



**UBUNTU AND INDIGENOUS KNOWLEDGE IN RELATION TO
THE ELDERLY AT KWASANI MUNICIPALITY, KWAZULU-
NATAL**

By

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DECLARATION

I, **Gugu Charity Selela** declare that

1. The research reported in this dissertation, except where otherwise indicated, is my original research.
2. This dissertation has not been submitted for any degree or examination at any other university.
3. This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
4. This dissertation does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - a. Their words have been re-written but the general information attributed to them has been referenced
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5. This dissertation does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

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ABSTRACT

Ubuntu and Indigenous Knowledge (IK) epitomise African identity. In a way, these two concepts represent African philosophy which is original and specific to the African people. This study set out to establish how these concepts have been used in a specific community (KwaSani Municipality) which is located in KwaZulu-Natal in South Africa. Some of the objectives of this study were to establish the meaning of *Ubuntu* and its relationship to the elderly people in general and to the community of KwaSani in particular; and to define the meaning of IK with the view to establish whether it can have an influence in a community using KwaSani as a case study.

Using African humanism as a theoretical approach, the study focused on the KwaSani community with the view to understand how *Ubuntu* and IK operate in this place. The study adopted the mixed method approach to solicit both qualitative and quantitative data. This was done through a self-administered questionnaire as well as a focus group discussion. Empirical data was then supplemented by using secondary sources which discuss related themes so that the study could be located in the broader context.

The findings showed that while KwaSani community lives in harmony, there are a number of factors which divide them. One such factor is the age difference. The youth seem to have a different worldview on several issues – including ‘democratic rights’ about which the elderly hold different opinions. Secondly, the elderly feel that there is insufficient space for them to practice *Ubuntu* and IK. Another finding is that the community is experiencing some challenges occasioned by poor leadership.

Based on these and other findings, the study recommends that more space should be provided for *Ubuntu* and IK to be used in addressing societal issues and ensuring that there is development. This applies both to KwaSani and beyond. Regarding future research, the study recommends that future studies should interrogate existing government policies which focus on African systems so that where possible African philosophy could be reverted to in order to address some of the present challenges.

Keywords: Ubuntu, Indigenous Knowledge, Elderly, African Humanism, African Philosophy.

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I am because we are!

DEDICATION

In loving Memory of my Father Nhlanhla Ntshingila

ABBREVIATIONS/ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
ANC	African National Congress
DTI	Department of Trade and Industry
HIV	Human Immunodeficiency Virus
ID	Identity Document
IK	Indigenous Knowledge
IKS	Indigenous Knowledge Systems
NGOs	Non-Governmental Organisations
RDP	Reconstruction and development Programme
SSA	Sub-Saharan Africa
TRC	Truth and Reconciliation Commission
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

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Chapter 1: Introduction and background

1.1 Background of the Study and Statement of the Problem

The elderly people are usually associated with being caregivers and transmitting wisdom to the younger generation. They are also known for their story telling and are revered as masters of problem solving when conflict arises within families and communities. The study aimed at finding out whether there is space in the KwaSani community for the elderly people to teach Ubuntu and indigenous knowledge (IK) to the other members of the community – especially the young ones. It also intended to find out whether the elderly are faced with any exclusions and marginalization in the community. The study also focused on the challenges that are faced by the elderly in terms of being recognized in the KwaSani community. As a point of departure, in this dissertation I shall begin by defining the terms Ubuntu and indigenous knowledge and then try to establish if the elderly have space to transmit these concepts in the KwaSani community.

According to Kahindi (2009) indigenous knowledge is the knowledge that people in a given community have developed over time, and continue to develop. It also aims at finding out the autonomy the elderly have in practicing both Ubuntu and indigenous knowledge in KwaSani community. As mentioned above, the study intends to look at some of the challenges that are faced by the elderly in this area and whether their role in this society is being recognized. The historical perspectives of the area will also be looked at so that it gives a broader understanding of the area and its people (especially the elderly). In Hanks (2008) Ubuntu and African humanism, along with indigenous African traditional mind-sets have long been dismissed by contemporary western psychology and yet have proven to be much more effective when used among indigenous populations. Therefore the study looks at the challenges that are faced by the elderly people in being given a space to teach about Ubuntu and indigenous knowledge.

The western ideology of the two concepts will also be discussed and an attempt be made to establish whether it has any relevance in an African perspective. The study aims at finding out the reason these two concepts (indigenous knowledge and Ubuntu) are usually dismissed in

societies. This goal will be achieved by paying particular attention to the case study of KwaSani community. According to Dan et al (2010) the San have often depended on indigenous knowledge for survival, mainly since to access resources has proved to be difficult. Within this context, the study will also look at the San being the first people to reside at KwaSani with the view to establish whether any footprints of the San have been left behind over the years. The study will also give a demographic description of the KwaSani region and the number of the elders that are found in the area. As mentioned above, it shall also pay attention on whether the elderly people are given any platform to promote and implement the indigenous knowledge and Ubuntu at KwaSani community.

The literature study chapter in this dissertation will assist in finding out some of the similar works done by other researchers in the case of the elders and indigenous knowledge and Ubuntu in different rural societies so that comparisons could be drawn with KwaSani which was used as a case study for this dissertation. Msafiri (2008) states that, African philosophy points towards the values of the community rather than focusing on the values of the individual members of that community. The study will also pay close attention on whether the elderly have any sense of belonging in the community. If that is not the case, it shall focus on whether Ubuntu and indigenous Knowledge can change their social status in this research area (KwaSani).

1.2 Understanding Ubuntu in the context of the elderly

To have a proper understanding of both indigenous knowledge and Ubuntu one has to get information directly from the people who know these concepts and live by them. As is stated by Crawhall (2011), Indigenous peoples were authors and actors of their own destiny carrying a refreshed idea to the meaning of governance and democracy. The social challenges that are now faced by the elderly, especially in the rural areas, are captured by a research study that was conducted at the KwaSani community. This research study illustrated some of the everyday

social challenges that are faced by the elderly and also the fact that many of them are not aware of their human rights.

According to Ngulube (2002) the realization of humankind is going to be mainly dependent on gathering, examining, storing, sharing and attaching what other members of society know as well as drawing upon categorised and documented knowledge. The Gwcalisa Project based at KwaSani entails four groups. These are: the elderly, women, men and children. Therefore the study tried to find out the relationship between these four groups. In a nutshell, indigenous knowledge and Ubuntu tend to be mostly found amongst the elderly since they have been around to capture the rich knowledge. However one also has to note that Ubuntu and indigenous knowledge are much effective in communal settings and also designed for the people to use amongst each other as a sense of development and belonging. This is illustrated by Avoseh (2012) whereby an analysis of Ubuntu and indigenous knowledge was regarded as an African education that focuses on community, interdependence and collective action.

1.2.1 Ubuntu and IK in community development

Nussbaum (2003) agrees with the view that African values can play an important role towards world awareness. He continues to say that people in the West misjudge Africa for many reasons. One of these reasons is that Africa's traditional culture is unreachable because most of its knowledge is oral rather than written. Therefore much of Africa's traditional culture is not documented, making it a struggle to access information on indigenous knowledge and other forms of Ubuntu principles. This also leads to the misconception of Africa's culture by the Western world, which looks down upon, ridicules and suppresses African cultures and indigenous knowledge system (IKS). However, even within the African people there is a misconception of their value systems. This was evident in KwaSani when the elderly people were asked to define Ubuntu and indigenous knowledge. As discussed later in this dissertation, 3 out of 21 elderly people struggled to explain the meaning of these two concepts. This could be manifested by the influence of the western culture in Africa, which has resulted in African people abandoning their own cultures, which have since faded away or have been entirely ignored.

Ubuntu and indigenous knowledge are embedded in South Africa's culture. Moreover, the state also tries its best to support and promote African cultures in many ways. Broodryk (2006) adds that the Ubuntu principle focuses on a person involving others as brothers or sisters for general life support since life challenges seem to be lighter when people that have encountered similar challenges bring multiple inputs and advices. The rural areas usually have meetings with the chiefs to discuss the challenges that they are faced with within their communities. Some of the elderly in KwaSani expressed how they miss those days when the chiefs ran most rural areas.

Due to urbanisation and globalisation, development has also been introduced in the rural areas. This results to their African values fading away. Some however acknowledged globalisation since their grandchildren can now speak the western language, which makes them superior in the community, and also become competitive when faced with other communities outside KwaSani. As the results will show in the empirical chapter, while this idea was embraced by some, others dismissed this view and felt the need to embrace their own languages and knowledge which they felt were all vital so that they could fight against some of the social challenges they continue to encounter on a daily basis. In Africa people work together as a group to solve the problems of individual members of the community as well as other intra and inter-group clashes. Therefore there is a need to stress the importance of using African methods of problem resolution to African issues so that they are able to solve their social challenges successfully.

1.2.2 The Marginalisation of the elderly

De Lange (2009) suggests that as the elderly grow older their economic, social and cultural well-being is at risk, especially in the developing countries. This is the case in many rural areas in South Africa and especially in KwaZulu-Natal. This was the case in KwaSani whereby the elderly were breadwinners in the households and in this way they had to face the challenge of looking after themselves since their pension fund has to be used for the household expenditures. Other scholars like Enslin and Horsthemke (2004) suggest a positive ageing approach focuses on the elderly's quality of life and reassurance of community participation. One of the major challenges faced by the elderly in South Africa in general is being excluded from community activities. There is therefore a need for the elderly to be given platforms to participate just like the other groups in the community; this is important if community histories are to be retained.

However this is a challenge since most elderly people in the rural areas are not aware of their human rights or the meaning of democracy to start with. For this reason, the need to educate the elderly is vital. Dhemba (2012) concurs with Help Age International (2000:5) when espousing the view that poverty and social exclusion remain the obstacles to the recognition of human rights of older people.

This is evident in communities like KwaSani whereby the elderly are often oppressed and are not given the opportunity to express some of the challenges that they encounter even during the community meetings, yet they play a vital role in looking after their grandchildren. Saurombe (2009) states that in November 2004 the IK policy was implemented as a determination to acknowledge, understand and promote South Africa's wealth of IK resources. The Bill proceeded from the policy and it sought to protect IK and to ensure those that hold such knowledge that they are not exploited in any way. This policy was also created to ensure that the holders of IK also get fair recognition and financial payment for the use of this knowledge, which is their treasure.

The chances of the elderly in the rural areas being aware of the IK policy are very slim given their level of education or limited access to written material. This could result to them facing exploitation by the other group members in the community. This could also be related to the field study that was conducted at the KwaSani community on the elderly, whereby the elderly expressed how they are not given any spaces in the community to promote indigenous knowledge to the other social groups. Rather they felt marginalised and excluded in the community activities. Indeed, one of the participants mentioned that the root cause for such to take place is the fact that the level of respect has gone down. This was also alluded to by the rest of the participants while others lost hope in regaining respect from the young generation as shall be seen in subsequent chapters of this dissertation where the results of this study are presented.

1.3 Can Ubuntu and Indigenous Knowledge Work?

A question that was asked amongst the elderly was whether Ubuntu and indigenous knowledge could work in community development. There was general disagreement amongst the elderly whereby others felt that it was too late to implement Ubuntu and indigenous knowledge in the KwaSani community while others had hope that it is still possible to achieve this goal.

According to Wanless (2007) Africa is the home of many authenticities, with culture and tradition changing from tribe to tribe, even within the clans that make up the tribe. There are huge gaps between generations, and between urban and rural communities. As shall be seen later, this was the case in the KwaSani community when they were asked whether they would prefer the rural or urban area life.

Most of them preferred to be in the rural areas. The reason behind this decision as encapsulated in some of the responses was that the urban areas are 'unfriendly'; 'lonely' and people do not have time for each other. Urban areas were contrasted with the rural areas whereby people know their neighbours and are able to seek help from them whenever a need arises. Another factor that was mentioned was that the urban areas are very expensive and one needs a stable job to be able to survive there. Therefore one could assume that Ubuntu and indigenous knowledge can work in the rural areas in comparison to the urban areas. In Crawhall (2011) the United Nations Declaration on the rights of Rights of Indigenous Peoples (UNDRIP) was supported by the African states. Even though there were challenges, it was a success.

The effectiveness of the UNDRIP was through the African indigenous people's network who were able to market themselves to the international community. One of the elderly mentioned that it is often a challenge to introduce indigenous knowledge and Ubuntu ideologies to individuals that were never aware of it in their lives. An opportunity one was given to have a conversation with the former president of Botswana Sir Ketumile (December 2013) was very fruitful. It was during that meeting whereby he stated that Ubuntu and indigenous knowledge could take place in communities that already had been practising it when they were young. He also mentioned that it is sometimes a challenge to introduce these concepts in communities that are facing major social challenges. The community that came to mind when he mentioned this was the KwaSani community, since the social challenges were on a climax level. This leads to the conclusion that to introduce Ubuntu and indigenous knowledge will be a challenging process.

1.4 Significance and Rationale of the study

The significance of this research study centres on its potential to provide a platform for the elderly to use Ubuntu and IK in their communities as a tool for development. The study aimed to establish the meaning of Ubuntu from an elderly perspective and to establish whether it is still practiced in this day and age. It also intended to seek whether the elderly people are given opportunities to teach and inform other generations about the concept of Ubuntu at KwaSani. In that sense the study has an educative role. It also investigated whether Ubuntu can be used as a tool for conflict resolution. According to Ramphele (1995: 8) Ubuntu is a philosophical approach to social relationships must stand alongside other approaches and be judged on the value it can add to better human relations in our complex society. ... The refusal to acknowledge the similarity between Ubuntu and other humanistic philosophical approaches is in part a reflection of the parochialism of South Africans and a refusal to learn from others. ... We do not have to have the humility to acknowledge that we are not inventing unique problems in this country, nor are we likely to invent entirely new solutions.

The research study intended to define indigenous knowledge from an African perspective and also to draw from other international meanings from the different worlds. It sought to find out the different ways in which Indigenous Knowledge is often used, especially at the KwaSani community. The role of the elderly people in educating the youth about the indigenous knowledge was the focus in the case of KwaSani community. The study investigated whether the use of indigenous knowledge in a community like KwaSani does take place. Other research studies such as those of Zegeye and Maurice (2006) have looked at indigenous knowledge as catering for the 'indigenous people' only. However, this study paid particular attention to the role of the elderly in spreading indigenous knowledge to the younger generation too. Ubuntu and indigenous knowledge have many dynamics in understanding a community. Wanless (2007) states that Ubuntu plays a major role in bringing about unity in families whereby older male relatives take a privileged part in family decision-making. The study intended to find out whether the KwaSani community has created space for the elderly to use Ubuntu and Indigenous Knowledge to the rest of the community as a contribution to knowledge about this research site and African cultures in general.

If there are no spaces for the elderly to use these tools, the study intended to find out the reason for such to take place. This is alluded to by Cocks et al (2012) who mention that Indigenous Knowledge is not visible in global arenas and is often disregarded. If the Western world is able to capture indigenous knowledge through economic interventions maybe it will be well known throughout the world. One could also question whether the reason it is disregarded could have resulted from the fact that the pioneers are somehow classified as backwards and lack development (that being the indigenous people). This thesis also sought to find out the role of the government in ensuring that the elderly people are also treated accordingly at the KwaSani community. It intended to find out if there have been any community development projects and whether the elderly were given the opportunity to participate in those projects. It also aimed to find out about the role and status of the elderly people at the KwaSani community. All these motivating factors constituted the utilitarian role and significance of this study.

1.5 Theoretical approach: African Humanism

Since the study focuses on the elderly and indigenous knowledge and Ubuntu it used the African humanism approach. This approach was applicable to the case study of KwaSani and assisted in establishing whether Ubuntu and indigenous Knowledge can be used as a tool that can bring about harmony in the community. As stated by Woods (2005) African Humanism has a vision of rights based on collective sharing, rather than individual gaining and greed. It is the duty and responsibility of the individual to give something back to the community. Therefore this approach was seen to be relevant to the study since the elderly are known throughout the world for playing the role of being the wise ones and problem solvers in their communities. The theory assisted in explaining the relevance of using Ubuntu and Indigenous Knowledge in KwaSani community to understand how indigenous communities have lived in the past. In the case of KwaSani the study looked at whether the elderly are given space to use Ubuntu and Indigenous Knowledge. According to Motha (2011) the Ubuntu law is not only the law of being; rather it also plays a role in harmonizing the universe. This view helps us explain the way in which Ubuntu can be used in practice to solve the conflict that is faced by people presently, more especially in the KwaSani community. Chapter 5 of this dissertation will illustrate some of the

challenges faced by the KwaSani elderly and demonstrate the relevance of this theory to the study.

As Nagel (2001) mentions, the institution referred to in *Setswana* as traditional 'kgotla' is a localized court run by a council of elders which metes out sanctions and focuses on group mediation and conflict resolution. Likewise in the Xhosa and Zulu cultures people hold the same belief. This philosophy states that elders are not just individuals that can be described as minors rather they are peacemakers in societies. As Briggs (2013) reminds us, indigenous knowledge is a development strategy that addresses poverty in many parts of the global south. Therefore using indigenous Knowledge at the KwaSani community will assist in the development of the area. In Kapenzi (1988) Kaunda recognizes that the act of gaining independence creates at least as many problems as it solves whereby Africans will have to gain self-confidence and make important decisions concerning the direction in which their country is to go. Likewise with a community it requires to gain self confidence in dealing with the social challenges that it faces, therefore the importance of indigenous knowledge is vital for serving as a guideline in our way of living.

Therefore the African Humanism approach was used in the study to highlight the importance of having principles such as Ubuntu and Indigenous Knowledge in communities such as KwaSani because it presented itself as an appropriate approach to benefit the study. The importance of having the elderly as a guidance tool for a community to function in a unified manner is important. Msafiri (2008) states that Ubuntu has also been introduced into the global intellectual property and information ethics debate. This author states that the word Ubuntu is internationally recognized but in current developing communities it is often ignored or categorized as being backwards. One of the aims of this study was to change this wrong perception and find a place for this concept in the scholarship.

1.6 Research objectives and questions

The purpose of this dissertation was:

- 1.6.1** To establish the meaning of Ubuntu and its relationship to the elderly people in general and to the community of KwaSani in particular.

- 1.6.2** To define the meaning of Indigenous Knowledge and to establish whether it can have an influence in a community using KwaSani as a case study,
- 1.6.3** To investigate whether there is space for the elderly to use Ubuntu and Indigenous Knowledge in KwaSani community.
- 1.6.4** To investigate the role the government plays in ensuring that the elderly people are given an equal platform in the community to apply their indigenous knowledge skills to the youth and the entire community.

The research sought to answer the following research questions:

1. What are the challenges that are faced by the elderly people in being recognized in the KwaSani community?
2. How does one define indigenous knowledge and Ubuntu in KwaSani community?
3. Are the elderly marginalized or excluded in KwaSani?
4. What role does the government play in addressing issues faced by the elderly?
5. To what extent are the elderly given space to use indigenous knowledge system and Ubuntu to help the broader society deal with its challenges in KwaSani Community?

1.7 Research methodology and instrument

This research employed mixed methodologies approach in achieving its ends. A total of 21 questionnaires were distributed to the elderly in March 2013 to people residing at KwaSani community located at the foothills of Southern Drakensberg. The maps that show the location of KwaSani in relation to the province of KwaZulu Natal (KZN) are presented in chapter 4. The objectives and the nature of the research problem of the study at hand compelled me as a researcher to adopt both the qualitative and quantitative methodologies, which fall under the mixed approach. Mixed methods research keenly invites people to participate in discussions about multiple ways of seeing and hearing, it allows various ways of making sense of the social world and provides multiple standpoints on what is vital and what needs to be appreciated (Bradt et al, 2013).

The Questionnaires represented the quantitative method since they solicited quantitative data while the focus group discussions represented the qualitative method given the qualitative nature

of the data that was generated. The reasons for choosing the mixed research methodology are further discussed in detail in chapter 4 of the thesis. Woods (2003) states the importance of decolonizing research methodologies. He argues that Indigenous methodologies are critical in the development of new ways to reclaim control over indigenous ways of knowing and to reinstate lost teachings. A detailed discussion on IK and Ubuntu will be presented in chapter 2. Zulu (2006) states that mixed method techniques may be useful when it is challenging to obtain a representative sample using only one method. Considering that the KwaSani community is small and that the amount of the elderly people that might be in the area would be limited, this method was deemed appropriate. It was believed that conducting research using both qualitative and quantitative approaches would give unbiased outcomes. Therefore, for the research study it was vital that both methods are used since the size of the population is limited.

The type of sampling that was used for the study was non-probability purposive sampling method. This is the method, which was used to find the specific group of informants for the study. According to Earley (2014) purposive sampling is a technique in which the samples are drawn to include particular areas or groups found in a population. Therefore the reason for selecting purposive sampling was to have a clear representation of the elderly people given their limited number in KwaSani. Even after the purposive sampling method was used to select the representative group the snowballing sampling technique was used for the Focus group discussions. More details are presented in chapter 4.

1.8 Structure of dissertation

This dissertation is organized as follows:

Chapter 1

Introduction and Background

This part of the dissertation gives an overview of the whole study; it also mentions how the study is outlined. This chapter also gives an overview of the study and also introduces the different issues that are covered in the entire dissertation.

Chapter 2: Literature review

This chapter shall focus on other studies and scholars' works that focused on the same theme as that which the study focuses on. This shall also give guidelines on the way to tackle the core issues of the study by highlighting gaps in the existing literature thereby making a case for the present study.

Chapter 3: Theoretical framework

This chapter shall focus on the theory that guided the study and show how this theory can be used towards explaining some of the behaviours of the participants from whom data was solicited for this study.

Chapter 4: Research methodology

This chapter shall look at the research methods and techniques that were used to collect data. This will include the research instrument used and the informants who formed part of the study.

Chapter 5: Results / Findings

This chapter shall present the research results as well as the discussion and analysis of those results in the context of the study questions and objectives outlined in Chapter 1.

Chapter 6: Conclusion, summary and recommendations

This chapter will be a summary of the study. It will pull the study together and discuss the extent to which the research questions were addressed and establish if the study's objectives were achieved. Lastly, the chapter will also make a few recommendations as a way forward.

References

Primary and secondary sources will be placed in this section

Appendices

The section will list all appendices related to the study.

Chapter 2: Literature Review

2.1 Introduction

History has portrayed the elderly as the main individuals that have knowledge towards morals and values. Whenever there are disputes in societies the elderly are always the main people that resolve and guide the people in communities. The objective of this chapter, based on a review of literatures, is to demonstrate the role of Ubuntu and Indigenous Knowledge (IK) in community and human development, more particularly the elderly. This chapter will illustrate the role of the elderly towards the development of African philosophies using the works of other scholars. The chapter shall use literature that pays attention to spaces created in societies, which ensure that the practises of Ubuntu and IK are common. Ubuntu and IK will be unfolded in relation to the elderly whereby different literature will explain some of the fundamental principles of Ubuntu and IK, more especially in Africa. The literature shall also illustrate some of the investigative studies concerning the role the government plays in ensuring that the elderly are given equal platforms in their communities. The literature also aims to look into the socio political spheres that the elderly encounter and the role of Ubuntu and IK in this sphere.

2.2 The Historical Development of Ubuntu and Indigenous knowledge in Africa

This section shall demonstrate the historical development of Ubuntu and IK in an African context. Edwards (2010) states that Southern African Healing is essentially based on ancestral realisation, beliefs and practices distinguishing the interlinking oneness of spirit. The root of IK was also through the traditional healing that was evident in African communities. The elderly usually directed the knowledge of mixing different plants to heal people. According to Shizha (2010) the history of IK has always been known for its resilience and ability to describe, explain, predict and negotiate nature. It is important to note that the people that have been able to promote IK in their communities over the years have been the elderly. According to Wanless (2007) in Africa, people's understanding of themselves has always been expressed in the saying: 'I am, because we are'. This is a form of Ubuntu expression that has been used by community members in their settings. African people have always used different forms of expression or phrases as a way of bringing the community closer and addressing their problems. Historically Ubuntu and indigenous knowledge have always been used as form of expression.

Ngulube (2002) explains that IK is derived from careful observation of the environment in a certain context. Therefore if we follow this trajectory we could conclude that IK is well established when individuals can connect with the environment that surrounds them and interact with it in various ways. After the apartheid era Bennette (2011) states that individuals were able to connect with the environment, whereby everyone was part of peace building in the new democratic country. This was part of the spirit of Ubuntu whereby people became familiar with their environment and engaged in the activities in their societies. According to Muwanga (2009) during the apartheid government globalisation was mainly influenced by Western knowledge systems into African developing communities. However in the rural areas during the apartheid era little development took place and sometimes there was no evidence of globalisation as was the case in urban (and sometimes peri-urban) centres.

