

**Exploring Learning in Community Leadership:
Case of Umhlabuyalingana**

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Declaration of work

I, Mxolisi E. Mthembu declare that:

- a) The work is my original work, except where declared.
- b) To the best of my knowledge, the work reported herein, has not been submitted for any other purpose or degree or examination at any other institution or university.
- c) The thesis does not contain any other person's work data, pictures, graphs, other information, unless otherwise specified (cited) or quoted.
- d) Where words used directly or quoted or words copied or re-written such work has been cited correctly.

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Abstract

Learning, the acquisition of knowledge and skills via study, experience or general instruction is an essential part of leadership. While leadership in our modern societies are exposed to many forms of learning, the same cannot be said of their rural counterparts, even though they face similar challenges. It is therefore important to explore and understand how, what and where rural leaders access learning. Focusing on democratically and constitutionally elected leadership, including traditional leadership, this study seeks to investigate learning (how, what and where) among community leaders, using Ward 16 of the Umhlabuyalingana Local Municipality as a case study. Ward 16 of the Umhlabuyalingana Local Municipality, is one of the five local municipalities under the Umkhanyakude District Municipality (in KwaZulu Natal, South Africa), and is a deeply rural area, with predominantly people of African descent.

The study which was located within an interpretivist paradigm, employed the qualitative approach, using a case study. Data was collected through face-to-face, semi-structured interviews in addition to transect walks and focus group sessions.

The study, through the exploration of three key learning contexts for local leadership in rural setting are: municipal (democratically and constitutionally elected), traditional (mostly not elected) and community activism. It is the belief of the study that once there is an understanding of what, where and how they access learning, communities would be better served by different role-players like non-governmental organisations, municipalities, development agencies and government entities. It was found that community leaders are exposed to various types and forms of learning which are formal, informal and non-formal. However, tertiary learning was conspicuously absent. The study recommended that there must be efforts to seek, investigate and maximise understanding of the rural dynamics – leadership, learning and community structures. This would mean to review the role and status of traditional leadership. An establishment of satellite tertiary institutions as a form of formal learning and educational entities for the development and benefit of community.

Abbreviations

ABET	:	Adult Basic Education and Training
AIDS	:	Acquired Immune Deficiency Syndrome
COGTA	:	Cooperative Governance and Traditional Affairs
CPP	:	Centre for Public Participation
DMA	:	District Management Area
Dr.	:	Doctor
ELT	:	Experiential Learning Theory
HIV	:	Human Immunodeficiency Virus
HSRC	:	Human Sciences Research Council
IDP	:	Integrated Development Plan
IDT	:	Independent Development Trust
Km	:	Kilometres
KZN	:	KwaZulu-Natal
LED	:	Local Economic Development
LG Seta	:	Local Government Sector Education and Training Authority
MDB	:	Municipal Demarcation Board
NGO	:	Non-governmental organisation
NPDE	:	National Professional Teacher's Diploma
pl	:	plural
PR	:	Proportional Representative
SASSA	:	South African Social Security Agency
SGB	:	School-Governing Body
Sing	:	Singular
SUB A	:	Sub-standard Class (Grade R, reception grade at lower primary level of schooling)
TVET	:	Technical and Vocational Education and Training
UKZN	:	University of KwaZulu-Natal
UNDP	:	United Nations Development Program
UNESCO	:	United Nations Educational, Scientific and Cultural Organization

Key vernacular terms in IsiZulu translated into English

Listed below are some of the terms that are key throughout the thesis. These terms are in IsiZulu and thus require a translation into English. It is important to define these terms early, so that the person reading the thesis would better understand and follow the discussion of the thesis. Some of the terms relate directly leadership and the context of this study. The terms are not presented in any order of priority, they are presented in an alphabetical order.

- Abanummzane* (pl) – headmen of the household, (sing: *umnumzane*)
- Amagosa* (pl) – (sing: *Igosa*) is a leader of *Indlamu* (traditional dance), usually formed from a village
- Amathwasa* (pl) – (sing: *Ithwasa*) an initiate (trainee) traditional healer
- Ibutho* (noun) – *Ukubuthwa* (verb) it is a stage where men get organised traditionally, as a group of trainees that at some stage qualify as warriors. When men get to this stage, they are regarded as mature men. They are regarded as mature or old enough to protect and defend their families, village and clan or grouping under the leadership. They get trained or led by someone that would have been trained to lead that particular group (mostly village based troop). It means that person must have particular knowledge and skills. That leader is called *Induna yebutho*
- Ilima* – an act of communal ploughing, or an ancient communal traditional ploughing practice, mostly at the level of the village
- Imikhandlu yabo* – a term that is derived from (sing) *Umkhandlu*, meaning council.
Imikhandlu yabo (pl: meaning their councils)
- Indlamu* - traditional dance
- Induna* (sing) – traditional leader, Headman (pl: *izinduna*), acting on behalf of the King or Chief
- Injemane* – unique and traditional beer that is brewed mainly in Umhlabuyalingana
- Inkosi* (sing) – (pl: *Amakhosi*) traditional leader, the King or Chief, acting on behalf of *Isilo*
- Iphoyisa leNduna* – messenger of Induna that is also responsible for other traditional and customary duties, which are sometimes performed on behalf of *Induna*

- Iqhikiza* – head lady or girl that is senior to other girls, she must be knowledgeable in bringing up and guiding young girls. Responsible in a jurisdiction of her village
- Isigodi* – village, being the lowest geographical sub-category (level) of the land of *isizwe* (chieftaincy). Villages are a basis of where people reside and they form *Isizwe* or jurisdiction of the area of *Inkosi*. Villages are mostly defined by traditional and orally known boundaries
- Isilo* – most senior of them all in the hierarchy of traditional leadership in the Kingdom of the Zulu, especially as it pertains to the geographical coverage within the province of KwaZulu-Natal. The Kingdom of AmaZulu has traces that stretch as far as Zimbabwe. In Zimbabwe, there is a trace of KwaBulawayo which is one of the Kingdoms that were established by *Ilembe uShaka*. *Ilembe uShaka* established the Kingdom of AmaZulu. Shaka King's or Chief's act on behalf of Isilo. Sometimes referred to as *Ngangelizwe Lakhe*, or *Ingonyama yeSizwe samaZulu*, *Ingonyama yamaBandla onke* (meaning that all Kings or Clans – *Izizwe zezibongo zamaZulu* fall under his rule or authority). They are referred to in AmaZulu (Zulu speaking) as *amabandla*, clans). *Umlomo ongathethi manga* (mouth that does not dare speak lie)
- Isizwe* (sing) – Chieftaincy (pl: *Izizwe*) that is led by a particular clan name or traditional authority or traditional house
- Izagoma* (pl) – (sing: *Isangoma*) traditional spiritual healers or fortune tellers
- Izibonda* (pl) – (sing: *Isibonda*) – traditional men that assist Induna with customary matters of the village
- Izimbizo* (pl) – (sing: *imbizo*) IsiZulu traditional term meaning a village meeting, mainly called by *Induna* or *Inkosi*
- Izinganekwane* – fairy-tail, traditional stories usually told by elderly people in the family
- Izinyanga* (pl) – (sing: *Inyanga*) traditional healers
- Izithakazelo* – praise name of a clan
- Nguni* - is the collective name for a major group of Bantu-speaking peoples belonging to the different groups of the Southern African region. These Bantu groupings are defined by *Nguni* dialects, which include their language and sub-regional occupation. Namely – *AmaZulu*,

AmaMpondo, AmaXhosa, AmaSwati, AmaNdebele, AmaPedi, Tswana, Tsonga, Sotho, Venda and AmaHlubi.

- Ubuganu* – beer that is locally brewed in Umhlabuyalingana. Ubuganu is brewed from *amaganu*
- Ubuntu* – an act of humanity filled with humanly values, which is rooted in African teachings
- Ukubumba* – a skill to use of clay to make clay pots and other household objects
- Ukubuthwa* – being trained as a warriors, especially for young males
- Ukufunda uze ufe* – meaning that learning is life-long wide, literally meaning learning until their last breath
- Ukuganda* – crushing dry corn or maize; in order to make it
- Ukulapha ngendlela yeSintu* – traditional way of healing
- Ukuluka amacansi* – a skill to make of various traditional handicrafts such as traditional mats and other traditional objects
- Ukuphahleka* – to paste mud as a traditional skill in building or finalising the building of traditional hut walls
- Ukupheka* – to cook
- Ukwelusa* – herding cattle
- Ulincela ebeleni* – suggests that language skills are acquired from birth. symbolising the women’s role and as a parent and a key feature in the growth and development of a child, or that of a leader as well
- Umkhandlu* – sing: council (pl: *imikhandlu*)
- Umnganu* – Amarula fruit. Amarula is also know in a local language as *amaganu* (pl)
- Umthayi* – a ceremony that is held once a year at the Tembe Royal Palace, Mfihlweni. The festival is held by the King to declare the harvesting and use of the Amarula fruit
- Umuntu* – (pl: *Abantu*) a person, a human being
- Umvelinqangi* – the one that was here on earth first, or before anything came into being, meaning God
- Undunankulu* – traditional leader that is the senior headman, sometimes can perform traditional or customary duties for the King or *Isilo*, senior advisor to the King or *Isilo*. It must be noted that in all hierarchies of traditional leadership (institution), there are councils. From the lowest of them all,

which is *Isigodi* (village), to that of the land or jurisdiction of *Isizwe*, where all villages fall under the authority or boundary of the King or Chieftaincy, to the highest level which is that of *Isilo*. At the level of *Isigodi*, senior family members, *Amaphoyisa eNduna* (messengers of the Headman comprise the council), traditional houses have their own councils that are under the authority of the King, assisted and led by *Undunankulu*. Those are composed by the senior family members of *Inkosi* and *Izinduna zezigodi* (Headmen from villages). While at the highest level, which is called *koMkhulu*, that of *Isilo*, it is made of senior family members and *Amakhosi ezizwe* (Kings or Chiefs of various clans that fall under the jurisdiction of *Isilo*).

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Chapter one: Purpose and focus of the study

1. Introduction

The study adapts the qualitative approach and uses the case study as a research methodology which is located in an interpretivist paradigm. The normal data collection techniques appropriate for case studies were utilised. This study was conducted in the northern municipal ward of the Umhlabuyalingana Local Municipality in KwaZulu-Natal, South Africa. The study explored learning within community leadership. The sole purpose of this chapter is to introduce and give an overview of the study.

The study was conducted in the Umkhanyakude District Municipality at Umhlabuyalingana Local Municipality, ward 16. First the chapter presents the contextual terminologies which form an important background for the reader. Second is the context of the research site, thirdly the problem statement, the purpose, research questions and focus of the study are presented as well. Fourthly, the chapter present the rationale of the study, which is subdivided into two – positionality and motivation for choosing to conduct the study in Umhlabuyalingana. Limitations of the study are also discussed in this chapter. A brief overview presentation of the structure of the thesis is discussed.

1.1. The context of the research site

The following subsections are topics that allude to some of the conditions, and further categorizes the contextual terms that relate to the study. Some of the factors considered are infrastructure, indigenous knowledge, the traditional system and structure, leadership (Indigenous and modern) and the general terms are defined.

1.2.1. Umkhanyakude District Municipality, Umhlabuyalingana Local Municipality

According to the Integrated Development Plan (IDP) (2015/ 6), Umhlabuyalingana is one of the five local municipalities under the Umkhanyakude District Municipality (DC 27), the far northern part of KwaZulu-Natal, South Africa. The Umhlabuyalingana Local Municipality (KZN 271) is deeply rural. Umhlabuyalingana consist of a number of district management areas (DMAs). The population is spread among 17 municipal wards. One of the four traditional councils under Umhlabuyalingana is the Tembe Traditional Council. Travelling by car from Durban, it is estimated to be 380 km, which is approximately 4 hours 40 minutes.

Umhlabuyalingana is predominantly African. The term Umhlabuyalingana comes from the fact that looking down from a higher altitude of the Ubombo Mountains, the low-lying areas of the landscape looks almost flat. The landscape is not that different from many low-lying areas, but from the highlands, it appears almost flat.

Umhlabuyalingana is on the far north-east part of KwaZulu Natal. It stretches onto the outer national boundaries of Mozambique on the north; while on the Eastern part is the Indian Ocean that stretches from the South-East to the north-east. Umhlabuyalingana shares internal boundaries with Jozini Local Municipality on the south-western (to the Phongola River) and the Big Five, from False Bay to the South-East. Manguzi and Mbazwana are towns that fall under Umhlabuyalingana. Manguzi (KwaNgwanase or Maputaland) is seen as the main town of the municipality, approximately 18km from Kosi Bay. The Umhlabuyalingana municipal offices and most government offices, the Tembe Traditional Court, and the main retail shops are found in KwaNgwanase (Manguzi), making it the main economic hub of Umhlabuyalingana.

Umhlabuyalingana has tourism attraction sites such as the Tembe Elephant Park. On the coastal area, there is Sodwana Bay and the United Nations Educational, Scientific and Cultural Organization (UNESCO) heritage acclaimed site, Isimangaliso Wetland. These sites attract local, national and even international tourists. Umhlabuyalingana is gaining provincial and national popularity because of a ceremony or festival called *Umthayi*. It is a ceremony where *Inkosi* (Chief) Tembe officially declares a season for the use of *amaganu* (Amarula) fruit and *umnganu*. *Amaganu* trees are part of local vegetation that grow almost everywhere and almost every household has it in their yard. They use it for traditional medicine and to brew a unique, traditional and local beer called *ubuganu*. *Umthayi* is usually held in mid-March every year. The ceremony is held at the palace of Tembe's Royal House, called *Mfihlweni*. The event is what puts Umhlabuyalingana on a national spotlight. *Umthayi* is one of the events that symbolises the respects and significant roles of the *Amakhosi* (King or Chieftaincy). Traditional leaders in most African rural communities like Umhlabuyalingana, still enjoy the respect and honour that their communities show them. However, because of the high malaria risk, number of vehicle hijackings, increasing crime rate and the lack of tarred roads, Umhlabuyalingana's tourism is affected.

1.2.1. What are some of the key challenges in the area?

This part of the chapter addresses some of the noticeable challenges in Umhlabuyalingana area. Mswela (2016) claims that Umhlabuyalingana is challenged, amongst others by threats that include abduction and murder, a person living with albinism, it is a malaria prone region, growing levels of crime and car theft, which result in violent riots within this area. Statistics demonstrate infrastructural challenges like the construction of formal housing, flushable toilets, clean piped drinkable water, severe drought, electrification, and unemployment, are some of the challenges that are presented below.

According to Statistics South Africa (2011), Umhlabuyalingana is made up of 57,7 % formal dwellings. 2,1% of the households have flush toilets; and 5,3% have piped water inside the dwellings. 14,2% use electricity for lighting. The unemployment rate is 47%. This is an indication of huge infrastructure backlog within the municipality. The Weekly refuse removal being 1,4%. According to the Medical Research Council, the National Department of Health and the Malaria Risk Map for South Africa (2015), Umhlabuyalingana and its surrounding areas are not ‘out the woods’ for malaria prone cases. However there has been a decline in malaria cases. That puts Umhlabuyalingana at a low level of risk to malaria. The ward in question is no exception to the above challenges of Umhlabuyalingana. Hence knowledge and skills on how to improve the current challenges amongst community leadership is central to the development of the area.

According to the New Age (24 January 2017), “Security was recently beefed up following an escalation of crime in the area where criminal gangs from Mozambique are said to be terrorising the community. The gangs steal items including vehicles, which they smuggle into Mozambique through the porous border.” These, among other things limit the communities’ potential to be a centre of excellence for tourism.

In recent times Umhlabuyalingana has been on the spotlight for good and bad reasons. The former (May, 9, 2009 to February, 14, 2018) president of the country, Honourable Jacob Zuma, visited Umhlabuyalingana twice in less than two months. This happened in March 2017, where the president went to Umhlabuyalingana to address concerns from the community about high level of cross-border crime. These included complains about stock theft and carjacking. The president went to Umhlabuyalingana to host, celebrate and address the nation on Freedom Day, 27 April 2017. In 2015 and 2016, Umhlabuyalingana has seen the killing of a woman that lived with albinism, people living with albinism, and children living in fear of being killed or sold to traditional healers. At some point, a traditional healer blew the whistle about a woman who wanted to sell a child that lived with albinism. The woman was subsequently arrested.

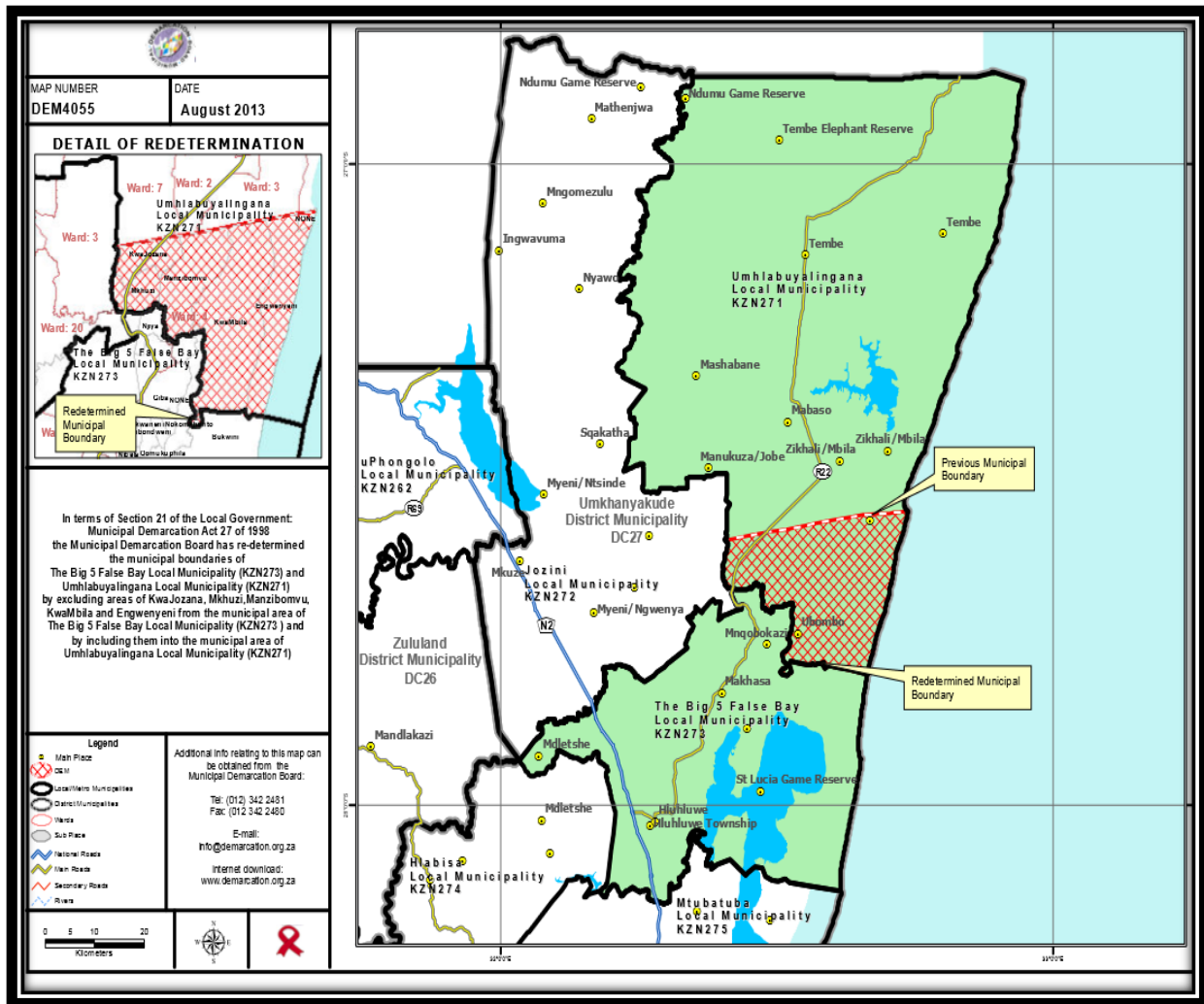


Figure 1: An illustration (map) of the location of Umhlabyalingana Local Municipal outer boundaries and indicating neighbouring local municipalities, source Municipal Demarcation Board (MDB)

1.3.1. Ward 16 as the focus research site

Ward 16 is the exact place where this study was conducted. The section below, thereby zone ward 16 as the research site where the study was conducted. The community leaders, as research participants reside in ward 16 of the Umhlabyalingana Local Municipality. The purpose for this section is to give an overview of where the study was conducted. It is also to paint a picture of some of the conditions that exist in ward 16. Amongst other things that are discussed below is: the background to existence of wards and some of the dynamics that affect rural wards. A map of ward 16 is an indication of where the research site is in the bigger scheme of things in Umhlabyalingana.

As a rural municipality, ward 16 is characterised by villages that fall under the municipally demarcated boundary. According to Chapter 7, section 155 (1), (2) and (3), together with section 157 (1) to (6), section 158 (1) to (3) and section 159 (1) to (8) of the

Constitution of the South Africa, schedule 1 of the Local Government: Structures Act, 117 of 1998 and Local Government: Demarcation Act, 27 of 1998, municipal wards are delimited in terms of those Acts. Some of these Acts clearly prescribe the role of the councilor, the existence, the terms of office of the councilors and the municipal, legal and constitutional obligation. One of the functions of the Municipal Demarcation Board (MDB), is to demarcate and delimitate municipal and ward boundaries, including those of rural municipal wards like ward 16. Ward delimitation done in accordance with local government elections and specific term of office. The local government or municipal terms of office is five years. The term of office affects the ward and municipal councilor's term of office, which the length of their existence is defined by the Local Government: Municipal Electoral Act, 27 of 2000.

Most of the challenges that are found in the Umhlabuyalingana are synonymous in ward 16, while some are unique to ward 16. That is given because the Umhlabuyalingana, as an area, varies in its access to certain basic services and infrastructural development. Some that are similar are: tarred roads, clean, piped, drinkable water, electrification, and the close and acceptable proximal distance to health facilities like clinics and hospitals. The Lack of sports and recreational facilities. There is no formally organised transport system. No formal shopping outlets, only tuck shops are found in ward 16. The cellphone signal is compromised, and only certain areas do have full signal. Some do not have cellphone signal, while others have a fluctuating signal which comes and goes at any given time.

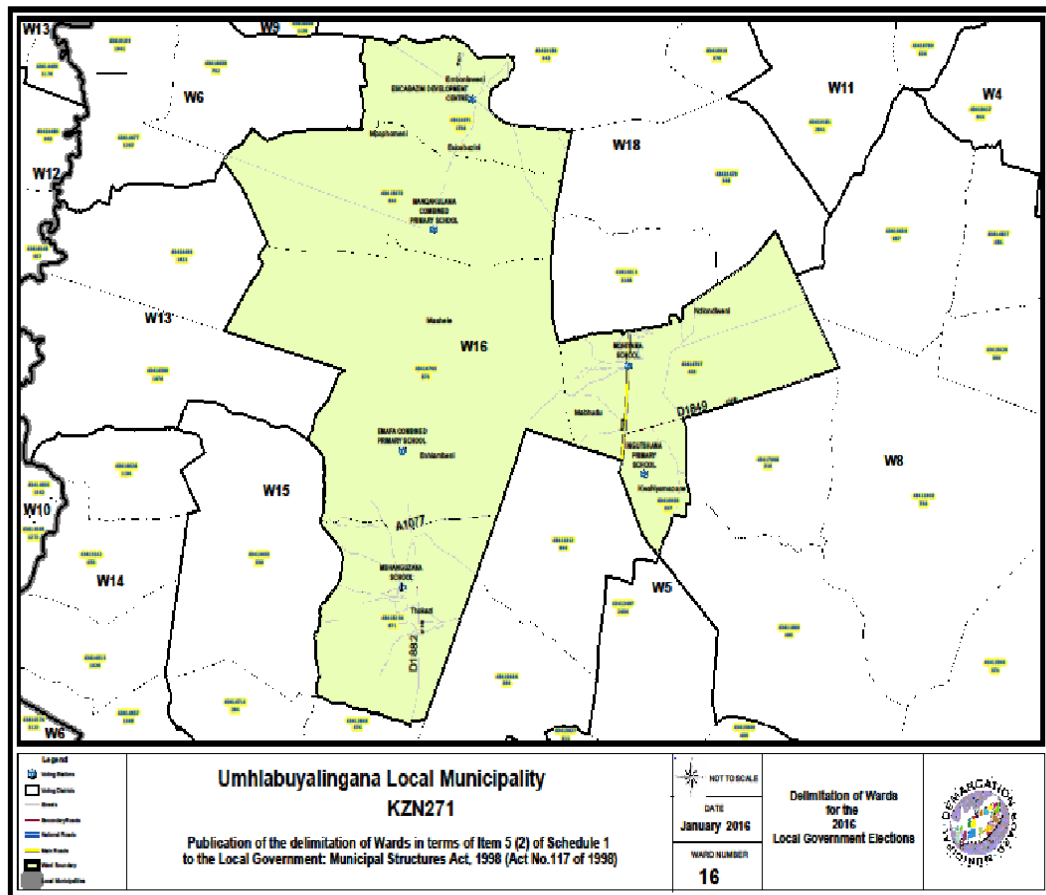


Figure 2: An illustration (map) of the location of ward 16 within Umhlabuyalingana Local Municipality and ward outer boundaries, source Municipal Demarcation Board (MDB)

Therefore ward 16 as a rural municipality, is designed as such. The key dynamic of most rural municipalities in South Africa, is that their boundaries are implemented on top of an already existing traditional system and the traditional village boundaries. The knowledge that is found in rural communities got cascaded from one generation to the next generation. In most instances, making that traditional and customary knowledge orally transmitted from previous generations. That means that those boundaries affect the existence of leadership and knowledge, which unavoidably relate to the indigenous learning system. To a large extent, the custodians of such a traditional knowledge system are traditional leaders that are found in rural communities like ward 16.

1.4.1. Contextual rural terminologies

The terms presented and defined below are often used to explain a rural contextual background. Therefore, it helps to outline and set the background, especially to familiarise the reader and anyone that has no understanding of the socio-cultural issues. This section of the chapter

therefore deals with key terms that were related to the research site. Some of the terms were directly or indirectly linked to learning, community leadership, and development as the key concepts of this study. It was inevitable to ignore matters that relate to traditional issues, as the study was conducted in a rural municipal ward: Rural municipal wards are affected and composed by villages.

This section of the chapter is important because it begins to introduce the most important elements of the thesis, such as the traditional leader, village, ward, municipality and councillor. I do think that the list will provide assistance to better understand the background of the research site and context under which the study was conducted. The concepts were defined under indigenous knowledge and leadership categories (list the other 2 ...). Some of the terms were defined as general concepts that relate to the context.

