

**COMMUNICATION MECHANISMS AND COMMUNITY PARTICIPATION IN THE  
PLANNING AND IMPLEMENTATION OF COMMUNITY DEVELOPMENT  
PROJECTS: A CASE STUDY OF A GIRLS' EDUCATION PROJECT IN MALAWI**

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Mini-dissertation submitted in the partial fulfilment of the requirements in respect of the master's  
degree qualification

**Master of Development Studies**

in the  
Centre for Development Support  
in the  
Faculty of Economic and Management Sciences  
at the  
**University of the Free State**

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January 2019

## DECLARATION

I, Phillip Robert Pemba, declare that the coursework master's degree mini-dissertation that I herewith submit for the qualification of a *Master of Development Studies* at the University of the Free State is my independent work, and that I have not previously submitted it for a qualification at another institution of higher education.

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P.R. Pemba  
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January 2019

## **ACKNOWLEDGEMENTS AND DEDICATION**

My earnest gratitude goes to the Almighty God for giving me the strength in my studies.

I appreciate the support from my parents, Emmanuel and Elina Pemba, and my wife, Belinda Mdyali Pemba, who encouraged me a lot throughout my studies.

I acknowledge the support of my research supervisor, Grey Magaiza, for the invaluable guidance throughout the study. Thank you very much.

I also thank the Centre for Development Support in the Faculty of Economic and Management Services at the University of the Free State for all the guidance and academic resources provided to me during the study.

I also recognise the contributions of all those who supported me in this study and my entire academic journey at the University of the Free State in South Africa and in Malawi. In particular, I thank Mia Seppo, Lisbeth Mjoes, Agness Chimbiri and Maria Jose Torres Macho for your support. Thank you.

Lastly, I would like to dedicate this mini-dissertation to my parents and wife who I deprived of attention during the study. Thanks for your great understanding.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

Area Development Committee	ADC
Village Development Committee	VDC
Area Executive Committee	AEC
District Executive Committee	DEC
District Development Planning System	DDPS

## **ABSTRACT**

Top-down development approaches seldom yield sustainable development. Development programmes, projects and processes ought to embrace effective community participation to be inclusive and sustainable. This has resulted in an endless search for effective approaches to achieve active local people's participation in development among researchers and practitioners, leading to emergence of many paradigms such as the people-centred development paradigm.

Globally, the practice of people-centred development has not fully yielded the desired impact as many local communities still experience socio-economic deprivations and exclusions. One reason for this is lack of active participation of local people in their own development. While many factors affect people's participation in development, poor communication has emerged as one cause of passive community participation in development. Thus, having effective communication mechanisms in community development projects helps to engender active community participation in the projects and achieve the 2030 Agenda for Sustainable Development, which aims to realise inclusive development that leaves no one behind.

Therefore, this study set out to explore communication pathways and community participation in community development projects, with a specific focus on why communication mechanisms across community participation structures in community development projects fail to galvanise genuine popular participation in the projects. The study analysed communication mechanisms in a project within a girls' education programme, called the Joint Programme on Girls Education in Malawi, one of the poorest countries in Africa and in the world. The analysis was done at three sites in three districts where the programme is implemented.

Data for this research derived from a case study of the girls' education project in Malawi. The study investigated the project in the context of the District Development Planning System (DDPS), which the Malawi government established in 1998 to promote active local participation in the planning and implementation of development projects across the country.

Generally, the research noted that, while structures for community participation may be in place in projects, people's use of the structures to actualise their participation largely depends on how communication pathways function across the structures. Communication mechanisms ought to embrace the elements, principles and practices of development communication to succeed at mobilising active community participation in community development projects.

**Keywords:** Community development, development communication, communication mechanisms, community participation, people-centred development and girls' education.

## **CHAPTER 1**

### **1.1 INTRODUCTION OF THE STUDY – SETTING THE SCENE**

Globally, participation of local communities in development projects has become a central good governance feature for achieving sustainable development. This is primarily because community participation is regarded as pivotal to enhancing accountability, transparency and ownership of development initiatives (Kardos, 2012: 1166-1172). As a result, countries have been promoting decentralisation to enable community participation in development activities.

To this effect, Malawi adopted a national decentralisation policy and law in 1998 to devolve decision-making and implementation powers on development projects from the central government to local governments to promote grassroots participation in development (Adams & Zulu, 2015:115). Since then, the country has implemented many development interventions that encourage community participation. However, over 20 years since the adoption of the decentralisation policy, several studies have shown that active community participation in community development projects in Malawi is still lacking. Malawi Government and United Nations (2014:24) found that this lack of community participation affected Malawi's achievement of the Millennium Development Goals (MDGs) between 2000 and 2015.

While several factors affect community participation in development projects, some studies on the links between community participation and development in Malawi have partly attributed the problem to communication challenges in the projects. For this reason, Dekker (2010) and Dyer *et al.* (2014) recommended further research on the relationship between community participation and communication aspects in the participatory development process.

Therefore, this research sought to explore how communication mechanisms in community participation structures relate to people's participation in the planning and implementation of community development projects in Malawi through a case study of a girls' education project in three districts of Dedza, Salima and Mangochi.

The study is vital to contribute towards improving implementation mechanisms of the Sustainable Development Goals (SDGs), which UN Member States committed to implement from 2016 to 2030 to create a better world for all. Harnessing the power of local people through their active engagement in the development process is paramount to achieving the SDGs. This requires addressing structural barriers that limit local people's participation in development processes such as poor communication (European Union, 2016; Neupane, 2017; Wahl, 2017).

## **1.2 BACKGROUND - OVERVIEW OF LITERATURE**

### **1.2.1 International Background**

The concept of community participation in community development is not a new phenomenon as it dates back to the late 1940s when efforts to support the poor started to include community development approaches, which encouraged local people to participate in their own development (REPARED, 2009:3).

To ensure active community participation, the World Bank (2010:185) says effective communication in development projects is needed. In its guiding principles for community organisation and participation, World Bank (2010:185) identifies “communication with the community” as “a critical element of a successful participatory process.”

However, to-date, active community participation in many development projects is absent because of lack of effective two-way communication in the projects. According to Rogers (2011:7), many projects ignore the importance of communication in fostering community participation in development projects.

### **1.2.2 Malawian Development Context**

In Malawi, decentralisation has bolstered the pursuit of community participation approaches in the country’s development processes. The adoption of the decentralisation policy and law in 1998 gave impetus to these efforts. Since then, Malawi has been implementing a system, known as the District Development Planning System, which provides structures through which local people participate in development processes in their communities (Adams & Zulu, 2015:115).

Through this system, local people participate in the planning and implementation of development projects in their communities. The system’s structures through which local people participate in development projects include: Village Development Committees (VDCs), Area Development Committees (ADCs) and Full Councils or District Councils. The system also provides for two technical committees that also foster community participation in community development projects, namely the Area Executive Committees (AECs) and District Executive Committees (DECs), which serve as technical advisory committees to the ADCs and the Full Councils or District Assemblies, respectively (Chiweza, 2010:5-24).

Some of the communication mechanisms used in the District Development Planning System in Malawi include: meetings, events, loudhailers, public announcements, extension services, person-to-person interface and telephone communication (Dekker, 2010: 29; FAO, 2017).

Despite the presence of these structures and their inherent communication mechanisms, many studies on links between community participation and development results in Malawi have shown that active participation of local communities in development projects is still low. O'Neil *et al.* (2014:39) noted that, in practice, the country's participatory development planning system has remained broken down, with community structures poorly connected with local authorities and lacking mechanisms for demanding answerability from district council officials. Hence, the focus of this study was to understand the relationship between communication mechanisms in community participation structures and community participants' influence in the planning and implementation of community development projects in Malawi.

### **1.3 PROBLEM STATEMENT**

Encouraging community participation in development is an invaluable ingredient of development programming. According to Chirenje, Giliba and Musamba (2013:10), development policies which incorporate active participation of local communities in decision-making better facilitate the achievement of sustainable development.

However, lack of active community participation in community development projects has been cited as one major challenge facing development programming in Malawi. This has led to failure to achieve development goals and ensure sustainability of many community development projects. In terms of community participation, Chirenje *et al.* (2013:12) say Malawi fits into the categories of passive participation, participation by consultation and functional participation, which denote limited or no participation by communities in decision-making on community development projects. Further, Chiweza (2010:5) notes that on the overall, structures which were created to facilitate community participation when planning and implementing community development projects in Malawi are passive due to reasons such as poor information flow between district councils and the grassroots.

Therefore, this research on communication pathways used in the community development processes aimed to contribute towards solutions for improving community participation in community development projects.

## **1.4 AIM OF THE STUDY**

This study aimed to explore the relationship between communication mechanisms and community participation in the planning and implementation of girls' education projects. The study pursued this aim by investigating how elements, principles and practices of development communication were embraced across community participation structures in the district development planning and implementation system in Malawi.

## **1.5 OBJECTIVES OF THE STUDY**

### **1.5.1 Main objective**

To explore whether communication mechanisms across community participation structures in the district development planning and implementation system in Malawi have any relationship with the level of grassroots' participation in the planning and implementation of girls' education projects in the country.

### **1.5.2 Specific objectives**

- i. To identify communication mechanisms used across community participation structures in the girls' education project in Malawi's three districts of Dedza, Salima and Mangochi.
- ii. To establish whether the communication mechanisms in the girls' education project encouraged two-way communication across the project's community participation structures.
- iii. To recommend ways of strengthening communication mechanisms in the planning and implementation of girls' education and other community development projects in the country.
- iv. To conduct an overview of the relationship between communication mechanisms and community participation in community development through a literature review.

## 1.6 CONCEPTUALISATION

In this study, a *community* is a group of people in an area who are able to independently organise their own social life and meet their daily needs (Swanepoel & De Beer, 2006:41).

*Community development* is therefore a process through which economic and social progress for the whole community is achieved with the “community’s active participation and fullest possible reliance upon the community's initiative,” (United Nations, 2015). Swanepoel and De Beer (2006) also observed that *community development* is not just an action of an individual or few individuals but “a collective activity where a group of people sharing a mutual problem, need, sentiment or concern, act together and in concert and share a certain responsibility for the action.”

This coming together for collective action is what underpins *community participation* in community development projects, including *project planning*, which entails an ongoing process in which the project objectives, scope of work, activities, timelines and requirements for achieving the objectives are defined (Burke, 2010:74-83). Hauser and Freire (2002:4) say *community participation* occurs when a community organises itself and takes responsibility for managing its problems, including identifying the problems, developing actions, implementing the actions and following through the actions.

In this process, *communication* becomes a critical enabler for community participation as it ensures that community members do not only participate in community development projects but also influence decisions about the projects, starting from project planning and implementation.

Thus, *development communication* can be simply viewed as the use of communication to promote positive change and development in the community (Ongkiko & Flor, 1998:132). While *development communication* facilitates knowledge sharing and consensus building in community development projects, effective communication is not only about dissemination of information but also two-way exchange among stakeholders in the projects (Mefalopulos,2008:8).

To achieve this *two-way communication*, community development projects should integrate elements, principles and practices of development communication in communication mechanisms used in the projects. The elements, principles and practices include authentic listening, joint situation analysis, dialogical learning, demand-driven process, rights and

responsibilities, empowerment, joint consensus, accessibility and continuous flow of information among stakeholders (Servaes and Malikhao, 2005).

## **1.7 RESEARCH METHODOLOGY**

### **1.7.1 General Approach**

This research chose a qualitative approach because of the explorative and evaluative nature of the topic as it is chiefly concerned with understanding communication mechanisms and community participation in the girls' education project within the programme for girls' education in Malawi. According to Bryman (2012:36), qualitative research emphasises words rather than quantification in the collection and analysis of data and helps to capture the socially constructed nature of reality in a particular context. Qualitative research also helps to identify intangible factors such as participation, communication mechanisms, behaviours, power relations and opinions, which are difficult to quantify yet worthy of research. Matthews and Ross (2010:169) note that qualitative research takes an interpretivist epistemological approach, meaning it is "primarily concerned with stories and accounts including subjective understandings, feelings, opinions and beliefs" as provided in words or expressions of the research participants.

In light of the above, this study therefore employed the qualitative approach as the most relevant general approach to help collect stories and accounts that could help illuminate on the functioning of communication mechanisms in the girls' education project in relation to community participation in the project.

### **1.7.2 Case-study research design**

The case study research design adopted for this study focuses on the girls' education project implemented in three districts of Malawi, namely Dedza, Salima and Mangochi.

#### ***a. Description of case study design***

According to Given (2008:1-37), a research design is a strategy or framework of methods, procedures and techniques, which guides the research study towards achieving its objectives. Thus, the research design guides the collection, measurement and analysis of data to explore the relationship between the identified research problem and the social reality in real-life.

This research chose the case study design because it is regarded as the most appropriate in generating deeper insights into phenomena in their real-life contexts. This is in line with the focus of this study as it seeks to understand how communication mechanisms function in the

girls' education project in relation to community participation. According to Blatter (2012:1), a case study is "a research approach in which one or a few instances of a phenomenon are studied in depth."

While the case study has been one of the main social research approaches over the years and has attracted a common understanding on its concentration on one or few instances, there has been no consensus on its basic characteristics and boundaries (Hyett, Kenny & Dickson-swift, 2014:1-2; Zainal, 2016:1-2). Hence, its use has stretched from being an exclusive tool for strictly positivist scientific research, which considers empirical or natural phenomena, to being a pedagogical strategy in education and social learning, where it is used as a method and practice of teaching as well as understanding practical and theoretical educational concepts (Bryman, 2012:45; Hyett, Kenny & Dickson-swift, 2014:1-3). In this research, the case study design took a positivist rather than a pedagogical perspective as it sought to, empirically, understand the functioning of communication mechanisms and community participation in the girls' education project in their natural setting.

Blatter (2012) also provided three different perspectives on the case study design: naturalism, positivism, and constructivism. The naturalist view looks at a case study as an approach for gaining practical and detailed knowledge. The positivist view looks at the case study as an approach for establishing law-like propositions and models that enable predictions while the constructivist view looks at the case study as an approach that uses its empirical endeavour to contribute to, and check, theoretical discourse, thus serving as a major source of theoretical innovation (Blatter, 2012:3-4). In this research, the case study largely takes Blatter's (2012) naturalist perspective as it tries to reveal the authentic nature and detailed elements of the causal process on communication mechanisms and community participation in the girls' education project by looking closely at how communication mechanisms function in the project's three sites. This perspective is also appropriate for the study as it provides a comprehensive picture of the case, including thick descriptions and narratives of the communication mechanisms and community participation in the case.

Central to a case study design is a unit of analysis or a case such as a community, location, organisation and event whereupon a researcher conducts an intensive examination of its setting by collecting information to gain insights into the phenomena to provide in-depth elucidation of it (Given, 2008:22-59). Different types of cases exist such as the critical case, which allows a researcher with a well-developed theory to understand the circumstances in which a hypothesis will hold or not. The extreme or unique case where one case has unique

circumstances compared to the other cases in the population is mainly used in clinical research. The typical or representative case arises where a case exemplifies other cases in the population. The revelatory case exists where a phenomenon was previously inaccessible to scientific investigation while the longitudinal case affords the opportunity to be investigated at least two or more times (Bryman, 2012:70-71). In this study, the girls' education project in Malawi is a typical or representative case as it is just one of several community development projects across Malawi that are supposed to be planned and implemented through the same District Development Planning System.

The girls' education project aims to improve access to quality education for girls in the three districts where girls' primary school class transition rates are the poorest out of the country's 28 districts. Three organisations; the United Nations Population Fund (UNFPA), United Nations Children's Fund (UNICEF) and the United Nations World Food Programme (WFP), in collaboration with the Ministry of Education, Science and Technology, local governments of the three districts and non-governmental organisations, implement the project. In this case, the research specifically focused on communication pathways within community participation structures at district and community levels in Malawi. The study was interested in the interface between ordinary community members and Village Development Committees (VDCs); VDCs and Area Development Committees (ADCs), ADCs and Area Executive Committees (AECs), ADCs and District Executive Committees (DECs) as well as Full Councils or District Assemblies (Chiweza, 2010:5-24). Data on people's expressed history, their experiences and opinions regarding the functioning of communication mechanisms across the Full Councils, DECs, ADCs, VDCs and the grassroots was collected in the case.

Notably, in this research, the case study also took an inductive approach to allow the researcher to derive concepts and narratives from the data through group and semi-structured interviews in a bid to understand the relationship between the applicable theory and research outcomes.

#### ***b. Advantages of case studies***

Many authors associate case studies with several strengths and shortcomings. In terms of advantages, Zainal (2016:1-4) identified the enablement of an in-depth study and thorough understanding of individual perceptions or discourses in a case, which help produce detailed accounts of various phenomena, as some main strengths of case studies. On his part, Blatter (2012:3-6) said case studies allow the researcher to observe cases based purely on natural manifestations in the phenomena unlike in experimental research designs where the researcher creates the cases and controls factors of influence. Krusenvik (2016:5) concurred with Blatter,

saying: “the advantage of the case study is that it can close in on real-life situations and test views directly in relation to phenomena as they unfold in practice.” This is advantageous as the case study design enables the researcher to gain an in-depth understanding of phenomena. In this study, the case study enables the researcher to understand how communication mechanisms across community participation structures in the District Development Planning System operate to mobilise active community participation.

Hyett, Kenny and Dickson-swift (2014:1-4) identified another advantage of case studies as their ability to generate descriptive and interpretative research outcomes better than large-scale research studies, which they say tend to focus on causal research goals. “This does not mean that case study research is not concerned with causal questions, but it usually takes the descriptive–interpretive elements more seriously. Similarly, Blatter (2012:3) added that case studies are best at “pinning down specific mechanisms and pathways between causes and effects rather than revealing the average strength of a factor that causes an effect.” Unlike large-scale studies which emphasise on breadth of propositions, Starman (2013:31-32) argued that case studies provide a more empirically complete picture of a phenomenon because of their deep analysis, natural wholeness and conceptual richness. This resonates with this study, which seeks to understand the extent to which the elements, principles and practices of development communication are integrated in communication mechanisms used in the girls’ education project. Such an investigation will require a descriptive and interpretative picture to enhance understanding of why poor communication in community development undermines community participation in development.

Krusenvik (2016:5) also identified the open-ended nature of case study research as another advantage, arguing that this enables the inductive identification of additional or omitted variables and hypotheses in complex cases. Starman (2013:37) intimated that case studies are better at handling complex causal relationships in individual cases as they are able to accommodate intervening variables and inductively explore any unexpected aspects of the causal relationship. This advantage makes the case study the most appropriate design for this research as it enables the use of semi-structured one-on-one and group interviews to collect in-depth data. This advantage also makes the case study the most appropriate design for this research because it enables handling of multiple elements, principles and practices of development communication to understand the causal relationship between communication and community participation in the girls’ education project in detail.

Blatter (2012:3-10) further submitted that case studies have more internal validity, a concept related to strength of causal relationships between variables in the case, because they use multiple variables to represent theoretical concepts. Likewise, Starman (2013:36) said case studies have high conceptual validity, which relates to having and measuring indicators that best represent theoretical concepts, particularly in cases with concepts that are difficult to measure quantitatively such as democracy, power and participation. This further makes the case study the most applicable design in this research as it improves the credibility of the study's in-depth findings.

*c. Mitigating disadvantages of case study research in this research*

The first disadvantage of case studies is their limited or lack of external validity or scientific generalisability as one cannot generalise from a single case to the wider population because they are highly specific to a particular context or a few units (Welch *et al.*, 2011:741-752). In this research, this was mitigated by the fact that the identified case is a representative or typical case. There is nothing unique or unusual about the girls' education project in relation to the operation of the DDPS in promoting community participation in community development in Malawi. The project was picked just as one example of the many community development projects that are implemented through the same DDPS elsewhere in the country. Hence, experiences from the girls' education project may still provide some valid basis for understanding communication and community participation challenges in community development projects in general because all the projects use the same community participation structures in the District Development Planning System in all districts in Malawi, save the faces that run the structures.

The fact that all research participants in structures such as Village Development Committees, Area Development Committees, Area Executive Committees, District Executive Committees and Full Councils were also involved in other community development projects in their areas enhanced external validity across community development projects in the districts. The exception was only those who participated through school-specific structures such as Mother Groups and Parents-Teachers Associations, whose participation was mainly limited to education sector projects.

The second disadvantage of case studies is that they are often difficult to summarize. Their rich and thick descriptive nature also limits their execution within limited time and budget. "Usually the studies take a long time to execute and the product may be too lengthy or too detailed for busy policymakers and practitioners to read and use," (Krusenvik, 2016:7). In this study, the

systematic structuring of the research according to the study's objectives and indicators of measurement, the elements, principles and practices of development communication, which guided data collection, analysis and presentation, mitigated this shortcoming.

The third disadvantage of case studies is that they are biased towards verification and lack rigor. Gerring (2004:345-352) argues that this is because a case study researcher has much freedom which makes the research sloppy, unsystematic and prone to dubious evidence or biased views that adversely affect its findings and conclusions. In this study, this was addressed by clarity and detailed specification of the research's data collection methods and techniques, including pre-determined interview guides, study information sheets and prior briefings to the research participants as well as pre-determined data analysis and presentation specifications based on the elements, principles and practices of development communication in community development projects. This detailed specification on what data the study intended to collect, analyse and present, and how to collect, analyse and present it reduced the freedom of the researcher to act willy-nilly in the conduct of the study, making the study systematic and structured. All interviews were also recorded for verification purposes, further safeguarding the credibility of the study's findings.

The fourth disadvantage of case studies is that they are viewed as mere story-telling approaches incapable of describing or testing propositions. Jensen and Rodgers (2001:236-237) and Yin (2014) say while case studies are effective in creating hypotheses, other approaches like experimental designs are the most effective for hypotheses testing and theory building. To avoid having a study that merely collects people's experiences and opinions regarding communication and community participation, which would reduce the study to just a story-telling exercise, the researcher integrated theoretical principles of development communication and people-centred development paradigms in the data collection and analysis techniques of the study. This strengthened the study and provided a way of testing and understanding some theoretical underpinnings of development communication and people-centred development in the study.

## **1.8 DATA COLLECTION**

To understand the communication mechanisms across the community participation structures in the District Development Planning System in the three districts, the study engaged two data collection strategies, namely group interviews and semi-structured one-on-one interviews. Content analysis was employed to provide an overview of the relationship between communication mechanisms and community participation in community development.

### **1.8.1 Semi-structured one-on-one interview method**

Semi-structured interviews are a method of collecting data, information or opinions involving the asking of a series of questions to an interviewee in a manner that enables the interviewer to follow up and probe responses, motives and feelings of the interviewee (Given, 2008:62,290). Matthews and Ross (2010:221) aver that semi-structured interviews are appropriate for case study research designs as they enable the researcher to collect qualitative data about “people’s experiences, behaviour and understandings and how and why they experience and understand the social world in this way.”

In this research, semi-structured interviews allowed the researcher to use an interview guide to ask similar questions to all participants, follow-up on some responses and adjust the interview guide to suit some specific interviewees such as chiefs. The research used semi-structured interviews to collect qualitative data from key informants such as District Development Planning Officers, District Education Managers, District Social Welfare Officers, District Youth Officers, District Information Officers, Primary School Education Advisors, Primary School Head teachers and District Project Officers of the three UN agencies involved in the girls’ education project.

During the interviews, the researcher had a list of open-ended interview questions that gave the interviewees leeway to express themselves freely and avoid restricting them to particular response lines. The questions also solicited information on how to improve communication channels used in the project to promote active community participation in the planning and implementation of community development projects. Questions also solicited respondents’ experiences and opinions regarding the functioning of communication mechanisms across the DECs, ADCs, VDCs and the grassroots. The semi-structured nature of the interviews allowed the researcher to ask questions that were not included in the interview guide to follow up on things said by the interviewees.

### **1.8.2 Group interview method**

While semi-structured interviews concentrated on officials from the government and participating UN agencies; ordinary community members, VDCs and ADCs participated in group-interviews. The main reason group interviews were used in this study is that it was impractical to interview several members of local committees one-by-one. Maree (2016:95–97) describes the group interview data collection method as very productive in widening the range of responses, activating forgotten details and releasing inhibitions that may otherwise discourage participants from disclosing information, hence the use of this method in collecting data from groups of community participants in this study. This data collection method did not take the shape of focus groups where discussion and debate on a particular topic and ways of interaction form part of the information being collected (Bryman, 2012: 500-501). Rather, in the group interviews, the study had a set of semi-structured questions related to communication mechanisms in the project as well as the interviewees' experiences and opinions regarding the functioning of communication mechanisms across the DECAs, ADCs, VDCs and the grassroots. Group participants answered the questions without necessarily debating the responses generated during the interviews. A further advantage of this method is that it accorded participants more control over what they wanted to say as Bryman (2012: 503) argues that “because the moderator has to relinquish a certain amount of control to the participants, the issues that concern them can surface.”

### **1.8.3 Content Analysis**

The researcher conducted systematic content analysis of relevant literature on development, community development, community participation and development communication to provide an international and Malawi-specific overview of the relationship between communication mechanisms and community participation in community development. According to Bryman (2012:289), content analysis is a research technique which analyses documents and texts to objectively and systematically quantify and describe content “in terms of predetermined categories and in a systematic and replicable manner.” While content analysis is generally regarded as an approach and not a data collection method, Bryman (2012:289-307) argued that content analysis still serves as a data collection method because of its distinctive approach to analysis.

This study used content analysis to review literature on development, community development, community participation and development communication published in the past 10 years. Where necessary, content published more than 10 years ago was also analysed, for example,

literature on key historical development shifts. The analysed content came from journals, published theses, books and reports from key development agencies such as the United Nations and the World Bank. The actual analysis focused on viewpoints, research findings, critiques and practical manifestations the authors of the content advanced.

## **1.9 SAMPLING AND RESEARCH PARTICIPANTS**

### **1.9.1 Population**

Malawi has 28 districts governed by District Councils, which are responsible for policy and programme development, implementation, monitoring and evaluation at the district level. The District Council is composed of elected Ward Councillors serviced by a Secretariat, which is headed by a District Commissioner. The Ward Councillors form a local assembly called Full Council or District Assembly, which acts as the highest decision-making body at the local level. The Full Council is technically supported by the District Executive Committee (DEC), composed of technical staff from government departments and civil society organisations at district level. As a technical arm of the District Council, the DEC is directly responsible for formulation and implementation of District Development Plans.

The Area Development Committee (ADC), which, in the hierarchy, is below the DEC, operates at sub-district level, consisting of many group villages. The Area Executive Committee (AEC), a grouping of government extension workers in various sectors working at the sub-district level technically supports the ADC. The lowest tier of community participation is the Village Development Committee (VDC), composed of representatives of ordinary community members and groups (Samuels, Sibale & Selvester, 2009:2).

### **1.9.2 Purposive sampling**

The study employed a non-probability sampling approach known as purposive sampling. Maree (2016:197-198) describes purposive sampling as a non-random sampling approach that selects people or cases on purpose based on their characteristics to create a sample for gathering qualitative data used to explore identified research objectives or questions. In particular, the purposive sampling approach in this study took the form of typical case sampling, in which a researcher samples a case because it is considered as having the same relevance as other possible cases in the population (Etikan, Musa & Alkassim, 2016:3).

Therefore, the researcher purposively sampled three districts, namely Dedza, Salima and Mangochi, because they are sites where the girls' education project is implemented. Since the

research was interested in the functioning of communication mechanisms across community participation structures in the planning and implementation of the girls' education project, it also purposively sampled members of Village Development Committees (VDCs), Area Development Committees (ADCs), Area Executive Committees (AECs), District Development Committees (DECs) and Full Councils or District Assemblies. These are all part of the District Development Planning System in Malawi, under examination in the study. The researcher chose VDC, ADC, AEC, DEC and Full Council members as well as members of school-level structures to participate in the study because they work within the research's area of interest. Precisely, to identify VDCs to participate in the research, the study first purposefully sampled the three districts participating in the project. At district level, the study purposefully sampled one ADC in each district. Under the sampled ADC, the researcher sampled one VDC in each district to participate in the study. The study also purposefully sampled ordinary community members under the selected VDCs to participate in the study.

A total of hundred and fifty (150) people participated in the research. These included District Development Planning Officers, District Education Managers, District Social Welfare Officers, District Youth Officers, District Information Officers, Primary School Education Advisors, Primary School Headteachers, District Project Officers for the three UN agencies involved in the girls' education project, ADC members, AEC members, VDC members, girls and other ordinary people in the three districts.

The researcher managed to reach 150 respondents mainly because of group interviews in which several people participated. For instance, there were 10 girls in one group interview at each school. There were also 10 members of ADCs and 10 members of ADCs during their group interviews in each location. Views included in the data analysis were selected based on relevance to the research questions and objectives. Information which was contrary to the research objectives and questions was left out. Data from community members and girls was collected in Chichewa language. The recorded interviews were transcribed verbatim and translated into English for data analysis. Data collection was mainly done by the principal researcher with the help of three research assistants. However, the research assistants had a limited role on data collection because of budget constraints and difficulty to reach the sites where the interviews were done in villages and at schools.

## **1.10 DATA ANALYSIS**

### **1.10.1 Thematic analysis**

The analysis of data for this study is qualitative in line with the orientation of the research. A grounded approach to qualitative data analysis was employed to organize the findings into key themes and narratives, which help to illuminate the issues under study in the research (Charmaz & Bryant, 2018:2-5). The grounded theory entails breaking down the general concepts into indicators, coding of data into key components, constant data comparison, as well as analyzing the data in terms of its conceptual, hypothetical and theoretical outcomes, which help to illuminate on the problem under study (Bryman, 2012:567-571).

The study used selective coding to generate themes for organising the research data. Maree (2016:118) described selective coding as a “process that involves selecting and identifying the core category and systematically relating it to other categories”. In this study, the core category is development communication, the concept that is central to generating active community participation in development. The core category of development communication was broken down into its principles and practices, which provide specific themes for organising and analysing data. The study infused elements, principles and practices of development communication in the data analysis to help with interpreting the data. Thus, the coding strategy in the research derives from literature on development communication elements, principles and practices.

The development communication elements, principles and practices used in this study include authentic listening, joint situation analysis, dialogical learning, demand-driven process, human rights and responsibilities, empowerment, joint consensus building, accessibility of communication channels and continuous flow of information (Servaes and Malikhao, 2005). The themes combine related principles and practices to achieve coherent data analysis. The seven elements of development communication included in the data analysis are: access to information provision, putting local people in control, building local people’s communication capabilities, emphasis on small and appropriate media, learning with partners, working as a collective, capitalizing and building on felt needs, making communication enjoyable, giving hands-on experience, and sharing resources Cadiz (2005:149-151). These elements, principles and practices of development communication make communication effective in mobilising strong community participation in development; hence, they form a basis for understanding the relationship between communication mechanisms and community participation in the girls’ education project.

## **1.11 ETHICAL CONSIDERATIONS**

The researcher obtained ethical clearance to do this research from the Ethics Committee of the University of the Free State (See Addendum H). Further, the researcher also obtained authorization from District Commissioners and District Education Managers of the three districts to conduct the research in the three districts and schools. This assisted with gaining access to the districts, schools and community participation structures to conduct the research.

All participants in this research gave informed consent before being interviewed (Maree, 2016:44). They voluntarily participated in the research and were informed about their freedom to pullout at any time if they had any reasons to do so (Bryman 2012:146).

The study treated the views of the participants as confidential to ensure privacy and anonymity of their identities.

In addition, some of the participants in this study were vulnerable people, such as children and poor people. The researcher obtained consent from parents and teachers of girls benefitting from the project before they were interviewed. The girls also gave informed assent. Similarly, the researcher treated poor people with respect like other research participants. The researcher gave them full information about the research and informed them about their right to accept or refuse to participate in the study. The researcher did not provide any financial incentives to the research participants to avoid the risk of influencing responses from those who were poor.