Coetzee (2001) describes the original concept of Ubuntu, whereby the Sotho people describe it as Botho, which means one and the same thing. The term Ubuntu includes both positive and negative qualities. For instance, some use it to refer to physical parts found in men. However, unless that specific meaning is provided, the general assumption is that whenever the term is used it has a positive connotation used in the context of this dissertation. Bamford (2007) stresses the fact that understanding Ubuntu requires an appreciation of its connection to and relevance for notions of self, agency and personal identity as well as philosophies of humanity, dignity and respect. Usually a community that strongly believes in Ubuntu and the IK factor mentioned by Bamford (2007) above is able to identify Ubuntu qualities evident through their everyday activities. According to Nkondo (2007) Ubuntu has been known as a philosophy and a way of life that created the roots of African belief systems and culture. Through Ubuntu many practises were formed within communities. Therefore Ubuntu has other entities that fall under it. According to Bewaji and Ramose (2013) Ubuntu is a tool for transformation in the framework of globalisation, as this was evident in South Africa during the post-apartheid era and in Rwanda after the 1994 genocide. The need for the people to work together in addressing their fundamental challenges requires Ubuntu as one of their mediation philosophies. Thus, given the discussion above, we can safely say that Ubuntu is deeply rooted in African history. It is part of African paraphernalia; it is the pride of the African people. This leaves us with the idea that

contrary to Eurocentric belief systems and perceptions about Africa, the African people had their own philosophy long before the advent of colonialism and apartheid.

2.3 The Evolution of African philosophy

From a general perspective, the word philosophy refers to the guiding principle of behaviour. In other words, it refers to the way of life of a given society. Thus, African philosophy is about the way of life of the African people. The development of African philosophy shall be explained in this section. Gade (2011) states that African history is divided into three phases, the first being the pre-colonial phase that is characterised by harmony; the second being the period of decline which is understood to have been brought about by intruders who attempted to deprive the Africans their resources, dignity and culture; and the third being a phase of recovery, where Africans, after having gained sufficient political power attempted to restore their dignity and culture by returning to it. During this phase Africans claimed to be traditionalists, humanists or socialists and retained such values – with the political leadership articulating the values in their public gatherings. During these three phases Ubuntu and IK ideologies were shifted and re-established to fit each particular phase during its time frame.

Additionally Mucina (2013) argues that the term Ubuntu has a linguistic history among black people in Africa, however not all black people identify with the concept of Ubuntu. Therefore Ubuntu is a reflection of one contextual view of blackness and does not undermine other expressions of blackness. However one would argue that Ubuntu does not focus on a specific race group, rather it places its ideology towards communal setting. Le Grange (2014) states that IK in the South African context refers to a discourse rooted in African philosophical thinking and social practices that developed over thousands of years. This illustrates the fact that such philosophical thinking remains constant, irrespective of the changes in the environment. African philosophy cannot be influenced by the change of environment rather new ideologies should be able to accommodate African philosophy. According to Shizha (2010) African philosophy relates to the original thinking of the people of Africa, their oral culture and traditional ecological knowledge. The evolution of African philosophy has been interrupted by the rise of globalisation in many African states. As a result, Africans decided to adopt the western philosophy. Adetutu (2010) states that before the progression of reading and writing, preliterate people were

surrounded with other humans, animals and natural forces and each one had to struggle to survive against the other.

The rise of developing African ideologies that would assist the people to survive properly in their environments was established. During the times of African philosophy development the elderly were the main pioneers in discussing African values and norms in their communities. Moreover, Mucina (2013) states that the white colonizers established their tools of colonialism and took over from a specific indigenous group in a specific geographic location and then transported those colonial methods to other geopolitical locations. During this time, Africans lost their identity and part of their Ubuntu and IK. Bell and Mets (2011) mention African philosophies such as Ubuntu as a largely oral tradition that has only been debated in written form by academics in the post war era. Invariably, European colonists had ignored and degraded indigenous African cultures for hundreds of years. The main challenge that is still faced by African philosophy is that much of its work has not been captured in books. As a result, African values and principles are often disrespected. We can therefore conclude that African philosophy, like all other philosophies globally, has evolved over time and went through various stages.

2.3.1 African philosophy in the South African context.

The need to understand the evolution of African philosophy in a South African context is important since the research study focuses on the KwaZulu Natal rural area which is in South Africa. According to Bennett (2011) the end apartheid in 1994 and the introduction of a democratic constitution led to taking South Africa's indigenous knowledge systems of customary law more seriously. The need for including customary law in the South African constitution was due the fact that everyone irrespective of his or her race was part of the new democratic state. Muwanga(2009) espouses the view that Globalisation has increased the mixture of mainly Western Knowledge systems into African developing communities through formal education and commercial interests. Therefore the need to re invite people's ideologies back to their spaces is important since this also creates harmony and a form of togetherness. However it is important to note that the transition from an apartheid state to a democratic one in South Africa was not an easy process.

Hence Libin (2003) states that after the African National Congress (ANC) government took over in 1994 the need to establish the Truth and Reconciliation Commission (TRC) that would address some of the gross violations of human rights that were encountered during the apartheid era became expedient. The creation of the TRC was part of a peace building process in the country and for the people to be able to live in peace with one another. Olinger et al (2007) state that the Ubuntu worldview has been documented as the key reason that South Africa has accomplished positively transfer of power from a white minority regime to a majority rule government without bloodshed. In South Africa the development of African philosophy has been visible in both private and public spheres.

2.4 Moral philosophy

This section of the literature review details the development of moral philosophy in relation to Ubuntu and IK. It is to highlight some of the fundamental moral philosophies that were once practised in the olden days. Immanuel Kant (1788) states that ‘Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.’ The importance for individuals to value other people in the same manner they would like to be treated is of major importance in human life. As mentioned earlier, the elderly are often marginalized in their communities. This could be influenced by many factors such as the difference in terms of people’s environmental upbringing and social orientation. At times this is simply as a result of the age factor whereby some of the youth look down upon and marginalize the elderly out of ignorance. In such instances, it is the responsibility of the society to educate the youth about the role of the elderly people in society in line with moral philosophy. According to Kahindi(2009) communitarianism is a normative model that serves as a remedy to individualistic liberalism. It assumes that human identity is established through the social domain. We are born into a socio- cultural universe where values, moral commitments and existential meanings are negotiated dialogically.

The elderly are usually the main people that hold information in relation to African thoughts. The idea of Ubuntu according to Chaplin (2008) is central to community building such as Urban renewal in the inner cities as well as community development. It is a common language since it can be applied to the test of empowering the marginalized groups. Ubuntu is much common and

effective in the rural areas in comparison to the urban areas. This is so because a child in the rural setting is taught at a younger age the notion of Ubuntu and how to become a respectable human being in society. The same is not true for urban areas.

2.5 African moral Philosophy theory

According to Metz (2007) many scholars have failed to describe the African moral philosophy theory in comparison to the western theories such as Hobbesian egoism or Kantian respect for persons. The need for the people at the grassroots level in communities to be given platforms to express some of their views in relation to African theories is important. Kamangamalu (1999) mentions African moral philosophy theory as the key to all African values and argues that it involves humanness, a good mood towards others and a moral nature. It also describes the impact of group solidarity and interdependence in African culture. Ubuntu and IK are part of African moral philosophy theory. These concepts place great value on dignity, respect, conformity and reconciliation even during the times of conflict and hardship. Famakinwa (2010) describes communitarianism as a political philosophy that has two models which were illustrated by Kwame Gyekye's analysis, the first being family and the second being the moderate models. Gyekye describes the family model communitarianism and insists that it focuses on moral supremacy of community over the individual. On the other hand the moderate models describe the excess of rights in a community structured by love and shared values.

Additionally Woods (2002) mentions the concept of goodwill, which Immanuel Kant describes as good not through what it accomplishes rather through its value for achieving any intended end. African moral philosophy stresses the need for individuals to have the principle of kindness in any form of activity taking place amongst individuals. Linger et al (2007) view African moral philosophy as an African phenomenon and a precise reflection of Africa's historical cultural, legislative and social systems. However there should be a balance between the African ideology and the external challenges that are faced by the communities so that there is a blend.

2.6 Defining Ubuntu

This section will focus on the development of Ubuntu that falls under the African philosophy. It will also define Ubuntu through the understanding of the elderly, as they are known to be the pioneers of Ubuntu. Swanson (2007) states that Ubuntu is an African proverb in South Africa, it comes from '*umuntu ngumuntu ngabantu*', which means that a person is a person through their relationship to others. Ubuntu can only exist amongst people's interaction with one another and the knowledge they pass to one another. Stiebert (2012) suggests that Ubuntu emphasises people's common humanity, commitments, connections and relations in their communities. All over Africa Ubuntu is used as a tool to unify individuals and also as a form of community development. Metz(2007) outline that the international view of Ubuntu indicates merely some descriptive claims about the dependence of human being, particularly a child, on other human beings for his/her survival or for the course her life takes

However, Ubuntu addresses the dependency of individuals irrespective of their age, whereby everyone needs each other for survival. According to Bell and Metz (2011) a universal meaning of Ubuntu is located in black traditional societies in Africa, where the people share certain ways of life. Usually these societies are small in number so that everyone knows everyone else, are oral cultures, lacking an amount of written works, hold land in common, dividing it out to households based on need or clan membership. The meaning of Ubuntu is understood differently if one has to look at it in an international perspective. While Mucina (2013) defines Ubuntu in an African perspective as consisting of linguistic history among black people in Africa, however not all black people recognise the concept of Ubuntu nor do they understand it in the same manner. The term Ubuntu can be understood in different contexts due to the different environments that people are exposed to. For an example, a society that is struggling to meet its needs might have a different view of Ubuntu. Muwanga- Zakes (2009) maintains that in an African viewpoint Ubuntu is a communal way of life which believes that society must be functional for the sake of all, requiring cooperation as well as sharing and charity. The international views on Ubuntu differ to those of African views and this could be influenced by different ideologies. But even within Africa these differences exist, albeit in small magnitude compared to the international or global setting. Thus, while it is true that there is a general conception and understanding of what

the term Ubuntu entails, some differences exist with regards to the characteristic traits accorded to this concept. These differences are occasioned by people's experiences and their exposure to different contexts.

2.6.1 Ubuntu in sub Saharan Africa

Kamwangamalu (2007) maintains that during the apartheid era language was used as an instrument of social control and division among the country's different ethnic groups. However in the post-apartheid era, language seems to have become a tool for uniting a formerly divided nation. Ubuntu became a form of language that was used to unite different individuals and also addresses some of the challenges that were faced by the nation. However Letseka (2012) argues that Ubuntu is mainly important to South Africa's democracy, while on the other hand South Africa is struggling to comprehend the long-term legacies of apartheid. Marx (2010) on the other hand espouses the view that in sub-Saharan Africa Ubuntu has always been understood as a sense of hospitality and the integrating of strangers. Therefore looking at the concept from this vantage point we could say that Ubuntu has always been used as a tool for human development in Africa and also as a form of sustainability in pre-colonial African societies. Bewaji and Ramose (2013) suggest that Ubuntu philosophy seeks to address essential problems in the make-up of urban, globalised southern Africa, the social life world.

It is important to understand that Ubuntu can be used in different platforms to address various topical issues that concern human beings. Nkondo (2007) suggests that Ubuntu is a philosophy and a way of life that establishes the roots of African belief systems and culture. Africans have used Ubuntu as a tool that encourages strangers to form solid relationships that will contribute to the development of a society. Ubuntu is a deep-rooted ideology that is understood by people that have grown in this African system. According to Mucina (2013) Ubuntu memory is the foundation of the collective memory, which is still under attack from Western colonialism, since to remember ubuntu-ness requires one to give power to their lived experience which becomes a philosophy after communal interactions.

The literature tries to unfold the in-depth meaning of Ubuntu in an African context whereby it is not merely about certain gestures rather communication plays a role. Swanson (2007) perceives

Ubuntu as a continuous search and personal journey that affords various and shifting insights and contributions to research relationships, education and socio political factors. Ubuntu is a philosophy that contributes to sustainable development in societies and is also a learning process as opposed to just being an event, which happens once. Praeg (2008) on the other hand states that African philosophy is the collection of names historically invoked to impose a different but still recognisable form or structure upon this logic of interconnectedness. There are phrases that are known to be associated with the Ubuntu philosophy and which are often used as different forms of metaphor. Metz and Gaie (2010) argue that African morality usually differs from an Aristotelian or other Western moral philosophy, since African morality defines a positive relationship with others mostly in strictly communal terms. It is no secret to say that there are certain principles of Ubuntu that sometimes tend to clash with the Western moral philosophy.

This should not come as a surprise. It is bound to happen due to the fact that the environment in which one grows inevitably shapes one's view on life and one's mode of operation. Nkondo (2007) outlines Ubuntu as a philosophy and a way of life that creates the origins of African belief systems and culture. Therefore if the origins of African belief systems are found within Ubuntu it is difficult to introduce another philosophy in a community that is born in this African belief system. Bell and Metz (2012) argue that Ubuntu is a word used largely by people in Southern Africa. What it refers to is not limited to that location and is rather a tradition shared by a large majority of the pre-colonial peoples in the sub-Saharan region. Mucina (2012) maintains that the term Ubuntu has a language history between black people in Africa. However, not all black people associate themselves with Ubuntu. People from the rural and urban areas may have a different understanding of Ubuntu and the way it is interpreted. Nkondo (2007) avers that the Ubuntu-based political model is rooted on the idea that we live in a moral space planned by strong values, that one's social world provides a framework which defines the shape of a life worth living. This is very different from the neoliberal world that freely creates its own moral position.

2.6.2 Ubuntu as a development tool

In South Africa Ubuntu has been used as a tool for development during the post-apartheid era. Bamford (2007) refers to the feedback of the Report of the Truth and Reconciliation Commission (TRC) which directly talks about the meaning of restorative justice in South Africa by calling for a 'moral and spiritual renaissance capable of transforming moral indifference, denial, paralyzing guilt and unacknowledged shame, into personal and social accountability'. This was used in applying the Ubuntu philosophy in the TRC's processes and acknowledging its principles. Additionally Bennett (2011) states that the end of apartheid and the introduction of a democratic constitution provided the time for taking South Africa's indigenous systems of customary law more seriously. Ubuntu was used as a peace building strategy during the post-apartheid era. It is also important to note that Ubuntu played a role in addressing the fundamental challenges that are faced by the new democratic state. Muwanga- (2009) addresses Ubuntu as a research philosophy that gives the research process a human face, as opposed to some top-down imposed research processes. This author also advocates collaboration with the participants and community, which should be carried out humanely, with respect to people's spirituality, values, needs, norms, and mores.

According to Ndletyana (2003) Ubuntu is a concept of humaneness or African humanism; it is a metaphor that describes the meaning of group solidarity that is very crucial to the survival of African communities, as a result of poverty and deprivation the people have to survive through brotherly care and not individual autonomy. The concept of Ubuntu functions well in a community that works together to achieve the challenges they encounter. Hanks (2008) maintains that people's actions are critically influenced by the social, cultural and historical context of the activities that they share with the other people in their lives, interaction is key to development. When people communicate with one another this is when ideas and solutions are discovered and this becomes part of development. Nafukho (2006) found that traditional African education expressed basic respect and built on the strengths of that diversity and compassion for others in society.

In the traditional African communities, Ubuntu provided the rule of conduct or social ethic; it also viewed human beings as social beings that preferred being with others. Therefore it is evident that Ubuntu can become a development tool when a group of people are involved in performing it in their surroundings. Even in the media house Blankenberg (2007) states that Ubuntu can be used in an investigation form of journalism, whereby, in traditional African village structures the concerns, ideas and thoughts of all the people are able to occupy the real space in any public discussion. Kamwangamalu (2007) states that in South Africa, Ubuntu has become the trademark of the business sector; it is used in this sector to enable business leaders to understand the cultural and behavioural context in which they are developing their method to business. Ubuntu has become a tool that can assist not only in community development but also in nation building. Kamwangamalu (2007) outlines the importance of Ubuntu in the business context where it is mainly projected to enable business leaders to understand the cultural and behavioural context in which they are creating their approach to business.

2.6.3 Ubuntu and the elderly

This section of the literature review shall explore the role of the elderly in sustaining and understanding Ubuntu in their communities. It will establish the relationship of Ubuntu and the elderly focusing more specifically on the African context. According to Bohman (2007) the older population will have to familiarize itself with a constantly changing society, which is predominantly significant for South Africa where the political changes had an influence on the undercharging aspects of society. Even in Africa during the time when different countries got their independency, the elderly had to adjust to the changes that they encountered in their societies. Opong (2006) makes the point that even though the elderly are mostly not directly affected by the virus HIV(Human Immunodeficiency virus), they are often deeply affected by it socially and economically. They are the ones that must eventually care for their sick children and the grandchildren that are left behind by some of the children who have passed on.

According to Kimokoti and Hamer (2008) the high mortality rate as a result of HIV/AIDS (Acquired immune deficiency Syndrome) is contributing to a change in population structure, so there are more elderly individuals and fewer young adults. This is often noted in the rural areas where the process of urbanisation has led the young adult to seek job opportunities and better

lives in the urban areas. This has left the elderly to look after their children's offspring in the rural areas. Sagner (2000) highlights a growing percentage of the white aged becoming financially dependent thus representing an economic burden on their families who have to look after of them. However in an African perspective the elderly are the breadwinners. Case and Menendez (2007) mention that the old-age pensioner in South Africa delivers large cash sums more than twice the median per capita income of black South Africans. This shows that the elderly often spend their money providing for the households basic needs and their pension money doesn't cater for their wellbeing, as should be the case. Greyling and Zulu (2010) suggest that librarians should also train and reach out to communities. Story hours should be used to record oral histories. Elderly members of the community should be invited to the library to tell their stories. This is when the elderly are given platforms and opportunities to engage in community development and use their Ubuntu skills and knowledge to shape society.

Opong (2006) argues that old communities are often left devoid of their traditional labour force, in particular young men. Thus, on-going economic, demographic, and cultural changes create crises in African families, profoundly affecting the aged. The rise of democracy has often left the elderly confused in understanding its processes and also the basic meaning of the term 'democracy'. Greff (2004) believes that Ubuntu should be connected and managed by for example allowing the humaneness associated with Ubuntu to function with efficiency. He expressed the concern of many black people when he noted that South Africa is governed by Western values, whereas African beliefs and practices need to be given prior and proper recognition, such as the recognition of traditional healers. Veugelers (2011) on the other hand states that Ubuntu means that each individual expression is ideally expressed in relationship with others. Ubuntu is a concrete manifestation of the interconnectedness of human beings. Therefore it is important to note that Ubuntu cannot be separated from the elderly, since their role in making sure that Ubuntu still exists in Africa is captured in various case studies.

2.6.4 Critics of Ubuntu

Ubuntu has played a positive role towards development in African societies and also in addressing some of the social challenges. However there have been questions asked about Ubuntu in the 21st century and its role in community development.

According to Bamford (2007) Ubuntu has a broad moral appeal and this may not be sufficient to reunite traditional and modern cultural views on values in a manner-simplifying renaissance. To be sure, Ubuntu cannot have one standard meaning since the environmental setting shapes it. However Gade (2012) focuses on the way in which language has been used towards the meaning of Ubuntu. Gade (2012) stresses the view that Ubuntu is a dynamic term that has taken on new meanings at different points in history thus resulting to different conceptions of the term. This could be under the influence of changing social and political circumstances that shape the meaning of the term Ubuntu. Marx (2010) argues that Ubuntu meant the inclusivity of hospitality and positive attitude however it has now turned into a form of xenophobia, where it excludes rather than includes others. Bewaji and Ramose (2013) also support other critics by focusing on the way in which Ubuntu has been used to disadvantage Africans instead of empowering them as should be the case.

A good example that could be used is the TRC (Truth Reconciliation Commission) that was used in South Africa and Rwanda and which was referred to earlier in this chapter. Bewaji and Ramose (2013) state the point that Africans have always been fools of the world by welcoming people from outside the continent to take charge as a form of Ubuntu. This has made Africa to suffer in terms of development and addressing some of the challenges the continent encounters. Nkondo (2007) states that in order for South Africa to be a nation that defines and lives by Ubuntu this does not essentially mean that the country is forever free from the dangers of politicised use of race and ethnicity to divide and rule. This highlights the point that race and ethnicity are issues that are rooted in many South African communities due to the country's history.

2.7 Defining Indigenous Knowledge (IK)

Indigenous Knowledge (IK) is starting to increase greater recognition in global dialogue due to the incapability of Western science to address the numerous illnesses facing mankind. This has stretched the search for solutions into indigenous knowledge system (Ezeanya, 2013). IK is defined as the foundation for community development across much of the non-Western world. In most cases, IK has placed local communities together for centuries and provided the essential tools for sustenance and development. Even the World Bank recognises IK where it states that major contributions to global knowledge have originated from indigenous people. This includes issues such as medicine and veterinary medicine (Ezeanya, 2013). Masango (2010) describes IK as the entirety of all knowledge and practices well known on past experiences and observations that is held and used by people.

It is also important to understand that IK is culturally grounded and facilitates communication and decision-making between people. IK is local knowledge, where it is unique to a given culture or group. It forms the information base for people, facilitates communication and decision making (Vorster 2001). According to Shizha (2010) IK is a culturally specific knowledge system that relates to the knowledge of the original people of Africa, their oral culture and traditional ecological knowledge as affected by their worldview, the knowledge that joins their social and natural wellbeing and spiritual setting. IK is also known for its flexibility and ability to describe, explain, predict and negotiate nature (Shizha, 2010). IK can be explained by regarding the past when development of reading and writing was non-existent; a time when the preliterate people were surrounded with other humans, animal and natural forces that made each person to struggle to survive against the other.

This is when people began to create things that could make their lives better. These involved gathering food and providing shelter. This marked the rise of IK (Adetutu, 2010). The success of humankind derives from IK that is influenced by gathering, analysing, storytelling, sharing and connecting with other members of society. IK is a method of organizing and leveraging

knowledge rooted in people's experiences, capabilities, skills, talents and wisdom (Ngulube, 2002). To understand the meaning of IK it is important to understand indigenous people, since they hold a wealth of knowledge and experience that characterize significant resources in the sustainable development of society (Ngulube, 2002). Seema (2012) views IK as an expression through diverse means such as stories, legend, folklore, rituals, songs and proverbs. IK system also refers to the techniques and methods used by communities to connect their IK. Mbatha (2013) considered IK as a tool, either actual or possibility, in the fight against poverty in many African countries. IK plays a major tool in development of not only the community but also the continent as a whole.

2.7.1 Understanding Indigenous Knowledge in sub Saharan Africa

IK has progressively become a popular slogan especially in African Universities. It is slowly gaining popularity in non-governmental organizations (NGOs) and in certain governments departments, mainly those focusing on education, research, science, technology and development in African countries (Castiano and Mkabela, 2012). Research institutions such as the National Research Fund (NRF) and many others pay particular attention to IK and channel funds toward the promotion of this phenomenon. The role IK has played in sub Saharan Africa is illustrated in the articles that focus on social and economic development being the main issues in IK. Other articles reveal how IK is supporting communities to help themselves become more independent rather than depending on foreign funds or Western models of development (Castiano and Mkabela, 2012). The purpose of IK is to brighten some key structures of Southern African IK, which is healing, understanding that humanity has its roots in Africa and thus conceding that this in itself is evidence that IK is rooted in Africa (Edwards, 2012).

In a research study once conducted in understanding IK and to validate the usage of bush tea by the locals, the people that were interviewed were the holders of IK for the plant that makes bush tea. The results of the study illustrated that women had greater knowledge about the plant. This could be because women are more connected with the forest than men, or the fact that there were more women in the area than men (Kahindi, 2009). The role of IK is still influential in Africa, due to the low infiltration of technology in the field of medicine. Much of the population still supports, in full or in part, traditional medical experts. This means that Africa's indigenous

pharmacopeia is still very much intact and active in rural settings, which is part of IK (Ezeanya, 2013). In order to understand IK, it is important to note that IK is different knowledge that is created within a given locality. IK is the result of generations of working with and understanding one's environment to create the best possible processes for addressing specific challenges (Ezanya, 2013).

From the time when the reinforcement of South Africa's IK policy in 2004 was adopted, IK has become noticeable in national debates on the content of the sciences and humanities that developed policy, education, medicine and law in a democracy (Green 2012). However the discrimination of South Africa's science conflict between traditional medicine versus science antiretroviral for HIV and AIDS has created an intellectual climate that has made it very difficult for South African scholars to think outside the framework of established positions, norms and criticisms (Green, 2012). As a result, in the Southern African region there has been the protection of IK since drug industries financially benefit and exploit the medicinal properties in plants used by indigenous people, to treat certain disease such as cancer without the acknowledgement of the indigenous traditional peoples' awareness of the plant and its healing properties (Masango, 2010). Cocks et al (2012) argue that in South Africa, this has been worsened by the lack of attention given by the national schooling curriculum to IK.

South Africa's curriculum is mostly concentrated on Western- based scientific knowledge and gives little credit to the fact that this knowledge is given in a cultural framework which is mainly exposed to the IK environment. Saurombe (2009) makes the submission that the protection of Traditional Knowledge using the intellectual property government has been a subject of much debate at national, regional and international levels. There has been a Bill introduced by the South African Department of Trade and Industry (DTI) where it tried to implement the intellectual property style of traditional knowledge protection. However, Saurombe (2009) is of the view that the protection of IK in South Africa cannot disregard the international and regional developments, but the protection within the South African context is important and possible.

2.7.2 Indigenous Knowledge as a developmental tool

Scholars that subscribe to IK as a developmental tool such as Avoseh (2012) argue that the first and most important ‘theoretical’ frameworks in IK are the ancestors whose ‘theories’ are passed on to all generations through the power of the spoken word found in diverse layers of morality. It is through these ‘frameworks’ from the ancestors that the complete objective of education, where developing good character to be an active citizen is achieved. Although Cocks et al (2012) value IK, they argue that IK continues to be absent from the global arena in terms of sustainable development, which is still mostly viewed as being attainable mainly within Western models through economic interventions. The scholars (Cock et al) continue to suggest that development within the African context in terms of IK can be achieved by ensuring there is an African worldview.