Indigenous knowledge and traditional system or structure

- *Induna* (Headman) – (pl: *izinduna*) Traditional Leadership and Governance Framework Act, 2009, says that the position of *Induna* exists in relation to the customary and traditional boundaries. *Induna* acts on behalf of a King or Chief. He/she reports matters to the King from time to time. By virtue of him/her being an *Induna*, he/she sits on the council of the King with the *Izinduna* from other villages under the jurisdiction of *Inkosi* (the King or Chief). *Induna* are usually men in most areas or villages in South Africa. He is responsible for the maintenance of the customary law and order in his village. The *Induna* regulates allocation, influx of foreigners needing land in his village, and use of land. He acts as a mediator on matters of conflict, with his council, he also has a responsibility to adjudicate on such issues that matter. Appeals about *Induna* and his council can be made to the senior traditional authorities like *uNdunankulu* or Traditional Council or *Inkosi*. According to the KwaZulu-Natal Traditional Leadership and Governance Act of 2005 (2011, p. 8), *Induna* means a traditional leader who is under the authority of, or exercises authority within the area of jurisdiction of, an *Inkosi* in accordance with the customary law, and who is recognized as such in terms of section 27 of the same Act. In general, “*Izinduna*” and “*Ubuduna*” have a corresponding meaning.
- *Iphoyisa leNduna* – messenger of *Induna* that is also responsible for other traditional and customary duties, which are sometimes performed on behalf of *Induna*.

- *Isigodi* - (pl: *Izigodi*) refers to the geographical sub-categories of the land of *isizwe*. *Izigodi* is an administrative category of the *isizwe* headed by the *izinduna* (headmen) galvanizing their operation towards reporting to *Inkosi* and his council – who constitute a traditional council.
- *Isilo* – most senior of them all in the hierarchy of traditional leadership, or Kingdom of the Zulu, especially as it pertains to the geographical coverage of the province of KWAZULU-NATAL. Though the Kingdom of *AmaZulu* has traces that stretch as far as Zimbabwe. In Zimbabwe, there is a trace of KwaBulawayo as one of the Kingdom that was established by *Ilembe uShaka*. *Ilembe uShaka* established the Kingdom of *AmaZulu*. Kings or Chiefs act on behalf of *Isilo*. Sometimes referred to as *Ngangelizwe lakhe*, or *Ingonyama yeSizwe samaZulu*, *Ingonyama yamaBandla onke* (meaning that all Kings or Clans – *Izizwe zezibongo zamaZulu* fall under his rule or authority, which they are referred to in IsiZulu as *amabandla*, clans). *Umlomo ongathethi manga* (mouth that does not dare speak lie).
- Traditional leader – the Traditional Leadership and Governance Act, 2009 defines Traditional leader as “any person who, in terms of the customary law of the community concerned, holds a traditional leadership position, and is recognised. Muller and Zulu (2008) describe them as custodians of culture in society, comprising of Amakhosi (Chief), Izinduna (Headman) responsible on behalf of the traditional council and Inkosi of the area of jurisdiction and other structures such as *Iphoyisa lenduna* (lowest rank in the traditional leadership, usually working as village messenger of a Headman). Hlela (2017, p. 88) says that *Inkosi* is not elected, she/he is bestowed on humanity by *Umvelinqangi* (He who came first, God, the creator of all things). HSRC Report states that (2011, p. 8) “a traditional leader is one, of a specific traditional community who exercises authority over a number of headmen or headwomen in accordance with customary law or within whose areas of jurisdiction, a number of headmen or headwomen exercise authority.”

Leadership (Indigenous and modern)

- Councilor – According to the Local Government: Municipal Structures Act (1998), a councilor is an elected leader or municipal ward representative, who becomes a member of a municipal council. His or her term of office is five-years. Municipal councilors (elected local leaders) are generally affiliated, linked or members of political parties

while we have some that are independent councilors. The municipal council is made up of ward councilors and proportional representatives of political parties.

- Municipality/ municipal – in terms of The Concise Oxford Dictionary (1990) a municipality is a town or district having local government. A Municipality is a sphere of government that is closest to the people. The Council is made of councilors, who are elected for a specific term of office, and the municipal officials, are employees of the municipality.
- Leader – The Concise Oxford Dictionary, 1990 suggests that, it is a person or someone that leads others, or a person that leads people, or someone that is followed by others.
- Leadership – The Concise Oxford Dictionary, 1990. Leadership means the position of a leader, the guidance or command of a leader or leaders and ability to act as a leader.
- Local rural municipality – according to Local Government Budgets and Expenditure Review, 2011 “These are characterised by the presence of, at most, one or two small towns in their areas, communal land tenure and villages, or scattered groups of dwellings and typically located in former homelands.” While Local Government: Municipal Structures Act, 32 of 2000, “local municipality” means a municipality that shares the municipal executive and legislative authority in its area, with a district municipality within whose area it falls, and which is described in section 155 (1) of the Constitution, as a category B municipality.”
- Traditional leadership - As a concept, ‘traditional leadership’ is a highly contested term in South Africa. Some analysts see traditional leadership as multi-layered and having broader scope than leadership of a community as an entity. This means that traditional leadership refers to *ubukhosi*, *ubuduna*, *abanumzane*, and *izibonda*. Others regard it as including *izinyanga*, *izangoma* (which are healers), and *amagosa* (which are leaders of sections of communities based on age and sex). HSRC Report, (2011).

General terms

- African –While the former president of the Republic of South Africa, Thabo Mbeki defined an African, based on a number of elements like past experiences of the African continent, past kings and queens of Africa, rivers, mountains and symbols of Africa and African pride, the former president of the Republic of South Africa, Jacob Zuma, says that it is “the only white tribe in a black continent or outside of Europe which is truly African, the Afrikaner”. While the former president of the Republic of South Africa,

Mbeki's definition does give a different view of who an African is (which he based on the Constitution of the Republic of South Africa), "The Constitution states unequivocally, that we refuse to accept that our African identity will be defined on the basis of our race, colour, gender or historical origins." (City Press, Hermann and Manyi - 2016-03-13). Given several reviews of the various definitions, this study adopts the definition by The Concise Oxford Dictionary, 1990, p. 21: "African is a native of Africa, dark skinned person and a person of African descent."

- Community - Brieger (n.d) refers to a number of variables to define community which is relevant to as many types of communities that are found in modern times and places. Those variables are a group of people living in the same area while sharing the same values, an informally organized social entity with population which is geographically focused, but which also exists as a discrete social entity, with a local collective identity and corporate purpose, just to name but a few. Although Indabawa and Mpofo (2006) do refer to some definitions which are the same as some of those that Brieger talks about, their definition is relevant for the purpose of this study: Community is a group of people living in the same area, sharing the same norms and values, same language, same culture and traditions, same leaders like traditional or political leaders, bound by a common legal system or authority. These people might even share the same reason for living in the same area and the same purpose, goals and vision. As these live together they are likely to have leaders. Community leaders and their community seem to be confined in their own space of operation, which is local municipality, ward and villages as they share some of the values stated by Indabawa and Mpofo (2006).
- Constitution – the system of fundamental principles according to which a nation, state, corporation,, is governed, the document embodying these principles (www.dictionary.com); (www.definitions.net) says that constitution mean the fundamental law, organic law, constitution(noun), law determining the fundamental political principles of a government, constitution, establishment, formation, organization, organisation(noun), the act of forming or establishing something, The supreme law of some countries, like in South Africa, Australia. In South Africa, the supreme law of the country is the constitution Act 108 of the Republic of South Africa. It is an Act of Parliament.
- Democracy - government by the people; a form of government in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system (www.dictionary.com); (www.definitions.net) state that

(noun), the political orientation of those who favour government by the people or by their elected representatives, the doctrine that the numerical majority of an organized group can make decisions binding on the whole group, belief in political freedom and equality; the "spirit of democracy".

- Development – Rogers (2005) says that “development is associated with change, which flows at different levels: at community or large scale levels. Rogers goes on to point out that development has different facets like planning and action, insider and outsider role, development technique, societal and personal goal. He further states that every development is premised on a goal and purpose for development. Whereas Ledwith (2005, p. 2 & p. 3) alludes that “community development begins in the everyday lives of local people which is the initial context for sustainable change,” Indabawa and Mporu (2006, p. 42) highlight that “development contains four main aspects: people, place (or environment), shared values and the social processes.”

1.2. Purpose of the study

Cohen, L., et al (2011) propose that it is the answers to the research questions that will tell whether the study has managed to achieve its purpose and whether research aim have been answered or not. The study is designed to explore and interpret ways community leaders acquire learning. It aims to ascertain its data in a rural setting, Umhlabuyalingana, with a special focus to ward 16. The research site is rural and therefore it is to understand how, what and where rural leaders access learning. The study seeks to investigate learning how, what and where democratically and constitutionally elected community leadership, including traditional leadership acquire their knowledge and skills.

1.3. Research questions

The research questions are important as a means which guided the study. Research questions assist to guide and to craft research tools, instruments and techniques. The study had three research questions delineated below:

- a) What type of learning exist for community leaders as they perform their functions like community development projects?
- b) What are various forms community activities that expose leaders to learning?
- c) How do community leaders apply gained learning in their various leading roles?

1.4. Problem statement

How can we, through the application of real life data and experience, understand the impact (acquisition and application) of learning – informal, formal, non-formal and indigenous – among community leaders in ward 16 of Umhlabuyalingana Local Municipality? The nature of the research site being rural, demands understanding of the kind of learning and leadership. Therefore learning is contested in a space that is not fully understood.

The problems statement emanates from modernity versus tradition. It is about how modern ways of thinking and doing are deemed better or superior to traditional ways of thinking and doing. The imposition of municipal boundaries over traditional land, and by the implication of imposing new municipal structures and officials over traditional ones, for some will argue is about power, dominance, and the undermining traditional systems. Others might argue that the current Acts of the Republic, clearly state the equal sharing of power. In reality however, there is no sharing, and this has major implications for all leadership and communities in the area.

Matloa (2008) allude to the fact that the absence of well differentiated roles between members of the institution of African traditional leadership and those municipally elected public representatives (councilors) in rural areas affects service provisioning and causes confusion and unnecessary conflict.

1.5. Focus of the study

This section of the chapter concentrates on the focus of the study. This section is important because it sharpens the areas that the research focused on. The focus of the study is learning derived by local leadership as they perform their duties/leadership roles in the community. The study focused on exploring learning for community leaders in ward 16 of Umhlabuyalingana. The study was designed and intended to interpret, explore and understand a range of learning that community leaders have been and continue to be exposed to.

I found that an utterance shared by Knowles (1975), the father of the American adult education complained “It is a tragic fact that most of us know how to be taught; we haven’t learned how to learn” that it is still relevant to date. My understanding is that there is so much that is understood and known about education. However, we are still trying to grapple with the idea and concept of learning. Learning may be understood in a certain field, but there is still a lot that there is about community learning that still requires investigation. Hence my study focuses on community leadership, who are in a rural setting and their learning.

1.6. Rationale of the study

In this section I will explain why this research is important to me as well as to others in the field of learning, community leadership and development. This is both researcher positionality and general rationale. Outlined below is a summary of the study rationale and significance:

- a) The issue of the rural leadership dynamic as it relates to learning and community leadership, have suffered significant neglect by researchers and academia in general
- b) There is a dearth of literatures and publications in the area of learning and community leadership
- c) The understanding and insight brought by this study can support policy makers to make more informed policies around learning, rural community leadership and development in future

The following sections furthermore draws on my reading about previous research done. I first start by presenting positionality.

1.6.1. Researcher motivation and positionality

It had been over 20 years since I first encountered Umhlabuyalingana as an area. I have known it mostly through work, serving in different communities (villages, municipal wards, developmental issues and projects). My first contact was as a migrant worker. I was employed as an unqualified teacher, where I taught at a public (government) day school. Working as an educator, I was confronted by the realities of high numbers of illiterate adults, especially amongst women. Some of the women were not ashamed to announce that they were illiterate. This was demonstrated in times when women were supposed to sign, write or respond to written communication from school. I then realised that the issue of illiteracy did not only affect women, men were also illiterate, although they were able to pretend as if they were able to read and write. However, in rural communities, like Umhlabuyalingana mostly men occupy leadership positions. That is applicable in both the modern and traditional structures, like municipality and community or village structures. Despite their illiteracy, men and women demonstrated command of the community and they showed that they had so much knowledge about leading their community. I became interested to investigate where they have managed to gain knowledge and skills to lead their communities. I also became interested to examine what is it that put them in that pedestal, with past and latest local or community development. This

is also in light of challenges like service delivery and community development initiatives like water, electricity, tarred roads, health and educational facilities, to name just a few.

That introduced me to Adult Basic Education and Training (ABET), which somehow led me to rural development issues. During my youth, back at home in a township, I had always been linked to community development in different capacities and with various community formations, where I volunteered in youth, and church organisations. Those involved community based and non-governmental organisations that dealt with issues pertaining to youth, peace, human rights, democracy, HIV/ Aids, etc. After leaving teaching in Umhlabuyalingana, I found myself back working for a number of non-governmental organisations (NGO's), which were based in Durban. Those NGO's afforded me an opportunity to engage with rural women's groups, the traditional leadership institution, youth, and local and the district municipality, while facilitating training for councilors and ward committees. One of those districts and local municipalities and some of the communities were Umkhanyakude and Umhlabuyalingana.

The reality of illiteracy did not become a major issue for me. I have been Engaging with rural community leaders for years, not only in Umhlabuyalingana, but also in other parts of KwaZulu-Natal and other parts of the country. I have always been fascinated by the way that they have always demonstrated their understanding of community development. Their energy to lead their communities with as little exposure to educational facilities and resources, like libraries, had always been an amazing feature. I wanted to find-out how they acquired their knowledge, skills and values that make them the kind of leaders that they have become.

The issue of leadership in a rural community, which directly relates to matters that affect municipal leadership and municipal structures, procedures, service delivery, ward and village dynamics like community development have always been some of the issues that have been close to my heart. Thus, I was happy and satisfied to see that the research was crafted to the direction of rural leadership, municipal, ward and village development. However, conducting research in a rural site and the distance between Umhlabuyalingana and Durban (where I live) came with a number of challenges. Learning in itself is a complex subject. Learning was not something that I planned as a research subject. It came as a coincidence, consultation with one the academics in my school. It also came as a result of my visit at Umhlabuyalingana. I was invited by some community leaders to see some of the projects that I led to establish.

1.6.2. Researcher bias

The section is based and informed by trustworthiness issues, which will be dealt with more in the methodology chapter. As said, I have had some kind of knowledge and experience working in the area. That meant that I had to act as though I knew nothing about the area and participants. I had to try by all means to behave as if I knew nothing about the area and about some of the experiences of the research participants. This could have led me to become biased and to some degree lead research participants in a particular direction. During data collection I was not guided by what I knew about the areas, I was guided and led by the research instruments. As said I almost had an insider knowledge. Bonne et al cited by Moore (2011) saying that qualitative research is likely that the researcher would have been part of the group that is being studied. The insider might be a native or indigenous. Insiders are individuals that would have had some interaction with the community or group being studied. Thus compromising the position of the researcher and the research that they are studying and that might lead to researcher to be biased. Johnson and Christensen (2012), the key strategy is to understand researcher bias as reflexivity. I had to be critically aware and conscious of my own views and opinions. I could have been viewed as a native African that speaks their own language, but maybe seem better knowledgeable. Thus making it easy for me to influence their views as I am from an urban, Durban, which is a city. I could have been viewed as someone with influence because of my level of English literacy. Perhaps I could be seen as a black middle-class person and the fact that I am employed. That meant that I had to constantly monitor my bias and control how to avoid influencing or manipulating the research data, findings and analysis.

1.6.3. Why ward 16 of Umhlabuyalingana, learning and community leadership focus?

I realised that most people preferred conducting their research in urban areas or places that are well developed. Umhlabuyalingana is far from areas which are resourced with developed infrastructures like well-maintained roads (highways and by-ways), water and sanitation, electricity supply, educational institutions, health facilities, industries (factories), shops and/ malls, etc. I also realised that there was less academic attention given to far rural communities like Umhlabuyalingana. Hence, I felt that there is a need to conduct the study in Umhlabuyalingana.

In addition to the above, I also realised that there was a need to focus study on issues that somehow touched on rural leadership, community and learning. It was inevitable for the study not to touch on rural municipal matters like rural ward, which is comprised of villages. Such matters of rural dynamics and rural wards affect and sparked issues of traditional and

democratic dispensation. Those were some of the reasons that I was drawn to, and that saw a need to study. I do think that there was a need to continue to pursue scholarly work in this arena. Some of those pertain to ways in which indigenous people learn as well as how the democratic dispensation affects traditional leadership like *Amakhosi* (Chiefs) and *Izinduna* and their communities.

1.6.4 Research site literature gap

In this section of the chapter, I would like to point to certain academic studies that have been conducted in the area of Umhlabuyalingana. However, I would also like to present the literature gaps that I observed from those studies. For example, a study was conducted by Hazel (2010), which links gender (or women's role), water as an essential resource and spinoff to the livelihood in Mseleni area, while Gumede (2013) conducted another study in Manguzi area which focused on access to food security, projects and lives of the people.

The Research that was conducted by Gwala (2012), focused on the role played by foreigners from Mozambique in the local economic development (LED). The study concentrated in KwaNgwanase (Umhlabuyalingana). It highlights the implications of the migration which is associated with a significant role of foreigners in the area. Furthermore, it reflects on the important role that foreigners played in the local economic development of KwaNgwanase District Municipality, UMhlabuyalingana and finally, it investigated the attitude of the local people towards foreign nationals from Mozambique.

As much as I found the studies important, which addressed specific interest, the most obvious omission is that of learning. Hlela's (2017) research which is close in context to this research applied Afrocentrism, while this research applies interpretivist paradigm. Hlela's study focused on the whole village, whereas this particular study concentrates on learning and specifically community leadership. This is a *major gap* considering the importance of learning (knowledge and skills acquisition) in any socio-economic, socio-political landscapes. A lack of focus on learning would obviously dictate the type of leadership that exist in these communities. Some of the issues, like the ability to either being capacitated or incapacitated, to find ways to secure food and local economic development, in which every matter it is being discussed, would also talk to the kind of learning, knowledge and skills that the community can use to improve their conditions.

I wish to mention that I found a mis-classification reading Gwala's thesis. The district is not Ngwanase District Municipality. It is worth mentioning that Umhlabuyalingana is under the Umkhanyakude District Municipality. Given this error and identified gaps, I picked up an

interest for the study that will present understanding of the area and correct background about the Umhlabuyalingana Local Municipality and the Umkhanyakude District Municipality. However, I would like to state that the two pieces of work were evidently lacking in learning as a subject, which further incentivised me to conduct this study in Umhlabuyalingana. Their interests and focus areas are different from mine. My interests include the dynamics of rural community leadership, which involves both elected and non-elected leaders, voluntary and remunerated leaders, as well as the space and platform on which they learn.

It can therefore be concluded that, given the importance of learning, the requirements to understand what, how, where communities' leaders learn, and the prospects of leveraging on this knowledge for community development, a study is more than required. This has not been achieved by previous literatures and thus, there remains a gap. This study was commissioned to fill this identified gap.

It is against the above reasons that the researcher became interested in learning in community leadership in a rural context. The study is conducted in ward 16 of Umhlabuyalingana, KwaZulu-Natal, South Africa, which is within an African rural municipal ward. It is hoped that some of the study findings will shed some lights and contribute in further understanding of learning, especially that of the learning of community leaders, whether elected (Constitutional and democratic like municipal (ward) councilors), non-elected (traditional leaders), or those that serve under the two types of community leaders.

1.7. Limitations of the study

The limitations of the study were some of the noticeable limitations that the researcher encountered during the study. Limitations are discussed in terms of subtopics – research site, theoretical framework, research design, practical dynamics and context:

- The distance from Durban to Umhlabuyalingana did become a major factor that I had to address in many different ways. The distance posed ridiculous – travel and accommodation expenses. I had to learn some ways to manage my personal life in order to accommodate travel and accommodation costs for the study. This was because the study was not funded and I had to squeeze study costs from my own budget. This should not come across as if I am complaining. I made an informed choice to conduct the study in a far flag area like ward 16 of Umhlabuyalingana.

- Communicating with research participants over the phone, when cellphone signal did cause challenges. I learnt to rely on some research participants to forward information to others. Those are participants whose cellphone reception proved to be more reliable. Updating and liaising with some research participants proved to be very important.

- Local government elections - the study was nearly affected by local government election that took place during the course of 2016. Given that the study was conducted in a space of a ward and village. Municipal wards are highly contented politically. I had to find ways to get myself informed and updated on a regular basis about Umhlabuyalingana political development and very mindful of such dynamics. I prayed that the people that I had introduced the study would still be there during data collection.

- Initially the study was planned for specific villages, hence ethical clearance letters referred to ward 16 of Umhlabuyalingana and Manqakulana village. However upon execution the study found that it would have limited its scope if it excluded other community leaders from other villages that fall under ward 16. Those villages are Mtikini and Sicabazini.

- As expressed several times that it was not my plan to exclude women voices and representation in the sample, I do believe that had women participated, there would have been other dynamics which the study would have found had women participated.

1.8. The structure of the thesis

The thesis is structured with five chapters that all talk about different topics. **Chapter one** has presented an overview of the research site. **Chapter two** deliberates on literature review with some key concepts that relate to learning and some main terms. The theoretical framework from part of chapter two. **Chapter three** focuses on methodology of the study. Chapter four outlines the discussion and findings. **Chapter five** is about conclusion of the entire thesis.

1.9. Summary

This chapter provides introduction and context to the entire study. It introduced the case study Municipality/Community (Ward 16 of Umhlabuyalingana), gave definitions of some local vernacular, outlined other terminologies used across the report and stated the research problems and focus areas. In addition to that, attention was given to the researcher's experience which led to the choice of this study and identified gap in the literature. The next chapter focuses on what was found in the literature and the theoretical framework.

Chapter two: Literature and theoretical framework

2. Introduction

Chapter two carries two main subjects, which is literature review and the theoretical framework. The purpose of the literature review is to interrogate the key concepts which inform the study such as community learning, collaborative learning and to show what other studies have already been done in the field. Thus gaps in those studies are highlighted in the process and to what extent my study aims to fill such a gap. The chapter also includes a theoretical framework. The intention of the theoretical framework is to sketch the base from which the study forms its view. Some of the views of the theoretical framework are likely to inform some of the basis of some of the findings, discussion and conclusion of the study.

This chapter is an evaluative report of other studies in the literature related to the focus of this research. Apart from getting requisite information on the areas of interest, care is taken to ensure that previous researchers have not attended to the exact research questions and value propositions of this study. In addition, any gaps or flaws observed in the already published works are identified and noted.

Thus, the purposes of this chapter is to:

- a) Provide a theoretical context for this research, exploring the nature of learning in the case study community.
- b) Provide a coherent, focused summary of work already done in the research problem area and what still needs to be done – show where this research fits into the existing body of knowledge.
- c) Help understand the significance of the research problem.

This study contends that the level and nature of rural community, leadership and learning that exist is not fully known or understood. How do community leaders learn? By engaging in various community activities, do they realize they are exposed to some forms of learning? How do they apply these learnings?

In IsiZulu, a saying '*ulincela ebeleni*' suggests that language skills are acquired from birth, literally meaning that the skills were acquired from being breast fed, which is symbolic of a role that is played by women as parents and as mothers key feature in the growth and development of a child or that of a leader as well. '*Ufunda uze ufe*' meaning that learning is

life wide. In exploring this argument the chapter starts off by defining leadership and traditional leadership. This is followed by unpacking the different conceptions of learning. Related studies are presented with a view of understanding indigenous learning or traditional learning. Finally, the theoretical framework that guided the study is presented.

Dealing with the concept of learning, it is evident from literature that learning as a concept is broad and complex. There is no universally agreed definition of learning, as many authors define it, and its functions differently. It was for this reason that I chose to concentrate on the key terms that relate to learning. I also realized that it was investable to deal with learning without touching on education. This is because in most instances, learning and education are used interchangeably, loosely or carelessly. Somehow learning and education are also related in nature. Some of the sub-concepts that emanate from learning are formal education or learning, informal learning, non-formal learning (education). Given that the study was interested in community leaders, who were adults, I saw it fit that I do make space to talk about adult education (or learning). I further discuss Kolb's Experiential Learning Cycle (1984), as a theoretical framework from which the study is informed.

2.1. Part 1: Literature Review

The literature review defines key concepts that are relevant to the study. Some of the issues that are directly linked to the study were learning, forms of learning, education, informal learning, non-formal education (learning), adult learning or education. Each of these concepts are dealt with in this chapter. These concepts are important as community leaders' learning are not known, just as where they come from. What is it that they learn? How do they learn? What motivates their learning and the nature of their learning? How do they become aware that they have learnt anything or not acquired any knowledge or skill? Thus the discussion is open avenues by which community leaders might gain knowledge and skills.

The study is concerned with ways by which community leaders exploit learning, either in their spaces or outside their own community. Mills (1996, p. 285) cites (Boud and Walker), a social learning theorist, which suggests that "Learners interact with social, psychological and physical environment or learning milieu to create a learning experience." Thus, the literature is informed by that idea that as community leaders interact socially, as family members and with community structures and as activists in their own right, they acquire certain values, knowledge and skills. This includes interacting with the elders in their families, own immediate

families (as parents, husbands, siblings), social structures (committees, movements, politically) and systems (modern and traditional systems) that exist in their community. This underlying theory for this work is therefore that of social/situated learning. Mills (1996, p. 285) further indicated that learners are conscious of this learning but unlike in a formal education setting, most learning in this form is often not recognizable by both learner, teacher and the community.

An example of Mills proposition is when community leaders engage and interact with their hand-made crafts, ploughing, keeping livestock, fetching water, making clay pots, building houses with wood and mud, etc. As they interact with their environment, they are likely to find learning in those activities. Certain traditional rituals are found in the relationship with the environment and the soil and this is not an exception to Mills' notion. In Africa there is a notion to link child birth, the umbilical cord and a place or where the umbilical cord was placed. From the word go, an African can be traced on his or her place of birth – like the river he or she drinks, the mountains that surround his place where he or she is originally from etc. The performance of these rituals and administration of traditional rites are passed on, from generation to generation without the learner, the teacher or the community noting it.

This work research is premised on almost the same stance, which is “learning with social, psychological and physical environment”. The study is meant to deal with community leaders who are adults, noting that they should be treated, seen or viewed as adult learners even though there could be influences that molded them as adult or from the time they were young learners as children.

2.2. Conceptions of Learning

Over the past centuries many writers have attempted to define learning, however to date there are various definitions of learning. Defining learning is closely associated with the theory of learning that informs understanding of what learning is. In this section, I intend to present different definitions of learning and demonstrate their association to different learning theories. The section further presents on different conceptions of learning.

Over the past century, many researchers, especially in the educational psychology discipline have developed many theories to describe how individuals acquire, organize and use skills and knowledge. This has led to divers' definitions and classifications of the term learning with no universally agreed definition for the concept. In fact, the amount of contemporary ideas on learning, and the many “isms” (behaviorism, constructivism, social constructivism etc.) as

well as multiple learning theories can be overwhelming. This study however focuses on social learning as it applies to the case study community, Ward 16 of Umhlabuyalingana.

According to Merriam and Caffarella (1991, p. 123) “Originally, learning was with purview of philosophical investigations into the nature of knowledge, human mind and what it means to know.” From the onset it is clear that learning has evolved and that learning continues to evolve. Merriam and Caffarella state that learning was initially viewed and seen as part of philosophy, which later got into the nature of knowledge, human mind (brain) and what it meant to know. Knowing is however usually associated with being formally educated.