## **1.12 STUDY LIMITATIONS**

Limitations to the study included lack of time and financial resources to include many ADCs, VDCs and schools in the research. Initially, the researcher intended to include two ADCs and two VDCs in each district, but only managed to include one ADC and one VDC in each district. However, that does not have any implications on the reliability of the research's conclusions as some of the key respondents who were interviewed worked with all ADCs and VDCs involved in the project. Besides, all the ADCs and VDCs dealt with the same district officials; hence, communication experiences across various ADCs and VDCs in the districts were expected to be similar.

Another study limitation was that the researcher had initially set out to observe the ployout of communication mechanisms in the girls' education project through a non-participant observation approach, but this proved unfeasible during the course of the research because of uncertain and inconvenient scheduling of the project's activities in very remote areas.

However, this has insignificant implication on the conclusions of the research because the semi-structured and group interviews employed to collect data in the research still allowed the researcher to gain in-depth understanding of how the communication mechanisms play out in the project in relation to the elements, principles and practices of development communication.

### **1.13 OUTLINE OF THE RESEARCH**

This research report has four chapters:

The first chapter presents the methodology, which introduces the research and the study area as well as methods of executing the study. Apart from providing the aim and objectives of the study, this chapter also considers the study design, data analysis, ethical considerations and the study's limitations.

The second chapter is the literature review. This chapter provides conceptual clarity on the focus of the research and highlights what literature says about key concepts in the study. The chapter also provides a theoretical framework for understanding the body of knowledge in the study. It also looks at empirical studies on community development and development communication to guide understanding and analysis of the area whereupon the study intended to contribute new knowledge.

The third chapter is the data analysis and discussion chapter that presents the research's findings and analyses the findings.

Lastly, the report presents the conclusions and recommendations in the fourth and last chapter.

## **CHAPTER 2**

### **2. LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This chapter explores components related to communication and community participation in community development, with emphasis on the significance of effective communication in community development projects. It seeks to create a broad understanding of the relationship between communication mechanisms and community participation in community development projects. The chapter appreciates how actualization of community participation in community development projects is partly a result of how communication mechanisms play out across the structures created to facilitate active participation of community members in development processes.

The chapter considers conceptual, theoretical and empirical literature on the subject. The conceptual literature explores definitions, principles, features and other relevant aspects of community development, community participation and development communication. This clarifies what the concepts represent in the study and the context in which they are used. For instance, the chapter explores various classifications of community participation to differentiate between active and passive participation and pinpoints the type of community participation emphasised in the study.

On theoretical literature, the literature review identifies theoretical basis for the study by exploring relevant development and communication theories. Specifically, it explores literature on people-centred development and development communication theories.

The literature also considers the empirical state of communication and community development globally and in Malawi. Here, the study highlights practical experiences on how poor communication has failed to generate active community participation in community development projects globally and in Malawi, including how the experiences have influenced and directed the study.

Overall, the chapter reveals that there is a critical gap in scholarship on communication mechanisms and community participation in community development projects.

## 2.2 COMMUNICATION AND COMMUNITY DEVELOPMENT

### 2.2.1 COMMUNICATION

#### *a. Communication and development communication*

Different authors define *communication* differently; however, communication is generally regarded as a process of transmitting information from one point to another. Kumar (2011:1-8) added that communication is not just about mere sharing of information but also a way of making voices heard and developing consensus on issues in the development process. In this study, communication takes Kumar's (2011) view as it explores meaningful development communication in development projects.

The *communication process* has four critical features, a sender who initiates the communication, the shared information, a receiver who interprets and understands the shared information, and a channel through which the information is shared (Priyadarshanie, 2014). Owusu (2014:13-14) argued that effective communication requires that all these four features are appropriate, and that the communication process is free of distortions. This is evident in this study as its findings and literature show that disproportionate roles of officials and community members as information senders and receivers, coupled with defective communication mechanisms, adversely affected popular participation in community development processes.

While there are several types of communication, this study is particularly interested in *development communication* (Owusu, 2014:8). United Nations (2011:1) defined development communication as a social process based on dialogue using a broad range of tools and methods aimed at "seeking change at different levels, including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change." On its part, the World Bank defines it as the "integration of strategic communication in development projects" based on a clear understanding of indigenous realities (Mefalopulos, 2008). This study sees development communication as an organised effort that uses communication tools and techniques to share information and enhance engagement aimed at supporting achievement of sustainable development.

#### *b. Elements, principles and practices of development communication*

Cadiz (2005:149-151) identified the following elements, which are key to effective communication and supporting active community participation in development projects:

- i. *Provision of access to information:* This suggests that communication needs to provide productive information to the people to empower them and improve their wellbeing. This implies that development communication should provide new knowledge to its recipients as a means of empowerment.
- ii. *Putting local people in control:* This element advances that communication should put people in control of communication mechanisms used to mobilise people's participation in community development, including public address systems.
- iii. *Building local people's communication capabilities:* For development communication to be effective, local people should not just be in control of the communication processes but also be trained to improve their communication skills, including interpersonal skills and value reaffirmation, which Mefalopulos (2008) noted are required for effective development communication.
- iv. *Emphasis on small and appropriate media:* Effective development communication requires use of media appropriate for rural communities such as youth theatres.
- v. *Learning with partners:* Under this element, local people are seen as knowledgeable and not ignorant in communication processes in order to facilitate joint learning which is key for active community participation. Thus, communication should solicit local people's insights in the development process.
- vi. *Working as a collective:* This element entails that communication processes should be implemented collectively at community level and not individually by each player.
- vii. *Capitalizing and building on felt needs:* This element entails that development communication can only be effective when its messages relate to local realities.
- viii. *Making it enjoyable:* This element stresses the need to integrate entertainment in communication processes as it provides satisfaction and reinforces learning.
- ix. *Giving them hands-on experience:* Since development means change and change requires learning, this element espouses that the process of learning by doing should be enriching and meaningful.
- x. *Sharing resources:* This promotes development as a collective effort springing from various stakeholders who put together their resources to build synergies for community development.

Servaes & Malikhao (2005) noted the following development communication principles and practices as key to galvanizing active community participation in development processes; authentic listening, joint situation analysis, dialogical learning, demand-driven process, rights

and responsibilities, empowerment, joint consensus, accessibility and continuous flow of information among stakeholders.

In this study, these development communication elements, principles and practices form a basis for understanding the relationship between communication mechanisms and community participation in the girls' education project. The limited presence of these elements, principles and practices in communication mechanisms used in the girls' education project in Malawi confirms the contribution of communication problems to passive or tokenistic community participation in the project and reveals critical aspects, which, if addressed, can enhance effective communication and active community participation in the project.

### *c. Communication mechanisms*

Many communication mechanisms enhance community participation in development. Owusu (2014:18-20) identified the following as some key communication mechanisms that support mobilisation of community participation in community development: interpersonal communication, folk media, theatre, radio, television, newspapers and films. Of these methods, Mefalopulos (2008) said many community development initiatives rely on inter-personal and group communication methods to communicate with the community members than the mass media. All the districts that implement the girls' education project had a similar communication trend. The picture that emerged from the study's findings shows a more prevalent use of interpersonal communication mechanisms than mass media methods. Priyadarshanie (2014) argued that this is because, in community development, appropriate and context-oriented communication mechanisms need to match with literacy levels, skills, behaviours and capacities of the target audience.

Central to communication mechanisms is their way of functioning to embody two-way flow of information and engagement between officials and community members, and facilitate knowledge sharing and consensus building among stakeholders in community development instead of functioning as linear communication channels (Mefalopulos 2008:8). To achieve the two-way functioning, communication mechanisms used in community development are supposed to embrace the elements, principles and practices of development communication.

In line with the objectives of this study, communication mechanisms engender information flow, meaningful dialogue and engagement between officials and the community in the community development process.

## 2.2.2 COMMUNITY DEVELOPMENT

In exploring the concept of community development, several authors have first tried to understand what the term community means. Apart from being defined in terms of geographical space, the community is also defined as a discourse, shared interests or other characteristics such as culture, tradition, class, language and race (Flora & Arnold, 2012:2). In this study, the term *community* refers to a diverse group of people that share a common geographical location and/or interest, who are able to independently organise their own social life and meet their daily needs, including promoting girls' education in their area. In this study, these include parents, chiefs, community based organisations, youth, religious groups, girls, community leaders, local authorities and other ordinary community members in Dedza, Salima and Mangochi districts. These people are either involved or should have been involved in the project (Swanepoel & De Beer, 2006:41).

Thus, *community development* is largely seen as a process of utilising unique socio-economic and physical attributes each community possesses to support its development (Goel, 2014). In this study, the United Nations' definition of community development as "a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the community's initiative," is adopted (United Nations, 2015).

Several contestations exist around what community development represents as it sometimes means different things to different people due to the varied contexts across communities (Fox, 1961:13; Watt, 2016:18). One controversy around community development is its origin from above as a vehicle for translating global and national development agendas to the community level on behalf of development agencies and national governments (Watt, 2016:22). Swanepoel and De Beer (2006:xiii) and Flora and Arnold (2012) argued that this approach to community development has been vulnerable to abuse by officials who have used it to disempower and marginalise local people instead of empowering them.

In this study, this fundamental controversy informs the objectives of the research, as top-down community development processes also tend to contain one-way communication approaches characterised by officials passing information and pre-determined decisions downwards to the community. The controversy also manifested in the research as the girls' education project largely originated from above and its communication mechanisms were mixed up with linear information flows and blockages that constrained two-way information flow and engagement.

### 2.2.3 COMMUNITY PARTICIPATION IN COMMUNITY DEVELOPMENT

Participation has grown into a fundamental development programming principle and the essence of community development (Nour, 2011:80). However, its definition remains elusive. Nevertheless, many researchers agree that local people's ability to have power to make decisions is key to participation. Swanepoel and De Beer (2006:45) said that any participation devoid of political power among local people is weak and does not represent empowerment but involvement where the community is not the main role player. The World Bank (1996:6) defines *participation* as "a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them." The World Health Organisation (2002:10) defines participation as "a process by which people are enabled to become actively and genuinely involved in defining the issues of concern to them, in making decisions about factors that affect their lives, in formulating and implementing policies, in planning, developing and delivering services and in taking action to achieve change." This study views *community participation* as a functioning through which the community partakes and exercises control over the development process to achieve its goals.

Apart from agreeing on local people's ability to have power as a constitutive element of community participation, development scholars and practitioners also agree that community participation generally represents collaboration among stakeholders in the development process. Mkatakona (2014) submitted that such collaboration can be voluntary or influenced by persuasion or incentives for people to participate in the development process. Ensuring that people are aware, persuaded and incentivized to participate in the development process is partly the job of development communication, which Kumar (2011:3) said is responsible for creating development awareness and development motivation in the community. For instance, in a study on community-based natural resource management in Zambia, Mozambique and the Democratic Republic of Congo, Dyer *et al.* (2014) said meaningful communication was key to community engagement in the projects, saying: "when effective communication occurs, communities are aware, at every stage, of what is happening and of their role within the project," (Dyer *et al.*, 2014:142).

Similarly, in a study on communication and community integration in local political participation in the United States, Mcleod, Scheufele and Moy (2010:316-317) said communication gave citizens information about problems and opportunities in their community, and ways in which to participate in integration processes. They concluded that while the infrastructure for community participation may be in place in the community,

communication provides the knowledge and incentives for local people to use the provided structures to participate. “If social networks or community ties fail to provide sufficient incentives or opportunities for participation, various forms of communication can renew the links between individuals and their community or reveal alternative forms of participation,” (McLeod, Scheufele & Moy, 2010:317).

Further, Rogers (2011:7-8) echoed that meaningful community participation in development cannot occur without communication, attributing many failures in development globally to two intertwined factors: lack of participation and failure to use effective communication. “Unfortunately, too many development programmes, including community-driven ones, seem to overlook this aspect and, while paying attention to participation, they do not pay similar attention to communication. To be truly significant and meaningful, participation needs to be based on the application of genuine two-way communication principles and practices,” (Rogers, 2011:7).

Along the same line, Phologane (2014:40-44) notes that poor communication often leads to chaos and uncertainty in the development process. Poor communication also ranks among the 10 factors, which Taherdoost and Keshavarzsaleh (2016) identify as causes of failure of community development projects globally. Taherdoost and Keshavarzsaleh (2016) described communication and reporting in many community development projects as sluggish. Mwiru (2015:24) made a similar observation in her study on the importance of community participation in development projects, saying “project beneficiaries have the right to be aware of project related information, but information about the development projects to beneficiaries is almost absent at the grassroots level, which causes a hindrance to local people’s participation in development initiatives.” This focus on community participation and its correlation with development communication are in tandem with the objectives of the research, which explore how communication mechanisms in the girls’ education project in Malawi relate to community participation in the project.

In addition, some scholars also view community participation in development processes as either direct or indirect, where direct participation relates to people directly taking part in the development process while indirect participation occurs when people participate through their representatives organised in committees or other fora (Madzivhandila & Maloka, 2014; Brown & Wocha, 2017). In this study, both direct and indirect forms of participation are present. For instance, girls benefiting directly from the project represent direct participation while members

of committees such as Village Development Committees who represent their communities in the project reflect indirect participation of the community.

#### **2.2.4 CLASSIFICATION OF PARTICIPATION IN COMMUNITY DEVELOPMENT**

Community participation in development is either weak or strong. Weak participation occurs when local people are passive, distant and non-intervening participants in the development process, whereas strong participation happens when community members are active and interactive participants in the development process. Some development thinkers have classified community participation in various types, forms and levels to differentiate strong from weak participation. In this research, these differentiations are key to understanding the manifestation of community participation in the girls' education project in Malawi vis-à-vis the functioning of communication mechanisms in the project.

##### ***a. Ladder of participation***

In 1969, an American author, Sherry R. Arnstein, developed a Ladder of Participation to illustrate the weak and strong levels of participants' power in participation processes, arguing that participants possess different levels of power and influence in the development process (Arnstein, 2010). She identified eight types of citizen participation which she put into the following three categories:

- *Non-participation*: This category includes 'manipulation' and 'therapy' types of citizen participation, where people are deemed as non-participants as they do not intend to participate in the development process.
- *Degree of tokenism*: This category includes 'informing', 'consultation' and 'placation' types of citizen participation, where participants have limited voice in decision-making and feedback processes are dominated by powerful or elite people.
- *Degree of citizen power*: This category includes 'partnership', 'delegated power' and 'citizen control' types of citizen participation where participants are able to influence decisions in the development process.

**Figure 1: Sherry R. Arnstein's Ladder of Participation**

1	Citizen control	Degrees of citizen power
2	Delegated power	
3	Partnership	
4	Placation	Degrees of tokenism
5	Consultation	
6	Informing	
7	Therapy	Non-participation
8	Manipulation	

Source:  
Arnstein (2010:217).

**b. Pretty's typology of participation**

In 1995, another author, Jules Pretty, suggested the following seven types of community participation (Cornwall, 2008:272; Almeida & Silva, 2017:297-298):

**Table 1: Jules Pretty's Topology of Participation**

Type of Participation	Description
Manipulative participation	Nominated individuals with no power pretend to be people's representatives.
Passive participation	People are unilaterally informed about developments without hearing their views.
Participation by consultation	People participate as respondents or recipients in information gathering and sharing processes controlled by external agents without any influence.
Participation by material incentives	People participate by providing resources in exchange for material gains, with no continuation of the participation when the incentives end.
Functional participation	People participate to help professionals meet their predetermined objectives.
Interactive Participation	People participate in joint analysis, formation of action plans and setting up or reinforcing of local institutions through which they control decisions.
Self-mobilization	People self-mobilise to independently take collective actions to change systems.

Source: Cornwall (2008:272) and Almeida and Silva (2017:297-298)

While Arnstein and Pretty use different terms for the participation types, their typologies of participation look similar as they generally reflect how participants are empowered to own and influence development processes.

### *c. Community participation as “means” or “end”*

Another classification of community participation in community development is that of participation as a “means” or an “end” (Almeida & Silva, 2017:295). Participation as means entails using participation to capitalize on the community’s resources to accomplish some pre-determined community development goals (Thwala, 2009:38-50).

On the other hand, Thwala, (2009:40) argued that community participation as an “end” entails regarding participation as a goal in itself, whereby the community develops capability to own and drive the development initiatives. Just as with the above typologies of participation, the distinction of community participation as “means” or “ends” reflects the unequal levels of empowerment of the community to influence their own development.

## **2.2.5 DEVELOPMENT AND COMMUNICATION THEORIES**

### *a. People-centred development theory*

Development has taken multiple definitions over the years because of its dynamic, multidimensional and complex nature, but it is generally understood as a process through which a better state of life is attained in society (Tsopanakis, 2016:527-529). Development theorists have over the years made many strides to narrow down the focus of development from the higher end to the lower end or community level in order to alleviate poverty and underdevelopment among the masses (Nussbaum, 2011). However, despite the strides, Kay (2009) said most rural areas have remained underdeveloped, leading alternative development theorists to suggest different theories, which encourage local people to be actively involved in development. One such theory is the people-centred development theory, which Makuwira (2006:198-199) and Kavcic and Avsec (2014) said views development as a process through which people’s capacities are enhanced to mobilise resources and implement development actions to improve their own socio-economic conditions. The theory places people at the centre of development rather than expecting macro-level economic growth to trickle down to alleviate poverty at the local level (Roth & Franks, 1997). The theory therefore provides a solid foundation for people’s participation in their own development, strengthening the ideals of community development (Ninalowo, 1996).

One theoretical perspective on people-centred development relevant to this study is that it is concerned with addressing four fundamental bottom-up questions about community development, including development from what, by whom, from whom and in what way (Davids, Theron & Maphunye, 2009:15-20)? These fundamental questions align well with the

objectives of this research as communication enables community members to express their development needs and facilitates their participation in the development process.

According to Davids and Theron (2014:16-25), people-centred development is a process by which members of a society increase their personal and institutional capacities to mobilise and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations. In this process, participation, social learning, empowerment and sustainability are four key building blocks of people-centred development. The focus of this research on communication and people's participation in community development projects mirrors all the four key building blocks of people-centred development as communication is central to promoting people's participation, social learning, empowerment and sustainability of community development projects. Davids and Theron (2014:16-25) also argue that development is people-centred when its formations and delivery consider the contextual factors of the local community, an ideal whose achievement depends on effective communication for local people to contribute their views on the context of their community during the planning and implementation of community development projects like the girls' education project.

Additionally, Irene (2015) advanced the inclusiveness, learning and sustainability perspectives of the people-centred development theory. She said development requires participation of the majority of people in communities, including marginalised groups such as women and girls as well as mutual learning for empowerment among its players. "The components integral to a people-centred approach include popular participation in development, the need for sustainable development, the support and advocacy of the people's role in development by the bureaucracy, NGOs and voluntary organizations," (Irene, 2015:25). These integral elements of the people-centred development theory also speak to the objectives of this study which sought to advance popular participation and sustainability in community development projects by exploring how communication mechanisms in the girls' education project relate to people's participation in the project.

Further, Irene (2015:25-26) noted three principles, which are basic to a people-centred development process. Firstly, she said sovereignty resides with the people who are the real social actors of socio-economic progress while the government mainly enables them to set and pursue their own agenda. Secondly, she said the ability to control their own resources, access appropriate information and hold government officials accountable, enables the local people to exercise their sovereignty and assume responsibility for their development. Thirdly, she said,

in people-centred development, the value of external players depends on the extent to which they enhance the capacity of local people to determine and drive their own future. These three principles resonate with the objectives of this study that seek to explore how effective communication can enhance community participation in projects like the girls' education project in Malawi.

Another theoretical perspective on people-centred development relevant to this research is the capabilities perspective, which advances that people-centred development should enhance and utilise communities' personal and institutional capacities to manage their own resources and produce justly distributed improvements in their quality of life in line with their aspirations (Davids, Theron & Maphunye, 2009:16-20; Sibanda, 2011:22). To achieve this, Irene (2015:25) notes the importance of distinguishing the roles of stakeholders in the development process to make development people-centred. The community should take centre stage in the development process while other actors like government, NGOs and other development practitioners act as facilitators. Placing local people at the centre of the development process also includes having local people as main actors in communication processes to raise awareness about the project and mobilise popular participation in the project, which correlates with this study's objective to understand communication and community participation links in the girls' education project.

The capacity building perspective of people-centred development theory also aligns with Amartya Sen's and Martha Nussbaum's theoretical observations that the extent of underdevelopment among the poor necessitate efforts that focus on developing local people's capabilities to free themselves from socio-economic deprivations and transform their "ill-being" to "well-being" (Sen, 1997, 1999; Nussbaum, 2011). Sen (1992, 1999) therefore explained development as the expansion of the person's freedom and capability to lead more valuable lives. Specifically, Sen (1990:43) argued that building and enlarging people's capabilities to conduct valuable functionings, also described as "beings" and "doings" such as taking part in community life without shame, are key to achieving people-centred development. It is not enough for development to provide basic needs (also described as commodities) without expanding people's choices and opportunities to utilise their capabilities to convert the commodities and opportunities into sustainable achievements. Sen's argument is key to this study as effective communication in community development helps to elicit active engagement of local people to utilise and enhance their capabilities to advance their own development and promote equality in development.

Among her list of 10 central human capabilities that are key to making development people-centred, Nussbaum (2003:41-42) included affiliation as a capability which exemplifies social capital or a community resource that supports communication mechanisms in community development processes through interpersonal communication in social interactions. Nussbaum (2003:41-42) identified other forms of social capital such as community assemblies and political speeches, which she said are part of institutions that sustain the capability of affiliation in society. Another capability Nussbaum (2003:42) identified as key to people-centred development is “control over one’s environment”, which reflects the ability of people to actively participate in decisions that affect their lives and have freedom of speech and association in their society. These two central human capabilities converge with the objectives of this study because, for instance, “affiliation”, in the form of social interaction, community assemblies and community speeches, provides valuable communication mechanisms for advancing people’s participation in community development, whereas “control over one’s environment” requires the support of effective communication for local people to participate in and influence development projects happening in their environments.

#### ***b. Development communication theory***

The earliest communication theories, particularly the four theories of the press, namely the two-step flow, uses and gratification, diffusion of innovations and development communication theories, provide the basis for understanding the functioning of communication mechanisms in development processes (Servaes, 2015). Unlike the development communication theory, the first three theories of the press were criticised for their one-way flow of information which treats people as passive recipients of information and does not encourage their participation in development (Fuchs, 2016). Thus, shifts in communication theories culminated in increased relevance of two-way communication and integration of interpersonal communication methods to encourage community participation in development (Sinha, 1976; Melkote & Steeves, 2015). Consequently, development agencies such as the United Nations embraced development communication as a form of participation in development to reduce failure of development initiatives (Kaul, 2011:3-4; Ako, 2017:12).

The development communication theory is applicable to this research because it rejects the one-way information flow approach, stressing that development cannot take place without communication (Carmen, 1989). This is because, in development communication, communication is more than just disseminating information to people. Instead, development communication theorists propound that information should be combined with communication

and education, in cognizance with the cultural context, to have effective development communication (Adedokun, Adeyemo & Olorunsola, 2010:101-105; Kumar, 2011:3). Naidoo (2010:9) further said: “vertical or one-way communication does not facilitate sufficient active involvement on the part of the participants in the process of communication, which itself is supposed to accelerate development.” This description ties well with the focus of this study, which embraces two-way communication principles, some of which relate to the dialogical exchanges and education aspects of the theory to ensure active popular participation in community development.

Two perspectives of development communication theory emerge: communication needs and audience needs perspectives, with the former aiming at motivating people to participate in their own development using information and education, while the latter aims at ensuring people communicate their views on development demands and solutions using communication (Adedokun, Adeyemo & Olorunsola, 2010:101-105; Kumar, 2011:3). Kumar (2011) argued that these two perspectives require human, credible and localised communication approaches as well as access to communication pathways for development communication to be effective in community development.

“Human and localised approach suggests that communication efforts should be tailored to the needs, psychological dispositions of people and the development threshold of people.... Access to communication is another prerequisite of development communication. Access to communication channels governs people’s participation on development which suggests the necessity of accessibility of mass media and interpersonal channels for social and political change,” (Kumar, 2011:4). These perspectives and pre-requisites of development communication also correspond with the focus of this study as it assumes that appropriate communication mechanisms ensure active two-way communication across community participation structures and that people are motivated to participate in their own development and communicate their views in the planning and implementation of their development processes.

Specifically, Kumar (2011:6) outlined seven development communication theoretical approaches namely the diffusion or extension approach, mass media approach, development support communication approach, instructional approach, integrated approach, localised approach to development communication and planned strategy to development communication. Almost all these theoretical approaches are applicable to this study, except the integrated approach, which aims to balance communication between urban and rural audiences

or developed and underdeveloped areas, because the study is based on a community development project in an underdeveloped rural setting only. The diffusion or extension approach uses communication to promote social innovations, including involving local people in identifying their needs and implementing development solutions, while the mass media approach states that both mass media and interpersonal communication mechanisms are necessary for effective development communication (Kumar, 2011:6-7). To support the broader view on the mass media approach, Ako (2017) said information from impersonal sources such as the mass media alone has little effect on promoting people's participation in development, encouraging integration of interpersonal communication methods in the process.

The instructional approach encourages integration of education in development communication because of literacy variations among the audience to make the communication effective whereas the development support communication approach promotes the use of persuasive methods to communicate messages in simple language to motivate people to participate in change processes. The planned strategy for development communication approach stresses the use of multiple communication channels to ensure wider audience reach for lasting impact as the success of development communication depends on team work, involving extension workers, radio, television and others. Finally, the localised approach to development communication emphasises the use of community-based communication systems that largely rely on local people to plan, produce and disseminate communication materials (Kumar, 2011:7-8; Kheerajit & Flor, 2013:104-105). These specific theoretical approaches of development communication sit well with the objectives of this study as they guide the ways in which development communication should happen in community development projects to ensure active community participation, thus providing fundamental guidance on the collection and analysis of data in this research.

### **2.3 COMMUNICATION AND COMMUNITY DEVELOPMENT IN MALAWI**

Before exploring communication aspects of community development in Malawi, a discussion of the community development and participation infrastructure in the country is necessary. This is important to clarify the structure in which communication mechanisms function in the country's community development projects, including in the girls' education project which is the focus of this study.

### **2.3.1 COMMUNITY DEVELOPMENT INFRASTRUCTURE IN MALAWI**

Malawi adopted a decentralisation policy and law in 1998 to encourage greater community participation, ownership and empowerment in development (Adams & Zulu, 2015:115). The policy gave the country's local governments, also called District Councils, complete responsibility over development of their districts and tasked them to involve local people when formulating and implementing their District Development Plans (Malawi Government, 1998). To enable this community participation, the Malawi Government developed a District Development Planning System (DDPS), which encourages a bottom-up approach to development planning in the districts (Malawi Government, 2013:55-58). The system's key features are that it is district-focused, people-centered, participatory and linked to the national development planning framework. The system sets up basic structures through which local people participate in development processes. These include three grassroot institutions, the Village Development Committees (VDCs), Area Executive Committees (AECs) and Area Development Committees (ADCs), which interface with two district-level institutions, the District Executive Committees (DECs) and the District Assembly or Full Council (Chiweza, 2010:5-24).

The VDC is the closest structure to the grassroots. It comprises a group of villages that facilitate the planning and implementation of development initiatives at the grassroots level. Its duties include identification, prioritisation, preparation of and submission of community needs to the ADC, which consolidates plans from various VDCs for further submission to the DEC to be included in the District Development Plan (Chiweza, 2010:40-41). Other functions of VDCs are coordinating community-based issues with the ADC and DEC, and communicating messages from the ADC and DEC to the communities. VDCs also, encourage and mobilise community resources for popular participation in self-help activities and supervise, monitor and evaluate implementation of development activities in their villages. In addition, VDCs coordinate, support and supervise activities of service committees and community support groups, solicit external funding for prioritised community-based projects, and initiate locally funded self-help activities. VDCs consult with the Group Village Headman (a local chief) on activities and discussions of the committee for advice (Malawi Government, 2013:59, 2018:7). Each VDC includes one elected member from each village within the VDC, village headmen from within the VDC, ward representatives, four women representatives nominated by people within the VDC, an elected extension official as a secretary and four co-opted representatives from interest groups (Malawi Government, 2013:59).

On its part, the Area Development Committee (ADC), which is above the VDC level, is responsible for assisting in the identification, prioritisation, and preparation of community needs for submission to the District Executive Committee (DEC). It also supervises, monitors and evaluates the implementation of development projects at sub-district (Traditional Authority or Senior Chief) level. It mobilises community resources and solicits development funds while receiving, prioritising and preparing project proposals from VDCs for submission to the DEC (Malawi Government, 2013:60, 2018:7).

The Area Executive Committee (AEC) is a group of extension workers at sub-district level responsible for advising the ADC on all aspects of development needs. The group assists with assessment, project identification and project proposal preparation. The District Executive Committee (DEC) is the overall technical and advisory body of the District Council. The local committees under it are responsible for the implementation of all aspects of the District Development Planning System and District Development Plans (Malawi Government, 2018:8). The District Assembly or Full Council is the highest policy-making body at the district-level responsible for promoting infrastructural and economic development in the local government area through the District Development Plan. The District Assembly also fosters dialogue between government and ordinary people in the villages during the identification, planning and implementation of district and area-based micro-projects (Malawi Government, 2013:61-64).

### **2.3.2 COMMUNICATION AND COMMUNITY DEVELOPMENT IN MALAWI**

Despite the presence of an elaborate system designed to enable popular participation in development, some studies on the operation of the District Development Planning System in Malawi found that the system has generally failed to generate the desired community participation in community development. O'Neil *et al.* (2014:39) argued that community participation through the District Development Planning System is broken down and ineffective, with the grassroot structures such as the ADCs and VDCs poorly connected with local authorities and lacking mechanisms for demanding answerability from district level officials. Some of the studies partly attribute this problem to communication challenges in community development (Malawi Government & United Nations, 2014:8-24). For instance, O'Neil *et al.* (2014: 39) noted that, in practice, information flow across community participation structures in the districts is characterised by villages reporting upwards while little feedback goes downwards.

A study on community participation in the implementation of Millennium Development Goals (MDGs) in Malawi also revealed communication challenges in the implementation of

community development initiatives aimed at achieving the MDGs (Malawi Government & United Nations, 2014:8-24). The study found that while District Councils said they conducted rural rapid appraisals to determine their development plans, local communities said they were not consulted and were not aware of the origin of some of the development projects that were implemented in their communities, raising questions about effectiveness of communication pathways across community participation structures in the country.

In another study on local communities' participation in decision making processes in African countries, including Malawi, Chirenje *et al.* (2013:10) found that in cases where governments had devolved power to local communities, the communities were still not involved in the development planning process. Among others, Chirenje *et al.* (2013:10) called for increased awareness raising among communities to participate in community development projects, a recommendation which requires effective communication. Likewise, Kamlongera's (2013:377-380) study on community participation in mining in Malawi found that many mining projects start without involving local people. Local people around the mines lack knowledge about the mining activities, raising questions about the state of communication in the projects.

In a similar study on how to enhance local participation in development projects in Malawi, Oxford Policy Management (2013:iii-8) recommended improving community-led advocacy as a way of increasing community voice and participation in decision-making processes, an endeavour which requires effective communication mechanisms to succeed. The study further found that lack of information and ineffective communication, affected participation of community members in communicating their priorities and demanding accountability in the health system in Malawi (Oxford Policy Management, 2013:25).