Even though there have been potential pressures to attaining sustainability in Africa, this doesn’t consist the loss of IK and cultural practices since IK has to play a role in sustainable development. Zulu (2006) reminds us that Africa is not the chronological or educational stepchild of Islamic or Western education .There is a need to be aware that IK is the main education tool for Africa and has been until this century. There is no learning of a complete or significant history of Africa in relation to education without suitable knowledge of the traditional or indigenous educational system established before the introduction of Islam and Christianity (Zulu, 2006).

In order for IK to become a developmental tool Rata (2011) explains that IK offers an alternative - that being the ‘logic of the gift’ - which is an exchange rather than exploitative relationship. It is a way to understand and explain the world that recognises as the purpose of science the production of sustainable relationship of reciprocity and balance between the human and natural world between humans. The ‘logic of the gift’ claims that exchange relationship is found in people who are closest to nature and whose social relations have not been corrupted by the capitalist society. These people are mainly indigenous people.

2.8 The elderly and their participation

The first democratic elections in South Africa gave all race groups the opportunity to cast their vote. This also gave the older non-white South Africans the opportunity to be the first ones to vote in the general elections. The elders spared no effort to participate in this momentous event (Moller, 1998). In many countries, government spending on the elderly and on children are choices. However given South Africans' living arrangements, the pension is a tool that directly reaches all racial groups and takes care of the elderly. Over three quarters of African adult age people eligible for pension are living with at least one person under the age of 21 while most elderly are living in households comprising three or more generations (Case and Menedez, 2007).

Enslin and Horsthemke (2004) suggest that African democracy is diverse and exclusive. This is due to the fact that it is rooted in the indigenous occurrence, which is manifested differently according to social and cultural contexts. Therefore democracy cannot be understood by just applying the western ideology if it is going to be practised in Africa whereby the indigenous knowledge and Ubuntu can clash with pure democracy. In that sense, democracy should be a concept that will blend with the African ideology and context. That is why the elderly in KwaSani felt that the western culture has led the young ones to disrespect them and an intervention was needed to save the country. . Additionally Sagner (2000) argues that apart from lessons on education, housing and health-related matters, the issues of social welfare and social security have not involved much attention from South African historians.

This form of neglect is noticeable in the field of old age policy. This is supported by Battle (2000) who argues that the TRC was formulated as a gesture of Ubuntu that was based on social mentality that brings the basic connectedness of all human beings. The main aim of the TRC was to bring all racial groups together and be able to work in developing the new democratic South Africa. The need to bring the nation together was vital therefore the TRC was created for unity, which is understood as a form of Ubuntu. The same strategy could be useful towards the KwaSani community since there is no solidarity whereby the women, children, men and elderly do not understand each other. The need to unite them is important for the development of the

community. Enslin and Horsthemke (2004) concur with what Makgoba (1996) says that there is no flawless democracy and regard it as a development process that takes time to materialise.

2.8.1 The elderly and challenges

Muckenhuber et al's (2013) research shows social inequality and especially low income to be an important factor in maintaining health. As this the case for the elderly people that require efficient care in order to survive, their lifestyle and also the environment that they are in should be protected. To understand social inequality one needs to look at other forms of social inequality, one being social capital.

Therefore Ubuntu will place awareness in ensuring that human rights are protected, as it is the case with the elderly. Besides the human immune deficiency virus/acquired immune deficiency syndrome (HIV/AIDS) epidemic, which has reduced life expectancy by more than 30 years in some parts of Africa, population aging is rising on the continent. Between 2000 and 2025, the percentage rise of the elderly population (60 years and older) will be the greatest of any region globally, with an expected increase of 149% (41–102 million). In sub-Saharan Africa (SSA), the older population is projected to increase fourfold from 36.6 million to 141 million (5–10%) between 2005 and 2050. Similar to other developing countries, the majority (over 60%) of these individuals will be living in rural areas and elderly women will outnumber men by virtue of their longer lifespan (Sagner, 2000).

Sagner (2000) holds the view that older adults manage to have a higher disease burden; hence, they are likely to constrain healthcare systems in the future. Moreover, their significant contribution to family welfare and income is compounded in SSA by their unique role as caregivers of their AIDS-stricken children and orphaned grandchildren. This warrants greater focus on the welfare of the elderly. One of the most important shifts in dialogues on growth, poverty and economic policy in South Africa since the transition to democracy has been the increasing official willingness since 2003 to distinguish the limitations of the notion that the benefits of economic growth would automatically lead to poor people. These are some of the realities we have to contend with as we contemplate different ways in which Ubuntu and IK could be promoted in Africa.

2.9 Conclusion

The literature discussion in this chapter is critical. Authors trace the history of Ubuntu and IK and proceed to look at the present context to establish the extent to which these two concepts are still relevant. This is critical in the sense that history serves as a reference point. By looking back, society is able to see what has worked before and what has failed. Using that knowledge as the basis, society is able to find ways on how to survive in the present context.

The chapter shall conclude by reiterating the role that should be played by the whole community to promote Ubuntu and indigenous knowledge. The present chapter has noted that Ubuntu and indigenous knowledge can only be taken seriously if all members of the community are involved. Even though the elderly maybe viewed as the pioneers but the involvement of the other members is vital because those who have the knowledge and skills (the elderly) need people to whom they could impart such knowledge (the youth). According to Adetutu (2010) the reason Ubuntu and indigenous knowledge is facing challenges for it to be recognised especially in the African context is due to the historical background that led to African leaders adopting the western ideologies and imposing them to their fellow people.

What is clear in this study (something that will be elaborated in the empirical chapter later) is that in the rural areas such as the KwaSani the younger generation view Ubuntu and indigenous knowledge as an irrelevant application in the current world. One could imagine the thinking of the younger generations in the urban areas if already those in the rural areas dismiss these concepts. Ngulube (2002) suggests that just like western knowledge is disseminated and organised, the same strategy should also be applied towards indigenous knowledge and Ubuntu. However one could argue that this requires individuals that will be willing to gather and organise information based on these concepts. The chapter also highlighted that the elderly cannot work on their own they require the other members of the community to make Ubuntu and indigenous knowledge visible in societies.

The chapter also mentioned the importance of having the government playing a role in conserving such African knowledge so that the international community will pay attention too. As Crawhall (2011) suggests, the idea of creating a high level legal framework to protect the rights of low status African indigenous people is important. This was the case in the KwaSani

whereby the elderly were not aware of their human rights, while others blamed the awareness of human rights for the diminishing of morals and standards. The reason the word human rights was refuted by the elderly in KwaSani was due to the fact that it was never explained to them properly.

Shizha (2010) states that people that are aware of indigenous knowledge are able to make sense of their lives and create a cultural identity that mirrors their social and cultural communities. This chapter has highlighted some of the research studies based on Ubuntu and IK, more especially in South Africa. Chapter 3 shall engage the theory of African humanism by explaining the concept of Ubuntu and IK in relation to the elderly. In a nutshell, now that general understanding about Ubuntu and IK has been presented using various authors, the next chapter will focus on the theoretical framework on which the study was premised.

Chapter 3: Theoretical framework

3.1 Introduction

The purpose of a theoretical framework in research is to locate the study being pursued in the broader theoretical context. The aim is to understand how the present study relates to other studies from a theoretical point of view. In other words, the theoretical framework enables the researcher to establish the extent to which the study being carried out could be linked to the existing body of knowledge. It enables us to identify the themes present in the current literature on the topic under investigation and identify gaps in our understanding of how we teach, and how students learn (Earley, 2014). Kahindi(2009) refers to the usage of Indigenous methodologies which were used to guide a research study honouring cultural traditions and protocols. This was integral in working with the local community. Therefore this chapter engages with the theory of African Humanism, the first part of this chapter will explain the theory and its background. The second part of the chapter will explore African Humanism and its relationship with Ubuntu, democracy, IK and the elderly. This thesis seeks to find out the applicability of this theory within the context of Ubuntu and IK in relation to the elderly in KwaSani.

African humanism is a theory that has been used in African communal settings as a tool to assist communities in their conflict. The theory has also been identified as having many African ideologies such as Ubuntu and Indigenous Knowledge. Kwame Nkrumah, the first Ghanaian President adopted humanism as his philosophy, which ran parallel to President Nyerere's 'African socialism' in Tanzania. The theory has also been applied by other continents around the world to assist in their social challenges. Within Africa, countries such as Tanzania and Ghana have also used this theory. In South Africa, African humanism played a major role during the transition period from the apartheid era to the democratic state. Even in the new democratic state the need to use ideologies that fall under African humanism is needed to address the social challenges that are faced by the country.

This chapter shall look at the role African humanism and demonstrate how this theory can be applied to the research study to address some of the issues that are faced by the KwaSani community, which is located in the Underberg area of KwaZulu-Natal. In addition the chapter will explore *Ubuntu* and indigenous knowledge in relation to the elderly under the African humanism approach. Looking at these concepts in the community and human development contexts will do this. This chapter shall also explore the historical development of African humanism and relate it to democracy. This will provide the broader context within which the theory could be conceptualised.

3.2 Historical development of African Humanism

The need to understand the formulation of the theory of African humanism helps shape the research study. As mentioned above, the study aims at focusing on *Ubuntu* and indigenous knowledge system in relation to the elderly in a community located in KwaZulu Natal. The development of a theory assists in finding out the meaning of *Ubuntu* and Indigenous Knowledge as African philosophies. According to Gade (2011) during the second half of the 1900s *Ubuntu* became part of African humanism Philosophy and a worldview. *Ubuntu* took its spotlight during the political era of transition from white minority rule to black majority rule in countries like Zimbabwe and South Africa. The need to understand that African Humanism is a broad concept that consists of sub themes such as Ubuntu and indigenous knowledge should be noted at the outset. Kanduza (2011) reminds us that history is a study of human agency and progress. Steve Biko and Kenneth Kaunda's studies of African heritage differ due to historical periods but the context and meaning remain the same. The struggles for social justice and democratic value change over time. Therefore African humanism pays attention to the changes of social and political settings, as the study focuses on the social challenges that are faced by the elderly in KwaSani this theory assisted in explaining some of the changes that have taken place in the chosen research area.

The need to understand the term Humanism on its own entity is important so that one has a fundamental understanding of the conjunction of both Africanism and Humanism. Markey (2013) defines Humanism not as a withdrawal or exclusion while its determination is to make things available to critically examine the product of human labour, enlightenment, and human

misinterpretation. African humanism is an approach that pays much of its attention to human self-development and also communal development. Therefore the research study aimed at finding out human development specifically towards the elderly in the chosen research area of KwaSani. Kanduza (2011) mentions that Biko and Kaunda believed in examining African heritage in order to understand sources of strength and visions of their struggles. African humanism comprises of norms and values that are daily used by African communities, therefore African humanism is an approach that needs to be explained by also giving a historical background of the continent and its diverse way of living. The research study shall also give a historical description of Underberg, which is where empirical data for the present study was collected.

This section shall look at African humanism and its principles. This is to also look at the relevance this theory has towards the research study. The section shall look at the dynamics of African humanism and its relation to *Ubuntu* and indigenous knowledge. This will be closely linked to the role of the elderly when African humanism is discussed in this chapter. The section shall illustrate the different themes that are found under African humanism since it is a broad term that needs to be understood by its sub-sections such as *Ubuntu*, indigenous knowledge and African systems. The study is based in KwaZulu Natal where the majority of the people speak IsiZulu as their first language and where the monarchy system still exists. Therefore this theory was found to be relevant to the study since it does not only focus on the environment but rather on the people and their way of interpreting their ways of life.

Another historical description of the emerging of African humanism is seen by Buthelezi (1984) whereby he looked at the South African setting before the European settlers. He argued that people had already created their own philosophical views about the worth of human being and needed community relationships in order to survive. This was when a spirit of humanism called *Ubuntu* (humanness) in the Zulu language or 'botho' in the Sotho language played a factor in shaping people's lifestyle. According to Creff (2004) an understanding of *Ubuntu* is firstly essential to appreciate the potential value of the African Renaissance and the impact of decolonization. The elderly are known as the main pioneers in relation to *Ubuntu* and indigenous knowledge. Therefore, in order for a community to understand these concepts the right individuals should teach these concepts. Additionally, Ekanem (2012) gives an analysis of

Kwame Nkrumah's understanding of African humanism where he argued that the philosophy should be used as a weapon in the living settings of the African people. It is from these settings that the knowledgeable content of the philosophy is created. The theory addresses the importance of the people to shape African humanism to fit their living standards.

What is clear from this synopsis is that humanism as an African philosophy has deep roots. Its proponents include Kwame Nkrumah of Ghana and Steve Biko of South Africa. Other African political leaders later subscribed to this philosophy due to its close link to *Ubuntu*, which is a generally accepted African philosophy. In that sense, the theory resonates with the present study, which revolves around both humanism and *Ubuntu*.

3.3 Ubuntu and Afro democracy

The research study focused more on *Ubuntu* and indigenous knowledge. The theory African humanism comprises of both these terms. However it is important to understand each concept and its relation to the theory. First will be a discussion of *Ubuntu* and its relation to Afro democracy. This is because the study aims at understanding the meaning of *Ubuntu* from the elderly's viewpoint. According to Buthelezi (1984) for a community to have harmony there has to be *Ubuntu* and the practise of indigenous knowledge, there should not be an individual that will be seen prospering at the expense of others. However the change of environment has made individuals to seek for their own basic needs due to the limitation of natural resources. *Ubuntu* has therefore not been progressive with the rise of globalisation whereby democracy has been understood differently in different settings from those of the pre-colonial times.

According to the African Charter on Democracy, Elections and Good Governance (2007), chapter 4 article 8 section 3 states that 'the state parties shall respect ethnic, cultural and religious diversity, which contributes to strengthening democracy and citizen participation'. *Ubuntu* is also a concept that should be practised freely and openly in communities, the need for individuals not to feel that *Ubuntu* is an out-dated philosophy should be avoided. Bratton and Houessou (2014) state that a common pattern across African countries is that the people often express the demand for democracy. *Ubuntu* and democracy are able to work effectively in Africa since the *Ubuntu* principles stress the importance of humanity.

However the need for the people to understand Democracy on its own is also important. Gade (2012) explains that *Ubuntu* is usually deeply rooted in indigenous cultures. The same shall also be understood when paying attention to democracy in Africa, whereby in this section it is titled as ‘Afro democracy’ since it, is a combination of African cultures and liberal democracy as understood in the Western context. This is illustrated in the African Charter (2007) chapter 5 under the Culture of Democracy and Peace, which states that ‘State Parties undertake to implement programmes and carry out activities designed to promote democratic principles and practices as well as consolidate a culture of democracy and peace’. In the research study the objective is to investigate whether there are spaces for the elderly to practise *Ubuntu* and indigenous knowledge. It is also to find out the role that is played by the government to ensure that the elderly are given equal platforms to participate in their community activities.

According to Woods (2003) African humanism can be understood as a way of life for African societies whereby the community structural setting is rooted from the culture being the base for its creation of norms and morals. *Ubuntu* therefore entails some of the norms and morals that are often found in most African societies. The research study investigates whether the KwaSani community does have stable norms and morals that are guided by the *Ubuntu* principle. Ntibagiriwa (2009) argues that people’s cultural beliefs and values are critical for economic development and coined it as ‘Ubuntu economy’, where the state, market and the people are all representatives in economic growth and development.

The research study sought to find out whether *Ubuntu* can be used as a tool for community development in KwaSani and more especially the role of the elderly in their contribution towards community development. African humanism tries to explain some of the fundamental challenges that are faced by Africans, more especially their historical setting and connects it to the current 21st century. The research study investigates the historical communal setting in KwaSani and compares it to the current state of the area. Kapenzi (1988) recalls that Africans were given selective knowledge by the colonisers about themselves as being uncivil and as having no historic background. This then created a wrong impression that Africans had no identity and had to adopt the colonisers’ way of living. Therefore the research study tries to understand the lifestyle that was experienced by the people of KwaSani before the rise of globalisation. It draws from African indigenous knowledge system which is anchored on *Ubuntu* philosophy.

3.4 Indigenous knowledge and Afro democracy

Indigenous Knowledge system (IKS) is another concept that falls under African humanism. Dixon (2005) states that few research studies have addressed the contribution of IKS towards development initiatives in developing countries. This section of the research study shall define the meaning of IKS and its influence in the KwaSani community. According to Shizha (2010) IKS is known for its flexibility and the ability to describe, explain, predict and negotiate nature. In the research study IKS shall be unpacked in relation to the elderly in KwaSani and whether IKS can be used as a tool that can assist in community development. It will also be used to understand the challenges that are faced by people in the area. According to Cornwell (2006) African humanism is the belief that any human being has the potential to liberate and recreate themselves irrespective of their social status. This can happen in a community like KwaSani if IKS is used as a tool that will help the people especially through the guidance from the elderly since they are known as the main informant holders of IKS.

The African Charter (2007) chapter 9 article 35 states: 'Given the enduring and vital role of traditional authorities, particularly in rural communities, the State Parties shall strive to find appropriate ways and means to increase their integration and effectiveness within the larger democratic system'. Therefore the research study sought to find out the role that has been played by the government in ensuring that people in KwaSani more especially the elderly are able to practise their *Ubuntu* philosophy in the area. It was also to look at the limitations that are faced by the elderly in practising IKS to the other members in the community. According to Ngulube (2002) IKS has been overlooked in the management of information in Africa. In Ngulube's view, IKS relates to experiential, practices of medicine, as well as healing, hunting, agriculture, education and environmental conversation developed by indigenous people over years. The research study intended to find out ways in which IKS is understood by the elderly and also its contribution in KwaSani.

Nwagwu (2005) states that societies are now including indigenous knowledge in their communities as the main feature that plays a role in development. In the research study the challenge of the elderly being recognised as full community members in KwaSani shall be investigated. This goes with the elderly being aware of the South African constitution so that

they are able to challenge any difficulties they encounter in the community. Cocks et al (2012) mention that IKS has played an essential role in sustainable development even though not much recognition is placed towards IKS in sustainable development. Therefore the research study set out to find out the meaning of IKS in relation to the elderly in KwaSani and its contribution towards community development that will also in the long run assist nationally.

Kronenberg (2009) goes on to define African Humanism as a system of belief and approaches that are positioned upon human beings. The same ideology can be used towards IKS whereby the people are the central agents that ensure that IKS is visible in societies. The research study also looked at remedies that are used by the elderly to heal themselves, their children and grandchildren when they are ill. This was to establish whether IKS is also part of the remedies to societal problems or to establish the extent to which IKS is included during traditional ceremonies within the community. Ngulube (2002) makes the point that the failure of Africans to manage all information resources will impact negatively on society in general and on the development of Africa as a continent. This stresses the importance of paying attention to the areas where IKS is rich and also on its holders. The study is looking at the elderly who are known worldwide for holding wisdom and are often advisors in their societies. The guidance of policies such as the African Charter helps to understand the legal routes that have to be undertaken more especially in relation to equal participation as exercised in African societies.

Murithi (2006) states that current societies are now using cultural methods for managing disputes as a form of endorsing peace and social stability within societies. In the KwaSani community the elderly were asked on ways in which they use IKS to solve or reduce some of the challenges that are faced by the people in the area. Dixon (2005) stresses the recognition, empowering and inclusion of both IK and other aspects of African systems in partaking in rural development projects. This has become a recognised method for following socially, environmentally and economically sustainable natural resource management. The research study sought to find out whether any form of community development has taken place in KwaSani community and whether the elderly were participants in that community development. This is also an element of participatory democracy, in conjunction with IKS that is part of African humanism. According to

Woods (2003) African humanism has claimed that rights and law come from below. This was compared by looking at the African religion, which does not place God in heaven rather on earth. The need for future research that will focus on African humanism in the current social world is important since much has been captured by the past events. The study begins to make a contribution in that regard.

3.5 The elderly, African humanism and democracy

Woods (2003) mentions the role of African humanism whereby it comprises a vision of rights that are based on sharing rather than individual achievement and greed. The idea of autonomy is embedded in the community rather than being individually based. The elderly are commonly known as the mediators whenever there are community disputes. Therefore African humanism has always been an ideology that was used in African communal settings. The research study investigated the role that is played by the elderly in their community in KwaSani. According to Boon et al (2010) some studies have revealed that older people are most often the main caregivers and need to take duty for the physical, emotional and economic needs of their HIV infected adult children. The research study also intended to look at some of the social challenges that are mostly faced by the elderly in the KwaSani Community. Additionally Zimmer and Das (2014) state that HIV often runs through a family, and later AIDS tends to kill both parents, leaving behind their children who end up being looked after by an older person. The research study also intended to look at ways in which the elderly are able to overcome some of these social challenges such as HIV, poverty and crime. It also looked at whether the philosophy of *Ubuntu* and Indigenous knowledge are used as solutions in overcoming these social challenges.

However Schatz (2007) also highlights the gender inequality that is faced amongst the older people, more especially in the rural areas. The author argues that older women are more likely than older men to take on caregiving activities relating to both the sick and those left behind (more often the grandchildren). The research study aimed at using a sample of 20 subjects to test this thesis, where 10 were males and 10 were women. This was done in order to ensure that there was an equal gendered view on the study and also to avoid any form of bias.

The role of the government is important especially in times where there is no stability in societies. Therefore government initiatives were also explored in the research study.

Additionally Ngwagwu (2005) mentions African humanism as playing a role in promoting indigenous knowledge in societies whereby individuals are required to have more freedom and more opportunities while at the same time valuing their beliefs and ethics. African humanism is a theory that can be used as a tool to address many social challenges that are faced by the people. Mattes and Bratton (2007) make the point that sustainable democracy needs citizens who claim democracy - a feature that can be measured in public attitudes through investigations such as research studies. As such, this research study intended to find out whether the elderly have an understanding of democracy and also the way in which it is practised. According to the African Charter on Democracy, Elections and Governance (2007) chapter 6 on democratic institutions in article 15 states that: 'State Parties shall establish public institutions that promote and support democracy and constitutional order'. Therefore the role of the councillor, mayor and civil servants were explored in the research study in terms of their involvement towards community development in KwaSani community.

African humanism does not only focus on traditional community settings but also on the governance structures of communities. Pietersen (2005) submits that *Ubuntu* principle in management holds the potential to bigger approaches in managing organisations. These *Ubuntu* principles can be applied in government structures such as the municipal offices. Matte and Bratton (2007) state that democracy has a low possibility of breakdown where two conditions are met, namely that large majorities of citizens demand democracy as their preferred political rule, and that their leaders have internalised and follow institutional rules. The research study intended to find out the elderly's awareness of the bill of rights and other state policies that fall under a democratic state like South Africa. African humanism also looks at the knowledge that the people have in their societies.

According to Bratton and Houssou (2014) people gradually believe that the quality of elections is the best sign of a democratic government. Therefore, popular attachment to institutions is slowly but surely shifting mass reliability to main personalities. The research study also looks at the

procedures in electing local representatives in KwaSani community; it also looks at whether the elderly are directly involved in leadership roles in the community.

3.6 IKS and Ubuntu underpinnings in African Humanism

The need to address the foundations of IKS and *Ubuntu* in African humanism was deemed important for the research study. This theory assisted in addressing some of the fundamental social challenges that are faced by the elderly in KwaSani. The study intended to find out whether the elderly are marginalised in the KwaSani community and whether *Ubuntu* and indigenous Knowledge can play a role in developing the community. Woods (2003) submits that African humanism provides more harmonious interaction among the various dimensions of the legal, political and social activities. Therefore African humanism is a theory that can be put into practise and it can be applied in many spheres of life, especially in the African context where there are many challenges. The research study sought to find out whether *Ubuntu* and indigenous knowledge is visible amongst the people in KwaSani community.

Creff (2004) states that *Ubuntu* includes sound moral values while concurrently indicating that humankind is the basis and measure of all that matters, pointing to the impact of African Humanism within the concept. In the KwaSani community the study intended to find out whether the elderly are able to instil *Ubuntu* to the other members of the community. Since *Ubuntu* is a principle that deals with humanness, the need for the people to work together in solving their problems should take place. According to Logan (2008) traditional leaders may also be respected because they provide a sense of steadiness and stability in a period of great change. The same may be applied in relation to the elderly in KwaSani, where the need for them to be respected and appreciated by other members of the community should be considered. Okeye and Obikeze (2005) mention that aging stereotypes have negative effects on both the elderly and youths, as these stereotypes tend to dehumanize the elderly and change the proper socialization and views of young people with respect to the elderly. The research study sought to find out the relationship the elderly have with the younger generation in the KwaSani community. The need to understand the generational gaps was considered in the study, where the elderly were given an opportunity to explain their views towards the younger generations' lifestyle.

Ekanem (2012) looks at Julius Nyerere's understanding of African humanism, which espouses the view that nobody can have anything to eat or have no human dignity because they are starved since they did not have personal wealth. On the contrary, they could depend on the wealth owned by the community to which they belong. The notion of African humanism pays much of its attention towards collective development in communities; the need for people to work together in building their community is essential. Another influence of African humanism is insisted in Cornwell (2006) where an argument is made that an African university should focus on local and national goals of development and empowering in undertaking full social justice. There is a need to understand that African humanism can work in a setting whereby people are willing to work together in building their community and also to address the challenges they encounter.

