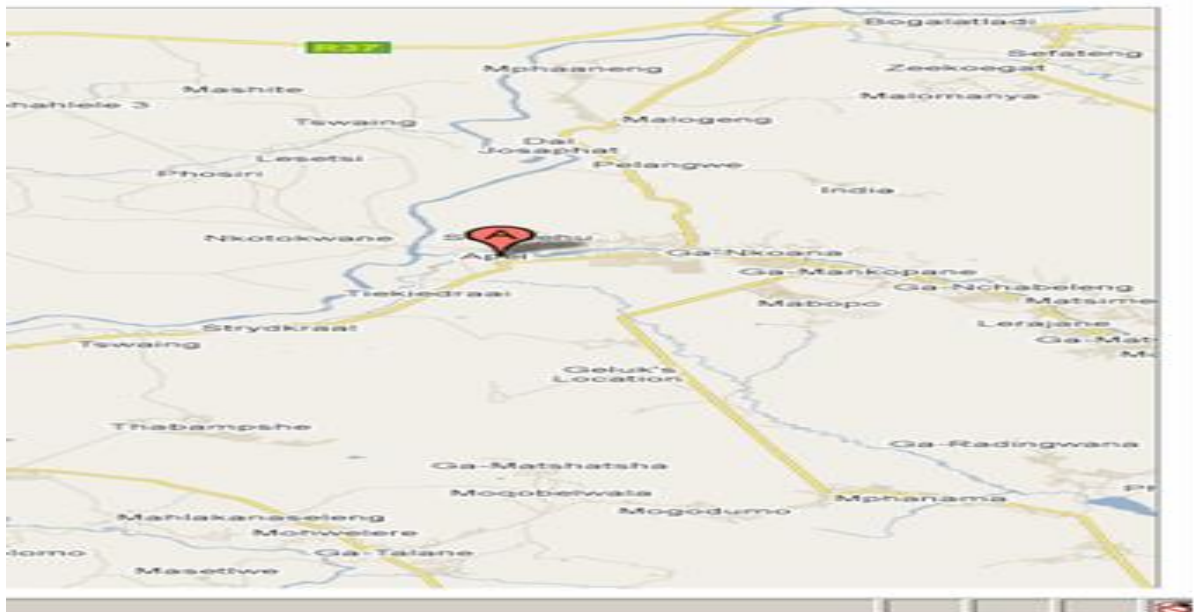


Figure 2: Fetakgomo Local Municipality interview location show with red pointer-  
Apel ([maps.google.co.za/](https://maps.google.co.za/) 2010)

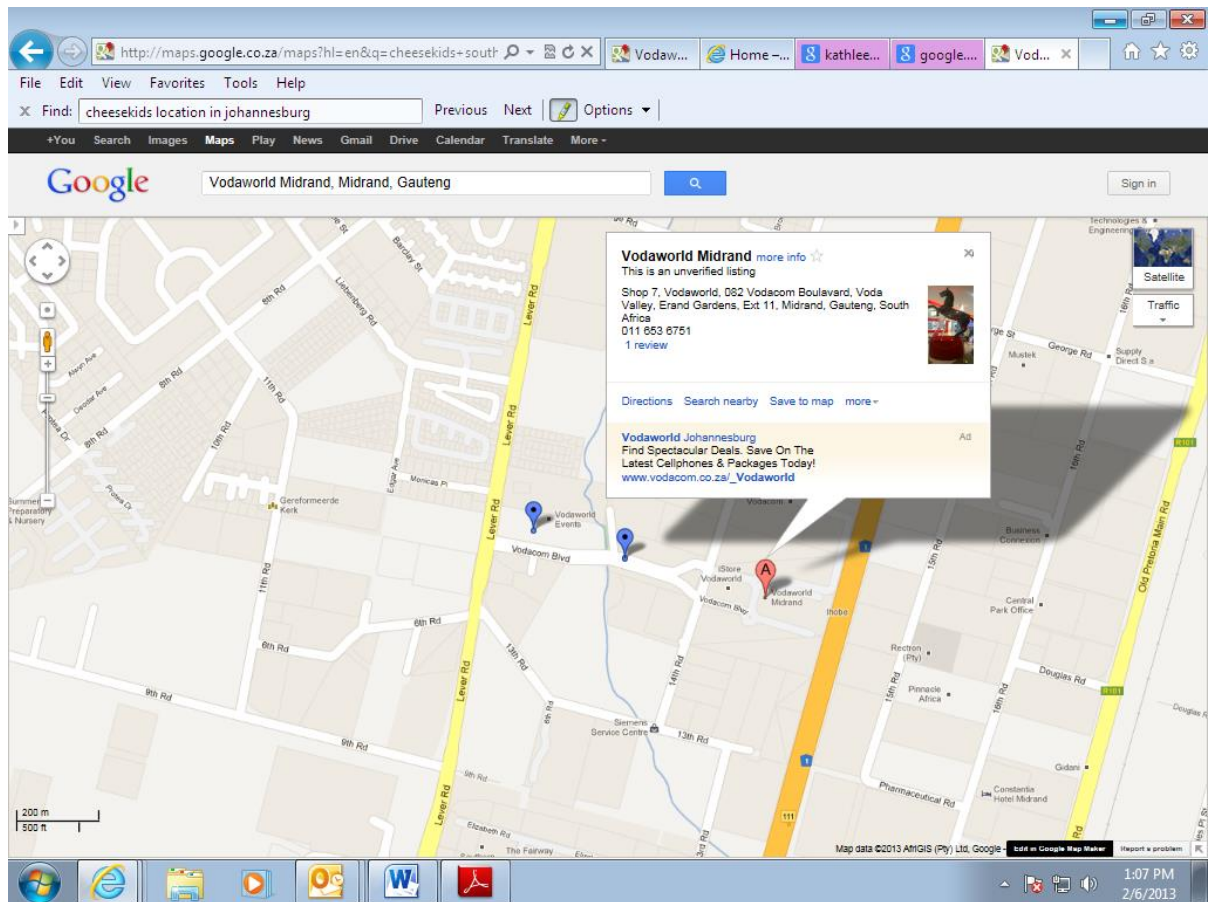


Figure 3: Vodacom interview location shown by red pointer – Midrand (maps.google.co.za/ 2010)

The CheeseKids interview with Mr. Sisulu was conducted telephonically due to challenges in getting a time and place suitable for interviewee and researcher.

### ***Site Interviews***

Creswell (1998) states a research project should have rigorous data collection procedures to ensure validity of the outcome. Data collection included various forms such as interviews, documentation and electronic sources. The data collection method for this qualitative research study, for the first phase in communities, was semi-structured personal interviews with identified respondents. The aim was to encourage good cooperation from respondents,

gather information through interrogation and observation and also offer an opportunity for further probing on answers provided. Interviews can be used to gather information from all types of people, including people with little or no literacy, depending on their ability to communicate in a particular language. The method has its disadvantages and they include: it requires a long time to carry out, it requires more money to carry out (travelling, recording equipment), and it requires good interview and interpersonal skills (Cooper and Schlindler 2003).

Interviewing people in their natural setting is critical for qualitative research and therefore the associated cost was worth it. It is therefore critical that interviews are conducted in communities and within a local context as was done in the research. Conversations are a basic mode of human interaction. Interviews are therefore planned conversations around mutual points of interest. Qualitative research interviews attempt to understand the world from the subjects' point of view and through this method analyse the meaning of people's experience.

The relevance of the semi-structured interviews was tested by using preliminary interviews to ascertain the adequacy of the process; and questions followed by a review based on the experience gained. The preliminary research indicated questions asked were relevant and the interview method was appropriate without using video recording. Some people found video recording to be intrusive and uncomfortable for them. All randomly selected people who participated in the preliminary interviews did not form part of the main research. Interviews were first being conducted with individual respondents and later with a focus group of respondents. Then views from the various focus groups formed by the respondents from each community studied were combined into a main group view for further validation. All interviews were captured in an electronic recording format and notes taken where necessary. These were used for analysis and interpretation.

Semi-structured interviews were undertaken with a snowballing effect whereby individual respondents were requested to nominate possible (knowledgeable) respondents on the topic. There was a deliberate attempt to make the royal household (traditional leader's family) the first respondent where possible. The chief is the custodian of tradition and is expected to be more informed about it than most people. The chief is the convener of Letšema according to Sekgarametso (1995). The chief also commands respect in the community due to his status and Egels (2005) noted in the lessons learned from the electrification project in Tanzania, the community representative needs to be respected by the group. Population for Letšema research was limited to members of local communities in Limpopo province, Sekhukhune district communities with similar cultural backgrounds (i.e. descended from one forefather), i.e. Batau ba Matlebjane –Byldrift, Thabampše, Ga-Masemola, Strydkraal B, or Ga-Nchabeleng/Mothopong.

The second phase of the research with institutions was done using both interviews (face-to-face and telephonic) or obtaining a written formal view on the CSI issues from the institution.

Some researchers do not name research respondents for ethical reasons and the need for some respondents to remain anonymous. Participants in the research were informed of the possibility of staying anonymous and given the choice to be anonymous or not. They chose the option of being named. All participants were made aware of the purpose of the research and that they will not be benefitting as individuals or communities. The research is to benefit the whole country in CSI knowledge collection and guidance for future practice.

### ***Interview Sample***

The sample is a convenience sample based on referral by other respondents and availability of referred respondents with Letšema experience or knowledge. Similarly for institutional data collection, convenience was the basis for choosing respondents and dependent on availability and willingness to partake in the research either through interviews or written view from the company.

The initial basic community interview sample was aimed at 9 people per village with as much diversity (age, gender and location) as possible, i.e. three (3) old people (over 60 years), three (3) middle aged people (over 35 and under 60 years) and three (3) youth members (under 35 years). Actual samples varied depending on availability of respondents. The sample depended on a number of factors such as the length of interviews (time), availability of informed people on the topic, resources such as recording material and electronic storage. Samples per village were as follows: Byldrift (4); Strydkraal B (5); Thabampshe (10); Ga-Masemola (6) and Ga-Nchabeleng (6). All participated in the focus groups, except three people who had other commitments. All focus groups had a minimum of at least four people.