Dekker's (2010:1-19) research on community participation in schools in Malawi also found that communication in form of coordinating different groups in the community was a key component of community participation. Dekker's study noted that communication between teachers and parents is very critical to encourage parents to actively participate in identifying solutions to students' absenteeism. One problem Dekker (2010) found was that despite existence of cooperation between teachers and parents, many participants failed to turn up for the programme's activities because of limited communication, while some did not know the purpose of the programme and others never heard about it (Dekker, 2010:28-29). The study recommended further research on manners of communication in community participation, arguing such a study would enhance community participation in community development. "It

is important to have an adequate way for communicating the programme activities to the rest of the community members and not have community members noticing the development at the end of the programme,” (Dekker, 2010:29).

## **2.4 GIRLS EDUCATION AND COMMUNITY DEVELOPMENT**

### ***a. The case for girls' education***

The international community has struggled to achieve its goals of zero poverty and prosperity for all because of limited progress in girls education (Caron and Margolin, 2015:881-897). “Without achieving gender equality for girls in education, the world has no chance of achieving many of the ambitious health, social and development targets it has set for itself,” (Global Education Campaign, 2011:10). Evidently, many countries that did not achieve the United Nations' Millennium Development Goals (MDGs) by 2015, failed to do so partly because of their failure to improve gender equality, which conversely increases when more girls are educated (Caron and Margolin, 2015).

Countries get ripple benefits when their girls are educated. Every year of schooling lost represents a 10 to 20 percent reduction in girls' future incomes and diminishing economic gains for individuals, communities and countries (DfID, 2005:2). In developing countries, achieving gender parity in primary education is associated with per capita economic growth of about 0.3 percentage points per year or 3 percent in the next decade, contributing to high national income (UNICEF, 2015:9-15). Improving girls' education also cuts needless hunger and malnutrition, as educated women are better able to embrace improved farming and nutrition practices. Gains in girls' education also lower harmful cultural practices and gender-based violence as educated girls and women are better empowered to resist these vices, including early marriages (Caron and Margolin, 2015). Thus, while girls' education is not a panacea for addressing underdevelopment, development practitioners and researchers agree that it is a necessity for achieving social and economic development.

Yet, despite this high importance of girls' education, developing countries still struggle to increase access to quality education for girls. Over 52 million girls are still denied access to quality education globally (Galguera, 2015:328). In Sub Saharan Africa alone, at least 13.7 million girls are out of primary school, 9.3 million of which never entered a classroom (UNESCO, 2015). Global Education Campaign (2005:19) estimated that given the slow pace of girls' education, it will take more than 100 years before all girls in Africa go to primary school and hundreds more before they get a chance at secondary education. This reality calls

for effective action at the community level to promote education for girls. The call sits well with the objectives of this research, which sought to find ways of improving the girls' education project in Malawi through improving communication mechanisms for effective community participation.

Besides, the findings of this study stand to promote the achievement of the 2030 Agenda for Sustainable Development through SDG number four, which seeks to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all,” (United Nations, 2018). Specifically, the first target under SDG 4 aims to “ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes” by 2030 and the fifth target states that, “by 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations,” (United Nations, 2018). Therefore, findings from this study would help improve implementation of girls' education interventions, helping to ensure deep-rooted gender disparities on access to education are addressed, particularly in least development countries like Malawi. The study's findings are also likely to impact achievement of other interrelated SDGs such as the goals on gender equality and women empowerment, good health, governance and access to justice, and economic prosperity, whose outcomes improve when more girls and women are educated.

#### ***b. Barriers to girls' education***

A myriad of factors prevent girls from accessing quality education. They include:

- i. ***Child marriage:*** Some parents fail to educate their girls because they value marriage over the education of their girls, preferring to educate their sons instead. Pomerantz, Raby and Stefanik (2013) argued that this is due to negative attitudes that view girls as “born to marry” and harmful cultural practices of marrying girls off early for economic gain. Child marriage is the main reason for school dropout among adolescent girls.
- ii. ***Long distances to school:*** Albrechtsen and Devani (2016) observed that long distances to school hinder many girls from going to school as they struggle to walk to and from school as well as get exposed to attacks or violence in their daily long journeys to school. For instance, in Afghanistan, every 1.6 kilometers distance to school caused a 19 percent decline in girls' enrollment, promoting the idea of community-based schools, which require effective development communication to succeed.

- iii. **Menstrual hygiene:** Menstruation causes 10 to 20 percent of girls' absenteeism in schools every year due to social restrictions on menstruating girls who are seen as unclean, and limited access to sanitary pads and facilities for the girls to take care of their menstrual hygiene in schools or community (Joshi, Buit and González-Botero, 2015). As absenteeism affects girls' class performance, their motivation to continue with school diminishes, resulting in some dropouts.
- iv. **Household poverty:** Poverty hinders girls' access to education. Studies have found that one percent rise in per capita household income increases the probability of girls' enrollment in schools by four percentage points in India. Likewise, a one percent rise in household income in Malaysia increases a girl's probability of attending school by 18 to 20 percentage points. However, in poor households, girls fail to go to school because of lack of funds for school costs while some assume roles of helping to generate income for their families through small-scale businesses and execution of manual labour (Albrechtsen and Devani, 2016).
- v. **Unequal domestic work:** Albrechtsen and Devani (2016) argued that gender stereotypes in relation to roles of girls and boys at the household level place a huge burden of domestic work on girls, which prevents girls from going to school. UNICEF (2018) noted that girls spend 33 to 85 percent more time per day working at home and in unpaid market work than boys of the same age who spend their time at school while girls do household work.
- vi. **Early pregnancy:** Pomerantz, Raby and Stefanik (2013) identified early pregnancy as another barrier to girls' education, saying many girls become pregnant because of limited access to sexuality education and sexual reproductive health services.
- vii. **Marginalization and social exclusion:** marginalization and social exclusion of girls and women in some societies also adversely affects girls' access to quality education (Albrechtsen and Devani, 2016). For instance, in countries such as Nepal, some parents often withdraw their adolescent daughters from public life as adolescence is perceived as generating shame and confinement, while in countries such as Ghana, girls are restricted to the kitchen, making it difficult for them to acquire education.
- viii. **Protection of traditional values:** A belief that education exposes girls to bad habits and behaviours denies girls access to education in countries such as Somalia. Albrechtsen and Devani (2016) attributed this to the fear of losing traditional values among adults when they send their girls to school to acquire knowledge on modern ways of life, believing that education is foreign and undermines their culture.

These barriers are similar to obstacles that girls in Malawi face to access quality education.

*c. Communication, Community Development and Girls' Education*

In many societies including Malawi, the community development approach has been widely employed to address the numerous challenges that hinder girls' access to quality education. In particular, effective development communication has also been at the centre of such efforts to support active community participation in improving girls' education as well as promoting positive behavioural and attitudinal change at household and community level to support girls' education.

In a study on community-supported models for girls' education in Pakistan, Razzaq (2016:750-763) found that effective communication methods and techniques in locally-driven coalition building efforts for girls' education helped to address the problem of parents who were apprehensive and reluctant to send their daughters to school. "Persistence in contact and communication was the common strategy that all organisations used. They also used a very open participative approach where community notables were encouraged to share their opinions, views, issues, and problems about sending their children to schools," (Razzaq, 2016:758). In cases where raising the issue of girls' education in community meetings involving religious leaders was difficult and sensitive, discussions started around the importance of education in general and its benefits for children, and then got directed towards problems faced by boys and girls in accessing education. Razzaq's (2016: 758) study found that social capital and interpersonal communication were key in the community development process as mothers, who were the early converts for girls' education, acted as staunch advocates for girls' education in their communities and families, negotiating with fathers and other family members like grandparents to send girls to school.

In another study on the risks faced by adolescent girls in accessing education in South Africa's North West province, Forbes-Biggs and Maartens (2012:234-248) observed that community-led efforts and effective communication were central to promoting sustenance of a capacity building programme on girls' education and empowerment. "The community and participants had a shared responsibility for maintaining the continuity of the programme through cooperation and open communication," (Forbes-Biggs and Maartens, 2012:239). They said the adolescent girls' programme focused on human capacity building through training and information provision in areas such as communication.

Similarly, in a qualitative evaluation of a technical cooperation project on gender parity in basic education in Yemen, Yuki *et al.* (2013:47-66) found that formation of participatory school

committees such as fathers' and mothers' councils in local communities improved collaboration and communication between teachers and the community to promote girls' access to education by ensuring improved school environments.

In Mozambique, Aikman, Unterhalter and Challender (2005:44-55) noted that good communication in community development efforts helped address rampant harassment of girls by male teachers, ranging from verbal and physical abuse to sexual abuse, which caused many girls' school dropouts. They said the success of the community development efforts depended on building effective communication networks and learning exchanges. "These networks need to make new links between entrenched channels of communication, such as within [education] ministry hierarchies or NGO-partner relationships, to allow for new and challenging forms of engagement and interaction between groups," (Aikman, Unterhalter & Challender, 2005:53).

In a study on an *Off to School, Girls* project aimed at promoting girls' education in Turkey's mountainous provinces, Somuncu (2006:20-23) found that local people drove a communication campaign to educate girls in provinces where the schooling rates for girls were very low. To succeed, he noted that the community development efforts integrated the use of local mass media, printed information materials and district communication bureaus to raise awareness for girls' education. "In the first year of the campaign, results generally exceeded expectations. In the first months of the campaign, 40,000 girls not attending school enrolled in primary school in the 10 mountainous provinces," (Somuncu, 2006:23).

Further, in a paper on girls' education in Zambia, which called for increased community participation in promoting girls' education, Mitchell *et al.* (1999:417-430) said a critical mass of people is needed to confront challenges that limit girls' access to education. "Enlisting the support of the school and community, involving them in identifying the barriers and constraints to girls' education, and empowering them to seek solutions is critical for sustainability," (Mitchell *et al.*, 1999:427). They noted that community development efforts on girls' education succeeded when basic principles of partnerships and communication were integrated in the efforts.

In a research on girls' participation in basic education in Southern Malawi, Davison and Kanyuka (1992:446-466) also found that community development efforts were central to addressing economic and socio-cultural factors that negatively affected girls' enrolment in basic education such as gender biases on educating boys over girls. While changing societal attitudes is difficult, especially in rural areas where traditional gender stereotypes are entrenched, an active integrated approach including the use of the media offers solutions as

negative attitudes towards girls' education need to be challenged through increased gender awareness (Davison and Kanyuka, 1992:466).

Shah (2015:50-74) documented how participatory methods of community development in a photovoice project on girls' education in Western India empowered and enabled rural and marginalised adolescent girls to engage in schooling processes. Through the community development project, targeted girls were able to share their own constructions of challenges that limited their education. "The various aspects of the process—one-on-one conversations, group discussions, engagement during the exhibit, and the larger critical dialogue—shifted the empowerment themes of the school from a pedagogic space to a personal and public space," (Shah, 2015:70). The communicative processes in the project empowered girls to become active social actors in navigating socio-cultural limitations on their education.

These experiences demonstrate the relevance of communication and community development approaches in promoting girls' education. UNICEF (2016:2-6) noted that societies continue to struggle with promoting girls' education and calls for the use of different approaches such as development communication, which is a critical pillar of community development. This connects well with the objectives of this research, which aim to improve community development interventions in sectors such as education through effective communication mechanisms.

#### ***d. Girls' Education Project in Malawi***

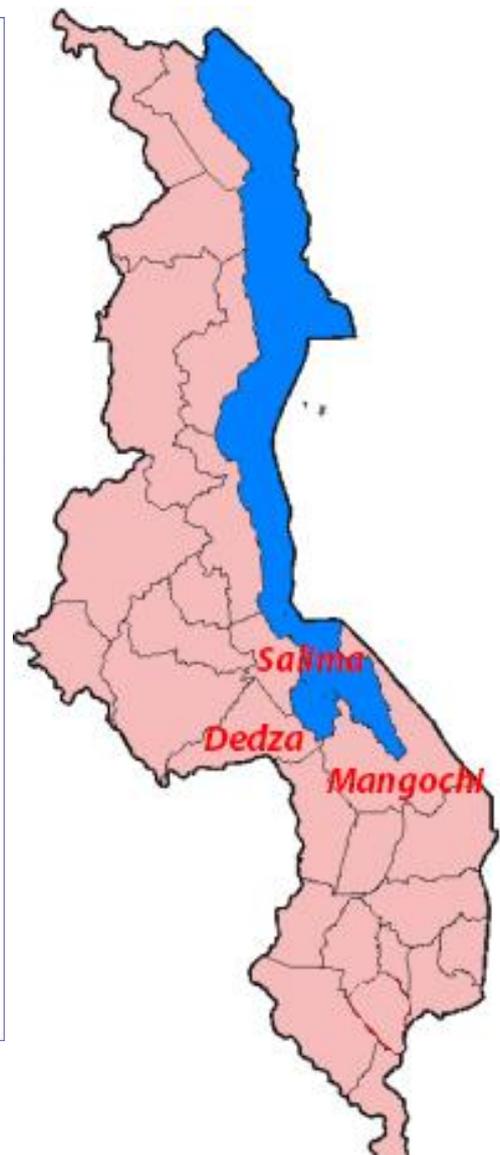
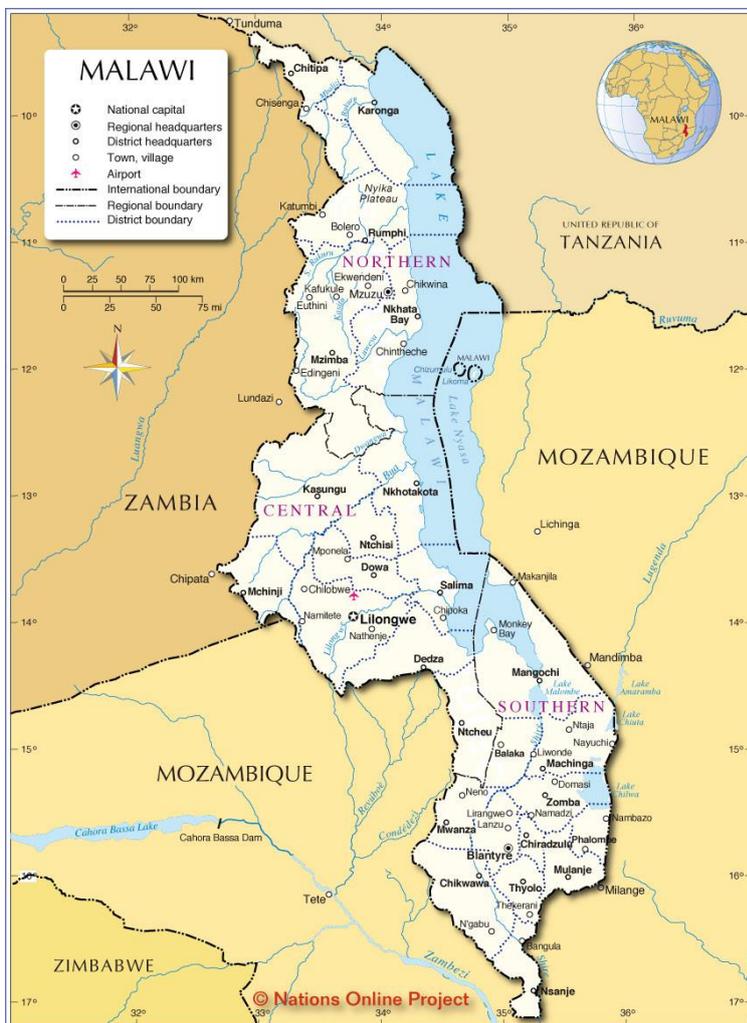
Girls in Malawi have been and continue to face a myriad of interrelated challenges - social, economic, protective, and health - which inhibit their access to education. About 58 percent of Malawian girls drop out of school and out of those remaining in school, about 18 percent became pregnant and 8 percent are married. Less than 25 percent of girls ever finish primary school in the country because of low retention rate resulting from poverty, harmful cultural practices and lack of age-appropriate reproductive health information and knowledge, among others. As a result, about 50 percent of all girls are married by age 18 in Malawi and 25 percent of all adolescent girls already have a child (United Nations, 2014).

The Joint Programme on Girls Education was launched to help address this problem by improving access, quality and relevance of education for girls in the districts of Salima, Mangochi and Dedza in Malawi. The programme is implemented in phases. The first phase run from 2014 to 2017, initially targeting 79 primary schools, and the second phase started in 2017. The programme has several projects focusing on education, protection, sexual reproductive health and food security (United Nations, 2014).

In this study, the focus was mainly on the education project that aimed to ensure empowered and resilient communities who value quality education for all children, especially girls. Specifically, the project encourages older girls who have dropped out to re-enrol in school, promotes community mobilization, advocacy and leadership for girls' education, and creates girl-friendly learning environments so that girls do not drop out of school. The study did not cover other projects under the programme related to food and nutrition, literacy and numeracy, provision of health services, and gender responsive training for teachers.

*e. Picture of Research Areas on Map of Malawi*

The following are maps of Malawi showing the research areas, three districts where the girls' education programme is implemented: Salima, Dedza and Mangochi.



## **2.5 CONCLUSION**

This chapter has considered available literature on communication mechanisms and community participation in community development projects. It has provided clarity on the conceptual, theoretical and empirical perspectives of the study.

From the empirical literature, it is evident that achieving active or strong community participation in community development projects is a cumbersome endeavor for development workers. Literature has shown that poor or weak communication mechanisms contribute to passive or cosmetic citizen participation in community development projects in many countries, including Malawi.

Unfortunately, despite wide research on the links between community participation and performance of various development projects in Malawi, many studies on the subject have not provided extensive practical insights on the role of communication mechanisms in community development processes. This is why this was the focus of this study. An in-depth understanding of the functioning of communication mechanisms in the girls' education project in Malawi, therefore, helped fill this gap in literature and enrich scholarship on communication and community participation in community development.

## **CHAPTER 3**

### **3. ANALYSIS AND DISCUSSION OF RESEARCH FINDINGS**

This chapter presents findings of the study. Firstly, it presents findings on communication mechanisms used across community participation structures in the girls' education project. In general, these structures exist to facilitate interaction between project officials and the community.

Secondly, the chapter presents findings and analyses data on how the communication mechanisms across the structures relate to two-way communication in the project. It also assesses whether the communication mechanisms embrace the elements, principles and practices of development communication. This assessment covers both project planning and implementation phases.

#### **3.1 COMMUNICATION MECHANISMS IN THE GIRLS' EDUCATION PROJECT**

Before identifying communication mechanisms used across community participation structures in the girls' education project in the three districts, this section first outlines existing community participation structures in the planning or implementation of the project in the three districts. The outline is in two sections: the first section presents an outline of traditional community participation structures while second section presents an outline of sectoral participation structures. Thereafter, the section presents the communication mechanisms used to facilitate interface between project officials and the community across the community participation structures.

##### **3.1.1 COMMUNITY PARTICIPATION STRUCTURES**

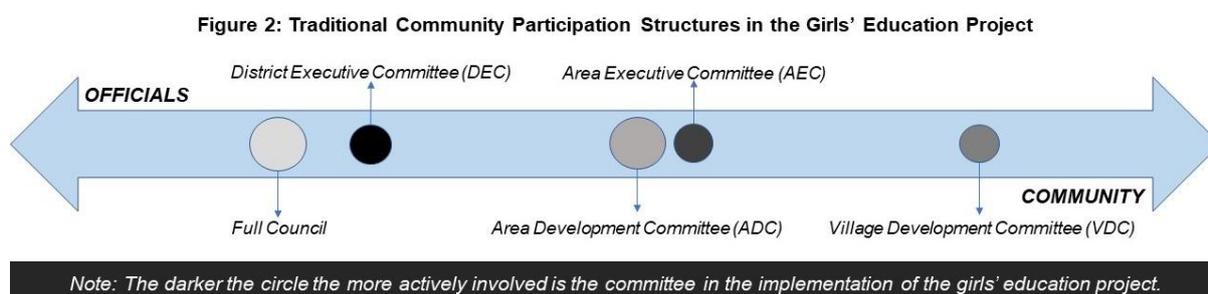
###### **a. Traditional Community Participation Structures**

The research shows that the girls' education project involves all the traditional community participation structures in the DDPS, namely the Full Council, District Executive Committee (DEC), Area Development Committee (ADC), Area Executive Committee (AEC) and Village Development Committees (VDCs).

These community participation structures are involved to varying degrees, with the upper-end structures getting more involved than the lower-end structures.

In all the three districts, the DECs are more involved in the project than the ADCs and VDCs. Since the project is multi-sectoral in nature, its implementation follows through the

implementation lines of each sector, namely education, social welfare, youth and health sectors. The sectoral implementation structures are more involved at community level than the ADCs and VDCs.



## **b. Community Participation through Sectoral Implementation Structures**

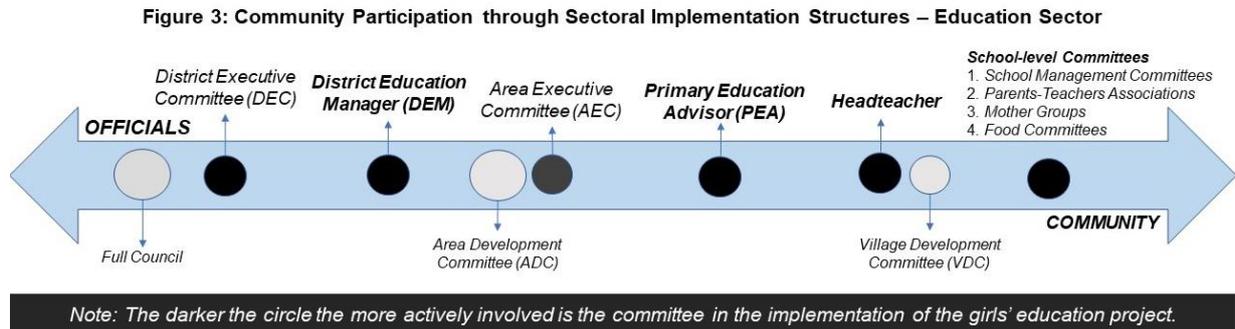
### *i. Education sector*

The girls' education project has a predominant focus on education. In this sector, all higher-level project planning and implementation structures consist of officials like the District Education Managers (DEMs), Primary Education Advisors (PEAs) and primary school headteachers. These structures are hierarchical and supervisory in nature, with the DEMs being the heads of the education sector at the district level that sit in and interact with the DEC, while the PEAs directly interact with headteachers and ADCs at sub-district level. Headteachers mainly interact with the community either directly or indirectly through school-level committees, which include community members. The headteachers also, at times, interact with VDCs.

The study noted that the girls' education project is not necessarily implemented through the VDCs at the school-level as other school-level structures implement the project's activities, namely the School Management Committees (SMCs), Parents-Teachers Associations (PTAs), Mother Groups and Food Committees, all constituting community members. Interestingly, all interviewed VDC members said they do not automatically belong to these school-level structures; hence, they are less involved in the direct implementation of the project at the school-level.

Similarly, all ADC members interviewed in this study also said they mainly interacted with the PEAs through representatives of their Area Executive Committees (AECs), a grouping of sectoral extension officials at the sub-district level, to which the PEAs belong. Hence, the study found that the interface between ADCs and VDCs with the sectoral implementation structures

is not a direct one. This results in less involvement of the ADCs and VDCs in the implementation of the project.



*ii. Other sectors*

A similar situation occurs in the social welfare, health and youth sectors, which implement other components of the project's activities at the district level.

**Social Welfare Sector:** In this sector, the District Social Welfare Officer (DSWO) sits in, and interacts with, the DEC. DSWOs implement their part of the project's activities through Child Protection Workers and Child Protection Committees at the sub-district level, where they indirectly interact with the ADCs through the AECs, to which they belong.

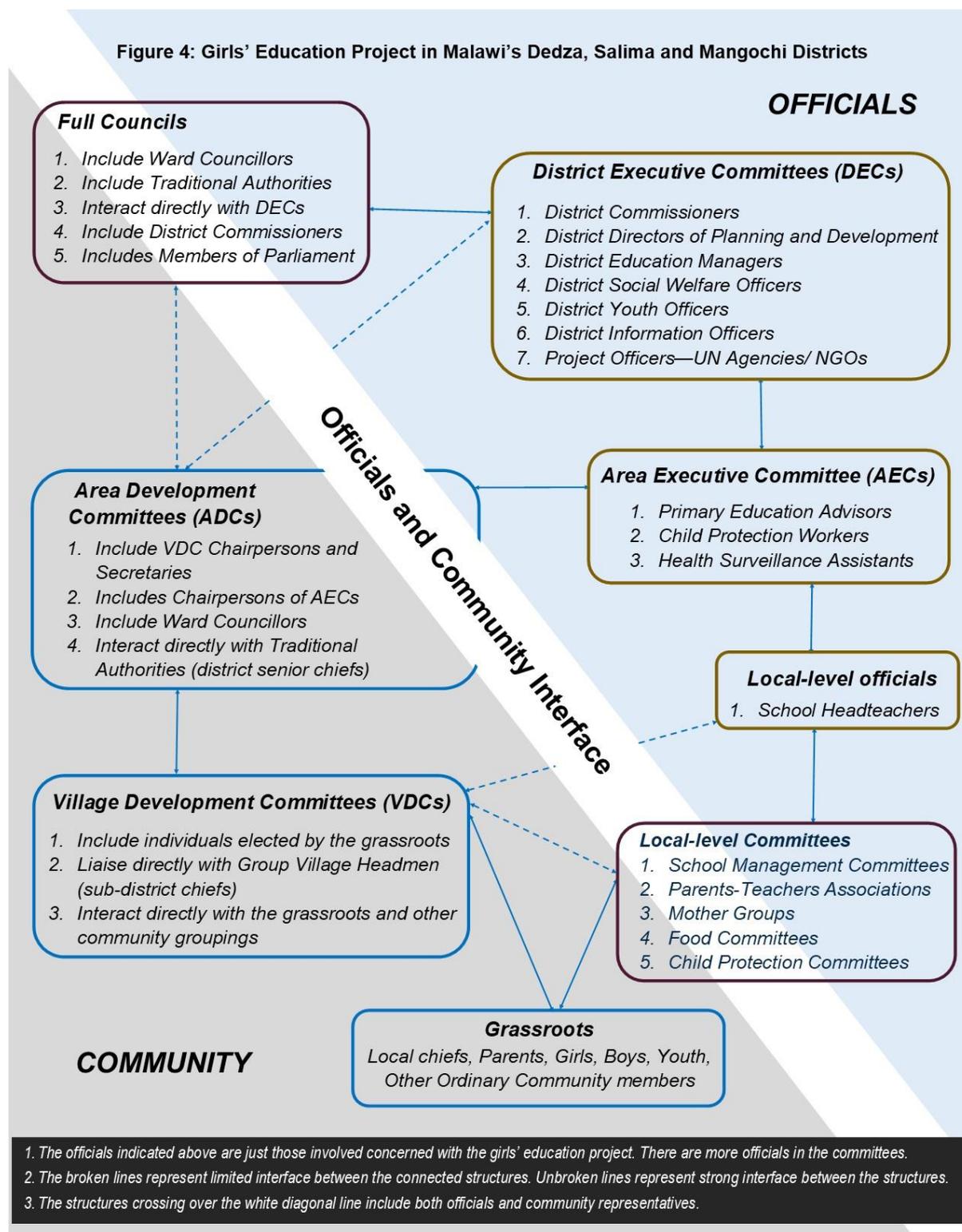
The research noted that there are almost no social welfare extension officials at the village level to directly or indirectly interact with the VDCs in the implementation of the project, save for the Child Protection Committees which exist in some villages. Hence, the interviewed social welfare officers said the Child Protection Workers work through the Child Protection Committees and chiefs to reach out to the village level.

**Health Sector:** In this sector, the District Health Officer (DHO) also sits in, and interacts with, the DEC. DHOs implement their part of the project's activities through Health Surveillance Assistants at the sub-district level. The research noted that, again, these indirectly interact with the ADC through AECs, to which they belong. Just like the social welfare sector, the study also noted that there are no health-sector extension officials at group village level to interact with VDCs regularly. Hence, their project implementation approach is through direct outreach to chiefs and the community members rather than VDCs.

**Youth Sector:** In this sector, the District Youth Officer (DYO) also sits in, and interacts with, the DEC, but the research also noted that the DYO has no sub-district-level extension officials to provide direct interaction with ADCs and VDCs when implementing their part of

the project's activities. Hence, the research noted that, the DYOs end up directly engaging with the ADCs through sporadic meetings.

The figure below illustrates the interface between officials and the community in the girls' education project across traditional and sectoral community participation structures. The illustration also helps illustrate how communication flows across the structures.



### 3.1.2 COMMUNICATION MECHANISMS IN THE GIRLS' EDUCATION PROJECT

This section outlines communication pathways used to facilitate interface between project officials and the community across community participation structures in the planning and implementation of the girls' education project. The communication pathways manifest in three ways:

- i. Communication across traditional community participation structures
- ii. Communication across structures in implementation sectors
- iii. An overall illustration of communication across all key structures in the girls' education project.

#### a. Communication across Traditional Community Participation Structures

In the girls' education project, communication across the traditional community participation structures occurs through the following mechanisms:

**Table 2: Communication mechanisms across Full Councils, DECAs, ADCs, AECs and VDCs**

Communication between VDCs and grassroots	Communication between VDCs and ADCs
<ul style="list-style-type: none"> <li>• Village meetings: discussions, speeches, message dissemination</li> <li>• Open Day events – speeches and performances such as drama, songs, poems and dances</li> <li>• Community project review meetings: speeches, performances and exhibitions</li> <li>• Church, mosque and funeral announcements</li> <li>• Village loud hailers</li> <li>• Posters on trees and/or in public places</li> <li>• Door-to-door communication</li> </ul>	<ul style="list-style-type: none"> <li>• Committee representatives: VDC Chairperson and Secretary are automatic members of their ADC</li> <li>• Written reports and letters</li> <li>• Village Action Plans</li> <li>• Phone calls and/or messages</li> </ul>
Communication between ADCs and DECAs	Communication between ADCs and Full Councils
<ul style="list-style-type: none"> <li>• Village Action Plans (VAPs)</li> <li>• Sensitisation meetings</li> <li>• Community project review meetings</li> <li>• Reports and letters</li> </ul>	<p>Referral to Full Council meetings is through:</p> <ul style="list-style-type: none"> <li>• Ward Councillors, who sit in, and interact with, the ADCs, are members of the Full Council</li> </ul>

<ul style="list-style-type: none"> <li>• Petitions</li> <li>• Phone calls and/or messages</li> <li>• Referrals through individual DEC members</li> <li>• Referrals through extension officials/ AEC members (PEAs, Child Protection Workers and Health Surveillance Assistants) who interact with ADCs and pass or receive information to or from their line managers who sit in the DEC.</li> </ul>	<ul style="list-style-type: none"> <li>• DEC which refers issues received from the community for Full Council's consideration</li> <li>• Members of Parliament, who interact with the community, and sit in the Full Council</li> <li>• Senior chiefs who interact with DEC members, MPs and Ward Councillors.</li> </ul>
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**b. Communication Mechanisms across Implementation Sectors in the Project**

*i. Education*

**Table 3: Communication mechanisms across education sectoral structures**

Communication between Community and School Structures	Communication between School Structures and Head Teachers
<ul style="list-style-type: none"> <li>• School and village meetings</li> <li>• Village loud hailers</li> <li>• Letters</li> <li>• Door-to-door communication</li> <li>• Project community review meetings</li> <li>• Church, mosque and funeral, announcements</li> <li>• Students and Student Council representatives</li> <li>• Open Day events – speeches, exhibitions and event performances (drama, songs, dances and poems)</li> <li>• School suggestion boxes</li> </ul>	<ul style="list-style-type: none"> <li>• School meetings</li> <li>• Project trainings</li> <li>• One-on-one communication</li> <li>• Committee representatives</li> </ul>
Communication between Headteachers and PEAs	Communication between PEAs, DEMs and DEC's
<ul style="list-style-type: none"> <li>• Meetings</li> <li>• Trainings</li> <li>• Phone calls and/or messages</li> <li>• One-on-one interaction during school visits</li> <li>• Social media (WhatsApp) messaging</li> </ul>	<ul style="list-style-type: none"> <li>• Letters and reports</li> <li>• Project meetings and project trainings</li> <li>• Phone calls and/or messages</li> <li>• Social media (WhatsApp) messaging</li> </ul>

ii. Other Sectors

**Table 4: Communication mechanisms across structures in other sectors in the project**

Social Welfare
<ul style="list-style-type: none"> <li>• Communication between the District Social Welfare Officer and Child Protection Workers at sub-district level is through meetings, phone calls and/or messages, reports, letters and social media (WhatsApp) messaging.</li> <li>• Communication between Child Protection Workers and Child Protection Committees is through meetings, phone calls and messages, reports and letters.</li> <li>• Communication between Child Protection Committees and the grassroots is through chiefs, village meetings, loud hailers, door-to-door communication and announcements at church, mosque and funeral gatherings.</li> </ul>
Youth
<ul style="list-style-type: none"> <li>• Since there are no sub-district extension officials from the District Youth Officer (DYO), communication from the DYO to the community is through direct meetings with ADC members, local youth networks, chiefs, community meetings, rallies, phone calls and/or messages, social media (WhatsApp), letters and the community events.</li> </ul>
Health
<ul style="list-style-type: none"> <li>• Communication between the District Health Officer (DHOs) and Health Surveillance Assistants (HSAs) at sub-district level is through meetings, phone calls and/or messages, DHO's direct visits to HSAs and social media (WhatsApp) messaging.</li> <li>• Communication between Health Surveillance Assistants and the Community is through chiefs, village meetings, rallies, loud hailers, posters, direct interaction at village clinics, and announcements at funeral, mosque and church gatherings.</li> </ul>



### 3.2 COMMUNICATION MECHANISMS AND TWO-WAY COMMUNICATION IN THE GIRLS' EDUCATION PROJECT

This section presents and discusses findings of the research. It is divided into two parts. The first part considers the findings on communication and community participation in the planning and inception phase of the project while the second part looks at findings on communication and community participation in the implementation phase of the project. The key objective of the section is to examine whether communication mechanisms in the girls' education project encouraged two-way communication across community participation structures to galvanize active community participation. In both parts, an assessment of the extent to which the communication mechanisms embraced the elements, principles and practices of development communication presented in the literature review chapter helps in realising the objectives of the study. This assessment provides a yardstick for elucidating how communication mechanisms in the girls' education project influence community participation in the planning and implementation of the project.