An interview conducted by Samin (1997) on one of the fathers of African humanism Es'kia Maphahlele illustrates two pillars of African humanism that shape the community. These are religious belief and social relationships. The religious belief focuses on status quo that all Africans believe in ancestral existence and stresses that this is included in their daily lives. These sets of beliefs involve individuals working together in practising them and also form part of the African humanism theory. According to Ntibagirirwa (2009) the knowledge of self-interest was boldly stressed at the time when production of goods and services was being created from the development of natural sciences and technological shares, particularly in England. In Africa the notion of communalism was usually the first priority then individualism in communities. However due to the change in environment the research study sought to find out the social structure of KwaSani community.

Mattes and Bratton (2007) stress communal setting over individual settings and argue that this leads Africans to think and act as passive, respectful, and dependent subjects of external forces rather than as agents, or democratic citizens, with some degree of control over their lives or the wider society. The research study aimed to find out whether the KwaSani community uses communalism or if it is based on individualism principles.

3.7 The limitations of African humanism

There is a need to understand that African Humanism just like any other theory has its shortcomings. Pietersen (2005) suggests that African humanism does not necessarily recognise the presence and the differences of human relationships. The issue of having one vision is often identified in African humanism and the need to work together in achieving that vision. According to Woods (2003) there seems to be a clash between African humanism and liberal discourse, whereby African humanism places the individual in the same level as the plants and animals, while liberalism places the individual as the main agent that is in charge of the other elements such as animals and the infrastructure. This highlights the fact that African humanism places the individual closer to their environment and become familiar with their setting.

However Buthelezi (1984) argues that the basic principles should stay within societies at all times even though it is a changing world. The need for indigenous communities to preserve their traditions is vital since these methods play a vital role in human development. Scholars such as Ntibagiririwa (2009) argue that human beings are creators of their own self and world and depend on no one else but their own self. Pinn (2008) is of the view that African humanism enables one to have deep gratitude towards the challenges of life and it allows an individual to be able to solve their problems through the guidelines from other people within the community.

The rise of globalisation as the new meaning of African humanism has shifted in Markey (2013) whereby the focus is based on the individual self-development and little is discussed about the community base. The environment and the fact that the traditional practises have been ignored have influenced this new meaning of African humanism. This loses the authentic meaning of African humanism. Therefore having the elderly to guide other generations about some of the fundamental areas of African humanism will help preserve its authentic meaning and practise.

Pietersen (2005) suggests that more research should be conducted in South Africa on African humanism, since there has been little done by Africans and much information is extracted in the Western world. When Es'kia Mphahlele was being interviewed on the future of African humanism, he stated that the people should acknowledge the Western culture's role in

manifesting in Africa and that this affects their values and norms. However Es'kia Mphahlele stated that it would be possible to preserve African humanism if educational institutions promote the study of African humanism as a philosophy and stressed that this is the only area that can be used as a preservation of African humanism (Samin, 1997). The people that hold the rich knowledge determine the future of African humanism and they can find channels to address the challenges faced by African humanism. As the African Charter pays much respect on human rights towards traditional African values, these implementations highlight the necessity of African humanism (Woods 2003).

In Samin (1997) the interview also went into detail with the second pillar being social relationship that looks at human beings as the core factors that make up a community. The role that is played by human beings is unique since they introduce the relevant criteria that make up a community. These are the norms, values and standards, which fall under African humanism. During the interview Es'kia Maphalele mentions another factor that led to African humanism being ignored by the Africans. He argues that it was the economic needs, which didn't exist back in the days, but due to industrialisation. Huge dependency is placed in this sector. The role of *Ubuntu* and indigenous knowledge was placed towards the elderly since they were regarded as the wise ones and hold a vital stature in society.

3.8 Chapter summary

The Chapter has discussed the theory of African Humanism which was used to provide a foundation for an understanding of Ubuntu and IK in relation to the elderly in KwaSani. The first part of the chapter explored the historical development of the theory and the manner in which the theory has changed over time. It also gave a clear meaning of the theory and its relation to the research study conducted in KwaSani. In this chapter the dissertation utilized the African Humanism theory to have a better understanding of Ubuntu and IK in KwaSani through the elderly. Relevant literature is used to discuss some of the possible underlying political, social and economic factors driving the *Ubuntu* and IK closely with the elderly. This chapter sought to test the applicability of African Humanism hypothesis in the context of *Ubuntu* and IK in

relation to the elderly in KwaSani. The Hypothesis is that *Ubuntu* and IK are more inclined with the elderly in KwaSani. The need to test the hypothesis requires one to revisit the research questions in Chapter 1. The following chapter shall discuss the research methodology, data collection and analysis of data.

Chapter 4: Research Methodology

4.1 Introduction

This chapter describes the research methodology and methods that were used for data collection. It further provides justifications for the choice of the methodology and the research activities that were undertaken. Furthermore, it discusses the factors that have influenced the researcher's selection of the area under study.

The chapter takes the reader through the stages of the research process, from research design, data collection and data analysis. Issues around research ethics are also discussed in this chapter. It concludes by stating some of the challenges met by the researcher during data collection. The geographical area where the research study was conducted, the study design and the population and sample are described in this chapter. The instruments used to collect the data, including methods implemented to maintain validity and reliability of the instrument are also described in this chapter. In a nutshell, Chapter 4 provides details on how the study was conducted.

4.2 Research approach/ design

The research study used a mixed methods approach whereby both quantitative and qualitative approaches were used to conduct the study. According to Creswell (2012) a mixed methods research design is defined as a technique through which one collects, analyses and mixes both quantitative and qualitative research methods in a single study to understand a research problem. It is important to firstly understand the meanings of both quantitative and qualitative study approaches separately so that there is an understanding on the way in which these two methods can work together. Welman et al (2005) state that the qualitative research methods are methods used to create the social construction nature of reality, and to also stress the relationship between the researcher and the object of the study. On the other hand, quantitative research methods do not involve the investigation of processes but rather highlight the measurement and analysis of the fundamental relationships between variables.

In this study the qualitative methods used included focus groups which were used to collect data whereby the researcher became the facilitator. With regards to the quantitative method, the study used self-administered questionnaires that were distributed individually by the researcher amongst the informants. In addition, Creswell (2012) states that in a quantitative study the researcher decides what to study and asks specific and narrow questions. The numbers were analysed by using statistics where the survey was conducted in an unbiased and objective manner. However Creswell (2012) explains that in qualitative research methods the researcher depends on the views of the participants, where it involves asking broad, general questions and collecting data consisting largely of words from participants. The inquiry that is conducted is largely subjective and biased, representing the views of the informant.

Therefore the importance of using a mixed methods research approach enables the researcher to cover the research gaps that were found from other related studies. Creswell (2008) states that the mixed methods approach provides a better understanding of the research problem instead of using one method that will limit the findings. The explanatory design was used in the research study where the quantitative method was first used. According to Creswell (2012) the explanatory process starts with collecting and analysing quantitative data and thereafter the qualitative data is collected and analysed as a follow up to the quantitative results. The explanatory design helps to connect the stages by using the quantitative results to shape the qualitative research questions, sampling and data collection. Since the qualitative design for data collection is a focus group discussion, the self-administered questionnaires were used to shape the questions for the focus group discussion.

4.3 The research setting

The study was conducted at the KwaSani low cost community, which is located in Underberg area, under the KwaSani Municipality, which is part of the Harry Gwala (Sisonke District) of KwaZulu-Natal. KwaSani is a name that is derived from the Zulu language, where 'Kwa' means 'at' and 'Sani' means 'San people'. The low cost community can be described as a semi-rural

area since it is located outside the city of Pietermaritzburg, which is 132 km away from Underberg. The KwaSani Municipality is located at the foothills of the Southern Drakensberg, bordering the world heritage site. There are a lot of agricultural activities taking place in the area such as poultry, dairy products and subsistence farming. The major social challenges that are faced by the people in the area are unemployment, food and human security, to name a few. Most of the households are largely dependent on the pension grant and child support grant. As a result, the elderly are the main breadwinners and the ones who ensure family survival.

4.4 The study population and sample

In Welman et al (2005) a population is the full set of cases from which a sample is taken, where the population is the study object and consists of individuals, groups and organisations. Kumar (2011) makes the point that the selection of samples in quantitative and qualitative research is different. In quantitative research one attempts to select a sample in a way that is unbiased and represents the population from where it is selected. On the other hand, in qualitative research a number of concerns may influence the selection of a sample such as the ease in accessing the potential respondents. Usually the researcher decides which people will have extensive knowledge about the topic.

Using snowballing, a sample of 21 elderly people was selected from the KwaSani low cost community using non-probability sampling. Kumar (2011) defines a non-probability sampling design as a design used when the number of components in a population is either unidentified or cannot be recognized individually.

A purposive sampling method was used to provide information about the area of KwaSani area whereby two elderly informants (Mama Abigail and Baba Mkhize) were the main liaison persons in the area. In addition Kumar (2011) states that purposive sampling assists the researcher's judgment as to who can offer the best evidence to achieve the objectives of the study. The researcher only goes to the people who are likely to have the required information and be willing to share it. This was the case with Mama Abigail and Baba Mkhize who provided a holistic background of the area and also the dynamics that are found in the area too. They also played a critical role in finding the other elderly informants that would be part of the research study.

The snowball sampling method was then used amongst the elderly that were found by both Baba Mkhize and Mama Abigail, so that they could get other participants that knew the required information needed for the study. Denscombe (2007) defines snowball sampling as a process that is used to get reference from one person to the next. At first the researcher involved just a few people (the three elderly people brought by Baba Mkhize) then each was asked to identify one or two other people who would be relevant for the purposes of the study. In this research study the elderly were asked to identify another elderly person that would have the relevant information related to the study that focused on *Ubuntu* and indigenous knowledge. The same participants were used for the focus group. However, from the 21 potential participants only 10 came through for the focus group discussion. The language that was used in the focus group was IsiZulu since most of the participants could only understand this particular language. It is also important to note that the participants are very old and during their times most of them didn't have access to education due to South Africa's historical background.

4.5 Sampling criteria

The participants that were selected in the study had to meet certain criteria as is the norm and convention in research. For an elderly person to form part of the study he or she had to be:

- In a certain age group ranging from 50 years upwards;
- Knowledgeable about the subject of the study;
- Willing to participate in the study and share that knowledge;
- Of either sex, ethnicity or race; and
- Either born or not born in KwaSani;

4.6 Data collection

4.6.1 Questionnaire

The first data collection instrument that was used in the study was the questionnaires (quantitative method). As a norm, questionnaires should be aimed at collecting information, which can be used later under data analysis. However, as a research tool questionnaires do not set out to change people's attitude (Denscombe2007: 153). Welman et al (2005) stress that a

questionnaire survey should itself be the conclusion of a careful process of thought and discussion, involving consideration of all possible methods whereby questions should only be included in the questionnaire if they relate to the research questions the study plans to address. The language of the questionnaire was both in English and in IsiZulu since most of the participants could only read and write in IsiZulu. It is also important to note that the participants were very old and during their times few had the opportunity to go to school.

Data was first collected through questionnaires, which were then followed by a focus group discussion. The decision was informed by the fact that the study was an explanatory design. Creswell (2012) explains that the explanatory design uses qualitative data to clarify quantitative results that need further exploration. It is also to use quantitative results to decisively select best participants for a qualitative study. The data collected using questionnaires evaluated the elderly's role in promoting *Ubuntu* and indigenous knowledge in the KwaSani area. The questionnaires were decided upon the following:

- The respondents read the questions, interpreted what was expected and then wrote down the answers;
- The questions were clear and easy to understand;
- The layout of the questionnaires was easy to read and pleasant to the eye;
- The questionnaire created an interactive style (whereby the respondents felt as though someone was talking to them in person);
- Most of the questions were closed ended (this also saved time);
- There was little bias since the questions were presented in a consistent manner; and
- The social climate was open enough to allow full and honest answers (Kumar 2011:145).

It is also important to note that apart from the advantages above the questionnaires also encountered difficulties. This should not come as a surprise. By their very nature, questionnaires have their disadvantages as much as they have advantages. According to Denscombe (2007) the questionnaire needs to adopt an ethical stance in which recognition is given to strict professional standards. It is a moral obligation on the researcher to protect the interest of those who supply information. The questionnaire had both open and closed ended questions. However the closed questions followed an open question so that there would be a deeper understanding for the

participant to respond in a certain manner. In open-ended questions the possible responses are not given, the respondents write down the answers in their own words (Kumar 2011:151). On the other hand, a closed ended question offers the respondent a range of answers to choose from or expects the respondent to provide a specific answer to a question without elaborating on it (Welman et al., 2005).

The questionnaire was written in IsiZulu and English so that those that did not understand English could be able to use the questionnaire in a language they understood. Regarding participants that could not read or write, it was the researcher's role to read out the questions to them and then write down the answers they provided. According to Evelyn (2002) indigenous people all over the world have a unique story to tell, but they have never taken the chance to tell that story. Due to the colonial, patriarchal, trade, exploitative and often-ecological damaging development model, Indigenous Knowledge has been misjudged and underrated. One also has to note that most of the participants were ranging from the mid-50s upwards in terms of age and therefore it was very essential for the researcher to guide the participants while they were answering their questionnaires without necessarily influencing their responses. The questionnaire consisted of 3 sections. Section 1 aimed at gaining demographic data and general profiles of the informants such as age, gender, home language, place of birth, education level etc. (see appendix). This was to find out whether the elderly's age or gender could be the determiners of the amount of information they have relating to *Ubuntu* and Indigenous knowledge.

Section 2 aimed at determining the issue of food security amongst the elderly in the KwaSani community. This sectioned also aimed at finding out the intake of meals per day, especially since the informants were old and some were under medication; food is essential at this age. The questions also assessed the amount of money they spend buying food, accessing the food markets, type of food they eat and also the quality of the food they buy/eat. Section 3 aimed at determining the knowledge and views of the elderly in relation to *Ubuntu* and indigenous knowledge. Its other aim was also to find out the elderly's involvement in the community and whether there are spaces for them to practice *Ubuntu* and indigenous knowledge. Instruction

guidelines were attached in the questionnaire for the participants indicating as to whether they had to circle or tick their answers.

4.6.2 Focus group discussions

Since the study used a mixed method the second data collection mechanism was done through the qualitative method, that is, by using the focus group discussions to collect data. According to Creswell (2012) qualitative data collection involves listening to participants' voice and finding common themes in their discussions. The data from the questionnaires was used to find common themes amongst the participants. The themes were used as a presentation for a focus group and through that it gave the participants an opportunity to discuss the themes that were found in the questionnaires that they had answered two months earlier. Kumar (2011) defines a focus group as a form of approach in qualitative research in which attitudes, views or opinions towards an issue, product or service are explored through a free and open discussion between members of a group and the researcher. Additionally Gilbert (2008) defines a focus group as a group of informants consisting of a small group of individuals usually ranging between six and ten people who meet together to express their views about a specific topic defined by the researcher.

In this study, ten elderly people came back to participate in the focus group discussion.

The Researcher conducted a presentation based on the questionnaires that were once collected from the same group of the elderly people. They then had the platform to discuss what was presented and also to raise any other topical themes. This was captured through note-taking and observing the participants. Since the study is based on explanatory design the information that was found in the focus group had to connect with the first data set collected through questionnaires. A focus group is also described as 'a group in depth interview' (Welman et al 2005:201). The participants had the opportunity to go deeper with the themes unlike in the questionnaires where they were limited.

The focus group was decided upon because of the following:

- There was a focus in the session, with the group discussion being based on the presentation extracted from the questionnaire data;
- There was emphasis on interaction within the group as a way of producing information;
- The researcher's role was to facilitate the group interaction and not impose her own personal views on the issues being discussed; and
- The researcher had to ensure that the discussion was channelled onto something specific and concrete.

As much as the focus group has its advantages, it also encounters disadvantages. In a focus group participants might hide their real opinions, especially if an opinion can have a negative impact towards their personal life or career (Sarantakos 2005:198). Participants may hold certain information due to the fear that their lives will be in danger. Welman et al. (2005) make the point that other respondents are not able to express their feelings freely because they are intimidated by the presence of other respondents in the group. During the focus group session other members tried to dominate in discussions resulting in others to withhold their views. However such was overcome since the role of the facilitator was to show a genuine interest in all the participants. The researcher became a moderator rather than being a participant (Gilbert 2008:229).

During the focus group session the participants were given the platform to communicate in a language they were comfortable with and understood. This created no limitation in accessing information since the participants were able to use IsiZulu or English. The moderator is responsible for organizing the focus group sessions for selecting the members and arranging the venue at a time and place when all group members can attend (Denscombe 2007:179).

The members that were used for the focus group were the same individuals used in the questionnaire data collection session. However, half came through to the focus group (10 participants out of the 21). The same venue was used, however the time frame changed to give the participants more time. Davies (2007) states that it is important that the focus group takes place in an area that is warm, comfortable, convenient setting in which the group is entertained. The focus group session took place in a hall at the Clouds of Hope (an orphanage). Tea and scones were served before the session began as a way of making the participants mingle and feel comfortable with one another.

In general, the moderator keeps field notes relating to the discussion and for the purposes of research makes an audio of the talk (Denscombe 2007:180). It is also important to also take note on external factors that contribute to the discussion. The researcher took down field notes and no audio equipment was used during the focus group session as permission to do so had not been secured as is demanded by research ethics. According to Sarantakos (2005) the focus group is formed in order to bring about changes in the group and its members so that there is a sense of direction and intensity of discussion.

4.7 Data collection procedures

Questionnaires were personally distributed to the participants to complete. However before that all 21 participants were given a consent form to sign. A total of 18 participants could not read due to their health and also age. The researcher ensured that the consent form was read out to them in a language (IsiZulu) that was understood by the participant. The researcher also completed 6 questionnaires for the participants that were unable to write. The data was collected over a period of 9 months to ensure that there was no rush, especially given the age of the informants. This period includes both the questionnaire and focus group discussion. Some of the participants could not make it to the focus group discussion since it took place in a hall away from their community. It was also noted that two of the participants passed on during the research process. This resulted to the number of people attending the focus group decreasing from the original sample, which filled the questionnaires.

4.8.1 Reliability and validity

Reliability:

Gilbert (2008) refers to reliability as a measurement without location to external principles, where it consists of two concepts being stability and consistency. The questionnaires that were answered and also the focus group that was conducted with the participants revealed consistency. Reliability can be assured by reducing data bias. During the focus group discussion the researcher ensured that every participant was given the same minutes to talk, while most of the participants were given their questionnaires in their homes, since they were unable to walk to

Baba Mkhize's house (which was the meet up point for the questionnaires distribution for the participants). The researcher to ensure that no bias took place during the process did the data collection. According to Welman et al (2005) reliability is concerned with the findings of the research and relates to the credibility of the findings. The participants that were struggling to understand a question had it explained to them. The researcher ensured that they answered the questions in full and as asked so that the analysis would be easy and consistent. It was the same case with the focus group discussion where the role of the researcher was to moderate rather than bring her ideas to the discussion.

Since most participants had the questionnaires delivered personally to them, they were in a comfortable environment. Even during the focus group discussion there was no disturbance since the hall was booked for a 2-hour discussion. This was to ensure that the people felt comfortable and free to express themselves. The participants were also asked not to write their names on the questionnaires to ensure confidentiality.

The reliability was also tested after the presentation that was extracted from the questionnaire data and themes that were created from it and were subsequently extended in the form of focus group discussions. The participants were consistent and stable about the themes that were found from the questionnaire data. Kumar (2011) mentions the factors that affect the reliability of a research instrument whereby he inter alia states that the wording of questions can affect the reliability. Since the questionnaire consisted of both IsiZulu and English, the wording for both languages was simplified so that the participants could easily understand what each question was about. The atmosphere during the distribution of the questionnaires and also focus group discussion was peaceful and welcoming so that everyone was comfortable.

4.8.2 Validity

In relation to the measurement procedures, validity is the ability of the researcher to measure what is intended by the study to measure (Kumar 2011). According to Gilbert (2008) validity is theorized as a correlation between the measure and relevant independent standard. The questionnaire consisted of many closed ended questions. Since it was a mixed method design, it

was also important to ensure that the focus group also sticks to the same standard of questions. However the questions in the focus group were open ended and allowed for more expression by the participants.

The study used the face and content validity whereby the questions that were asked during the focus group discussions and also questionnaires were linked with an objective. The main objective of the study was whether the elderly are given spaces to practise *Ubuntu* and indigenous knowledge. The content validity was covered in the study when issues of their understanding of *Ubuntu* and indigenous knowledge were tackled. It also looked at whether the participants were faced with any challenges in their community.

According to Sarantakos (2005) changes in samples may be caused by mortality, spatial mobility or general inaccessibility of subjects. This was the case with some participants during the focus group discussion when others could not attend due to their health condition. However the discussion did continue. Everyone that was approached to participate was willing to be part of the study. It was also a challenge to get the participants since most of them are usually indoors and a door-to-door visit did take place in order to access them.

4.9 Ethical consideration

Conducting any form of research study requires honesty and integrity. According to Kumar (2011) ethical issues transform over time and that has to be noted since this is influenced by the change of environment. The research study ensured the rights to self-determination, anonymity, confidentiality and informed consent were issued to the participants.

As adults, the elderly represent their own gatekeepers. Contacts were made via community liaison members (Baba Mkhize and Mama Abigail) and all participants signed the informed consent forms in isiZulu (or English where preferred). All participants were free to withdraw from the research at any stage. According to Alasuutari et al (2008) the informed consent serves as the fundamental form, which represents the moral necessity of obtaining consent to participate in research that is informed, rationale and voluntary. The study also ensured that the participants were aware of the study that was being investigated so that they became full participants in the study.

Sarantakos (2005) stresses the importance of ethical issues whereby observers should disclose their identity when entering the private domain of individuals. They should also disclose their real intentions and spell out the objectives of the study, whereby they are also honest about these intentions. This constitutes part of the ethical requirements by which all researchers need to abide.

The questionnaires used coding and pseudonyms to ensure anonymity of the respondents. The need for ethical steps to be followed is to avoid potential harmful or unfair conflicts of interest between the researcher and participants (Alasuutari et al. 2008:97).

The ethical principle of self-determination was also maintained. Subjects were treated as independent agents by informing them about the study and allowing them to voluntarily choose to participate or not.

Lastly, evidence was provided about the researcher in the event of further questions.

Welman et al (2005) states that the general principles usually raised in codes of research ethics are firstly that no harm should occur to the research subjects. Secondly, subjects should take part freely, based on informed consent.

The data that was collected from the questionnaires was later presented to the participants for verification. Kumar (2011) warns researchers that reporting findings in a manner that changes them to serve the researchers own or someone else's interest is unethical. The research study ensured that correct and unbiased reporting of the findings was important characteristics of ethical research practice during the presentation.

As per university policy, data will be securely stored at the University of KwaZulu- Natal and only be accessed by the researcher and her supervisor. Data will be disposed of after 5 years as the university policy dictates.

4.10 Data analysis

After the data was collected it was organised and analysed. For analysis of closed-ended questions, the Microsoft excel was used. Data was analysed by using descriptive statistics. Frequency tables were drawn and from these the data was presented in pie charts, diagrams and bar graphs. Regardless of the method of data collection, the information collected is called raw data or simply data. The first step is to ensure that the data is 'clean' meaning that it is free from inconsistencies and incompleteness. When questionnaires were issued to participants the researcher was there to ensure that if there were any questions or complaints, she was available to attend to the participants' concerns so that obtained data was usable.

The open-ended questions were analysed through quantitative content analysis by the researcher with the aim of quantifying emerging characteristics and concepts/themes to enable easy reporting.

4.11 Limitations of the study

The research study was intended to focus on two low cost communities in Underberg but due the political challenges and also time constraints the research study was only conducted in one community.

The research study has subjects ranging from 50 years upwards. The limitation that the study encountered was the availability of the elderly during the questionnaire distribution and focus group discussion. The researcher had to go from door to door distributing the questionnaires to the elderly that were unable to walk. Another niggling challenge during the data collection process was ensuring that other subjects did no influence others during the focus group discussion.

4.12 Conclusion

This chapter discussed the research methodologies adopted for the study, especially the benefits and pitfalls of a mixed method approach in uncovering *Ubuntu* and IK in relation to the elderly. The chapter also provided a synopsis of how the collected data was processed and analysed, ethical issues were also discussed in this chapter. Lastly, the chapter tackled some of the challenges faced by the researcher in conducting the field research; matters around the researcher's biases and how they were dealt were also addressed. As mentioned above, the researcher used a mixed method approach (consisting quantitative and qualitative methods). The researcher administered the questionnaires with the assistance of her colleagues (since the research study was under a project titled Gcwalisa). The data was collected from a purposive sample of 21 participants. The sample characteristics consisted of elderly people ranging from 50 years upwards and were willing to participate in the study.

Permission was obtained from the participants since they are their own gatekeepers. Consent was obtained from the participants themselves. Anonymity, self-determination and confidentiality were ensured during administration of the questionnaires, presentation and feedback. Questionnaires were distributed to participants to ensure validity. Reliability and validity were further increased by the presentation and also the feedback that consisted of recommendations.