“Learning, is central to human behavior, yet so elusive to understand, has always been fascinating even as far back as Plato and Aristotle. Indeed, the views of these two men underpin the much modern-day research on learning conducted by psychologists and educators. The fact that so many people have thought about, investigated, and written about the process of learning over the years suggests the complexity of the topic” [Merriam and Caffarella (1991, p. 121)]. Cameron and Harrison (2012, p. 280) strengthens this position on learning by indicating that attempts to define formal, informal and non-formal learning are often referred to as problematic, blurred, competing, contested and contradictory.

Merriam and Caffarella (1991) present some of the debates that surround learning and evolution of learning. It is said that learning has been defined and linked to behavioral change and experience. Further it is said that defining and linking learning to behavioral change is limiting as it fails to capture some of the complexities involved in learning processes. For example, whether one who would have learnt something, needs to demonstrate the learning by doing something that shows that they have learnt or changed in behavior? Later these debates included a notion of permanent change in behavior. The study will interrogate how community leaders demonstrate what they would have acquired as knowledge and skills.

Knowles et al (2011, p. 11) assert that “some learning theorists claim that learning is difficult, while others maintain that there is no basic disagreement about the definition of learning between theories.” I do agree with the sentiment that learning is complex and difficult to understand. This is based on the fact that there are many different views that theorists use to define learning. Learning has sub-spheres like incidental learning, intentional learning, social learning and self-directed learning, which complicates its complexity even worse. It is also difficult to define learning without mentioning education. Learning and education are sometimes confused. These sometimes also overlap in their definition and approaches. That report includes a brief outline that differentiates both learning and formal education.

Tight (1996, p. 21) says that “there is no common understanding of how we learn and there are many divergent opinions amongst psychologists and educators about just what learning is.” The study however intends to highlight the role that formal education or formal learning, schools or educational institution/s played in learning within the context of this study

To highlight a few variations in the definitions of learning from different authors, Tight (1996, p. 22) says “...it is a change in human disposition or capability that persists over a period of time and is not simply ascribable to the processes of growth” while Jarvis (2004, p. 84) says that “The processes of learning appear in the interaction between people, and between individuals and experiences.” He posits that “learning is any process of receiving and assessing any aspects of culture. Elsewhere it has been defined as the process of transforming experience into knowledge, skills, attitudes, values, emotions, and so on.” Tight offers another dimension to change - human character and capacity. There is now an inclusion and mention of period of time in the understanding of learning which directly relates to a process over time, meaning that learning is a process. This is supported by Merriam and Caffarella (1991, p. 124 and p. 125) who argued that “Learning as a process (rather than an end product) focuses on *what happens* when the learning takes place.” Interestingly, the previous ideas have been centred around behavioral change, not much on the process that takes place later after learning process. The research techniques are designed to seek to answer questions on when and how they realized that they had acquired learning that changed their lives.

Kolb (1984, p. 38) on the other hand, says “learning is a process whereby knowledge is created through the transformation of experience. This definition emphasizes several critical aspects of the learning process as viewed from experiential perspective.” Learning that is created to transform experience is the one that the study is likely to subscribe to as community leaders are trained and acquire knowledge from experience. Community leaders do not go to a college or school to get trained. Most of them learn the robes of being a community leader as they perform their duties.

Given the illustrations and definitions above, it is very clear that there are multiple, multi-faceted definitions of learning. In addition to that, there are underpinning theories, paradigms, conceptions and opinions. To narrow down to applicable concepts in the context of this study, the following subsections outlines the definition, from literature of types of learning, relevant to this study. One key classification is by Livingstone (????) who distinguishes between non-formal, formal and informal learning. Livingstone did make clear differential lines of these forms of learning:

2.2.1. Formal learning

According to Mosuo (2016), formal learning is that type of learning that happens in a structure, organized environment, driven by a curriculum and specific outcomes. Typically a teacher or instructor, facilitates learning in this domain. The teacher guides the body of knowledge. Whereas, Cameron (2012) propose that formal learning is a form of learning that takes place through a programme of instruction in an educational institution, such as a school, college, or university or from an adult training centre or in the workplace, in which it is generally recognized and accredited to obtain a qualification or certification. Therefore in such an instance, one would have to be assessed through a test or examination.

2.2.2. Informal learning

Although there are many ways that learning can be conceptualized, informal learning is one of the important avenues of learning.

According to Hlela (2017), informal learning is slippery, with often hidden curriculum for participants. This assertion is true, as many people exposed to informal learning only realize after they have acquired knowledge or skills that through certain process, they have acquired knowledge or learned. The phenomenon of learning in a slippery way and hidden curriculum could be the ways that community leaders gained knowledge and skills. Curriculum in this instance is not known, not written down and not assessed.

Marsick and Watkins (2001) says that informal learning can be intentional or purposeful, but not highly structured. These include self-directed learning, networking, coaching, mentoring, and performance planning that includes opportunities to review learning needs. When people learn incidentally, their learning may be taken for granted and go unnoticed or unrecognized. However, a passing insight can then be probed and intentionally explored. Examples are the hidden agenda of an organization's culture or teacher's class, learning from mistakes, or the unsystematic process of trial and error.

Informal learning is one of the conceptions of learning that were explored with community leaders. The study is directed at finding informal ways of learning that community leaders utilized to learn in different spaces. Thereby learning informally from family, community, peers, modern and traditional and family ritual activities. Learning one's background and key incidents from performances of family rituals. These could be traced from praise names of a particular clan name, local language, heading cattle, stick fighting, dance, village meetings, which are called *izimbizo* (*an initiative of the municipality where questions*

are answered; concerns are heard and advice is taken from the public about the municipality's programmes and services), fetching water from the river or queuing for clean water at a stand pipe, making hand craft, listening to fairy tales from elders (mostly done by women), household chores like *ukusinda* – use of dug to polish a traditional hut; *ukuganda* - crushing dry corn or maize; in order to make it; *ilima* – an act of communal ploughing or an ancient communal traditional ploughing practice, mostly at the level of the village; *ukulapha ngendlela yeSintu* – traditional ways of healing, etc.

Another taking by Livingstone (2000, p. 2), is that “Informal learning takes place outside the curricula provided by formal and non-formal educational institutions and programs. In the concept of “informal learning” it is important to note that we are deliberately using the word “learning” and not “education”, because in the processes of informal learning there are not educational institutions, institutionally authorized instructors or prescribed curricula. It is also pertinent to note that we are saying “outside the curricula of educational institutions” and not “outside educational institutions”, because informal learning can also take place inside formal and non-formal educational institutions. In that case, however, the learnings occur independently (and sometimes against) the intended goals of the explicit curriculum.”

Livingstone emphasized that the use of the term “learning” is deliberate and not “education.” Again, I like the fact that Livingstone puts it clear that informal learning takes place outside of the formal and non-formal educational institutions and programs. The study in ward 16 will explore some of the ways that community leaders acquired values, cultures, knowledge, skills and attitudes from their own personal and community experiences. Some of the key highlights of this passage are: “outside curricula and outside educational institutions.” The study will pay particular attention to those ways of learning, learning outside curricula. Meaning that people do learn things over and above the prescribed curriculum.

I found that Marsick and Watkins (2001) cite their own writing (Marsick and Watkins, 1990) as well as other authors like Garrick (1998), saying the origins of informal and incidental learning theory was reviewed by them. Those reviews suggest that informal and incidental learning have been linked to related concepts, such as learning “en passant” (Reischmann, 1986), the distinctions several others have made between formal, informal, and non-formal learning (Coombs and Ahmed, 1974; Mocker and Spear, 1982; Jarvis, 1987), social modeling (Bandura, 1986), experiential learning (Boud, Cohen, and Walker, 1993; Kolb, 1984), self-directed learning (Candy, 1991; Knowles, 1950), action learning as a variant of experiential learning (Revens, 1982), action science (Argyris and Schön, 1974, 1978) and reflection in action (Schön, 1983), critical reflection and transformative learning (Mezirow, 1991), tacit

knowing (Nonaka and Takeuchi, 1995; Polanyi, 1967), situated cognition (Scribner, 1986; Lave and Wenger, 1991), and communities of practice (Wenger, 1998). These concepts are related to informal and incidental learning. If informal learning can be linked with so many learning theories or models, it is evident enough to say that informal learning can be applied and seen playing itself in many different contexts, like community leadership within the African and rural setting such as in Umhlabuyalingana.

2.2.3. Indigenous learning

Indigenous learning is a form of learning that focuses on indigenous knowledge, models, methods and contents acquired within formal or non-formal learning methods, hence this subsection is not located within either formal or non-formal sub sections. As a key means of learning in indigenous communities, the United Nations (1993) define Indigenous communities, as peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of societies now prevailing in those territories, or parts of them. They form at present, non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.

Some of the ideas that are proposed by the definition of the United Nations are similar to the life that people live in Umhlabuyalingana. Some of those are historical continuity, pre-invasion and pre-colonial societies. The existence of traditional leadership demonstrate that pre-invasion and pre-colonial, traditional leadership is the type of community leadership that existed, which continued to persist even during colonial and apartheid regime. It continues to exist and coexist even under the so-called phase of freedom, constitutional and democratic space - it co-exists with the elected community representatives. Their traditional territory is known. They do know and are aware that they are distinct, however they are clear that a certain sector of their society is prevailing in their territory. They are aware that their traditional, cultural and legal values are threatened by the so-called civilized character of modern societies, like constitutional and democratic and elected representative or legal system. That makes the traditional system and their leadership slightly not recognized and seen as non-dominant. However they persist to conserve and transmit future generational knowledge and skills. Some

of the leaders continue to acknowledge their ancestral connection, especially with what they do as community leaders.

Hlela (2017, p. 88 - 89) cite Bennett and Peart (1986), Gumbi (2005) and Meer (2010) claim that by the 17th century the Kudele people had settled in the area which they currently live in today. To date, oral history records that just over fifteen Kudele amakhosi (chiefs) have ruled the Kudele people, sharing the same surname, Kudele. Their territory extended up to East Swaziland and South Mozambique, long before international borders were imposed. They paid allegiance to the kingdom of Swaziland. Gumbi (2005) and Meer (2010) claim that the Kudele people are siSwati speakers and they are proud of being Swazis. For the case of the study that is evident enough that such an oral background is legitimate enough to call the people of Umhlabuyalingana and surrounding areas an indigenous community.

The United Nations (1997) acknowledges that the indigenous people of the world pose an immense knowledge of their environments, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them that is particular and often detailed. In rural communities in developing countries, locally occurring species are relied on for many – sometimes all – foods, medicines, fuel, building materials and other products. Equally, people's knowledge and perceptions of the environment, and their relationships with it, are often important elements of cultural identity. (Source: Adapted from Alan, R. Emery and Associates (1997) Guidelines for Environmental Assessments and Traditional Knowledge. A Report from the Centre for Traditional Knowledge of the World Council of Indigenous People, Ottawa, p. 3.)

The research site does possess an immense amount of knowledge about their environment, which is based on centuries of living close to nature. Agriculture, crafts that are made are a symbol of the richness that they understand as being variety of complex ecosystem and technique of using and managing plants and animals. The existence of *Izinyanga* (traditional healers) is one of the example that can be used as such.

2.2.4. Non-formal learning

The study did not know what, how and where community leaders accessed non-formal learning. Non-formal learning as one of the way by which learning takes place and is important to define and locate within the study. The following section deals with some of the literature that defines non-formal learning.

According to Foley (2004, p. 4), this sort of learning occurs when people see a need for some sort of systematic instruction, but in a once-off or sporadic way. Examples include workers being trained to operate a new machine, or environmental activists undertaking non-violent direct-action training.

Thus it would be good to bring to the fore the role played by non-formal learning in enhancing community leaders' knowledge and skills. Non-formal learning will be identified in a way that also tells a story of some of the main role-players that provide such training in Umhlabuyalingana. As such non-formal learning or training is systematically structured, whether it is or was delivered in a once-off or periodical or irregular form. It is interesting that Foley refers to one of the examples of non-formal learning as being environmental activism. Some of community leaders in rural settings can be viewed as activists.

Gunn (1996) shares a totally different view to that of Foley, by saying that non-formal learning is that learning which takes place in the community. Gunn continues to say that this type of learning takes place outside classrooms or formal settings. Some of these sentiments are similar to those which are presented by Livingstone (2000) defining informal learning like learning that takes place outside the classroom.

According to Cameron and Harrison (2012), non-formal learning is learning through a programme but it is not usually evaluated and does not necessarily lead to accredited certification or recognition.

2.2.5. Defining adult learning

The Community leaders that the study intends to attract in ward 16 of Umhlabuyalingana, are adults. It is a thought that it would be relevant to have a section that talks about adult learning as another conception of learning which however cuts across both formal, informal and non-formal spheres like the indigenous learning. Adults do not learn like children, hence the perspective of adult learning since the targeted community leaders are adults. However the research study does not look at a particular project that community leaders learnt from formally. It is general, in its perspective of different forms by which they learn as adults or have learnt. Community leaders will be looked at from many different angles.

It is fitting and wise to briefly deal with what (or who is) an adult is. Smith (1988) compares children to adults, defining an adult as a person that has many roles, tasks, responsibilities, and opportunities that require their attention. Children are said to be people that spend their time playing or at school, being entertained, exploring and either at school,

most probably learning. The view that adults do not have learning could be true compared to children. This is echoed by Mackeracher (2004, p.17) who stated that “the social, developmental and situational variables which affect learning processes are different for adults and children.” The study is not so much interested in distinguishing between adult learners and children. As it is clear that the research targets community leaders’ learning, who are adults, not children.

The study will not necessarily explore the extent to which adults’ learning become limited as compared to those of children. It might be true that adults become fixed to their own environment, spaces, fields and work. Whereas children or younger generations might still leave their areas of birth to study or seek work in other places. On the other hand adults are not likely to leave as they see their duties and role cutout in their community. They may feel like they are obligated to family and community responsibilities. Adults worry about family security, expenses, time, extended family responsibilities and uncertainty of what the future holds for them in a new or chosen field. The issue of time and age is pointed out by Mackeracher (1996, p. 31) citing Arenberg, saying that “All adults are adversely affected by time constraints, older adults more so than younger adults.” Smith should have spoken about choices which adults need. Adults are more concerned with their own future and security issues. Somehow adults base their choices on calculated risks and they are informed by their own past experiences. Children do have plenty of learning at their disposal, provided that those learning are harnessed by the environment where a child grows, such as parental guidance, sound government policies, support services and amenities like schools, libraries, sport and recreational facilities. It is noted that Smith is not referring to these opportunities as the learning that the study is talking about, that are adults.

Many authors have written about adult learning and education. However this research is concerned about adult learning.

For instance, Rogers (1992, p. 19), says that “adult education means many things in different contexts and different periods. Adult education is not the same as in earlier years; and the words as used in Third World countries do not mean the same as they do in the West.” This is why the study was more concerned with learning that community leaders are exposed to, which are mostly non-formal, informal, African Indigenous learning systems and social learning. The study attempts to focus on ways that community leaders learn in an African rural setting.

He continues to say that “adult education is not the provision of elementary education (literacy, numeracy and social skills – i.e. those parts of cultural initiation which a child often

gets at school) for those adults who have never been to school or who for many different reasons did not learn adequately while in school. We need to make this clear because in some countries, “adult education” is seen to be synonymous with remedial education for adults, especially adult literacy, hence that forms of adult learning (such as health education, income generating programmes, agricultural extension, professional development or vocational training) are often excluded from “adult education”.

On the other hand, Merriam and Caffarella (1991, p. 121) state that “Understanding learning in adulthood is like piecing together a puzzle – there are many parts that must be fitted together before a total picture emerges. The individual learner and the context in which the learning takes place are key of this puzzle. A third piece is learning process. To be better learners ourselves, and to be better facilitators of other people’s learning, we need to understand how learning occurs and whether or not adults learn differently than children. Do adults have different capacities and ways of processing material to learn? If so, how do these differences affect adults’ abilities to learn?”

These are some of the issues that the research seek to address and thus attempting to understand adults that are community leaders and the learning that they are exposed to. The study agrees with the above passage that “understanding learning in adulthood is like piecing together a puzzle.” It cannot be said that learning in adulthood is fully understood, thus the study which will attempt to contribute in that same puzzle of adults learning.

Adult learning comprises “all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic and/or employment-related perspective.” Dehmel (2006, p. 56). While Merriam (2010) cite Knowles saying that “the concept of adult learning is andragogy, meaning that adults learn differently from children - pedagogy. Individual learning is shaped by his or her history and culture.” Mapesela, Hlalele, Alexander (2012) define learning as sustainable learning and notion of community as an ecology suggesting not just cooperation and communal values but also as contestation. It remains to be seen how the study will deal with issue of sustainability and communality.

This section has briefly outlined learning, the conceptions of learning, definitions, differences and similarities. It argues that indigenous and adult learning cut across informal and non-formal learning. Also it briefly differentiate the conception of adult education from adult learning.

2.3. Conceptions of education

This section looks into the definition of education. Due to carefree, careless and loose use of the term “education”, we take cognisance of the South African context and define education in the following paragraphs.

The definition of education is important so as to remove any ambiguity from its application. Community leaders might refer to their experiences on what, where and how education may have influenced or enhanced their capacity as community leaders, such education which may have existed or accessed in their own vicinity or outside their community of operation. That is why it is important to deal with education as a concept on its own.

According to Livingstone (2001, p. 3), “Education, which derives from the Latin verb (educere) meaning "to lead forth", encompasses three forms of learning characterized by the presence of a teacher, someone presumed to have greater knowledge, and a learner or learners presumed to have lesser knowledge and expected to be instructed or led by said teacher. When a teacher has the authority to determine that people designated as requiring knowledge effectively, learn a curriculum taken from a pre-established body of knowledge,” The study will however be open to hear how and where education allowed them learning as community leaders. Some of the learning may have been influenced by a role played, by a prescribed curriculum or specific subject or by a person like a teacher in the same institution of learning. The non-existence may also be identified as a bearing to the capacity of leaders, in their own eyes and that of the community.

Rogers (2014, p. 7) says that “We can use the analogy of flour and bread. Bread is made from flour; but not all flour is bread, bread is processed flour. Similarly, all education is learning; but not all learning is education, education is planned learning.” Somehow it is clear that there is none that can exist without the other. Bread cannot exist without flour, thus the existence of flour when it cannot yield desired results like a cake or bread is meaningless and pointless. Therefore both are interdependent on each other. Education cannot exist without learning. Hence their interchangeability, confusion as well as what seems like contestation of the two concepts. But my view is that learning could be as a result of education. Whereas learning can and does exist with education. There is none that is more superior to the other, education is as important as learning.

In addition to the above, Jarvis (1995) describes education as being the content that can be found in culture which different generations that purposely pass-on to younger generations. It is also said that it is the influence exercised by older generations who are not yet ready for social life. To some extent it sounds fair to say that some of the sentiments cited by Jarvis do

not fully agree with some notions which have been put forward by the previous authors. He includes culture and generations in his definition of education, which is likely to be informal education.

On the other hand, Knowles (2011) notion of education emphasizes the role of the educator, as a facilitator and instructor, whereas learning emphasizes the person in whom lead the process of change that occurs or expected to occur. It is interesting to note that Knowles talk about education and learning in one sentence. This demonstrates that learning and education sometimes are closely linked and sometimes even confused. However there are distinct in their nature.

Furthermore, Masadeh (2003, p. 64) who cited The Manpower Services Commission (1981: 17) as saying that education is usually more broadly defined as a more general, less specialized or hands-on approach to enhancing knowledge, as ‘Activities which aim at developing the knowledge, skills, moral values and understanding required in all aspects of life rather than knowledge and skill relating to only a limited field of activity.’ There is a contradiction in this definition. Somewhere it says that “in all aspects of life”. On the other hand it says “knowledge and skill to only limited field of activity.” There is value in saying that education is broadly defined as more general, less specialized or hands on approach to enhance knowledge. However, the use of hands on sounds more practical as if it talks about practical and technical training. This could be applicable to some community leaders as they may refer to instances where they access learning in a more practical and hands on experience.

It is deliberate to include formal education as one of the ways by which people learn. The study is broad, it will allow research participants to say where, what and how different types of learning influenced their path as community leaders. They might refer to formal education or learning as a platform that provided them with learning which allowed them to grow as community leaders.

On his part, Foley (2004, p. 10) defines “Formal theory as organized (and) codified bodies of knowledge-embodied in disciplines and expressed in academic discourse.” Some of the sentiments that Foley expressed are highly synonymous with formal education, like organized bodies of knowledge, disciplines and the fact that there is use of academic discourse.

Whereas Jarvis (1995, p. 17) cite Coombs saying that formal education is “highly institutionalized, chronologically graded and hierarchically structured, education system spans from lower primary school and upper, reaching the university level. This meaning does not only resonate with me, but I think that it is one of the most realistic, practical and is closest to the truth in explaining education. Stages of education are structured with different levels of

grades (classes or levels), phases, schools like primary (lower and higher), secondary or high school, vocational and tertiary. Teachers are mostly much older than learners - They may have undergone professional training.

The use of chronological and hierarchical term is certainly one of the best ways that education is mostly connected with. Education is structured in a systematic manner as the progression to the next grade or class or institution is based on assessment requirements, age, etc. The study on learning will somewhat question whether community leaders were exposed to any formal education. To some extent, an examination of the proximity of formal schooling access will be investigated. The study will also look at whether there were any limitations to learning that may have prevented community leaders from accessing formal education. The next section therefore outlines some related studies in learning.

2.4. Related studies

This section deals with some of the studies that have been conducted in the area of learning. The studies that are mentioned in this section do have some similarities though they are unique in their view. This section shares four of those extracted from regional and global perspective. The studies are presented in a summary format. The studies that I chose, represent international aspects, studies which have been conducted in Africa as a continent, that my study, is part of and some of the studies at a national perspective of South Africa. Those are studies that were conducted outside of KwaZulu Natal. Some of the studies that I selected, focus on the subject of learning.

A study that is titled "Conceptualizing learning in the public sector: the importance of context" Jarvie and Stewart (2018), is a study that was conducted in Canberra, Australia. It focused on the purpose of the paper which was to present both critical and practical insights into the nature of public sector learning, based on a detailed mapping of learning in a knowledge-based public sector organization. The study employed a purposive case study as an approach to explore in a knowledge-based organization facing the known impediments to learning. The study elicited that learning occurred in a range of ways, through both formal and informal mechanisms. These were found from four learning sites that were observed: project, program, operational and strategic. However the study did record its limitations, constraints and implications, meaning that the study are based on the learning experience of a single public sector organization in the applied research and development sector. Further work is needed on public sector organizations operating in a variety of situations to determine the generalizability

of the patterns reported here and to develop and validate the mapping approach employed in the study. It is noted that the study indicated that learning in the public sector organizations is usually approached through the “lens” of models developed in business settings. Mapping learning provides a way of showing what is learned, how it is learned, and its relationship to the public sector environment, characterized by legislation, political variables and ministerial oversight. This approach is different from the one offered in this research in that it offers a way forward in the understanding and development of public sector learning and not rural learning, community leadership and development.

Mosuo (2016) conducted a study that paid special attention to the coping strategies and learning of Basotho women living with human immunodeficiency (HIV) and acquired immune deficiency syndrome (AIDS). The study investigated the mechanisms that the women employed to cope with HIV and Aids. The study was located in Leribe district, north of Maseru (the capital city of Lesotho). Interpretivist paradigm was the choice of the study. The data was collected from thirteen women through questionnaires, one-one interviews, a focus group and a joint teleconference interview with three programme management team members of Phelisang Bophelong Support Group. The case study was grounded in theories of African feminism, transformative learning and community of practice. This is also different from the focus of this research as it does not look into the dynamics of rural leadership, learning and community development.

Govender’s (2012) study was conducted at an urban area Clairwood, Durban. The study focused on “learning to struggle in grassroots community organizations: the Clairwood ratepayers and residents association. The study chose critical paradigm, qualitative research design and in-depth interviews as manner in which it collected its data. The study was interested in how community-based grassroots organizations learn through their struggle for social change. Some of their struggles emanate from the influx of trucks, environmental and industrial hazards, which community-based organizations are against. The study concentrated on Peter Jarvis’ Experiential Learning Theory (ELT) as a model for its theoretical framework. This particular study was conducted in an urban area. Whereas my study deals with rural community leadership and their dynamics, learning and development.

Closer to ward 16, is a study that was conducted by Hlela (2017) titled ‘Participatory community learning for community empowerment: a case study in Maputaland’. For him, the community-negotiated purpose of his project was to understand the kinds of community learning that take place in this community and to investigate, how and to what extent these learnings assist or influence authentic community empowerment and development.

The study found learning to be complex, embedded in informal and non-formal learning places, such as participation in traditional cultural ceremonies, home activities and community projects. Learning is an embodied, embedded, co-emergent and spiritual process of meaning making. It is a process of becoming *umuntu* (human person), and identifying with shared *ubuntu* values means that one belongs to the community through the practice of these shared values. While Hlela's study is closer to my study, the difference is that my study addresses learning, community leadership and development.

2.3. Part 2: Theoretical framework

This section deals with theoretical framework which the study was founded upon. The theoretical framework is founded from Experiential Learning Theory (ELT). It is the view of the study that the theoretical framework will be used later to ascertain the extent to which community leaders in the said research, relate to the theoretical framework. Therefore, in the interest of the study and Experiential Learning Theory (ELT), leadership is defined within the section of the theoretical framework. A sequence of historical background to the theory is deliberated on. The background mentioned on this thesis takes into account the work of Kolb (1976, 1984) and Jarvis (1994, 1995, 2004) as some of the pioneers of ELT. It begins by giving a background of Kolb's Experiential Model of learning. It continues to say what each section of the model says about community leaders' experiential learning. It then highlights critiques of the theory and state some of the challenges that he came across working with the theory. The stages are linked to the different stages that community leaders may go through as they learn or perform their duties.

2.3.1. Historical background: Lewinian's Experiential Learning Theory (ELT)

Kritsonis (2005) cite Lewin (1951) proposing a three-step change model – unfreezing, change and refreeze. To *unfree* as a first step of the model implies confronting the existing situation or status quo. The situation or the status quo is may have been there as a norm or accepted condition. The suggested practical ways to facilitate *unfreezing* stage is to motivate participants. The state of *unfreezing* prepares for the next stage, which is to encourage and prepare for *change*. *Change* as one of the three stages. As *change* or new ways of doing things come, it activates trust amongst participants in the process. If people operate in a group or particular problem or context, they begin to recognize their own contribution in solving the problem and their contribution acknowledged by others, either in the group or community.

They even begin to brainstorm the ideas on how best to tackle the problem. This particular stage may even include debating about the solution and different options. The last stage of the model suggest, *refreeze*. *Refreeze* in this particular context of the model means that the ideas and solutions being proposed and suggested or implemented may sustain the group or community for a particular period. It means that some of the solution may later become irrelevant to the new situation that may arise. Meaning that new solution may led to the first step which is to *unfreeze* the situation again. Such a phenomena may be applicable to the community or in leadership, especially when trust would have been invested to an individual or political party or grouping, etc.

2.2.2. Kolb's theory of experiential learning

The study recognizes that Kolb's (1984) model found its inspiration from the Lewinian Experiential Learning Model. Kolb found that Lewin's ELT lacks an inventory identified student's (learner's or participants) preference for the four modes corresponding to the stages in the learning cycle.

Hence Kolb's theory came with four different stages: concrete experiences, reflective observation, abstract conceptualization and active experimentation. The reason for choosing Kolb's theory is because it has specific characters that resonated with the way that community leaders are likely to mention as they gain knowledge and skills through experience or from different forms of learning. Those learning processes explored on bases of what, where and how formal, non-formal and informal spaces allow community leaders to learn. Learning spaces are therefore explored in relation to certain stages of the learning theory.