In discussing findings in the two parts, it is important to differentiate between community participation in the form of the community providing labour and materials needed for the project and community participation in the form of community members self mobilising to independently engage with project officials to take collective actions to change systems in their society. On Jules Pretty's typology of participation, the former represents *participation by material incentives* while the latter represents *self-mobilisation* which is the ideal type of community participation (Cornwall, 2008:272). Almeida and Silva (2017:297-298) said the former type of participation also represents *functional participation*, which treats community participation as a "*means*" for achieving project goals and not an "*end*" in itself. This way, the community does not self-mobilise to actively interact with project officials, implement, own and sustain change processes or development interventions in their communities.

The discussion emphasizes self-mobilisation, which ought to materialise in the girls' education project. The study explores how communication mechanisms in the project contribute to or fail to contribute to the self-mobilisation type of community participation in the project, which is more than mere provision of labour and resources by the community in the project.

### 3.2.1 COMMUNICATION DURING PROJECT PLANNING AND INCEPTION

#### *a. Demand-driven communication process*

This development communication principle and practice submits that communication is effective when it is based on demand-driven needs, with the community actively driving communication processes (Mefalopoulos, 2008:42,158-159). This also relates to the development communication element on *felt needs* in the community.

Generally, all research respondents (officials) said communication during the planning and introduction of the girls' education project in 2014 had limited participation of local government officials and community members in the three districts. One project official who also sits in Mangochi DEC said:

*“The project didn't originate from here but above. At the central level, officials noted that education indicators for girls in Mangochi and other districts like Salima, Dedza, Chikwawa and Nsanje were bad. Mangochi district was chosen to be part of the project based on these indicators. The Education Service Sub-Committee of the District Executive Committee was briefed about the project and later the whole DEC and Full Council were also briefed.”*

The implementation of the project in the three districts has been in two phases. The first phase started in 2014 until end of 2016 while the second phase started in 2017. In both phases, the research noted similar top-down communication approaches at the start of the phases. Although there were some consultation improvements before the start of the second phase of the project, these were not sufficient to qualify the level of community participation in the project as self-mobilisation. Said one district official in Dedza district:

*“The project is currently in its second phase. Local government officials and community members were not involved in the design of the first phase of the project. There was zero communication between the district officials and the community around the design of the project in the first phase. District officials and local communities came in as mere implementation partners. Once the project was endorsed at the district level, we went out as DEC members to meet the Area Development Committees in the targeted communities to inform them about the project. We did not use that dialogue to identify what best suited them because the project design stage had already completed. There were some improvements in the design of the second phase of the project. Some consultation was done*

*in form of questionnaires that were given to District Council officials to fill in their inputs, but not necessarily involving the communities. The inputs were not directly solicited from the local communities. So, two-way communication and local participation were still low because we were just given questionnaires to choose and suggest what should be included in the second phase of the project.”*

A member of one of the ADCs involved in the project in Mangochi said:

*“We learnt about the project from the District Youth Officer and other officials when they came to inform us about it. We endorsed the project and thereafter communicated its details to our Village Development Committees whose areas were included in the project. We also informed our chiefs, religious leaders and other relevant village committees about the project, so that they could welcome it and get ready to participate in its implementation.”*

VDC members interviewed in Mangochi agreed with what their ADC members said regarding the flow of information and communication about the project at its inception. One of them said:

*“Projects like this one come to the VDC to be discussed and endorsed. NGOs saw the need for this project. After we were informed by the ADC that there is a new project coming, we endorsed it and went around our villages to inform people about the project. We also talked to members of the Parents-Teachers Associations, School Management Committees and Mother Groups about it.”*

Communication to primary schools that implemented the project also took a similar approach. One school headteacher said:

*“The project came from the District Council’s offices because all projects that come to this school are first discussed at the District Council. We received information about the project from the office of the District Education Manager at the District Council. The project officials then came to sensitise us on issues in the project. After we were sensitised, the local communities were also sensitised on the project through village meetings.”*

At the grassroot level, one ordinary community member in Dedza said:

*“I attended one village meeting where I learnt that there is a new project coming to promote girls’ education in our area. We were very worried about girls failing to go to school, so we welcomed the project.”*

Similarly, a local chief in Salima District said:

*“Before government and NGO officials came to us with this project, we were concerned about the education of our girls because some cultures in my area have been encouraging them to leave school and marry early. Then the officials came to inform us about the project after they had met the DEC. After the officials met with our ADCs, the ADCs shared the information about the project with their VDCs and then we also proceeded to inform all other community members about the project.”*

In Mangochi, one district official disagreed with the view that communities were not involved in the design of the project, saying:

*“The project was designed based on the needs of Mangochi, Salima and Dedza districts to improve quality of education for girls. District planning starts with the Village Development Committees where Village Action Plans are developed. The Village Action Plans feed into the District Development Plans. The issue of girls’ education was included in our District Development Plan because it came from the villages. The communities communicated their needs through their Village Action Plans.”*

However, one VDC member in the district still doubted that the project emanated from their Village Action Plan, which they had submitted to the District Executive Committee. He said:

*“We don’t think the project come from our Village Action Plan. We think we are just lucky that our village was included in the project which is addressing problems that our girls have been facing to access education.”*

According to responses from the respondents, two main drivers of the communication process at the inception of the project emerge. They include the central government and DEC members in the three districts. As narrated above, central government and district-level officials drove the project’s communication through their initial communication and subsequent sensitisation meetings to introduce the project in the three districts. Likewise, the interviewed officials said DEC members, including the District Youth Officers, engaged the lower-end community participation structures, ADCs, to sensitise them on the project and secure their endorsement for further downward sensitisation at the VDC and grassroots levels. One district official in Dedza had this to say:

*“The initial communication about this project came from the central government and the UN family following their own assessment of the district after they got funding from*

*Norway. After we were briefed about the project, we sought the Full Council's endorsement of the project and then started communicating to the ADCs about it."*

Another ADC member in Mangochi District echoed this view, saying:

*"We only knew about the project after the project officials from the UN agencies, NGOs and the Ministry of Education had engaged with the DEC whose members came with the officials to share information about the project with us at the ADC level. We remember that the District Youth Officer came with the project officials to tell us about the project."*

From the officials' responses, the district education officials were the most active in driving the downward communication about the project in the three districts through their hierarchical structures, which include the PEAs, headteachers and school governance committees. About 80 percent of the respondents mentioned the PEAs and Headteachers as the main drivers of communication at the local level during the project inception phase. One of the district officials in Dedza affirmed this view thus:

*"This is an education sector project. We used our administrative structures in the education sector to communicate and pass information about the project to the community as well as receive feedback from the community. Information came from the District Education Manager's Office to the Primary Education Advisors [PEAs] who then passed the information to school headteachers. The headteachers communicated and engaged with school governance structures like the School Management Committees, and also communicated with the wider community through community representatives such as chiefs. Headteachers also directly communicated with the community through school meetings and letters."*

Another district official in Salima said:

*"Communication from the District Education Manager's office to the PEAs and headteachers happened through letters, sensitisation meetings and trainings in different education zones in the district."*

These respondents' views show that, at the inception of the project, communication was not demand-driven as it was dominated by officials disseminating information about the new project downwards to communities. There was almost no information flowing upwards from the communities to the officials designing the project, save for the claimed reference to Village Development Plans submitted to the local governments. The evidence at this stage resembles

what Chirenje *et al.* (2013:10) also found in their study on local communities' participation in decision making processes in Africa that, even in cases where governments devolved power to local communities, the communities were still not meaningfully involved in the development planning process.

The above snippets of interviews with officials and community members show that most of the elements, principles and practices of development communication did not adequately manifest in the project's planning and introduction phase because of its top-down nature. For instance, effective development communication requires that communication should be a process of learning together with partners, working as a collective and enabling local people to be in control of the process and their own development (Cadiz, 2005:149-151). However, these development communication elements were absent when the girls' education project was designed.

To some extent, communication at the inception of the project embraced the "*building on felt needs*" development communication element as the study shows that the issue of girls' education was a major concern to many community members and that the District Councils for the three districts had also included it in their District Development Plans, to which the communities had inputted. The lack of dialogical communication and exchange between the officials and the community in the actual design of the project deprived the communities of the opportunity to decide on the content and structure of the project. Thus, communication mechanisms in the project failed to galvanise genuine community participation at the inception stages in the two phases of the project.

These findings match with what O'Neil *et al.* (2014:39) found when they studied community participation structures in Malawi. They found that community participation through the District Development Planning System in the country is broken down and ineffective, with the grassroot structures such as the ADCs and VDCs poorly connected with local authorities and lacking mechanisms to demand accountability from officials. This reality in the girls' education project contradicts Carmen's (1989) advice that development communication should be two-way and community-driven and should discourage treating local people as passive recipients of information from above which does not elicit active community participation.

#### ***b. Empowerment to have effective communication***

Responses from both officials and community members show that while some sensitisation meetings introduced the project at the DEC, ADC and VDC levels, deliberate efforts to build

the capacity of ADCs and VDCs to engage effectively with the officials at the inception of the project were not made. All VDC and ADC members interviewed in the study said they lacked capacity to comprehend the interconnected nature and some technical aspects of the project. One ADC member in Salima responded:

*“I learnt about the issues addressed in the project at a meeting called to endorse the project for implementation. Several terms such as gender and human rights were used by the officials at the meeting, yet we had limited understanding of their meanings and how they related to girls’ education. We needed some training on these issues before the start of the project.”*

In Mangochi, another ADC member said:

*“When the DEC members and project officials came to inform us about the project, we asked them to train members of all ADCs and VDCs involved in the project, so they could competently support implementation of the project from an informed point of view. Unfortunately, the officials did not take heed of this request. They told us that harmful cultural practices violated girls’ rights, but we needed to understand that connection well so that we could be empowered to confidently communicate with other people in our villages on these issues to discourage them from involving their children in harmful cultural practices.”*

In Dedza, one VDC member said:

*“We just hear about gender related laws and policies that people should be respecting to promote girls education. However, we don’t know these laws and policies. As people who are expected to communicate these issues in our communities, it is important to be enlightened on them so that we can also enlighten others on the importance of girls’ education and adherence to relevant laws. We would also appreciate to receive some booklets with information about these issues so that we can use them in our community engagements and communication activities. At the moment, we don’t have these resources.”*

On trainings and orientation, one project official said:

*“It is not true that there are no community members who were trained on issues addressed by the project. Mother Group members and other community representatives were trained. We conduct these trainings on a regular basis.”*

In response to sentiments that some members of VDCs and ADCs were not part of the trainings, one project official questioned their relevance in the project, saying:

*“The VDCs and ADCs are somehow redundant in the project. The project runs smoothly with community participation structures in the concerned sectors of education, health, agriculture, gender and social welfare. The flow of communication mechanisms across participatory structures in these sectors is okay. The VDCs and ADCs are like parliaments at village level and you don’t expect them to be directly involved in the implementation of each and every project in their communities.”*

One ADC member in Salima confirmed UNICEF's view (2016) that real empowerment goes beyond skills and knowledge acquisition to include people’s ability to have decision making power:

*“One problem is that our ADC does not have effective representation at the DEC and Full Council levels where project decisions are made. It would have been better if the chairperson of an ADC was also a member of DEC and Full Council so that we could directly influence project decisions.”*

From the above narratives, the researcher concluded that communication mechanisms during the design and introduction phase of the girls’ education project did not fully embrace the element, principle and practice of empowerment because of the exclusion or omission of VDC and ADC members in the project’s trainings and orientation, thus failing to spur wider community participation in the project. As Cadiz (2005) observed, building local people’s communication capabilities is a key element of development communication that ensures that local people are not just in control of communication processes but also have requisite skills and knowledge to engage in effective interpersonal communication processes concerning development in their communities.

The above narratives also correlate with Cornwall's (2008) argument that genuine community participation in community development materialises when local people have decision-making power in their hands. The local community did not actively participate in the design of the girls’ education project because they had no decision-making power to influence the project’s decisions. This reality contradicts United Nations' (2015) definition of community development as “a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the community’s initiative.”

*c. Accessibility of communication channels and continuous flow of information*

The officials and community members expressed mixed views on whether communication channels were easily accessible, and the flow of information was continuous at the inception of the project. Most officials said education sector structures such as School Management Committees were easily accessible for communication in the project unlike the ADC and VDC structures. One district official said:

*“We didn’t experience any problem with communicating to communities through the education sector structures. Every sector has its smallest unit at community level. The School Management Committee is the smallest unit in the education sector and works together with the Parents-Teachers Associations, Mother Groups and communities to ensure the day-to-day running of the school. Therefore, to communicate with communities, we relied on sending information to the Primary Education Advisors to pass the information to school headteachers and their School Management Committees. It is the duty of the School Management Committee to communicate with the rest of the community members as the committee includes community representatives. If we brought everybody else in the communication channel, there would be chaos.”*

Responding to the question of easiness to access communication channels outside the education sector structures, another district official said:

*“Chiefs were the easiest to access and most effective channel of reaching the community with any communication about the project. The chiefs assigned loud hailers to make announcements in the villages and sometimes called for village meetings to talk about the project. The community radio was also easily accessible to communicate with the community.”*

While the education sector structures served as effective communication channels to the project’s officials during the project design and inception phase, the interviewed ADC and VDC members said they struggled to access information through these structures. One ADC member in Salima district said:

*“It was difficult to access channels of communication at the school to get more information about the project because we didn’t know who to contact and follow up with after the District Youth Officer and some project officers had come to talk to us about the project. They never came back nor communicated anything else to us again till now. We just started seeing the project’s implementation commencing in schools in our villages. We were*

*completely left out in the communication processes as the officials mainly communicated with the schools and school committees like Mother Groups.”*

In Mangochi, another ADC member said:

*“The problem is that communication about this project only came to us when the officials wanted our endorsement of the project. After that, they never came back to update us on the status of the project or report to us how the project has been progressing. The communication to the community started going through the school committees instead of ADCs and VDCs. Our route was abandoned.”*

In Salima, an ADC member also said:

*“Since we were not getting any communication from the officials who came to tell us about the project and didn’t know how to link up with them, we started approaching the schools where the project’s implementation had started to enquire about the status of the project. But we were not well received in some schools. Some headteachers and members of the school committees were reluctant to talk to us about the project. Some of them said we were not part of the project. To avoid disagreements, we just stopped asking them about the project as some of them thought we wanted to grab the project from them. They saw us as intruders, yet we are the genuine elected community representatives in any development intervention happening in our area.”*

On the other hand, the community members agreed with the officials that their chiefs were the easiest channel of communication to access information about the project. A VDC member in Mangochi said:

*“Our chief called for village meetings where we talked about the project. The school committee representatives sometimes briefed people on the project at these meetings. The problem is that the village meetings were not called to just discuss the girls’ education project. They were general meetings where many issues were presented for discussion. As a result, it was difficult to comprehensively discuss the project at the village meetings. A member of one of the school committees could just address the people on the project without having an indepth dialogue with the participants.”*

A number of insights come out of the interviews in relation to accessibility of communication channels and the continuous flow of information in the project. These insights are crucial to the effective functioning of communication mechanisms in relation to community participation

during the project's design and inception phase. Firstly, the above respondents' views show that the project excluded officials and community members in VDCs and ADCs at the project design and introduction phase, except at the time of securing community endorsement of the project. Consequently, community members in the VDCs and ADCs had almost no access to direct communication mechanisms between them and DEC members or project officials. This shows lack of integration of development communication principles and practices pertaining to accessibility of communication channels and continuous flow of information in the project. Thus, this rendered the communication mechanisms across the DDPS in the three districts incapable of actualising the self mobilisation type of community participation in the project.

Secondly, communication mechanisms between the project officials and community members in the ADCs and VDCs during the project design and introduction phase was also devoid of the 'provision of access to information' element of development communication. Community members were not adequately empowered with information to participate actively in the project. The researcher avers that, had there been enough access to information, including information on the role of ADC and VDC members in the introduction of the project, the ADC and VDC members would have performed differently in actualising improved popular participation in the project. The researcher's opinion is supported by Mcleod, Scheufele and Moy's (2010:316-317) observation that communication gives citizens information about ways in which to participate in development processes in their areas. Mcleod, Scheufele and Moy (2010:316-317) insisted that community participation structures alone without communication flowing across the structures does not yield the eventual active participation of local people in community development.

Thirdly, the conflict between community members in school committees and those in VDCs and ADCs over representation of the community in the project sheds some light on the tension surrounding the concepts of 'community' and 'community representatives' in the field of development communication and community development. Melkote and Steeves (2015) observed that fundamental questions arise on who the genuine representatives of the community are in community development because the community is a heterogenous entity, comprising different individuals and groups whose interests, expectations and needs are varied and cannot be unitarily represented by few representatives. However, based on the Malawi Government's (2013) guide on the District Development Planning System, the researcher is of the opinion that the VDC and ADC members were supposed to be treated as bona fide community representatives in the girls' education project. Thus, their limited participation in

the project and its communication processes undermined actualisation of genuine community participation in the project.

***d. Authentic listening and dialogical learning***

During the sensitisation meetings they held with the officials, ADC members interviewed in the study said they were able to express their views on how to address issues in the project, but the views were not considered because the project's design had already completed. The project was ready for implementation at the time of the meetings. One ADC member in Mangochi said:

*“When DEC members and other project officials came to meet us, we had very open discussions about issues limiting girls’ education in our area. One factor that limits girls’ education in our area is lack of their school fees to progress to secondary schools. Parents are discouraged to send their girls to primary school when they have no hope that the girls will proceed to secondary school because of lack of school fees. Our advocacy for tuition support for vulnerable girls in the project was futile because we were told the project could not be changed to provide scholarships.”*

For some community groups such as girls benefitting from the project, no communication or dialogue opportunities were available to allow them to engage with the project officials ahead of its launch in their communities. A girl at one of the primary schools where the project is implemented said:

*“There was no any communication or dialogue with us about this project prior to its coming to our school. The project just started at our school in 2017. The project officials didn’t meet us to hear our thoughts about it, but we appreciate the project very much because it is helping us.”*

A girl from another school said:

*“I heard about the project from the radio. It was also announced at our school assembly. I also heard about it from people in our village. Our chief also spoke about it at one of the village meetings, but we didn’t have a chance to talk to the officials before the project started at our school.”*

These views entail lack of the ‘*learning with partners*’ element of development communication, which promotes mutual learning in community development between project officials and the community, including before the project starts. The failure to have authentic

listening and dialogical learning in the project's design and inception phase also defeats the development communication element of '*putting people in control*' of their development, which avers that local people should take charge of their development, including being in control of communication to mobilise wider community participation.

In addition, communication in the girls' education project was characterised by informing, consultation and placation types of citizen participation, which, according to Arnstein's (2010) Ladder of Participation, represent tokenistic participation. The project failed to embrace development communication principles and practices of authentic listening, joint situation analysis and dialogical learning at its inception.

The linear functioning of communication mechanisms during the project's inception phase also represents what Cadiz (2005) describes as passive participation in which local people are unilaterally informed about developments without hearing their views. Even in cases where village meetings focused on the project, the meetings mainly acted as information dissemination fora, having limited communication space for soliciting wider community views that could influence the project's design.

*e. Joint situation analysis and consensus building*

The girls' education project also shows lack of consensus building during the communication process as initial decisions excluded local people from the design of the project in their areas. One ADC member in Salima commented on this issue:

*"It is important to have a common understanding of the type of interventions to be implemented in our villages between us and the officials. We know why girls are failing to go to school and what needs to be done. We wish we had been engaged in a manner that allowed us to communicate and influence what to be included in the project and how to implement it."*

Another district official in Mangochi said:

*"Not everything that communities communicate to the District Executive Committee through their Village Action Plans is included in the final District Development Plan because the District Development Plan consolidates inputs from many Village Action Plans across the district. It would have therefore been important to have special engagement with the communities before the project started to thoroughly understand the local context and map a common way forward on the issues instead of just relying on the District Development Plan as the main form of communication of people's views regarding their*

*development needs. In fact, in the project's first phase, the District Development Plan for Mangochi District was not necessarily part of the reference documents that informed the design of the project because the project planners heavily relied on national level data to select the districts and design the project."*

These sentiments further demonstrate that communication in the project's planning phase did not embrace development communication elements of *"learning with partners"* and *"working as a collective"*. The community did not have the opportunity to share their indigenous knowledge in the analysis of the situation of girls' education in the targeted areas and were not involved in implementation approaches for the project.

This shortcoming relates to what Malawi Government and United Nations (2014:8-24) found in their study concerning local government officials' heavy reliance on rural rapid appraisals as their main communication mechanism for determining community needs when formulating their District Development Plans. They found that it was not adequate for District Councils to simply rely on rural rapid appraisals to determine community needs and design community development projects without fully engaging the communities in extensive dialogue. Communities ought to be engaged on what and how development projects should be implemented in their areas so that local people do not just see development projects happening in their communities without understanding their genesis.

***f. Rights-based communication***

Generally, the few communication processes during the inception of the project were rights-based as about 80 percent of the community respondents said they were free to express themselves, ask questions to access information and have equal voices between men and women when they met with project officials during sensitisation meetings. One ADC member in Mangochi said:

*"The meetings were done in an open environment. We were able to say anything we needed to say without fear. Nobody's views were restricted."*

Another ADC member in Dedza said:

*"Sometimes women overpowered us men in expressing themselves on the issues. Their views made more sense than what some of us men said."*

However, a disparity appears between the views of the community members and those of some officials regarding the influence of the presence of chiefs on the community members' freedom

of expression and opinion in the initial sensitisation meetings. About 40 percent of the officials said some chiefs negatively affected open expression of views by community members in some meetings, saying some chiefs dominated the discussions while others instilled fear of reprisals in their subjects if they contradicted or challenged the chiefs' views. One of the Primary School Education Advisors said:

*“When we engaged the community members together with their chiefs at the beginning of the project, we noted that some people were not open enough because of the presence of the chiefs in the meetings. On the issue of harmful cultural practices which negatively affect girls' education, many people kept saying they stopped practising the harmful cultural practices just to please their chiefs when, in fact, they still practised them on the ground. Our communication with some women in the same community revealed that some families refused to stop the harmful cultural practices because of their benefits. For example, when a girl is graduating from an initiation ceremony, she gets lots of gifts like clothes from people in the community. One woman told us that she had been giving gifts to other parents' daughters and wanted her daughter to undergo the initiation ceremony so that people in her village could reciprocate provision of the gifts to her daughter. Unfortunately, such issues did not come out in meetings that we held with community members when we met them with their chiefs to explore ways of ending harmful practices.”*

On their part, none of the interviewed community members said the presence of chiefs in the meetings negatively affected their freedom of expression in the meetings. They all said the presence of chiefs in the meetings did not limit expression of their views on any matters concerning girls' education, including harmful cultural practices. One VDC member in Mangochib said:

*“It is not true that we failed to speak about certain issues in the project because of fear of our chiefs. We are living in a human rights era; therefore, we are not intimidated to speak freely by the chiefs.”*

Another VDC member in Salima said:

*“Actually, our chiefs are the ones who also encouraged us to be very open when we meet with officials to talk about development problems in our villages so that we could get them solved. Therefore, there is no way the same chiefs who tell us to speak freely could stop us from speaking.”*

The above contradictory views on freedom of expression and opinion in the community meetings shows that communication mechanisms in the girls' education project lack the fullest integration of human rights. The researcher is of the opinion that, the revered status of chiefs in their communities and their influential role in the provision of social benefits or social support to their subjects, meant that the community members may not have been free to speak against their chiefs despite assuring them of the utmost anonymity and concealment of their identities. The researcher takes this opinion because there is no a plausible basis for about 40 percent of the officials to claim that chiefs adversely affected open expression of their subjects' views and dominated discussions in some meetings. This means the human rights principle as well as the 'learning with partners' and 'putting people in control' elements of development communication were all undermined in the project's communication mechanisms, jeopardising actualisation of active community participation in the project's inception stages in the two phases.

### 3.2.2 COMMUNICATION DURING PROJECT IMPLEMENTATION

#### a. Demand-driven communication process

Community members interviewed in this study, particularly VDC and ADC members said they had a limited role in implementing the project and deciding how the girls' education challenges should be dealt with on the ground. One ADC member in Salima said:

*“The girls, whose education the project wants to promote, stay with us in the villages, but the officials do not closely liaise with us in implementing the project. We are the ones who can be the best communicators about this project within our communities because we know the issues that affect girls' education in our areas. But the officials just communicate with school committees. They don't directly communicate with us nor give us any reports on how the project is running.”*

But one official in Dedza said:

*“The ADC and VDC members live in the same communities where community representatives in the school committees come from. They are the same people. We believe the school committee members from the community talk with their VDCs and ADCs to update them on what is going on in the project. We also believe that some school committee members are also VDC or ADC members.”*

However, all interviewed ADC and VDC members disputed this view, saying none of them also belonged to any school committee. One VDC member in Mangochi District intimated that:

*“The way this project is implemented is as if it does not concern VDCs. Many members of school committees are uncooperative to give us information about progress of the project. When we ask them to tell us how the project is going on and what we should do to support its implementation, some of them tell us off. They don't want us to come close to the project, yet we are the overseers of any development project being implemented in our area.”*

As a result, the interviewed ADC and VDC members said they felt voiceless and powerless in the project because of their limited role in driving its implementation, including communication. One ADC member in Dedza said:

*“There are many issues that we would have wanted to discuss with project officials, but we don't have many opportunities to engage with them. We also send letters and petitions to*

*the DEC, but they don't reply to us, so we don't know whether our ideas and concerns are considered."*

Some officials interviewed in the study said communication in the project is based on activities led by the local government officials. One project official in Salima remarked:

*"The challenge with communication in the project is that it is tied to specific activities that are implemented in coordination with sectoral structures like Food Management Committees, Mother Groups and Child Protection Committees. It has therefore been tricky to have the VDC or ADC structures drive the communication processes and actively participate in the implementation of the project because they are not part of the main implementation modality of the project. Their role is low and not clearly visible because the communities are already represented by community representatives in Child Protection Committees, Parents-Teachers Associations, Mother Groups and School Management Committees, who communicate to community members and mobilise them to participate in the project's activities."*

Another project official in Dedza said:

*"Local government sector heads are the project's lead implementers and therefore main drivers of most of the project's communication, which originates from their offices and trickles down to the community. They communicate to the community depending on planned activities such as sports festivals, advocacy campaigns or open days. This communication is done through their structures in the communities. For instance, the District Social Welfare Officer and the District Health Officer communicate directly to the Child Protection Workers and Health Surveillance Assistants at sub-district level, respectively, to communicate with the communities through their chiefs if they have some activities to implement needing community participation. When there are open days and other community meetings, activity implementers organise everything through their structures."*

Another project official in Mangochi said:

*"The sectoral communication line is more profound in the education sector where the District Education Manager's Office is the lead implementer of activities and communicates through the Primary Education Advisors, school headteachers, school committees and student groups to reach the community members, and not through the ADCs and VDCs. In the community, the PEAs and headteachers are the main communication drivers."*

While the VDC and ADC members lamented their exclusion from driving communication about the majority of the project's activities implemented at and around schools, more than half of them said one area they were satisfied with their participation was on the formulation of village by-laws that aimed to end child marriage and encourage girls to go to school. One ADC member in Dedza said:

*“We closely work with our chiefs to drive communication around the by-laws. The chiefs take lead and our role is supportive to ensure the by-laws are well known by the people in our villages and are being enforced.”*

A VDC member in Salima added:

*“We advocated that our chiefs should learn from the success of Dedza District in implementing their by-laws. This advocacy yielded fruits as the project organised an exchange visit for our chiefs to Dedza District where they learnt a lot on how best to harmonise and enforce the bylaws.”*

From the above narratives, multiple perspectives on communication mechanisms in the girls' education project emerge during the implementation phase.

Firstly, the narratives show limited presence of the development communication principle and practice of demand-driven communication in the implementation of the girls' education project. The implementation of the majority of the project's activities excluded VDC and ADC members based at and around the schools in preference to school-based community structures. The fact that the project addressed felt-needs around girls' education in the communities cushions the limited presence of the “demand-driven” principle and practice of development communication.

Secondly, the above narratives show limited manifestation of elements of development communication in the communication mechanisms of the project, particularly the elements of “*putting local people in control*” and “*working as a collective*”, which affected effectiveness of communication to enable active community participation in the project.

Thirdly, in relation to tensions between members of school committees and members of VDCs and ADCs, the evidence thus far is similar to what Cadiz (2005) observed that communication and community development operate on a faulty premise that a community has harmonious social structures and networks, creating contradictions between the theory and practice of development communication. Given the differences between members of the school

committees and members of the ADCs and VDCs, it is clear that social relations in the communities where the girls' education project is implemented are not entirely harmonious. These relations compromise the functioning of communication mechanisms and hinder active community participation in the project.

Fourthly, the evidence relating to the implementation phase also reveals tensions over who the legitimate community representatives in the project are. As both community members in school committees and members of VDCs and ADCs are regarded as community representatives, a conflict over control of the project's implementation at the community level ensued. This reality is in line with Melkote's and Steeves' (2015) critique of development communication and community development that they wrongly consider a community as homogenous with easy-to-identify 'credible' representatives. Due to this tension, the study observes that the credibility of members of VDCs and ADCs and members of school committees as "genuine" community representatives is questionable and distracting efforts to generate active community participation in the project (Kumar, 2011). On this tension, the researcher is of the opinion that VDC and ADC members are, to a large extent, the 'bona fide' community representatives because of their status as individuals elected by all community members to represent their communities in development processes as well as their recognition in Malawi's District Development Planning System as community representatives.