This chapter described the research methodology, including the population, sample, data collection instruments as well as strategies used to ensure the ethical standards, reliability and validity of the study. The following chapter (Chapter 5) uncovers the research findings and also presents a discussion and analysis of the study's findings

Chapter 5: Research Findings, Discussion and Analysis

5.1 Introduction

This chapter discusses and analyses research findings of fieldwork conducted under the Gcwalisa project, which took place in October 2013 at the residential area of KwaSani in Underberg, KwaZulu Natal. It further aims to situate the findings within the study's set objectives as presented in Chapter one. In addition, in this chapter I will explore the linkages of the research findings with the research questions, existing literature and the African humanism theory on which the study is premised.

It is crucial at this stage to revisit the purpose of this study. The major objective of this research study was to explore the conditions of the elderly in semi-rural areas and their understanding of Ubuntu and IK towards shaping their environment using the specific case study of KwaSani community in Underberg. The research questions which the study aimed to address, were the following:

1. What are the challenges that are faced by the elderly people in being recognized in the KwaSani community?
2. How does one define indigenous knowledge and Ubuntu in KwaSani community?
3. Are the elderly marginalized or excluded in KwaSani?
4. What role does the government play in addressing the issues faced by the elderly?
5. To what extent are the elderly given space to use indigenous knowledge system and Ubuntu to help the broader society deal with its challenges in KwaSani Community?

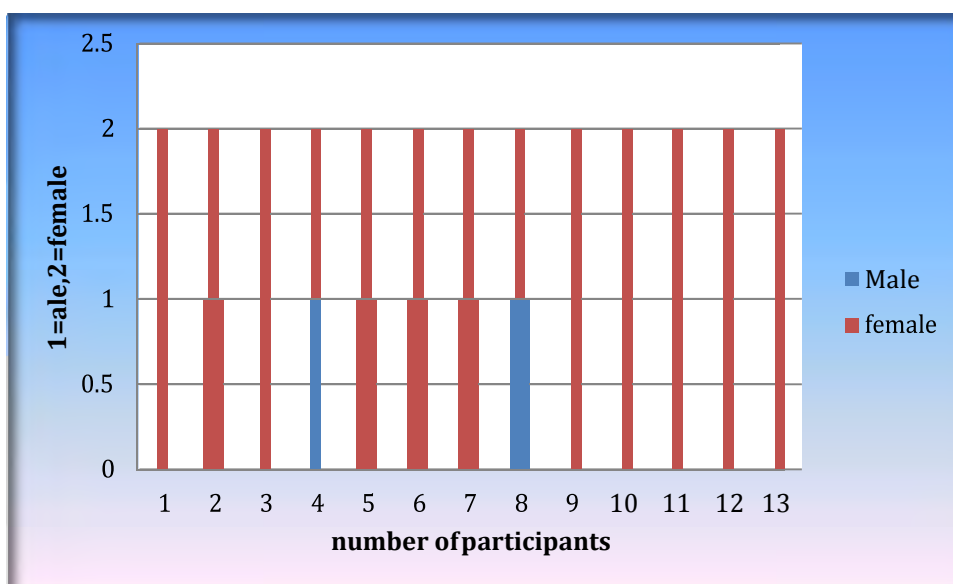
The investigation of whether the elderly are given spaces to practice Ubuntu and IK in KwaSani community led me to identify three complementing and overarching themes or factors that drive the elderly in the area. The first two themes were the political and economic factors, which seem to operate on a macro-level, whereas the other theme of socio-cultural factors functions at an individual or household level. Discussions and analysis of the findings in terms of respondents'

attitudes towards Ubuntu and IK in relation to the elderly are done for each theme. This chapter is divided into three main headings: the economic aspects, the political aspects and socio-cultural factors.

5.2 Economic Conditions and Housing for the Elderly.

As mentioned in the methodology chapter, the Questionnaires were given to the participants from ages 50 years and above. In total, 21 elderly people participated in the study out of 90 participants for the Gcwalisa project. Of these, 8 were men and 13 were women. Unemployment was one of the major factors mentioned by the 21 elderly in KwaSani, where 18 elderly are not working while they have so many dependents. Out of the 21 elderly participants 9 participants identified themselves as falling under ‘no to low’ category in terms of demographic information while the vast majority fell under the ‘low’ category.

Figure 5.1: Gender distribution 1



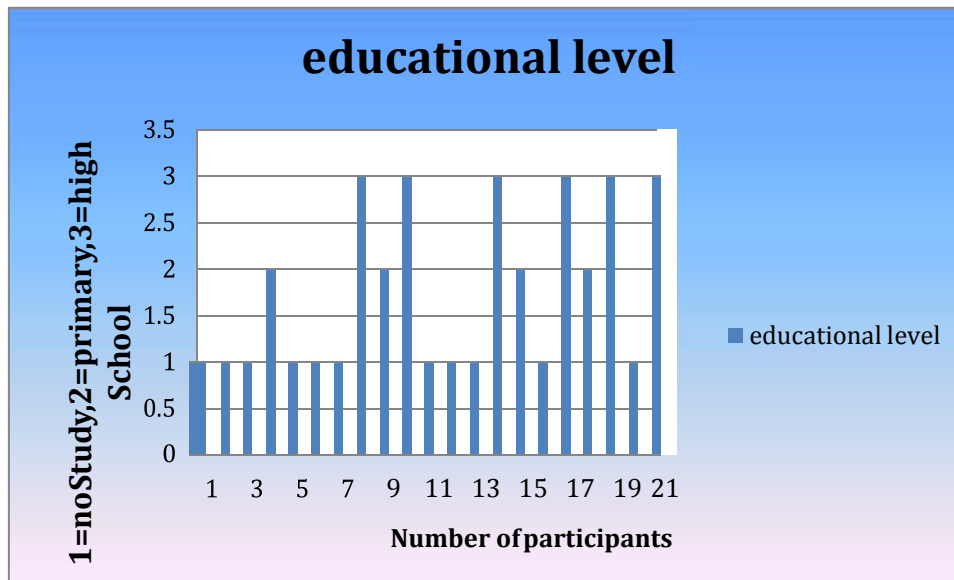
Source: Author's compilation

5.2.1 Economic status and housing

The questionnaires illustrated that the elderly have the highest cohabitation in comparison to the other group (average: kids-6.1, women: 6.2, men: 5.45 and elderly: 8.5. According to Dhemba (2012) social security includes both public and private spaces such as homes, counting social allowances, social assistance and social insurance, which are aimed at confirming a reasonable standard of living for the selected population. In this study the findings illustrated that the elderly are the most people that need vast assistance in terms of social security compared to the youth. This is due in large part to the responsibility they have of taking care of their grandchildren and other members of the family.

Scholars like de Lange (2009) believe that there should be a question asked on what ageing and being old means in a world in which moderately closed cultures, traditional life-styles and family structures are opened up and are overruled by new global economic and cultural interdependencies. However, the main discovery in KwaSani was that most elderly felt that they were not part of the community and sensed exclusion in terms of the activities that take place in KwaSani. De Lange (2009) suggests that as the elderly grow older their economic, social and cultural well-being is at risk especially in the developing countries. Most of the elderly expressed some of the challenges that they are faced with in relation to human rights. De Lange's (2009) viewpoint is supported by O'Mahony (2013) on the formation of group-based human rights for older people that were created due to their specific vulnerabilities, which led them to be on the spotlight in the past years. However this is not the case in KwaSani, since the elderly are isolated and are not given a voice to engage with other members of the community especially in local meetings or imibizo. The figure below shows the educational level of the informants.

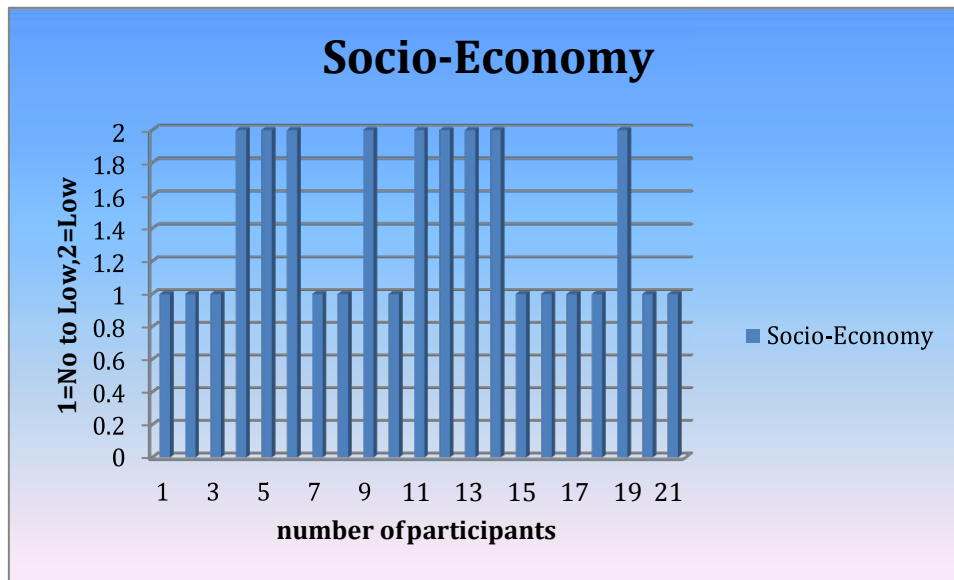
Figure 5.2: Educational Levels 1



Source: Author's compilation

The above graph shows that 11 elderly informants do not have formal education while only 4 have attended their primary level and 6 reached secondary level. This emphasises the point that most elderly people have challenges in reading polices and also societies tend to exclude individuals who lack formal education from a number of societal activities. This should not come as a surprise since KwaSani is a semi-rural area. Such places lack development and schools are very far. In the olden days when these informants were young education was not really promoted. This has had a direct impact on the socio-economic status of these informants later in their lives. Figure 5.3 below attests to this submission.

Figure 5.3: Socio-economic Status 1



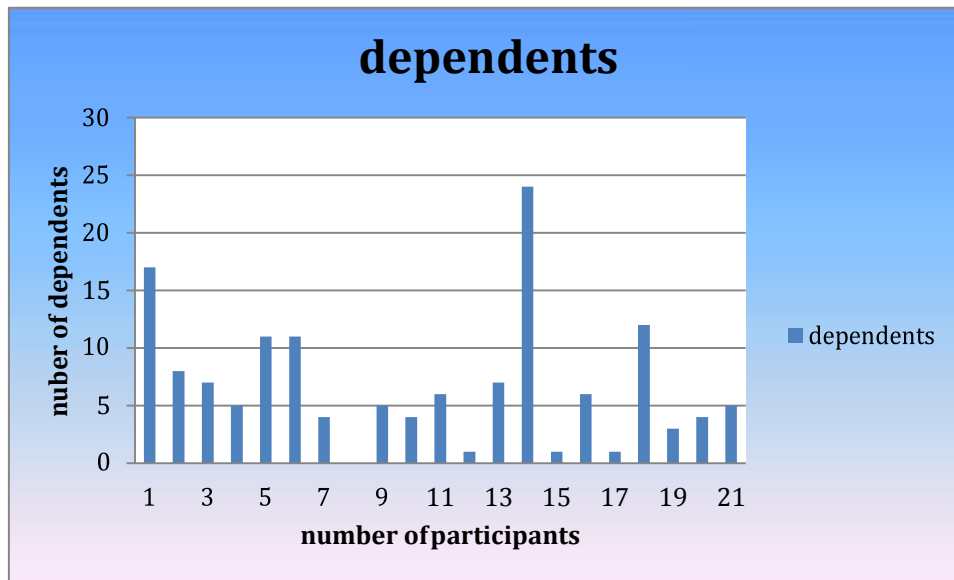
Source: Author's compilation

In terms of the socio economic status of the informants 9 indicated that they fell under the 'no to low' status while 11 fell under the 'low' category. Out of the 21 participants 20 receive government grants while the other one lost his ID and was not able to apply. The pension grant in South Africa is R1350 at the time of the study and 20 participants have dependents whereby the average is $142/20=7.1$ (dependents), while the range is 24 (highest dependents) -1=23 (See figure 4).

5.2.2 Family structure

The elderly head most of the households in KwaSani since their children migrate to the urban areas, to seek jobs. In these households a standard setting contains a single elderly a number of grandchildren and other relatives as is the case with the figure 5.3 above.

Figure 5.4 Dependents 1

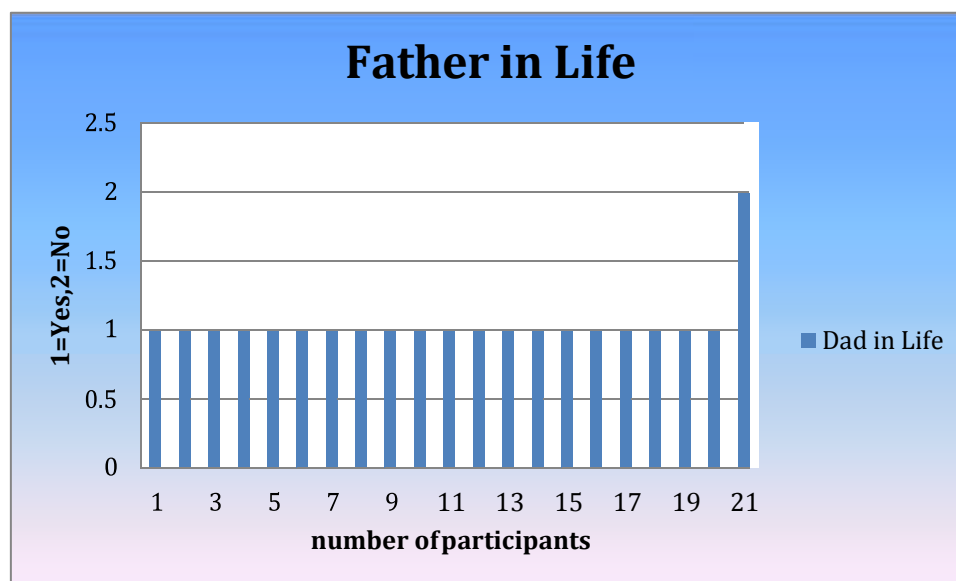


Source: Author's compilation

The elderly owns most of the RDP(Reconstruction and Development Programme) houses. As a result, the number of cohabitations is high whereby the average is: $165/20=8.25$. Since the 21 elderly are breadwinners and look after their grandchildren the rate of dependents is high.

A number of respondents grew up in households where both parents were present and this is to highlight that in this day most households are headed by women. The nuclear family is not very common in this era. This is noted below in figure 5.5 .

Figure 5.5: Households with the Father 1



Source: Author's compilation

If one has to look at the family structure today most families consist of one parent while back in the days most households had two parents and family stability was guaranteed. The 20 elderly participants had both their parents growing up. Only one of them grew up with family relatives. A household that is headed by a single parent might be different, more especially in the case of KwaSani whereby the elderly are the main parents that look after their grandchildren. It is important to note that the elderly people also need to be looked after.

The elderly in KwaSani are faced with so many social challenges in their communities. Given this situation, a need for an intervention is vital since the elderly are the breadwinners yet they are faced with marginalization, poverty and abuse. Brownie and Horstmanshof (2012) suggest a positive ageing approach that will focus on the elderly's quality of life and reassurance of community participation. One of the major challenges faced by the elderly is being excluded in community activities; therefore a need for the elderly to be also given a platform to participate just like the other groups in the community is vital.

5.2.3 Food security

Food security was one of the most important subjects discussed during the data collection process at KwaSani. It was important to include this theme given its national and global importance. The figure below shows the types of food stuff people have or eat.

Figure 5.6 Food Securities 1

Participants	Nutri.foods
1	Spinach, phuthu, pap, milk
2	Mixed herbs, mealie meal
3	Mixed herbs, mealie meal, spinach, eggs, beans, samp
4	Spinach, beans
5	Phuthu, meat, cabbage
6	Meat, spinach, cabbage
7	Apples, pears, vegetables, porridge, meat
8	Meat, phuthu, sugar, beans, eggs, cabbage, brown bread
9	Beans, spinach
10	mealie meal, potatoes, beans
11	Spinach, cabbage, potatoes
12	Beans, spinach, phuthu, rice, meat
13	Vegetables, mealie meal, meat
14	Bodybuilders, meat, milk, mealie meal, vegetables, fruit
15	Pap, eggs, samp
16	Spinach, cabbage, flour

17	Spinach, fruits
18	Potatoes, spinach, mealie meal, veggies
19	Veggies, meat, milk, porridge
20	Spinach, cabbage, samp
21	Butternut, carrots, beetroot, spinach, cabbage, potatoes, meat

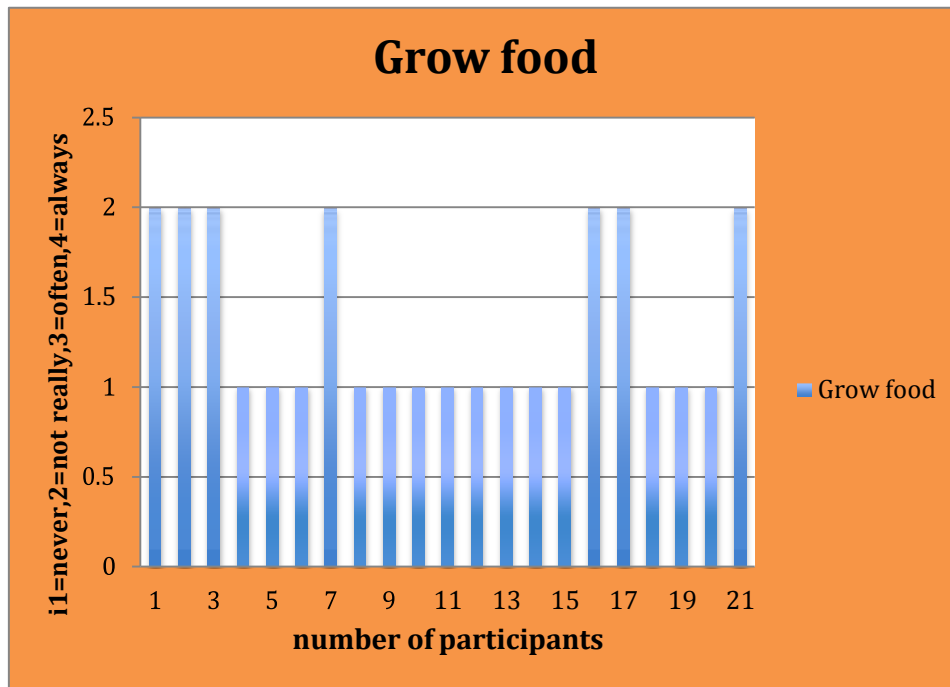
Source: Author's compilation

The above table shows the kind of food the elderly buy. It is noted that most participants eat vegetable, spinach being the main food. A total of 12 out of 21 participants eat this. However, 10 participants recognise mealie meal as their stable meal, in most cases the elderly buy starch and vegetables and this should not be the case since the elderly are physically vulnerable and most of them are under medication due to chronic illnesses such as diabetes, cancer and Bp. The need for the elderly to have a balanced meal is important for their wellbeing.

5.2.4 Expenditure for food

When it comes to food items, people always have two options. They either produce food or buy it. The KwaSani community is no exception. The figure below shows those who grow their food as opposed to those who buy it.

Figure 5.7 Food Growth 1



Source: compiled by the author

The figure above shows that 14 elderly participants grow their own food (vegetables), while only 7 do not grow any vegetables. The 7 elderly people were unable to grow any vegetables due to the fact that they don't have land. 'Shack farming' is very popular in KwaSani and it is also a way to generate extra cash for the elderly as they are the breadwinners in their households. However this could be a disadvantage on the 7 participants that don't grow vegetables since the standard of living is very high and food is very expensive. Therefore to own a plot that will produce food could be essential as evidenced in the case of those who have plots and who grow their foodstuff.

As inferred above, not all the participants grow their one food. Others buy it. The figure below presents the results regarding the participants who buy their food.

Figure 5.8: Those Who buy food 1



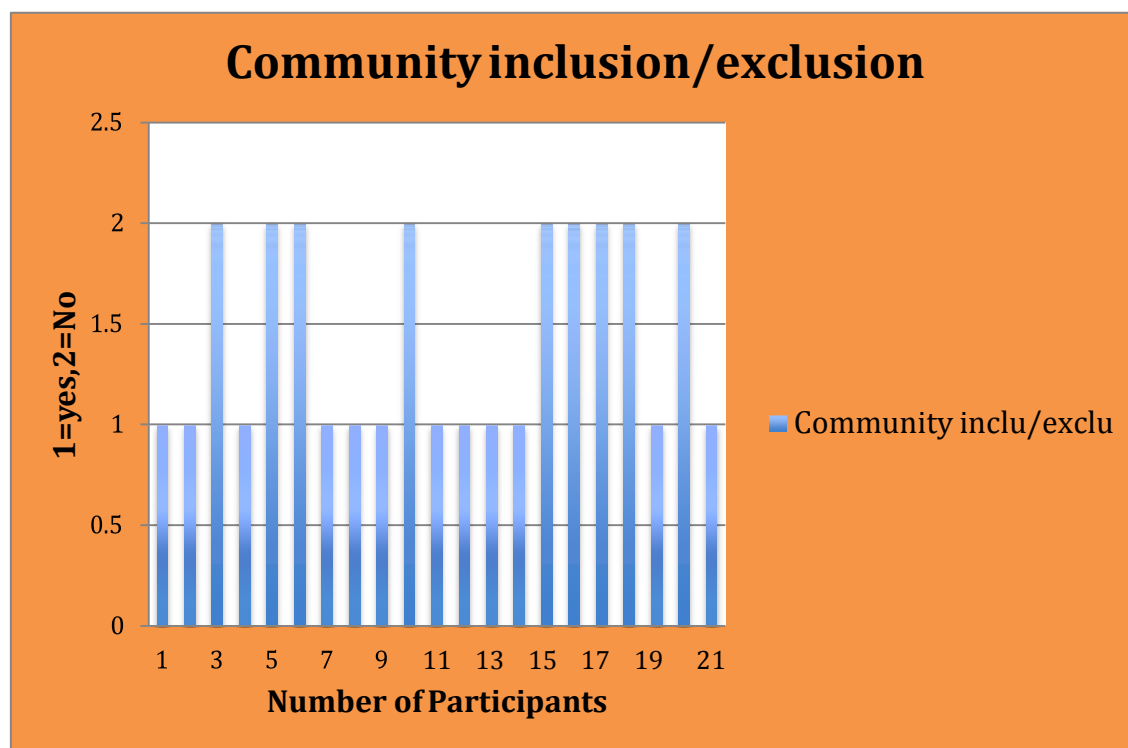
Source: Author’s compilation

Despite the 14 participants that grow their own food all the 21 participants still buy their food items such as sugar, mealie meal and rice. 14 participants buy their food in the supermarket while 6 buy it from their local tuck shops and one buys from the local farmers. It is important to note that the supermarket is very far from the elderly’s residential area and this means that they have to walk a long distance to and from the supermarket.

5.3 Political Government’s Contribution

The importance for the government to play a major role in community development also creates unity amongst the people. Figure 5.9 below presents results on the inclusion and exclusion of the participants.

Figure 5.9: Inclusion and exclusion 1



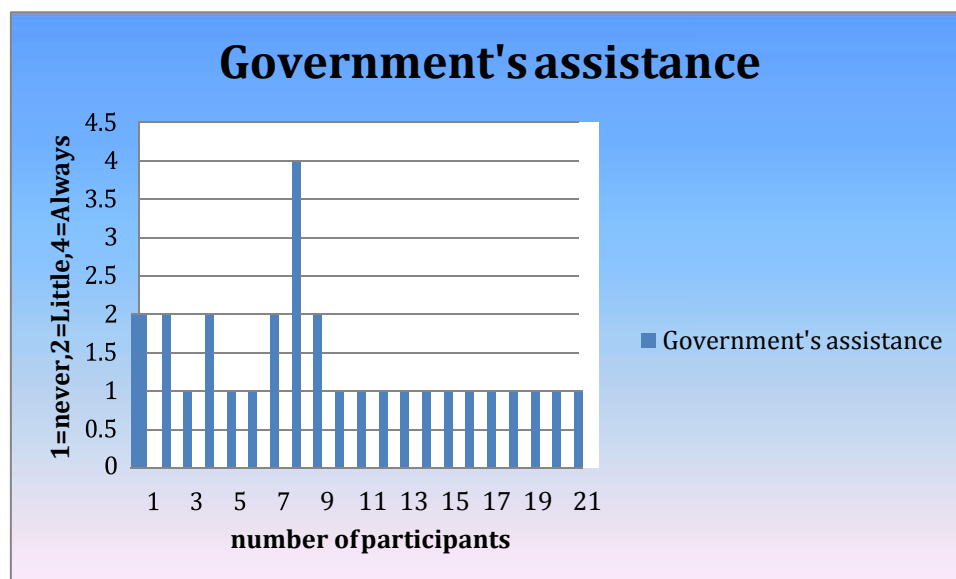
Source: Author's compilation

The figure shows that 12 elderly found themselves included in the KwaSani community while 9 faced exclusion. Even though 12 elderly found themselves included in the KwaSani community the question remains whether they are given spaces to practise Ubuntu and IK. It could be that they are merely spectators and are not really active in community engagements. The Ubuntu philosophy is applied even in the South African governance. Broodryk (2006) mentions some of the implementation strategies in the public service sector that incorporates the Ubuntu philosophy whereby the principle of 'batho Pele' (people first) is often emphasised in the public service sector. This highlights that Ubuntu and indigenous knowledge are embedded in South Africa's culture and also the state. Broodryk (2006) adds that the Ubuntu principle focuses on a person involving others as brothers or sisters for general life support since life challenges seem to be lighter when people that have encountered similar challenges bring multiple inputs and advices. Therefore community exclusion means that the elderly should participate in community

development and should have the liberty to use IK and Ubuntu as part of community development.