Figure 3: Kolb's Experiential Model of Learning Cycle (1984)

Although commonly referred to as Kolb's cycle, this cycle was proposed by Lewin who got the idea from control engineering. Kolb's is however preferred in this study as it is an improvement over Lewin (1951). Lewin's research reveals that learning is maximized when there is a dialectic tension between the immediate, concrete experience and analytic detachment. Each stage is explained below. He considered this conflict critical to organizational change and improvement. Model consists of a concrete experience, from which observations and reflections are made, that lead to the formation of abstract concepts and generalizations, following which comes the testing of the implications of these concepts in new situations. The four phases are placed in a circle equidistant from each other with the concrete experience at the top. Lewin's model is the precursor to the Kolb Cycle.

Kolb draws upon the contributions of Dewey (1958), Lewin (1951), Piaget (1969), and others to construct his own model of experiential education. He lists six characteristics of experiential learning (pp. 25-38). First, learning is best conceived as a process, and not in terms of outcomes. Second, learning is a continuous process grounded in experience. Third, learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world. Fourth, learning is a holistic process. Fifth, learning involves transactions between the person and the environment. Sixth, learning is the process of creating knowledge. With this seeming improvement over Lewinian, it is therefore preferred.

2.3.3. The four stages of Kolb's Experiential Model of Learning Cycle (1984)

According to Kolb cite Konak et al (2013, p. 13) saying that learning starts at any of the four stages as presented in the above diagram. Below each of the stages are discussed and linked to the study. This is presented in no particular order:

- Observation and reflection – meaning that by “watching”, “learner consciously and/ unconsciously makes time to look back on his/ her experience.” In other words, after going through certain learning experiences, community leaders were able to observe and reflect on their own experiences, they could realize what, how and whether such experience did or did not offer any learning space. Jarvis (1995, p. 65 – p. 66) talks about observation and reflection using different terminology or words, saying that “Disjuncture occurs where there is not taken-for-granted between peoples past learning experience and their present situation. No longer can previous learning cope with the

present situation, people are consciously aware that they do not know how to act. They have to think, to plan or to learn something new.”

Observation and reflection are pivotal elements of community leaders’ learning as a stage of learning. The study will attempt to enquire about what, where and how community leaders use observation and reflection as one of the ways by which they learnt or learn. That may possibly lead to them to realize that whether they are able to look back at their own experiences, previous knowledge, skills, values and attitude and whether they realize if they have learnt anything or not. And also to realize whether they are able to reflect on the application of the knowledge and skills that they would have acquired. Their observation and reflection could be a key factor to drive development in their municipality, community, ward and villages. Jarvis (1995) refers to reflection as what is called “to pause” as though time is frozen.

- Abstract conceptualization – meaning that the learner attempts to make meaning and generalize from their experience. Some could be assumptions that the conditions or situation is normal and that it is what it is supposed to be. While abstract conceptualization may lead one to realize that the condition or situation can be turned around by putting some effort in changing or improving it. The way I see it is that conceptualization can even result in certain words being used either to form a view to accept or reject the status quo or invest in a process to change it.

From observation and reflection comes another stage, which is abstract conceptualization. In the process of abstract conceptualization, community leaders may find new concepts that they might adapt in their daily conversation. Some of the new phenomenon might be grappling with the concept and application of the constitution, municipality and ward, which they might or not be familiar with. These could be learnt from abstract and superficial context like rapid political climate, as it happened in South Africa about local governance. There could be more and more new concepts that they can learn in the process of pursuit to development or delivery of development projects and engaging with other people like development agencies. New concepts can be learn formally, informally and non-formally. Thus deciding to keep the old order or choose to learn new concepts, words or terms. It remains a task of the study to investigate what, where and how community leaders may have kept the old and acquired or adapted to new leadership and community experiences.

- Active experimentation – as being consciously or unconsciously involved and or engaged in a learning process. Active experimentation can be understood as a process by which one (the learner) or a group explore, test, try by doing or apply the knowledge, skill, attitude or value.

Abstract conceptualization precedes active experimentation, which community leaders have either applied individually or as a collective (collective as a team or committee or council). The study is interested to examine whether they learn as individuals and as a collective or both. Issues of development, projects and advocacy for service delivery are also being grappled with, especially at a leadership level. Rural leaders are used in traditional leadership and learning the in the new dispensation of ward councilors and municipality. Those terms are being learnt by rural communities and their leaders.

- Concrete experience – feeling, the learner actively experiments with a concept. The learner is in touch with his or her emotions.

Learning may be derived through active experimentation for community leaders must be followed by application in a real and practical experience collectively or individually. Concrete experience may be the reason for observation and reflection. While concrete experience could also be reason to become conscious of the need to engage in development, advocacy, demand better services and even projects. The experience may not be pleasing and thus require much observation and reflection, followed by other processes of the model. Not only that concrete experience relates to development issues as such, but also a way to deal with a cycle where learning realized by community leaders.

2.3.4. Jarvis' Experiential Learning Cycle

Kolb's model of learning (experiential learning theory) has not been static. There have been scholars that have shown interest and decided to adapt it in different formats (stages or elements). Some of those authors, scholars and academia have chosen to improve the model. This section of the chapter deals with Jarvis' model, as an example and one of the pioneers of ELT. The diagram below illustrate the initial model that Jarvis proposed, which is modified from that of Kolb. Taking into account the first four stages that Kolb initially had.

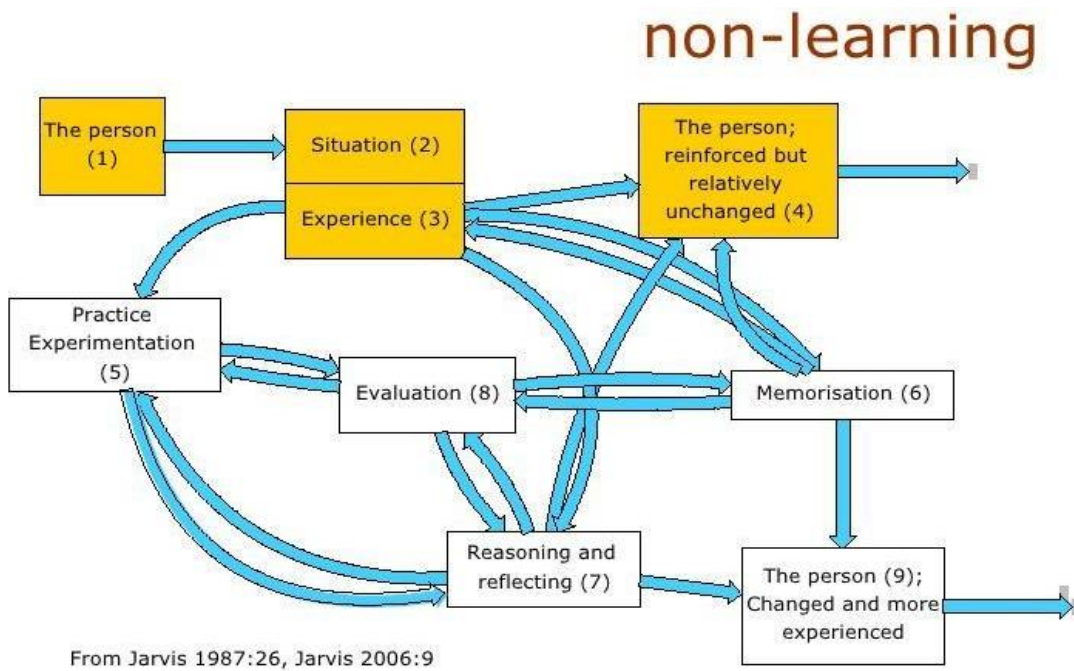


Figure 4: Jarvis' Model of Experiential Learning Cycle

Jarvis' model included more than Kolb's stages of ELT. Initially he went on to develop more stages, which came to nine stages. Those elements (or stages) are – 1) the person, where the second stage, 2) situation, and 3) experience are in one category or stage, 4) the person: reinforced but relatively unchanged, 5) practice experimentation, 6) memorization, 7) reasoning and reflecting, 8) evaluation and 9) the person: changed and more experienced. However stages are presented in a more complicated chart that doesn't flow from a simple step by step scenario. The diagram is not in an orderly format. It is interesting that the model does not deviate so much from original one.

In the interest of the study, Jarvis' model will be adapted in the following sense:

- 1) The person - being the learner who is community leader/s.
- 2) Situation – it might mean that the rural setting, condition or context from which the person or community leader/s operate, or a condition that they are faced with, demand a certain way of thinking, response and engaging with powers that be. That means that the situation and experience (areas or places) force or demand them to learn (or acquire knowledge or skills in a certain way.

- 3) Experience – this is community leaders’ lived experience/s or encounters which might lead them to think or respond (react and engage) in a certain way.
- 4) The person: reinforced but relatively unchanged – meaning that the person or learner (community leader or research participant) hasn’t learnt anything from the situation and/ experience. Up to this stage, Jarvis’ ELT Model suggest that learning is linear. The term relatedly unchanged could simple imply that the learner (community leader/s) may have learnt very little. Or what has been acquired is so little that it may have not made any difference.
- 5) Practice experimentation – it suggests that the situation and experience lead the learner (community leader to practice experimentation. To practice experimentation means exploring or trying or testing new ideas. Thereby likely to go to either stage six or seven (memorization or reasoning and reflecting).
- 6) Memorization – suggesting that the learner recalls, remembers, thinks or reflects on both the situation and experience or practice experimentation.
- 7) Reasoning and reflecting – involves the function and application of the brain (mind). Thinking and thought processes, these are a cognitive ability. Reasoning and reflecting may have been triggered by situation and practice experimentation.
- 8) Evaluation – is process of looking back at what would have been tried or tested or experimented in the fifth stage or sixth stage (memorization).
- 9) The person: changed and more experienced – this stage suggest that if the learner (community leader) would have undergone all the previous stages, he/ she may have acquired knowledge or skill/s that may lead him or her to change and gained more experienced. Thus, lead the person to be capable of avoiding similar situations in future.

It is against Jarvis’ ELT Model and stages to apply and ascertain what, where and how community leaders learn in rural context.

2.2.5. Critiques and limitations of ELT model of learning

The Experiential Learning Theory couldn't have come without any critiques and limitations. Some of the critiques come from those that appreciated the model and those that did not see any value in it. This section looks at some of the evaluations of the theory, mostly those that criticized it and those that saw shortfalls of ETL model of learning. According to Jarvis (2004 p. 34) Kolb's Model of Experiential Learning "is the too over-simplification of the complexity of human learning and we may probably never know sufficiently to embrace all the processes in a single model." As much as Jarvis saw value in the model, as he chose to adapt some of the stages, he also did see a need to expand the model with an inclusion of even more stages. Jarvis' model initially came to nine stages.

Some of the stages that are proposed by Jarvis' ETL Model will be used to relate to the ways in which community leaders' learn in different settings and stages in their lives. Hence Jarvis' ELT will help to interpret and understand the complexity of the nature of rural community leaders' background and their learning. The model might (or might not) show how some of the ways that research participants acquire their learning. That means ETL may (or not) be one size fit all. There could be (or not be) stages of the model that might (or might not) be applicable or with certain research participants' contexts and their learning.

Kayes (2002, p. 12) cite Vince (1998) and Reynolds (1999) in the raising five limitations of ELT. First, ELT does not adequately consider the context of power relations such as social status, gender and cultural dominance. Second, ELT fails to give ample status to the influence of these power differentials on learning. Third, Vince believes that ELT fails to focus on the "here and now" of experience, instead giving undue status to retrospective reflection. Fourth, ELT ignores the "unconscious" learning processes and defense mechanisms that may inhibit learning. Fifth, he concludes that ELT does not adequately propose a "second order" or higher meta-learning process, such as the questioning of the assumptions of learning communities. Reynolds echoes such criticisms by suggesting that ELT promotes a largely "individualized perspective" on the learning process at the expense of social and political influences. It is worth noting that ELT does not concentrate on the perspective of the community or any organization formation or community. It is true that it gives its view from an individual learning continuum.

The study acknowledges some of the sentiments that ELT does not take into account like power relations that exist in the context of learning. An understanding of the fact that power relations in the context of African rural leadership or community and municipality for that matter, is an important element. This is because power is based on hierarchical structural

relations. Now in the space of knowledge and skills, power does play a role as to who, how and where he or she access power. The person in power may affords or denies others the space to enjoy a certain amount of power too. In learning power plays a huge role. For example, the questioning is largely linked to power relations and how learning is facilitated between a master, superior or senior instructor and the person that is being given an opportunity to learn. The social status does play a huge role, especially in a politically, gender and culturally charged community like rural context.

It is true that ELT does not talk so much about conscious and/ unconscious learning. I found that I had to go back to the past, instead of looking at the “here and now” of learning. It is the duty of the researcher to take into account of ELT limitations in terms of the way that it looks mostly at individual learning rather than as a collective, especially in the context social interactions and learning. The ‘here and now’ may mean responding, engaging and reacting to a situation that requires a particular type of way of dealing and attending to the status quo. The issue of rural conditions may require community leaders to see their condition as a ‘here and now’ moment, from which to respond and address their situation in a particular way. That meant that people are not programmed to respond, engage or respond in a manner as though they are robots. ELT refers minimally to the term community, which might pose a challenge for the study. The researcher needs to be aware of some of these limitations.

2.5. Conclusion

The chapter has discussed the main issues, namely, the review of related literature, learning and education and related studies that demonstrated interest on learning. Those key literature issues are learning, (which was extended to formal education, informal learning, non-formal learning), adult learning (education) and indigenous learning. This is because the study targeted community leaders, who are adults. It continuous to outline the background to ELT. Kolb and Jarvis models of ELT informed the theoretical framework. The review deals with the key concepts and different stages that are related directly to the study. The next chapter horns into the research methodology.

Chapter three: Methodology

3. Introduction

This Chapter deals with the research design and methodology that is adopted by the study. The study is located within an interpretivist paradigm, using a qualitative case study approach, which was considered fit for the research design. Face-to-face semi-structured interviews, transect walks, focus group sessions and visuals were used to collect primary data. According to Bertram and Christiansen (2014, p. 40), these elements are called “fitness for purpose”. The Fitness for purpose approach means that the methods of data collection must match the kind of data that the researcher wants to collect. These research design and methodology choices were informed by, and based and on the research topic, key research questions, the area (research site), and research participants (sample). Bertram and Christiansen (2014) refer to research design as a plan that is needed to answer the research questions. It is the design and planned nature of observation that distinguishes research from other forms of observation.

3.1. Research site

The research project was conducted in ward 16 of Umhlabuyalingana. According to Umhlabuyalingana IDP (2016), Umhlabuyalingana is one of the five local municipalities that comprise UMkhanyakude District. Umhlabuyalingana is located in northern KwaZulu-Natal along the border with Mozambique to the north, the Indian Ocean to the east, Jozini Municipality to the west and the Big Five False Bay Municipality to the south. The municipality is generally rural, with the population being spread among the 17 municipal wards and four traditional council areas (Tembe, Mashabane, Mabaso and Zikhali). According to the Statistics South Africa 2011 census, this municipality covers an area of 3621 km² with a population of 156 736 people and average household size of 5 people per household, with a population of that is estimated to 156 735 people.

The distance from Durban is estimated to be 380 km, approximately 4 hours 40 minutes. Africans dominate the population of Umhlabuyalingana. The word Umhlabuyalingana, which is IsiZulu, meaning low-lying area. This is because of the way the area is viewed from a higher altitude of Ubombo Mountains, which is found in Umkhanyakude District Municipality. The landscape is not that different from many low-lying areas, or view from higher altitude, it appears as almost flat. Umhlabuyalingana has two main towns, Manguzi and Mbazwana. Manguzi is also known as KwaNgwanase or Maputaland. Kosi Bay is approximately 18 km

from Manguzi. Manguzi is the main economic hub. It is where general services, including those of government are found. For example, the department of education, regional hospital, retail shops, fuel stations, municipal offices, police station, Tembe Traditional court and traditional offices.

Umhlabuyalingana being rural, has few formally built houses, built from bricks or building blocks. Most houses are built informally from the natural resources like wood, mud, roofed with grass or corrugated iron sheets. A majority of households do not have flushable toilets. Energy is mainly from fire because the municipality lacks electrical supply. Amongst other social challenges, is high unemployment, the HIV/ Aids prevalence. Only provincial, regional or district roads are tarred. The majority of roads are gravel. Ward 16 is not immune from some of the challenges that the municipality faces. Schools and clinics are in a far proximal distance from the majority of households. Some government services are accessed from Esicabazini Hall or site. For example, South African Social Security Agency (SASSA) and internet café. The cellphone signal is very limited in the area, which makes it difficult to communicate in a more technological or efficient manner. The Community leadership of Umhlabuyalingana can be categories in many different ways, some being constitutionally and democratically elected, while there is a strong presence of traditional leadership (starting from Inkosi, Izinduna and other forms of traditional leadership institution), and some that serve under both types of community leadership systems.

3.2. Research design

Kumar (2012) says that a research design is a plan, structure and strategy of any study. It is also said that that plan is procedural guide for the research that is adapted by a researcher, by which the research questions can or must be answered. Through research design, the researcher decides how he/ she is going to collect data. It is a complete scheme. It includes an outline of what the researcher will do.

In other words the research design is an action plan by which the researcher intends to execute the research. The research design as a plan is decided from many options and choices to follow. Hence the research was guided by some of the choices and plans, which I had to put together as a way of data collection. The following section and sub-topics deal with some of the choices and plans I made in terms of data collection.

3.2.1. Interpretivist paradigm

According to Cresswell (2009), interpretivism is a worldview that is used by social constructivists and applied mostly in the qualitative research approach. It is argued that the worldview holds an assumption that seeks to understand the world that people live and work in. Bertram and Christiansen (2014, p. 25 – p. 26) assert that the;

‘Interpretive paradigm has in many ways evolved as a response to or critique of positivism and postpositivism. In the social sciences, and particularly in sociology, the goals of postpositivism (to describe, control and predict) are not considered sufficient, as they ignore dimension of ‘understanding’... Thus within interpretive paradigm, researchers do not aim to predict what people will do but rather to describe and understand how people make sense of their own worlds, and how they make meaning of their particular actions. The purpose is to develop a greater understanding of how people make sense of contexts in which they live and work.’

Whereas Bertram and Christiansen (2014, p. 26) interpretivists assumptions and values are that:

- The purpose of social research is to understand the meaning which informs human behavior.
- There is not a single reality or truth about the social world, but rather a set of truths which are historical, local, specific and non-generalisable.
- There are many interpretations of events and situations.
- It is recognized that the research results are not “out there” waiting to be found or discovered by the researcher, but they are created through with the purpose of understanding the data.
- Researchers make interpretations with the purpose of understanding human agency, behavior, attitudes, beliefs and perceptions.
- It is understood that the meaning is understood from the relationship and interaction of the researcher and the respondent/s as they will be subjective.
- The criterion for quality postpositivist research, which is objectivity between the researcher and the research, does not hold this paradigm.

People develop subjective meanings of their own experiences, which are directed to making meaning towards certain situations. It is against this background that this study was located

within the interpretivist paradigm. Interpretivism allows this study to look at community leaders' learning in a worldview that allows interpretation and construction of knowledge about what, how and where they learn. Thereby using qualitative approach. I mean that interpretivism fitted well with the study, as the researcher could not predict the outcome of the research. The researcher could have not imagined or preempted the results of the research findings. Research participants were able to respond to, describe, and make sense of their own world. This enabled an understanding of the context in which they live. The context of learning that community leaders live and work in ward 16, is within an African municipal set-up.

3.2.2. Qualitative approach

Johnson and Christensen (2012, p. 35) argue that 'Qualitative research uses a wide-angle lens, examining human choice and behavior as it occurs naturally in all of its detail. Qualitative researchers do not want to intervene in the natural flow of behavior. Qualitative researchers study behavior naturalistically and historically. They try to understand multiple dimensions and layers of reality, such as the types of people in a group, how they think, how they interact, what kinds of agreements or norms are present, and how these dimensions come together holistically to describe the group.'

The qualitative research was chosen because it enabled the researcher to explore, analyze and research participants to use their own words to describe their own learning. This allowed the study to examine the phenomenon of human community leaders' learning. The research participants allowed the researcher to explore their own space in a natural setting and context. The study allowed the researcher to interpret data from the research participants' spectacles. The spectacles emanated from the fact that research participants' from semi-structured interviews; transect walks (observation) and focus group sessions with research participants. These are supported by the following passage.

3.2.3. Research style – Case study

Bertram and Christiansen (2015, p. 42) cite Rule and Vaughn saying that 'A case study is a systematic and in-depth study of one particular case in its context, where the case may be a person (such as a teacher, a learner, a principal), a group of people (such as a family or a class of learners), a school, a community, or an organization. Cohen et al is cited saying that 'Case

studies aim to describe ‘what it is like’ to be in any particular situation, so they are generally descriptive in nature; however, they can also be used to generate claims for further verification.’

The case study was to allow the researcher to dig deeper so as to understand the phenomenon under study even better. The case study helps the researcher to understand the phenomenon holistically. The case study design also granted research participant space to express the way in which they learnt. In-depth data was collected on the lived experiences of community leaders. The researcher aims to capture the reality of participants’ lived experiences of and thoughts about a particular situation. Johnson and Christensen (2012) define a case study saying that it is a means of investigating a bounded system. By bounded they mean that the case in itself has different facets. Thus the study is supposed to respond to the complexity of the case and those different areas of the phenomenon.

While Kumar (2012, p. 127) says that “you should spend sufficient time building a trustworthy rapport with its members before collecting information about them.” That might be time and resource consuming. For the purposes of adhering to the research protocol and gaining proper access to the research site, it is important to invest time in negotiating with gatekeepers. Off which there might not even any guarantee that when you are ready to collect data, that they will accept your research proposal.

3.2.4. Population of the study

Bless et al (2014, p. 162) allude to the fact that “the entire set of objects or people that is focus of a research project and about which the researcher wants to determine some characteristics is called the population.” This means that in the context of the research the population of the study, are community leaders. Whereas, Polit and Hungler (2004) refer to the population as an aggregate or totality of all the objects or members of the population or subjects or members that conform or acceptable to a set of specifications. The number of objects or population depends on whether the study is qualitative or quantitative. In quantitative the number is usually bigger, whereas in qualitative, it is usually a smaller number of people or objects. It is the aggregate of all elements, usually defined prior to the selection of the sample. The population is said to be completely defined if the following terms are specified: elements, sampling units, extent and time. Meaning that in the contexts of the study, the total of the population would refer to community leaders that exist and found in ward 16. The total may exist in various forms of structures. Those being traditional and modern formations – like village headmen (and or

women) and municipal ward – men (boys) and women (girls) community organs, people with disabilities and those perceived not abled, hand craft societies, transport, schools, sports, business, religious, etc. There was no data that could state or estimate the total number of the population of community leaders in ward 16.

3.2.5. Sample: definition, method and size

Stouthamer-Lober and van Kammen (1995) sampling refers to the selection criteria that the researcher has adopted to determine which members of the study's population are to participate in the study in order to address the research problem and answer the research questions. The study participants were chosen and recruited based on them being community leaders, having played a significant role in initiating community projects, or having led community projects or community development initiatives.

3.2.6. Sampling

Maree (2012) suggests that a sampling means that the research purposefully select research participants using a set or specific criteria. The participants are selected for the purpose or their fit to answer or respond to research questions.

Some of the criteria used for recruitment/ selection of participants are:

- They hold some form of leadership position in organized community or non-organized formation.
- They have been living in the community for more than 10 years.
- They have a family root in the community.
- They have participated in a community development project at least for the 3 years.
- They can speak and interact in the local language which is predominantly IsiZulu.
- That the sample was as representative as possible in terms men and women.

The original plan was to ensure that the sample was as representative as possible. The original plan was to ensure that the representative afforded equal opportunity. The intention of the sample to allow women and men, youth traditional and modern (municipal ward) structures. I finally, had to work with were five (5) men. The researcher went as far as going to different structures to extend women research participants to participate in the study. The researcher

made efforts to go as far as going to Esicabazini Community Office to look for women research participants. However, women did not participate in the study.

Some of the reasons for this is the fact that rural in some societies like in rural African, especially areas like Umhlabuyalingana, women take a back seat when men are present or they don't take a leading role, especially in the community. The circumstances were far beyond the researcher's control. If women are present when men are present, they keep quiet and allow men to speak or lead. Social structures are patriarchal such that women don't feel empowered or as leaders in society. Africa Human Report (2016, p. 4) state that "The impact of social norms that limit women has also been shown to have deleterious effects on men and boys, and communities as a whole".

3.2.7. Table of the research design: an overview

The table above is a summary of the research design that shaped the research process. Important about the table is how each stage was mindful of trustworthiness issues given my positionality in relation to the study site. The next section expatiates each part of the table.

<u>Activity</u>	<u>Purpose</u>	<u>Trustworthiness</u>	<u>Participants</u>	<u>Dates</u>
Tele-communication	To request meetings, organize and arrange meetings with gatekeepers		Researcher and gate keepers	04 April 2016
Face to face meetings	To negotiate permission with gate keepers (authorities) to seek conduct the study in the area of their jurisdiction	Personal journal	Tembe Traditional House, which was chaired and facilitated by Umntwana Omkhulu (Undunankulu/ Chief Headman) and Izinduna (Traditional Council members) Umhlabuyalingana Senior Officials and Public Participation and IDP Councilors, including ward 16 councilor	18 May 2016
Gate keeper letters collected	To personally collect gate keeper letters	Gate keeper letters and dates	Researcher and gate keeper administrators	19 May 2016
Purposive Sample	To identify, select and recruit research participants in their respective organizations or structures	Clearly stated selection criteria with research participants and those that did show up. Those that did show up are some of the research participants that I would have wanted to participate as well	Community leaders	09 June 2016
			Former councilor	
			Ward 16 Municipal Councilor	
			Traditional leader (<i>Induna</i>)	
			Community leaders	

Testing instruments	To ascertain the relevancy and effectiveness of the research instruments	Made changes on interview schedule	First research participant	26 Sept 2016
Construction and finalization of data collection rollout	To communicate data collection plan with research participants To finalize data collection plan rollout	Negotiate research participants' availability	Ten potential research participants	13 th to 16 th Sept 2016
Date collection	To collect research data by applying semi-structured interviews, transect walks, focus group and visuals	Personal journal, observation	Five research participants (community leaders)	26 th to 30 th September 2016
Semi structured interviews	To collect research data through semi-structured interviews	Recoding, Personal journal, electronic device & triangulation purposes Consent forms issued to each research participant to sign	Five research participants (community leaders)	26 th and 27 th September 2016
Transect walks	To collect data observation through transect walks, photo shoot, electronic device and discussion	This was after consent forms were explained in IsiZulu	Five research participants (community leaders)	28 th and 29 th September 2016 Took just over three hours
Focus group	To verify and confirm data already collected To assess the extent of power relations amongst different research participants as community leaders To ascertain the extent to which knowledge and learning is accessed in the area for different kinds of leaders		Five research participants	30 th September 2016

Member checking	To confirm or verify research findings	Data presented to participants and gate keepers	Not yet done, due to budgetary constraints	Plan was to do it as soon as findings have been completed in 2017 or early 2018
Data analysis	Inductive – to synthesize data by selecting, reducing and finding common patterns and themes		Researcher	03 rd October 2016 to July 2017
	Deductive – to synthesis data by selecting, reducing and finding common patterns and themes			

Table 1: Summary and overview of the research design

3.3. Methods of collecting data

Johnson and Christensen (2012) point to the fact that researchers begin by identifying the research problem and research questions that they wish to address with their study. The researchers then choose research method or methods that they think best respond to the chosen research problem, specific sample as a target of a general population to respond to specific research questions. The research design and method is a strategy the researcher or research choose as a vehicle to address the research problem and to answer research questions. Researchers then decide how they will physically collect empirical research data, especially from research participants. Thus deciding on research approach, style, tools and/ research instruments to employ to collect their data.