Table 1: Table of community respondents

| <b>Name</b>          | <b>Age</b>       | <b>Gender</b> | <b>Location<br/>Village</b> | <b>Local Chief</b> | <b>Estimated<br/>Length of<br/>interview</b> |
|----------------------|------------------|---------------|-----------------------------|--------------------|----------------------------------------------|
| Phogole a<br>Maswi   | Over 60<br>years | Male          | Thabampshe                  | N.<br>Nchabeleng   | 30 minutes                                   |
| Moswane<br>Mamogwane | Over 60<br>years | Male          |                             |                    | 30 minutes                                   |

| <b>Name</b>                     | <b>Age</b>                       | <b>Gender</b> | <b>Location<br/>Village</b> | <b>Local Chief</b> | <b>Estimated<br/>Length of<br/>interview</b> |
|---------------------------------|----------------------------------|---------------|-----------------------------|--------------------|----------------------------------------------|
| Mongatane<br>Marutla            | over 60<br>years                 | Female        | Thabampshe                  | Sefoka             | 30 minutes                                   |
| Sefoka Rosa<br>Mosa             | Under 35<br>years                | Female        |                             |                    | 10 minutes                                   |
| Sedume<br>Rampora               | Over 35<br>and Under<br>60 years | Male          |                             | Masemola           | 30 minutes                                   |
| Moswane<br>Ramogohlo<br>Mapheto | Under 35<br>Years                | Female        |                             | N.<br>Nchabeleng   | 20 minutes                                   |
| Mokgohlwe<br>Matewane.          | Over 35<br>and Under<br>60 years | Female        |                             | Sefoka             | 20 minutes                                   |
| Johanna<br>Makgadile<br>Sefoka  | Over 35<br>and Under<br>60 years | Female        |                             |                    | 30 minutes                                   |
| Bavit Moswane                   | Under 35<br>years                | Female        |                             | N.<br>Nchabeleng   | 20 minutes                                   |

| <b>Name</b>                     | <b>Age</b>                       | <b>Gender</b> | <b>Location<br/>Village</b> | <b>Local Chief</b> | <b>Estimated<br/>Length of<br/>interview</b> |
|---------------------------------|----------------------------------|---------------|-----------------------------|--------------------|----------------------------------------------|
| Moswana<br>Tshepo               | Under 35<br>years                | Male          | Thabampshe                  | N.<br>Nchabeleng   | 10 minutes                                   |
| Modupi<br>Nchabeleng            | Under 35<br>years                | Male          | Strydkraal B                | M.<br>Nchabeleng   | 20 minutes                                   |
| Mel Moraswi                     | Under 35<br>years                | Male          |                             |                    | 10 minutes                                   |
| Ramogohlo<br>Moraswi            | Over 60<br>years                 | Female        |                             |                    | 30 minutes                                   |
| Rebecca<br>Kgwale               | Over 35<br>and Under<br>60 years | Female        |                             |                    | 30 minutes                                   |
| Calvin<br>Sebesho               | Under 35<br>years                | Male          |                             |                    | 10 minutes                                   |
| Hlebi Stefan<br>Temane          | Over 60<br>years                 | Male          | Masemola                    | Masemola           | 30 minutes                                   |
| Maseje<br>Mashienyane<br>Sefoka | Over 60<br>years                 | Female        |                             |                    | 30 minutes                                   |

| <b>Name</b>                      | <b>Age</b>                       | <b>Gender</b> | <b>Location<br/>Village</b> | <b>Local Chief</b> | <b>Estimated<br/>Length of<br/>interview</b> |
|----------------------------------|----------------------------------|---------------|-----------------------------|--------------------|----------------------------------------------|
| Mokgohlwe<br>Masemola            | Over 60<br>years                 | Female        | Masemola                    | Masemola           | 30 minutes                                   |
| Glory<br>Masemola                | Over 35<br>and Under<br>60 years | Female        |                             |                    | 30 minutes                                   |
| Mathabatha<br>Joseph<br>Masemola | Under 35<br>years                | Male          |                             |                    | 20 minutes                                   |
| Bantheneng<br>Talana             | Over 35<br>and Under<br>60 years | Female        |                             |                    | 30 minutes                                   |
| Hunadi<br>Seloane                | Over 60<br>years                 | Female        | Byldrift                    | Seloane            | 30 minutes                                   |

| <b>Name</b>           | <b>Age</b>                       | <b>Gender</b> | <b>Location<br/>Village</b> | <b>Local Chief</b> | <b>Estimated<br/>Length of<br/>interview</b> |
|-----------------------|----------------------------------|---------------|-----------------------------|--------------------|----------------------------------------------|
| Phaahla<br>Nchabeleng | Over 60<br>years                 | Male          | Ga-<br>Nchabeleng           | Nchabeleng         | 30 minutes                                   |
| Silas<br>Nchabeleng   | Over 35<br>and Under<br>60 years | Male          |                             |                    | 30 minutes                                   |
| Mmago Saki<br>Phaahla | Over 35<br>and Under<br>60 years | Female        |                             |                    | 30 minutes                                   |
| Max Marodi            | Over 35<br>and Under<br>60 years | Male          |                             |                    | 30 minutes                                   |
| Ngwato<br>Nchabeleng  | over 60<br>years,                | Male          | Ga-<br>Nchabeleng           | Nchabeleng         | 30 minutes                                   |
| Sophie Tjale          | Less than<br>35 years            | Female        |                             |                    | 20 minutes                                   |
| Mogobo<br>Maleka      | Less than<br>35 years            | Male          |                             |                    | 20 minutes                                   |

| <b>Name</b>               | <b>Age</b>                       | <b>Gender</b> | <b>Location<br/>Village</b> | <b>Local Chief</b> | <b>Estimated<br/>Length of<br/>interview</b> |
|---------------------------|----------------------------------|---------------|-----------------------------|--------------------|----------------------------------------------|
| Kgoshi<br>Seloane         | Over 35<br>and Under<br>60 years | Male          | Byldrift                    | Seloane            | 30 minutes                                   |
| Moswane<br>Moepeng        | Over 60<br>years                 | Male          |                             |                    | 30 minutes                                   |
| Mologadi<br>Seloane       | Over 65<br>years                 | Female        |                             |                    | 30 minutes                                   |
| Mokgalabje<br>Mantlhakeng | Over 60<br>years                 | Male          |                             |                    | 30 minutes                                   |

The institutional interviews were aimed at getting views from one institutional representative through either interview or written statement at a minimum or more views from multiple representatives where possible. Respondents from institutional interviews are mentioned in the table below:

Table 2: Table of institutional respondents

| <b>Name</b>      | <b>Institutional position</b>           | <b>Location</b>      | <b>Length of interview</b> |
|------------------|-----------------------------------------|----------------------|----------------------------|
| Morebudi Thamaga | Manager at Fetakgomo Local Municipality | Apel                 | 45 minutes                 |
| Mthobi Tyamzashe | CSR Manager at Vodacom                  | Vodaworld, Midrand   | 30 minutes                 |
| Shaka Sisulu     | Founder of CheeseKids                   | Telephonic interview | 45 minutes                 |

### ***Focus Group Discussion***

A focus group discussion was held with respondents from each of the identified rural community areas. The purpose was to obtain a group view from the respondents to confirm the individual understanding already obtained. Focus groups are a quick and convenient way of obtaining information from many respondents at the same time. They also have the advantage that some people feel more comfortable and secure in sharing their views in groups as they feel as though they have not been singled out. Samples per village are as follows: Byldrift (4); Strydkraal B (5); Thabampshe (10); Ga-Masemola (6) and Ga-Nchabeleng (6). All focus groups had a minimum of at least four people.

Institutional views were also obtained through interviews and comparison with their formal statements from the Trialogue Publications on Corporate Social Investment Handbooks (De Wet 2006, 2007) was also done.

### **3.5 Data Collection**

In-depth interviews with (especially well-informed) respondents were conducted and this method has been suggested as relevant for collecting data on locally defined research topics (Weick 1996 as cited by Egels 2005). Interviews were conducted at convenient locations for the interviewees, which were in the villages at homes or Letšema events or at company premises for corporate interviews. Letšema events were helpful in observing the working environment in which the respondents operated. Interviews were expected to be an average time of half an hour, but the time was either exceeded if necessary to acquire more data or reduced where respondents were not knowledgeable on the subject.

The interviews were conducted in the local language, Sepedi, for ease of communication and access to as many people as possible, after which information was translated to English. The questions were asked about Letšema as a concept and the answers given were used to highlight any differences among descriptions (original and modified) given and used for development of further questions. The questions were not always asked in the order given as some people would answer some questions in their descriptions before they were asked.

Focus group interactions were held, where views from people who participated in individual interviews were tested for validity within a group. The discussions added richness to the collected data, as individuals tested and challenged certain views from others.

Documentation from relevant institutions was also obtained to supplement the information from interviews. This included institutional documentation (formal statements on CSI from the Triologue CSI Handbooks, websites, etc.) from relevant, available and accessible information repositories.

### ***Data Analysis and Interpretation***

The rural community data was collected through interviews and observations at the multiple research sites. The corporate data was obtained through interviews or through written statements from the institutions or from institution documentation or websites. It was expected there will be some degree of interpretation based on personal understanding by the researcher. This has the risk of introducing bias based on personal experience and requires a careful review of facts stated. The data collection mechanism had an impact on the analysis. For example using video-recorded interviews has the advantage of giving the researcher the benefit of revisiting both the sound and visuals after the interviews are completed, but some rural community interviewees regarded video recording as intrusive. Video recording was therefore not used to avoid alienating interviewees. Using only a voice recorder, as was done in the research, has the disadvantage of not giving the researcher the benefit of reviewing body language and other visuals after the interviews. Experience at community interviews has shown that people prefer voice-recorded interviews, without video recording as they are perceived as less intrusive and are not in their faces compared to video camera recordings.

The data was organised or categorised into various themes or topics (Letšema and money, taboos, etc.) to aid analysis. The organisation of data created discussion topics and enabled determination or agreement or disagreement on a particular topic. Topics also allowed easy comparison of Letšema with institutional CSR activities. For example, money and its role in activities was discussed at length, which highlighted its importance to the research. Rowley (2002) agrees that the analysis of such rich data requires thematic categorization.

### ***Validity and Reliability***

It was expected there will be some degree of interpretation based on personal understanding by the researcher. This has the risk of introducing bias based on personal experience and requires a careful review of facts stated. The data collection mechanism also has an impact on the analysis. The analysis of qualitative research is inherently subjective and this is one of the reasons given by critics of the methodology in comparison to quantitative methodology (Wainwright 1997). There are ways and means of establishing validity and reliability of qualitative research output. These include: construct validity, external validity, internal validity and reliability.

### ***Construct Validity***

According to Rowley (2002) construct validity is establishing correct operational measures for the concepts being studied. It is meant to expose and reduce subjectivity so the researcher can consciously avoid being subjective by questioning their own work. This can be achieved in various ways such as:

Multiple sources of evidence using different sources of evidence have the advantage of allowing the researcher to establish the validity of observations. The Data collected in the research is from multiple sites (villages) and from different groups of respondents (individuals from various villages). There was variety in terms of age, geographic location and gender of the respondents. The outcome is expected to be valid and the outcome of the initial analysis from individual interviews was further validated through the creation of focus groups.

Chain of evidence: All interviews and observations were recorded via voice recording, as video recording was viewed as intrusive and intimidating by some

rural community respondents. The evidence supporting the views was checked for consistency.

Confirmation by respondents: The initial analysis from individual interviews was confirmed during the focus groups discussions per village that followed the individual interviews.

### ***External Validity***

The utilisation of multiple sites has the advantage of easily establishing external validity as compared to a single case study (Tellis 1997 and Ward-Schofield, 1993 as cited by Wainwright 1997). Multiple villages of similar cultural practices located some kilometres apart were used in the research (see research sites map). It is also stated (Tellis 1997 and Ward-Schofield 1993 as cited by Wainwright 1997) that appropriate site selection can maximise validity and generalisation. The site selections in the research easily established external validity due to the existing practice of Letšema in the chosen villages and their similarities in cultural practices. This is supported by a number of factors including historical ancestral origin of villages allowing for similar cultural practices, same language usage and distance between villages to avoid immediate influence of results.

### ***Internal Validity***

According to Tellis (1997) the concept of internal validity is concerned with causal or explanatory relationships between elements within a research. The relationships between the respondents played a key role in the study. The different age and gender groups meant age and gender relations within the identified communities influenced the process. Respect for elders may mean it is more difficult for younger people to openly criticise views from their elders.