The graph below will illustrate whether the government assist towards the community development in KwaSani, more especially this specific group for the study.

Figure 5.10: Government's assistance 1



Source: Author's compilation

The figure above shows that 10 informants stated that the government does help them while 11 stated 'no'. It is also important to note that the government gives the elderly a pension grant nationally. The fact that 10 informants felt that they are not included in their community could also mean that there are no activities designed for the elderly and as a result there is no community participation.

5.3.1 Challenges faced by the people of KwaSani

KwaSani, just like any community has its own challenges and as a semi-rural area its challenges are different from an urban setting. Table 5.1 shall point out the main challenges that are faced by the people in KwaSani more especially the specific respondents

Table 5.1 Challenges faced by the people 1

Main challenge	Poverty	Violence:	HIV/Aids:	Fin.Support:	Other:
s	6	8	8	1	1

Source: Author's compilation

The above table illustrates the main challenges that are faced by the elderly people in KwaSani. Violence and HIV/Aids seem to be the main challenges while poverty follows immediately after that, with financial support and other challenges being the least common. There were challenges with regards to the filling of the questionnaires since some were very old to write and suffered from eyesight. However, those who could fill the questionnaire mentioned that the main challenge was that they had to look after their grandchildren. They also felt oppressed, excluded and disrespected by the other groups in the community. The reason for having 24 instead of 21 informants is because one informant could cite more than one challenge.

Avoseh (2013) goes on explaining the use of proverbs in African societies as part of the indigenous knowledge since it holds historic meaning to the people and is often used as an advisory method by chiefs and kings in communities. In rural African villages the elderly are known for holding rich proverbs that are passed down to their children and grandchildren as wisdom that should be used in their daily lives. However this has been a challenge in the new South Africa whereby the elderly are not respected and the rich knowledge they have is usually ignored and considered irrelevant in the modern era. Indigenous knowledge and Ubuntu are very much relevant in community participation since they create norms and values that bring the

social groups together. This is also the case in KwaSani whereby the elderly have rich knowledge and can also play a major role in combating the main challenges such as poverty, violence and HIV/Aids in the community.

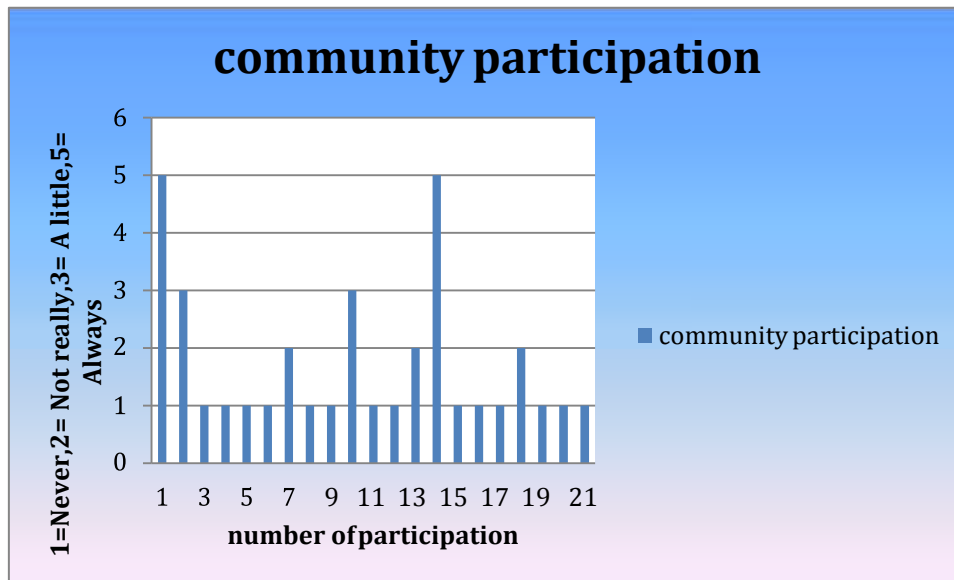
Ubuntu can be effective in South Africa if those that own the means of production are the ones that portray the Ubuntu principles to the people that do not have much. In this way the nation is helping each other in development rather than having a handful of individuals that are in charge of the economy. Scholars such as Enslin and Horsthemke (2004) state that Ubuntu does not appear to be unique; it is conceptually and practically related with a long and profound tradition of humanist concern. They argue that caring and compassion is also present in western thought.

According to Abbey (2007) liberalism promotes individuality for personal goods and goals whereby little is given to justice and fairness amongst the citizens. While Ubuntu tries to promote equality amongst the people and the manner in which conflicts is handled, each individual is given an equal opportunity to express his or her challenges. It is the same case with the elderly in KwaSani where they feel that Ubuntu and IK doesn't exist in the community and that is why there are so many challenges in the community.

5.4 Identity, Belonging and Cultural Spaces

Community participation is very vital in any community so that there is sustainable development. Figure 5.11 will show whether the respondents are active in KwaSani or not.

Figure 5.11: Community participation 1

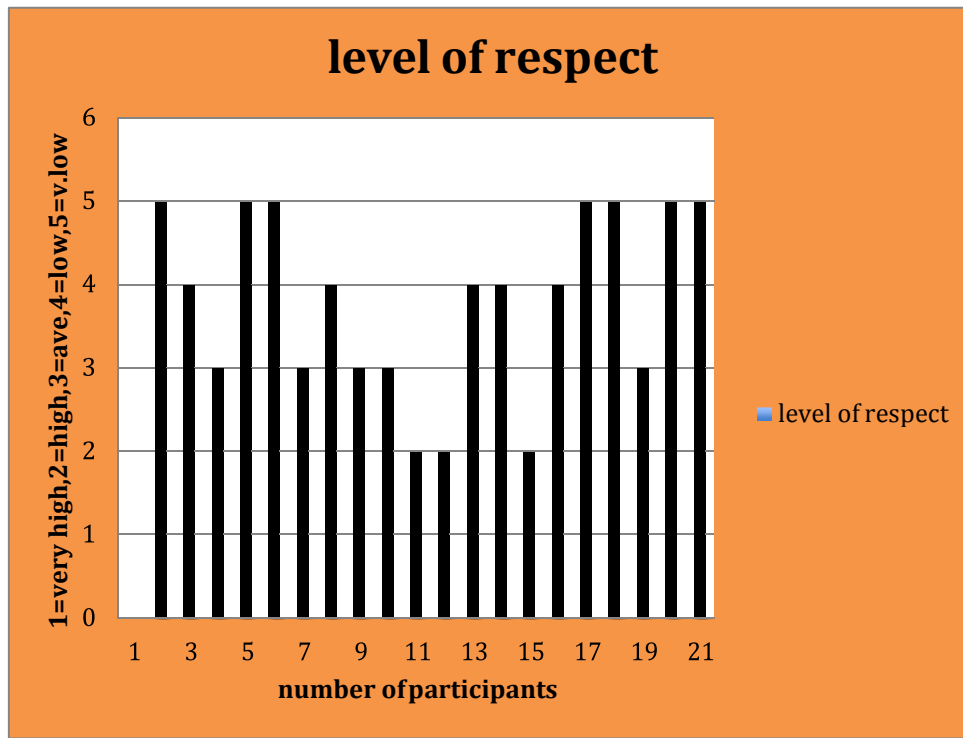


Source: Author's compilation

As the above figure shows, 14 participants never participated in any of the community's activities, while only 5 participate. This means that there are no platforms created for the elderly in KwaSani. It also shows that more spaces should be created that will focus only on the elderly as they also have their unique challenges related to old age. It is also important to note that community participation is every one's right. Howard (1986) espouses the view that different societies can have different concepts of rights based on an assumption that confuses human rights with human dignity. The meanings of human dignity vary since they are rooted in cultural views of nature and of human beings, which reflect the social organization of particular societies.

In relation to Ubuntu and IK, respect is one of the main principles in these concepts; figure 5.12 shall look at whether the respondents are respected in KwaSani by the other members in the community.

Figure 5.12: Level of respect 1



Source: Author's compilation

The above table shows that the elderly's views on the level of respect found in KwaSani by the other members of community. As can be seen above, 7 informants stated that the level of respect is 'very low' while 5 participants stated that there is a 'low' level of respect and 6 participants stated the level of respect is 'average' and only 3 participants were of the view that the level of respect is 'high'. This means that the other members of the community don't respect nor value the elderly. If the elderly feel they are not respected in their own community, their level of participation will be very low since their voice won't hold any ground. However the elderly still feel that KwaSani is the only place they are comfortable with and would not move to urban areas.

According to Wanless (2007) Africa is the home of many authenticities, with culture and tradition changing from tribe to tribe, even within the clans that make up the tribe. There are huge gaps between generations, and between urban and rural communities. This was the case in

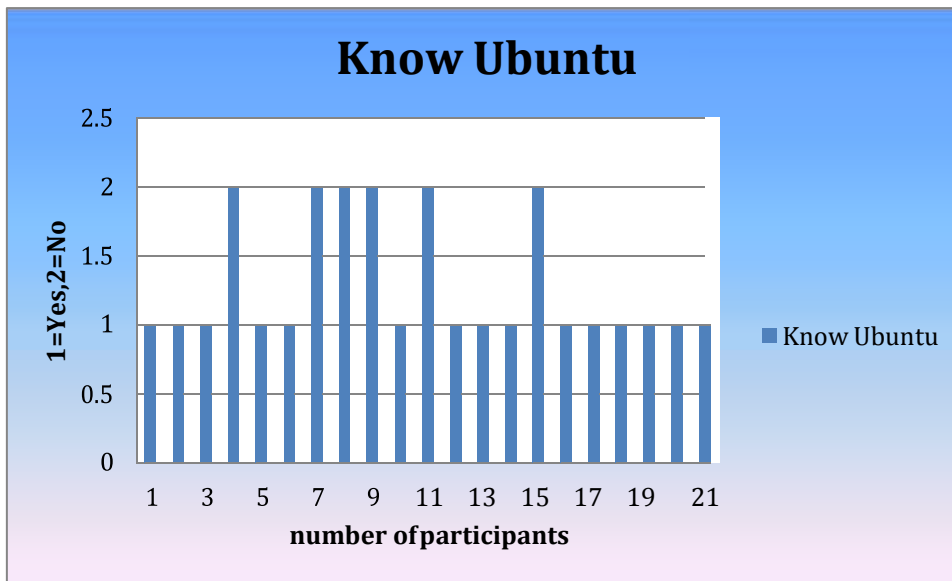
the KwaSani community when they were asked whether they would prefer the rural or urban area. Most of them preferred to be in the rural areas. Others stating that urban areas are ‘unfriendly’; ‘lonely’ and that people do not have time for each other voiced the reason behind that. Unlike the rural areas whereby people know their neighbours and are able to seek help from other members of the community including those they are not related to. Another factor that was mentioned was that the urban areas are very expensive and one needs a stable job to survive there. Therefore one could assume that Ubuntu and indigenous knowledge can work in the rural areas in comparison to the urban areas.

The formation of the Ubuntu culture is stipulated by Coetzee and Roux (1998) who cite Makhudu (1993:40-41) stating that warmth, empathy, understanding, communication, engagement and sharing are some of the elements that make up the Ubuntu cultures. Makudu states that Ubuntu is a way of life. Therefore if an individual grew up in a community that placed Ubuntu as the main sphere of life when he moves away from that community the person is able to apply the same culture to the new community. A question that might be asked is whether an individual is able to influence a community that does not adopt Ubuntu as their culture. This can be possible depending on the resources that are owned by the individual (if the individual is financially stable he/she is able to use that as a power factor to control the way in which people think).

5.4.1 Ubuntu and the elderly

As a general norm, *Ubuntu* is usually upheld by the elderly more than the youth. This is the case throughout the African continent. However, age tempers with people’s memory thus making them forget certain things. Figure 5.13 shall illustrate whether the informants do understand the meaning of *Ubuntu* or not. This is to find out the number of informants that know about Ubuntu.

Figure 5.13: Informants' knowledge about Ubuntu

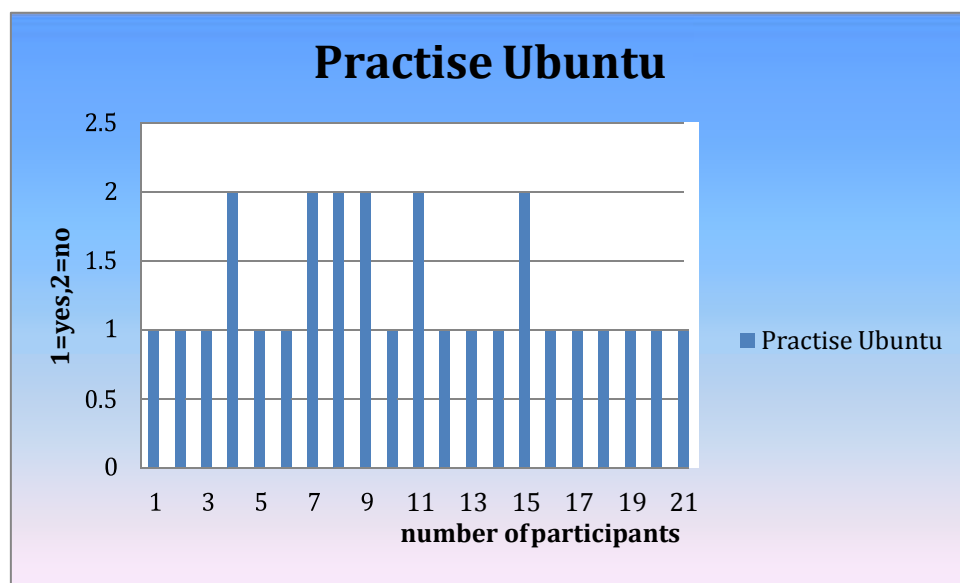


Source: Author's compilation

The figure above shows that 15 participants know about Ubuntu while the other 6 participants were very old and had challenges in recalling the philosophy of Ubuntu. This also highlights that if the elderly hold so much knowledge on Ubuntu but this knowledge is not imparted to the youth, it might disappear. Secondly, it is clear that knowledge about Ubuntu would be useful for the other members in the community, even for personal development; hence it is necessary to retain it. Ubuntu is a concept, which states that a person is not seen as an individual rather as part of a collective society. This is different from that of the West whereby a person is regarded as an individual. Ubuntu stresses on group solidarity and relationship building, it is an essence of caring and community building. Therefore Ubuntu cannot be defined by looking at an individual rather it includes the whole social group of the community and that is when it can be effective in community development (Kahindi, 2009).

There is a difference between knowing something and practicing it. The below figure seeks to find out whether the participants do practise *Ubuntu* as an African philosophy.

Figure 5.14: Practice of Ubuntu 1



Source: Author's compilation

The figure shows that 15 participants practise Ubuntu and 6 participants don't practise it. The 15 participants could be practising Ubuntu only in their household. This further means that the elderly don't have spaces to practise Ubuntu in KwaSani. These forms of limitations make it impossible for Ubuntu to be acknowledged in KwaSani. One of the values of Ubuntu is that people are involved in the decision making process and their voices are also heard in societies. However Ubuntu has often been captured on paper and when it comes to practicality not much has been done. This could be caused by the fact that most African states have adopted Western lifestyle and Ubuntu is an African philosophy that could only be understood by those who have experienced it. The main argument on Ubuntu is that it should not be a concept that will be used on paper but when it comes to implementing it becomes a challenge. Bongmba (2004) argues that Ubuntu cannot ignore individuality and discrimination. The scholar also goes on to state that Ubuntu can also be viewed as idealistic and visionary thought. Moreover, Bongmba (2004) cites the work of Magobe Ramose who makes the argument of globalisation being largely a market

oriented economic project and regrets that Africans have adopted the term globalisation as part of their ideology.

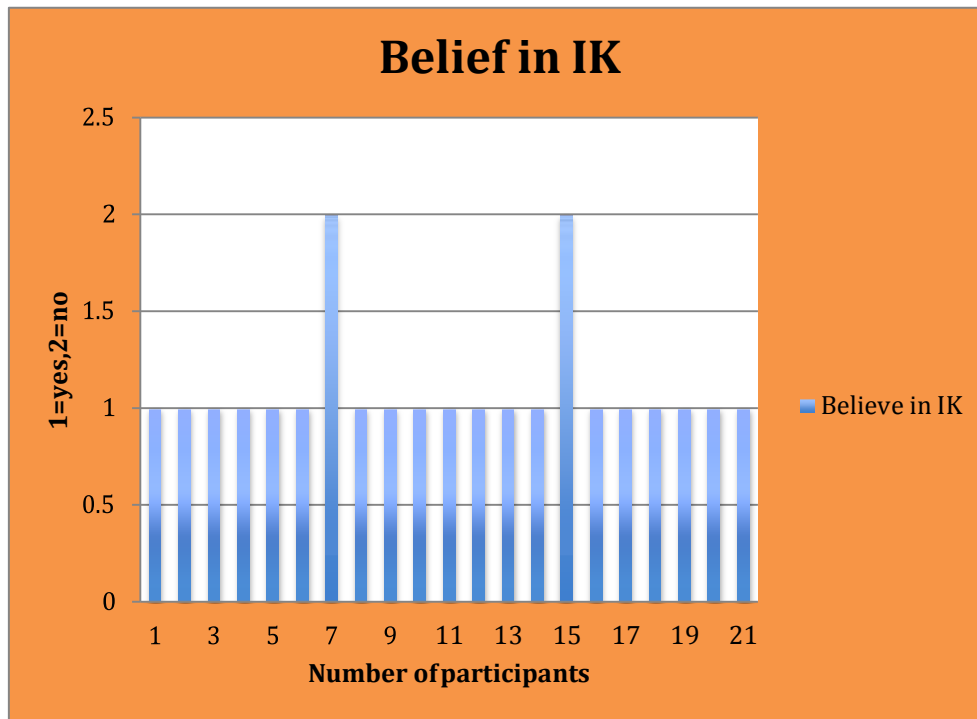
Ubuntu is much more effective in a community that practices it and also has a full understanding of the concept. In this way human rights become effective, especially with regards to moral rights that are linked to *Ubuntu*. According to Coetzee and Roux (1998) *Ubuntu* takes into account the fact that a man is a social being, whereby to be a social being one has to have a relationship with other people. *Ubuntu* then becomes valid in society when human beings are able to interact and assist each other. On the other hand, human rights focus on the individual having to attain their rights so that they can survive. Buchanan (2005) suggests that the main sphere for human rights is based on the two vital conventions, these being the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights that present the ‘inherent dignity’ of each human being.

According to Odinkalu (2003) understanding human rights in Africa is an economic and political project of eliminating poverty, disease and liberating the citizens to their fullest potential. However the human rights concept is often used in Africa by the west societies so that they can achieve their own agendas and in most cases human rights do not assist the African people but rather leave them in greatest suffering. This can be seen in the central part of Africa whereby the Democratic Republic of Congo has been in conflict for a long period of time and the people that are victims of crimes against humanity are those at the grassroots level.

5.4.2 IK

In rural African villages the elderly are known for holding rich proverbs that are passed down to their children and grandchildren, as wisdom that should be used in their daily lives. However this has been a challenge in the new democratic state of South Africa whereby the elderly are not respected and the rich knowledge they have is usually ignored and regarded irrelevant. The findings below show that the elderly in KwaSani still hold rich IK.

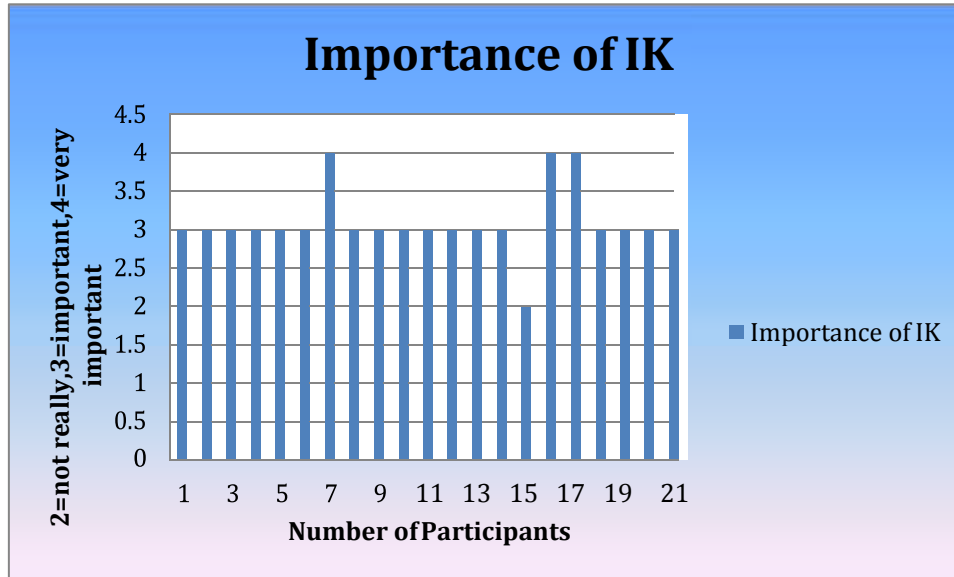
Figure 5.15: Participants belief in IK 1



Source: Author's compilation

The graph shows that 19 participants believe in IK while only 2 participants don't believe in IK. This shows that these 19 elderly people have used IK and it has benefited their personal development, which could also be useful for community development. What we can deduce from these findings is that the people of KwaSani still find IK important in their everyday lives. Figure 5.16 below speaks to this issue.

Figure 5.16 Importance of IK

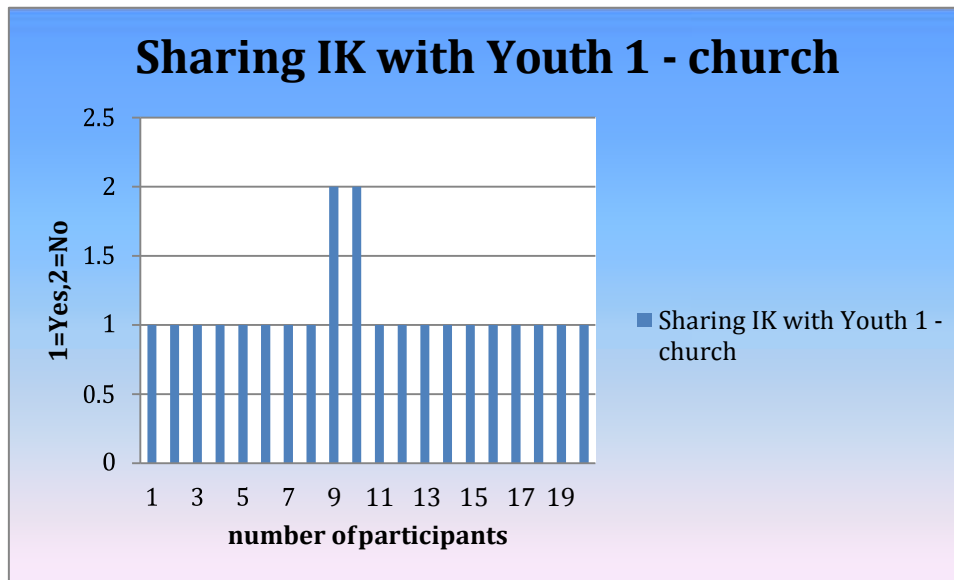


Source: Author's compilation

The Graph shows that 17 participants regard IK as a vital factor, while 3 participants felt it was 'very important' and just only one said 'not really' important. The 1 participant could have given up in regarding IK as vital due to the environment he is exposed to currently in KwaSani.

The need to understand that IK is usually a concept that is visible through practise and therefore the participants felt such knowledge to the younger generation is important for the development of the country. Figure 5.17 below will illustrate the number of participants who share IK with the youth in KwaSani.

Figure 5.17: Sharing of IK 1



Source: Author's compilation

The figure shows that 19 participants share IK with the youth while 2 participants don't share it. This means that the elderly still continue to engage with the other members of the community irrespective of their key role in KwaSani.

Uvin (2007) espouses the view that the right to development provided legal and ethical authority to the Africans for the international redistribution of resource. However if one has to look at the fact that Africa consists of the most valuable resources in the world, the Africans should be at the main domain in distributing these resources. However due to their historical background, Africans have been placed in a disadvantaged position to decide fully on their legal authority since these tend to clash with their ethical authority. It has led to the Africans being exploited and not having the autonomy to their natural resources. One could use an example of the mining sector whereby African miners work hard to extract the minerals so that these can be sent overseas for processing. The same can be said about the elderly who are usually the main holders of IK but are often not recognised or acknowledged for their contribution when such knowledge is used.

5.5 Focus Group

A focus group that took place on the 30th October 2013 was conducted after a presentation of the findings collected from the questionnaires. The discussion and analyses will be explained in this section, which will look at some of the fundamental issues which emerged in KwaSani.

After the presentation from the questionnaires that were answered by the very same group that was part of the focus group, the participants were given the opportunity to discuss the findings from the presentation.