Whereas Creswell (2008, p. 56) proposes that “In qualitative research, you do not begin data collection with a pre-established instrument to measure distinct variables. Instead, you seek to learn from the participants in the study, and develop forms, called protocols, for recording data as the study proceeds. These forms pose general questions so the participants can provide answers to the questions. Often these forms change and emerge during data collection.” The very nature of instruments, tools and techniques guide, is that the questions are not set in stone, they are structured to be adjusted to fit the context or the person being interviewed. It is important to note that in the application of all these techniques, the requirements of the research ethics committee were met. That is, respondents were assured confidentiality and anonymity. Informed Consent forms were explained and issued.

In addition to addressing ethical issues, the need for triangulation was equally attended to. Rule and Vaughn (2011, p. 109) explain triangulation process of using multiple sources and methods to support propositions or findings generated in a case study. Triangulation was employed to validate, confirm conflicting data and findings from other techniques. This was done by use of more of more than one research technique: face-to-face and structure interviews, transect walk, focus group session and visuals. These were research techniques that were pre-planned for data collection. The reason for following such an order was that it became clear that the study was going to be able to build the data starting with interviews, subsequently move on to transect walk and finally converge in one place in a single focus group. Thereby triangulating the data.

3.3.1. Recording equipment electronic voice recorder and written records

Maree (2012) states that one of the means to record the data is to write the responses down, but that can be time wasting and distracting. It is suggested that a tape recorder or electronic device should be used. It is advisable to seek and negotiate permission. Even where the recorder is used, notes should also be taken in order to review the responses. The recorder can be useful at the end of data collection processes. The recorded data is also useful during data analysis phase. The researcher did take notes, used a camera to take photographs and used an electronic voice recorder during interviews, transect walks, focus group discussion and visuals.

Before data collection, negotiations took place with each and every research participant about how the researcher intended to record interviews, transect walks, focus group (refer appendix four) and visuals (use of a camera). That was about the use of electronic recording devices as well as writing of notes. The informed consent did address specific matter in order to all research participants' to freely express their consent or to object to any form of recording. The recorded materials were safely guided by the researcher in terms of privacy, confidentiality and anonymity.

3.3.2. Interviews

According to Johnson and Christensen (2012) interviews as data collection technique where the researcher (interviewer) or research assistant asks the research participant (interviewee) or research participant questions. I have crafted a semi-structured interview with open-ended questions (see appendix 6) which are derived from an interview schedule (instrument), thereby allowing the researcher to probe the interviewee. Face-to-face interviews were conducted called in-person in order to collect and record the interviewees' thoughts, beliefs, knowledge, reasoning, motivations, and feelings relating to the research.

This technique is not without weaknesses as some critics say that it is time consuming. This is supported by Creswell (2008, p. 226) where it is said that 'The most time-consuming and costly approach is to individual interviews.' I can attest to the fact that interviews do indeed consume time. Interviews took more or less an hour to complete with each research participant. The interviews were conducted at the new clinic that was being constructed at the time of the study. However, it also took well-structure planning, negotiating, communicating and confirming time schedules with research participants.

The type of interviews that I chose, was to go with a set of questions which I asked research participants as a guide for interviews. I had a set of core questions that I had pre-

planned for the interviews. Those questions were open-ended. That meant that some of the questions could be answered by research interviewees in a manner which would allow me as a research to probe further. For example, a question on that asked them to express learning in their community. Hence I say that the kind of interviews were semi-structured. I needed a structure that would guide at least 50 percent of the interviews but also give space to interviewees to respond to question in a manner that would allow them to express themselves.

Accordingly, Bryman (2012) proposes that in a semi-structured interview, the researcher has a set or list of questions called a schedule. Such a schedule is prepared with fairly specific questions to be covered during the interview, which is referred to as a referred to a guide. The research participant has leeway by which to respond to the question. Semi-structure meaning that 50% guided and 50% not guided. Some of the questions are not included in the set of questions (schedule). The researcher can pick up or follow up by probing further on some of the questions.

Amongst some of the strengths of semi-structured interviews is that the researcher is able to probe, seek clarity by asking follow-up questions. Thus allowing the researcher to also get into the specifics or to dig deep on those questions as well as to allow research participants to expand on some matters of interest. I could not have come prepared for some of the questions, e.g. when and what to probe. Probing came as a necessity and need as we went on with the interview. I also think that probing becomes easy during qualitative approach and semi-structured interviews as questions were not stratified type of questions. Probing was also meant to drive the research participants to a space where they can express their experiences of learning in a community or village. For example, “you said that your aunt used to make you perform household chores that were normally done by girls. Can you elaborate on that? Do you mind sharing more of what were those household chore?” Probing is very useful – it’s about how one probe and you give a good example but you must show the richness of the response to demonstrate that had it been a structured interview one would have missed rich data.

I don’t think the study could have gotten as much data as it did, had the interviewer (researcher) not probed research participants. One might ask ‘what is to probe? Or what is probing?’ Creswell (2008) suggest that probes are sub-questions that the researcher asks in order to follow on an interviewee, seeking that the interview explain or expand on a response that he or she might have given. The interviewer (researcher) could also ask these sub-questions in order to seek clarity on an issue that is being discussed or researched. Hence the extension of the time of the interviews. Interviews were planned to last about an hour. Interviews turned out to be at least between 1 hour and 15 minutes and 1 hour and 30 minutes at the most.

Research participants were made aware that interviews were going to be recorded. Recording of interviews took three different forms, which were taking of notes in writing, voice recording and some pictures. As far as trustworthiness and ethical issues were concerned, interviewees were made to state their views about the use of such methods of recording. Such is demonstrated on appendix 4. Most interviews were conducted in IsiZulu hence even ethical forms were read and explained in a language that they felt comfortable with. Only one interview was conducted in English and IsiZulu. This was because the interviewee felt comfortable with the interview being conduct in both languages.

3.3.4. Transect walk

Bertman and Christiansen (2014) cite Muthukrishna (2006), saying that researchers and participants walk together along the same path and discussing what they see. These are observation walks used to zone different areas in the village, for locating indigenous technologies as well as locating good or bad learning spaces in the village (Chambers, 1995).

One of the ways that the study was employed, was to collect the data during a transect walk with the research participants (see appendix 8). The Transect walk was pre-planned with interviewees (research participants) during interview sessions. The researcher explained that each research participant was going to get a chance to walk with the researcher in their community. And that the walk was one of the ways of collecting data. The walk was going to be led by the research participant as they knew their community better. They knew places where people were being trained in many different forms in their community (or village). Such forms of learning could have been traditional or modern type of learning. The researcher was not interested on specifics and different stages of learning as observation was made, but the importance of transect walk was to observe where, what and how learning took place. Transect walks assisted to stimulate valuable and relevant data. In this particular case, transect walks were conducted with individual research participants, not with a group.

Applying transect walks had its own weaknesses, challenges and limitations. Transect walks dependent on the distance and place that was led, initiated and proposed by the research participant. At most transect walks took more than an hour to about 2 hours. Some chose to walk with me to their homes, while other walked with me in community places like communal garden, cattle grazing, and clinic construction site. The other participant decided to walk in his place of work, which was a school (formal learning and education) and to his office. As a researcher, I managed to identify different forms of learning that takes place in ward 16, which

were traditional forms and from a modern perspective. Transect walk gave sense that formal, informal and non-formal learning does take place in the community as specific places existed in ward 16 for such to happen. Those were homes and sports fields (informal learning), primary and high schools (formal learning and education) and workshops that take places in halls and sometimes in school classes in the area (non-formal learning). As a consequence, other forms of learning are likely to take place, for example in homes and traditional interactions like herding cattle and communal gardens, traditional learning does take place. For example, hand craft making and traditional medicinal and herbal forms of learning are highly prevalent in the area.



Figure 5: An example of a research participant during transect walk as a data collection method. Mthembu, M., took the picture, September 2016

I found the transect walk to have been a very useful tool for data collection. Further transect walks gave research participants and the researcher exposure to other learning that exists in

different places in their community, which I would have not realized or seen, had we not walked together. For example, traditional forms of learning like hand craft, herding cattle, traditional medicinal and herbal learning from community peers. Transect walk give the researcher a chance to also get to speak to other people like family members of the research participants, community members and some of their colleagues. It also gave me time to have hand-on experience of the community, community leaders and need for strengthen community leadership in the area.

3.3.5. Focus group

Cohen et al (2011) suggest that focus group is another form of interview but done with a group, not with an individual. It is also as useful as a triangulation tool. It is said that the size of the group is important, the interviewer can facilitate focus group session and that the composition of the must be well balanced, such that at least different kinds of people are represented. It is vitally important to observe power group dynamics when facilitating the focus group and that research participants should be allowed to interact against themselves rather than the moderator (who is a researcher). The focus group was attended by five research participants. An invitation was extended to more research participants, but they did not show-up. There were no new research participants. The same research participants that had participated in the previous activities attended. Present was the elected municipal ward councilor, traditional leader (Induna of one of the villages under ward 16) participated and 3 community leaders (activists).

As the name suggests, a focus group must focus on the issue at hand. In this particular instance, it was research participants' learning that were being explored. Thus the discussion focused on that. Focus groups are said to be economical and yet are likely to produce large volumes of data in a very short space of time (see appendix 9). However focus groups requires an experienced and skillful facilitator, thus ensuring that every participant around the table does get a chance to contribute.

Whereas Johnson and Christensen (2012) state that focus group is a form of group interview that is led by the researcher where the selected individuals participate in. The exercise is meant to examine, in detail, how the participants think and perceive a certain topic. The moderator (researcher) leads or facilitates the discussion and keeps the research participants focused on the topic being at hand. The group must be guided to deliberate issues relating to the topic. Interviews will be used to share focus group logistical plans e.g. verify their availability, venue, time and what will be expected of them as research participants. I have

chosen the focus group discussion for the purposes to validate and cross-check collected data, from transect walks and one-one-one interview activities. A focus group discussion was held as an extended form of the data collection and group interview. During individual interviews I explained and requested research participants the need for a further engagement through focus group session. I also did explain who was expected to attend, without mentioning names. The focus group fitted well with the approach. I also wanted the research participants to say whether they felt such a strategy was feasible or not. Finally I wanted to find some kind of consensus on the most suitable day and time.



Figure 6: A picture of some of the research participants. Mthembu M., took the picture, September 2016

Some of the strengths of using focus group is that it helped to collect data through was guided and designed structure. These were important since interviews were prepared in a semi-structured format, the transect walk was guided by what I intended to observe, listen to and data which I wanted to collect. That helped me to produce and come up rich data. Finally, the focus group session helped to verify some of the data that I had been collected earlier from interviews and transect walks with research participants. However, Bless et al (2014) proposes

that the wealth and quality of the gathered data are as good, strong and dependent on the ability and skill of the interviewer. It is further suggested that it encourages participants to engage with questions and that those questions focus on the intentions of the study.

3.3.6. Visuals

Cohen et al (2011) state that the use of visual media concerns the production of the image and its audience. Visuals may not only be referred to pictures only, visuals includes maps, graphs, sketches, video, still images, cartoons, artifacts, images, diagrams, etc. The purpose of using visuals in research is meant to illustrate and depict certain points, which words cannot explain. Cohen et al further suggest that visual carry a meaning that words, whether spoken or written alone cannot present.

The researcher did not initially planned to use visuals as a form of data presentation and collection. However, maps, diagrams and still photos became a useful source to illustrate, present and depict certain situations that added the value to written words.

3.4. Ethical issues

Resnick (2015) that that ethics are broadly the set of rules (written and unwritten) that govern our expectations of our own and others' behaviours. In research ethics promote the aim of the research and concepts such as mutual respect and fairness. The following are some of the guidelines that guided the researcher to gain access to the research site. Hence ethical protocol and permission had to be obtained – from the authorities in Umhlabuyalingana (particularly ward 16) and from the university.

3.4.1. Gaining access to the research site

Gaining access to the research site involved consulting and negotiating with gatekeepers (authorities). It was important that ethical protocol was observed as it gave the research basis from which good conduct could be followed. Bertman and Christiansen (2014) defines ethics as a guideline or code by which the researcher's conduct and behaviour or interaction with research participants and community or subjects and research site. Those guidelines are what the researcher and even the community or subjects or research participants would consider 'wrong or right.' That is why some of the principles that guide the study reminded of what is

‘wrong or right.’ This was not only in my mind but also very thoughtful as a matter of applied research principle code or conduct. The guidelines were not only about data collection, more importantly was negotiating access to the research site. Hence months prior to data meetings were held with:

- Tembe Traditional Council (or House)

Formal meetings were scheduled with senior authorities, those included the council of the Tembe Royal House. The meeting was attended by Izinduna from the villages of the jurisdiction of Inkosi Tembe. The Inkosi was not present at the meeting. However the meeting was chaired by Umtwana Omkhulu. The researcher presented the research purpose and target audience. All Izinduna present accepted and agreed to the way the research was being planned. They also echoed and appreciated that the researcher came to request permission from them. Hence a letter of ethical clearance was granted. They did express that at times people from different institutions are seen collecting data in the villages and communities and some do not request access permission. They said that that, that is not a correct way of doing things. They said that they would like to be respected as Izinduna and the whole traditional council.



Figure 7: A picture taken outside from Tembe Traditional House. This is after the researcher presented his case and was granted permission to collect data. The signage state that "hats, weapons and short pair of trousers are not allowed"

The signs symbolizes the fact that in rural communities, traditional authorities still enjoy the utmost respect at their offices (traditional courts). As an urban bred person, I thought I had learnt and know some of rural dynamics and protocol. The picture taught me something that day. I had been there before, but I had never noticed the sign. I guess it is because I had never had to present before a traditional council. It was my first experience from which I gained something about some of the rules that need to be observed in some of the traditional houses.

- Umhlabuyalingana Local Municipality

A Similar meeting was held with the Umhlabulingana Municipal Senior officials and councilors. The Same sentiments that were shared in the meeting with Tembe Traditional Council were expressed. The meeting was attended by municipal officials and councillors that are responsible for public participation portfolio and IDP rollout. At that meeting one of the councilors represented a political party as one of the former councilor participated on the study. Permission was granted for the ward councilor in question and his respective community leaders. The municipal gatekeeper included the former councilor.

The above negotiations set the tone for good platform for data collection as permission was granted those in power position, which covered all research participants that were required for the study. Therefore, data collection was practically guided by principles applying what was 'right' and by all means avoided what was deemed 'wrong'. The research's conduct was guided was always consciously guided written and unwritten behavior. Some of the key research principles that had to be applied were space to allow autonomous, non-maleficence and beneficence, as explained below.



Figure 8: The researcher outside premises of Tembe Traditional Council Offices (Court)

3.4.2. Autonomy

Meetings were held with respective and prospectus research participants. Some of the research participants agreed to the process while some didn't. Some of those that agreed are the once that at the end participated to the study. Further autonomy was implemented by allowing research participants liberty to participate, they were being allowed to exercise their autonomy. By presenting the informed consent, research participants were allowed to state specific areas that they agreed with and those that they didn't agree with as a form of research contract. The informed consent was originally contracted in English but translated to IsiZulu. The consent form had clear and simple instructions which research participants could easy respond to. Part of the informed consent had a yes or no space where they could respond to. Informed consents, interview sessions, transect walks and focus group instruments had to be translated to IsiZulu. That allowed research participants to express themselves in a language which they were conformable with. Even the translated content of informed consent forms had to be read and negotiated with research participants. Research participants were allowed time to seek for clarity, where certain issues were not clear. Interviews and focus group discussion were mostly

in IsiZulu, with the exception of one research participant. That participant was understood and was able to converse in English.

Such a claim is presented by Bertman and Christiansen (2014) saying that autonomy means that the participants should participate voluntarily in the study. They were given an informed consent form to declare their participation in the study, which the furnished their names or initials and surnames as well as signed the informed consent. Participants were given right to withdraw if they wish to at any given stage of the study. Gate keeper letters were obtained and submitted to the university ethics committee. Gate keeper letters were issued by authorities giving me (as a researcher) permission and allowing me to conduct research in their area.

3.4.3. Non-maleficence

Participants were given the right to state if they did not want the report to use their real names. Therefore participants were assured that where that applies or in such instances the research report and/ or findings will use pseudonyms. That will be done in order to protect the identity of participants. Thereby the study would have not encouraged or exposed any no physical, emotional, social or even political harm or cultural discrimination and isolation are inflicted against any research participant (community leader).

This view is expressed by Cohen et al (2011) saying that non-maleficence means ‘to do no harm’ as a golden rule. Such a notion should be guide by research golden rule principles that ensure that participation and involvement in the study of research participant does not result affect them negatively. Cohen et al says that their participation in the study is driven by sharing of their knowledge. Therefore their sharing of their knowledge in the study should not damage the research participant at all. This could be by way of physical, professional, psychological, emotional, personal, etc.

3.4.4. Beneficence

Blanche (2007) states that beneficence means philosophical obliges to attempt to maximize the possible research or study gains which might emanate as a result of the study. These benefits or gains might either be direct to research participants or indirectly to the areas being studied. It believed that as much as areas like Umhlabuyalingana and some of their wards and villages that have never been tapped as far as research is concerned, can now be exposed to greater possibilities. It remains to be seen if the research can put some of the needs of the community

and rural leadership, development needs and learning can put them on the map. There is likely that other researchers may find interest in some of the things raised by the study, to go and investigate further.

Some initiatives that can benefit these rural wards and villages may come in a form of private public partnerships or from non-governmental organizations (NGO's) and government led projects. I do hope that ward 16 and villages led by Izinduna of Umhlabuyalingana will benefit from the study. Their case does need to be known out-there.

I would also like to believe that the interest of learning can grow, not only within African community leadership, but also beyond such a scope of the scholarly framework, even within other context which may have not been explored or studied before. Moreover I will be more than happy to see the study draw interest and scope of different kinds of learning.

3.5. Trustworthiness

According to Kumar (2012) says that trustworthiness can be tested by four criteria of credibility, transferability, dependability and conformability. Credibility meaning establishing the results are believable from the perspective of the research participant. The results of the study would reflect the view, ideas, opinions, suggestions and responses of the research participants. Transferability implying the degree to which the results can be applied in another setting. It is possible that the study can be applied in a different context like urban or any other setting. Dependability this is concerned with replicability of the same study if conducted repeatedly, whether the research will obtain the same results. Some of the results found from ward 16 are likely to be the similar should the study be conducted over and over again. Conformability means that should another researcher follow the process in a similar way thus research results can be compared with the previous one. The study trusts that if another researcher were to test the results or follow similar research process, he/ she is likely to obtain similar data.

3.6. Data storage

Collected data will be safely secured and stored by the university and faculty for a period of five years after the research has been completed. The data will be destroyed after a period of five years dating from the time when data was collected.

3.7. Data analysis

Bless et al (2014) argue that qualitative researchers derive the data from human beings where they construct meaning about their lives and the worlds in which they live in. Respondents' experiences are accurately recorded, authentically transmitted and communicated through the results of the research study. Qualitative researchers are also very interested in context, believing that one cannot understand people without understanding their context in which they live in. The context is an extremely broad concept and includes the geographical and environmental place in which people operate and exist in, the family structures around them, occupations that they occupy in society, the economic, environmental, technological and political worlds in which they live in, their religious context and beliefs, and so on. It is impossible to describe every detail of even a single person's context because it is so complex and constantly changing. However, qualitative researchers argue that unless one knows something about their world, our understanding of people will always be severely limited.

The data was analyzed in an inductive and deductive fashion. According to Bertman and Christiansen (2014, p. 117), "inductive reasoning by its nature, is more open-ended and exploratory, especially at the beginning. Whereas deductive reasoning is narrower in nature but thereby often more theoretically informed and focused. Often researcher use both of the approaches in their analysis. The study opted for both inductive and deductive reasoning."

Bertram and Christiansen (2014) allude to the fact that data analysis involves stages like:

- Data reduction: data is selected, focusing, simplifying, abstracting and transforming. This stage involves organizing and sorting data in codes or categories. Linking certain or specific patterns or relationships from different sources or same source.
- Data display is organizing by compressing and assembling information which leads a researcher to draw conclusions and to take actions.
- Conclusion drawing and verification: at this stage the researcher notes patterns and make possible explanations of data.

These are some of the stages that guided the way I analyzed data. The amount of data that I had was relatively too much. Walliman (2017) proposes that transcribing or transcription is a process by which raw data like audio material, field notes, drawings as examples, is converted into written up and meaning given to data. During data analysis I had to read, write and interpret

notes that I had taken from interviews transect walks (observations) and focus groups. I had to also listen to recorded audio now and again. I had to decide which pictures I had to use and when and where I copied the pictures. I could have not used all the data that I had. For example some of the interview tool questions, led research participants to give responses that were similar in nature. Some had to be combined or during the analysis it became clear that some didn't have to be mentioned as there were list important than others.

I reduced (or compressed) the data because I realized that the data was relatively too much. This was because some of the data become more important and most relevant than the other, especially as some responded specifically to research questions or to the research topic. Some data was combined, correlated and linked and related to some of those that some participants shared. Thus similar trends or patterns were noticed. However translation and transcribing become an important activity that I had engage in. Data analysis would have not been possible unless translation had been embarked. This was because most audio-recorded data was in IsiZulu, which still had to be translated to English.

3.8. Conclusion

Chapter three looked at the research methods, ethical issues, data analysis and some challenges faced during the study. Also a table is presented in a table form, which gives an overview of the various research activities. A table is presented in a form of a summary and overview of the research activities. The table summarizes different activities, outline purposes for each activity, some of the areas also indicate how each stage could be trusted, participants that were involved in those stages and dates when those activities took place. Chapter four, deals with findings and discussions.

Chapter Four: Findings and discussion

4. Introduction

Chapter four is structured to deal with findings and discussions of the study. Research findings came from interacting with data that was solicited from research participants. As stated in chapter three, data went through a series of processing of analysis. The process was an inductive and deductive fashion. For example, data display, data selection, data reduction and compression. Conclusions had to be drawn on what data to use and present in this particular chapter. Furthermore, data was transcribed, categorized and coded during its analysis. The purpose of presenting the findings is to put forward such findings of the study. The discussions further assist to synthesize the findings.

The chapter begins with a detailed outline of the case and its background. It proceeds to share the type of participants and their background. It needs to be noted that their background is true and authentic, however their real names are withheld by the researcher for the purposes of ethical issues. The chapter zone into findings and discussion. Chapter four is important because findings and discussion become the gist of the research, thereby determining whether the study managed to live up to its expectation or not. It is tested whether the study managed to find answers to research questions or it responded to the research topic and research problem. Parts of the chapter are discussions that support specific findings. After the case is presented, learnings are deliberated on as they relate to community leadership. Additionally, education & learning sites are discussed as an integral part of the chapter.

4.1. Part one: The case

4.1.1. Introduction of the case

The case study is generated from ward 16 of Umhlabuyalingana. The main subject being community leadership learning within the context of rural local municipality. However given the nature and rurality of the case, the study was tainted by community development issues. The case tackled different types of community leadership in ward 16, especially because those types of leadership operated with the rural local municipality. Some being men and women, community activists, traditional leadership and modern (municipal). Though the case ended up with only five men as research participants. Women were being targeted as research

participants but for reasons beyond the researcher's control, they didn't show-up. The originally target number was aimed at eight research participants.

The researcher was stunned by the level of knowledge that research participants had about their locality. They understood that Umhlabuyalingana is one of the five local municipalities of the Umkhanyakude District Municipality. Their understanding stems from some of their engagements with learning activities. The researcher was surprised that they have adjusted to new local government and democratic dispensation. Their learning activities come from various informal and non-formal activities. They shared with the researcher that they got most of the local government knowledge from workshops that were facilitated by NGOs. They mentioned that they learnt from meetings where those that attend certain workshops learnt non-formally. Further, they share rural contemporary local knowledge by engaging with it informally amongst themselves and community leadership. They demonstrated their knowledge by saying that their area is geographically. Umhlabuyalingana as a local municipality is on the far north of KwaZulu Natal, South Africa. They knew that Umhlabuyalingana shares its national and international border with Mozambique on the northern and western side. While the southern western part, Umhlabuyalingana is bordered with the Jozini Local Municipality and Big Five False Bay (Hluhluwe) on the south eastern part. They expressed that on the far east, is the Indian Ocean. However, their rural local government varied. Some research participants were very clear and articulated about rural local government systems, structures, while other did demonstrate some level of knowledge. It was Edward Nxasana and Mandla Dube who were clued up about some of these issues.

Generally almost all of the research participants emphasized that there was a sentiment that Umhlabuyalingana is deeply rural and underdeveloped and challenged by lack of infrastructural development like: tarred roads and transport systems, formally built houses, electricity, clean drinkable water, public clinics and schools and hospitals. As a consequence, the area is affected by a high rate of unemployment, poverty, HIV/ Aids, lack of facilities, sports and recreational fields, especially for young people and their development. The following sub-sections specifically zone down to ward 16. The ward is documented from the views of its background context, social aspects, patriarchal, economic and leadership and technological aspects.

4.1.2. The context in Ward 16, as the research site

The study horned down to ward 16, which the researcher attempts to describe some of the conditions that are found in the research site. Some of the matters described in this section pertain to background information of some of the social statistics and conditions, the political dynamics and leadership, economic status, environmental and technological aspects of the research site. More specifically as some of these relate to educational and learning in ward 16.

Generally, the background to municipal wards in rural areas, is that municipalities got introduced in 1996 to year 2000 as a sphere of government in South Africa, which was a transitional phase. In year 2000, the local government became a permanent sphere of the government. Therefore, ‘wall to wall’ municipalities were introduced. The introduction of ‘wall to wall’ municipalities affected even rural municipal demarcation, including wards, at the lowest sphere of government. The introduction of ward boundaries in rural communities further affected village traditional boundaries. Ward 16 outer boundaries have since been changed several times since the inception of the municipal formation in South Africa. Thus, seeing the change of leadership and boundaries. In recent times, the two previous local government terms have been won by a different political party to the one that used to be in power since year 2000. The above factors have not changed much in terms of learning, leadership and community development in ward 16.

4.1.3. Social aspect of ward 16

As proof of some of the expressions that were mentioned by research participants are echoed by the 2011 census, that ward 16 had a population of 8318 persons, covering 465.2 square kilometres area, having 17.9 people per square kilometre. Additionally, ward 16 can be defined with the following points:

- Of the entire population, the median age is 18 years
- About 49% of the populace are under 18 years of age, 45% between ages 18 and 64, 5% over 65 years old
- The population group is 100% black
- 98% of the population speak IsiZulu while 1% speaks IsiShangane
- Only 41% completed Grade 9 of higher while 22.3% completed Matric or higher
- 47, 1% unemployment rate

- 56, 5% youth unemployment rate
- 53, 9% female headed households

Paraffin stoves, candles and wood fire are the main source of energy that are used either to cook or heat bath water in households. The areas is not fully electrified, with only 14, 2% are supplied with electricity. Access to clean water is also a challenge in the area.