***b. Empowerment for communication and human rights-based approach***

During the project's implementation phase, most of the interviewed ADC and VDC members said they lacked adequate knowledge and power to effectively communicate and engage with officials and other community members on various issues related to girls' education in the project such as sexual reproductive health, human rights, and gender equality. One ADC member in Mangochi said:

*"We see the project officials training members of school committees and girls on issues concerning the project, but we are not included in these trainings. What surprises us is that we are the people who live with these girls in our communities and are supposed to play a prominent role in communicating with community members about implementation of this project, but we are sidelined on capacity building. This leaves us with limited communication capacities."*

Another VDC member in Salima said:

*“Lack of capacity and knowledge on what we are supposed to be doing and how to contribute to the project is a big problem. We also don’t have good understanding of our roles as VDC members because we were never oriented on our functions since we got elected as community representatives in 2014. It’s therefore not surprising that there is a lot of confusion around what we are supposed to be doing and how to do it.”*

Local government officials from the three districts also agreed that the VDCs and ADCs were not fully conversant with their roles since they were constituted in 2014. One district official in Dedza commented:

*“The lack of clarity on the functions of ADCs and VDCs has somehow created a chaotic practice of their roles. Many of them don’t know how they should be coordinating their work with other sectoral structures like School Management Committees and Child Protection Committees.”*

In support of this view, another district official in Mangochi also said:

*“Indeed, all the ADC and VDC members have been operating without any guidance on their functions which is negatively affecting community participation in community development projects like the girls’ education project. It has been difficult to train them because of lack of funds. It’s too expensive to train all ADC and VDC members because they are many and NGOs are not interested in funding such trainings. For example, we spent over 40 million Malawi kwacha [about US\$55,000] to train all ADC and VDC members in my previous duty station in another district.”*

In Salima, one district official had this to say:

*“The fact that ADC and VDC members are not well trained both in their traditional roles and specifically in matters’ concerning girls’ education in this project means they cannot adequately advocate for the interests of their communities in the project.”*

The above narratives also show that communication mechanisms across community participation structures in the girls’ education project do not adequately integrate development communication elements of *“building local people’s communication capacities”*, *“putting local people in control”*, *“learning from partners”* and *“giving them hands-on experience”*, which all emphasise empowerment of local people to enable their active participation in the project. This is because the project officials did not adequately share their expert knowledge

on technical issues with the ADC and VDC members to ensure the community actively contributed to the achievement of the project's objectives. Evidence also supports existence of an empowerment contradiction in the field of development communication and community development as per Servaes' (2002) critique that empowerment is a smokescreen in many community development projects, merely present in the projects as rhetoric and absent in practice.

The researcher observed that empowerment in the girls' education project was mainly used to provide training to members of school-level committees such as Mother Groups and Food Committees so that they could effectively execute their activities in the project without necessarily increasing their ability to exercise decision-making powers. Thus, community participation in the project relates to functional participation or participation by material incentives.

*c. Accessibility of information and communication channels*

Responses from the officials and community members interviewed in the study show that several factors affect accessibility of information and communication channels in the implementation of the girls' education project in the three districts. For instance, about 80 percent of the interviewed girls said they sometimes failed to access information about the project's activities because of long distances they travelled from their homes to school. One of the girls remarked:

*“Some of us reside about 10 kilometres away from the school. When teachers forget to inform us about some project activities in class before we knock off, that information does not reach us even if they ask our friends to pass it to us because we stay very far. As a result, we end up failing to participate in some project activities because of missing some critical communication.”*

Responses from some community members also revealed weak links between ADCs and DEC, and ADCs and Full Councils, which limited access to information and effectiveness of communication mechanisms. One ADC member in Salima District said:

*“As ADC, we don't have a direct and active representative in the DEC. We rely on our chief [Traditional Authority] to share with the DEC what we think about the issues in the project. The problem is that when our chief goes to meet with the DEC members, he has many other issues to present to the DEC. Therefore, we feel some of our views are either*

*not presented at all or they are not presented in the way we communicated them to the chief.”*

Another ADC member in Dedza said:

*“We rely on Ward Councillors, who are supposed to attend ADC meetings, to communicate our views at Full Council meetings. However, the councillors that we have do not attend our ADC meetings. So, they go to Full Council meetings to represent us without knowing the issues that we want them to present there. As ADC, we would have loved to have our chairperson attend DEC and Full Council meetings.”*

In addition, another ADC member in Dedza also said:

*“We feel very disconnected from our DEC and Full Council because we don’t have effective means of talking directly with them apart from sporadic meetings that we had with their members to endorse the project. We also want the DEC to be reporting back to us because, at the moment, it’s just us who send information and requests to the top, but we don’t know whether they receive our communications and what they do with the concerns we raise on girls’ education.”*

In an effort to communicate to DEC members, one ADC member in Mangochi said:

*“We also use extension workers who are in the Area Executive Committee of our area to indirectly communicate our views to their seniors who sit in the DEC because we don’t have a direct representative at DEC level.”*

The study revealed that limited access to mass media channels hampered accessibility of information and communication methods in the project. One ordinary community member in Dedza said:

*“Some of the information about this project is communicated through Bembeke Community Radio which is based in Dedza District. Unfortunately, we don’t have the radio’s signals in our area. As a result, we miss some critical information about the project which is shared via the radio.”*

On the same issue, another VDC member in Dedza said:

*“The community radio that covers our area is Dzimwe Community Radio of Mangochi District where the same project is also being implemented. However, the radio broadcasts many of its programmes and announcements in Chiyao language which is spoken in*

*Mangochi. Many people in our villages don't understand Chiyao and fail to get the information broadcast on Dzimwe radio. Although it is a community radio of another district, we would love if the project could put some of the messages on Dzimwe radio in Chichewa language for everybody in our area to understand them as well and actively participate in the project."*

On factors that limit accessibility to information and communication channels, one community member in Dedza said:

*"I get some information about the project when announcements are being made at our church and in the village. The only challenge with village announcements is that the loud hailers are sometimes not very audible. I also attended one village meeting called by our chief where we were informed that the project is assisting girls not to drop out of school and that we should all take part to encourage girls to go to school. The problem with the village meetings is that their agenda is loaded and sometimes the project is not discussed. Some people also fail to speak at these meetings because they are attended by many people. Sometimes about 500 people or more can attend. So, the meetings end up serving as information dissemination and receiving platforms, and not constructive engagement and dialogue fora."*

One key group that fails to access information and communication channels in the project are men. An ordinary community member commented:

*"Most men do not attend village meetings that chiefs organise, hence, they miss communication platforms available for community engagement in the project to promote girls' education."*

As main community beneficiaries in the project, about 80 percent of the girls interviewed in the research indicated that it is easier for them to access and communicate information through their teachers unlike their parents. One girl confirmed this view as follows:

*"It's difficult for us to ask our parents about sexuality issues that are addressed in this project because we are afraid of being viewed negatively and suspected of having sexual partners, which does not please our parents. We are also generally shy to talk with our parents about these issues. Some of the information is also printed on posters, but the posters are too few to cover the whole village."*

About 70 percent of the girls also said they fail to receive information which teachers share through their parents in some meetings. One of the girls said:

*“What we have experienced is that when teachers meet our parents and give them some information concerning our education to tell us, some parents don’t tell us what we are supposed to know from the meetings. Other parents distort the information when informing us while some don’t tell us anything. This makes some of us fail to participate well in some project activities because we are not well informed when information is given through our parents.”*

The above evidence shows communication mechanisms across community participation structures in the girls’ education project do not fully embrace development communication elements of ‘access to information’, ‘emphasis on small and appropriate media’ and ‘making it enjoyable’. Access to information is limited to both adults in VDCs and ADCs, and men and girls, although the girls relatively have better access to information and communication channels in the project through their teachers and mother groups at the schools.

In terms of use of small and appropriate media, the evidence shows lack of diversification. Some channels such as funeral announcements, church/ mosque announcements, community theatre are less utilised. This affects efforts to ensure reach to the wider community, including men, so that more people can actively participate in the project. The limited use of community theatre channels also means the development communication element of ‘making it enjoyable’ is not fully embraced in the communication mechanisms.

Further, the evidence also confirms what Mefalopulos (2008) observed that many community development projects tend to rely heavily on interpersonal communication, a crucial part of development communication. However, the researcher is of the view that while other communication channels such as radio have limited dialogical functionality, they still provide supportive communication mechanisms to ensure that community members are at least well informed about the project and their roles so that they can engage in informed dialogical processes through interpersonal communication mechanisms.

#### ***d. Information flow in the project***

The research findings show that the flow of information in the project is not regular and varies from communication between officials and community members, which often happens once every month, once every three months, or once after more than three months. One VDC member in Salima said:

*“We meet every month to discuss various development issues concerning our VDC. Unfortunately, at these meetings, we don’t discuss the girls’ education project very much because of our limited engagement with project officials in its implementation. The community review meetings and open days, which involve the wider community, do not happen frequently. They happen once every three months or sometimes once a year. This affects our ability to have a sustainable and regular means of communicating and engaging with project officials on emerging issues related to girls’ education in our villages.”*

Another ADC member in Mangochi said:

*“Open days and rallies are good communication platforms in the project, but in the past two years, we have not seen any open day events being conducted in our area to engage and communicate with the masses on the project. We need the community open days to happen often.”*

Another VDC member in Dedza added:

*“Open days and community review meetings are an opportunity for us to also meet with the project officials because they attend these events. So, when the events take longer to happen, it affects our interaction and communication with the officials. In the end, we are just left with the option of dealing with the school committees, with whom we don’t engage quite often.”*

Some of the interviewed ADC members in the three districts said, while they largely feel sidelined in the project, they sometimes get surprised to be contacted by the project officials mainly when something goes wrong in the project instead of having continuous engagement with them. One ADC member intimated:

*“Occasionally, we hear from project officials when they want to ask us about what we are doing to promote girls’ education after something bad has happened, for example, when several girls have been impregnated and dropped out of school. That’s when they contact us to ask us questions because something bad has happened, but they don’t engage with us throughout the implementation of the project.”*

Irregular communication between officials and girls is also rife in the project. One girl said:

*“The officials come to our school to talk to us once every three months or more, which is not enough. We don’t communicate quite often with them. We want them to be coming to talk to us every month so that more girls are encouraged to stay in school. We also have*

*some questions that we want to be asking them directly regarding the support we receive, but they take too long to come here.”*

On their lack of frequent interaction and communication with community members, one project official in Mangochi attributed the challenge to the project’s funding modalities:

*“We get funding for implementation of our activities every quarter. Therefore, we mainly communicate with people when there is funding to implement activities. If no funding is available in a particular month, we also don’t communicate or engage with the community in that month unless something urgent happens like an emergency where a girl child who was going to school has been married off. We engage the community to intervene and bring the girl back to school.”*

Another district official in Salima said:

*“We communicate with the communities once every month or once every three months depending on availability of funding. When an urgent issue comes up, we communicate anytime.”*

Some officials also attributed the irregular communication between them and the community members to the nature of verbal communication that characterises the District Development Planning System. One official in Dedza said:

*“Communication across the VDCs, ADCs, AECs and DEC’s is mainly verbal. This affects follow up on issues that have been presented because they are easily forgotten. Verbal communication also means when information passes through several people, it gets distorted. This affects both communication from the DEC-level to the community and from the community to DEC-level.”*

Despite several elements of irregular communication in the girls’ education project, the researcher also noted some instances where communication was continuous: One school-girl in Salima said:

*“We receive a lot of information about the project from our headteacher at the school. We also discuss issues about the project in our girls’ club at school. Whenever there is something we want to communicate to project officials, we give the information to our teachers, especially female teachers, with whom we have regular meetings almost every week. So, communication between us and the teachers is always there.”*

Another girl said:

*“We also communicate often with Mother Group members who come to the school to talk to us on the need for us to continue with our education as well as hear from us if we have any concerns. Our chiefs also communicate with us about the project when they can for village meetings. The challenge is that very few girls attend the village meetings because these meetings are mostly attended by adults.”*

The above sentiments from the interviews show a mixed picture on continuous flow of information across the project’s community participation structures, signifying manifestation of the “*access to information*” element of development communication in the project, which affects the subsequent participation of local people in the project. On the other hand, the narratives show a lack of “*working as a collective*” element in the communication mechanisms across community participation structures in the project as the officials have limited teamwork with community members in the VDCs and ADCs to support continuous flow of information between the officials and community members in the project. The lack of continuous flow of information and communication is also a manifestation of the problem of treating community participation as a “*means*” in the project instead of an ‘end’. In instances where community participation is an “*end*” in itself, community members self-mobilise to sustain continuous engagement and communication processes.

The evidence also correlates with one other tension in the field of development communication and community development to do with the definition of development communication and community development success as facilitation or substantive impact. Sinha (1976) argued that the problem with development communication and community development is that external players sometimes view achievement of their facilitation role as success when, in reality, the community participation they have facilitated has not yielded substantive empowerment and impact in the lives of the community members. Thus, external players in community development may not see the need for their continuous engagement with the community as their definition of success is limited to the initial facilitation of community involvement in the development process. Mefalopulos (2008) said “due to the complex nature of development, success or failure can only be assessed after a substantial part of the programme or project has been completed.”

*e. Authentic listening and dialogical learning*

While community members in the three districts had almost no communication space during the planning period, the responses from both the officials and the community members interviewed in the study show that the implementation phase opened up some opportunities for mutual listening and learning between the community and officials. This enabled the community to have some degree of influence in the project's decisions. One ADC member said:

*“When the second phase started, we noted that they included school fees bursaries for vulnerable girls to proceed to secondary schools. We had been complaining about this issue. The only problem is that it is not being implemented in all the schools and that it does not include vulnerable boys, which we wanted to be the case. We will continue to express these concerns to our chiefs so that they should pass them to project officials in the DEC.”*

On this note, one district project official said:

*“We have seen improvements in the manner in which communities influence decisions in the project. For example, some communities communicated that they did not want external vendors to be supplying food to schools in their areas because they can manage to supply the food themselves. This was heeded, and we changed the arrangement in line with the home-based school meals approach in the project.”*

Paradoxically, the responses show that during the project's implementation phase, the officials appreciated the community's influence in decision-making processes more than community members themselves as many of the ADC and VDC members still felt they were not heard enough in the project. One VDC member in Dedza said:

*“Since 2014, we have been communicating to the officials on the need to train VDC and ADC members so that they have enough capacity to support implementation of the project, but this has not happened until now. We would have also liked to set up a local band to help with information dissemination and behavioral change interventions in our villages, but this has not happened. In our area, we only have one band at the senior chief level, which is not enough to work in all our villages.”*

On the same subject, another ADC member in Mangochi also said:

*“On the inclusion of boys to receive take-home food support, it’s only orphaned boys who have been included. Our request was that all vulnerable boys should be included in the project so that they also don’t end up dropping out of school, but this has not been done despite speaking to our chiefs and sending letters to the District Council officials.”*

The above interview extracts show that ‘*putting local people in control*’ and ‘*learning with partners*’ elements of development communication did not fully materialise across communication mechanisms in the project’s implementation phase. This affected the level of community participation in the project. Community development workers in the project did not adequately exemplify the community development principles of mutual learning and adaptiveness to accommodate contributions from the community members.

The researcher also observed that the rigid development planning, monitoring and evaluation approaches used in donor-funded projects limited the officials’ ability to sufficiently accommodate community members’ views in the implementation phase. Nah *et al.* (2016) identified this as a contentious issue that affects the field of development communication and community development, saying the nature of many community development projects leaves community development workers with little or no space to divert from the prescribed funding requirements and operational frameworks and procedures. Thus, communication mechanisms in the girls’ education project have suffered from community development’s “legitimacy” syndrome because of the project’s intractable fusion with external support, implying that the project’s implementation modalities are rigid to incorporate changes desired by the community.

#### ***f. Joint situation analysis and consensus***

During the implementation phase, communication across community participation structures appeared to be more instruction-based rather than consultative and dialogical, with officials communicating information about what interventions should happen and how the interventions should happen at the local level. One District Education Manager said:

*“Normally, we use the structures in our sector to pass instructions on what is supposed to happen at the school level. It’s less about engagement or two-way communication on the issues with the local community members. To us, we use school-level structures to implement project activities at and around the schools.”*

One Mother Group member said:

*“There is limited communication space for effective engagement with officials to jointly analyse and assess implementation of the project and shape its decisions together. Part of our main role is to ensure girls who dropped out of school are visited to come back to school and that girls who are in school do not drop out. We mainly concentrate on doing that.”*

On the other hand, one district official in Dedza district said:

*“Events like community review meetings and open days also act as platforms where we can engage in dialogue with the community. Opportunities for joint analysis and consensus building are there but sometimes the community members do not use them effectively.”*

Another official in Salima district added:

*“During open days, you note that when a community member is given a chance to talk, they only talk about the positives about the project yet the minister and all relevant senior government officials to help with addressing any problems are there. The negatives about the project come in our reports which are sometimes seen as exaggerated, hence the impact is different. The best is for the community members to speak for themselves, but they miss the opportunities when they speak.”*

Some interviewed officials said it is difficult for the officials to conduct meetings with VDC and ADC members regularly to jointly analyse the project and ensure their full engagement in decisions made in the project’s implementation process because such meetings are costly. One official in Dedza expressed this view as follows:

*“We meet the community members whenever we have resources because the community members need allowances to attend these meetings. The problem is that every time they see a vehicle from the District Council, they expect to be paid. So, we only call them when resources are available. If we call them to a meeting without money, it becomes an issue.”*

Another district official said:

*“When the project started in 2014, it took a more top-down approach as the district and communities were not part of its formulation and 10 NGO implementing partners in the project’s first phase operated from Lilongwe [Malawi’s capital city, about 110km, 100km and 300km away from Dedza, Salima and Mangochi, respectively]. This was an impediment to effective engagement and communication in the project because some of the*

*partners lacked knowledge of the social dynamics in the communities to effectively engage in dialogue processes with the local structures to analyse the issues and implement the interventions. In the second phase of the project, we changed this anomaly. At least 90 percent of the project implementation and communication processes are driven by District Council officials heading the sectors which are part of the project. The other 10 percent is done by a few NGOs. The District Council officials are asked to communicate with the communities and schools when implementing their activities.”*

The above evidence reveals that local people are not fully empowered to participate actively in joint analysis and consensus building in the project. The absence of this principle and practice of development communication across community participation structures in the project means the participation of local people in the project is cosmetic as they lack decision-making powers.

The narratives also illuminate the contradictions in communication processes of many community development projects. Most of them either focus on ‘communication needs’, which aim to motivate people to participate in community development or ‘audience needs’ which aim to ensure people communicate their views in the project (Adedokun, Adeyemo & Olorunsola, 2010:101-105; Kumar, 2011:3). The evidence shows that the focus of communication in the project’s implementation phase is less on ‘audience needs’, and more focused on ‘communication needs’ as its functioning mainly aims to solicit people’s participation in the project rather than communicate their interests and needs.

## CHAPTER 4

### 4. RECOMMENDATIONS AND CONCLUSION

#### 4.1 RECOMMENDATIONS

This section presents recommendations based on the insights from the study. The recommendations are in two categories: theoretical recommendations and practical recommendations. The recommendations are intended to support improvements in the conceptualisation and practice of communication in community development projects. The recommendations may not only apply to girls' education projects in the three districts in Malawi, but also other community development projects planned and implemented through the District Development Planning System in the country and other rural settings. Finally, based on the theoretical and practical insights from the research, the section recommends a communication model that can help achieve the '*self-mobilisation*' type of community participation in community development. The communication model, however, needs to be tested as a way of exploring communication mechanisms in community development projects and how they can be enhanced to stimulate and harness active community participation.

##### 4.1.1 Theoretical recommendations

*Recommendation One:* There is need for a shift in the theoretical perspective of communication in community development as a simplistic process. The notion that communication plays a supportive role in development degrades its value as a crucial component of community development. No wonder the researcher did not find it surprising that effective communication did not form a central part of the design, let alone the implementation of the girls' education project in Malawi. The study recommends integration of the aspect of complexity in development communication because any simplistic approach to communication is a self-defeating endeavor, which is bound to fail in mobilising the intended active community participation in community development. Thus, community development workers must always have a broader conceptualisation of communication for development to be able to facilitate active community participation in the complex terrain of community development. This requires inclusion of development communication outputs and activities from the designing stage of community development projects so that they are embedded throughout the inception and implementation of the projects. Development communication elements, principles and practices should not come as an afterthought in community development projects. Community

development workers should also be well oriented on development communication elements, principles and practices so that they can competently operationalise them in practice.

*Recommendation Two:* Similarly, the assumption that providing local people with access to information and two-way communication channels would result in their empowerment and active participation in development projects is erroneous. In this case, empowerment means the ability of communities to increase their influence and control in the project. This study has shown that providing two-way communication channels and access to information alone is not enough to realise active community participation because deep-seated poverty and other socio-economic woes impede two-way communication processes. In Dedza district, officials could not engage with community members regularly because local people wanted allowances to engage with the officials. It is, therefore, recommended that empowerment and self-mobilisation perspectives in development communication and community development should take cognizance of local people's socio-economic realities, which, sometimes, come first in their consideration to participate in any development process. Thus, development communication should also aim to increase people's consciousness and understanding of how community development efforts improve their present and future livelihoods and survival.

*Recommendation Three:* Theoretically, the role of external players in community development also needs further clarification. The study acknowledges the importance of ensuring that local people remain the main actors while external players take facilitation or supportive roles in community development. While appreciating this view, the study took note of the fact that communities often lack the technical and financial means to successfully mobilise active community participation and adequately execute community development. Therefore, the researcher is of the view that the theoretical proposition that the community should be the main stakeholder, originator and implementer of community development projects is disoriented from fundamental technical and financial requirements of community development. In other words, the assumption exaggerates the capacity of the community to initiate and drive their own development from start to finish, whilst diminishing the role of external players, whose technical and/or financial contribution or lack of it, many times, make or fail community development. Thus, the study recommends that, while the role of external players, such as government and NGOs, is facilitative, their importance in community development should be elevated to the level of productive partnership with local people so that they can step up their provision of technical know-how and financial contributions, which are pre-requisites in development communication and community development. In this case, the study recommends

increased learning and transfer of know-how from external players to the community for sustainability of community development initiatives.

#### **4.1.2 Practice recommendations**

*Recommendation Four:* Government should review the District Development Planning System in Malawi with a view to explore how Area Development Committees and Village Development Committees can coordinate their roles with sectoral community participation structures such as Child Protection Committees and Mother Groups. The review should aim at drawing synergies between the traditional community participation structures in the District Development Planning System and sectoral structures outside the system, with the ADCs and VDCs assuming a superior role to limit conflicts between the two parallel community participation structures in community development projects. The review should culminate in issuance of a guidance for officials from the local government, NGOs, the communities, village committees and all other players in the community development process. This can help avoid chaotic community participation in community development projects in Malawi.

*Recommendation Five:* Government should develop an overarching communication and advocacy strategy for community development in Malawi to guide communication and advocacy across the structures in the District Development Planning System. Development of the communication strategy should involve a consultative process to map out general communication needs, audience segments, communication mechanisms, communication bottlenecks and key stakeholders in community development. Such a strategy would inform development of project-specific communication and advocacy strategies in community development in Malawi as well as guide local government officials on how to maximise the role of communication in promoting community participation in community development.

The communication and advocacy strategy should also provide guidelines on how community development projects can go beyond interpersonal communication channels to maximise the use of other communication channels such as radio for wider audience reach. The strategy should also guide how community development projects can integrate a community-led monitoring system to address non-continuous or distorted information flows across communication mechanisms used in the projects.

*Recommendation Six:* For multi-sectoral projects such as the girls' education project on which this study was based, there is need to create an effective coordination structure at the community level to promote coherence in messaging and information flow vertically and

horizontally. The coordination structure could involve a central community member or group of local people who can pool together and harmonise information flow from officials through their sectoral structures to the community. Practically, the VDCs ought to be strengthened as a coordination structure at the community level to enhance the flow of information from various sectors involved in the same project. Project-specific community-based volunteers can support VDCs to drive and coordinate communication in their respective projects at the community level.

*Recommendation Seven:* Local governments should formalise communication across the traditional community participation structures (DECs, ADCs, AECs and VDCs) into written format to enhance communication and record keeping for effective follow-ups and two-way communication. Considering the lack of electricity and computers in the rural setting, handwritten communication and mobile phone messaging tools offer a starting point. Education sector structures in the girls' education project in all the three districts already use these communication methods.

*Recommendation Eight:* Community development projects should integrate capacity building, including communication capacities, in the form of trainings and hands-on experience building opportunities, for community structures in the District Development Planning System so that they can be fully empowered to mobilise effective community participation in the projects.

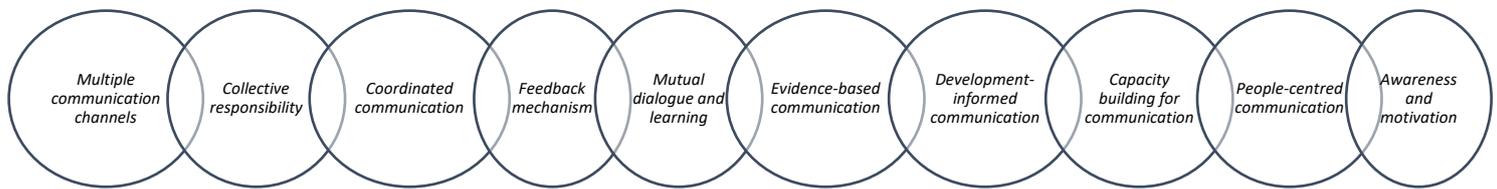
*Recommendation Nine:* Finally, the study recommends further research on conflict-sensitive community development approaches, considering that community development and development communication have failed to achieve their ideals because of disharmonious social networks in communities. There is a gap in literature in this area. Such research can also explore ways of addressing tensions around the concept of community and identification of genuine community representatives.

#### **4.1.3 Proposed Communication Model to Enhance Self Mobilisation in Community Development**

This study proposes a fresh communication model to help improve the functioning of communication mechanisms and promote community participation in community development as well as interface between officials and the community. The model has 10 components informed by the literature on the elements, principles and practices of development communication as well as empirical evidence from this study. The main thrust of the proposed model for communication processes in community development is that communication should

be integral to actual development programming and not be detached from actual practice of the main development interventions. The 10 elements are presented in the figure below:

**Figure 6: Community-centred Communication Model for Community Development**



The 10 components can inform the communication process in community development, and guide the design and implementation of communication mechanisms in community development projects such as the girls' education project in Malawi. The narrative below explains each of the 10 components:

- i. *Multiple communication channels*: This calls for an integrated communication approach that utilises both interpersonal and impersonal communication channels to maximise information reach, awareness and engagement in community development.
- ii. *Collective responsibility*: This calls for communication that transcends individual differences to develop a common vision for the community and act for the development of the community with a higher sense of the community as one family.
- iii. *Coordinated communication*: This requires that every community development intervention should empower community structures to coordinate information flow and provide for a nexus to coordinate information flowing from officials to the community and information flowing from the community to the officials. This could be in form of a network of community volunteers who actively interact with community members and officials on the project.
- iv. *Feedback mechanism*: This requires a systematic effort to provide feedback in the community development process. The information coordination structure can support with facilitating feedback provision in both ways between officials and communities.
- v. *Mutual dialogue and learning*: There is need to ensure opportunities are provided for officials and community members to come in one-on-one or group contact for direct communication on issues in the project through platforms such as us community meetings. Of critical importance is the need to meet different groups of community members separately or at different times to ensure effective engagement and mutual learning.

- vi. *Evidence-based communication*: For communication to be effective in eliciting active community participation, it should connect with local realities and stir a sense of the need to act. Messages that incorporate key statistics and human-interest stories can help local people visualize the positive and negative impact of their action and inaction, respectively.
- vii. *Development-informed communication*: This considers the need for communication to match with action on the ground to motivate people to participate in the development process and avoid communication without development on the ground.
- viii. *Capacity-building for communication*: This entails that communities should have enhanced communication knowledge, skills and means to be able to mobilise active community participation. The capacity should also include technical understanding of issues addressed in the community development process.
- ix. *People-centred communication*: This component aims to ensure that communication should be based on people's needs and that the communication process should be inclusive of all concerned groups, including the marginalised, to ensure active popular participation in the development process.
- x. *Awareness and motivation*: This espouses that communication should help ensure community members are informed about the community development work and that they are motivated by a genuine sense and appreciation of the need for development rather than incentives.

## 4.2 CONCLUSION

The study set out to explore the relationship between communication mechanisms and community participation in the planning and implementation of a girls' education project in Malawi through an investigation of how the project embraced elements, principles and practices of development communication.

Theoretically, development communication supports people-centred development, which places people at the centre of development processes in their communities and seeks to enhance their capabilities to undertake actions that improve their own socio-economic conditions. Two-way communication between local people and external players in community development is key to ensuring that development communication processes are not just theatres of information reception and dissemination but that they empower local people to participate in, and influence development decisions and interventions in their communities.

Many of the theoretical perspectives of people-centred development enhance the understanding of the findings of this study. For instance, the need for capacity building in the girls' education project, especially among members of the VDCs and ADCs, aligns well with the proposition of improving people's capacities to drive and implement development actions on their own. The manifestation of communication practices in the project calls for calls for tightening of the local capacity building component, so that local people can be able to own and drive the project in their communities with limited involvement of external players.

Further, the top-down introduction and implementation of the girls' education project also invites key fundamental bottom-up questions that inform the people-centred development theory, including development from what, by whom, from who and in what way? With external players dominating the design and implementation of the project, the concept of sovereignty in community development does not adequately manifest in the project as the study demonstrates that local people have limited control over the project. Likewise, promoting social learning between project officials and community representatives in VDCs and ADCs can enhance integration of development communication and people-centred development theories in the project. In turn, this can boost sustainability of the project and help upscale the level of community participation in the project towards "interactive participation" and self-mobilisation" on Pretty's topology of participation. Similarly, this can also help shift the degree of community participation in the project towards "delegated power" and "citizen control" on Arnstein's ladder of participation. Currently, the study shows that active or genuine community participation in the girls' education project, in the sense of *self-mobilisation*, remains more of

rhetoric rather than reality because of lack of full integration of elements, principles and practices of development communication.

The study also illuminated on some of the tensions and contradictions in the field of development communication and community development. It demonstrates that the concepts and theories of development communication and community development are not without shortcomings, especially in practice. For instance, the achievement of community participation as an “end” in itself instead of acting as a “means” of delivering top-down development agenda has been challenged in this study as evidence showed that it was absent in practice in the girls’ education project. This is because sectoral structures such as Child Protection Workers, Parents-Teachers Associations and Mother Groups, which project officials mostly involved to achieve community participation in the project’s implementation processes, served as mere “means” of implementing the project’s activities, without giving the community decision-making powers and control over the project’s implementation. For instance, the Mother Groups were mere “means” of bringing back girls who had dropped out of school and/or married early. They also encouraged girls who were in school to remain in school as well as garnered popular support for girls’ education in their communities.

Overall, through the exploration of communication mechanisms across the community participation structures in the District Development Planning System, with respect to the girls’ education project, the research established why poor communication in community development projects chokes active community participation. The overall conclusion is that communication mechanisms in community development projects ought to embrace the elements, principles and practices of development communication to galvanise active community participation. This is in line with Arnstein’s Ladder of Participation, where local people exercise delegated power and control to decide their own future, and drive the implementation of development efforts that seek to improve their lives and communities.