The snowballing referral method of selecting respondents is one factor that clearly showed the importance of relationships. A person who does not have a good relationship with a person knowledgeable on the topic may choose not to mention them as a respondent for the research. This was mitigated by using multiple referrals from different people. Causal relationships can be very important in this regard. The researcher was not bound to interview all referred people and had the discretion of who to interview based on their knowledge of the subject. Some of the interviewees were chosen at random, based on convenience and availability. This required more time to complete the research and required stricter time management. The use of different sites (villages) also militated against this risk of biased referrals. Therefore with the selection process used, internal validity of this study can be established.

### ***Reliability***

The output of the research is highly dependent on the proper execution of the planned methodology. It is expected that the output is reliable based on a number of factors such as utilisation of multiple sites, different ages and genders of interviewees and the use of focus groups.

The use of qualitative research methodology through open-ended question interviews dictates that responses are expected to be specific to the existing situation. That is, future research may not necessarily produce exactly the same outcome as different people and contexts will be involved, but the main concepts and facts are expected to be the same. The recoding of interviews and observations aided in the reliability of the research output.

The researcher has some prior knowledge on the topic and this aided the research fact finding through quick establishment of the level of knowledge of a respondent. Prior knowledge of the topic in the qualitative researcher assisted gaining a better context understanding. This assisted in the objective of assessing the subjective beliefs of the people being studied and not accepting such stated beliefs as necessarily true.

Wainwright (1997) says researchers should examine facts critically in the context of a broader historical and structural analysis, and the impact of these on the views should be indicated. This has the benefit of discarding unreliable testimony if the researcher notices contradictory and incongruous views among interview respondents (Wainwright 1997). Effort was made to use this technique to improve the reliability of interviews and observations.

## **CHAPTER 4 - RESEARCH PRESENTATION AND ANALYSIS OF FINDINGS**

This chapter presents an overview of the research performed and analysis of the findings. The first part of the research was conducted in the following rural villages of Limpopo: Ga-Nchabeleng, Strydkraal B, Thabampshe, Ga-Masemola and Byldrift (Malatane). Challenges such as denial of permission and delays in giving permission resulted in interviews not being done in some villages such as Apel. The summarised community view of the definition of Letšema and its related activities is presented and the answered questions on Letšema are in Appendix A. Then the views of institutional representatives on CSR, its role and effective implementation thereof are presented. Similarities between effective CSR from an institutional view point and possible solutions to challenges identified by corporate CSR practitioners are used to weigh the relevance of Letšema in CSR implementation.

### **4.1 Part 1 - Community research on Letšema and its findings**

The first sub-problem was to explore, with intention to understand, the practice of Letšema and its objectives. The practice of Letšema was explored to create a basis for the research. The consolidated findings are detailed below and the English translated sample of individual responses to questions are in Appendix A. Stories from oral tradition often seem simple when transcribed because the transcription does not always capture all forms of communication, including the passion displayed in body language and the artistic element of performance. A great deal can be learnt from observation of people's actions as they tell their stories. However, it was unfortunate that some respondents considered video interviews intrusive and were not comfortable with them. As a result only voice recordings were used in the research, thus limiting a rich source of information that could have been used.

A majority view on Letšema, based on the questions asked about Letšema (both the original and modified current practice) is presented below:-

- What is Letšema? - People working together (voluntary mutual collaboration) as a group voluntarily to achieve a defined purpose.
- Who is the Letšema Convenor? - Anyone who needs a purpose achieved or work done and has some form of reward for the participants
- What is Current Letšema Practice? - It is practiced in few instances in its original form. There are other forms that are modified versions of the original form. Most of the variations involve money. The shortage or scarcity of money in rural areas during a time where money is demanded is one of the main reasons why original Letšema is no longer practiced. Traditional or cultural systems are being replaced by western or modern systems. It is difficult to ask a (doctoral or masters or any) graduate to go and weed in the fields because they have money and power gained outside the traditional systems. They are no longer communal and can survive outside the community.
- What are Letšema benefits?
  - a. Original Letšema - Work is done by a group of people and therefore completed quickly. The group of people has a variety of skills and knowledge within it and this allows free use of specialised skills by the convener. It also allows other people to learn from the experts in certain skills, thereby facilitating knowledge sharing. It encourages a communal spirit and a continuous cycle of mutual assistance, because people help others knowing they will also benefit in future, even if they have benefited already.
  - b. Modified version of Letšema - Work is completed by a defined group of people chosen by the convenor based on some criteria, such as skills or knowledge. Money is the main form of reward, but there are other things

used sometimes, such as food hampers, agreed upon upfront by all stakeholders.

- Are there any Letšema Taboos?
  - a. Original Letšema – Money is not preferred (almost not allowed) as a reward in Letšema. It is a scarce resource and may prevent poor people from convening Letšema events. It is against the communal spirit of mutual assistance because only some people have enough money, while others do not. Taboos depend on a particular activity to be achieved. For example, children are generally not allowed for crop weeding events because they may cut the crops with the weeds. Also culturally, uncircumcised people are not allowed at events for preparation of traditional circumcision schools. Some events may be specific to the type of people required, such as women only for building mud houses. Generally widows and widowers are not allowed at most community events until after a certain period of mourning and cleansing has passed.
  - b. Modified version of Letšema – None. Anyone is usually allowed to attend provided they meet the criterion of the convenor.
- How is poor participation by participants dealt with at Letšema events?
  - a. The large number of people involved in the event makes it easier for poor participants to be quickly noticed. The responsibility of ensuring good participation is shared by all participants because the rewards are equal for all participants. A communal reward system is an incentive for participants to point out free-loaders and correct their behaviour to prevent rewarding non-contributing people. Correction methods vary include allocating responsibilities to inexperienced workers, such as cooking for participants during weeding events; encouraging or even teaching non-experienced people how to do the work; mocking known lazy workers through songs, poems and other social means. In extreme circumstances, some people may boycott Letšema events called by known lazy performers. Poor performers also lose their social status in the community and this can bring a number of criticisms, such as being mocked, made an outcast, not listened to, not taken seriously, not respected, etc. They can also be mocked or verbally attacked especially during the eating and drinking feasts/sessions of Letšema events.
  - b. Modified version of Letšema - poor participation usually leads to expulsion from the event with either no reward or partial reward.

- What are Letšema benefits for participants?
  - a. Original Letšema - Guaranteed return of the favour given to others when participants request it in future, because Letšema is a mutual assistance community programme. This takes the form of a just-in-time benefit, even if previously received, by some community members. There is no documented register of who attended which event and there is no guarantee as to who exactly will be available when a return of the favour is requested. However, there is a guarantee that some, if not most of the community, will attend the event when the return of a favour is requested. There is notice of who is not attending and noting the frequency on non-attendance without apology given because all invited people are expected to attend. Immediate benefits include food and drinks provided at the events. The drinks are usually alcoholic drinks such as home brewed traditional corn beer or home brewed Marula beer. Letšema events also present opportunities to meet other people (social networking); such as members (potential partners) of the opposite sex or experts in particular fields.
  - b. Modified version of Letšema - Money is the main reward. Other things such as food hampers may be provided depending on up-front agreement by all parties.
- Are there other beneficiaries of Letšema besides to the convenor or the participants (who else benefits from Letšema)?
  - a. Original Letšema: There are instances where people who were not involved in a Letšema event arrive during the reward (eating) ceremony. Those people are usually invited to join the reward (eating) ceremony because the eating ceremony is usually done communally in a feast format. Letšema participants will usually say “*Mahlong a motho ga go swane le mahlong a mpša*” - meaning one cannot ignore another person while eating without inviting them, because a person is not like a dog. They sometimes say “*molomo ge o eja o roga o mong*”- meaning when a mouth (person) is eating without inviting others, it is tantamount to insulting the others. Therefore it is culturally not acceptable not to invite others to the feast when they are present. “*Ke botho go hlalelela batho ba bang*” – It is human to invite others to enjoy a feast with you.
  - b. Modified version of Letšema: None
- What is the role of money in Letšema?
  - a. Original Letšema: Money is almost a taboo in Letšema. It is not allowed because its scarcity may prevent poorer community members from

convening Letšema events. It has the potential of killing the mutual benefit of returned favour within the community. The mutual benefit (returned favour) of Letšema is the main aim and not payment, because money is used for payment.

- b. Modified Letšema: It is the main form of reward, but sometimes things such as food hampers (rice, baking flour, etc.) may be used as substitutes
- What are typical Letšema Activities?
    - a. Original Letšema: Field work such as weeding, pruning, reaping, etc. Other activities include cutting trees for either livestock kraal making or clearing ploughing fields (see figure 4 below); construction of roads or building; collecting firewood; etc.
    - b. Modified Letšema: Any work required to be completed quickly by the convenor as agreed by the group and often documented in the group's rules.



Figure 4: Fetakgomo Women working in typical Letšema format in fields (fetakgomo.gov.za 2012).

- What are other activities involved in Letšema events?
  - a. Original Letšema: Songs, poems and dancing (see figures 5 and 6 below). Songs are the most prevalent form of activity at Letšema events. They are used for various reasons including keeping same pace of work among participants, keeping morale high, and they encourage workers to work harder or faster or even to mock lazy or poor participants. Examples of songs are:-
    - “Mainainama wee wa inamologa, mmagwe ke moloji, ke moloji wa dithuri wa go loya batho”- Who ever stands up when are we are bent down to work, his/her mother is a wizard/witch, who possesses zombies and bewitches people
    - “Fotla bolepa o ree o tla Tanya mmabolepu, Nonyana' tlhoka ditshela šeo, mamphore leetsana, a yee kgobadi ga Mokopane” – Prepare home-made glue for catching birds and ensnare, you will

catch like spider web catcher, a bird without tail is coming, Mummy make me a beautiful hair style, ah yeh danger in meeting. The song's hidden meaning seemed to be meant to encourage men to perform some activity well because some women (birds/chicks without tail further) with beautiful hairstyles are coming. Men can attract women by doing well in the specified activity (improved social status recognized in the community).

- “*Matšhidi mmakoma koša ya magadi a rena*”- Matšhidi mmakoma a song of our lobola
- “*Tumpu wee ngwan’e ke wa mang? ge a lla re mo kobakobetša-Tumpu*” - Whose child is this that we keep on shushing when it is crying.
- “*Kgope wee o alela ke mang*”-Old Bachelor who prepares the bed for you. The hidden meaning says Old Bachelor who do you sleep with or have sexual relations with.
- “*Kuu kuu eya lla molapong, mosadi wa sebedu o wa e omany, Tonki gae tlape ka boomo, bo wa e thelela, tlaa tlaa semetse sa omelela se a hlaba*” – the Kuu/coo kuu/coo bird is calling in the valley, the lazy woman is rebuking it, a donkey does not fart intentionally, it does so as a mistake, come; come quickly when things are still fresh/soft, for when they go stale/hard they are dangerous/complex
- “*Sebedu Mmašhela*”...Lazy person Mmašhela), singing for the lazy ones
- 



Figure 5: Fetakgomo young ladies singing and dancing to traditional songs with eledrely women watching (fetakgomo.gov.za 2012).



Figure 6: Young ladies singing and dancing with a middle aged team leader (fetakgomo.gov.za 2012).