The above is synonymous with the type of leadership that exists and found in Umhlabuyalingana, where like many African rural municipalities, municipalities co-exist with traditional leadership institutions and municipal community representatives. Municipalities are a fairly new phenomena in South Africa. Municipalities came with political, democratic and constitutional dispensation in South Africa. Whereas traditional authorities have been in existence from time immemorial. Thus some rural communities still regard traditional leadership institution as relevant and legitimate community structures and leaders.



Figure 9: Local Clinic that is under construction at ward 16, Mthembu M., September 2016

At the time of the study, the ward was served by a mobile clinic that makes stops in certain areas of villages. A new Community Health Clinic was being constructed. The majority of houses in the ward are built with mud with no connection to electricity or safe (piped) drinkable water. I think the types of houses do not only reflect traditional value systems, but they also reflect class division and character of poverty in the area. Households are scattered apart from

each other not like in urban areas. Ward 16 has not seen any housing project that is sponsored and led by any government or private schemes.

Roads are generally gravel and sand, as is the case in most areas in Umhlabuyalingana and many rural communities in South Africa. Vans (pickup trucks) are the most accessible mode of transport in ward 16. There is one route that is serviced by a bus. That route cuts through Esicabazini (from P 522), Mndovu and Manqakulana villages going to and from Umkhuze or Manguzi. That bus travels daily in early hours of the morning and late in the evening. Thus posing a challenge for anyone intending to study formally outside of the ward. Thereby, there is no nearby formal tertiary institution.

The lack of development or very minimal development and infrastructure in the area, is due to an apartheid orchestrated initiative and historical background. It is no coincidence that the area of Umhlabuyalingana and Ingwavuma find themselves in the state that they are in. Hlela (2017) state that there was a court battle that was aimed at giving Ingwavuma and Umhlabuyalingana to Swaziland. The apartheid government intended to have better border control of Swaziland. The idea was to set both Swaziland and the Zulu Kingdom for a fight, divide and rule. The people of the area were not happy that the government of KwaZulu presented them in court. The idea was fought in court and KwaZulu Bantustan won Ingwavuma. It is said that the people of the area would have preferred being incorporated to Swaziland. As a result, the KwaZulu Bantu government intentionally punished the voices by not providing any development or delivering minimal development. At Esicabazini hall, which is on the tarred road is almost a hub where government services can be accessed i.e. South African Social Security Agency (SASSA), ward councilor office, access to the internet café and local pre-school.

Life is not easy in ward 16. South Africa is experiencing water shortage and drought. The community of Umkhanyakude and Umhlabuyalingana is said to be one of worst hit by drought. Umkhanyakude District Mayor, Jeff Vilane, wrote to COGTA, KwaZulu-Natal Member of Executive Council, Nomusa Dube-Ncube, requesting a state of emergency be declared in the district whose residents have been without water for two weeks.” (Tamlyn, Sept. 16, 2014). Water stand pipes were installed in the past three years, which do not supply water though. It is likely that by the time water becomes available the stand pipes would not be in good working order or would have to be replaced. Alternatively, the municipality does try to provide clean water with water trucks.

It has only been almost five years since ward 16 has seen an initiative from government where the gravel road has been widened. Some areas of the ward only saw the electrical

connection in mid-2016. The construction of a local clinic has taken more than two years to finish. The clinic started only started to operate in September 2017. It is said that the clinic will open every day for 24 hours, 7 days a week. The nearest district hospital can only be found at Manguzi town, which is approximately 37 km away. Youth and sporting facilities are scarce. I only saw one formally built soccer field in the ward, and it seems like informally made by the community.

4.1.4. Ward 16 as a patriarchal society

The study observed that Umhlabuyalingana finds itself as a society that is trapped between traditional and modern values and practices. It is contested and debated that from policy point of view, South Africa has one of the best constitutions, systems and structures in the world. It is always said that South Africa is accused and challenged by the lack of implementation of such constitutional and policy framework. It was observed that the social standing of males and females is very distinct, for example men hold a superior position in society. Whereas the status of women is seen as inferior, in many respects.

It is against the above observation and statement that the position and the status of men and women is informed. The status of girl and boy child, men and women is deeply rooted in their traditional values, which are highly traditional and culturally informed. Lines are only drawn between, specific terms – boy and girl, men and women. Those further define their role and practices and beliefs in society, and is even in the way that boys and girls space/s are trained and groomed or learn. For example household chores that are done or given to boys or girls, for example, it is a taboo that boys fetch water in rural communities or a girl to head cattle. Another example that can be offered, is that that exist with the traditional healing dominion, is that of Inyanga (usually as a male traditional healer) and Isangoma (mainly women but does also accommodate males). Thus women and men roles become distinct in this particular rural and African community like ward 16. Taking care of babies is seen as a responsibility of women or to cook. While men are expected to work in order to provide the family with food, clothes, shelter and to provide protection, etc.

However, the majority of families are commanded by absent men, who are migrant labours. The majority of men go to urban centre to seek better employment. Despite the fact that women are left with a leading role in their household and in certain community positions, men continue to control households remotely and impose their influence. However, women are left with have responsibility in household and community. Women need and should guide both

boys and girls as they are ushered to becoming men and women. They have to instil certain values and manage household belongings and livestock, if there is any. Values require guidance and training. In some instances, some of the women remain with a very limited educational background, or are illiterate, semi-literate. But comparatively speaking, those women and their level of educational background and the amount of traditional and cultural values that they possess valuable source, especially for the values. Those values are values that would normally benefit children – both boys and girls. As a result, due to employability chances are very slim for the people of the ward, including women. If they do have skills, it is usually traditionally inclined skills like hand craft making. Women are still treated as inferior players. This can be witnessed both in the family and community. It was indicated and mentioned that there were also child headed households. This could be due to parents that may have died from HIV/ Aids and related disease.

4.1.5. Political leadership

The local municipality from a modern perspective, is led by a mayor, whereas at a macro level, traditional leaders are led by *Inkosi*. Both these types of leadership are structured by different level. For example, modern leadership is informed by ward councillor to the local municipality and district municipality. Both local and district municipalities are elected by their mayors as leaders and constitutionally elected leaders. Whereas, from a traditional standpoint there is a community or village level, the community is led by an *Induna* (headman). An *Induna* is usually from or related to royal descent or house. Such a royal house (traditional council). Thus, an overlap, tension and at times confusion arises about the role of community representatives – councillors and traditional leadership structures. Their access to educational, learning and knowledge opportunities vary in many ways than one.

It is against this background that the topic, research questions and problem statement was coined. Some of community leaders that the study entertained, were those that either serve under both institutions and some that are also historically, constitutionally and politically inclined in nature. The following sections deal with the subject of the type of leadership that is found in Ward 16 of Umhlabuyalingana in general. The section is also supported by historical, constitutional (legislation) and political brief.

4.1.6. Economic and environmental status

Umkhanyakude, including Umhlabuyalingana prides itself with rich tourism and conservation locations. Isimangaliso World, UNESCO acclaimed is situated under Umkhanyakude pride Umhlabuyalingana steadily gaining popularity on the national heritage and tourism calendar. It is because Umhlabuyalingana annually host a prestigious event called *Umthayi*. *Umthayi* is an event where Inkosi of Tembe Traditional Authority officially declares a season to use amaganu. *Amaganu* (Amarula) widely grows in the area. The fruit is linked with a traditions, brewing of locally beer and medicinal healing. The Umthayi Festival is held at an Inkosi Tembe's Royal House, called Mfihlweni. The festival is attended by senior provincial government representatives and *Amakhosi* and other traditional authorities. It is slowly gaining national media coverage. The beer that is brewed from *amaganu* is called *ubuganu*. *Umthayi* is usually held towards the end of summer, towards autumn. Some of the attractions in Umhlabuyalingana's area, are the Tembe Elephant Park and Sodwana Bay. Kosi bay is about 18 km from a town Manguzi (also known as KwaNgwanase or Maputaland).

As mentioned earlier by Census (2011) that:

- Only 41% completed Grade 9 or higher while 22.3% completed Matric or higher
- 47, 1% unemployment rate
- 56, 5% youth unemployment rate

Economically, ward 16 is highly challenged as there are very few employment or economic opportunities. Those that make it in many forms of economic activities, make it in an informal way of trading and survival. Therefore it would be assumed that a majority of unemployed parents, elderly people and children (orphans) depend on government social grants. There were statistics that could be provided as proof of such. That is an area that may be an area of research that could also assist in better knowing ward 16 and some of the rural communities. Inaccessibility, unemployment and development opportunities do pose a threat to educational appeal. As a result, there is a link between the lack of educational opportunities, technical training skills, poverty and HIV/ AIDS, unemployment and employability in ward 16. Some of these could be related to boy, girl, men and women disparity. Interestingly, women's chances are far less than those of men in almost every aspect. For example, both in traditional and modern spaces. Those involve educational, skills training, employment and employment opportunities. They leave in order to seek better economic, employment or educational and some learning elsewhere, which is outside ward 16 or rural areas.

4.1.7. Technological exposure and access

It is against some of the developmental background and opportunities that ward 16 find it difficult to communicate and develop technologically. The limitation of access to electricity may be one of the hindrances that lead the community to find it difficult to develop and grow computer skills and other electronic devices. Access to a radio, television and cell phone is highly compromised in ward 16. That is due to signal that fluctuates and some areas and times there is no access at all.

Informal and non-formal learning thus remain at the pivotal, as it is one of the avenues by which the community can access as easy as any other learning opportunity in the area. There are very few influences of external force, media and technological acclaimed threat. Thus, indigenous learning systems become mostly accessible and influential in the area.

4.2. The research participants

This part of the case gives an overview and summary of the kind of research participants that participated in the research. Research participants' background is important because it gives some background information on the research participants. The study employed purposive, non-probability sampling as a means to identify and attract research participants. This type of sampling is selected based on the characteristics of a population and the objective of a study. It is also known as judgemental, selective, or subjective sampling. The research participants were all African men. Their ages range between 43 years and 65 years. In my culture as an African and *UmZulu*, it was not easy to ask research participants their exact age. Hence they were asked to say their age range. It was not the intention of the study to exclude women. Several efforts were made to attract them but due to permissible reasons they didn't show up. In this type of tradition, women are generally laid back and are seen to be inferior to their male counterparts. Also, the burden of housekeeping, child(ren) upbringing, health issues and literacy levels all count against the fruitful participation of women. The data does not reveal real names of research participants hence pseudonyms names applied in order to protect and camouflage the identity of the research participants. Phillip Biyela, Siphso Gabela, Mvimbi Jali, Edward Nxasana and Mandla Dube were research participants that I interacted with during data collection. Thus, pseudonyms are used to protect interviewees. None present/ introduce each participant – biographical information, the role they each play as community leader. A total of 5, instead of 8 that were originally recruited. Positive response was received from only 5 research participants that agreed to participate in the study.

(Please refer to table: 2)

Research Participants' Summary Data

The table below given an overview and summary data. The summary data explains the name of the research participant, which is *not real name (pseudonym name)*, the level of formal education of the research participant, type of leader that he is or what capacity does he serve the community as well as their affiliation, their employment status and any type of training that they may have received (whether such training is or was formal, informal or non-formal)

Research participant (pseudonyms name)	Highest level of formal education	Type of community leader (modern) and traditional mandate or voluntarily	Employment status, status and religion	Type of training received
Phillip Biyela	SUB B: Sub-standard Class (Second year/ grade 2)	Elected by the community, politically not active and not affiliated to any political party	Tuck shop owner, religious minister, Christian, chairperson of construction of the new clinic, Manguzi Hospital Board member, Shemula Water Scheme Committees, Mphophomeni and Mndovu Village Advisory Committees	<ul style="list-style-type: none"> - Informally trained - Very little formal education - Mostly non-formally acquired the knowledge and skills that he posses
Sipho Gabela	Standard 4 (grade 6)	Traditional leader	Full-time Induna (headman), chair of the Village Advisory Committee, member of the Tembe Traditional Council and Convenor of Traditional Leader's Forum	<ul style="list-style-type: none"> - Informally trained - Very little formal education - Mostly non-formally acquired the knowledge and skills that he posses
Mvimbi Jali	Never been to formal school	Appointed by Induna, also serve the community on safety and security	Pensioner, Christian, Iphoyisa leNduna (messenger and of Induna), security at the new clinic, member school governing committee (Mvuzomuhle High School).	<ul style="list-style-type: none"> - Informally trained on almost all the knowledge and skills that he possess like reading, writing, community leadership and building skills

		matters on voluntary basis	Highly respected elder and member of the community	<ul style="list-style-type: none"> - never been to school, therefore formal education received - Doesn't like attending workshops, because he claims that workshops expose him that he has never been to school. Thus, hasn't been exposed to non-formally
Research participant (pseudonyms name)	Highest level of formal education	Type of community leader (modern) and traditional mandate or voluntarily	Employment status, status and religion	Type of training received
Edward Nxasana	Standard 10, National Professional Teacher's Diploma (NPDE)	Politically active, affiliated and proud member of a political party	Educator and ward councilor, Christian	<ul style="list-style-type: none"> - Informally trained as a community leader and political leader, especially from political structures and meetings

				<ul style="list-style-type: none"> - Formally trained as an educator, completed grade 12 (matric or standard 10) - Does enjoy learning from non-formal training through workshops
Mandla Dube	Form 1/ Standard 6 (grade 8)	Serve the community on voluntary basis and politically active, and proud member of a political party	Former ward councilor, believes very strongly in traditional systems and does not belong to any church, active highly esteemed member of the community	<ul style="list-style-type: none"> - Informally trained as a community leader. Learnt knowledge and skills from community and political structures and peers - Very little formal education - Mostly non-formally acquired the knowledge and skills that he posses

Table 2: Summary and overview of the research participants

4.3. The three education & learning sites

4.1. Municipal context

In terms of education and learning, the municipality is responsible to facilitate different forms of educational and learning for its citizens. According to the constitution of the country (Act 108 of 1996) and municipal Acts, there is nothing that compels municipalities to facilitate such. However according to various legislative mandates local government (municipalities) are responsible for the coordination of other legislative requirements, including that to facilitate educational and learning for their communities. For example, chapter 3 of the Constitution of the Republic of South Africa, Act 108 of 1996, section 41 (1) All spheres of government and all organs of state within each sphere must – sub-section (h) cooperate with one another in mutual trust and good faith by:

- (i) fostering friendly relations;
- (ii) assisting and supporting one another;
- (iii) informing one another or, and consulting one another on matters of common interest;
- (iv) coordinating their actions and legislation with one another;
- (v) adhering to agreed procedures; and
- (vi) avoiding legal proceedings against one another.

Education is a national and provincial prerogative. Therefore, local government can only facilitate national and provincial responsibility and corporate or input on how national and provincial plan to implement or deliver on their legislative prerogative. Thus, placing ward 16, Umhlabuyalingana Local Municipality and Umkhanyakude District Municipality as a sphere of government to assist and support such. The responsibility can also emanate from the lowest level, which is a ward, local or district need. Those can be realised from the Integrated Development Plan (IDP). The Intergovernmental Relations Framework Act, No. 13 of 2005, does provide further practical guideline. However, it does not go as far as ward issues and local municipal needs being registered or get realised. It is assumed that issue of education and learning get facilitated through the district municipality as stipulated by the Act.

Education and learning within the municipal context means that the municipality does organise educational and learning. The municipality mostly organises training workshops for its councillors. Those are elected municipal wards and proportional municipal councillors. The municipality also does arrange training workshops for community representatives in a form of ward committees.

1.1 3.2. Traditional context

HSRC (2011) suggest that ‘traditional leadership’ is a highly contested and confusing term in South Africa. Some see traditional leadership as multi-layered/ hierarchical and having broader scope than leadership of a community as an entity or institution. This means that traditional leadership refers to and institutional of community leadership at different levels of *Isizwe*. While in terms of the other scope, others refer to traditional leadership or institution as referring to *izinyanga*, *izangoma* (which are spiritual healers), *amathwasa* and *amagosa* (which are leaders of sections of communities based on age and sex) – practitioners who lead the communities in certain fields of traditional and indigenous expertise. This is a widespread practice and phenomena that characterize Umhlabuyalingana. Such institutions pride themselves with verbal cascaded knowledge. That means that such knowledge got transferred to other generations, through informal learning. It became difficult for the study to clearly segregate the two as there instances that research participants spoke of the two types of traditional forms of leadership institutions. Umhlabuyalingana is also known as a hub of African traditional and indigenous healing practices. That implies that African traditional and indigenous healing and/ practices as it got transferred from one generation to the other, it is respected in the area.

Traditional and indigenous leadership has been there long before colonial, apartheid and democratic dispensation in the republic. This is evident from the HSRC (2011) point to the fact that the traditional institution has undergone a number of changes and challenges. The report states that the institutions has had negative experience for a period of more than 200 years. In particular, due to the arrival of white people, colonial subjugation and apartheid rule. The distortion of their roles, functions, legitimacy and practices became questionable. The manner in which legislation was introduced by successive white governments in South Africa during the twentieth century to erode the powers of chiefs. The intention was to make them colonial and apartheid government functionaries. They were made responsible for the enforcement of unpopular colonial and apartheid policies and laws. The role of *Amakhosi* in

the twentieth century diminished. Worse even their legitimacy in the eyes of their followers lost value and respect. Thus, traditional and indigenous knowledge got displaced and possessed of its dignity.

Therefore after 1994, democratic dispensation, there was a need to restore the dignity of the traditional leadership institution. Hence, section 1 and 2 of Chapter 12 of the Constitution of the Republic of South Africa (1996) briefly outlines the need for the existence traditional institution. Chapter 12 of the constitution also briefly sets out the role of traditional institution and their status. South Africa gazetted The Traditional Leadership and Governance Amendment Framework Act, No 41 of 2003, which became law that governs traditional leadership authorities in the country, Act No 23 of 2009. That made Chapter 12 of the Constitution of the Republic of South Africa a reality by further defining the role and status of traditional leadership.

Hence in the context that rural municipal exist in, is that which requires communities and their leaders alike to understand their roles and responsibilities. Their status, roles and responsibilities depends on their level of knowledge. The level of knowledge is informed by the acquisition of educational and learning. Traditional leaders coexist with elected municipal leaders. At a macro level, there are traditional councils, where the leader is *Inkosi* (Chief). Traditional council (or House) is comprised of *Izinduna* (Headmen) from villages of that *Inkosi's* area of jurisdiction. Present at a community level are *Izinduna* (Headmen) are heads of their villages. *Izinduna* represent the interest and aspiration of the King. They are also responsible for traditional and customary laws. Traditional boundaries are based on time immemorial and elders' verbal knowledge. The traditional house that exist and that affects or overlaps with those Umhlabuyalingana Local Municipal boundaries, and those of Tembe Traditional House (Council). Tembe Traditional Court or office is at Manguzi town. Hlela (2017, p. 89) attest to the fact that traditionally there are 15 villages that make up the Kudele under the leadership of a local *Induna* (headman) elected by the *Inkosi* (chief). Thus, traditional forms of looking at life in ward 16 became pivotal.

Some of the ways of knowing are rooted in some of the traditional practices. Indigenous and informal learning can play a significant role. Only if these can be orchestrated from a value chain that would be beneficial to the community and community leaders. For example, some of the ways that informal learning can be used to groom community leaders. There are leadership lessons that can be drawn from *ukulusa* (herding cattle), household chores like *ukusinda* (use of dug to traditionally polish the floor in a traditionally built house), *ukukhuliswa kwezinsizwa* like the role of *Induna yezinsizwa* (head men of young males), *ukukhuliswa*

kwezintombi noma amatshitshi (traditional ways of bringing a girl child) about a - Iqhikiza (head lady or girl that is senior to other girls, she must be knowledgeable in bringing up and guiding young girls. Responsible in a jurisdiction of her village), *indlamu* (traditional dance), *ukushaya induku* (stick fighting), *umkhosi womthayi* (declaration of formal use of *amanganu* to brew local traditional beer), *ukubaza* (wood work) *nokwenza izinkamba noma izimbisa* (traditional clay pots) *kanye nokuluka amacansi nezimbembe* (a skills to make of various traditional handcrafts like traditional mats and other traditional objects). And yet there motions not to go back to some of these as there is growing demand for modern ways of doing things. It is clear that the space is contested by modern and traditional environment in ward 16 of Umhlabuyalingana.

1.2 3.3. Community activism

The study found that there are some community members that are community activists in ward 16. Community activism is influenced and directed by underdevelopment in the area. These members' dedication and energy to the development of the area. Activists don't operate loosely. That means that community activists (leaders) are accountable to a particular structure. Those structures might be those that are modern and/ traditional formations. Activists belong to modern and/ traditional organs. Since the dawn of democracy, such committees were called development committees. As stated, several times that in other sections, that some of those community leaders belong to political parties that they are accountable to. Traditional leadership structures have been described above (in 3.2.). Community activism/ activists may be found in various forms of community formations like – traditional and modern organs, for example, women, men, sports, transport, business, church, schools, political parties, etc.

According to The Local Government: Structures Act (1998), in summary, a ward committee is composed of a municipal ward councillor as an automatic chairperson of the committee. The committee consist of not more than 10 community representatives. The metro or local municipality regulates the elections of the ward committee i.e. in terms of the procedure to elect members, taking to account the need for the representation of: diversity of interest groups like young people, political parties, business, traditional leadership, people with disability, elderly, children's needs, environment, etc. One of the key functions of the ward committee is to recommend to the councillor on matters that affect development and progress of their ward. In essence, those activists get given a mandate by the structures that they represent in the ward committee. It was mentioned that those people stand a better chance to

learn and advance to greater heights. It was said that they are advantaged as they get trained by other agencies like the municipality. Therefore their knowledge and statue grows in understanding community issues and development.

Those that get affiliated to traditional leadership are said to be less advantaged as they don't receive or get any form of formal learning (training). They are mostly trained as they perform their functions. It was mentioned that *Inkosi* does spontaneously organise informal workshops for *Izinduna*. Those workshops are not even timed or funded or resourced by any outside facilitator. While those that run development projects or development initiatives, rely on NGOs to capacitate them. Their training as well is not formal training. That means if those workshops are organised, they are organised to get them functional. They are capacitated to perform certain duties. That means that those workshop are usually not accredited type of training (formal learning or linked to formal education). For example, workshops that are usually organised pertain to establishment of co-operatives, project budgeting, financial management, etc.

The table below alludes are the summary of the contributions mentioned by research participants and some of the issues highlighted by the above passages.

Type of learning and context	Municipal context	Traditional context	Community activism
Formal learning	X	X	X
Informal learning	✓	✓	✓
Non-formal learning	✓	✓	✓
Indigenous learning	✓	✓	✓

Table: 3 Summary table of the learning by research participants' response

4.4. Conclusion on the case study

The section on the case deliberated on main aspects, which are the case (findings). The findings dealt with background and some of the conditions that characterizes ward 16 as a research site. Some of the pointers formed part of what was uncovered as findings of the study. Those included the social aspect, political and leadership, economic and environmental as well as technological dimension of ward 16. Further, the section dealt with different contexts that education and learning exist in ward 16 – municipal, traditional and community activism.

4.5. Part two: Discussions

4.5.1. Introduction to the discussions

This portion of the chapter addresses some of the most noticeable issues of the study. This section deals with the discussion of those issues. The discussions part of chapter four is most linked to some of the findings.

4.5.2. Defining leadership in ward 16

The study found that there are many different types of leadership in ward 16. Those types of leaders are found in various types of social structures, for example, they are found in modern (contemporary or constitutional and democratic, especially municipality) and traditional structures. Community activists serve the community from various ways. Some serve the community as loyal (sub) servants of traditional or municipal leadership. The leadership that exist or is found in ward 16 serve in community in different sectors: education, political parties, homes, sports, business, transport, community development or projects, traditional medicinal healing arena, etc. They may either be women or men in their leadership roles.

The study discovered that there are so many learning activities (knowledge and skills transmission) that takes place in those formations and community structures. Some learning that takes place is known noticeable and recognized. While bulk of those learning activities takes, it is not structured, accredited and certificated. It was mentioned that in certain instances, community leaders do not recognize, notice or realize that they are learning. There is learning that also does take place from through those social networks. Learning that takes place in those formations is not recognizable in the same way. That meant that as much as there were many forms of learning, but informal seems to be most potent type of learning that exist in ward 16.

4.5.3. Municipally defined leadership

Umhlabuyalingana to me seems like a place that is trapped between two types of community, i.e. a mixture of both traditional community and a community that is in transit to becoming a modern society. The type of leadership that exist is also very characteristic of such. It is worth mentioning that the community of ward 16 and Umhlabuyalingana and perhaps other rural communities find the new constitution conflicting with some of the traditional ways of doing things. They see the introduction of local government policies, functions, structures and system as overlapping with what they are used to. It is almost like a parallel local government that was

imposed on traditional communities. Municipal boundaries seem to be in the new constitutional and democratic South African dispensation. While municipal boundaries are defined by the Municipal Demarcation Board (MDB). The municipal council is made of ward councilors and proportional representatives (PR). Municipal ward councilors co-exist with *Izinduna* as community leaders on the face of the community. Villages and traditional leadership structures (*Izinduna*) are the main feature of rural municipal wards. Rural municipal wards are made-up of traditional villages. Therefore, it impossible to deal with rural municipal dynamics without touching on traditional leadership, learning and developmental dynamics.

4.5.4. Traditional leadership

HSRC (2011) suggests that ‘traditional leadership’ is a highly contested and confusing term in South Africa. Some see traditional leadership as multi-layered/ hierarchical and having broader scope than leadership of a community as an entity or institution. This means that traditional leadership refers to and institutional of community leadership at different levels of *Isizwe*. While in terms of the other scope, others refer to traditional leadership or institution as referring to *izinyanga*, *izangoma* (which are spiritual healers), *amathwasa* and *amagosa* (which are leaders of sections of communities based on age and sex) – practitioners who lead the communities in certain fields of traditional and indigenous expertise. This is a widespread practice and phenomena that characterize Umhlabuyalingana. Such institutions pride themselves with verbally cascaded knowledge. That means that such knowledge got transferred to other generations, through informal and non-formal learning. It became difficult for the study to clearly segregate the two as there instances that research participants spoke of the two types of traditional forms of leadership institutions.

Traditional and indigenous leadership have been there long before colonial, apartheid and democratic dispensation in the republic. This is evident from HSRC (2011) to point to the fact that the traditional institution has undergone a number of changes and challenges. The report states that the institutions has had negative experience for a period of more than 200 years. In particular, due to the arrival of white people, colonial subjugation and apartheid rule. The distortion of their roles, functions, legitimacy and practices became questionable. The manner in which legislation was introduced by successive white governments in South Africa during the twentieth century to erode the powers of chiefs. The intention was to make them colonial and apartheid government functionaries. They were made responsible for the enforcement of unpopular colonial and apartheid policies and laws. The role of *Amakhosi* in

the twentieth century diminished. Worse even their legitimacy in the eyes of their followers lost value and respect. Thus, traditional and indigenous knowledge got displaced and possessed of its dignity.