5.5.1 Background

The KwaSani community can be well described as a low dense area, which consists of men, women, children and the elderly. In most households in this community the elderly are the breadwinners. Their small pension grant and the high rate of unemployment have made the situation worse. The KwaSani community can be well defined as a semi -rural area. Getting higher education after high school is a challenge in the area. Therefore most people work in farms or at the local supermarkets. Even in these jobs there is no job security. This presentation shall look at the elderly's views on the socio economic status, participatory democracy, Ubuntu and indigenous knowledge in relation to the KwaSani community.

As mentioned in Chapter one, the aim of the study was to establish an in-depth understanding of the area and to also unpack the challenges that are specifically faced by the elderly in this community. The focus group discussion gave the elderly an opportunity to express their sincere feelings and opinions on the above issues. The focus group discussion took place at the Clouds of Hope whereby a presentation was conducted based on the questionnaires that were once given to the same group as a way of giving them feedback and soliciting additional information from them. Through the findings from the questionnaires the elderly were asked questions that were related to the main themes of the study. In the questionnaires that were once given to the elderly, the quantitative method was used. In this way their responses were limited, however in the focus group session they were able to explain in detail what they had mentioned in brief format. In the

focus group session the elderly were able to express their challenges and the root causes of such challenges.

5.5.2 Human Security in the elderly context

The majority of the participants said that they wanted to leave KwaSani. One elderly man spoke about the sanitation that he received whilst staying at his employer's place. He had a toilet but here, at KwaSani he does not have one. He also mentioned that his shack burnt. The elderly mentioned that they do not like their leaders and that they want bigger land space for gardens and to have animals.

According to O'Mahony (2013) the ageing of the population in developed countries has triggered a range of political and policy tropes which, combined with broader debates about the appropriate balance of responsibility between the state and the individual, have turned a spotlight on the ways in which ageing owners use and are encouraged to use their housing equity to fund various activities and meet welfare needs in later life. During the Kwasani research study one noted that human right has different connotations amongst different people in the area. The younger generation groups felt that their human rights are much more important than the other groups in the community. An observation that was also made at the Kwasani community is that the younger generations are often more protected than the other groups. This can affect the development of the community if people are divided amongst themselves.

The elderly mostly face the socio economic challenges since they are the breadwinners in their households and also serve as caregivers more especially to their grandchildren. The main issue is food security. The cost of living is too high for them with their pension grant not being able to cover all the household expenses. Most of the elderly expressed the concern that they sometimes sleep without having any meal due to the fact that they have to make sure that their grandchildren have food to eat. The elderly also expressed their wish of leaving KwaSani to a much rural area where there is enough land to graze and plant vegetables.

The participants also stated that if they were to move from these rural areas they would leave with their grandchildren so that they can look after them. One of the elderly also mentioned that even though they are old the need to seek for an extra job. They argued that this is very important since they have so many responsibilities. Another challenge that the elderly mentioned in relation to job employment is that at the KwaSani area, job opportunities are scarce and that is why during the focus group discussion they were stressing on moving away from KwaSani. The issue of HIV/Aids led to their children's death as a result the elderly have to look after the grandchildren with their pension grant. The issue of water and sanitation is an issue in KwaSani, even though most of the elderly own houses in this area – most of the elderly were landlords and their tenants had no toilets.

It was noted that most elderly owned the houses and usually had shacks on their yards which people rented. The elderly then made a comparison of the Himville lifestyle in relation to the KwaSani community. They felt that the people in Himville get along very well and that there is a spirit of togetherness while in KwaSani there is discrimination amongst the community members. They also stressed on the noise, lack of security, animals grazing on other people's yards and yet one cannot complain since they might be hurt or hated for doing such. The elderly felt unsafe in their own community and expressed that there was no intervention by the government in ensuring that the people are safe. The elderly felt that they were really excluded in their community and could not practice Ubuntu and IK in such an environment.

5.5.3 Food security

In the questionnaires, it was discovered that most elderly eat only twice a day and 7 elderly go to bed hungry. During the focus group discussion the elderly said they sacrifice their food for their children and that they would like to leave KwaSani and go to the rural areas and take their grandchildren along with them so that they can still look after them. Even though food security is a problem amongst the elderly they still appreciate the little food they have, since in African culture appreciation of whatever you have has always been important. Therefore with the issue

of food security most elderly people felt that little quantity of food means a lot to them and should be appreciated.

The role played by both *Ubuntu* and indigenous knowledge could be contributing to social, economic, political and community development. The need to preserve indigenous knowledge according to Ngulube (2002) is to assist in diversifying the knowledge systems, as it is the case with the world's need to diversify species. The need to value indigenous knowledge is very important since this knowledge is unique and authentic. The elderly in KwaSani community mentioned that sometimes they would take leaves and boil them when they felt sick instead of walking miles to see a doctor or a medical centre. This also saves them money to use for other things in the household rather than using it for travelling to and from the doctor. Therefore if the elderly were given platforms to teach other community members about IK and *Ubuntu* this would play a huge role towards community development.

5.5.4 Community participation

The participants said that people are jealous of the knowledge they hold hence they are limited to participate in community activities. When asked about their understanding of human rights, they stated that human rights are problematic because children can tell you that they have rights and can send you to prison. So, they regarded human rights as an element that closes up space for them to have a voice in their community. The elderly stated that if they had a bigger land/space, they would grow vegetables and invite people to come and get some vegetables and that is how they would participate in relation to community development. In most communities individuals struggle to find a sense of belonging. This later leads to the elderly encountering many social challenges such as abuse, poverty and diseases. This was the case with the elderly in KwaSani whereby they were faced with many social challenges, one of which is the mere fact that they are the minority group in their community.

Penna and Campbell (1998) suggest that the concept human rights actually means very little to an environment that has mass poverty, unemployment, illiteracy, hunger and marginalisation. One could agree with the above statement since human rights can be assigned in different categories being influenced by the environment and the people. Africa is portrayed as one of the

continents that are underdeveloped. Therefore the issue of human rights can be understood differently in relation to the Western continents since their survival struggles are different. Even at the local level the elderly face the same challenges due to the fact that they do not hold any stature in their communities. If one has to look back at the way in which the elderly people were respected in the past traditional settings, a conclusion could quickly be drawn that things have changed for the worse. The shift that has taken place in the 21st century is that the elderly are now being disrespected and do not play any significant role in society as was the case before.

Another male elderly informant felt that there should be a redefinition of the word 'human rights' as it seems vague to them and they are often victims through this word. This was based on the fact that their grandchildren use the word 'Human rights' to abuse the elderly in KwaSani. An example that was made by the elderly is that during pension day, their grandchildren demand money from them and claim 'it is their right to take the pension money' from the elderly because they have a responsibility to bring them up.

In order for an individual to be successful the need for the community to support the other people in accomplishing their goals is important. Chikanda (1990) cited by Coetzee and Roux (1998) views *Ubuntu* as African Humanism that involves charity work, compassion, care, sensitivity to the needs of others, respect, consideration, endurance and kindness. Often such elements are held by the elderly yet they are not given platforms to teach such principles to the other members of the community.

5.6 Challenges faced by the elderly in KwaSani

Some of the challenges that were highlighted by the informants at KwaSani are enumerated and discussed below.

Houses: They own their homes. However the elderly stated that these houses are not big enough to accommodate the whole family (since the elderly have to look after so many dependents).

Land: The issue of Land could be caused by migration within the area whereby people move around seeking for a better standard of living. In the discussion, differences between the residents of Himeville and KwaSani were highlighted in terms of land distribution and standard of living as one of the major factors. The informants in KwaSani felt the elderly in Himeville have a better standard of living. They also stated that at KwaSani there is no safety, unity, assistance and security. This highlights some of the major challenges faced by the elderly in KwaSani.

Coetzee and Roux (1998) cites Prinsloo (1998) who argues that collective consciousness of Africans is showed in their behaviour patterns, expressions and spiritual accomplishments, in which universal African brotherhood values of sharing and treating others, as humans are real. Ubuntu is a concept that is central to the people and stresses on the protection of the people. It does not focus on individual growth rather it focuses on the development of the whole social group in the community. This is not highlighted in KwaSani and little of Ubuntu is practised. Enslin and Horthemke (2004) cite Makgoba (1996) who argues that Ubuntu is exclusive since it stresses respect for the non-material order that exists in us and among us, it also promotes individual's respect for others and the environment too. However the elderly felt that there is no Ubuntu in KwaSani and some used an example of hunger and protection. They regarded the area as the survival of the fittest. One elderly also mentioned that even at night it is not safe since the younger generations are often engaging in drugs and alcohol abuse. There was an incident in one of the elderly's household where they threw a brick at the window.

Lawlessness: The elderly viewed the law system as being better at Himeville in comparison to KwaSani. They stated that at KwaSani the police do come to ensure that there is security in the area. Informants noted that there is also respect at Himeville. They attributed this to the fact that there are a lot of elderly people in Himeville and that in this way they are able to make the authorities address their challenges properly and give them an equal voice. According to Neves (2007) human rights do not refer only to the group and self-sufficiency of social systems, they also relate to the inclusion of people and groups. In most nations human rights evolve around the

judiciary system and people tend to think they do not have the ability to claim their rights. Another factor that has to be noted is the amount of human rights education that is given to the people whereby little is done on placing awareness on their human rights. This was well noted in KwaSani as the word Human rights has been misused for personal benefit rather than being used for the community as a whole.

Unemployment: They all agreed that there is unemployment problem in KwaSani. One mentioned that he has a blind sister who stays by herself but due to lack of employment, he can't stay with her, as he needs to go and look for a job. If one has to look at the social challenges that are faced by the elderly in Kwasani whereby they use their pension fund to look after a family of 6 members and more, this shows that they are on their own. The process of working together and solving the challenges such as abuse, poverty and rape is not visible in KwaSani. It is also important to note that Ubuntu and IK can address some of these challenges.

5.7 Participatory democracy

In terms of participatory democracy all the informants expressed the issue of respect whereby the other members of the community are unable to respect them. They also mentioned that it was the younger generation that didn't respect them and they attributed this to the fact that these youngsters have the same equal rights as them (the elderly). One of the elderly men kept stressing the root cause for the lack of respect saying that it is due to the younger generation misusing the notion of democracy that the government gave them. The elderly also expressed the view that they were not given the same platform to participate in the community and others stated that this is due to jealousy since they understand knowledge such as Ubuntu and IK.

The informants also asked for land where they can plant vegetables and also stated that this would be one of their major participation in the community since they would be providing one of the main basic needs – that being food.

They felt that if land were to be given to them as part of agricultural development, this would also earn them respect in the community. Another main challenge that the elderly stressed is the rights that are given to the children, which limit them to punish the kids since they might end up in prison. They also felt that this also closes spaces for them in expressing and teaching the younger generations about the way of life.

As one of their concerns, the informants mentioned the fear of expressing their concerns to the leaders in the community. They were concerned about being attacked afterwards. This was highly motivated by the political setting of the area. In relation to participatory democracy the elderly felt that the elderly in Himville are the ones that are able to practice it properly. Another benefit for the Himville residents, which those in KwaSani lacked, was that the former are more in number thus having a louder voice. This was a direct opposite to KwaSani where the elderly were not given any platform in community participation due to the fact that the other community members outnumbered them.

5.8 Understanding of Ubuntu and IK

IK: Bab' uMkize's wife said that she does not want her children to learn indigenous knowledge. She wants them to learn English because having information about IK will not help them get jobs. She also said that young people think that IK is an old-fashioned way of doing things. This also leads to the conclusion that in 10 years-time from now IK will lose its sustainability if it is not protected and practised. The fact that Bab' uMkhize's wife believes that IK will not benefit her children already places it in a disadvantaged position. According to More (2001) morality and the law are human engagements and are only applicable to human beings. Morals and law are principles that are constructed by human beings and therefore Human rights consist of these elements. For one to claim human rights one has to be a human being and a human being is an individual that is rational and able to reason. Therefore IK is much broader than just knowledge, which is used, in traditional settings. Rather, it also enlightens individuals on moral grounds.

However Cocks et al (2012) argue that IK does not play a role in the international community in relation to sustainable development. Instead, Western Knowledge is often perceived to be at the forefront. Another observation that was made was that African development could only take place through an African knowledge worldview. It has been hard for the promotion of IK in African societies due to the fact that it has to compete with Western knowledge. As the elderly are the pioneers in the concept they are often faced with challenges in passing the knowledge to the other generational groups in communities.

Ubuntu: All the informants agreed that Ubuntu is dead because of the rights that people have these days. The elderly state that when they were growing up, they knew every adult as their parent and would ask them to go to the shop. However, you can't ask children of today because they have rights. The informants also said that Ubuntu and IK are similar and that they are both dead and could never get it back because children have rights.

Some scholars like Shutte (2001) suggest that the idea of community is the main central sphere in traditional African thinking about humanity. A community is the main foundation for development of an individual since it is the involvement of the interaction of the people and also the different forms of Ubuntu practices are acquired in the community. Therefore the elderly people believed that if Ubuntu did exist in their community issues relating to crime, abuse and unemployment would not be major factors.

One elderly man mentioned that he used to work in Cape Town and that he gave Andrew his ID(Identity Document) as he was supposed to register him for pension but Andrew has not given him his ID back. He needs the ID to apply for pension or disability pension because he hurt himself and cannot walk properly. Another elderly man mentioned that he has been looking for a house since 1999. He registered but he still does not have a house and lives in a shack. Most of the elderly participants believe that if they have problems Ubuntu should be used as a tool that will assist their problems.

Battle (2000) suggests that many Western views of personhood focus primarily on the lone, self-determined individual. The African view of a person depicts a person in the context of that person's surrounding environment. In the African concept of Ubuntu, human community is vital for the individual's acquisition of personhood. The elderly found the focus group session to be helpful and they also said that most elderly people did not come to such gatherings because they thought that these might be political meetings.

However, lately in an African context dignity is often acquired from either through education, maturity and also financial status. An individual cannot state that he is born with dignity rather through time they are able to acquire it. Shutte (2001) states that to have an insight of Ubuntu one has to understand the world and the people's perspective of the concept rather than coming up with new ideologies that will be used to explain more on Ubuntu.

The concept has always been used by those who understand it. Ubuntu is highly related to human rights since the concept deals with personhood and for people to identify themselves in a society they should be able to form a bond with the other social groups. Bell (2002) suggests that if one does not have Ubuntu it is regarded as lack of morals, since in South African communities the qualities of moral characters are essential. However this can be based in communities that are rooted in Ubuntu and this can have a positive factor in their development. It is clear that KwaSani is not rooted in Ubuntu rather the elderly are the only individuals that understand and try to use it in their everyday lives.

Ubuntu and Indigenous Knowledge

On the issue of indigenous Knowledge and Ubuntu there was a division amongst the elderly whereby Bab' uMkhize's wife continued to stress that she does not want her grandchildren to learn indigenous knowledge rather they should learn English since indigenous knowledge is not relevant in the current world. She also stated that her grandchildren can only be successful if they acquire English rather than learning about indigenous knowledge which won't provide them with any job. In her view, if they know English chances are higher for them to be successful. Other informants stated that the younger generation felt indigenous knowledge was old fashioned and irrelevant in their lifestyles. Therefore the elderly are unable to teach the younger generation

about indigenous knowledge since they already have their own ideologies. This was stated by one of the informants who were deeply concerned about this state of affairs. In relation to Ubuntu, the elderly felt that Ubuntu is dead due to the Human rights people have. One of the elderly stated that in their times Ubuntu and IK were highly regarded.

One informant stated: ‘However nowadays the younger generations have rights and one cannot tell them what to do, even giving them a task is a mission since they will tell you about their rights’. Informants also mentioned the similarities that are found in Ubuntu and indigenous knowledge; they continued stressing that both these concepts are dead in this new era. The issue of human rights is the root for the loss of both Ubuntu and indigenous knowledge. They also mentioned that they could never get back Ubuntu and indigenous knowledge in their communities due to the human rights that were introduced to their children. In that sense, the informants were not happy about the manner in which the young generation perceives IK and Ubuntu. They were worried about the fact that under the prevailing circumstances it is almost clear that Ubuntu and IK have no future in South Africa due to the rights that their children and grandchildren have.

5.9 Conclusion

Ubuntu and IK appeared to be ideologies that are highly regarded by the elderly people in KwaSani. These findings are consistent with other previous research on *Ubuntu* and IK. Moreover *Ubuntu* and IK were perceived by the elderly as the only way society could succeed in addressing the current challenges faced by the people in KwaSani and Africa as whole. On the other hand the elderly felt *Ubuntu* and IK are dying since they are not used in their community and have lost their relevance.

The legacy of inequality and livelihood still continues as some respondents felt that they were not given equal platforms to participate in their communities. Also, the degree of freedom was not visible. As a result, it limited them to practise Ubuntu and IK. Contrary to this, others still believed that if the concept Ubuntu and IK are promoted in their community they would play a vital role towards development. There were signs of political conflict involvement since the elderly first felt a certain party politically derived the research study. However, they later realised

that the topic focused on their human development in their community. The African humanism approach is applicable to Ubuntu and IK in KwaSani as *Ubuntu* and IK focus on social development first and address African ideologies in shaping the community settings. Poverty, unemployment and participatory democracy also proved to be issues that can be addressed through the use of *Ubuntu* and IK. For these reasons, IK and *Ubuntu* proved useful in understanding and interpreting the lives of the elderly people in KwaSani. Importantly, using these two concepts, the study was able to expose the divergence between the youth and the elderly.

This chapter has presented the results obtained through the questionnaire and from the focus group discussion. It has emerged that the views of the participants are largely the same on a number of issues but differ here and there. The results also revealed that the social status of the informants has both similarities and differences. Importantly, the age divide seemed to be a common feature. The elderly people seem to agree that what the youth is doing these days is not what they [the elderly] did when they were young. They blame this to democracy which gives the youth more rights than they deserve. Another finding is that the KwaSani community is envious of the Himville community which is better organised and seems to have more advantages given their numbers. The last chapter of this study constitutes the conclusion and recommendations.

Chapter 6: Summary of the findings and Implications of the Study

6.1 Introduction

The main objective of this dissertation was to investigate the role of *Ubuntu* and Indigenous Knowledge in relation to the elderly at KwaSani, KwaZulu- Natal. The study also set out to explore the impact that *Ubuntu* and Indigenous Knowledge can have in community development in KwaSani. Moreover, the study examined the meaning and perceptions of *Ubuntu* and Indigenous Knowledge in relation to the KwaSani community.

In chapter 1, I clarified on the use of the concept *Ubuntu* and IK, which are in relation to the elderly in KwaSani, since the elderly are known to hold great knowledge towards these concepts and they are the ideal people to talk about them with authority. The study was conducted using questionnaires and a focus group. A total of 21 elderly people participated in this research study and it was guided by African humanism approach, which incorporates *Ubuntu* and IK. A summary of the research findings and their implication on Africanism and the way *Ubuntu* and IK operate in relation to the elderly will be discussed in this chapter. This chapter concludes with an exploration of future research areas that can be built from the research findings presented in Chapter five.

6.2 Summary of the Findings

Ubuntu and IK in relation to the elderly in the residential area of KwaSani in Underberg are driven by three complementing and overarching themes and factors. The first two themes are the economic and political factors which seem to operate on a macro-level, whereas the other theme of socio-cultural factors which function at an individual or household level. Each of these factors will be delineated below.

6.2.1 Economic conditions

Most of the KwaSani residents that answered the questionnaire and were part of the focus group discussion described the notion of *Ubuntu* and IK in a positive way. They argued that these concepts can be useful in the community's economic development. However this is not the case since the people that hold knowledge of *Ubuntu* and IK are not given any space to use it in their community. Even though the standard of living in KwaSani is not good for the elderly, most of them stated that they would not move from a rural setting to an Urban one. In developing countries, there is rising evidence that income, which enters households through women, have a better impact on children's health than resources that enter through men (Case and Menendez 2007). The findings of this study have confirmed this belief.

Most of the participants that were interviewed were women and all of them were breadwinners and had to look after their grandchildren with just their pension money. Economically, the growth of one world market suggests the rise of what is referred to as the fast international come and go markets. Big international organisations need flexible and dynamic work forces, ready to move and change. However, ageing reduces people's ability for physical work and increases their risk of debt, hunger, illness and isolation (de Lange 2009).

The findings also uncovered that the pension money is not enough to sustain them until the end of the month. As a result some of the elderly have to cultivate gardens in their homes so that they can cut down on their expenses. According to Sagner (2000) in the 1930s and especially during World War II, fast economic development and urbanisation created insightful social welfare and health problems in the African population, mainly in urban areas where poverty, uncleanliness and social disorganisation reached extraordinary levels. However the findings illustrated that even in the rural areas the elderly still suffer greatly in issues related to economic imbalance. In the focus group other participants stated that they would go to bed without eating in order for their grandchildren to have something to eat. Kimokoti and Hamer (2008) state that in the older population, key factors of under nutrition include poverty, diminishing family support systems, food insecurity, drought and the indirect impact of HIV/AIDS. These are the same key factors that are faced by the elderly in KwaSani. The findings discovered that the

elderly have a huge responsibility to look after their grandchildren since their own children have died due to the HIV/AIDS virus.

6.2.2 Ubuntu and IK as a political act

Ubuntu and IK are still viewed as a way of life in Africa, more especially in the KwaSani community. The elderly still feel that *Ubuntu* and IK can contribute towards community participation. However, it is not in use in KwaSani. The need for community leaders to engage with the elderly towards *Ubuntu* and IK should be done effectively so that the main challenges of the community can be solved. Most of the respondents during the focus group discussion stated that the only help they got from the government was the pension money.

In the questionnaire most respondents felt that the government and NGOs should play a vital role in assisting the elderly in KwaSani and addressing some of the main challenges. In this way it will also assist in establishing the meaning of *Ubuntu* and IK from the other members of the community. Although the elderly felt that they are the pioneers of *Ubuntu* and IK they believed that creating a platform that would engage everyone would sustain these concepts.

One of the stumbling blocks in most communities is the issue of distribution of resources whereby there is an inequality in this sector. According to Amengual (2009) it is important to blame the environmental institutions that are instilled especially in developing countries where the managing of resources is very poor. It is important to note that in developing countries the issue of water scarcity is a major problem therefore the need to manage the distribution of water is important. Most people need water but there are no institutions that seek to manage it. There is lack of structural organisation. In KwaSani it was noted that the issue of land is a major problem, as it is one of the basic needs. The need for the government to address issues related to human basic needs should be the first priority.

6.2.3 Social cultural factors

Apart from coping with prevailing economic and political burdens, respondents argued that the need to restore lost cultural norms, value, principles and traditional customs of local residents would lead to prosperous community development. Most of the participants were of the

consensus that a person is a person through other people and that as humans we need each other for survival. Any form of Knowledge that is acquired in communities encourages openness, dialogue, appreciation of wisdom, communication and cooperation (Nwagwu, 2007). Only few respondents didn't know about or practice *Ubuntu* due to the fact that they were very old and could not conceptualize the concept. The participants asserted that *Ubuntu* and IK form part of their identity and culture. They further alluded that *Ubuntu* and IK contribute to the community with respect, leadership, harmony and rural development.

The participants also expressed the representation of *Ubuntu* and IK in the local folklore, totems, proverbs and healing. The elderly expressed their concerns on the diminishing of *Ubuntu* and IK in their community and how this will result into challenges such as violence and poverty to escalate. These participants expressed their dissatisfaction about globalization and contested concepts such as democracy and human rights. These are explained to them through various means but they have their own understanding of these concepts. Many viewed human rights and democracy as concepts that lead to the younger generations to lack respect. In that sense, while these concepts are usually accorded positive connotations in broader society, the people of KwaSani perceive them in a negative light.

6.3 Perceptions and impact of *Ubuntu* and IK

There were generally a number of participants that had a strong feeling about the need to implement *Ubuntu* in the area of KwaSani. However, others perceived *Ubuntu* and IK as an old school method that will limit development and individual progress. For instance, one of the female respondents stated that she wants her grandchildren to only speak English and adopt the Western culture, so that they become successful. In addition, she stated that she wants her grandchildren to attend 'white schools'. Apart from restoring the spirit of oneness and community development, *Ubuntu* and IK have played a major role in South African history. During the post-apartheid era these concepts have played a vital role towards restoring the country's political image. One male respondent highlighted that the *Ubuntu* and IK are not used in the right platform rather just as nouns, which are known by many but practised by few.

Moreover, participants reported that farming should be used to promote the spirit of working together yet at the time providing food for the people in the area. Many respondents stated that they would get to sleep without eating so that their grandchildren would have something to eat. Food security is also one of the main challenges in KwaSani and using both *Ubuntu* and IK can address the issue of food security.

Other respondents argued that they have to travel very far to buy food. They argued that having a farming project for the community would address such matters. These respondents reminisced of their childhood days where the community spoke in one voice and no one would go to sleep hungry, since a neighbour was like a family member. Only one respondent preferred to stay in an urban area while others felt that they are very comfortable in KwaSani since they adjusted to the challenges and know how to handle them.

These respondents further stated that *Ubuntu* and IK are not even known by people of their age, as a result they preferred a rural area. Although participants stated that at KwaSani the people don't practise *Ubuntu* and IK this did not necessarily mean that they don't practise it in their own households. They however admitted that the environment, particularly KwaSani could be managed properly if right community leaders are put into positions of power. In chapter 5, I argued that respondents were not given platforms to use and teach *Ubuntu* and IK in KwaSani, I also discussed this in chapter 3 of the thesis. These findings have profound implications on how we understand the influence of *Ubuntu* and IK in our societies as Nwagwu (2007) explains, African Humanism is knowledge that includes all forms of knowledge whether conforming to modern scientific ethos or not, but which have created the evidence of the knowledge of the people.