- b. Modified Version of Letšema: Songs are sung, but are mostly different from the old traditional songs. Any song that raises the morale of the people is welcomed.
- Who leads the other activities in Letšema? – (Original and modified Letšema): Anyone can lead, but leaders are usually experts in a particular skill such as singing, the outspoken people, people with strong voices, etc.

In summary, the original Letšema is a communal practice to achieve any goal that requires group participation. There are some taboos, but people are generally all welcome to take part regardless of their skills or experience, as roles are found for them. Aims include productive use of all available resources (resource utilisation maximised, economies of scale), mutual community benefit and forward investment of time, skills and resources. People are willing to work for an expected future benefit from those they assist today as members of the community. Unacceptable behaviour is discouraged through social pressure, such as singing of ridiculing songs, exclusion from communal activities and allocation of a lower status in the community. The event plays other roles besides the main goal of the event, including exchange of skills, networking/social gathering, social ranking of community members, etc. Money is not preferred (almost not allowed) as a reward because of its ability to limit full participation in events due to its scarcity in rural areas. Full productiveness is encouraged at all times and is recognised for reward (e.g. social status) in the community.

The modified version of Letšema has brought changes to some of the activities in original Letšema. Only the differences are highlighted here as all other aspects are the same as in original Letšema.

**Taboos (Rules and punishment):** There are no generally accepted taboos in the modified version of Letšema. Rules are used as a basis of discipline, and people are sometimes fined money or expelled from the group if they break the rules. The impact of breaking the rules is immediate (short term) and not delayed (medium to long term as in original Letšema through reduced social status, etc.).

**Rewards:** Money is the main form of reward in the modified version of Letšema while it is almost not allowed in the original version of Letšema. The rewards are enjoyed by a specified group of people according to a defined criterion as opposed to communal benefit in original Letšema.

**Accommodation of outsiders:** Non-members of the selected group in the modified version of Letšema are not welcome in the activities (work or rewards). The group is exclusive as opposed to an inclusive spirit of original Letšema.

**Focus groups:** A single focus group per village was conducted in the following villages: Ga-Nchabeleng, Strydkraal B, Thabampshe, Ga-Masemola and Byldrift (Malatane). In Thabampshe, the focus group comprised of 7 people of various ages and genders. Three people from Thabampshe were not available during the focus group due to other commitments. All respondents from other villages attended the focus groups. The discussion in all the focus groups followed a similar pattern. The old people in the group argued for Letšema in

the original format while the younger people supported the modified version. There were isolated incidences where a younger person agreed with the older people on some topic, but generally the divisions and preferences were clear.

There were no noticeable differences on the description of either the original or modified version among the respondents. There were some instances where the younger people would say that they do not know about a particular topic, such as songs sung at Letšema events. Respondents placed more emphasis on whether the original or the modified version was more practical in current circumstances. The following paragraph discusses the points of view from this general perspective of original version supported by older people and modified version supported by younger people.

Concept confirmation and verification: The respondents agreed on most of the Letšema activities (definition, convenor, goals, benefits, other activities involved, etc.) and how they should be practiced. There were some differences between the original and current practices of Letšema in certain activities. However, further probing indicated all respondents agree on the original practice and the modern practice, but they differ on the merits of each practice. Older people agree with the younger people's version of Letšema and conversely, younger people also agree (where they have knowledge) with older people on the description of original Letšema. The difference is in the relevance of the version to the existing circumstances. The older people feel very strongly that the original practice is the only practice that should be called Letšema. They indicated the modified versions have names such as ditlamo (bonded together), 'di-society' and other names confirming they are not proper Letšema. The younger members argued everything has to be dynamic and change with time. Therefore the modified version of Letšema is Letšema of the current times, as it is the most practical version according to them. Further discussion revealed that people on both sides of the argument agree on what the original Letšema is and

also on what the modified version is. The main differences are on the merits or appropriateness of each version towards achieving the goals set.

Proponents of the original version pointed out that using money as a reward is a weakness because money is a scarce resource in rural areas. The proponents of the modified version argued money is the main source of value exchange and using any other means is not practical. The older people argued people should use available money to buy some other form of reward so that money is not used directly as a reward. This will enable people who have other resources (food, drinks - and not money) to convene Letšema events. Both groups agree on the need for rewards in Letšema. It is clear from the discussion older people are willing to compromise on the use of money indirectly, but are not willing to accept direct use of money as a reward for Letšema.

Taboos were seen as unnecessary and outdated by the proponents of the modified version. The supporters of the original version argued that taboos are in line with their culture and are important to ensure people do not break traditional rules and risk angering ancestors or authorities (traditional leadership). It became clear from the younger people taboos would inconvenience the choice of people to join the modified version, as they are sometimes very specific on their invitations to Letšema. A skilled member or a signatory to the joint bank account of the group may be prevented from attending due to some taboo and that may weaken the group or its activities. The younger people use rules instead of taboos, as they say rules are logical and reasonable. The older people agree that the use of rules as guidance, but argue that the substitution of taboos with rules is unacceptable because rules do not recognise traditional beliefs (ancestors, chiefs, etc.). The main aim of guiding the behaviour of members from the members' point of view may be achieved, but spiritual approval is not achieved and thus may cause trouble.

It became clear that proponents of the modified version of Letšema favour direct and immediate rewards or punishment methods. They do not have other beneficiaries beyond their members and they use rules with well defined sanctions for anyone breaking the rules. The proponents of the original version of Letšema indicated the need to reward or punish while keeping social cohesion. They indicated direct rewards limit interaction among people and may sometimes border on being unacceptable behaviour (*'ga se botho*). Eating while a hungry someone who may be a visitor is looking on, does not constitute humanness (*botho/ubuntu*). One of the cultural proverbs says, "*Molomo ge o eja o roga o mong*" - meaning when one mouth is eating, without inviting others, it is an insult to the others. There was general agreement on the need for all members (young and old) of the focus group to keep social cohesion.

The proponents of the modified version of Letšema use other methods; such as locking gates during reward sessions to reduce the possibility of being seen as inhumane or breaking some cultural practices when they directly exclude others. The use of money as a reward also facilitates quick (transactional) exchange of rewards, unlike food where people sit and partake of it for some time, thus making it possible for others to join in during the process. The older people pointed out the money reward excludes visitors from participating and networking with the group. It was said this reduces the practicality of some traditional practices, such as the saying, "*Molato o ahlola ke mofeti wa tsela*" – meaning a difficult case to resolve may be objectively resolved by a visitor or a passer-by.

The closed-group format used in the modified version limits involvement opportunities for visitors who may be useful to the community. It was agreed by all that the closed group is really a limitation and the use of money for exclusive group membership in the modified version. It was stated people value money more than other resources, even if the value of the resources and the money carry equal value. For example, most of the people agreed they are more likely

to demand payment from someone who owes them money, than from someone who eats their food equivalent to that amount of money. People feel money is more important than the value thereof contained in other resources. There is too much focus on money in the modified version of Letšema.

The older people argued the use of money is a limitation to Letšema. Reasons stated include: social exclusion of other people, scarcity of money prevents poorer people from convening events, use of money often demands immediate gain as opposed to future (invested) gain where people plough fields to be rewarded later by the produce they planted, etc. Such use of money goes against practices such as, “*Go isha sebego*,” where people having celebrations share some of the food or drinks with the chief as a way of letting the chief know (reporting) about the celebrations. It is said, “*Mo-ya mahlong a tau o ya a swere serumola*,” literally translated to, “Anyone going in front of a lion carries a burning wood,” but it means one needs to give a gift, (cultural praise singing, resources, etc.) to the chief when going to inform him about some serious matters.

The use of money in Letšema is threatening many cultural practices (e.g. *sebego*- *report message to chief with food or drink*) and has serious consequences. All focus group members agree on the challenges and threats to culture, brought about by the use of money. The younger people argue some of the cultural practise needs to adapt to usage of money as cited, “*Go isha sebego*” as an example whereby people who fail to do so are fined a certain amount of money by the chief. They say it can be argued that, “*Go isha sebego*” is equivalent to a fine in monetary terms. They demand all other practices should be changed to accommodate money, but some of them conceded that some money activities can complicate cultural practices. For example, giving money instead of food or drinks as “*segebo*” to inform the chief of celebrations is likely to result in “*Bakgomana*” (chief’s brothers and cousins) no longer guarding the chief’s place in exchange for food and drinks from “*sebego*”.

Demanding money instead may lead to formalisation of the role and the counting of the number of hours “*Bakgomana*” guarded the chief’s place to earn payment.

This is more likely to discourage people from doing (*Bokgomana*) duty voluntarily. People may view it as employment leading to demands for other employment related benefits, (set number of leave days, medical aid, etc.) Currently people do it willingly and know that if there is no, “*sebegu*” then it is okay because they will get “*sebegu*” rewards some other day. The focus group members agreed the use of money has a greater impact on cultural practices and needs careful review and consideration.

## **4.2 Part 2 – Institutional Research on CSI goals and challenges**

The second sub-problem was to investigate Corporate Social Responsibility goals of companies located in the research area with the intention of finding alignment between the company CSR objectives and Letšema. Egels (2005) stated that CSR definition is a dynamic and negotiated process that is often a compromise rather than a view of one of the stakeholders. This is important for the success and future sustainability of a CSR project.

A researcher doing qualitative research involving people is expected to interact with respondents and even persuade them to take part in the research, so as to gather the required data through interviews. Effective communication is required for respondents to see the need for taking part in the research. The communication skills used in the project worked in some instances and did not seem to work very well in one instance. Community research requests were forwarded to community members through tribal chiefs or royal family members. After permission was obtained and the project endorsed, community members were then approached for participation in the research. Only one person

refused to take part in the research after initially agreeing to participate. Clarification of the purpose, terms of the research and the assistance needed by the researcher did not convince the person to take part.

The company research had a similar pattern, where communication was forwarded to the most relevant head of department, (mostly Corporate Social Responsibility/Investment Department). Other companies pointed the researcher to their formal CSI written statements in the Trialogue CSI Handbook.

Publications of the Trialogue CSI handbook will be used to support some of the arguments made in the report. Perusal of the latest copy (Rockey 2011) indicated similar trends to those found during the research; the CSI handbooks indicate the need for changes in CSI implementation. Rockey (2011) the managing director of Trialogue publication, indicated in the 2011 edition there is a great deal that has remained the same in CSI practice over the years. Notable changes include formalisation of CSI in companies, increased communication on CSI projects and a more strategic view of CSI towards leading practice. Challenges to CSI are highlighted by Rangasami (2011) as the continued measurement of cost incurred (input) and failure to measure return on investment (beneficiary impact), risk and sustainability of CSI projects. Bester (2011) highlights the fact community problems are systemic and CSI initiatives require a holistic view of the problems. Thus there is an indication of where CSI/CSR is heading (Rockey 2011).

The corporate (Vodacom); non-profit organisation (CheeseKids) and government institution (Fetakgomo Local Municipality) positively reacted to the requests for interviews.

### ***Fetakgomo Local Municipality case study (Food for Waste project)***

Mr. Morebudi Thamaga from Fetakgomo Local Municipality was interviewed on their Food for Waste project.