Therefore after 1994, democratic dispensation there was a need to restore the dignity of traditional leadership institution. Hence, section 1 and 2 of Chapter 12 of the Constitution of the Republic of South Africa (1996) briefly outlines the need for the existence traditional institution. Chapter 12 of the constitution also briefly sets out the role of traditional institution and their status. South Africa gazetted The Traditional Leadership and Governance Amendment Framework Act, No 41 of 2003, which became law that governs traditional leadership authorities in the country, Act No 23 of 2009. That made Chapter 12 of the Constitution of the Republic of South Africa a reality by further defining the role and status of traditional leadership.

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4.5.5. Community leadership and activism

The way that community leaders become leaders in rural communities seem to be similar with many other types of communities. The way in which community leaders forge their space in leading or becoming community leaders seems to be spontaneous. Community leaders

4.5.5.1. Defining education sites in ward 16

This section of the chapter deals with pointing to some of the education sites that the study identified in ward 16. The education sites that were found by the study refer to formal and non-formal sites. Those are the sites that the study surfaced those as places where education takes place. The education sites are important as they guide the reader to understand and know where, what and how education takes place. A summary of the overview of education activities is outlined in a table form. The outline (summary) indicates education activities and those that are absent in ward 16. Keys are used to represent and state those that are visible or mentioned by research participants and those that are absent in ward 16.

4.5.5.2. Formal sites

Formal education is delivered and rendered at public schools in ward 16 of Umhlabuyalingana. There are no private schools. The schools that are found in ward 16 are combined primary schools (with both lower and higher), offering grade R to grade 7 and high schools, with grade 8 to grade 12. According to the South African Schools Act, No. 84 of 1996, (amended several times between 1997 and 2007, drastically in 2011 under Basic Education Laws Amendment Act, No. 15) a schools means a publicly funded school or an independent school which enrolls learners in one or more grades from grade R (Reception) to grade twelve. However in the interest of the study and discussions, the school in this instance refers to a public school. Public schools are schools that are found in ward 16. There are no tertiary education institutions that are found in the ward.

Research participants mentioned that formal education is accessible in ward 16. Schools that are found in ward 16 were initially built by the community. Schools in ward 16 were initiated by the community where households either contributed with a stipulated amount of money or by literally building the actual walls of the school. Government only joined on an already existing functional structure. According to research participants, the ward didn't have enough schools. They said that children walk long distances to schools. That meant that the proximity of most schools was not within reach of the households. It was noted that, in ward 16 there were still children or learners that still do not finish school in ward 16.

The scenario was reflected by the majority of participants that either did not go to school or never finished grade 12. Only one of the participants mentioned that he finished grade 12 though he did mention that it was not easy for him to complete. It is worth mentioning that there are no tertiary educational institutions in ward 16, neither in Umhlabuyalingana. The only

tertiary institutions that is nearest is in Richards Bay, Empangeni and Esikhawini; University of Zululand and Umfolozi TVET College, respectively. These are estimated to be 258 km, which is approximately 3 hours 12 minutes from Manguzi.

What does this mean? This means that formal education is highly limited in ward 16 or in and around Umhlabuyalingana. It was encourage to hear that one of the research participants mention some of his academic accolades. He mentioned that he completed grade 12, got employed as an unqualified educator to teach at a local school. He decided to further his studies by enrolling at University of Zululand, where he obtained a National Professional Teachers' Diploma (NPDE). As a result he is still teaching at the same local primary school. This is an example of a course that is also accessed outside Umhlabuyalingana, also outside Umkhanyakude District. University of Zululand is in a neighbouring District Municipality, Uthungulu.

4.5.5.3. Non-formal sites

In ward 16, there are venues that can be utilized as a non-formal venues where non-formal training can be held, Esicabazini Centre and local schools. Non-formal education could also depend whether theoretical or practical training is being offered. Therefore it means that depending on the type of training, other spaces or venues can be used, especially for practical applied knowledge or skills training. For example, plumbing, electrical, brick-laying, painting, etc. Esicabazini is equipped to as a facility that can be used as a residential and/ commuting training type of training venue. Local schools can be used venues where non-formal educational trainings can be held.

The study found that research participants did not mention any accredited access to non-formal education. They mentioned that they used to get trained non-formally by some development agencies. Those were in a form of NGO's. Those trainings or workshops provided them with many different types of topics and knowledge and skills. However, those trainings were not accredited training. For example, as they explained their understanding of local government. They said that they gained local government knowledge and functions from workshops, especially those that were conducted by Centre for Public Participation (CPP). Independent Development Trust (IDT) used to train some of on small businesses and cooperatives. The issue of language was mentioned as one of the intimidating factors. It was mentioned that the use of English as an instruction intimidates some participants in workshops. Illiterate participants were not catered for. Some NGOs don't cater for the illiterate. Some

research participants saw English as a foreign language. They said that community leaders either withdraw from such workshops or choose not to attend such workshops.

Type of education and context	Municipal context	Traditional context	Community activism
Formal education	X	X	X
Informal education	X	X	X
Non-formal education	✓	X	✓
Indigenous education	X	X	X

Table: 4 Summary table of the education by research participants' response

Meaning of keys in the table

Present	✓
Absent	X

4.6. Defining learning sites in ward 16

There is an African saying that says “it takes a village to raise a child.” This part of the discussions talks to some of those site where a child is raise. The saying simple means that it is a responsibility of anyone or everyone in a community or everyone to contribute to the growth of any child. Some of those teaching and learnings of those children in a village and community are raised, afford them to become community leaders. Some of the teaching and learnings are specific and directed to raising community leaders. It is a part of discussion that deals with some of those learning sites that the study was able to surface in ward 16. Though the study looked at leadership and learning. Ward 16 should be treated as a space or village where people in general learn from. The fact that the saying says that it takes a village to raise a child suggest that there is more than are more people that are involved in raising a child.

Hence it is said that learning takes place in various forms and in many different places. The learning sites that was found, includes to non-formal, informal and indigenous learning. This section is important as it is guides the reader to understand where learning takes place in ward 16. Some of the discussions allude to what and how some of the learning take place. A summary of the overview of the learning activities is outlined. The outline indicates learning activities and those that are absent in ward 16. Keys are used to represent and state those

learning which are visible or those mentioned by research participants and those learning are absent in ward 16.

4.6.1. Non-formal learning sites

The study found that non-formal learning is one of the types that exist in ward 16. Non-formal learning as a learning that is delivered in an organized, structured programme and yet not examined or accredited seems to be absent in ward 16. These type used to be organized and facilitated in the area but in recent years nothing has been happening. However it was mentioned that there is a need for non-formal learning activities. Non-formal learning used to be sponsored and facilitated by NGOs like Thol'ulwazi, Centre for Public Participation, Independent Development Trust and Maputaland Development and Information Centre. The community used to benefit from environmental, plumbing, electrical and building skills, which were offered by those organizations. Research participants said that there is a shortage of technical skills and knowledge in the area. For example, like bricklaying, motor mechanics, plumbing, electrical skills, etc. This was said that since (in the near future) will require those skills to develop, especially with regards to housing development. In terms of motor mechanics, locals rely on skills from Mozambique nationals. One of the participants mentioned that there is a technical centre, which is fully equipped but it is lying dormant. The technical training facility is at Esicabazini Development Centre. It was mentioned that the vision was an idea of a former councilor. No one knows why the idea is not carried out. They said that the community can benefit from accredited type of training and even from non-accredited. They said that their area is desperate for such trainings. They said that there are those that only need skills for them to be functional. While there are also those that would like to use the opportunity to further their skills or studies through accredited learning.

4.6.2. Informal learning site

The participants mentioned that informal learning seems to be the kind of learning that is easily accessible and found in as many sites as possible. Informal learning takes place in both modern and traditional organs: homes, churches, business, traditional structures (leadership and healing/ spiritual), schools, transport, environment, political parties, sports, development projects, school governing bodies (SGB), etc. The churches contribute by instilling values in society, they said. Businesses benefit people with knowledge to advance economically. Traditional institutions allow people to have a sense of their backgrounds and who they are. Some of the traditional values and practices still remain relevant in the modern society.

Community leaders learn new languages, concepts, skills and knowledge from engaging in development projects. Sports provide community leaders with practical teamwork and leadership roles, especially those that become team captains. As far as SGB's allow community leaders to have a voice in decision making, to understand how schools are ran.

4.6.3. Indigenous (traditional) learning sites

There are so many ways that the community and its' leaders learn certain skills and knowledge from indigenous (traditional) ways. Those indigenous ways of learning get transferred and gained from many different types of sites in ward 16. The ward, being in a deeply rural area, has many indigenous sites that are found, especially those that the study found. It found that they learn from family (home) as a key learning site and they learn from various sites in their community, which are alluded to below.

4.6.4. Learning from family (home or household)

African people, especially rural people pride themselves by their surnames (family or clan name). Their pride is demonstrated by their clan praise names. When people introduce themselves, they usually don't mention their surnames only, they mention few of their praise names. Some research participants did that as they introduced themselves during data collection sessions. For example, we as the Mthembu's are known as Mvelase, Jama kaMnisi, Qhudeni, Gabadela, *thina esingawadli amathibane noma indlala iwile*. The praise names carry one's identity, pride and historical events and background. The Ngunis are softened by the praise names and when you talk to one and you recite (even briefly), it demonstrates that you know them and that you respect them. This is synonymous with some of the things that are taught within the family context and practices. Those are called *izithakazelo*. *Izithakazelo* are pluralistic in nature as they don't refer to an individual. They refer to the whole, which is your forefathers and/ background, key events or incidents that your clan name pride themselves with. *Ukusinda* (use of dug to traditionally polish the floor in a traditionally built house) and *ukupheka* (to cook) is one of the duties that is expected to be performed by girls (females) and/ women. There is a certain way that is unique in Umhlabuyalingana and ward 16. When they cook, they use peanuts as a special ingredient to make stew. That way of cooking is also taught by elders to younger generation. *Ukuphahleka* (to paste mud as a traditional skills to build a traditional hut). *Ukuphahleka* is a chore that can be performed by both boys and girls (females and males). *Ukubumba nombe ukwenza izinkamba noma izimbiza* (to use clay to make traditional pots) *kanye nokuluka amacansi* (traditional mat).



Figure 10: Picture of a traditional mat as a demonstration of what and where some of the traditional crafts are learnt or taught, especially girls and women.

While some of the indigenous learning is distinctly transmitted, facilitated from home by family members, some learning takes place in community sites. Most of the indigenous learning that takes place in homes emphasized on skills through household chores. Those chores are based on actual performance of a task through doing (action). The learning is rooted to instill African and indigenous values. Some learning that takes place in homes or household can also be observed in the community. That means that such are not so distinct, they can be found in both sites – home and community. *Ilima (ukulima)* – meaning to plough (*ilima* being communal plot that is done by villagers in order to provide for those in a village that cannot provide for themselves) is such an example of the practices that can be taught (instilled both at home and from community context). Brewing of *injemane* (unique local beer that is brewed from palm tree) is one such example. Some of the skills and knowledge can be learnt from making craft like *ukubaza* (wood craft making/ sculpture making). Traditional dance (*indlamu namamagosa endlamu*) (leaders of traditional dance). In rural communities these are either acquired from a family member and if there is no one that has the skill or knowledge, it can also be taught by a community member.

The next section deals with some of those that can be found uniquely in the community and while some can be observed in both areas (i.e. home and community).



Figure 11: An example of a traditional handcraft (broom) demonstrating where and what is mostly learn and taught to girls and women.

4.6.5. Learning from community or peers

Ukukhonza koNkosi (to pay for a plot of land that one would have bought at the level of *Induna*) such payment is done at the traditional headquarters (traditional house or court). One of the key roles of traditional leadership is to facilitate the allocation of land. Some of which involves inheritance and land disputes and/ boundaries. Those boundaries may involve household boundaries or village boundaries. When the land is paid for, the payee has rights to occupy or utilize the land for his/ her needs. The land is leased from the traditional authority. The knowledge that traditional leaders poses, got known or transferred informally, which is or was verbal in most instances. The verbal and local history is embedded within indigenous learning. *Izimbizo* – term that refers to traditional meetings. Those meetings are public meetings, either called by *Induna* or *Inkosi*. Those meetings usually discuss traditional matters. *Ubuganu* – local beer that is brewed from amarula fruit called *amaganu* locally in Umhlabuyalingana. Some of the skills that are acquired within an indigenous context are: herding cattle (*ukwelusa*), which is a role that is expected to be played by mainly boys.

Amathwasa (*pl*) – (*sing: Ithwasa*) an initiate (trainee) traditional healer. The act itself is a process, which takes approximately six months. When an initiate is done with training, it is called *ukuphothula*. After *ukuphothula*, a family ritual is held to welcome that member of the family back home. This is because *ukuthwasa* is not done when a person is at his home. An

Ithwasa or *amathwasa* are led spiritually where they can become trainees or initiates. *Ukuhlaba* is another act that is traditionally taught. During many different traditional or indigenous rituals like an event called *ukuphothula* slaughtering is key. Those traditional rituals may include to name a few, *umhlonyane* and *ukwemula*. Those stages involve age, responsibilities like the role of *iqhikiza* (head lady or girl that is senior to other girls, she must be knowledgeable in bringing up and guiding young girls). *Ukuhlolwa* (virginity testing), which is a role of an elderly and knowledgeable women. This is not a role that can be performed by men. The same can also be said about boys' growth and different stages that they go through. For example, a role that is played by *induna yezinsizwa* (head man). As boys also are expected to go through certain acts as well like *ukushaya induku* (stick fighting). As they become older they join *Ibutho*. An act of *ukubuthwa* (verb) it is a stage that men get organised traditionally as a group of trainees that at some stage qualify as warriors. When men get to that stage, they are regarded as mature men. They are regarded as mature or old enough to protect and defend their families, village and clan or grouping under the leadership of *Inkosi* or *Isizwe*. They get trained or led by someone that would have been trained to lead that particular group (mostly village based troop). It means that person must have particular knowledge and skill. That leader is called *Induna yebutho*. *Ukuqomisa* is an act that involves different role-players, where a mature girl is proposed by a mature male. *Iqhikiza* has a role to play and *Induna yezinsizwa* also plays a key role in ensuring that traditional protocol is observed by both parties. These are some of the things that personally I learned and that I also found to be interesting within the role of community leaders in many levels. It was mentioned that these roles seem to be disappearing. It was said that traditional and indigenous knowledge systems seem to be compromised because the knowledge is becoming distorted and less and less.

Type of learning and context	Municipal context	Traditional context	Community activism
Formal learning	✓	X	X
Informal learning	✓	✓	✓
Non-formal learning	✓	X	X
Indigenous learning	X	✓	✓

Table: 5 Summary table of the learning by research participants' response

Meaning of keys in the table

Present	✓
Absent	X

4.7. Application of the theoretical framework: ELT – Jarvis’s theory

Jarvis’s Experiential Learning is based on nine steps (stages). This part of the finding, refers to the way in which the study applied the theory. It is imperative to revert to the way in which the study applied the theory in order to revert and ascertain whether or not the theory became relevant or useful in the findings of the study, especially with regard to African rural community leadership context of ward 16 of Umhlabuyalingana. Refer on the diagram on chapter two, page 44, figure 4.

1) The person – the study applied the person as a community leader, who is an African adult. The study saw and applied the person as an adult learner. The theory was limited on it’s premise that the person is perceived to learn as a singular or individual. Whereas, in the context of ward 16, community leaders engaged in learning as individuals, but in their context they value learning as a group or a team and learning in the community. They also learn as a community. Therefore, the person should be viewed as learning in plural, meaning that a person don’t always learn on his or her own. The knowledge that was learnt, was applied in various social platforms like in a family, church, community structures like traditional leadership or traditional healing, sports, business, transport, environmental sector, schools, clinic, construction, ward and/ village setting. These places where learning took place and got applied in was mentioned by all the research participants.

2) Situation – as expressed in many instances that the situation that community leaders faced were largely driven, inspired and stimulated by their own condition. The conditions, where community leaders operate in is influenced by many facets like underdevelopment, natural resources or environment, traditional and customary setting, illiteracy, new democratic constitutional dispensation, new terms, etc. Thus it also became difficult to separate situation and experience. The theory can be reduced by combining stage 2 and 3. This is because sometimes experience is imposed by the situation that one is faced with. Thus influencing or determining the way in which a person thinks. This was mentioned by all the research participants.

3) Experience – as said earlier, it would be best that the theory combine situation and experience as one stage. This is because the way they think or respond (react and engage) could be subjective to the situation or condition that they are faced with. Therefore their particular way of thinking could be expressed and influenced by traditional and customary values, underdevelopment, level of educational and learning background (literacy or illiteracy), etc.

4) The person – the theory suggest that at this stage the person exits without having had changed. It would be difficult to prove or detect that the person is unchanged. The person may be seen by others as unchanged by the situation or condition or experience. However, the person cannot be proven by their action or behavior that they have changed or learnt very little. The theory lacked ways to tap into the thought processes that the one that is said to be exiting and unchanged may be thinking. None of the research participants said that they got involved in learning or training where they said it never changed them. The impact or changes may have varied by, it did find a way to change them – one way or the other.

5) Practice experimentation – as mentioned earlier, the knowledge gained was applied in different platforms. For example, some said that the way that they perceived the role of women and young people in the community has changed. They see women and young people as major role-players, especially in the development of the community.

6) Memorization – research participants we able to recall some of their experiences and instances where they had gained knowledge. That meant that all of them were capable to memorize their past experiences. There were many examples that all the participants mentioned as ways in which they gained knowledge or skills. It would be best to combine stage 6, 7 and 8 as they deal mostly with the function of the brain.

7) Reasoning and reflecting – as said that research participants were able to reason and reflect on their past experiences. They were able to apply their minds and were able to recall and connect their experiences and their acquisition of knowledge and skills.

8) Evaluation – the research participants did mention that they were able to evaluate and gauge whether or not they learn anything from various forms of learning and educational experiences. They were able to see how much they learnt in certain instances. Thereby evaluating their experiences.

9) The person – in most instances the research participants mentioned, what and how some of learning experiences had changed them. Looking at what they said and comparing some of the perceptions about how much they have learnt and service delivery and community development leaves much to be desired. It means that sometimes the amount of knowledge and skills, at times does not translate into service delivery and community development. The theory lacs in a way where a person or persons can be measured on how or how much the knowledge and skills get translated in action or transformation of the situation or condition. Thereby impacting positively on service delivery and community development.

4.8. Answering research questions

The study was premised on an endeavor to answer study questions. The study employed various means to explore the research questions. The purpose for the following section is to ascertain whether the study did or it did not respond to the research questions. Each research question is presented and an outline to explain whether the methods, tools and instruments assisted to the quest of responding to the research questions. Part of answering the research questions, is devised from by deductive analysis, meaning that during the research I looked for ways which the data responded to research questions.

Research Question 1:

What type of learning exist for community leaders as they perform their functions like community development projects?

As outlined in table 5 above, there are formal, informal and non-formal learnings from the Municipal perspective while there are informal and indigenous learnings for both traditional community activism. However, most forms of education are lacking as outlined in table 4. The only available form of education, which is non-formal education exists only within the Municipal and Community activism perspectives and are not accredited through any credible educational institution.

Research Question 2:

What are various community activities that expose community leaders to learning?

From the semi-structured interview sessions, some community leaders did allude to the fact that in the area where they live and in other places there various forms of activities existed

where they are exposed to learning. Some demonstration of the lack of realization that those various forms of activities, like community development projects, meetings, advocacy for development, etc. they were being afforded learning. Some mentioned that as they were engaging in solving some of the problems in their community, they were learning, while others thought that they were merely solving and serving their community. Some mentioned that they were they only became aware or conscious as they performed certain tasks that they had acquired some form of learning. While others were not even aware or conscious that as they engaged or being involved in community development they were being afforded learning. Eighty percent (80%) of respondents claimed that they were aware while only twenty percent (20%) were not.

Research Question 3:

How do community leaders apply gained learning in their various leading roles?

As individual community leaders, one hundred percent (100%) of the research participants responded by saying that there were various ways by which they have applied the knowledge and skills that they gain from learning and educational activities. They said that the knowledge and skills can be witnessed in their leadership style, for example at home, community development projects, meetings, church, traditional institutions, etc. They have learned that they cannot do things on their own, they need the views of others, which is informed by democratic principles and practices.

However, as a collective of community leaders, they do not allow powers that be, to impose developmental projects and initiatives without the views of the community and its vision. That is demonstrated in the example of the construction of the newly built clinic. For example, those powers (influences) were coming from the local municipality (ward councillor), municipal district, department of health (province and region) and other departments like transport and roads, department water and sanitation, which tried to sway the location and of the construction of the clinic to a different site. Community leaders as a collective stood for what was originally a view of the community.

4.9. Conclusion

The chapter dealt with findings and discussions of the study. The case of the study is offered in depth, and is guided by the use of PEST (Political, Economic and Environmental Aspects, as well as technological exposure of ward 16). The three contexts that exist are outlined – municipal, traditional and community activism. A summary of the type of research participants is presented in a summary table format. Table 4 and 5 summary and highlight the findings of the study.

The section on research findings dealt with findings, which surfaced and articulated formal, informal, non-formal and indigenous education and learning, and also that community leaders apply their learning both as individuals and as a collective. The collective meant learning as a committee or as a community, while individual were reflections of how the research participants learnt certain things as a person, not as a collective.

The next chapter concludes the entire study with recommendations to rural community, the community in general, the research community and policy makers.

Chapter Five: Conclusion

5. Introduction

The purpose of chapter five is to conclude the entire study. The conclusion of the whole thesis. Some of the concluding aspects of the chapter touch on some of the processes that the study engaged. The significance of the study constitutes the first part of the chapter. The chapter continues to deliberate on the limitations of the study. Limitations that were encountered during the process of the study, form part of the chapter as well. The chapter is imperative because it wraps up key elements of the entire study. The chapter is concluded with recommendations on learning and leadership. The recommendations are based on some of the data that came from the study.

5.1. Significance and contributions made by the study

The study contributed in the understanding of some of the dynamics that exist in African rural municipalities like ward 16. The study further made attempts to talk to some of the dynamics that involve the different types of leadership that exist in rural communities and municipalities. Their existence speaks to a range of hierarchical spheres and the kind of relations that exist within those structures. The range of such hierarchical community structures and municipalities, led to the ways in which knowledge, skills and experience is obtained by community leadership. Thus learning became central to the study. It stipulated that formal, informal, non-formal and indigenous learning do not get accessed in the same way in ward 16. It became clear that informal and indigenous learning are easily accessible, and that formal and non-formal were highly compromised in the area (please see tables 4 and 5). Some of the concerns may pertain to public policy making (public administration and management), training of rural municipal and community leadership, including those that subscribe to traditional institutions.

Additionally, the study spoke on how community leaders learn in different spaces that they operate in. It spoke to some of the educational and learning sites that exist in rural communities, and further addressed the issues of what is being learned in those various sites. In doing so, the study managed to find ways to elicit, interpret and understand some of the gaps that exist, which can be utilised to improve education and learning in rural communities. The

above findings emanate from the way that research participants saw and viewed their operations as community leaders. The role of the researcher in the study was to make meaning of what they emphasised.

Therefore, the community leaders themselves would be aware of the learning that takes place in their area. The community will become aware of the learning that takes place in various spaces. Those that work as decision makers will be made aware of the learning and gaps that exist. Such would not be understood unless the dynamics that come with rural contexts. The different role-players like development agencies, through the study, can find ways to enhance the existing areas of learning and realise those that are lacking within community leadership. In summary, this research work is very significant in that:

- It has exposed the naturalistic dynamics of rural leadership
- It has shown the state of learning among rural community leadership
- It has also exposed the absence of accredited learning and training institutions or entities

This research work has provided the basis for policy makers to direct policy decisions in a way that can enhance learning in rural community. Also, it is a guideline for future researchers in the field of leadership, learning, community structures and municipality.

5.2. Reflecting: conceptualisation, research proposal and writing the report and findings

This part of the assignment deals and reflects on some of the experiences and process of settling for the kind of research topic and the reasoning behind how the study landed on the kind of focus that it did. The experiences are some of key highlights of the study journey that were noted. The section is important as others may learn from some of my experiences. Perhaps there could also be other areas that can be improved. This segment of the chapter is informed by sub-heading: Conceptualisation of the development of the research proposal, implementation of the proposal and writing up the report and findings.

5.2.1. Conceptualisation of the development of the research proposal

The essence of the study was around issues of learning, community leadership and rural dynamics within an African context. I got invited by some of the community leaders that I had worked with in the past in Umhlabuyalingana. They invited me to come see some of the

successful projects that I had led and assisted in establishing in their ward. I was stunned by the amount of work that had been achieved. I decided to craft a topic that would encapsulate some of the issues that were close to my heart – rural development, community leadership and municipality. I wasn't sure how to go about it. I was assisted by one of the academics in University of KwaZulu-Natla (UKZN), Pietermaritzburg Campus.

I finally concluded that the subject of learning would form the central part of my research topic. I had always been interested in understanding the structures and dynamics of rural leadership. Hence I saw it fit to study them because they were also adults. Therefore community leaders as adults were studied. The study did highlight several times that learning as a subject, it is very complex in nature. Learning required me to research for most appropriate literature. It required me to read and to have a skill to sift the most appropriate literature that was relevant for the study, especially chapter 2.

5.2.2. Implementation of the proposal

Implementation of the study did pose a challenge, as the research site is far from where I live, in Durban. It was also a costly exercise to travel, accommodation and other things that were required to process the study. However, the research site did provide interesting and unique opportunities. For example, the fact that I had worked in the area, it was difficult to be recognised and also to gain access to the higher authorities like Inkosi, his council and Induna and other like municipal officials and some councilors, including that of ward 16. In order to be mindful of my own judgement, bias and influence, I applied the concept of triangulation whereby I accepted any information as valid after it passed through the various research methodologies and research participants.

As far as implementation of research methods on site were concerned, the challenge was only during the period by which the study was conducted, there were political disturbances. There were so many political activities and campaigns due to municipal elections that were held in 2016 in the country. I did find a way of going around those as I managed not to allow those disrupt the process. It is worth appreciating the support that research participants demonstrated. It is noted the fact that negotiating with key stakeholders assisted. Data collection tools and techniques worked well, especially with the kind of participants that I had. a large part of what was planned went as planned. The only exception was that some participants that were invited did not show up, especially woman participants. It would have helped to have heard the women's voice and participation. That would have added another

dimension to the study. That is as far as how they learn, where they learn and what is it that they learn as community leaders.

5.2.3. Writing up the report and findings

Before writing data, I had to go through various processes i.e. inductive and deductive, as some data came as raw and some had to just fitted into the research topic, the research problem, research questions and instruments. Writing up the findings proved to be one of the most difficult processes of them all. Some data was recorded audio, written notes, pictures, local government and traditional legislation and policies as well as understanding the literature associated therewith. However, I learnt valuable lessons that I could have not embarked on the process of writing the thesis. The following are some of the highlights of what I gained writing the thesis:

- I continue to learn to understand learning as the main subject of the study
- Rural dynamics continue to interest me as a researcher, community development agent
- The depth and understanding and knowledge some of the dynamics associated with African rural communities, which I will continue to make efforts to grow in
- A pursuit to continue to understand dynamics of rural leadership dynamics i.e. modern and traditional (rural municipal and ward and community leadership fascinate me)
- Community development challenges as it relates to issues of leadership (capacity or incapacity, thereof)
- Writing and analysis skills improved
- New and more advanced computer skills
- Became an improved character through being more patient with myself and the processes
- Had to be make life changes in order to manage my own personal life and time. Had to adjust drastic in terms of my immediate family, parent (especially with my mother), extended family activities and events, work related, and academic demands
- Most importantly my people's skills were sharpened

5.3. Challenges encountered: data collection and the entire data processing

This part of the chapter highlights some of the encounters that the researcher observed and encountered during data collection and entire data, including data analysis. This section is

paramount because my experiences and observations can assist other researchers to learn from. Some of the recorded encounters were lessons and some required action to be taken to avoid any unexpected outcomes. Some of the observations were beyond researcher's control. It is important so that any researcher can be proactive in avoiding them from happening. The section is divided into three: prior to data collection, data collection, data processing and analysis.