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**ADDENDUM A: INFORMATION LEAFLET AND CONSENT FORM – OFFICIALS**

**RESEARCH STUDY INFORMATION LEAFLET AND CONSENT FORM –  
OFFICIALS**

**DATE**

*January to December 2018*

**TITLE OF THE RESEARCH PROJECT**

*Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.*

**PRINCIPAL INVESTIGATOR / RESEARCHER NAME AND CONTACT NUMBER:**

*Name of student: Phillip Pemba Student number: 2016390912 Phone: +265995271671*

**FACULTY AND DEPARTMENT:**

*Name of Faculty: Faculty of Economic and Management Sciences  
Name of Department: Centre for Development Support (CDS)*

**STUDY LEADER NAME AND CONTACT NUMBER:**

*Name of Study Leader (UFS staff member): Mr. Grey Magaiza  
Contact number: +27587185419 or magaizaG@ufs.ac.za*

**WHAT IS THE AIM / PURPOSE OF THE STUDY?**

*This study aims to explore the relationship between communication mechanisms and community participation in the planning and implementation of community development projects through a case study of a girls' education project in Dedza, Salima and Mangochi districts in Malawi. An investigation of how principles and practices of two-way communication are embraced across community participation structures in the district development planning and implementation system in Malawi will underpin the above aim. Encouraging community participation in development is an invaluable ingredient of development programming. Therefore, this scientific research on communication pathways used in the community development process, would contribute ideas for improving community participation in community development projects.*

**WHO IS DOING THE RESEARCH?**

*I, Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa is doing the research. I am doing this research for academic purposes to fulfill the requirements for the award of the Master of Development Studies at the University of the Free State.*

## **HAS THE STUDY RECEIVED ETHICAL APPROVAL?**

*This study is subject to the approval of the Research Ethics Committee of the University of the Free State (UFS). Once the approval is granted, a copy of the approval letter will be carried by the researcher during the research process.*

**Approval number:** UFS-HSD2018/0587

## **WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?**

*You were chosen as a possible participant in this research because you are involved in the planning and/or implementation of the girls' education project that aims to promote access to quality education for girls in Salima, Dedza and Mangochi districts of Malawi. Your contacts were accessed through the project's district coordinators and the District Council. Over 100 participants will take part in the research in each of the three districts where the girls' education project is being implemented.*

## **WHAT IS THE NATURE OF PARTICIPATION IN THIS STUDY?**

*This research utilises non-participant observation and semi-structured one-on-one interviews as part of its data collection methods. If you agree to be in this study, you will be asked to do the following things: (1) Accept to be observed when you participate in meetings, discussions or consultations where planning and implementation decisions for the girls' education project are made, either at district, area, village or grassroots level. The researcher will not take part in the discussions but observe the discussions and participants according to the observation schedule containing the principles and practices of two-way communication. (2) Take part in one-on-one semi-structured interview arranged by the researcher to collect data for the study. (3) Answer questions from the researcher asking for details, views and opinions regarding your experiences and impressions on the functioning of communication pathways across the District Executive Committee (DEC), Area Development Committee (ADC), Village Development Committee (VDC) and the grassroots in the girls' education project in your district. (4) Accept or decline to be audio-recorded by the researcher during the interview. The audio-recordings are only meant to help the researcher transcribe exact data from the interviews. They will not be shared with any other entity apart from UFS. Your participation in the project will only be observed once for the duration of the already scheduled project meetings, discussions or consultations. Your participation in the one-on-one semi-structured interview will take about one hour. The interview will be done once.*

## **CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?**

*The decision to participate in this study is entirely voluntary. You may refuse to take part in the study at any time. Withdrawal from participating in the research will not attract any penalty or affect your current or future relationship with the researcher or the University of the Free State. Your decision to withdraw from the research will also not result in any other losses.*

*You have the right not to answer any single question, as well as to withdraw completely from the interview at any point during the process. You also have the right to request that the researcher should not use any of the information given by you within two weeks after the interview, in which case the data will be deleted. After the two weeks, it will not be possible to withdraw from the research. If you decide to take part in the research, you will be given this information sheet to keep and be asked to sign a written consent form.*

## **WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?**

*There are no direct benefits whatsoever to participants in this study. The indirect benefits of your participation are that you will contribute towards solutions for improving community participation in the girls' education and other community development projects through strengthened communication pathways used in the projects. This will enhance effectiveness and impact of the projects in transforming communities and people's wellbeing in Malawi.*

## **WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?**

*Firstly, there might be concerns over the risk of revelation of identities of participants in the study, which may attract reprisals over their views expressed in the study. This will be mitigated by ensuring that all information collected from the participants is anonymous. Identities of all participants in the study will be concealed. Any publication about this research will not contain any names and identities of any participants. Secondly, it is possible that some participants in the research may be from vulnerable groups such as people living in poverty. If these people also participate in the research, they will be fully briefed about the research and their right to accept or refuse to participate in the study. The researcher will also not provide any financial incentives to the research participants to avoid the risk of influencing responses from the poor people. Thirdly, the participation of girls of less than 18 years of age under the girls' education project, other than in normal instructional or educational activities, may also raise concern about their protection so that they do not face any reprisals for their views expressed in the research. Similarly, this will be mitigated by ensuring that all information from the girls is anonymous and that their names and identities are concealed, including ensuring that their names and identities are not part of any publication about this research. For the targeted girls, informed consent will also be solicited from their parents to accept or refuse to have their children participate in the research. The girls will also be asked to provide informed assent before the interview. Finally, all participants in the study will have the right to choose to accept or refuse to participate in the study. Likewise, information from all research participants will be anonymous.*

## **WILL WHAT I SAY BE KEPT CONFIDENTIAL?**

*This study is anonymous. We will not be retaining any information about your identity. We will not include any personal information in any report published using this research which would make it possible to identify you. The records of this study will be kept strictly confidential. Research records will be kept in locked files, and all electronic information will be coded and secured using a password protected file. The information will be destroyed after five years of submitting the final research report to the University of the Free State. If audio recordings are made, only the researcher and the University of the Free State will have access to them for academic purposes only. They will be destroyed after five years of submitting the final research report to the university. Any other person who may access data from this research, such the transcriber or research assistants, will sign a confidentiality agreement. Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber and members of the UFS Research Ethics Committee. This means records that identify you may be made available only to people working on the study, unless you give permission for other people to see the records. Note that anonymous data from the research may be used for other purposes, such as research reports, journal articles, future project documents and conference presentations. If the information from the research is used for these other purposes, your identity will remain anonymous. A report of the study*

*may be submitted for publication, but individual participants will not be identifiable in such a report.*

#### **HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?**

*Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at UFS and his residence for future research or academic purposes; electronic information will be stored on password protected files and computer as well as personal email accounts, Dropbox and Google Drive – all protected with passwords. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.*

#### **WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?**

*No payment, reward or incentive, financial or otherwise, will be offered for participating in the research. Any costs, such as transport costs, incurred by the participant should be explained and justified.*

#### **HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?**

*If you would like to be informed of the final research findings, please contact Phillip Pemba on +265995271671 or email: phillippemba@gmail.com or website: www.ufs.ac.za. The findings are accessible from April 2019. Should you require any further information or want to contact the researcher about any aspect of this study, please contact +265995271671 or phillippemba@gmail.com. Should you have concerns about the way in which the research has been conducted, you may contact Grey Magaiza on +27587185419 or magaizaG@ufs.ac.za.*

**Thank you for taking time to read this information sheet and for participating in this study.**

#### **CONSENT TO PARTICIPATE IN THIS STUDY**

I confirm that the person asking for my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet. I have had sufficient opportunity to ask questions and am prepared to participate in the study. I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable). I am aware that the findings of this study will be anonymously processed into a research report, journal publications and/or conference proceedings.

I agree to the recording of the one-on-one or group interviews as well as discussions observed by the researcher.

I have received a signed copy of the informed consent agreement.

Full Name(s) of Researcher(s):

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Signature of Researcher: \_\_\_\_\_

Date: \_\_\_\_\_

**ADDENDUM B: INFORMATION LEAFLET AND CONSENT FORM – COMMUNITY**

**RESEARCH STUDY INFORMATION LEAFLET AND CONSENT FORM –  
COMMUNITY MEMBERS**

**DATE**

*January to December 2018*

**TITLE OF THE RESEARCH PROJECT**

*Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.*

**PRINCIPAL INVESTIGATOR / RESEARCHER NAME AND CONTACT NUMBER:**

*Name of student: Phillip Pemba Student number: 2016390912 Phone: +265995271671*

**FACULTY AND DEPARTMENT:**

*Name of Faculty: Faculty of Economic and Management Sciences  
Name of Department: Centre for Development Support (CDS)*

**STUDY LEADER NAME AND CONTACT NUMBER:**

*Name of Study Leader (UFS staff member): Mr. Grey Magaiza  
Contact number: +27587185419 or magaizaG@ufs.ac.za*

**WHAT IS THE AIM / PURPOSE OF THE STUDY?**

*This study aims to explore the relationship between communication mechanisms and community participation in the planning and implementation of community development projects through a case study of a girls' education project in Dedza, Salima and Mangochi districts in Malawi. An investigation of how principles and practices of two-way communication are embraced across community participation structures in the district development planning and implementation system in Malawi will underpin the above aim. Encouraging community participation in development is an invaluable ingredient of development programming. Therefore, this scientific research on communication pathways used in the community development process, would contribute ideas for improving community participation in community development projects.*

**WHO IS DOING THE RESEARCH?**

*I, Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa is doing the research. I am doing this research for academic purposes to fulfill the requirements for the award of the Master of Development Studies at the University of the Free State.*

## **HAS THE STUDY RECEIVED ETHICAL APPROVAL?**

*This study is subject to the approval of the Research Ethics Committee of the University of the Free State (UFS). Once the approval is granted, a copy of the approval letter will be carried by the researcher during the research process.*

**Approval number:** UFS-HSD2018/0587

## **WHY ARE YOU INVITED TO TAKE PART IN THIS RESEARCH PROJECT?**

*You were chosen as a possible participant in this research because you are involved in the planning and/or implementation of the education project that aims to promote access to quality education for girls in Salima, Dedza and Mangochi districts of Malawi. If you do not or did not participate in the planning and/or implementation of the girls' education project, you have been chosen because of your residence in the area where the project is being implemented on understanding that you are expected to be aware of and/or participate in the planning and/or implementation of the project. Your contacts were accessed through district coordinators of the girls' education project and the District Council's office. Over 100 participants will take part in the research in each of the three districts where the girls' education project is being implemented.*

## **WHAT IS THE NATURE OF PARTICIPATION IN THIS STUDY?**

*This research uses non-participant observation and group interviews as part of its data collection methods. If you agree to be in this study, you will be asked to do the following things: (1) Accept to be observed when you participate in meetings, discussions or consultations where planning and implementation decisions for the girls' education project are made, either at district, area, village or grassroots level. Here, the researcher will not take part in the discussions but observe the discussions and participants according to a guide containing the principles and practices of two-way communication. (2) Attend group interviews arranged to collect data for the study. (3) Answer questions from the researcher during the group interview asking for details, views and opinions regarding your experiences and impressions on the functioning of communication pathways across the District Executive Committee (DEC), Area Development Committee (ADC), Village Development Committee (VDC) and the grassroots in the girls' education project. (4) Accept or decline to be audio-recorded by the researcher during the group interviews. The recordings are only meant to help the researcher transcribe exact data from the interviews. They will not be shared with any other entity apart from UFS. Your participation in the study will only be observed once for the duration of the already scheduled project meetings, discussions or consultations. Your participation in a one-on-one semi-structured interview will take about one hour while group interviews will take about two hours. The interviews will be done once.*

## **CAN THE PARTICIPANT WITHDRAW FROM THE STUDY?**

*The decision to participate in this study is entirely voluntary. You may refuse to take part in the study at any time. Withdrawal from participating in the research will not attract any penalty or affect your current or future relationship with the researcher or the University of the Free State. Your decision to withdraw from the research will also not result in any other losses.*

*You have the right not to answer any single question, as well as to withdraw completely from the interview at any point during the process. You also have the right to request that*

*the researcher should not use any of the information given by you within two weeks after the interview, in which case the data will be deleted. After the two weeks, it will not be possible to withdraw from the research. If you decide to take part in the research, you will be given this information sheet to keep and be asked to sign a written consent form.*

### **WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?**

*There are no direct benefits whatsoever to participants in this study. The indirect benefits of your participation in the study are that you will contribute towards solutions for improving community participation in the girls' education and other community development projects through strengthened communication pathways used in the projects. This will enhance effectiveness and impact of the projects in transforming communities and people's wellbeing in Malawi.*

### **WHAT IS THE ANTICIPATED INCONVENIENCE OF TAKING PART IN THIS STUDY?**

*Firstly, it is possible that some participants in the research may be from vulnerable groups such as people living in poverty. If these people also participate in the research, they will be fully briefed about the research and their right to accept or refuse to participate in the study. The researcher will also not provide any financial incentives to the research participants to avoid the risk of influencing responses from the poor people. Secondly, there might be concerns over the risk of revelation of identities of participants in the study, which may attract reprisals over their views expressed in the study. This will be mitigated by ensuring that all information collected from the participants is anonymous. Identities of all participants in the study will be concealed. Any publication about this research will not contain any names and identities of any participants. Thirdly, the participation of girls of less than 18 years of age under the girls' education project, other than in normal instructional or educational activities, may also raise concern about their protection so that they do not face any reprisals for their views expressed in the research. Similarly, this will be mitigated by ensuring that all information from the girls is anonymous and that their names and identities are concealed, including ensuring that their names and identities are not part of any publication about this research. For the targeted girls, informed consent will also be solicited from their parents to accept or refuse to have their children participate in the research. The girls will also be asked to provide informed assent before the interview. Finally, all participants in the study will have the right to choose to accept or refuse to participate in the study and all information will be anonymous.*

### **WILL WHAT I SAY BE KEPT CONFIDENTIAL?**

*This study is anonymous. The researcher will not be retaining any information about your identity. We will not include any personal information in any report published using this research that would make it possible to identify you. The records of this study will be kept strictly confidential. Research records will be kept in locked files, and all electronic information will be coded and secured using a password protected file. The information will be destroyed after five years of submitting the final research report to the university. If audio recordings are made, only the researcher and the University of the Free State will have access to them for academic purposes only. They will be destroyed after five years of submitting the final research report to the university. Any other person who may access data from this research, such the transcriber or research assistants, will sign a confidentiality agreement. Your answers may be reviewed by people responsible for making sure that research is done*

*properly, including the transcriber and members of the UFS Research Ethics Committee. This means records that identify you may be made available only to people working on the study, unless you give permission for other people to see the records. Note that anonymous data from the research may be used for other purposes, such as research reports, journal articles, future project documents and conference presentations. If the information from the research is used for these other purposes, your identity will remain anonymous. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report. While every effort will be made by the researcher to ensure that you will not be connected to the information that you share during group interviews, the researcher cannot guarantee that other participants in the group interviews will treat information confidentially. The researcher shall, however, encourage all participants to do so. For this reason, the researcher advises you not to disclose personally sensitive information in the group interviews.*

### **HOW WILL THE INFORMATION BE STORED AND ULTIMATELY DESTROYED?**

*Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at UFS and his residence for future research or academic purposes. Electronic information will be stored in password-protected files and computer as well as personal email accounts, Dropbox and Google Drive – all protected with passwords. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable.*

### **WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?**

*No payment, reward or incentive, financial or otherwise, will be offered for participating in the research. Any costs, such as transport costs, incurred by the participant should be explained and justified.*

### **HOW WILL THE PARTICIPANT BE INFORMED OF THE FINDINGS / RESULTS OF THE STUDY?**

*If you would like to be informed of the final research findings, please contact Phillip Pemba on +265995271671 or email: phillippemba@gmail.com or website: www.ufs.ac.za. The findings are accessible from April 2019. Should you require any further information or want to contact the researcher about any aspect of this study, please contact +265995271671 or phillippemba@gmail.com. Should you have concerns about the way in which the research has been conducted, you may contact Grey Magaiza on +27587185419 or magaizaG@ufs.ac.za.*

**Thank you for taking time to read this information sheet and for participating in this study.**

### **CONSENT TO PARTICIPATE IN THIS STUDY**

I confirm that the person asking for my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet. I have had sufficient opportunity to ask questions and am prepared to participate in the

study. I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable). I am aware that the findings of this study will be anonymously processed into a research report, journal publications and/or conference proceedings.

I agree to the recording of the one-on-one or group interviews as well as discussions observed by the researcher.

I have received a signed copy of the informed consent agreement.

Full Name(s) of Researcher(s):

\_\_\_\_\_

Signature of Researcher: \_\_\_\_\_

Date: \_\_\_\_\_

*Addendum B translated into Chichewa language below*

**TSAMBA LOFOTOKOZA ZA KAFUKUFUKU KOMANSO FOMU YOMWE**  
**ANTHU AKUMUDZI AKUYENERA KUSAYINA NGATI ABVOMELEZA**  
**KUTENGA NAWO MBALI**

**MIYEZI YOCHITIRA KAFUKUFUKU**

*Januwale mpaka Disembala 2018*

**MUTU WA KAFUKUFUKU**

*Kugwirizana kwa ndonondomeko zofalitsira uthenga kumidzi ndi kutenga gawo kwa anthu akumiziwo popanga mapulani ndi kukhazikitsa zitukuko za m'madera mwao: Kugwiritsa ntchito pulojekiti ya maphunziro a atsikana m'malawi ngati chitsanzo.*

**DZINA LA OCHITA KAFUKUFUKU NDI NAMBALA YAKE YA LAMYA:**

*Dzina la ophunzira: Phillip Pemba, Nambala ya ophunzira: 2016390912, Nambala ya lamy: +265995271671*

**MAYINA A NTHAMBI ZA MAPHUNZIRO:**

*Dzina la Nthambi yayikulu: Faculty of Economic and Management Sciences (Nthambi ya maphunziro a zachuma ndi luso la utsogoleri panchito)*

*Dzina la Nthambi yaying'ono: Centre for Development Support (CDS) (Nthambi yopereka ukadaulo pa ntchito za chitukuko)*

**DZINA LAMPHUNZITSI OTSOGOLERA KAFUKUFUKU NDI NAMBALA YAKE YA LAMYA:**

*Dzina la otsogolera kafukufuku (ophunzitsa ku sukulu ya UFS): Mr. Grey Magaiza*

*Nambala ya lamy: +27587185419 kapena tumizani kalata ya pa intaneti ku: magaizaG@ufs.ac.za*

## **KODI CHOLINGA CHAKAFUKUFUKUYI NDI CHANI?**

*Kafukufukuyi akuwunika m'mene njira zofalitsira uthenga kwa anthu akumudzi zimakhudzirana ndi kutengapo mbali kwao popanga mapulani ndi pokhazikitsa zitukuko za m'madera mwao. Kafukufukuyu agwiritsa ntchito chitsanzo cha m'mene pulojekiti yokhudza maphunziro a atsikana ikuyendera m'maboma a Dedza, Salima ndi Mangochi. Kafukufukuyu awunika mapulani achitukuko cha m'maboma ngati ali ndi ndondomeko zolimbikitsa kuti pazikhala kulumikizana kokwanira pakati pa adindo ndi makomiti achitukuko akumidzi popanga mapulani ndi pokhazikitsa zitukuko kumadera awo. Ndi chinthu chofunika kwambiri kumema anthu akumudzi kuti azitengapo gawo pachitukuko chomwe chikukhazikitsidwa m'madera mwawo ndicholinga chokuti chitukukocho chizikhala chokhazikika. Choncho zotsatira zakafukufuku uyu zizathandiza adindo kudziwa njira zoyenera kugwiritsa ntchito pofalitsa uthenga kwa anthu akumudzi ndi kulumikizana nawo mokwanira kuti adzitengapo gawo lochuluka pa zitukuko zosiyanasiyana za m'madera mwao.*

## **KODI AKUCHITA KAFUKUFUKUYI NDI NDANI?**

*Ndine Phillip Pemba, ophunzira wa pa sukulu ya ukachenjede yotchedwa University of the Free State (UFS) yomwe ili m'dziko la South Africa. Ndikuchita kafukufuku ameneyi pa chifukwa cha maphunziro ndicholinga choti ndipeze digili ya Master of Development Studies.*

## **KODI KAFUKUFUKU UYU NDIWOBVOMELEZEKA NDI MALAMULO A KAFUKUFUKU?**

*Kafukufuku ameneyu akuyenera kuyamba wavomerezedwa ndi komiti yowona za malamulo okhudza kafukufuku ya pa sukulu ya University of the Free State (UFS). Ngati komitiyi izavomeleze, munthu ochita kafukufuku uyu azalandira kalata yachilolezo yomwe azidzayenda nayo pochita kafukufuku.*

**Nambala yachilolezo:** *Siyinapelekedwe*

## **NDICHIFUKWA CHIYANI MUKUPEPHEDWA KUTENGA NAWO GAWO PAKAFUKUFUKU UYU?**

*Munasankhidwa kutenga nawo mbali mukafukufuku ameneyu chifukwa mumatenga gawo popanga mapulani komanso/kapena pokhazikitsa pulojekiti yothandiza atsikana kupeza mwayi wamaphunziro m'maboma a Salima, Dedza ndi Mangochi. Ngati simumatengapo kapena simumatengapo gawo popanga mapulani ndi/kapena pokhazikitsa pulojekiti ya maphunziro a atsikanayi, ndiye kuti mwasankhidwa chifukwa mumakhala mu dela lomwe pulojekitiyi ikugwiridwa ndipo mumayenera kuti mukhale mukuidziwa pulojekitiyi. Oyendetsa pulojekiti ya maphunziro a atsikana m'boma lino komanso ofesi ya bwanankubwa ndi imene yatipatsa mayina anu komanso kuti uza mmene tingakupezere. Anthu oposerera dzana limodzi akuyembekezeka kutenga nawo mbali pa kafukufuku ameneyu m'boma lililonse mwamaboma a Salima, Dedza ndi Mangochi.*

## **KODI MUZIDZATANI MUKAZALOWA NAWO MUKAFUKUFUKU UYU?**

*Ochita kafukufuku uyu azizawonelera machitidwe a zinthu monga zokambirana komanso azizafunsa mafunso m'magulu. Ngati mungavomereze kutenga nawo gawo pakafukufukuyu muzapemphedwa kuchita zinthu izi: (1) Kulora kuti muzizaoneledwa m'mene mukutengela*

nawo gawo pa misonkhano kapena zokambirana zokhudza pulojekiti ya maphunziro a atsikana. Pamenepa, ochita kafukufukuyu samazatenga nawo gawo pazokambiranazo koma azizangowonelera mmene zikuchitikira (2) Kupezeka nawo pa gulu lomwe lizizafunsidwa mafunso (3) Kuyankha mafunso omwe wochita kafukufuku azizafunsa kuti amvetsetse tsatanetsatane komanso maganizo anu pa momwe Komiti ya chitukuko yakuboma (DEC), Komiti yachitukuko yakudera (ADC) ndi komiti ya chitukuko yakumudzi (VDC) zimafalitsira uthenga kwa anthu akumudzi pankhani yokhudza pulojekiti ya maphunziro a atsikana. (4) Muzavomera kapena kukana kuti wochita kafukufuku akujambuleni mawu pa zomwe mukulankhula poyankha mafunso. Dziwani kuti zojambula zimenezi ndizongokamuthandizira wochita kafukufukuyu kukumbukira mmene munayankhira mafunso. Dziwaninso kuti zojambula zimenezi sizikapelekedwa kwa wina aliyense kupatula sukulu ya UFS komwe ochita kafukufukuyi akuphunzira. Wochita kafukufuku azawonelela kamodzi kokha pa momwe mukutengela gawo pa msonkhano kapena zokambilana zokhuza pulojekiti ya maphunziro a atsikana. Muzafunsidwa mafunso oyankha pa nokha kwa nthawi pafupifupi ola limodzi. Muzafunsidwanso mafunso oyankhira pagulu kwa nthawi pafupifupi maola awiri. Intaviyu iliyonse izachitika kamodzi.

### **KODI MUNTHU AKHONZA KULEKA KUTENGA NAWO MBALI PAKAFUKUFUKUYU?**

Munthu aliyense otenga mbali mukafukufuku ameneyi siwokakamizidwa kutero. Dziwani kuti mungathe kuleka kutenga nawo mbali nthawi ina iliyonse. Ngati mwasankha kusiya kutenga mbali dziwani kuti simuzafunsidwa kuti mupeleke chindapusa komanso sizizawononga ubale pakati pa inu ndi munthu wochita kafukufuku kapena sukulu ya University of the Free State. Ganizo losiya kutenga mbali mukafukufuku ameneyu silizakupangitsani inu kuluza kena kalikonse. Muli ndi ufulu okana kuyankha funso lililonse ngakhalenso kusiyilatu kutenga nawo mbali mukafukufuku pa nthawi iliyonse yomwe mwaganiza kutero. Mulinso ndi ufulu woletsa wochita kafukufukuyu kuti asagwilitse ntchito zomwe munayankhula. Mukapeleka chiletso chotere pasanathe sabata ziwiri ndiye kuti zonse zomwe munayankhula zizafufutidwa. Koma dziwani kuti simuzaloledwa kupeleka chiletso chotere ngati padutsa nthawi yopyolera sabata ziwiri. Ngati mwabvomeleza kutenga mbali mukafukufukuyu muzapatsidwa mapepala mukuwelengawa kuti musunge komanso muzapatsidwa pepala lina kuti musayine ngati chisimikizo kuti mwabvomeradi kutenga nawo mbali.

### **KODI KUTENGA MBALI MUKAFUKUFUKUYU KULI NDI PHINDU LOTANI?**

Palibe phindu lowonekeratu limene munthu adzapeze potenga nawo mbali mukafukufuku ameneyu. Komabe, phindu losaonekeratu lomwe lilipo ndilakuti munthu azapatsidwa mwayi opelekapo maganizo ake pa momwe pulojekiti ya maphunziro a atsikana ngakhalenso mapulojekiti ena akumudzi angapitile patsogolo pogwiritsa ntchito njira zoyenera zolumikizirana komanso kulimbitsa kulumikizana pakati pa makomiti achitukuko ndi anthu akumudzi. Maganizo opelekedwawa azathandiza kusintha zinthu pakayendetsedwe ka mapulojekiti ndicholinga choti miyoyo ya anthu akumudzi komanso mdziko lino isinthe.

### **KODI MAVUTO OMWE MUKHOZA KUKUMANA NAWO CHIFUKWA CHOTENGA MBALI MU KAFUKUFUKUYU NDIWOTANI?**

Choyamba, ndikotheka kuti anthu omwe angatenge nawo mbali mukafukufukuyu ndi obvutika, mwachitsanzo anthu osauka. Ngati anthu otere angazatenge nawo gawo azafotokozeledwa bwino tsatanetsatane wakafukufuku ameneyu komanso azauzidwa za ufulu wobvomera olo kukana kutengapo mbali. Wochita kafukufuku sazapeleka ndalama kwa anthu osauka

*ndicholinga chofuna kuwakopa chifukwa izi zingazasokoneze kayankhidwe kawo kamafunso. Chachiwiri, kuwulula mayina a anthu otenga mbali pakafukufukuyu kukhonza kupangitsa kuti alandire zilango chifukwa chamaganizo omwe angapeleke. Izi zizapewedwa powonesetsa kuti mayina a anthu onse omwe atengapo mbali pakafukufukuyu sanaululidwe. Zotsindikizidwa za kafukufukuyu sizizaaulula mayina a anthu omwe anatengapo mbali. Chachitatu, atsikana ochepera zaka 18, omwe akukhudzidwa ndi pulojekiti yamaphunziro a atsikana, akhonza kupeza mabvuto chifukwa chopereka maganizo awo pakafukufukuyu. Izi zizapewedwa powonesetsa kuti mayina awo sanaululidwe komanso zotsindikizidwa zakafukufukuyu zizabisa mayina a atsikana achichepere onse omwe azatengapo mbali. Atsikana azatenga mbali pokhapokha makolo awo atauzidwa tsatane-tsatane wa kafukufuku ameneyi komanso atapeleka chilolezo kuti mtsikanayo akhonza kutero. Chomaliza, munthu aliyense sazacakamizidwa kutenga mbali mukafukufuku ameneyu.*

### **KODI ZOMWE NDIZANENE ZIZAKHALA ZACHINSINSI?**

*Kafukufukuyu ndi wachinsinsi. Wochita kafukufuku sazasunga mayina anu. Zotsindikizidwa za kafukufuku amaneyu sizizatchula mayina anu kapena kukamba chilichonse chomwe chingapangitse munthu kukuzindikilani. Ziwani kuti muzasungilidwa chinsinsi chanu chonse. Zojambulidwa pochita kafukufuku ameneyu zizasungidwa mobisa ndipo zizaonongedwa potha pa zaka zisanu chipelekereni lipoti lomaliza lakafukufuku ku sukulu ya University of the Free State. Aliyense yemwe ndiwoyenera kumvera mau azojambulidwa zokhudza kafukufuku ameneyu, mwachitsanzo munthu osandulitsa mau kapena othandizira kuchita kafukufukuyu, azayenera kusayinira mgwirizano kuti azasunga chinsinsi. Zomwe mwayankhula zikhonza kuwunikidwa ndi munthu osandulitsa mau kapena membala wa komiti yowona za malamulo a kafukufuku pa sukulu ya UFS. Izi zikutanthauza kuti yemwe angaone zolembidwa kapena kumvera zojambula zokhudza inu ndi munthu yekhayo amene akuchita nawo kafukufukuyu kapena omuthandizira ake, pokhapokha mutapeleka chilolezo kuti anthu enanso athe kuwona ndi kumvela nawo. Komabe dziwani kuti zomwe mwayankhula zikhonza kutsindikizidwa munjira zosiyanasiyana koma zotsindikizidwazo sizizawulura mayina anu. Komatu dziwani kuti ngakhale wochita kafukufukuyu akukutsimikizirani kuti azasunga chinsinsi, sangadziwe ngati anthu omwe muzakhale nawo pagulu limodzi azasunganso chinsinsi kapena ayi. Komabe ochita kafukufukuyu adzatsindika kufunika kwakuti wina aliyense wapagulupo azasunge chinsinsi. Chonde, musazaulule mbiri yanu yachinsinsi kwambiri pagulu.*

### **KODI ZOMWE MWAYANKHULA ZIZASUNGIDWA BWANJI KAPENA KUWONONGEDWA?**

*Wochita kafukufuku adzasunga mapepala wotsindikiza zomwe mwayankhula kwa zaka zokwana zisanu; ndicholinga chozachitira kafukufuku ndi maphunziro ena patsogolo. Zolankhula zanu zizasungidwanso pa makina a kompyuta koma zizakhala zotetezedwa ndi manambala achinsinsi. Kafukufuku yemwe angazachitike patsogolo, kugwiritsa nchito zomwe mwayankhula, azayenera kuwunikidwanso ndikupatsidwa chilolezo china potsatira malamulo ochitira kafukufuku.*

### **KODI NDIZALANDILA MALIPIRO POTENGA NAWO MBALI PAKAFUKUFUKU AMENEYU?**

*Sipazakhala malipiro a ntundu wina ulionse kwa munthu otenga nawo mbali pa kafukufuku uyu. Ngati munthu angagwiritse ntchito ndalama yake, monga thilansipoti, potenga mbali mukafukufukuyu azayenela kufotokoza chifukwa chomveka pakangwilitsidwe kandalamayo.*

## **KODI OTENGA NAWO MBALI PAKAFUKUFUKU UYU AZADZIWA BWANJI ZOTSATIRA ZAKE?**

*Mungazathe kumva zotsatira zakafukufuku ameneyu polankhula ndi Phillip Pemba pa nambala ya lamya iyi: +265995271671, kapena tumizani kalata yapaintaneti ku: phillippemba@gmail.com. Mukhonzanso kuona pa tsamba la intaneti ili: www.ufs.ac.za. Zotsatilazi zizayamba kupezeka m'mwezi wa Epulo 2019. Ngati mungafune kumva zambiri, yankhulani ndi wochita kafukufukuyu pa nambala ya lamya iyi: +265995271671, kapena tumizani kalata yapaintaneti ku: phillippemba@gmail.com. Ngati mungakhale ndi madandaulo okhudza momwe kafukufukuyu wayendera, mukhonza kuyimbila lamya Bambo Grey Maganiza pa nambala iyi: +27587185419 kapena atumizileni kalata ya pa intaneti ku: magaizaG@ufs.ac.za.*

**Zikomo kwambiri powerenga tsamba ili komanso potenga nawo mbali mu kafukufuku ameneyu.**

### **CHIVOMELEZO CHOTENGA MBALI PA KAFUKUFUKU UYU**

Ine, \_\_\_\_\_ (Dzina la otengambali), ndikutsimikiza kuti wochita kafukufukuyu wandipempha kutengapo mbali atafotokoza tsatane-tsatane wakafukufuku ameneyu komanso mabvuto omwe ndingakumane nawo potengapo mbali.