The interviewee was given a chance to explain the Food for Waste project and questions asked where appropriate. Some information was provided during the explanation, without the need for the interviewer to ask further questions. Information obtained from the interview is detailed below:-

The Fetakgomo Local Municipality had a project called Food for Waste, where people are supplied with food (parcels) in exchange of collecting waste and cleaning the environment. The project was initiated by the National Department of Public Works and tasked IDT (Independent Development Trust) to manage it. The IDT is a South African development agency that offers services to government departments and other government agencies, including programme management and development advisory services for poverty eradication. It is accountable to the government, though it is not bound by state implementation policies. It is, called a Quasi Non-Governmental Organization (QUANGO) by the World Bank ([www.idt.org.za](http://www.idt.org.za) 2012)

The concept of Food for Waste was piloted by the National Department of Public Works at Hibiscus coast and Umsunduzi municipalities in Kwazulu-Natal province, before it was extended to other areas. After those successful pilot projects, Fetakgomo Local Municipality got involved in the project. The aim of the project is to clean the environment using indigent people and reward them with food parcels valued at a certain amount. The project was aimed at indigent households selected using the social department 'means test'. The project was planned to be run for three years by IDT supported by the Public Works department and be handed over to the municipality for continuation thereafter. The reason for IDT using food parcels as reward was that people are more likely to take food parcels home for family benefit than cash.



Figure 7: Fetakgomo community members loading garbage into a truck – at work in the Food for Waste municipal programme ([www.fetakgomo.gov.za](http://www.fetakgomo.gov.za)).

The municipality has the responsibility of providing refuse bags, transportation of garbage, personal protective equipment, working tools to the project as shown in Figure 5 above. There is also first aid training to specific people identified by the indigent beneficiaries. The IDT on behalf of the Public Works Department provide training on basic waste handling and sponsors food parcels for the first three years. The initial stages of the project required the garbage be moved to a landfill site in a neighbouring municipality; as there was no landfill site in Fetakgomo municipality. The people used in the project, especially the first three years, were mostly women. The monthly food parcels were each valued at R 750.00 (seven hundred and fifty Rands).

Working hours are from 8h00 am in the morning until 16h00 pm in the afternoon with a one hour lunch break. People worked for three days in a week. Work management is carried out by group leaders selected by beneficiaries in each village. They handle matters such as reporting time, knockoff time, and lunch breaks. Group leaders keep an attendance register and resolve non-attendance issues. Matters are only escalated to the municipality if the groups and the

leaders have failed to resolve them. The project, managed by IDT on behalf of the Public Works Department, was run successfully for the first three years.

### **Project Changeover to the municipality (Money as a reward)**

After three years of implementation, the project was handed from IDT to full control of the municipality in July 2012. The project was kept almost the same except that the beneficiaries requested the municipality change the form of reward from food parcels to money. The municipal council decided to accept the proposal. The main reasons for changing the reward to money were as follows:

- The beneficiaries have other needs besides food that require money, such as contribution to community burial societies, “*ditlamo*” (group savings), children school needs, etc.
- There were supplier logistical challenges related to the food reward programme, such as late or no delivery of food to beneficiaries, incomplete food parcels, substitution of recognised product brands with cheaper products, etc.
- It is easier for the municipality to pay money to participants directly into their bank accounts than to manage food parcels distribution.

The use of money as a reward resulted in the number of days worked being reduced from three to two days per week. This was caused by unavailability of money in the municipality to pay workers for three working days. The municipality is in a poor rural area where the majority are unemployed and do not pay rates and taxes or for services. The lack of revenue base for the municipality limits its ability to execute its programmes and it depends solely on intergovernmental grants and donations. The daily rate of payment was valued at R95.00 (ninety five Rands) per person in 2012. This rate results in a payment of R 760.00 monthly to each beneficiary

There were some people who dropped out of the project, but some of the initial people are still active in the project. Inclusion of new members has been a challenge, especially after using money for reward, as the municipality does not have more money for rewarding beneficiaries. Other people who qualify through the means test for participation in the project are also unable to get involved because the municipality will not be able to reward them as it does not have enough money. The sustainability and growth of the project is constrained by a lack of money.

The projects are run per village (in Apel, Ga-Nchabeleng, Mohlaletse) through a beneficiary-elected/chosen group leader. When a beneficiary is not available to do work, the beneficiary must find someone else to work on their behalf. The reward for those days worked by the replacement worker is managed by the two people involved (worker and replacement worker) and not the municipality. There are no complaints about replacement workers or lazy workers to the municipality so far. The reason may be each person is allocated specific houses (a minimum of 42 houses) for cleaning, which makes it easier to identify non-performance. On the first day they do household garbage collection and on the second day they do street cleaning. In the street cleaning component, each village team cleans a specific public area in their village, next to the main road. There is no information on challenges experienced by the group on self-management (resolution of own conflict and challenges) to the municipality.

Sick or unfit people who cannot find a replacement worker for working days are required to surrender some of the rewards to the group members that worked during the period of sickness. This is a solution derived by the group. The use of money assists in resolving the challenge as there is a daily rate that can be used for deduction.

The Public works Department played the role of initiator and supporter to enable the municipality to run and sustain the project over time. Since handover of the project, the municipality has acquired a compactor truck and a fully registered landfill site to continue with the project. Currently there are no complaints about the amount of money used for reward. This may be because the conversion from food reward to money reward happened recently (2012/13 financial year). There is no information whether there is singing of songs during the social networking sessions.

Change over to money was based on ease of implementation and accounting for resources. It is easy to pay all registered people through EFT (Electronic Funds Transfer) directly into their bank accounts. This avoids complications related to supplier logistic issues experienced during the period of using food as reward. Examples include provision of substitute products instead of branded products by suppliers – poor quality substitutes. Growth of the project is limited by use of money as a reward where money is scarce, though there are groups willing to join the project.

### **Challenges to the Food for Waste project**

- No dumping site within the municipality for waste disposal, (in the first three years).
- Logistical challenges before handover to the municipality during period of food as reward, such as poor performance by contractors for supplying food parcels, delivery of incomplete food parcels, provision of substitute products instead of recognised brands, incomplete delivery of food items within parcel/hamper.
- Beneficiaries demanding money instead of food parcels in 2012.
- People are not allowed to join project due to lack of money in Municipality for payment/reward.

- Municipality has no revenue base (revenue collection means) to expand the project due to high level of poverty and unemployment in the area.
- The main challenge is the limitation of growth due to lack of money by the municipality and some people work for free (Figure 7 below).



Figure 8: Fetakgomo-Atok women volunteers doing a cleaning campaign outside the Food for Waste programme ([www.fetakgomo.gov.za](http://www.fetakgomo.gov.za)).

The Interviewee was asked a specific question relating to the possibility of using Letšema as an alternative way of implementing the Food for Waste project, since there is shortage of money. The interviewee views are as follows:-

Letšema is a traditional system of people assisting one another. It has the potential to solve some of the problems especially the growth and sustainability of the project. Letšema does not depend on money for rewards and it would make it possible to include as many people in the project as possible. One of the challenges it may introduce is that people may regard it as old fashioned and not want to be associated with it. Younger people view some older practices as oppressive and outdated. We may need to use the model with some adaptations and give it a new name.

### ***Vodacom CSI case study***

Vodacom, through the Vodacom foundation is one the large contributors to CSI and has highlighted some of the negative activities that may arise out of CSI giving. These include fraud, corruption, money-laundering and funding terrorism activities. Such activities may be easy to fund through CSI, especially if the focus of CSI practitioners is on money input rather than processes and output benefits. Vodacom has focused on CSI governance to reduce the challenges stated above, through verification of CSI beneficiaries and suppliers to them, site visits and meetings with beneficiaries.

Vodacom has core business aligned with CSI activities and also takes direct CSI funding applications from beneficiaries. All receivers of CSI funding are required to sign a contract that stipulates expectations and limitations. This enables the outputs from the project to be measured in the context of the identified challenges. The foundation, where possible, also uses non-cash based methods to support CSI activities. The foundation procures resources on behalf of beneficiaries, instead of giving money to beneficiary representatives, because money is the easiest way of committing fraud, corruption, money-laundering or illicit activity funding. Staff members of the company also contribute through non-cash based methods, such as donation of their time and skills (De Wet 2006).

Mr Mthobi Tyamzashe was also interviewed on CSI experiences and challenges in Vodacom. The following were highlighted in the interview:

Vodacom has a programme that encourages employees to contribute to CSI and the company matches their combined contribution with its own contribution. Employees are also encouraged to provide skills and guidance to various CSI projects identified by the company. Vodacom has a programme where they

either pay or partner with relevant skilled professionals or groups to support identified CSI projects. For example, they partner with health professionals for a HIV/AIDS project, since they do not have health skills internally.

One of the main challenges to Vodacom on CSI projects is the sustainability of projects after the company pulls out. The company has a model where identified NGOs/NPOs/CBOs projects are supported over a defined period (usually three to five years), with the intention of enabling them to become sustainable. After the defined period, the NGOs/NPOs/CBOs projects are no longer supported and new ones are identified for support. The model has had some successes and challenges. Some of the previously assisted NGOs/NPOs/CBOs/ projects still expect the company to assist, even after the agreed expiry period. This has challenges as some of the NGOs/NPOs/CBOs publish stories in the media stating Vodacom has dumped them after years of successful partnership.

One of the challenges related to sustainability is maintenance of infrastructure build through CSI projects. Vodacom built a police station in one of the poorest townships in Johannesburg and successfully handed it over to both the Police management and the community. However, when things break at the police station, people complain to Vodacom with the expectation they must continue to support what they helped create. Some of the breakages at the police station were due to vandalism and some people said it is a Vodacom police station and expected Vodacom to look after it. The police station service delivery (especially if poor) is sometimes being linked to Vodacom, as people say it is a Vodacom Police station. The challenge with community ownership is they must take responsibility for protecting and maintaining what was given to them. The company suffers from bad publicity for having performed to agreement, but not to some public expectations (Tyamzashe 2012).

One of the challenges to Vodacom CSI projects is community ownership of projects after handover by the company. This leads to sustainability challenges, as lack of ownership means lack of responsibility. Projects are more sustainable during the involvement of the company in the projects.

### **Main CSI challenges from interviews**

The main CSI challenges from the interviews are lack of expansion of successful projects due to challenges of disengagement from completed projects, lack of ownership by beneficiaries after handover by companies and poor long term sustainability of projects.

### ***CheeseKids case study***

CheeseKids is a non-profit organisation that was started in 2007 by Shaka Sisulu after participation in a Habitat for humanity CSI event. The CheeseKids website describes CheeseKids as follows:-, *“we’re just a couple of young folk doing what we can to make our world better,”* The language used on the website, viz. slang is oriented to young people and it is not pure English.

The organisation was started after the founder attended a habitat for humanity CSI event due to peer pressure from friends who had previously attended the event. The experience changed his view on helping others and gave him a new way of looking at things. When the habitat for humanity project ended after reaching its target, he decided that he wanted to continue as the need for help was still there, despite the goal of habitat for humanity being achieved. Habitat for humanity had a project in the poverty stricken Township of Ivory Park in Tembisa (Ekurhuleni). The experience of young affluent people doing something with their hands to help other people who needed help changed Shaka’s perception of how a little help from someone can be great fulfilment to

someone else, i.e. a paradigm shift. There was also a fantastic bond (social networking) created among the people who worked on the habitat for humanity project. CheeseKids was started as a continuation of the magic bond formed among the volunteers and the magical fulfilment of helping the beneficiaries. Friends brought friends and it was shown people are willing to do “stuff” for others, (for self-fulfilment) if given the opportunity. The CheeseKids website describes this spirit as, *“the candle loses nothing by lighting another candle”*. The spirit of CheeseKids is that it is better for a candle, i.e. privileged people, to light another candle, (help others help themselves) rather than for the single candle to try and provide all the required light by itself.