5.3.1. Prior to data collection

It was observed that the research planned activities got delayed. The researcher constantly communicated with role-players concerned. Some delays were caused by meetings and negotiations that had to be held with gate-keepers. Some of the delays were due to non-issuing of the ethical letter from the university's side.

Some delays were caused by the fact that there were unpredicted activities that unfolded from the research site, like murder that took a life of a lady that lived with albinism. She was from the ward where the study was conducted. Her issue draw attention from national media and province. It is worth noting as well that the research took place on the year of national local government elections. Hence there were political campaigns that had to be given way. Sometimes some of the gate-keepers had suspicions and skeptical that the study had something to do with their political campaigns. Fortunately the researcher communicated with key role-players.

Additionally, it helped to make face-to-face contact with those people in power positions. The researcher had to make time to go and present the study. The researcher also did express that the local government election, which were held in the same time with the study may have made those individuals to be skeptical. Face-to-face contact assisted a lot as gatekeeper letters were issued on the following day same day after meetings were held.

The researcher had to be flexible on the research activity plans and not impose the study schedule. The researcher negotiated certain things, like rescheduling interview times, transect walks, etc. and was able to take inputs and advice from research participants and adjusted research plans accordingly.

5.3.2. During data collection

The researcher recorded certain challenges during data collection. In most instances as observations were made, actions were actions taken to reduce the extent of the delays or disturbances in the process.

The research tools and techniques were only tested with the first research participant. Corrections were thus noted for following engagement with other research participants. This was because the sample of the research was very small. For example, on research interview schedule there were questions that overlapped. If again the study was carried-out thought quantitative, the research questionnaire would have been piloted with a few research participants. However, those questions had to be identified and adjusted.

Even though the objectives of the study were clearly outlined, fully presented, it seems that some research participants saw the opportunity of the study as a platform to raise pertinent to their context. The context of lack of developmental challenges. It could have been their experience with the researcher. The researcher had worked with most of them in the past. The researcher's background may have been read in the lens of a development agent or NGO background, facilitator of some of the development in the area. The researcher had to remind the participants of the objective of the study. However, they were allowed to share their experiences after a technic was done. The researcher did not make any promises in that regard. This was also due to the fact that the study was carried-out in an interpretivist paradigm which doesn't allow intervention, transformation and power shift.

5.3.3. Data processing and analysis

One of the most difficult part of the study was data processing and analysis. The fact that raw data was so much, it made it difficult to process and analyze. When data was collected it was collected on an audio format, written notes, pictures and observations from transect walks. The researcher had to take the data through different stages, where the researcher had to listen. I had to listen, not once several times. After listening, I had to transcribe raw data. I had to write down. I had to highlight and find data links by showing similarities or relationships and patterns. Thus deciding on which one should have gone on to findings. Those informed codes that I finally used to structure the main findings. The process was not easy. It took me months to embark on such a process.

The data was in IsiZulu. The data had to be processed to English (translated). When translation was done, I had to find connections of some of the themes that came up. The Data required me to process it through a sifting (selection). I had to reduce by compressing the data. Compression meant connecting similar responses and selecting those that become apparent and common from most research participants. The process was very laborious. It needed attention

and it required a skill, reading from literature to fully understand what meant by analysis and what type of analysis fitted the kind of approach that I finally settled with.

The data was analyzed through inductive and deductive reasoning. This was one of the processes that required researcher diligence. As far as pictures taken from various processes of data collection, I had to be clear which picture to use and where is it appropriate to locate. There were many picture that I took. I had to be careful with ethical issues as well. I needed to avoid using pictures that would have shown some of the people or things that I had not been given permission to show.

5.4. Recommendations

Recommendations is intended to put forward ideas that can assist with future projects, further research, policy review and implementation, especially with regards to better understanding of community leadership and their learning. The recommendations were drawn from some of the comments that research participants put forward. Some were from my personal observations. The recommendations are likely to benefit rural municipal officials and councilors alike, community leaders and policy makers at different levels (decision-makers). Policy makers or decision makers may involve national, provincial, local, traditional authorities, development agencies and non-governmental organisations. Moreover, the recommendations are categories in by four segments: rural community, community at large (or community in general), the research community and policy makers.

5.4.1. To rural community

There have been many efforts that seek to investigate and maximise understanding of rural dynamics – leadership, learning and community structures to the level of the village.

If rural communities and their leadership can use their collective wisdom and power, they can begin to advocate for greater development initiatives. Their strength is dependent on their realisation of the unique in nature of their context. Thus even those that go or come to rural communities need to be aware of such unique leadership and learning dynamics. Rural communities must drive initiatives to bring about accredited and credible trainings for the benefit of their communities. Unless leadership and learning dynamics are understood rural communities will continue to be disadvantaged in terms of development. Somehow lack of

service delivery can be linked to the disjointed leadership and learning that exist in rural communities.

It must be noted that access to schools and libraries remain scarce developmental commodity in the area. Again, tertiary institutions remain distant like University of Zululand and Umfolozi TVET, 258km, which is approximately 3 hours 12 minutes from Manguzi. Satellite centres of such institutions can be advocated for. Those may include other institutions. Otherwise rural communities like ward 16 or Umhlabuyalingana, will always bear a burden of migrant students that may or may not come back home to service their own community. Migrant students carry emotional, psychological and physical baggage because they are forced to go to more privileged and urban areas to access educational institutions.

Rural communities need not advocate for a complete urbanisation of the areas. They need to realise that some of the values that they poses are a benefit for their developmental agenda. Thus a view should be taken to enhance the different types of learning and educational initiatives. Thereby promoting formal, informal, non-formal, indigenous and other forms of learning that either exist or those that do not exist at all.

5.4.2. To the community in general

The study found that the community in general has something to gain from its findings. The community needs to first understand the complex nature of rural leadership and their learning. Development will always remain a challenge if those that go to work with/ in rural communities go with a perception that rural communities and their leaders do not have anything that they poses. There is always an assumption that rural communities need to be developed or changed. There is always an assumption that they need to be advanced like urban areas. Rural communities can teach the community about many ways that they lead, they learn and how they have survived under the conditions that they live under. Rural communities have poses rich and very deep values of Ubuntu, which I think is being eroded in urban leadership and younger generation. Some of the values that rural communities need to find ways to promote African knowledge system and respect, is the renewal of practice of Ilima. The practice of Ilima would assist in reducing or addressing poverty, thereby dealing is socio-economic issues like crime, use of drugs and learning. Through agricultural and farming skills, which can also be used as a vehicle to drive learning skills development in rural communities.

5.4.3. To research community

This research work has provided the basis for policy makers to direct policy decisions in a way that can enhance the capacity of leadership and learning in rural communities. The research community can benefit by finding ways to better understand some of the dynamics that exist within various structures of rural communities. The study surface some guidelines that can be followed in understanding some of the rural leadership hierarchical structures. Rural communities observed a particular approach – that protocol can be used to gain entrance, in working with rural communities, rural development, rural projects, etc. The study may have not specifically raised the issue of self-reliance as a discussion, however one way or the other the project did get a sense that rural communities are used to taking charge of their own development. Government and other development agencies join in later when initiatives had already been led by community leadership. For example, allocation of land as a responsibility of traditional leadership (particularly Izinduna and Amakhosi), construction of houses and other resources like roads, schools, clinics, shops, etc. The issues of environmental management and sustainability is at the heart of rural communities. Rural communities are good in resolving and addressing conflicts, like household and/ village boundaries, grazing of livestock, etc.

There is a need to continue to with efforts to harmonise the working relationship between African systems and structures (community leaders like traditional leaders) and constitutionally and democratically elected community leaders (municipal and ward councilors). This was one of the issues that kept coming up from research respondents.

5.4.4. To policy makers

Bulk of the recommendations and comments put forward by the report require decision makers. Some of the decisions are about policy matters. Decision makers involve politicians (inside and those outside of government), those inside government are councilors, provincial and national sphere of government – both elected and officials. Those outside government may be politicians that influence policy decisions in various political summits, political conferences, sector oriented platforms, political debates, etc. For example, matters that affect communities, rural development, environment, technology and rural leadership. Some matters concern learning and education. Decision makers have financial, donor and political drive that can change the discourse and narrative of learning and leadership dynamics. The budget priorities and implementation is their utmost prerogative. Some decision makers are within private sector, donor community and development agencies like NGO's. As long as there is no finance

of some of the reasons and motives, initiatives will be meaningless. It is only until decision makers commit researches that some of the above-mentioned suggestions and recommendations can become reality.

By definition from policies, it seems there is a gap about the role and status of traditional leadership. The policies do not go as far as stipulating the structures that go far down to where things take place, for example village level. Legislative policies only talk of municipal wards. That in itself talks to how the role of Izinduna within the traditional setup is concerned. The issue of the role of traditional leadership remains as thorny issue in rural areas. There is a view that the constitution and democratic dispensation undermines the role and the status of traditional leadership. It is said that the whole traditional and indigenous knowledge systems are not given the respect and place that it deserves. That is about *Amakhosi*, *Izinduna* and most of the structures that are affiliated to it. What traditional healers stand for and believe or practices is also undermined by the western and modern ways of doing things. Those concern *Izinyanga* and *Izangoma*.

There were utterances that suggested that there is a need to look into the role and contribution of *Ingonyama Trust*. It was suggested that Ingonyama Trust can play a critical role in enhancing the capacity of traditional leadership institution, especially at community or municipal level. The fact that community leaders knew that there was South African Local Government Association, though they didn't know what those acronyms stand, it meant that they did know that there was such a giant role-player that was not visible at ward level. Additionally, there is a need to drive programmes that would take other local government role-players like the Local Government Sector Education Training Authority (LG Seta) and other training institutions. Those are independent or government funded agencies like Cogta (Department of Cooperative Governance and Traditional Affairs) leave much to be desired, especially in capacitation of rural leadership and rural development.

5.6. Concluding the entire thesis

The conclusion of the thesis is divided into two sections – concluding chapter five and the entire thesis.

Chapter five articulated some of my personal experiences, as far as the challenges are concerned. Some were the challenges that I observed and encountered along the way – prior to data collection, during data collection and processing of data. The chapter continues to deal

with reflections of the entire process of the study. That sections outlined the conception of the study, implementation of the proposal, writing the report (findings and discussions). Limitations of the study is deal were encountered during the process of the study. The significance of the study and recommendations delineated.

The study concluded that:

- There seems to be tension between African leadership oriented structures and systems, and those that seem to promote contemporary, constitutional and democratic values,
- Therefore, there is need to make attempts to find a way to understand the complexity and dynamics of African rural leadership and perhaps how best to mediate between both styles within the space of knowledge systems,
- Thus community leadership find themselves having to squabble for spaces to acquire knowledge. Therefore the type of knowledge and how to acquire it is always contested,
- There need to look at the ways in which African knowledge systems and their learning is affected by types of African rural leadership. There is a need to address the complexity and dynamics of African rural community leadership values. The tension between elected and non-elected community leadership can only be resolved if the complexity and dynamics are known and understood.
- Service delivery
- Protests

As stated that chapter one deals with the purpose and focus of the study. Chapter two – literature and theoretical framework. Chapter three outlined the methodology. Chapter four the findings and discussions. While chapter five is about conclusion of the entire thesis.

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Appendices

Appendix 1: UKZN Ethical Clearance Certificate

Appendix 2: Tembe Traditional Council Approval

Appendix 3: Umhlabuyalingana Local Municipality Approval

Appendix 4: Research Participant's Informed Consent (English)

Appendix 5: Research Participant's Informed Consent (IsiZulu)

Appendix 6: Interview Schedule (English)

Appendix 7: Interview Schedule (IsiZulu)

Appendix 8: Transect Walk Tool

Appendix 9: Focus Group Tool (English)

Appendix 10: Focus Group Tool (IsiZulu)



13 September 2016

Mr Mngqisi E Mthembu 201506005
School of Education
Pietermaritzburg Campus

Dear Mr Mthembu:

Protocol reference number: HSS/1166/016M

Project title: Exploring learning opportunities in community leadership: Case of Umhlalabyalingana.

Expedited Approval

In response to your application dated 02 August 2016, the Humanities & Social Sciences Research Ethics Committee has considered the above-mentioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shamilla Naidoo (Deputy Chair)

/pic

cc: Supervisor: Ms Augustine ZN Hlela
cc: Academic Leader Research: Dr SB Khoza
cc: School Administrator: Mrs B Bheengu Mnguni, Mhalenkhi Mgrobob, Philiyiwe Ncwiyana, Tyzer Khumelo

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Founding Campuses: Edgewood Howick College Medical School Pietermaritzburg Westville

Appendix 2: Tembe Traditional Council Authority Approval



Email: inkosi@tembe.co.za

P.O Box 05

Kwa-Ngwanaase

3973

19.05.2016

TO WHO IT MAY CONCERN

This serves to confirm that Mxolisi E. Mthembu did request and contacted our organization: The Tembe Traditional Council. His request is based on the fact that he is in a process of completing his master's degree in education (M Ed), specializing in adult education. Mxolisi is enrolled at your institution, University of KwaZulu Natal, Pietermaritzburg Campus, as a student. His student number is 201 506 885.

We are aware that he will be working and concentrating in Ward 16 of Umhlabuyalingana and Mangakulana village with a targeted set of community leaders, one of whom is a former councillor in ward 16 (former ward 8) of Umhlabuyalingana Municipality. Some of the people that Mxolisi will be studying are the current councillor: Mr. Edmond Nhlongo, Izinduna of Mndovu and Mangakulana village: Mr. Tembe and few community leaders. We do give permission and endorse Mxolisi's study and interaction ward 16 community leaders of our municipality.

Mxolisi made us aware of his research topic: Exploring learning opportunities in community leadership: Case of Umhlabuyalingana. The intended study is planned to take place in year 2016, by which Mxolisi will be collecting his research data. We look forward to the study and would like to be made aware of the research findings once it is completed. That will help us as a local government entity by drawing lesson from the findings of the study which will in turn help us to improve our interaction with community leaders, community structures and the rest of the community.

Kind regards

Mr. S.A. Sihole

ADMIN. SECRETARY

0790414344

19.05.2016

Date



Appendix 3: Umhlabuyalingana Local Municipality Approval



UMHLABUYALINGANA MUNICIPALITY

Postal: Private Bag X901, Kwa-Nqwane, 3973
Tel: +27 35 592 0665 * +27 35 592 0680
Fax: +27 35 592 0672

Date: 19 May 2016

TO WHO IT MAY CONCERN

This serves to confirm that Mr. Mxolisi E. Mthembu did request and contacted our organization: The Umhlabuyalingana Local Municipality. His request is based on the fact that he is in a process of completing his master's degree in education (M ed), specializing in adult education. Mr.Mthembu is enrolled at your institution, University of KwaZulu Natal, Pietermaritzburg Campus, as a student. His student number is 201506885.

We are aware that he will be working and concentrating in Ward 16 of Umhlabuyalingana and Manqakulana village with a targeted set of community leaders, one of whom is a former councillor in ward 16 (former ward 8) of Umhlabuyalingana Municipality. Some of the people that Mr.Mthembu will be studying are the current councillor: Mr. Edmond Mhlongo, Induna of Manqakulana village: Mr.SM. Tembe and few community leaders. We do give permission and endorse Mr.Mthembu study and interaction ward 16 community leaders of our municipality.

Mr. Mthembu made us aware of his research topic: Exploring learning opportunities in community leadership: Case of Umhlabuyalingana. The intended study is planned to take place in year 2016, by which Mr.Mthembu will be collecting his research data. We look forward to the study and would like to be made aware of the research findings once it is completed. That will help us as a local government entity by drawing lesson from the findings of the study which will in turn help us to improve our interaction with community leaders, community structures and the rest of the community. Trusting all the above is in order.

Kind regards

Mr.SE. Bukhosini

Umhlabuyalingana Local Municipal Manager

- **MISSION:** "Creating an enabling environment and sustainable development which promotes quality of life."
- **VISION:** To be a people centered premier socio-economic development and environmentally friendly service delivery municipality.

Appendix 4: Research Participant: Informed Consent

This serves to declare that I _____ (full name and surname) hereby confirm that the purpose of the research and procedure has been explained to me. The researcher explained and clarified in a language that I understand and I have given my consent to participate. There is no one that has imposed any condition for me to participate. I have made an informed decision to participate.

I also give consent for the researcher to take notes and to electronic devices like voice and video recorder where necessary.

I understand that:	Yes	No
My participation is voluntary		
There is no payment for participation		
I shall inform the researcher if I don't agree with the use of my real name		
Should I feel that I want to withdraw from the study, I shall do so and inform the researcher and that the researcher shall allow me that right to do so at any given time i.e. if I no longer feel comfortable to continue		
That I will have access to all transcripts and the right to change, revise or withdraw aspects of information that I would have given (or contributed)		

I have read, understood and agree with terms and conditions of the research.

Signature of a research participant

Date

Signature of a researcher

Date

Appendix 5: Ucwangingo olumayelana nokuthola izindlela yamathuba yokufunda kanye nokufundiseka kwabaholi bomphakathi: 2016

Ifomu lalabo abaphendula imibuzo kumbe abacwangingwayo

Lelifomu elokuveza ukuthi mina _____ (igama nesibongo eliphelele) ngiqinisekisa ukuthi ngiyazi futhi ngichazeliwe ngenhloso yocwangingo. Ngichazeliwe ngeqhaza lami nenqubo ezosetshenziswa ngesikhathi kucoshelwa ulwazi olubambisana nocwangingo. Umcwangingi ungichazele nangolimi olizwelana nami, ulimi engilugqondayo. Akekho osebenzise izindlela zokungiphoqa nganoma iyiphi indlela ukuba ngibambe iqhaza. Ngizithathele mina isiqhumo sokuba ngibambe iqhaza. Ngiyakuqonda futhi ngiyavuma ukuthi umcwangingi uzobuye ashicilele ngokubhala futhi aqophe ngezindlela ezahlukene okubandakanya ukuqopha amazwi kanye nokushutha lapho kunesidingo.

Nginyaqinda ukuthi:	Yebo	Cha
Ukubamba kwami iqhaza kungukuzinikela		
Ayikho inkokhelo ehambisana nokubamba nokubamba kwami iqhaza		
Ngizomazisa umcwangingi uma ngingathandi ukuba kusetshenziswe igama lami langempela uma sekubhalwa umbiko		
Ngizomazisa umcwangingi uma kungenzeka ngizizwe ngingasathandi ukubamba iqhaza kulolucwangingo kanye nokuthi ngiyonikwa ilungelo lokwenza loko ngiyeke noma inini uma kungasavumi		
Ngizonikwa loko okuqoshiwe uma kungenzeka ngikucele kanye nokuthi uma ngidinga ukuba ngilungise loko okuyobe kuqoshiwe ukuze kube khona engikulungisayo kumbe kungasetshenziswa uma ngikhetha ukuyeka lungakaqedwa ucwangingo		

Ngifundile ngaqonda konke futhi ngavuma imibandela kanye nemigomo ehambisana nocwangingo.

Kusayina lowo ophendulayo (abacwangingwayo)

Usuku okusayinwe ngalo

Kusayina umcwangingi

Usuku okusayinwe ngalo

APPENDIX 6: Interview schedule

Date of the interview: _____ C/L being interviewed: _____

Interview guidelines:

Greeting and introduction as a researcher

Other ways that I will use to research my subject like transect walk and focus group: check availability, etc. (later)

To introduce the study in full and explain in detail

To explain and ask to get consent forms signed

To explain the need to do other research tools: transect walk and focus group

To negotiate recording devices: taking notes and electronic equipment

How long is the interview anticipated to take place?

As the research to ask the research participant to relax and respond with easy to questions

If the question is not clear, do not hesitate to ask for clarity

Ice-breaker questions with key research concepts

- Can you tell me who you are: name, surname and age
- Where are you from? Ward and village
- What leadership role do you play in the community?

Main interview questions

1. What does it mean to you to be a community leader?
2. What does learning opportunity (ies) mean to you?
3. Where, what and how has your area afforded you to learn?
4. Where do you think other community leaders' learning opportunities exist | your ward, village or community?

APPENDIX 7
Inkulumo mpendulwano

Imingomo ngaphambi kwenkulumo mpendulwano

Ukubingelela kanye nokuzethula

Ezinye izindlela engizozisebenzisa zokucwaninga nokuthi sizohlela kanjani ukuthi sense lezo zinhlelo (uma sesiqede loluhlelo)

Ukuqoshwa kwenkulumo: ngokubhala kanye nokusebenzisa izinto ezisebenza ngogesi

Ukuchaza kanye nokusayina imvume yongxoxo yethu

Isilinganiso sokuthi ingxoxo ingase ithathe isikhathi esingakanani

Ukuchazela obuzwayo ukuba akhululeke aphenhule ngokukhululekile

Kanye nokuthi uma kunombuzo angawuzwa kahle angesabi asho kumbe acele ingcazelo ukuze umbuzo ucace

Imibuzo yokuqala yokwenza ukuba ophendulayo akhululeke

- Ngicela uzazise ukuthi ungubani igama (kumbe lelo ofisa ngikubize ngalo noma elakho lamngempela) kanye iminyaka yakho yobudala
- Uhlala kuphi ngokwewadi kamasipala kanye nesigodi
- Iliphi iqhaza olibambile emphakathini njengomholi womphakathi

Imibuzi engumgogodla wocwaningo

1. Kusho ukuthini kuwena ukuba umholi womphakathi?
2. Kusho ukuthini kuwena ukufunda noma ukuthola amathuba okufunda?
3. Uma ucabanga atholakala kuphi amathuba okufunda esiyingini senu samasipala kumbe endaweni yandakini noma esigodini sangakini?
4. Ngabe kulezi izinto ezilandelayo yiziphi ezitholakala emphakathini wangakini futhi zithuthukisa izindlela zokufunda? Emakhaya, esikoleni, ezakhiweni zomphakathi njengokuba inqikiza, induna yezinsizwa, esontweni ukuba intsha, ukuba yilunga lesakhiwo sezepolitiki, ukuba Induna yesigodi, emabhizinisini

APPENDIX 8

Exploring learning opportunities in community leadership: Case of Umhlabuyalingana

Transect Walk

Structured observation

What shall be observed while walking with community leaders?	Record of observation
What educational and learning are apparent in the areas (ward 16)? - How are those accessed by community leaders? Educational and learning sites	
Are there unique educational and learning sites in rural context?	
Where do educational and learning exist? In family, community, other like meetings or interacting with others	
Language or languages (vernacular/ month tongue or foreign language or locally rooted terms) How does language or do other forms of written or spoken languages influence community leaders' learning?	
How do different role-players afford community leaders to learn? Women, peers like other community leaders (elected and non-elected community leaders like Inkosi, Izinduna or Iphoyisa lenduna, government entities, councillors, traditional leaders), aspiring community leaders (young community leaders)	
How do cultural and traditional activities and events or ritually (if any are held) like Umemulo, Izimbizo, Ukulobola allow space for community leadership to learn? Traditional healers like Izangoma and Izinyanga	
How do visitors like tourists or development agencies influence community leaders' learning?	
Other specific: to record	
e.g. Community heritage (history)	

APPENDIX 9: Focus group

Venue: _____

Date held: _____

Start time: _____ Time ended: _____

No of participants: _____

To explain the following to research participants:

- Welcome, attendance register and introduction
- Purpose of the focus group
- Criteria of how or who were allowed to come?
- Consent form of those that would be participating for the first time as research participants
- Negotiate possible length of the session
- How the session is going to be facilitated? And their role as participants and facilitator

The participants will be asked to respond to the following question (discussion points) pair as well as in a plenary fashion:

- Where do community leaders' learning exist in their ward or community?
- Which structures facilitate community leaders' learning?
- What has been the role of different genders in their learning spaces as community leaders? For example, in community, families, in business, church, other structures like government (municipality), school governing bodies, traditional settings like ceremonies or rituals, etc.
- Which structure do they think should have afforded community leaders learning that they think does not do so or that does not do enough?
- What do they think influences (nature) their learning?
- Is there anything that they would have liked to mention that was not asked?

To pass a vote of thanks to every person that participated

To then explain that findings will be presented at a later stage for validation

APPENDIX 10

Inkulumo mpendulwano yeqembu elincane elingxile esihlokweni sosuku

Indawo: _____

Usuku: _____

Isikhathi ekuqalwe ngaso: _____ Kuqedwe ngo: _____ Inamba yabantu abakhona: _____

Ngaphambi kokuqala kuzomele kucaciswe ngokulandelayo:

- Ukwamukela, ukushicilelwa kwalabo abakhona ohlelo losuku
- Kanye nokuzethula ukuzethula kwabahona
- Inhloso yokuba nenkulumo mpendulwano yaleli qembu elincane elingxile esihlokweni sosuku
- Ukucacisa ngokuthi obani abakhona nokuthi bakhethwe kanjani ukuba babe ingxenye yocwaningo Ababambe iqhaza bazonikwa ithuba lokubuza ngalesisikhathi ukuze kucaciswe konke.
- Ukusayina kwalabo abazobe beqala ukuba nethuba lokubuzwa kulolu cwaningo
- Ukubonisana ngesikhathi ekulindeleke ukuba siqede ngaso
- Luzokwethulwa kanjani uhlelo losuku. Indima ezobanjwa umcwaningi kanye nalabo ababambe iqhaza

Izingxoxo zizothulwa ngemibuzo elandelayo noma kulamaphuzu alandelayo. Amanye amaphuzu azoxoxwa ngababili bese exoxwa yiwo wonke umuntu

- Inini noma ikuphi lapho njengabaholi bomphakathi bebona engathi bathola amathuba okufunda ikakhulu emphakathini wabo noma kwisiyiggi sabo samasipala?
- Iziphi izakhiwo ezilekelela ukuba bathole amathuba okuba njengabaholi bacoshe amathuba okuba bafunde?
- Inini noma ikuphi lapho njengabaholi bomphakathi bazinika kumbe bazibeka emathubeni okuthi bafunde kimbe bafundiseke?
- Iliphi iqhaza elibanjwa abantu bobulili obuhlukene ukuba abaholi bomphakathi bafunde? Isibonelo emakhaya, emphakathini, emabhizinisini, kwezepolitiki, kumbe emasontweni, kanye nakweminye imikhakha efana nakuhulumeni, ekuphathweni kwezikole, kwezendabuko nemvelo namasiko, njalo-njalo.
- Obani labo becabanga ukuthi bamele babambe iqhaza lokuthuthukisa ukufunda kwabaholi bomphakathi kumbe abangalibambi ngendlela?
- Kukhuthazwa yini ukuba abaholi bomphakathi bafunde?