Ndawerenga (kapena ndafotokozeredwa) ndipo ndamvesetsa zakafukufukuyu monga mmene tsamba ili likufotokozero. Ndinapatsidwa mpata okwanira ofunsa mafunso ndipo ndine omasuka kutenga nawo mbali mu kafukufuku ameneyu. Ndamvetsa bwino lomwe kuti kutenga nawo gawo mukafukufuku ameneyu ndikosakakamiza ndipo sindizafunsidwa kupeleka chindapusa ngati ndingazaganize zoleka kutenga nawo mbali (ngati nthawi yoloredwa kutero isanathe). Ndadziwitsidawa kuti zotsatira zakafukufuku ameneyu zizatsindikizidwa koma dzina langa silidzaululidwa muzosindikizidwazo.

Ndikumuvomera ochita kafukufuku kujambula mau anga poyankha mafunso komanso ndikubvomela kuti akhonza kuwonelera mmene ndikutengera gawo pazokambilana zokhudza pulojekiti ya maphunziro a atsikana.

Ndalandila mapepala omwe ndawasayina, kusonyeza kuti ndabvomera kutenga mbali pakafukufuku ameneyu.

Dzina lonse la otenga nawo mbali pakafukufuku: \_\_\_\_\_

Sayini ya otenga nawo mbali pakafukufuku: \_\_\_\_\_ Tsiku: \_\_\_\_\_

Dzina lonse la wochita kafukufuku: \_\_\_\_\_

Sayini ya wochita kafukufuku: \_\_\_\_\_

Tsiku: \_\_\_\_\_

## **ADDENDUM C: INFORMATION LEAFLET AND PARENTAL CONSENT FORM**

### **RESEARCH STUDY INFORMATION LEAFLET AND PARENTAL CONSENT FORM**

#### **DATE**

*January to December 2018*

#### **TITLE OF THE RESEARCH PROJECT**

*Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.*

#### **RESEARCHER'S NAME AND CONTACT NUMBER:**

*Name of student: Phillip Pemba Student number: 2016390912 Phone: +265995271671*

#### **FACULTY AND DEPARTMENT:**

*Name of Faculty: Faculty of Economic and Management Sciences  
Name of Department: Centre for Development Support (CDS)*

#### **STUDY LEADER NAME AND CONTACT NUMBER:**

*Name of Study Leader (UFS staff member): Mr. Grey Magaiza  
Contact number: +27587185419 or magaizaG@ufs.ac.za*

#### **WHAT IS THIS RESEARCH PROJECT ALL ABOUT?**

*Community participation in development projects is an important ingredient of sustainable development processes. This study aims to understand the relationship between ways or manners of communication and community participation in the planning and implementation of community development projects. The research will focus on a girls' education project that the United Nations agencies are jointly supporting in Dedza, Salima and Mangochi, as an example of community development projects which require active community participation to be effective and sustainable. Specifically, the research will seek to understand how principles and practices of two-way communication are embraced across community participation structures in the district development planning and implementation system in Malawi with regard to implementation of this girls' education project. The research will contribute ideas for improving community participation in community development projects in Malawi.*

#### **WHY HAS YOUR CHILD BEEN INVITED TO TAKE PART IN THIS RESEARCH PROJECT?**

*Your child has been invited to take part in this research because he or she learns at a school or lives in a village where the girls' education project is being implemented to increase access to quality education for girls.*

## **WHO IS DOING THE RESEARCH?**

*I, Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa is doing the research. I am doing this research for academic purposes to fulfill the requirements for the award of the Master of Development Studies at the University of the Free State.*

## **HAS THE STUDY RECEIVED ETHICAL APPROVAL?**

*This study is subject to the approval of the Research Ethics Committee of the University of the Free State (UFS). Once the approval is granted, a copy of the approval letter will be carried by the researcher during the research process.*

**Approval number:** UFS-HSD2018/0587

## **WHAT WILL HAPPEN TO YOUR CHILD IN THIS STUDY?**

*Some of the ways of collecting information for this research are through observation of communication processes used in the girls' education project as well as group interviews with some of the girls under 18 years of age participating or expected to participate in the project. As a result, your child will be observed during meetings, discussions or consultations about the project at the school or in the community. The researcher will not take part in the discussions but just observe the discussions and participants according to a guide containing elements of two-way communication processes. The study will also involve group interviews with some of the girls under the project. The group interviews will happen at the school or in the community, where the researcher will ask the girls questions regarding communication processes in the girls' education project. Specifically, the researcher will ask for details, views and opinions of the young participants regarding their experiences and impressions on the functioning of communication pathways in the girls' education project.*

## **CAN ANYTHING BAD HAPPEN TO YOUR CHILD?**

*Firstly, the participation of girls under the girls' education project, other than in normal instructional or educational activities, may raise concern about their protection so that they do not face any reprisal for their views in the research. This will be mitigated by ensuring that parents of the targeted girls give consent for their children to participate in the research. Besides, information from the girls will be anonymous and their identities will be concealed. Names and identities of the participating girls will not appear in any publication about this research. Further, the girls participating in this research will also be asked to provide informed assent, giving them a chance to accept or refuse to participate in the research. During the group interviews with the girls, their teachers will be present and briefed on the children's right not to participate in the study. Secondly, it is possible that some girls participating in the research may be from vulnerable groups such as people living in poverty. If these girls happen to participate in the research, they will also be briefed about their right to accept or refuse to participate in the study. The researcher will also not provide any financial incentives to the girls to participate in the research to avoid the risk of influencing their responses as participants from poor households.*

## **CAN ANYTHING GOOD HAPPEN TO YOUR CHILD?**

*There are no direct benefits to your child for participating in this study. The indirect benefits of participation in the study are that your child will help contribute towards ideas for improving community participation in girls' education and other community development projects through strengthened communication pathways used in the projects. This will enhance effectiveness and impact of the projects, benefitting your child and other children in your community and beyond.*

## **WILL ANYONE KNOW YOUR CHILD IS PART OF THE STUDY?**

*This study is anonymous. The researcher will not be retaining any information about the identity of your child, hence, no one will know that your child is part of this research. The Researcher will not include any personal information about your child in any report published using this research that would make it possible to identify the child. The records of this study will be kept strictly confidential.*

## **WHO CAN YOU TALK TO ABOUT THE STUDY?**

*You can contact the Researcher, Phillip Pemba, on +265995271671 or phillippemba@gmail.com OR the Supervisor of the research, Grey Magaiza, on +27587185419 or magaizaG@ufs.ac.za if you have anything to communicate about the research or you have any problem with the research or you have any problem with the participation of your child in the research.*

## **WHAT IF THE PARENT WOULD NOT LIKE THE CHILD TO PARTICIPATE IN THE RESEARCH?**

*Any parent has the right to refuse to have their child take part in the research at any time. You will not face any trouble for refusing to grant consent for your child to participate in this research.*

## **PLEASE RETURN**

- Do you understand this research study and are you willing to let your child take part in it? Yes  No
- Has the researcher answered all your questions? Yes  No
- Do you understand that you can withdraw from the study at any time? Yes  No
- I give the researcher permission to make use of the data gathered from my child's participation Yes  No

Full Name(s) of  
Researcher(s): \_\_\_\_\_

Signature of Researcher: \_\_\_\_\_

Date: \_\_\_\_\_

*Addendum C translated into Chichewa as follows:*

**TSAMBA LOFOTOKOZA ZA KAFUKUFUKU KOMANSO FOMU YOMWE  
MAKOLO AKUYENELA KUFOTOKOZEREDWA KAPENA KUWERENGA KUTI  
ABVOMELEZE KUTI MWANA WAWO ATENGE NAWO GAWO  
PAKAFUKUFUKU**

**MIYEZI YOCHITIRA KAFUKUFUKU**

*Januwale mpaka Disembala 2018*

**MUTU WA KAFUKUFUKU**

*Kugwirizana kwa ndonondomeko zofalitsira uthenga kumidzi ndi kutenga gawo kwa anthu akumiziwo popanga mapulani ndi kukhazikitsa zitukuko za m'madera mwao: Kugwiritsa ntchito pulojekiti ya maphunziro a atsikana m'malawi ngati chitsanzo.*

**DZINA LA OCHITA KAFUKUFUKU NDI NAMBALA YAKE YA LAMYA:**

*Dzina la ophunzira: Phillip Pemba Nambala ya ophunzira: 2016390912 Nambala ya lamy: +265995271671*

**MAYINA A NTHAMBI ZA MAPHUNZIRO:**

*Dzina la Nthambi yayikulu: Faculty of Economic and Management Sciences (Nthambi ya maphunziro a zachuma ndi luso la utsogoleri panchito)*

*Dzina la Nthambi yaying'ono: Centre for Development Support (CDS) (Nthambi yopereka ukadaulo pa nchito za chitukuko)*

**DZINA LAMPHUNZITSI OTSOGOLERA KAFUKUFUKU NDI NAMBALA YAKE YA LAMYA:**

*Dzina la otsogolera kafukufuku (ophunzitsa ku sukulu ya UFS): Mr. Grey Magaiza*

*Nambala ya lamy: +27587185419 kapena tumizani kalata ya pa intaneti ku: magaizaG@ufs.ac.za*

**KODI CHOLINGA CHAKAFUKUFUKUYU NDICHANI?**

*Ndichinthu chofunikira kwambiri kuti anthu akumidzi azitenga nawo mbali pa chitukuko cha mudela mwawo chifukwa zimathandizira kuti zitukukozo zikhale zokhazikika. Kafukufuku uyu akufuna kupeza kuti kodi njira zomwe adindo amagwiritsa ntchito polumikizilana ndi anthu akumudzi, zimakhudzana bwanji ndi kutengapo gawo kwa anthu akumudziwo popanga mapulani komanso pokhadzikitsa zitukuko za m'madera awo. Kafukufuku ameneyu agwiritsa ntchito chitsanzo cha kayendetsedwe kapulojekiti ya maphunziro a atsikana yomwe ikugwiridwa ndi nthambi za bungwe la United Nations ku Dedza, Salima ndi Mangochi. Kwenikweni, kafukufukuyu akufuna kuwunika ngati pali ndondomeko zoyenera zolimbikitsa kuti pazikhala kulumikizana kokwanira pakati pa adindo ndi makomiti achitukuko akumidzi pa nkhani zokhudza kupanga mapulani komanso kukhadzikitsa pulojekiti ya maphunziro a atsikana m'mabomawa. Kafukufukuyu athandiza kupeza njira zabwino zomwe*

*zingamatsatidwe polumikizilana ndi anthu akumudzi pofuna kulimbikitsa kuti azitengapo gawo lalikulu pa zitukuko zochitika mudera mwawo.*

### **NDICHIFUKWA CHANI MWANA WANU AKUYENELEZEDWA KUTENGA NAWO MBALI MUKAFUKUFUKUYU?**

*Mwana wanu wayenerezedwa kutenga gawo pakafukufuku ameneyu chifukwa amaphunzira pa sukulu kapena amakhala m'mudzi momwe mukuchitika pulojekiti yolimbikitsa maphunziro a atsikana.*

### **KODI AKUCHITA KAFUKUFUKUYI NDI NDANI?**

*Ndine Phillip Pemba, ophunzira wa pa sukulu ya ukachenjede yotchedwa University of the Free State (UFS) yomwe ili m'dziko la South Africa. Ndikuchita kafukufuku ameneyi pa chifukwa cha maphunziro ndicholinga choti ndipeze digili ya Master of Development Studies.*

### **KODI KAFUKUFUKUYU NDIWOBVOMELEZEKA NDI MALAMULO OCHITIRA KAFUKUFUKU?**

*Kafukufuku ameneyu akuyenera kuyamba wavomerezedwa ndi komiti yowona za malamulo okhudza kafukufuku ya pa sukulu ya University of the Free State (UFS). Ngati komitiyi izavomeleze, munthu ochita kafukufukuyi azalandira kalata yachilolezo yomwe azidzayenda nayo pochita kafukufuku.*

**Nambala yachilolezo:** *Siyinapelekedwe*

### **KODI MWANA WANU AZATENGA MBALI BWANJI MUKAFUKUFUKU AMENEYU?**

*Imodzi mwa njira zomwe zizagwiritsidwe nchito pochita kafukufukuyi ndi monga kuwonerera mwachidwi m'mene kulumikizana kukuchitikila mupulojekiti yolimbikitsa maphunziro a atsikana. Njira ina ndiyakuti atsikana ochepera zaka 18, omwe akupindila kapena oyenera kupindula mupulojekitiyi, adzayikidwa m'magulu momwe azizafunsidwa mafunso. Choncho ochita kafukufuku azizawonelera mmene mwana wanu akutengelapo mbali pa zokambilana kusukulu kapena kumudzi zokhuza pulojekiti yolimbikitsa maphunziro a atsikana. Wochita kafukufukuyi sazatenga nawo gawo pa zokambilanazo koma azizangowonelera ngati zikutsatira ndondomeko yoyenera. Kuphatikiza apo, atsikanawa azayikidwa mumagulu ndipo wochita kafukufuku azidzawafunsa mafunso wokhuzana ndi momwe kulumikizana kumayendera mu pulojekitiyi. Ntchito imeneyi izachitikira kusukulu kapena kumudzi. Kwenikweni, wochita kafukufukuyi azidzafunsa atsikanawa kuti afotokoze tsatane-tsatane wa momwe kulumikizana mupulojekitiyi kumayendera komanso azizawafunsa kuti ayikepo maganizo awo.*

### **KODI MWANA WANU ANGAKUMANE NDI MAVUTO CHIFUKWA CHOLWA MUKAFUKUFUKUYU?**

*Choyamba, atsikana omwe akupindula mu pulojekiti yolimbikitsa maphunziro a atsikana akhonza kukhala ndi mantha kuti kutenga gawo mukafukufukuyi kuzawagwetsa mmabvuto. Izi zizapewedwa powonetsetsa kuti chilolezo chapemphedwa kuchokera kwa makolo a atsikana onse omwe angazalowe mukafukufuku uyu. Kuphatikiza apo, mayina a atsikana amenewa sazululidwa. Zotsindikizidwa za kafukufukuyi sizizatchula mayina kapena kukamba*

*chilichonse chomwe chingamupangitse munthu kuwazindikira ana amenewa. Chinanso ndichakuti, atsikana olowa mukafukufuku ameneyu azapatsidwa mpata obvomera kapena kukana kutenga nawo mbali. Aphunzitsi azizakhalapo nthawi yofunsa atsikanawa mafunso, ndipo azadziwitsidwa za ufulu wa anawo kutengapo gawo kapena ayi. Chachiwiri, zikhonza kutheka kuti ena mwaatsikana olowa mukafukufuku uyu azakhala obvutika, mwachitsanzo ana ochokera makomo osauka. Atsikana otere azawunikiridwa bwinolomwe, kuti ali ndi ufulu obvomela kapena kukana kutenga mbali mukafukufuku ameneyu. Wochita kafukufuku sazapeleka ndalama ndicholinga choti awakope ana otere, kuopa kuwasokoneza kayankhidwe kawo ka mafunso.*

### **KODI MWANA WANU AZAPEZA PHINDU POLOWA MU KAFUKUFUKU AMENEYU?**

*Palibe phindu lowonekeratu lomwe mwana wanu angapeze polowa mukafukufuku ameneyu. Komabe, phindu losaonekeratu lomwe lilipo ndilakuti kutengapo gawo kwa mwana wanu kuzathandizira kupeza njira zoyenera zolumikizirana pakati pa adindo ndi anthu akumudzi pankhani za chitukuko. Njira zimenezi zingazathandizile anthu akumumudzi kutenga nawo gawo lalikulu pamaphunziro a atsikana komanso pa zitukuko zina kuti zikhale zokhazikika. Zitukuko zokhazikika ndizothandiza kwa mwana wanuyo komanso ana akudera lanulo ngakhalenso kupyolera apo.*

### **KODI ANTHU AZADZIWA ZOTI MWANA WANU ANALOWA NAWO MUKAFUKUFUKU UYU?**

*Kafukufuku uyu ndiwachinsinsi. Wochita kafukufuku sadzasungira mayina a mwana wanu choncho palibe yemwe angazadziwe kuti anatenga nawo mbali pakafukufuku ameneyu. Zotsindikizidwa zakafukufuku ameneyu sizizaulula mayina amwana wanu kapena kukamba chilichonse chomwe chingazapangitse anthu kumuzindikila. China chilichonse chomwe chijajambulidwe pochita kafukufuku ameneyu chizasungidwa mobisa.*

### **KODI MUNGALUMIKIZANE NDI NDANI ZOKHUDZA KAFUKUFUKU AMENEYU?**

*Ngati mungafune kulankhulapo zokhudza kafukufukuyu kapena muli ndi dandaulo, lankhulani ndi wochita kafukufuku, Phillip Pemba, pa nambala ya lamya iyi: +265995271671, mukhonzaso kumutumizira kalata yapaintaneti ku: phillippemba@gmail.com. KAPENA Mphunzitsi yemwe akuyanganira ochita kafukufukuyu, Bambo Grey Maganiza, pa nambala iyi: +27587185419 kapena atumizileni kalata ya pa intaneti ku: magaizaG@ufs.ac.za.*

### **NANGA KHOLO LIKAKANIZA MWANA WAKE KUTENGA MBALI MUKAFUKUFUKUYU?**

*Kholo lililonse lili ndi ufulu oletsa mwana wake kutenga mbali mukafukufuku ameneyu, nthawi ina iliyonse. Simuzapeza bvuto lililonse ngati mungakanize mwana wana wanu kutero.*

### **CHONDE BWEZANI**

- Kodi mwamvesetsa zakafukufukuyu ndipo ndinu omasuka kulora mwana wanu kutenga nawo mbali? Eya  Ayi

- Kodi ochita kafukufukuyu wayankha mafunso anu onse? Eya   
Ayi
- Kodi mukudziwa kuti muli ndiufulu oletsa mwana wanu kupitiliza kutenga nawo mbali? Eya  Ayi
- Ndikumuloleza ochita kafukufukuyu kugwiritsa ntchito zoyankhula za mwana wanga mu kafukufuku wake Eya  Ayi

Dzina lonse la wochita kafukufuku:

\_\_\_\_\_

Sayini ya wochita kafukufuku: \_\_\_\_\_

Tsiku: \_\_\_\_\_

## ***ADDENDUM D: INFORMATION LEAFLET AND CHILDREN ASSENT FORM***

### **RESEARCH STUDY INFORMATION LEAFLET AND CHILDREN ASSENT FORM**

#### **DATE**

*January to December 2018*

#### **TITLE OF THE RESEARCH PROJECT**

*Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.*

#### **RESEARCHER'S NAME AND CONTACT NUMBER:**

*Name of student: Phillip Pemba Student number: 2016390912 Phone: +265995271671*

#### **FACULTY AND DEPARTMENT:**

*Name of Faculty: Faculty of Economic and Management Sciences  
Name of Department: Centre for Development Support (CDS)*

#### **STUDY LEADER NAME AND CONTACT NUMBER:**

*Name of Study Leader (UFS staff member): Mr. Grey Magaiza  
Contact number: +27587185419 or magaizaG@ufs.ac.za*

#### **WHAT IS RESEARCH?**

*Research is something we do to find new knowledge about the way things (and people) work. We use research projects or studies to help us find out more about children and teenagers and the things that affect their lives, their schools, their families and their health. Research also helps us to find better ways of helping, or treating children who are sick. We do this to try and make the world a better place!*

#### **WHAT IS THIS RESEARCH PROJECT ALL ABOUT?**

*Community participation in development projects is an important part of sustainable development processes. This study aims to understand the relationship between ways or manners of communication and community participation in the planning and implementation of community development projects. The research will focus on a girls' education project that the United Nations agencies are jointly supporting in Dedza, Salima and Mangochi, as an example of community development projects which require active community participation to be effective and sustainable. Specifically, the research will seek to understand how principles and practices of two-way communication between parties in the project are embraced across community participation structures in the district development planning and implementation system in Malawi with regard to implementation of this girls' education project. The research will contribute ideas for improving community participation in community development projects in Malawi.*

## **WHY HAVE YOU BEEN INVITED TO TAKE PART IN THIS RESEARCH PROJECT?**

*You have been invited to take part in this research because you learn at a school or live in a village where the girls' education project is being implemented with an aim of increasing access to quality education for girls.*

## **WHO IS DOING THE RESEARCH?**

*I, Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa is doing the research. I am doing this research for school purposes to satisfy the requirements for obtaining a university certificate called Master of Development Studies.*

## **HAS THE STUDY RECEIVED ETHICAL APPROVAL?**

*This study is subject to the approval of the Research Ethics Committee of the University of the Free State (UFS). The approval is granted when the committee decides that the research is right to be conducted. Once the approval is granted, a copy of the approval letter will be carried by the researcher during the research process.*

**Approval number:** N/A

## **WHAT WILL HAPPEN TO PARTICIPANTS IN THIS STUDY?**

*Some of the ways of collecting information for this research are through observation of communication processes used in the girls' education project as well as group interviews with some of the girls under 18 years of age participating or expected to participate in the girls' education project. As a result, you will be observed during meetings, discussions or consultations about the project at the school or in the community. The researcher will not take part in the discussions but just observe the discussions and participants according to a guide containing elements of two-way communication processes. The study will also involve group interviews with some of the girls under the project. The group interviews will happen at the school or in the community, where the researcher will ask the girls questions regarding communication processes in the girls' education project. Specifically, the researcher will ask for details, views and opinions of the young participants regarding their experiences and impressions on the functioning of communication pathways in the girls' education project.*

## **CAN ANYTHING BAD HAPPEN TO A CHILD PARTICIPATING IN THIS RESEARCH?**

*Firstly, the participation of girls under the girls' education project, other than in normal instructional or educational activities, may raise concern about their protection so that they do not face any reprisal for their views in the research. This will be mitigated by ensuring that parents of the targeted girls give consent for their children to participate in the research. Besides, information from the girls will be anonymous and their identities will be concealed. Names and identities of the participating girls will not appear in any publication about this research. During the group interviews with the girls, their teachers will be present and briefed on the children's right not to participate in the study. Secondly, it is possible that some girls participating in the research may be from vulnerable groups such as people living in*

poverty. If these girls happen to participate in the research, they will also be briefed about their right to accept or refuse to participate in the study. The researcher will also not provide any financial incentives to the girls to participate in the research to avoid the risk of influencing their responses as participants from poor households.

### **CAN ANYTHING GOOD HAPPEN TO A CHILD PARTICIPATING IN THIS RESEARCH?**

*There are no direct benefits to any child/student for participating in this study. The indirect benefits of participating in this study are that the child will help contribute towards ideas for improving community participation in the girls' education project and other community development projects. Ideas from the research participants will help strengthen communication pathways used to enable and encourage community participation in community development projects. This will improve impact of the projects, benefitting children participating in this research as well as other children in their community and beyond.*

### **WILL ANYONE KNOW IF YOU ARE PART OF THE STUDY?**

*This study is anonymous. The researcher will not be retaining any information about the identity of any child, hence, no one will know that you are part of this research. The Researcher will not include any personal information about any child in any report published using this research that would make it possible to identify the child. The records of this study will be kept strictly confidential.*

### **WHO CAN YOU TALK TO ABOUT THE STUDY?**

*You can contact the Researcher, Phillip Pemba, on +265995271671 or phillippemba@gmail.com OR the Supervisor of the research, Grey Magaiza, on +27587185419 or magaizaG@ufs.ac.za if you have anything to communicate about the research or you have any problem with the research or you have any problem with your participation in the research.*

### **WHAT IF YOU WOULD NOT LIKE TO PARTICIPATE IN THE RESEARCH?**

*Any child has the right to accept or refuse to participate in this research. The child will be asked to provide informed assent, enabling them to choose to accept or refuse to participate in the research. Any child can stop being in the study at any time without getting in any trouble. Any child is free to refuse to take part in the research even if their parents have agreed to their participation.*

### **PLEASE RETURN**

- Do you understand this research study and are you willing to take part in it? Yes  No
- Has the researcher answered all your questions? Yes  No
- Do you understand that you can withdraw from the study at any time? Yes  No
- I give the researcher permission to make use of the data gathered from

my participation in this research

Yes  No

---

*Signature of Witness*

---

*Date*

*Addendum D translated into Chichewa language below:*

**TSAMBA LOFOTOKOZA ZA KAFUKUFUKU KOMANSO FOMU IMENE  
MWANA AKUYENELA KUFOTOKOZELEDWA KUTI ABVOMELEZE KAPENA  
KUKANA KUTENGA NAWO MBALI MUKAFUKUFUKU**

**MIYEZI YOCHITIRA KAFUKUFUKU**

*Januwale mpaka Disembala 2018*

**MUTU WA KAFUKUFUKU**

*Kugwirizana kwa ndonondomeko zofalitsira uthenga kumidzi ndi kutenga gawo kwa anthu akumiziwo popanga mapulani ndi kukhazikitsa zitukuko za m'madera mwao: Kugwiritsa ntchito pulojekiti ya maphunziro a atsikana m'malawi ngati chitsanzo.*

**DZINA LA OCHITA KAFUKUFUKU NDI NAMBALA YAKE YA LAMYA:**

*Dzina la ophunzira: Phillip Pemba Nambala ya ophunzira: 2016390912 Nambala ya lamy: +265995271671*

**MAYINA A NTHAMBI ZA MAPHUNZIRO:**

*Dzina la Nthambi yayikulu: Faculty of Economic and Management Sciences (Nthambi ya maphunziro a zachuma ndi luso la utsogoleri panchito)*

*Dzina la Nthambi yaying'ono: Centre for Development Support (CDS) (Nthambi yopereka ukadaulo pa ntchito za chitukuko)*

**DZINA LAMPHUNZITSI OTSOGOLERA KAFUKUFUKU NDI NAMBALA YAKE YA LAMYA:**

*Dzina la otsogolera kafukufuku (ophunzitsa ku sukulu ya UFS): Mr. Grey Magaiza*

*Nambala ya lamy: +27587185419 kapena tumizani kalata ya pa intaneti ku: magaizaG@ufs.ac.za*

**KODI KAFUKUFUKU NDI CHANI?**

*Kafukufuku ndi ntchito yomwe imagwiridwa ndicholinga chofuna kupeza nzeru zakuya zokhuza anthu kapena zinthu. Mwachitsanzo, kafukufuku akhonza kuchitidwa pofuna kumvetsetsa zinthu zomwe zimakhudza miyoyo ya ana, maphunziro awo, mabanja awo komanso thanzi lawo. Kuphatikiza apo, kafukufuku akhonza kugwiritsidwa ntchito posaka njira zochizira matenda omwe ana amadwala. Mwachidule, kafukufuku amathandiza kukonza dziko kuti likhale labwino kukhalamo.*

## **KODI CHOLINGA CHAKAFUKUFUKUYU NDICHANI?**

*Ndichinthu chofunikira kwambiri kuti anthu akumidzi azitenga nawo mbali pa chitukuko cha mudela mwawo chifukwa zimathandizira kuti zitukukozo zikhale zokhazikika. Kafukufuku uyu akufuna kupeza kuti kodi njira zomwe adindo amagwiritsa ntchito polumikizilana ndi anthu akumudzi, zimakhudzana bwanji ndi kutengapo gawo kwa anthu akumudziwo popanga mapulani komanso pokhadzikitsa zitukuko m'madera awo. Kafukufuku ameneyu agwiritsa ntchito chitsanzo cha kayendetsedwe kapulojekiti ya maphunziro a atsikana yomwe ikugwiridwa ndi nthambi za bungwe la United Nations ku Dedza, Salima ndi Mangochi. Kwenikweni, kafukufukuyu akufuna kuwunika ngati pali ndondomeko zoyenera zolimbikitsa kuti pazikhala kulumikizana kokwanira pakati pa adindo ndi anthu akumidzi pa nkhani zokhudza kupanga mapulani komanso kukhadzikitsa pulojekiti ya maphunziro a atsikana m'mabomawa. Kafukufukuyu athandiza kupeza njira zabwino zomwe zingamatsatidwe pofuna kulimbikitsa kuti anthu akumudzi azitengapo gawo pa zitukuko za m'madera mwawo.*

## **NDICHIFUKWA CHANI WAYENELEZEDWA KUTENGA NAWO MBALI MUKAFUKUFUKUYU?**

*Wayenerezedwa kutenga nawo gawo pakafukufuku ameneyu chifukwa ndiwe ophunzira pa sukulu kapena umakhala mmudzi momwe mukuchitika pulojekiti yolimbikitsa maphunziro a atsikana.*

## **KODI AKUCHITA KAFUKUFUKUYI NDI NDANI?**

*Ndine Phillip Pemba, ophunzira wa pa sukulu ya ukachenjede yotchedwa University of the Free State (UFS) yomwe ili m'dziko la South Africa. Ndikuchita kafukufuku ameneyi pa chifukwa cha maphunziro ndicholinga choti ndipeze digili ya Master of Development Studies.*

## **KODI KAFUKUFUKUYU NDIWOBVOMELEZEDWA NDI MALAMULO OCHITIRA KAFUKUFUKU?**

*Kafukufuku ameneyu akuyenera kuyamba wavomerezedwa ndi komiti yowona za malamulo okhudza kafukufuku ya pa sukulu ya University of the Free State (UFS). Ngati komitiyi izavomeleze, munthu ochita kafukufukuyi azalandira kalata yachilolezo yomwe azidzayenda nayo pochita kafukufuku.*

**Nambala yachilolezo:** *Siyinapelekedwe*

## **KODI OTENGAPO MBALI AZIZATANI MUKAFUKUFUKU AMENEYU?**

*Imodzi mwa njira zomwe zizagwiritsidwe nchito pochita kafukufukuyu ndi monga kuwonerera mwachidwi m'mene kulumikizana kukuchitikila mupulojekiti yolimbikitsa maphunziro a atsikana. Njira ina ndiyakuti atsikana ochepera zaka 18, omwe akupindila kapena oyenera kupindula mupulojekitiyi, adzayikidwa m'magulu momwe azizafunsidwa mafunso. Choncho ochita kafukufuku azizawonolera mmene atsikana akutengela mbali pa zokambilana kusukulu kapena kumudzi zokhuza pulojekiti yolimbikitsa maphunziro a atsikana. Wochita kafukufukuyu sazatenga nawo gawo pa zokambilana zomwe azizangowonolera ngati zikutsatira ndondomeko zoyenera. Kuphatikiza apo, atsikanawa azayikidwa mumagulu ndipo wochita kafukufuku azidzawafunsa mafunso wokhuzana ndi momwe kulumikizana kumayendera mu pulojekitiyi. Ntchito imeneyi izachitikira kusukulu kapena kumudzi. Kwenikweni, wochita*

*kafukufukuyu azidzafunsa atsikanawa kuti afotokoze tsatane-tsatane wa momwe kulumikizana mupulojekitiyi kumayendera komanso azizawafunsa kuti ayikepo maganizo awo.*