The main purpose of the organisation is described as Social Responsibility (SI). It wants to make the experience of giving more fun (“cool”) and accessible. The programme was initially unstructured and invited volunteers to achieve a common purpose. The structure of the organisation developed over time with the involvement of more people. The target market is privileged people who have skills and resources, so they can use their time and resources (skills) to assist less privileged people.

Their programmes seek to find newer, fun and more meaningful ways of helping communities. Programmes range from one day to eight weeks with typical activities including: building and painting; cleaning and gardening of community centres; picnics; outings; play-days (for kids); vocational guidance; heritage tours; excellence tutoring programmes; CSI/DIY projects; corporate assistance with bespoke CSI solutions; soup kitchens; teacher appreciation events; time-out (exposure of underprivileged kids to wider experiences) and other ideas developed along the process.

Programmes are coordinated and lead by guardians (champions). Guardians are usually professionals, who donate their time and skills to CheeseKids to

ensure effective and efficient projects. Activities include managing membership, tracking beneficiaries, finding sponsors, site visits, communications, explorations and planning new activities. Guardians have a chapter, a franchise for CheeseKids in their area. Guardians are people who initially joined as once-off volunteers and became more involved in project activities. They also initiate and maintain their own projects where the organisation gets involved and acts like an incubator for social responsibility (SI) initiatives.

They use various funding methods, but most of the projects are low cost operations easily funded through volunteer participation, goodwill and self-raising of funds. Fund raising events are called '*fun-raisers*,' because they are organised for people to have fun while raising funds. Examples include paint ball, go-karting and car washing, music, dance and audience participation activities where the people have fun and raise funds. Fun-raisers activities usually involve community members participating in an event that raises funds for the same community. They also welcome direct money donations from sponsors or grant makers. They are a registered non-profit organisation with a level 4 BBBEE, (broad based black economic empowerment) contribution.

There are other benefits to volunteers and sponsors representatives as they get special offers and discounts, such as buying products, (Mandela Day T-shirts) at cost. There is also publication of good deeds done by volunteers and sponsors ("*givers and gifters*") for CheeseKids through the CheeseKids electronic media publications. There is improved social standing of people recognised through the CheeseKids communication channels. One of the famous people featured on CheeseKids media is Jordan Van Der Walt, who received the 2011 Inyathelo award, from the South African Institute for Advancement, for committing personal resources to social development. Jordan changed a project from donating Easter eggs to donating food for underprivileged children. He said Easter eggs wouldn't fill the hungry kids' bellies and suggested to his principal that pupils bring mealie meal instead, and

the “*Just One Bag campaign*” was born. He has a manta ray named after him for his conservation efforts and raising funds for Marine Megafauna Foundation. His message to other children is, “*Your ideas are never too small, approach an adult and tell them about your idea*” (CheeseKids.co.za 2013).

They work with various partners who have similar goals. These include ‘Armaband South Africa (development of young leaders); ‘Babies behind bars’ - helping children living with parents in jail; Baphumelele – ‘they have succeeded’ (crèche and day-care centre); Habitat for humanity - decent housing for all; Ikageng – ‘build your self’, Lusito, Othandweni and Nkosi’s Haven (care for HIV/AIDS orphans and vulnerable children); Phuthaditjaba (caring for the aged); Usindiso and Siyagabisa ( a home for vulnerable women and children). It has been estimated a total of 12 000 people have been involved in CheeseKids activities to date.

## Challenges

The main challenges to CheeseKids are how to institutionalise the model and find the new big idea; fundraising, (“who pays, when and how”); sustainability (“how to keep the energy levels high for longer”), and remaining relevant (“how to be cool all the time/how to make the same product appealing all the time”).

**Institutionalisation:** Institutionalisation involves determining a structure for the organisation and processes to be followed consistently. Structure informs strategy and the fluid structure of CheeseKids has made the organisational strategy - to change regularly. A dynamic strategy is good for adaptation to changes in the environment, but continuous change is likely to create uncertainty and instability. There is a need for some level of certainty and stability determined by organisational structure and strategy. The values of the organisations are defined by, “a candle loses nothing by lighting another candle”. The values are a strong foundation from which the structure can be based. The question continuously being asked is, “How do we structure CheeseKids to continuously offer services required?”

**Staying on the cutting edge - Finding new big ideas:** The challenge of staying on the cutting edge requires a constant scanning and analysis of the environment of the target market. This may require both development of new ideas and quick adaptation to ideas developed by others. CheeseKids has a challenge in that most of its guardians are volunteers and not formally accountable for failure to develop new ideas. They all carry the responsibility of not letting a good organisation go down. Voluntary responsibility requires a sustained level of interest, passion and engagement in the processes involved.

**Funding:** Funding is a challenge for some of the activities of CheeseKids, such as establishment of new chapters in other areas, especially poor areas where

there are few or no privileged people. Questions, such as - Who will pay? How will they pay? When will they pay? - are constantly being asked when projects are planned. Money availability is a limitation to some of the resource demanding activities of CheeseKids.

**Sustainability:** Sustainability is about keeping projects running over the long term. Most of the projects are easy to maintain as they involve community members. Some of the challenges to sustainability include keeping privileged people interested in the projects or finding suitable replacements when they leave projects. This leads to the next challenge of remaining relevant to its target market.

**Remaining relevant:** CheeseKids has the challenge of remaining relevant to its target market (privileged, mostly young people) such that they keep volunteering their services and time to selected projects. There is constant competition for privileged people's time between CheeseKids and other activities, (current or new hobbies/responsibilities, etc.). There is thus a need for CheeseKids' projects to be worth the time invested, in comparison to other activities in privileged people's lives. Shaka stated that the fulfilment gained from helping others, and the experience of making a difference, are what should remain consistent in the messages from CheeseKids.

## **CHAPTER 5 - ANALYSIS AND DISCUSSION OF FINDINGS**

### **5.1 Main Challenges for CSI project implementation**

***The main challenges to CSI implementation were identified as:***

Lack of contextualisation to local conditions

Money shortage is a limiting factor on CSI projects growth

Lack of sustainability of projects or benefits

#### ***Lack of contextualisation to local conditions***

The CSI project conducted by Vodacom in a Johannesburg township, where a police station was constructed to assist the community in crime combating was a donation. The project was completed and then experienced challenges because of mismatched expectations between local community members and the company. Community members had higher expectations than Vodacom had planned to provide. This mismatch of expectations is a clear example of failure to adapt to local conditions or context. Effective engagement and communication with all stakeholders would have prevented the mismatch in expectations and the subsequent sustainability challenges.

The Waste for Food project in Fetakgomo local municipality recognised some of the local conditions in the form of work supervision, election of team leaders, etc. The recognition and use of local systems reduced the work load of the municipality on the project. The municipality did not have to deal with lazy workers or latecomers or failure to arrive at work. Those matters were successfully dealt with by the group through their established local community

processes. One of the main challenges experienced in the Food for Waste project was the changing of reward from food to money. The challenge was mainly caused by failure of the municipality to recognise its own condition and context that it has no revenue base to sustain and expand the project. There was also failure to recognise the surrounding communities successfully use a non-monetary based system to complete many tasks. The Food for Waste project (for three years before converting to cash rewards) serves as an example of such completed tasks. Failure to recognize such basic local conditions has stunted the growth of a fruitful project and prevents other people (Atok and Mphanama communities) from broadening the success of the Food for Waste project.

CheeseKids has a model that endeavours to recognise and accommodate local conditions as much as possible. Their programmes seek to find newer, fun and more meaningful ways of helping communities and show a willingness to adapt to various conditions and contexts. Programmes range from one day to eight weeks with typical activities including: building and painting; cleaning and gardening of community centres; picnics; outings; play-days (for kids); vocational guidance; heritage tours; excellence tutoring programmes; CSI/DIY projects; corporate assistance with bespoke CSI solutions/arrangements; soup kitchens; teacher appreciation events; time-out, (exposure of underprivileged kids to wider experiences) and other ideas developed along the process. The wide variety of activities also serves as an indication of willingness to assist with what is required in a particular community.

Programmes are coordinated and lead by guardians, (champions). Guardians are usually professionals, who donate their time and skills to CheeseKids to ensure effective and efficient projects. Guardians are local leaders and have a chapter (franchise) of CheeseKids in their area. Guardians are people who initially joined as once-off volunteers and became more involved in project activities. They also initiate and maintain their own projects where the

organisation gets involved and acts as an incubator for social responsibility (SI) initiatives. The motive and focus of the organisation is to help communities and not a particular defined activity.

It is clear that failure to recognise and accommodate local conditions leads to sustainability and growth challenges for CSI projects. The anticipated sustainability challenge to CheeseKids is how to keep the privileged people interested in the projects or finding suitable replacements when they leave projects. The sustainability of existing community projects is not a challenge. This may be caused by the direct involvement of both local leaders and local community members in the projects, thus taking ownership and responsibility. The sustainability challenge can be overcome by encouraging volunteers to bring along family members to events, thus inculcating a culture of volunteerism within families for continued support to CSI projects.

### ***Lack of sustainability of projects or benefits***

Sustainability requires long term planning, including maintenance of projects beyond the involvement of the institutional sponsors through CSI. The rural electrification project in Tanzania described by Egels (2005) which had low initial capital cost, but a high maintenance cost due to continued need for diesel at fluctuating market prices; and the police station challenges experienced by Vodacom (Tyamzashe 2012) after handover of the project are good examples of projects developed without long term maintenance. Long term planning, including maintenance requires the involvement and commitment of all stakeholders, especially the beneficiaries. The local conditions are critical to the sustainability of a project as they may require special adjustments to the project and its activities.

Sustainability of projects depends on a number of factors including availability or resources, responsibility for maintenance, continued need for the project, etc. One of the key requirements for continued need of the project is continuous communication among all stakeholders. Continuous communication requires working partnerships among stakeholders. Partnership is about determining which partner is best suited to do which activities and allocating them that activity. The continued need is determined by the local context; and the local context is best known or understood by local people. This requires the ability of institutions to realise ordinary people can organise themselves to achieve extraordinary things. This requires all stakeholders to respect the unique value other stakeholders add and the critical role they play. Institutions need to play facilitation roles to enhance the efficiency of projects within communities towards common goals.

One of the main challenges identified was poor beneficiary ownership of projects after the company has handed over CSI projects. The branding of the project with the institution name is appreciated by the institution, but the continued branding after handover leads to some people associating the project with the institution even when the institution has handed over and is no longer involved. The police station branded Vodacom police station in Johannesburg is a typical example. Beneficiaries to CSI projects are more likely to accept ownership and responsibility of projects they understand and were involved in, rather than complete projects donated.

Beneficiaries have different priorities to those of institutions. They also ranked their priorities differently. Using CSI projects to tackle the beneficiary derived priorities has a better chance of success on ownership and sustainability as the beneficiaries value the project more. Direct involvement of beneficiaries creates a sense of ownership and people are more likely to defend what they build or contribute towards, rather than a donated project handed over to them.

### ***Money shortage is a limiting factor on CSI projects expansion***

Money was identified as the main limiting factor to expansion of the successful Food for Waste project in Fetakgomo local municipality. The change of reward from food parcels to cash, made processes easy for the municipality, but worked against the main goal of the project, which is mass based environmental cleaning with food rewards. The aim of the project is to clean the environment and sustainably assist poor people through poverty alleviation.