6.4 Implications of the Findings

6.4.1 On the African Humanism approach

The research findings neatly fit within the African humanism approach as well as the concepts of *Ubuntu* and IK. This resonates with the participants' experiences that have evolved in the area of KwaSani. In the African Humanism approach it is argued that the approach pays much attention in self and communal development at the same time. Similarly, the participants of KwaSani also believed that *Ubuntu* and IK promote self-enrichment while also promoting community development. In addition, *Ubuntu* and IK are well-known concepts by the older generation as the African Humanism approach stresses focusing on the historical background to gain the authentic meaning of *Ubuntu* and IK. In addition, Evelyn (2002) states that African Humanism is a process which takes control of our lives and our lands to benefit us in issues of importance for self-determination. This could be highlighted in KwaSani where participants believed that *Ubuntu* and IK could be major tools for development in the area. Ntibirwa (2009) explains the process of the African Humanism approach as an African value system that could lead to what one would call '*Ubuntu* economy' in which the state, market and the people are all agents, and not patients, in the course of economic growth and development.

The occurrence of unemployment, food shortage, crime and health issues have been some of the main challenges not only facing KwaSani but South Africa as a whole. One of the challenges in KwaSani is the issue of land. African Humanism focuses on the notion of helping one another and sharing of resources, which includes land. However, in KwaSani the respondents felt that the community still needs to acquire the principles of *Ubuntu* and IK (which are part of African Humanism). Shutte (2001) suggests that community is based on the traditional African thinking about humanity, whereby it is the expression of '*umuntu ngumuntu ngabantu*' that creates the community. Certainly, democracy cannot be left behind when discussing *Ubuntu* and human rights since the people are largely involved in a democratic state. The right to basic needs is part

of a democratic state. The same applies to the people in KwaSani, whereby people's needs should be taken care of by those in power so that the community could enjoy the benefits which accrue from democratic practices.

6.5 Conclusion and recommendations for further research

It can be stated that *Ubuntu* and IK are not visible in KwaSani and the people that have much knowledge on these concepts (the elderly) are not given platforms to practise it. In the KwaSani community the different generations do not share the same ideologies in terms of community development. The issue of social exclusion is very visible among the elderly while they should be honoured and appreciated since in African societies they carry wisdom. The KwaSani community lacks the spirit of togetherness since even with the young men and women, there is misunderstanding and lack of communication. The need for the community leaders to work with people in the KwaSani community is important so that the people are connected and have similar ideologies for the benefit of the community. The area has enough land to create recreational activities that would engage everyone in the community irrespective of age and gender. The need for new projects such as gardening, welding, sports, choir and knitting that will engage everyone in the community and will also play a major role in development is very critical for this place.

Further research should interrogate the policies that focus on African systems and the way in which such can be used as tools for economic development. As it was noted in this study, *Ubuntu* and IK do play a major role in community development. However the study did not specifically focus on economic development. This is an important area not only for this study area and South Africa as a country but for the world as a whole. As the study has shown, *Ubuntu* and IK are also a way of life and should be adopted by societies that believe in unity and harmony. This worldview transcends geographical boundaries.

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Appendix 1:

Questionnaires: IsiZulu version.

Section 1 : General profile & demographics

1.	2.	3.	4.	5.	6.
Ubulili 1. Owesili 2. owesifazane	Iminya ka yakho	Ulimini olukhulunyw a ekhaya kini 1. isiZulu 2. seSotho 3. isiXhosa 4. English 5. Afrikaans 6. Olunye- sicela usazise	Ngapahandle kolimi olukhluma kini yiziphi ozaziyo 7. isiZulu 8. seSotho 9. isiXhosa 10. English 11. Afrikaans 12. Olunye- sicela usazise	Wazalelwa kuphi? 1. KwaSani 2. Kweny e Indawo Uma ungazalelwan ga KwaSani sitshele ukuthi wazalelwaphi	Ufisa : 1. ukuqhube ka nokuhlala KwaSani 2. ukuyohlal a kwenye indawo.

7.	8.	9.	10.	11.	12.
Yiliphi ibanga lemfundo ofinyelele kulo? 1 angifundanga	uyasebenza ? 1. yebo 2. Cha	Usebenza msebenzi muni- cacisa uma usebenza	Inzuzo oyithola ngenyanga: 1. ingaphans i kweNkulungwane 2. ingaphezulu kweNkulungwane kodwa ngapgansi kwezinkulungwane	Isimo somshado 1. angishadile 2. ngishadile 3. ngadivosa 4. umfelokazi 5. siyahlalisana	Bangakhi abantu obondlay o

2. ePrimary School			ezine		
3. eSecondary School					
4. eUniversity / Technicon					
5. kwelinye izinyasicela usazise					

13.	14.	15.	16.	17.
<p>Uhlobo lwendlu ohlala kuyo lunjani.</p> <p>1, sakhe ngesitina</p> <p>2. eyakhiw e ngodaka</p> <p>3. eyakhiw e ngepulango</p> <p>4. umjondolo</p> <p>5. uma kungenye inhlobo sicela uyichaze</p>	<p>Uma ubala izingane, bangakhi abantu ohlala nabo okufaka phakathi nezivakashi</p>	<p>Ngaphandle kwezivakashi, bangakhi abantu ohlala nabo</p> <p>1. uBaba</p> <p>2. uMama</p> <p>3. step father</p> <p>4. Foster parent</p> <p>5. odade nabafowethu</p> <p>6. babekazi nomalume</p> <p>7. uMkhulu</p> <p>8. uGogo</p> <p>9. amanye amalungu omndeni-wachaze</p> <p>10. abangewona amalungu omndeni-wachaze</p>	<p>Ingabe ninobaba oyedwa nabafowen u nodadewe nu?</p> <p>1. Yebo</p> <p>2. Cha</p>	<p>Ingabe ubaba wakho ulibambile iqhaza empilweni yakho?</p> <p>1. Yebo</p> <p>2. Cha</p>
<p>19.1 obani abasebenzayo kini?</p>		<p>19.2 Chaza ubudlelwano onabo naye kanye nomsebenzi awenzayo</p>		

Isibonelo		Ubaba	Usebenza epulazini
A	uBaba		
B	uMama		
C	uMalume		
D	Ubabekazi		
E	Udadewethu		
F	Umfowethu		
G	uGogo		
H	uMkhulu		
I	Amanyane amalungu omndeni-chaza		
J	Abangewona amalungu omndeni-chaza		

18. Ingabe kuyakukhathaza lokhu okulandelayo? Kanjani?				
Ezithinta umphakathi		akungikhathazi	kancane	Ngikhathazeka kakhulu ngakho
1	Izidakamizwa	1	2	3
2	Utshwala	1	2	3
3	Ukukhulelwa kwentsha	1	2	3
4	Ubugebengu nodlame	1	2	3
5	Ukuswelakala kwemisebenzi	1	2	3
6	Ububha	1	2	3
7	Isandulela ngculazi/	1	2	3

	ingculazi			
8	Ukuhlukunyezwa ngokobulili	1	2	3
9	Ukudlwengulwa	1	2	3
10	Ukuhlukunyezwa emoyeni	1	2	3
11	Udlame emakhaya	1	2	3
12	Ukungaphephi kwesikole	1	2	3
13	Ukunganakekelwa ngabazali	1	2	3
14	Ukushiywa abazali nezihlobo	1	2	3
15	Ukuntuleka kwezindawo zokuzivocavoca	1	2	3
16	Ezokuphepha nokuvikelwa	1	2	3
17	Ingcindezi kubalingani	1	2	3

19. Kwamukelekile yini ukuziphatha ngalendlela ebhalwe ngezansi? Umangabe ucabanga ukuthi kunezimo eziphoqa lokhu kuziphatha chaza kabanzi

	Social behaviour	<ol style="list-style-type: none"> 1. kwamukel e kile 2. akufanele 3. yebo uma kunesizathu 	Chaza lokho okungakuphoqa
1	Ukweba		
2	Ukulimaza impahla		
3	Ukudlwengula		

4	Udlame		
5	Ukuthetha		
6	Ukuthethiswa		
7	Ukuchamela noma yikuphi		
8	Ukweqa esikoleni		
9	Ukungasiqedi isikole		
10	Ukuzimbandakanya ocansini nabantu abaningi		
11	Ukubhema		
12	Ukuphuza		
13	Ukusebenzisa izidakamizwa		
14	Ukuba nobudlelwano ngaphandle komshado		
15	Ukukhulelwa ungashadile		
16	Ukukhulelwa usafunda		
17	Ukukhipha isisu		
18	Ukuzivikela uma wenza ucansi		
19	Ukuthandana namadoda amadala asemadala		
20	Ukwenza ucansi olungaphephile		
21	Ubudlelwano bobulili		

	obufanayo		
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Section 2: Food Security

1.	2.	3.	4.	5.
Okunjani ukudla okunomsoco	Ngabe kukhona ukudla okunomsoco ekhaya	Uke ukudle yini ukudla okunomsoco?	Udla kangaki ngosuku?	kuke kwenzeke yini ukuthi ungadli?
	1. Yebo 2. cha	1. akwenzeki 2. kanye emuva kwesikhathi eside 3. izikhathi eziningana 4. ngaso sonke isikhathi	1. kanye 2. kabili 3. kathathu 4. ngaphezulu-chaza	1. akwenzeki 2. kwenye inkathi 3. isikhathi eziningi 4. njalo
6.	7.	8.	9.	10.
Kulama sonto amane edlule uke wangadla ngoba ungenakho ukudla?	Uyakuthoko zela yini ukudla okudlayo?	Kuke kwenzeke yini ukuthi unciphise ukudla okuthengayo ngexa yemali?	Kuke kwenzeke yini ukuthi ungabi nokudla okubalule kile?	Izinhlobo ezinjani zokudla ezitholaka ekhaya? zisho.

1. cha 2. kanye 3. izikhathi eziningi 4. njalo	1. Yebo 2. cha	1. akwenzeki 2. kanye emuva kwesikhathi eside 3. izikhathi eziningi 4. njalo	1. akwenzeki 2. kanye emuva kwesikhathi eside 3. izikhathi eziningi 4. njalo	
11.	12.	13.	14.	15.
Ninawo amanzi ahlanzekile?	Ikhona yini indawo yendle neyokugezela?	Ikhona ingadi ekhaya?	Kulula kangakana ni ukuthola ukudla?	Kuthengwa kuphi ukudla okudlayo?
16.	17.	18.	19.	20.
Ake enyuka yamanani okudla?	Uyaluthola usizo kuHulumeni lokuthenga ukudla? chaza?	Uke waluthola usizo ezinhlanganweni ezizimele, esontweni noma esigungwini somphakathi ukuzigcina ninokudla? Awucaze kafushane ukuthi kwenzeke kanjani.	Uke wehla emzimbeni ngenxa yokunciph a kokudla?	Ngabe kuyenzeka ukuthi uhambe ibanga elide ukuyothenga ukudla ezintolo?

1. Yebo 2. Cha		1. yebo 2. Cha	1. Yebo 2. Cha	1. Cha 2. Kany e ngemuva kwesikhathi eside 3. Ngezing e izikhathi 4. Njalo 5. Ngasonke isikhath
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Section 3: Children

1.	2.	3.	4.	5.
Uhamba ngani ukuya esikoleni?	Uyalibamba iqaza kwezemindl alo? Sibalele izinhlobo ezemidlalo.	Do you have books at school? Unazo izincwadi ekhaya?	Bahlezi befika othisha ezindlini zokufunde la?	Ngabe ucabanga ukuthi uyayithol a imfundo efane esikoleni?
1. Uhamb a ngezinyawo 2. Bicycle	1. Yebo 2. cha	1. Yebo 2. cha	1. Ngas o sonke isikhathi	1. Cha 2. Ayi ngokwanele

3. Ibhasi lesikole 4. Itekisi 5. Imonto yasekhaya			2. Njalo 3. Ngeziny e izikhathi 4. Kanzima 5. Akwenze ki	3. Ngeziny e izikhathi 4. Njalo 5. Ngaso sonke isikhathi
6.	7.	8.	9.	10.
Uzizwa uphephile esikoleni?	Bangaki abangani onabo esikoleni ?	Ungathanda ukuba nabangani abaningi ngaphezu kwalaba onabo?	Ngabe kuyenzeka ukuthi uhlukunye zwe abanye abafundi esikoleni?	Ngabe uzwana kahle nabanye abafundi?
1. Ngaso sonke isikhathi 2. Njalo 3. Ngeziny e izikhathi 4. Kuyenzeka kanzima 5. akwenzeki	1. Bangingi kakhulu 2. Baingi 3. Bayigcosana	1. Yebo 2. Cha	1. Ngasosonke isikhathi 2. Njalo 3. Ngeziny e izikhathi 4.	1. Kahle kakhulu 2. Kahle 3. Ngokulingene 4. Angizwani 5. Angizwani nabo

			Qabukela 5.akwenze ki	kakhulu
11.	12.	13.	14.	15.
Ngabe uyawazi amalungelo akho nawabanye abantu?	Ngabe kuyenzeka ugule?	Ngabe ukuye emtholampilo?	Ngabe uyasithol a isikhathi sokudlala nezinye izingane?	Njabe uzizwa uthandwa esikoleni?
1. Yebo 2. Cha 3. Ngiyafis a ukwazi kabanzi 4. Ngiyawaz i kodwa angina ndaba nawo 5. Chaza kabanzi	1. Akwenzeki 2Ngeziny e izikhathi 4. Njalo 5. Ngaso sonke izikhathi	1. Ngaso sonke isikhathi 2. Njalo 3. Ngeziny e izikhathi 4. Qabukela 5. Akwenzeki	1.Akwenz eki 2. Ngeziny e izikhathi 4. Njalo 5. Ngas o sonke izikhathi	1. Akwenzeki 2. Kancane 3. Ngezing e izikhathi 4. Njalo 5. Ngazonke izikhathi

16.	17.	18.	19.	20.
Ngabe uzizwa uphephile esikoleni?	Iziphi izigqinamba ebhekana nazo emphakathi ni njengengan e?	Ngabe uke walithola usiso emunyangweni kahulumeni ukuxazalula izigqinamba obhekene nazo? Chaza kabanzi	Ngabe uke waluthola usizo ezinhlanganwe ni ezizimele, esontweni noma ezinhlanganwe ni zomphakathi ukuxazalula izigqinambe obhekenenazo? Chaza kabanzi	Ngabe ikhona imisebenzi oyenzayo ekhaya njengokupheka nokuqoqa imfuyo? Uma ikhona imiphi?
1. Ngazo zonke isikhathi 2. Njalo 3. Ngezinye izikhathi 4. Qabukela 5. Akwenzeki		1. Akwenzeki 2. Kuyenzeka 3. Ngezinye izikhathi 4. Njalo 5. Ngazonke izikhathi	1. Akwenzeki 2. Kuyenzeka 3. Ngezinye izikhathi 4. Njalo 5. Ngazo zonke izikhathi	1. Yebe 2. Cha

Isiphetho

Ngiyabonga ngokuba kwakho yingxenye yalolucwaningo. Umbono wakho ubalulekile kithina.

Appendix 2: English Version of the questionnaire.

Section 1 : General profile & demographics

20.	21.	22.	23.	24.	25.
Gender 3. Male 4. Female	Your age today	Home language 13. isiZulu 14. siSotho 15. isiXhosa 16. English 17. Afrikaans 18. Other, please specify	Other languages 19. isiZulu 20. siSotho 21. isiXhosa 22. English 23. Afrikaans 24. Other, please specify	Were you born in KwaSani? 1. Yes 2. No If no, how old were you when you came to KwaSani?	Would you like to : 1. Remain in KwaSani or 2. Leave KwaSani. Please explain

26.	27.	28.	29.	30.	31.
What education have you completed?	Do you have work? 3. Yes 4. No	If you have a job, what work do you do? Please	What is your monthly income group: 1. No – Low (less than R1000) 2. Low (R1000-	What is your marital status? 1. Single 2. Married	How many people depend on you?

1 Primary School		specify	R4000)	Divorced	
2 Secondary School			3. Low – Middle (Over R4,000)	4. Widowed	
3 University / Technicon				5. Living together	
4. Other (please indicate)					

32.	33.	34.	35.	36.
<p>What type of house do you live in? Please choose one option.</p> <p>1, Brick House</p> <p>2. Traditional Zulu house</p> <p>3. Wooden House (not in backyard)</p> <p>4. Informal</p>	<p>How many people live with you (including children)</p>	<p>Who lives in your house (not visitors).</p> <p>1. Biological mother</p> <p>2. Biological father</p> <p>3. Step parent</p> <p>4. Foster parent</p> <p>5. Brother(s)/ Sister(s)</p> <p>6. Aunt(s)/Uncle (s)</p> <p>7. Grandmother</p>	<p>Do you and your brothers/ sisters have the same biological father?</p> <p>1. Yes</p> <p>2. No</p>	<p>Is/was your father involved in your life?</p> <p>1. Yes</p> <p>2. No</p>

house/shack in backyard		8. Grandfather		
5. Informal house/shack in township		9. Other family member(s) (please specify)		
6. Other		10. Non-family member(s) (please specify)		

37. Who are the people in your house that have a job and what type of work do they do? <i>If unemployed leave the space open next to the category name.</i>			
19.1 Who is employed? Indicate the number next to the relevant category		19.2 <u>If employed</u> , please specify type of work they do in space next to category	
Example: (biological father)		1	Farm worker
A	Biological Mother		
B	Biological Father		
C	Step parent		
D	Foster Parent		
E	Brother(s) & Sisters(s)		
F	Aunt(s)/Uncle(s)		
G	Grandmother		
H	Grandfather		
I	Other family member(s), please		

	specify		
J	Non-family member (s), please specify		

38. How do the following issues affect you? Please indicate relevant response with an 'X' for each category				
Social aspect		Does not affect at all	Has some effect	Has a big effect
1	Drug abuse	1	2	3
2	Alcohol abuse	1	2	3
3	Teenage pregnancy	1	2	3
4	Violence and crime	1	2	3
5	Gangsterism	1	2	3
6	Poverty & Unemployment	1	2	3
7	HIV/AIDS	1	2	3
8	Sexual abuse	1	2	3
9	Rape (forced sex)	1	2	3
10	Emotional abuse	1	2	3
11	Violence in your home	1	2	3
12	Lack of safety at school	1	2	3
13	Lack of parental support	1	2	3
14	Lack of personal care/ neglect	1	2	3
15	Lack of recreational activities	1	2	3
16	Lack of safety and	1	2	3

	protection			
17	Peer group pressure	1	2	3

39. Would you say that the following types of behaviour are acceptable or unacceptable? If you think that it depends on the circumstances, please explain your answer.			
		1. Acceptable 2. Unacceptable 3. Depends on circumstances	If you indicated nr 3 (depends on circumstances) please explain why you say this
1	Stealing		
2	Looting/vandalising property		
3	Rape		
4	Physical violence		
5	Verbal abuse		
6	Emotional abuse		
7	Urinating on the street		
8	Bunking class		
9	Dropping out of school		
10	Having multiple sexual partners		
11	Smoking		
12	Drinking		

13	Using drugs		
14	Having sex outside marriage		
15	Falling pregnant if not married		
16	Falling pregnant while still at school		
17	Getting an abortion		
18	Using contraceptives		
19	Going out with older men		
20	Having unprotected sex		
21	Same sex relations		

Section 2: Food Security

6.	7.	8.	9.	10.
Do you know what a balanced meal is?	Do you eat balanced meals?	How often do you eat balanced meals?	How many times do you eat per day?	Do you ever miss out on a meal?

6.	7.	8.	9.	10.
In the past 4 weeks, did you go to bed hungry because	Do you enjoy the food that	Do you ever have to cut the amount of food that you eat because	Do you ever have to cut the	What kinds of foods do you usually

there was not enough food to eat?	you eat?	of money?	quality of food that you eat because of money?	have in your house? Please list below.
1. Never 2. Not really 3. Sometimes 4. Often 5. Always	1. Yes 2. No	1. Never 2. Not really 3. Sometimes 4. Often 5. Always	1. Never 2. Not really 3. Sometimes 4. Often 5. Always	

Section 2: Food Security/ continued

11.	12.	13.	14.	15.
Do you have a good water supply?	Do you have a toilet and a place to wash and clean?	Do you grow your own food at home?	How easy is it for you to obtain food?	Where do you mainly buy your food from?
1. Yes 2. No	1. Yes 2. No	1. Yes 2. No	1. Never 2. Not really 3. Sometimes	1. Supermarket 2. Local Shops 3. Traders

			4. Often 5. Always	4. Farmers 5. Neighbours 6. Other – please specify
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16.	17.	18.	19.	20.
Has there been an increase in food prices lately?	Have you received help from the government to secure food?	Have you received help from NGOs, the church, social groups to secure food?	Have you lost weight recently because of lack of food?	Do you have to travel far to buy food and supplies?

Section 3: Maturely aged people

6.	7.	8.	9.	10.
Do you know what Ubuntu is? If yes, please define.	Do you practise ubuntu? If yes, please specify.	Do you participate actively in the community?	What is the main challenge faced in KwaSani?	Do you believe in indigenous knowledge?

1. Yes 2. No	1. Yes 2. No	1. Never 2. Not really 3. Sometimes 4. Often 5. Always	1. Poverty 2. Violence/ Abuse 3. HIV/AIDS 4. Financial support 5. Other – please	1. Yes 2. No

6.	7.	8.	9.	10.
Is it important to pass on indigenous knowledge from generation to generation?	Do you feel the community includes or excludes you? If so, how?	What is the level of respect like?	Has the level of respect gone up or down and why?	Are you a leader in your community? If yes, please specify.
1. Never 2. Not really 3. Sometimes 4. Often 5. Always	1. Includes 2. Excludes	1. Very high 2. high 3. Average 4. Low 5. Very low	1. Gone up 2. Gone down 3. Stayed the same	1. Yes 2. No

Section 3: Maturely aged people/ continued

11.	12.	13.	14.	15.
Do you have any link to the city? If yes, please explain.	How do you think rural life compares to city life.	What is the level of respect like?	Which lifestyle do you prefer? Please explain	If you feel unwell, whom do you consult?
1. Yes 2. No	1. Better 2. Same 3. Worse 4. Different 5. Other	1. Very high 2. high 3. Average 4. Low 5. Very low	1. Rural 2. City	1. Sangomas 2. Medical doctors 3. Sangomas and Medical doctors 4. Other – please

16.	17.	18.	19.	20.
How do you feel about other groups in your	What special challenges do you face – if any- as	Has the government helped you to address	Have NGOs, the church, social groups	The elderly should be encouraged to share indigenous

men. Please explain	mature people?	challenges?	helped you to address challenges?	knowledge with the youth?
		1. Never 2. Not really 3. Sometimes 4. Often 5. Always	1. Never 2. Not really 3. Sometimes 4. Often 5. Always	1. Strongly agree 2. Agree 3. Perhaps 4. Disagree 5. Strongly disagree

The End

Thank you for your participation in this study. Your opinion is important to us.

Appendix 3: Incwadi yokuvumela umcwaningi



Lolu cwanningo oluqondiswe ezinganeni, abesilisa abantula imisebenzi, abesifazane kanye nasebekhulile. Inhloso nqangi ukuqoqa ulwazi ngezingxoxo kanye nomphakathi okubhekwe ukuthi luveze kabanzi izinkinga izakhamuzi zomphakathi owakhele umasipala KwaSani ezibhekene nazo. Kunethemba lokuthi imininingwane eyotholakala iyoveza izindlela umphakathi oyosizakala ngazo.

Ukuba yingxenye yalolucwanningo akuyona impoqo, ngakho umuntu uvumelekile ukubamba iqhaza kuthi lapho engasafuni ahoxe. kulolucwanningo akekho umuntu ozokhokhelwa imali kumbe naluphi uhlobo lwenzuzo ngokubamba kwakhe iqhaza. Abacwaningi bazoqinisekisa ukuvikeleka kwalabo ababambe iqhaza ngokuthi besebenzinse imifanekiso esikhundleni samagama abo. Izingane ezineminyaka engaphansi kweshumi nesishiyagalombili zizobamba iqhaza uma zivunyelwe abazali bazo ngokuthi besayinde ukukhulula abacwaningi. Ngalolucwanningo abacwaningi bahlose ukugququzela amalungu omphakathi kanye nabaholi ukuthi babambe izingxoxo ngezindlela ezingathuthukisa umphakathi ikakhulu kazi lapho kushaywa imithetho eqondiswe ukuxazulula izinkinga zamalungu omphakathi.

Ohola lolucwaningo nguDkt Alain Tschudin obuye afundise eNyuvesi yakwaZulu Natal.
Uma unemibuzo ungaxhumana naye kulemininingwane elandelayo;

Ucingo : 031 260 1583 email: Tschudin@ukzn.ac.za

Mina.....(bhala amagama ngokuphelele) ngiyavuma ukuba yinxenye yalolucwaningo, ngiqonda kahle ukuthi yini ebhekwe kimi njengelunu lomphakathi futhi ngiyawazi amalungelo ami kulolucwaningo okuhoxa

Signature

usuku

indawo

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