### **KODI MUNGAKUMANE NDI MAVUTO CHIFUKWA CHOLOWA MUKAFUKUFUKUYU?**

*Choyamba, atsikana omwe akupindula mu pulojekiti yolimbikitsa maphunziro a atsikana akhonza kukhala ndi mantha kuti kutenga gawo mukafukufukuyu kuzawagwetsa mmabvuto. Izi zizapewedwa powonetsetsa kuti chilolezo chapemphedwa kuchokera kwa makolo a atsikana onse omwe angazalowe mukafukufuku uyu. Kuphatikiza apo, mayina a atsikana amenewa sazaululidwa. Mayina ngakhale china chilichonse chimene chingapangitse munthu kuwazindikira anawa sichizapezeka muzotsindikizidwa za kafukufuku ameneyu. Chinanso ndichakuti, atsikana olowa mukafukufuku ameneyu azapatsidwa mpata obvomera kapena kukana kutenga nawo mbali. Aphunzitsi azizakhalapo nthawi yofunsa anawo mafunso, ndipo azadziwitsidwa za ufulu wa anawo kutengapo gawo kapena ayi. Chachiwiri, zikhonza kutheka kuti ena mwaatsikana olowa mukafukufuku uyu akhonza kukhala obvutika, mwachitsanzo ana ochokera makomo osauka. Atsikana otere azawunikiridwa za ufulu omwe ali nawo pobvomela kapena kukana kutenga mbali. Wochita kafukufuku sazapeleka ndalama ndicholinga choti awakope ana otere kuopa kuwasokoneza kayankhidwe kawo ka mafunso.*

### **KODI MWANA AZAPEZA PHINDU POLOWA MU KAFUKUFUKU AMENEYU?**

*Palibe phindu lowonekeratu lomwe mwana angapeze polowa mukafukufuku ameneyu. Komabe, phindu losaonekeratu lomwe lilipo ndilakuti kutengapo gawo kwa msikannayu kuzathandizira kupeza njira zoyenera zolumikizirana pakati pa adindo ndi anthu akumudzi pankhani za chitukuko. Njira zimenezi zingazathandizile anthu akumumudzi kutenga nawo gawo pamaphunziro a atsikana komanso pa zitukuko zina kuti zikhale zokhazikika. Zitukuko zotere ndizothandiza kwa mwana otenga nawo gawo pakafukufukuyo komanso ana ena akudera lakwawo ngakhale kupyolera apo.*

### **KODI ANTHU AZADZIWA ZA MWANA YEMWE ANALOWA MUKAFUKUFUKU UYU?**

*Kafukufuku uyu ndiwachinsinsi. Wochita kafukufuku sadzasungira mayina a ana otenga nawo mbali pakafukufuku uyu. Zotsindikizidwa za zakafukufuku ameneyu sizizaulula mayina amwana yemwe anatenga mbali mukafukufuku kapena kukamba chilichonse chomwe chingapangitse anthu kumuzindikila mwanayo. China chilichonse chomwe chijambulidwe pochita kafukufuku ameneyu chizasungidwa mobisa.*

### **KODI MUNGALUMIKIZANE NDI NDANI ZOKHUDZA KAFUKUFUKU AMENEYU?**

*Ngati mungafune kulankhulapo zokhudza kafukufukuyu kapena muli ndi dandaulo, lankhulani ndi wochita kafukufuku, Phillip Pemba, pa nambala ya lamya iyi: +265995271671, mukhonzanso kumutumizila kalata yapaintaneti ku: phillippemba@gmail.com. KAPENA Mphunzitsi yemwe akuyanganira ochita kafukufukuyu, Bambo Grey Maganiza, pa nambala iyi: +27587185419 kapena atumizileni kalata ya pa intaneti ku: magaizaG@ufs.ac.za.*

### **NANGA NGATI MWANA SAKUFUNA KUTENGA NAWO MBALI?**

*Mwana ali ndi ufulu obvomela kapena kukana kulowa mukafukufuku ameneyu. Mwana aliyense azafotokezedwa bwinolomwe zakafukufuku ameneyu ndicholinga choti azathe kusankha kutenga nawo mbali kapena kukana. Komanso mwana aliyense azakhala omasuka kusiya kutenga nawo mbali mukafukufuku popanda bvuto lililonse. Kuphatikiza apo, mwana aliyense azakhala ndi ufulu okana kulowa mukafukufuku ngakhale makolo ake atapeleka chilolezo kuti mwanayo atenge nawo mbali.*

### **CHONDE BWEZANI**

- Kodi mwamvesetsa cholinga cha kafukufuku ameneyu ndipo ndinu okonzeka kutenga nawo mbali  
Eya  Ayi
- Kodi wochita kafukufuku wayankha mafunso anu onse? Eya  Ayi
- Kodi mukudziwa kuti mungathe kusiya kutenga nawo mbali mukafukufukuyu nthawi ina iliyonse ngati mutafuna kutero? Eya   
Ayi
- Kodi mukupeleka chilolezo kwa ochita kafukufuku kugwilitsa ntchito zomwe mwamuuza pochita kafukufuku  
Eya  Ayi

---

*Sayini ya mboni*

---

*Tsiku*

## ***ADDENDUM E: RESEARCH INTERVIEW GUIDE FOR OFFICIALS***

### **RESEARCH INTERVIEW GUIDE FOR OFFICIALS**

**Research Question:** What relationship do communication mechanisms across community participation structures in the district development planning and implementation system in Malawi have with the level of grassroots' participation in community development projects in the country?

#### **Opening:**

- My name is Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa. I want to interview you as part of the research project which I am doing for academic purposes.
- I will ask you some questions about community participation in the girls' education project being implemented in Salima, Dedza and Mangochi districts to learn more from you about how community members participate in the project.
- The interview will take a maximum of one hour.

#### **Body:**

*General questions about the project and community participation in the project*

1. How did the girls' education project start in the community?
2. How do communities participate in the project?
3. Explain some examples of how communities have participated in the planning and implementation of the project since it started?

*Communication mechanisms in the project*

4. What is the state of communication in the girls' education project across the District Executive Committee (DEC), Area Development Committee (ADC), Village Development Committee (VDC) and the grassroots?
5. How do you communicate with communities on the girls' education project?
6. How often do you communicate with communities on the project?
7. What mechanisms have you seen being used in the project to ensure information about the project reaches all people in the community, including boys, girls and persons with disabilities?
8. Who initiates and drives communication about the project across the DEC, ADC, VDCs and grassroot levels?
9. What are your experiences in terms of easiness or difficulty in communicating information about the project to communities?

10. How do you receive community views for consideration in the planning and implementation of the project?
11. How often do communities communicate their views with you regarding the project's implementation?
12. What are your experiences in terms of easiness or difficulty receiving communication from communities for consideration in the planning and implementation of the project?
13. How do you feel about communicating with communities during the project's meetings, discussions or consultations?
14. How do you think the state of communication in the project affects community participation in the girls' education project?
15. To what extent has communication helped to facilitate joint assessment of issues and decision making in the project or not?
16. What are your most notable experiences with how the communities have influenced decisions in this project?
17. What can you say about whether the environment and manner in which the consultative meetings about the project are conducted across the DEC, ADC, VDCs and grassroots levels, encourage two-way communication or not?
18. How should communication in the project happen to increase community participation in the project?
19. In what environment or manner should communication processes be conducted to increase community participation in the project?
20. Is there anything else that you would want me to know about effectiveness of communication across the DEC, ADC, VDC and ordinary community members in the planning and implementation of the girls' education project?

**Closing:**

I appreciate the time you took for this interview. Would it be alright to contact you later if I have any more questions?

Thanks again.

## ***ADDENDUM F: INTERVIEW GUIDE FOR CHILDREN (GIRLS)***

### **RESEARCH INTERVIEW GUIDE FOR CHILDREN (GIRLS)**

**Research Question:** What relationship do communication mechanisms across community participation structures in the district development planning and implementation system in Malawi have with the level of grassroots' participation in community development projects in the country?

#### **Opening:**

- My name is Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa. I want to interview you as part of the research project which I am doing for academic purposes.
- I will ask you some questions about your participation in the girls' education project in your community to learn more from you on how community members participate in the project.
- The interview will take a maximum of one hour.

#### **Body:**

*General questions about the project and community participation in the project*

1. How did you first know about the start of the girls' education project in your community and at your school?
2. How have you participated in the process of introducing and implementing this project?

*Communication mechanisms in the project*

3. How do you communicate with development committees in your village on this project?
4. How does information about the girls' education project reach you?
5. Are there other ways you would expect this information to reach you?
6. How often do you receive information about the project? Is this satisfactory for you?
7. Who communicates to you about the project?
8. What ways have you seen being used in the project to ensure information about the project reaches all members of your community, particularly girls, including those with disabilities?
9. How easy or difficult is it for you to access information about the project?
10. How do you express or communicate your views for consideration in this project?

11. How often do you communicate or share your views about the project with the village development committees, project officers or other people involved in the project?
12. How easy or difficult is it for you to express your views for consideration in the project?
13. How do you feel about expressing your views regarding the project during the project's meetings, discussions or consultations?
14. What ideas have you suggested before in this project that you have seen being implemented to improve girls' education in your community?
15. What can you say on whether the consultative meetings about the project are conducted in a manner that encourages open conversation with girls participating in the project or not?
16. How should communication in the project happen to increase your participation in the project?
17. In what environment or manner should communication processes be conducted to increase your participation in the project?
18. Is there anything else that you would want me to know about how communication processes between community development committees or project officials and girls under the project are conducted?

### **Closing:**

I appreciate the time you took for this interview. Would it be alright to contact you later if I have any more questions?

Thanks again.

*Addendum F translated into Chichewa language*

### **CHOTHANDIZILA POFUNSA ATSIKANA MAFUNSO OKHUDZA KAFUKUFUKU**

**Funso lakafukufuku:** Kodi njira zomwe adindo amagwiritsa ntchito pofalitsira mauthenga achitukuko ku makomiti achitukuko akumudzi zimagwirizana bwanji ndi kutengapo gawo kwa anthu akumudziwo popanga mapulani ndi poyendetsa zitukuko zakumudzi mdziko muno?

### **Malonje:**

- Dzina langa ndi Phillip Pemba, ndine ophunzira ku University of the Free State (UFS) ya ku South Africa. Ndafuna ndikufunsi mafunso ngati mbali imodzi yakafukufuku yemwe ndikupanga ndicholinga cha maphunziro.
- Ndikufunsi mafunso okhudza mmene mumatengela gawo mu pulojekiti yopititsa patsogolo maphunziro a atsikana ndicholinga choti ndidziwe mmene atsikana a mmudzi mwanu amatengela mbali mupulojekiti imeneyi.
- Nthawi imene ndikhale ndikufunsi mafunso ndi pafupifupi ola limodzi.

## **Thunthu la mafunso:**

*Mafunso okhuza pulojekiti ndi kutengapo mbali kwa atsikana*

1. Kodi munamva liti koyamba zokhudza kuyambika kwa pulojekiti yolimbikitsa maphunziro a atsikana mdela lanu kapena sukulu yanu?
2. Kodi mwakhala mukutengapo mbali yanji poyambitsa ndi poyendetsa pulojekiti imeneyi?

*Njira zomwe zimagwilitsidwa ntchito pofalitsa mauthenga okhudza pulojekiti.*

3. Kodi mumalankhulana bwanji ndi makomiti achitukuko a mmudzi pa nkhani zokhudza pulojekiti?
4. Kodi mumapeza bwanji mauthenga okhuza pulojekiti ya maphunziro a atsikana?
5. Kodi pali njira zinanso zomwe mungakonde kuti mauthenga a pulojekitiyi azikufikilani?
6. Kodi mauthenga okhudza pulojekiti mumawalandira mowirikiza bwanji?
7. Kodi ndi ndani amene amakupatsani mauthenga okhuza pulojekiti?
8. Kodi ndi njira ziti zimene mwaonapo zikugwilitsidwa ntchito zofuna kuwonesetsa kuti mauthenga okhudza pulojekiti akufalikila kwa anthu akumudzi, makamaka atsikana, kuphatikizapo olumala?
9. Kodi ndikophweka kapena kovuta bwanji kuti mupeze mauthenga okhuza pulojekiti?
10. Kodi mumapeleka bwanji maganizo anu kuti aganiziridwe mu pulojekiti?
11. Kodi mumapeleka maganizo anu okhudza pulojekiti mowirikiza bwanji ku komiti ya chitukuko cha kumudzi, adindo oyendetsa pulojekiti, kapena anthu ena okhudzidwa?
12. Kodi ndi kophweka kapena kovuta bwanji kuti mukambe maganizo anu kuti agwiritsidwe ntchito mu pulojekiti?
13. Kodi mumalingalira motani pa nkhani yopeleka maganizo anu pa misonkhano kapena zokambilana zokhuza pulojekiti?
14. Kodi ndi maganizo otani amene munayamba napelekapo okhudza pulojekiti amene munawonapo kuti anagwiritsidwa ntchito?
15. Kodi munganenepo chani chokhudza misonkhano yokumva maganizo a anthu akumudzi ngati imakhala yowalimbikitsa atsikana kutengapo mbali pa pulojekiti kapena ayi?

16. Kodi mungakonde mauthenga atamafalitsidwa motani kuti muzitengapo gawo lalikulu pa pulojekiti?
17. Kodi mungakonde kuti mauthenga okhuza pulojekiti muziwalandirila malo otani? Nanga mapelekedwe a uthengawo azikhala otani, kuti gawo limene mumatenga pa pulojekiti likule?
18. Kodi pali chinanso chimene mungafune ndidziwe chokhudza momwe kufalitsa mauthenga kumachitikira pakati pa makomiti a chitukuko akumudzi kapena adindo oyendetsa pulojekiti ndi atsikana omwe akupindula mu pulojekiti?

### **Kumaliza**

Ndathokoza chifukwa cha nthawi yomwe munandipatsa kuti ndikufunsemi mafunso. Kodi ndikotheka kulumizana nanunso nthawi ina ngati ndingakhale ndi mafunso ena.

Ndikuthokozeninso

## ***ADDENDUM G: RESEARCH INTERVIEW GUIDE FOR COMMUNITY MEMBERS***

### **RESEARCH INTERVIEW GUIDE FOR COMMUNITY MEMBERS**

Research Question: What relationship do communication mechanisms across community participation structures in the district development planning and implementation system in Malawi have with the level of grassroots' participation in community development projects in the country?

#### **Opening:**

My name is Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa. I want to interview you as part of the research project which I am doing for academic purposes.

I will ask you some questions about your participation in the girls' education project in your community to learn more from you on how community members participate in the project.

The interview will take a maximum of one hour.

#### **Body:**

*General questions about the project and community participation in the project*

How did the girls' education project start in your community?

1. How do you participate in the project?
2. Explain some examples of how you have participated in the planning and implementation of the project since it started?

Communication mechanisms in the project

3. What is the state of communication in the girls' education project across the District Executive Committee (DEC), Area Development Committee (ADC), Village Development Committee (VDC) and the grassroots?
4. How does information about the girls' education project reach you?
5. Are there other ways you would expect this information to reach you?
6. How often do you receive information about the project? Is this satisfactory for you?
7. What mechanisms have you seen being used in the project to ensure information about the project reaches all people in the community, including boys, girls and persons with disabilities?
8. Who initiates and drives communication about the project across the DEC, ADC, VDCs and grassroot levels?
9. What are your experiences in terms of easiness or difficulty in accessing information about the project?

10. How do you express or communicate your views for consideration in the planning and implementation of the project?
11. How often do you communicate or share your views about the project with project officers or other people involved in the project?
12. What are your experiences in terms of easiness or difficulty in expressing your views for consideration in the planning and implementation of the project?
13. How do you feel about expressing your views regarding the project during the project's meetings, discussions or consultations?
14. How does the state of communication in the project affect your participation in the project?
15. What can you say about whether communication has helped to facilitate joint assessment of issues and decision making in the project or not?
16. What are your most notable experiences with influencing or failing to influence decisions about the project?
17. What can you say about whether the environment and manner in which the consultative meetings about the project are conducted across the DEC, ADC, VDCs and grassroot levels, encourage two-way communication or not?
18. How should communication in the project happen to increase your participation in the project?
19. In what environment or manner should communication processes be conducted to increase your participation in the project?
20. Is there anything else that you would want me to know about effectiveness of communication across the DEC, ADC, VDC and ordinary community members in the planning and implementation of the girls' education project?

Closing:

I appreciate the time you took for this interview. Would it be alright to contact you later if I have any more questions?

Thanks again.

*Addendum G translated into Chichewa language as below:*

**CHOTHANDIZILA POFUNSA ANTHU AKUMUDZI MAFUNSO OKHUDZA  
KAFUKUFUKU**

**Funso lakafukufuku:** Kodi njira zomwe adindo ndi makomiti achitukuko akumudzi amagwiritsa ntchito pofalitsira mauthenga achitukuko kwa anthu akumudzi zimagwirizana

bwanji ndi kutengapo gawo kwa anthu akumudziwo popanga mapulani ndi pokhazikitsa zitukukotukuko za mudela lawo?

**Malonje:**

- Dzina langa ndi Phillip Pemba, ndine ophunzira ku University of the Free State (UFS) ya ku South Africa. Ndafuna ndikufunsi mafunso ngati mbali imodzi yakafukufuku yemwe ndikupanga ndicholinga cha maphunziro.
- Ndikufunsi mafunso okhudza mmene mumatengela gawo mu pulojekiti yopititsa patsogolo maphunziro a atsikana ndicholinga choti ndidziwe mmene anthu a mmudzi mwanu amatengela mbali mupulojekiti imeneyi.
- Nthawi imene ndikhale ndikufunsi mafunso ndi pafupifupi ola limodzi.

**Thunthu la mafunso:**

*Mafunso okhuza pulojekiti ndi kutengapo mbali kwa anthu akumudzi*

1. Kodi pulojekiti yolimbikitsa maphunziro a atsikana inayamba bwanji mmuzi mwanu?
2. Kodi mumatengapo gawo lanji mupulojekiti imeneyi?
3. Pelekani zitsanzo zingapo zosonyeza mmene mumatengela mbali popanga mapulani komanso kuyendetsa nawo pulojekiti imeneyi kuyambira pomwe inayambira?

*Njira zomwe zimawiritsidwa ntchito pofalitsira mauthenga a pulojekiti*

4. Kodi kulumikizana pa nkhani yokhuza pulojekiti ndikotani pakati pa komiti ya chitukuko ya kuboma (DEC), komiti yachitukuko yakudera (ADC), komiti ya mmudzi (VDC) ndi anthu a mmudzi?
5. Kodi mumalandila bwanji mauthenga okhudza pulojekiti ya maphunziro a atsikana?
6. Kodi pali njira zinanso zomwe mungakonde kuti mauthenga a pulojekitiyi azikufikilani?
7. Kodi mauthenga okhudza pulojekiti imeneyi mumawalandira mowirikiza bwanji?
8. Kodi ndi ndondomeko zANJI zimene mwaonapo zikugwiritsidwa ntchito powonesetsa kuti mauthenga okhuza pulojekiti imeneyi akufikila anthu osiyanasiyana monga anyamata, atsikana komanso anthu olumala?
9. Kodi ndi ndani yemwe amayambitsa ndi kutsogolera ntchito yofalitsa mauthenga a pulojekiti pakati pa komiti yachitukuko yakuboma (DEC), komiti yachitukuko yakudera (ADC), komiti yachitukuko yakumizi (VDC), ndi anthu akumudzi?
10. Kutengela pa zomwe mwakhala mukukumana nazo, kodi ndizophweka kapena zobvuta bwanji kuti munthu upeze mauthenga okhudza pulojekiti?
11. Kodi mumapeleka bwanji maganizo anu popanga mapulani ndi poyendetsa pulojekiti?
12. Kodi mumapeleka kapena kugawana bwanji maganizo anu ndi adindo oyendetsa pulojekiti kapena anthu ena okhudzidwa?

13. Kutengela pazomwe mwakhala mukukumana nazo, kodi ndikophweka kapena kobvuta bwanji kuti mupeleke maganizo anu mumapulani ndi pakayendetsedwe ka pulojekiti?
14. Kodi mumamva bwanji mukamapeleka maganizo anu pa misonkhano kapena zokambilana zokhuza pulojekiti?
15. Kodi kafalitsidwe ka mauthenga a pulojekiti kamakhudza bwanji katengedwe kanu ka mbali mu pulojekitiyo.
16. Kodi munganene kuti kafalitsidwe ka uthenga kalandizira kuti muzipanga kawuniwuni wa zinthu limodzi ndikupanga ziganizo zokhuza pulojekiti limodzi? Kapena ayi?
17. Tafotokoni za nthawi imene munakwanitsa kusinthitsa zinthu mu mapulani ndi kayendetsedwe ka pulojekiti kapena nthawi imene munayesela kutero koma sizinatheke.
18. Kodi mmene amachitira makomiti a chitukuko monga DEC, ADC, ndi VDC akamapanga misonkhano yomva maganizo a anthu akumidzi ngakhaleenso malo amene misonkhanoyi imachitikira, munganene kuti amawapangitsa anthu kukhakhala omasuka kumapeleka maganizo awo pa pulojekiti, kapena ayi?
19. Kodi ndi njira yanji yakafalitsidwe kauthenga imene ikhonza kukuthandizirani kuti muzitenga gawo lalikulu pa pulojekiti?
20. Kodi mungakonde kuti mauthenga okhuza pulojekiti muziwalandirila malo otani? Nanga mapelekedwe a uthengawo azikhala otani, kuti gawo limene mumatenga pa pulojekiti likule?
21. Kodi pali china chimene mungandiuze chokhudza mmene mauthenga a pulojekiti yolimbikitsa maphunziro a atsikana amafalitsidwira pakati pa makomiti a zachitukuko (DEC, ADC, VDC) ndi anthu akumudzi.

### **Kumaliza**

Ndathokoza chifukwa cha nthawi yomwe munandipatsa kuti ndikufunsi mafunso. Kodi ndikotheka kulumizana nanunso nthawi ina ngati ndingakhale ndi mafunso ena.

Ndikuthokozeninso

## ADDENDUM H: UFS ETHICAL CLEARANCE LETTER



Faculty of Economic and Management Sciences

20-Aug-2018

Dear Mr Phillip Pemba

Ethics Clearance: **Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.**

Principal Investigator: **Mr Phillip Pemba**

Department: **Centre for Development Support Department (Bloemfontein Campus)**

### APPLICATION APPROVED

With reference to your application for ethical clearance with the Faculty of Economic & Management Sciences, I am pleased to inform you on behalf of the Ethics Committee of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence is: **UFS-HSD2018/0587**

This ethical clearance number is valid from **20-Aug-2018** to **19-Aug-2021**. Should you require more time to complete this research, please apply for an extension.

We request that any changes that may take place during the course of your research project be submitted to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours Sincerely

Dr. Petrus Nel

Chairperson: Ethics Committee Faculty of Economic & Management Sciences

**Economics Ethics Committee**

**Office of the Dean: Economic and Management Sciences**

T: +27 (0)51 401 2310 | T: +27(0)51 401 9111 | F: +27(0)51 444 5465

205 Nelson Mandela Drive/Ryalaan, Park West/Parkweg, Bloemfontein 9301, South Africa/Suid Afrika

P.O. Box/Posbus 339, Bloemfontein 9300, South Africa/Soud Afrika

www.ufs.ac.za



**ADDENDUM I: PERMISSION LETTER – SALIMA DISTRICT COMMISSIONER**



The District Commissioner  
Salima District Council  
Private Bag 15  
Salima

Tel: 01 262 011/819/100  
Fax: 01 262 819/579

Date: 24<sup>TH</sup> May, 2018

To: Mr. Phillip Pemba

Dear Sir,

**PERMISSION TO CONDUCT RESEARCH IN SALIMA**

I write in response to your request to conduct a research entitled "**Communication Mechanisms and Community Participation in Planning and Implementation of Development Projects: A Case Study of a Girls' Education Project in Malawi**"; in Salima district as part of your studies for a Masters Degree of Development Studies at the University of Free State in south Africa.

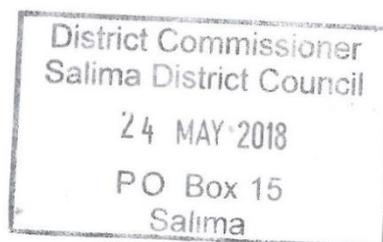
I would like to inform you that the permission is granted on the basis that the information collected shall be used for academic purposes as outlined only and matters of confidentiality shall be followed when private information of people interviewed is being handled.

I wish you all the best as you carry out this research.

Yours faithfully,

  
Moses Kaufulu

**Acting Director of Planning and Developments  
For: THE DISTRICT COMMISSIONER**



**ADDENDUM J: PERMISSION LETTER – SALIMA DISTRICT EDUCATION OFFICE**

Telephone: (+265) 01262344

Email address:  
*demsalima@yahoo.com*

*All Communications should be  
addressed to:  
The District Education Manager*



SALIMA DISTRICT EDUCATION  
OFFICE  
P.O. BOX 98,  
SALIMA.

REF NO. SA/DEM/1/4

24<sup>TH</sup> May, 2018

TO WHOM IT MAY CONCERN

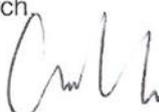
Dear Sir,

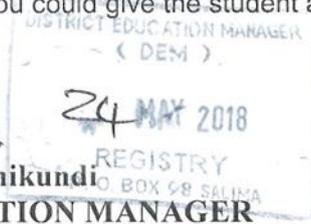
**AUTHORITY TO CONDUCT A RESEARCH AT YOUR SCHOOL- MR. PHILLIP  
PEMBA**

I hereby write to authorize Mr. Phillip Pemba to conduct a research entitled  
“*Communication Mechanisms and Community Participation in Planning and  
Implementation of Development Projects: A case Study of a Girls' Education Project in  
Malawi*” at your school.

Mr. Phillip Pemba is pursuing Masters Degree of Development Studies at the University  
of the Free State in South Africa.

I should be grateful if you could give the student all the assistance he needs to conduct  
the research.

  
**Christopher M. Kumikundi**  
DISTRICT EDUCATION MANAGER



**ADDENDUM K: PERMISSION LETTER – MANGOCHI DISTRICT COMMISSIONER**

Telephone: +265 (0) 1 594 200  
Fax: +265 (0) 1 593 947  
All communications should be addressed  
to: The District Commissioner.



*In reply please quote No Ref.....*  
The District Commissioner  
Mangochi District Council,  
Private Bag 138,  
Mangochi,  
MALAWI

Ref. No. :MHDC 7/3/4

24<sup>th</sup> May, 2018

Mr. Phillip Pemba ,  
University of the Free State,  
Republic of South Africa

Dear Sir,

**PERMISSION TO CONDUCT RESEARCH IN MANGOCHI DISTRICT**

Reference is made to your letter of 21<sup>st</sup> May,2018 in which you were requesting for permission to conduct research in Mangochi District on ‘**Communication Mechanisms and Community Participation in Planning and Implementation of Community Development Project : A Case Study of a Girls’ Education Project in Malawi.**’

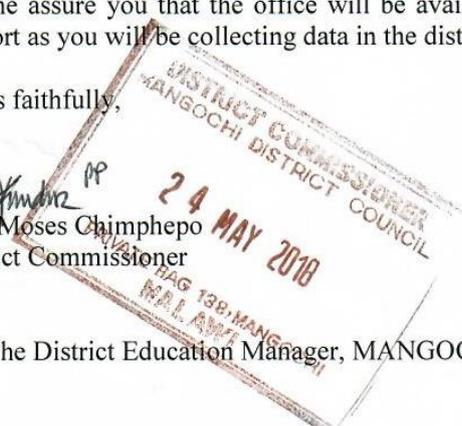
I write to inform you that your request has been approved. Hence, you can proceed making other necessary arrangements for you to conduct the research in Mangochi District between June and August 2018 as per your schedule.

Let me assure you that the office will be available to provide necessary assistance and support as you will be collecting data in the district.

Yours faithfully,

  
Rev. Moses Chimphepo  
District Commissioner

Cc: The District Education Manager, MANGOCHI



# ADDENDUM L: PERMISSION LETTER – DEDZA DISTRICT COMMISSIONER



21<sup>st</sup> May, 2018.

## REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN DEDZA DISTRICT

Dear The District Commissioner for Dedza,

I am Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa, doing research for my Master of Development Studies (MDS) studies at the university and would like to request permission to conduct my research in your district between June and August 2018.

### DATE OF RESEARCH PROJECT

Data Collection: 17th June – 31st August 2018

### TITLE OF THE RESEARCH PROJECT

Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.

### PRINCIPLE RESEARCHER:

Name of student: Phillip Pemba Student number: 2016390912 Phone: +265995271671

### FACULTY AND DEPARTMENT:

Name of Faculty: Faculty of Economic and Management Sciences  
Name of Department: Centre for Development Support (CDS)

### STUDY LEADER'S NAME AND CONTACT NUMBER:

Name of Study Leader (UFS staff member): Mr. Grey Magaiza  
Contact number: +27587185419 or magaizaG@ufs.ac.za

### WHAT IS THE AIM / PURPOSE OF THE STUDY?

This study aims to explore the relationship between communication mechanisms and community participation in the planning and implementation of community development projects through a case study of the UN Joint Girls' Education Programme in Dedza, Salima and Mangochi in Malawi. An investigation of how principles and practices of two-way communication are embraced across community participation structures in the district development planning and implementation system in Malawi will underpin the above aim. Encouraging community participation in development is an invaluable ingredient of development programming. Therefore, this scientific research on communication pathways used in the community development process, would contribute ideas for improving community participation in community development projects.

(1) Accepted  
~~Handwritten signature~~  
D.D. BOX 140 DEDZA  
DISTRICT COMMISSIONER  
DEDZA DISTRICT  
CDS  
CAO for DC  
25/05/2018

# ADDENDUM M: PERMISSION LETTER – DEDZA DISTRICT EDUCATION OFFICE



21<sup>st</sup> May, 2018.

## REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN SCHOOLS IN DEDZA

Dear the District Education Manager for Dedza,

I am Phillip Pemba, a postgraduate student at the University of the Free State (UFS) in South Africa, doing research for my Master of Development Studies (MDS) studies at the university and would like to request permission to conduct research interviews in schools participating in the United Nations Joint Programme on Girls Education (UN-JPGE) in Dedza district.

### **DATE OF RESEARCH PROJECT**

Data Collection: 17th June – 31st August 2018

### **TITLE OF THE RESEARCH PROJECT**

Communication Mechanisms and Community Participation in the Planning and Implementation of Community Development Projects: A Case Study of a Girls' Education Project in Malawi.

### **PRINCIPLE RESEARCHER:**

Name of student: Phillip Pemba Student number: 2016390912

Phone: +265995271671

### **FACULTY AND DEPARTMENT:**

Name of Faculty: Faculty of Economic and Management Sciences  
Name of Department: Centre for Development Support (CDS)

### **STUDY LEADER'S NAME AND CONTACT NUMBER:**

Name of Study Leader (UFS staff member): Mr. Grey Magaiza  
Contact number: +27587185419 or magaizaG@ufs.ac.za

*please allow the officer in any way*  
2018  
25/05/18

### **WHAT IS THE AIM / PURPOSE OF THE STUDY?**

This study aims to explore the relationship between communication mechanisms and community participation in the planning and implementation of community development projects through a case study of the UN Joint Girls' Education Programme in Dedza, Salima and Mangochi in Malawi. An investigation of how principles and practices of two-way communication are embraced across community participation structures in the district development planning and implementation system in Malawi will underpin the above aim. Encouraging community participation in development is an invaluable ingredient of development programming. Therefore, this scientific research on communication pathways used in the community development process, would contribute ideas for improving community participation in community development projects.