The Trialogue CSI handbook (2007) also identified similar challenges where ease of implementation leads to focus on money and reduced focus on the main goals of CSI. Institutional CSI programmes often focus on effective ways of transferring funds, knowledge and skills to communities and these inputs to the process do not guarantee the success of the process. New models are needed to build a more collaborative approach among all stakeholders. CSI in a developmental context requires sustainability of projects and self reliance after corporate disengagement. It is stated in CSI Handbook (Rockey 2011) there is increased awareness and commitment to achieve sustainability in CSI projects, but success is elusive and at best, gradual.

Money is highlighted as one of the resource challenges for CSI implementation and expansion. This is reflected by focus on money input for CSI by institutions and the failure of money input to always keep up with inflation over time. The focus on inputs and total disregard for both processes and outputs by some CSI sponsors leads to inability to measure the impact of CSI projects. It can be said such companies are more concerned with fulfilling legal or regulatory requirements and branding their company names than the needs of the beneficiaries involved. Other stakeholders such as government notice the sizeable input made to CSI projects, but are surprised by the poor results from CSI activities. The CSI outsourcing companies sometimes mention the finite resources they are trying to use to solve problems. It may be easier to conclude the sizeable inputs made by CSI sponsors are not adequate for the challenges

on hand. The inadequacy may be justified if money is the only solution to the challenges, but money is only a part of the resources required to resolve the challenges. Other resources (time, skills, energy, etc.) that are often available for use, are ignored or their role minimised in favour of money.

The availability of adequate money for CSI projects does not guarantee desired results as the money may be consumed by other processes. There is an indication CSI budgets are also not focused on actual community benefits. There are other items included in the budgets that reduce the community benefits and these include:

- o Events and Awards ceremonies related to CSI
- o Monitoring and Evaluation of CSI projects
- o Marketing and Promotion of CSI programmes
- o CSI reporting
- o Use of External expertise on CSI programmes (lawyers, tax advisors, etc.) that deplete CSI allocated resources
- o Internal Company CSI Administration

Corporate sponsors are ranked according to the amount of money allocated to CSI (De Wet 2006). The largest contributor is regarded as the best contributor, regardless of the amount of money spent on other non-core activities as indicated above and the CSI outputs are not always measured. Corporate contribution is measured in inputs by the corporate sector and neither measured in output at beneficiary level nor corporate input combined with beneficiary-level output measured together. This money-based input measurement preference may be influenced by need for the easy availability of data for measurement by institutions as opposed to complex and differently measured outputs from communities. In such cases, ease of measurement and reporting becomes more important and a bigger driving force of CSI than actual community

outcomes to beneficiaries. It is clear some of the funds are consumed by the processes in between input funding and community benefit.

According to Keeton (2007 p.30), CEO of Tshikululu Social Investments that administers CSI funds for major companies such as Anglo American, De Beers, and First Rand Group, *“Needs will always be exceeded by resources and CSI practitioners have to be on the constant lookout for smarter, quicker ways to get support to the vulnerable in forms that can be utilized effectively”*.

Money is a scarce resource especially for poor people who depend on CSI assistance to achieve basic life needs, such as rural people needing poverty alleviation in the research villages. It is true that resources are finite and needs may be infinite: however using this as an argument may lead us to accept inefficient systems and processes without seeking improvements. There are reports of poor people surviving and even succeeding without using money. They use their time, skills and energy to achieve their intended goals without using money as a medium of exchange among them. The Fetakgomo Local Municipality Food for Waste project, where people are supplied with food in exchange for collecting waste and cleaning the environment is one example.

Vodacom has chosen a model of changing CSI partners after a defined number of years to give other NPOs/CBOs/NGOs a chance at funding. Some of the funded organisations may not be sustainable yet when Vodacom retract its support. Funding forces Vodacom to withdraw from certain projects even if may not be sustainable yet. CheeseKids has also highlighted fundraising as one of its main challenges. The unavailability of money is limiting the good work the organisation is doing.

Letšema, (especially the original version) does not depend on money for project execution. Local resources (material, time, skills) are used to complete defined tasks. Money is used in the modified version of Letšema, but is again highlighted as a limiting factor. Letšema projects can be scaled to a much higher level compared to other money-dependent CSI projects.

### ***Similarities between actual CSI implementation and Letšema***

In summary, Letšema is a communal practice to achieve any goal that requires group participation. One of the main wishes of the majority (86 %) of CSI practitioners (De Wet 2006) is the pooling together of resources from multiple companies to achieve common goals. This would enable the partners to execute larger projects and achieve economies of scale through sharing of overhead costs and knowledge, more accountability through quick feedback mechanisms and peer pressure. In Letšema unacceptable behaviour is discouraged through social pressure such as singing of ridiculing songs, exclusion from other communal activities and allocation of a lower status in community. Letšema uses peer pressure as a corrective measure and taboos are used as a guideline as to what is acceptable or what is not acceptable. There are some taboos, but people are generally welcome to take part regardless of their skills or experience as roles are found for them. Letšema aims include productive use of all available resources, mutual community benefit and forward investment of time, skills and resources. Letšema events also play other roles besides the main goal of the event, including exchange of skills, networking, ranking of community members, etc.

According to Keeton (De Wet 2007), CEO of Tshikululu Social Investments needs are expected to always exceed available resources. This requires CSI practitioners to constantly lookout for smarter, quicker ways to get support to the vulnerable in forms that can be utilized effectively. Most CSI programmes measure their value through money donated and therefore reduced availability

of money is a limiting factor to programme expansion and growth. In original Letšema, money is not preferred (almost not allowed) as a reward because of its ability to limit events and full participation in events due to its scarcity in rural areas. Full Productiveness is encouraged at all times and it is recognised for reward through social ways in the community.

## **5.2 Value of Letšema to CSI and its implementation**

CSI practitioners (De Wet 2007) recommend the *following* as necessary for a successful CSI project and these are compared to Letšema practices.

- **Sustainability of project over the long term.** Letšema can increase long term sustainability of projects as it is using local resources, (people, skills, and material as much as possible); engages local community members in all activities and avoids the use of money as much as possible. Projects are more likely to be sustainable when there is local responsibility and ownership especially after withdrawal of the CSI sponsor.
- **Help people to help themselves towards self-sufficiency.** Letšema is a system of people using available resources to achieve their goals. This has self sufficiency inherent in it. The role of CSI in Letšema activities would be to facilitate and enable smooth operations in projects.
- **Build organisational capacity and provide mentors, (staff volunteerism) within beneficiary community. On-the-job practical training is critical for effective skills transfer.** Letšema events are used as skills transfer and knowledge sharing opportunities, because better skilled people train less skilled people on the job and individually gain social status in return. The shared skills increase capacity within the community for future projects.

- **Align project to corporate core business where possible.** All Letšema events are aligned with the needs and resources available in the community. CSI implementation through Letšema automatically aligns community needs with CSI objectives. Aligning projects to institutional core business sometimes carries the risk of projects being irrelevant to the beneficiary community.
  
- **Partner with NGOs (non-governmental organisations) and other local organisations.** Letšema (original) itself is a partnership of various community members and it welcomes outsiders to get involved and share their skills and knowledge. Letšema allows the use of specialised skills, (from NGOs, CBOs or NPOs or individual specialists) in activities and encourages skills transfer in the process.
  
- **Get directly involved in project activities – hands-on (emotional involvement) approach.** Letšema is a hands-on process of community members achieving locally determined goals for anticipated benefit.
  
- **Encourage multipurpose usage of available resources – use schools as training centres after schooling hours instead of building new training centre.** Letšema is used to achieve varied goals from ploughing fields to building roads through identification of relevant leaders in each project to guide community members to achievement of goals. Therefore Letšema encourages multipurpose use of both skills and resources (e.g. equipment).

- **CSI Programmes, especially in arts and culture, should build on the existing cultural traditions (including language) to be effective by connecting with the local community practices.** Letšema is an African traditional system and its goals are locally determined for communal benefit. Recognition of existing culture and customs reduces possible resistance to CSI projects and makes sustainability easier.
- **Pooling of resources for effective outcomes.** Letšema is a group effort that pools resources together to achieve goals effectively and efficiently.

Letšema has been shown to be aligned with most CSI programme goals. It also has the ability to resolve the identified challenges to CSI projects. The challenge of focusing and using money as the only form of reward can be resolved by Letšema. Letšema allows the use of money as a reward in specific cases while it is not encouraged as the only form of reward. Communal benefit takes more precedence compared to individual benefit in Letšema. This encourages holistic view of projects and has a better chance of achieving long term sustainability. The modified version of Letšema has also indicated that Letšema can be modified and practiced within communities. The ability of Letšema to adapt also places it as a suitable practice to be used in a changing context.

### **5.3 Letšema Challenges and adaptation suggestions**

The main challenge to Letšema is the constant demand by younger community members for money to be used as a reward. The ability of some people, especially educated ones, to survive and succeed, (individual self-sufficiency) outside the established communal systems poses another threat to the use of social pressure as a corrective measure on behaviour. It can also be argued

traditional rural communities were closely living together with reduced interaction with outsiders, but today people have access to technological media (internet, Facebook, twitter, Mxit, etc.) that can easily challenge some of the established norms (taboos) Some of the systems used for correcting behaviour may need to be adapted to the current context. For example, singing a song that says someone's mother is a wizard, (witch) if one stands up while a group is working, -Mainama song- may easily be interpreted as infringement of both the individual and the mother's human rights. Legal, social and other implications of some of the Letšema activities need to be considered.

The traditional courts system as briefly explained by Sekgarametso (1995) used to deal with cases such as accusations of witchcraft. The government implemented the South African Suppression of Witchcraft Act in 1957 when witchcraft accusations increased and some people claimed traditional courts were biased and they challenged their authority. The Suppression of Witchcraft act makes it illegal to:

- Accuse somebody of being a witch or of using witchcraft to cause harm;
- Say that you have used or know how to use witchcraft to cause harm;
- Employ somebody to find a witch;
- Act on the advice of a witch in a way that is calculated to cause harm;
- Use witchcraft to find something that has been stolen or lost.

Witchcraft accusations and sometimes killings are still experienced today in some parts of South Africa. Harnischfeger (2003) quotes police records of 312 people who were killed in witchcraft-related violence in Limpopo between 1985 and 1995. Therefore witchcraft accusations are a serious matter and cannot be used loosely as done in some of the Letšema songs. Adaptation of some of Letšema activities such as songs and social pressure correction mechanisms is necessary if Letšema is to be used in CSI implementation.

## **CHAPTER 6 - CONCLUSION AND RECOMMENDATIONS**

### **6.1 Conclusion**

The main challenge identified for CSR initiatives is adaptation to different contexts (Article 13 2003) and (Egels 2005). The study indicated the possible viability of the African traditional practice of Letšema as a means for achieving corporate social responsibility objectives within a rural context.

#### ***First sub problem***

The first sub-problem was to explore, with intention to understand, the practice of Letšema and its objectives. Letšema was studied in various communities and its possible role in CSR was also indicated. The interviewees had different answers to some of the questions asked and even contradictory answers in some cases. However, a majority view obtained and verified through group discussions, emerged and was used as the common definition of Letšema. Letšema is a traditional African practice based on volunteerism and the reciprocity (returning) of favour.

#### ***The second sub problem***

The second sub-problem was to investigate Corporate Social Responsibility goals of CSR practicing institutions with the intention of finding alignment between institutional CSR objectives and Letšema. Many similarities were found between the practice of Letšema and some successful existing CSI implementation practices. Some of the challenges identified by CSI practitioners

and the solutions they proposed also match with the activities of Letšema indicating its suitability as a possible implementation mechanism for CSR. The main challenges to CSR were identified as: lack of contextualisation to local conditions; (input) Money shortage is a limiting factor on CSI projects expansion and lack of sustainability of projects or benefits.

### ***The third sub problem***

The third sub-problem was to investigate the relevance of Letšema as a method to achieve the identified Corporate Social Responsibility (CSR) goals. Alignment of CSR objectives and Letšema objectives was indicated, (shared skills and teamwork, local ownership of projects, etc.) and Letšema has the potential to solve some of the main challenges to CSI, such as long term sustainability, alignment of goals by all stake holders and local contextualisation. The challenges related to limited availability of money can also be resolved through the use of volunteering local labour in various activities for non-monetary reward and only using money where it is absolutely required. Clearly defined rules on the involvement of money in Letšema should be created and be strictly implemented.

### ***Letšema: the need for adaptation to current context***

Egels (2005) stated that CSR definition is a dynamic and negotiated process that is often a compromise, rather than a view of one of the stakeholders. This is important for the success and future sustainability of a CSR project. Letšema has been indicated as a practice that has been evolving over time. Some of the activities, (such as mocking people through songs) in the practice are likely to cause problems in the context of constitutional democracy and human rights. Therefore there is a need for Letšema to adapt some of its activities to the existing context. However its main framework is suitable for CSI implementation in rural areas where there is a scarcity of money and an abundance of

unemployed people who have time and skills. Using Letšema as a means of CSI implementation has the potential to convert less productive people to full productivity and use money efficiently only when necessary as a catalyst to unlock difficulties for improved CSI results.

The use of money is allowed in certain Letšema activities such as buying materials or tools to be used in projects. Letšema needs to find ways of using money in other activities such as reimbursement for people, (e.g. specialists) who travel from far to take part in Letšema activities. The travelling reimbursement is some form of reward and ways of managing and controlling it needs to be found to prevent money rewards in other activities where challenges may arise. There is a need to define guidelines for implementation of Letšema and this may even involve documenting some of the taboos and behaviours as they are currently known (verbally communicated), but not documented.

The possibility of replacing the main benefit of reciprocity of favour with fringe benefits, (e.g. social networking, exchange of skills) may also be investigated for possible promotion and implementation. Some of the new guidelines need to address matters related to self-sufficiency by some community members, who can easily bypass communal activities by using their resources, (e.g. money to buy labour) to achieve their intended outcomes. An inclusion of typical activities that self-sufficient people are usually interested in is likely to attract them back to communal activities. Examples include organising 'free', but conditional seminars on specific topics by experts during Letšema lunch time with participation in Letšema activities as the only form of gaining entry.

In conclusion, the framework or structure is relevant to CSI implementation in rural areas. There is a need for adaptation of certain activities (e.g. songs) and creation of new guidelines (e.g. money reward in specific activities).

### ***Suggestions for further research***

- The practice of Letšema, like many African Traditional practices, is not a stand alone, independent process. There are dependencies among activities and processes and there is a need to investigate the extent of these dependencies.
- Letšema also has many facets to it and can be used in many fields. Is Letšema a project management methodology or a social engineering process or an economic benefit system? A further investigation into the multi-applicability of the practice may assist in the process of adapting it to the current context and creating focus for its application.
- Ntshalintshali (2006) performed research work focused on change management, but used the concept of Letšema as a model for change implementation. An investigation into the relevance and applicability of Letšema as a model can be very useful for change management, especially in rural areas.

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## APPENDICES

### Appendix A: Rural community research interview questions

| Interviewee Details:                                     | Item | Question                                            | Answer                                                                                                                                |
|----------------------------------------------------------|------|-----------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| Mamogwane Moswane<br><br>An old Man of over 60 years old | 1    | What is Letšema?                                    | Act of performing a defined task in a group                                                                                           |
|                                                          | 2    | Who calls Letšema?                                  | The person who needs work done or a representative                                                                                    |
|                                                          | 3    | Is Letšema still practiced today in your community? | In some instances. It is mostly being disadvantaged by the use of money, a scarce resource, as reward for participants by some people |
|                                                          | 3    | What is the benefit of Letšema?                     | Work is completed quicker                                                                                                             |
|                                                          | 4    | What are the taboos in Letšema?                     | Depending on the activity, there can be age restrictions                                                                              |
|                                                          | 5    | How is poor participation dealt with in Letšema?    | Lazy or poor participants are quickly noticed and made aware of their performance but are not expelled                                |

|  |    |                                                    |                                                                                                                                                                                                                                                                                                                                                            |
|--|----|----------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  | 6  | What are the rewards for Letšema participants?     | Food (cooked or raw) and/or drinks, usually home made.                                                                                                                                                                                                                                                                                                     |
|  | 7  | Who also benefits (besides convenor) from Letšema? | Mostly participants, those who may arrive during the eating and drinking sessions are allowed to enjoy the food and drinks regardless of their non-participation in Letšema                                                                                                                                                                                |
|  | 8  | What is the role of money in Letšema?              | Money is a scarce resource and if it is used only a few rich people would be able to call Letšema. Letšema should be called by anyone that needs assistance with a defined activity. It is usually the needy who require assistance with work to survive. Letšema is not meant for pay but for mutual assistance (Give favour so it can be returned later) |
|  | 9  | What are the typical activities in Letšema?        | Cleaning of large spaces, weeding, reaping of crops,                                                                                                                                                                                                                                                                                                       |
|  | 10 | What other activities are involved in Letšema?     | Songs and knowledge/skills sharing                                                                                                                                                                                                                                                                                                                         |

|  |    |                                         |                                                                                                                                                                                                                                                                                                                                                |
|--|----|-----------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  | 11 | Who leads those other activities?       | Anyone can compose a song                                                                                                                                                                                                                                                                                                                      |
|  | 12 | Why are the other activities necessary? | Various reasons including to mock lazy/poor workers (Mainainama wee wa inamologa, mmagwe ke moloi, ke moloi wa dithuri wa go loya batho- Who ever stands up when are we are bent down to work, his/her mother is a wizard/witch, who possesses zombies and bewitches people), encourage same pace of work among participants, keep morale high |

| Interviewee Details:                                      | Item | Question                                            | Answer                                                                                                                         |
|-----------------------------------------------------------|------|-----------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Mongatane Marutla<br><br>An old lady of over 60 years old | 1    | What is Letšema?                                    | Act of performing a defined task in a group                                                                                    |
|                                                           | 2    | Who calls Letšema?                                  | The person who needs work done or a representative                                                                             |
|                                                           | 3    | Is Letšema still practiced today in your community? | In some instances. It is mostly being disadvantaged by the use of money, a scarce resource, as reward for participants by some |

|  |   |                                                    |                                                                                                                                                                                                                                                                   |
|--|---|----------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  |   |                                                    | people                                                                                                                                                                                                                                                            |
|  | 3 | What is the benefit of Letšema?                    | Work is completed quicker and people assist one another                                                                                                                                                                                                           |
|  | 4 | What are the taboos in Letšema?                    | None                                                                                                                                                                                                                                                              |
|  | 5 | How is poor participation dealt with in Letšema?   | Lazy or poor participants are quickly noticed and are often ignored since they are few                                                                                                                                                                            |
|  | 6 | What are the rewards for Letšema participants?     | Food (cooked or raw) and/or drinks, usually home made.                                                                                                                                                                                                            |
|  | 7 | Who also benefits (besides convenor) from Letšema? | Mostly participants, those who may arrive during the eating and drinking sessions are allowed to enjoy the food and drinks regardless of their non-participation in Letšema                                                                                       |
|  | 8 | What is the role of money in Letšema?              | Money is a scarce resource and if it is can restrict people who do not have it Letšema should be called by anyone that needs assistance with a defined activity. Letšema is not meant for pay but for mutual assistance (Give favour so it can be returned later) |

|  |    |                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|--|----|------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  | 9  | What are the typical activities in Letšema?    | Collecting soil for mud house building, weeding, reaping of crops,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|  | 10 | What other activities are involved in Letšema? | Songs                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|  | 11 | Who leads those other activities?              | Anyone can compose a song but there are usually some specialists                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|  | 12 | Why are the other activities necessary?        | Various reasons including to mock lazy/poor workers, encourage same pace of work among participants, keep morale high (Fotla bolepa o ree o tla Tanya mmabolepu, Nonyana tlhoka ditshela šeo, mamphore leetsana, a yee kgobadi ga mokopane –Prepare home made glue for catching birds and ensnare, you will catch you like spider web catcher, a bird without tail is coming, mama make me a beautiful hair style, a yee Kgobadi in Mokopane/a yee danger in meeting). The song seemed to be meant to encourage men to perform some activity well because some women (birds/chicks without tail further) with beautiful hairstyles are coming. Men can attract women by doing well in the activity. |

## **Appendix B: Local government interview on Food for Waste project**

Questions asked and matters discussed during the interview

Explain the Food for Waste programme as implemented in your municipality?

What are the rewards for the people involved? • Was there no other way of rewarding people besides money or food? – Such as exemption from school fees, subsidisation of other government services, etc.? How is poor attendance dealt with?

What are the challenges you experience ?

How do you ensure sustainability of the project including retention of workers?

How do you deal with people wishing to join but not qualifying as indigents?

How are volunteers treated?

Who is responsible for work management and time keeping?

How are lazy workers dealt with? Lazy workers issues not identified yet

Do you have knowledge of letsema and how would letsema assist in addressing some of the challenges in this project?

## Appendix C: Approaches to CSI

Approaches to CSI are on a continuum with more business benefit on one side and more social benefit on the other end. The continuum is broken into various stages starting from the business benefit side as follows:

Public relations management: CSI is opportunistically positioned to get maximum publicity and minimal social change. Marketing is effectively disguised under the CSI banner.

Reputation Focus: Short term business benefits such as goodwill and branding are more important in a programme for social benefits.

Charitable Giving: Ad hoc Cheque book type donations with no focus on social change outcomes

Grant Making: Funds are channelled to pre-determined projects and inputs and activities (workshop attendance, certificates awarded) are measured instead of social change outputs

Social Investment: Projects have clear social outputs which measurable milestones guiding need for change during programme and usually includes an exit plan to allow sustainability of social outputs.

Social Change Approach: Systemic focus on social change outputs through targeting causes rather than fixing symptoms due to utilisation of development expertise for long term social gain.

The Social Change approach to CSI is defined as needing a more strategic planning and implementation of CSI. This strategic approach is described as the balancing of social benefits with business benefits and has the following characteristics:

- Formalised approach or documented strategy
- Regular reporting
- Senior management or board involvement

- Alignment with core business
- Working partnerships (synergy)
- Dedicated CSI staff
- Dedicated CSI department or Foundation or Trust
- Regular stakeholder consultation (understanding the context)
- Employee Involvement (volunteerism)
- Regular monitoring and measurement
- Replication of successful projects (scale up)
- Development of best-practice guidelines
- Sharing of lessons and insights (with others)