

**LEADERSHIP IN RURAL AREAS-**

**A COMMUNITY DEVELOPMENT PROCESS**

by

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## SUMMARY

A community development project involving the tribal leaders, civic organisations and the aged action group had been completed in 1994 in Rathoke, a rural area in the Mpumalanga Province. In the process, the researcher observed tension built as a result of the refusal of people in authority like tribal officers, civic organisation members and individual professionals to acknowledge that aged people can take a lead in articulating their needs and alternative solutions.

Assumptions prevailing among them are that:

1. Old and rural people need help.
2. Have no potential for leadership development.
3. Are dependent on existing leadership structures and
4. Their needs are not a priority.

On the bases of these assumptions, the researcher undertook to do a case study based on the analysis of community development process reports kept for the project. There have been a number of learnings which can be of benefit to people interested in the leadership concept in the field of community development.

Key terms:

Leadership, Leadership development, Leadership challenge, Self reliance, Participation, Action group, Tribal leaders, Civic organisations, Case study and Community development.

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# **CHAPTER 1**

## **ORIENTATION TO THE STUDY**

### **1.1 GENERAL INTRODUCTION**

This study aims at highlighting positive contributions that the process of community development can make to people's leadership qualities. It uses a descriptive, qualitative approach which emphasizes an attempt to delineate the relevant variables in a holistic and humanistic way (Grinnell 1981:188) .

Mico (1981) says that leaders are not born or made but are developed. In this study, leadership qualities, characteristics and skills will be identified as they occur and develop by using the process reports of a community development project done in Rathoke - a community in Moutse Three in the Mpumalanga Province, South Africa. The emergence of leadership in a group of aged people who came together in an attempt to meet their felt need for a decentralized pension pay point will be recorded.

### **1.2 PROBLEM STATEMENT**

Community development is a process whereby the local grassroots people participate in meeting their abstract and concrete needs. It is a process whereby communities relate to developers as partners, and where skills and information are shared (Swanepoel:1992:2-5).

The problem the researcher identified during the course of the project at Rathoke was the refusal of people in authority, like the local government, tribal offices, civic organizations and some individual professionals to acknowledge that old and rural people can take a lead in articulating their needs and alternative solutions.

Assumptions prevailing among them are that:

- (i) Old and rural people need help
- (ii) They have no potential for leadership development
- (iii) They are dependent on existing leadership structures mentioned above
- (iv) Their needs are not seen as a priority

### **1.3 MOTIVATION**

The researcher became involved in a community development process in the rural community of Rathoke, situated in the North East of Moutse, about one hundred and thirty kilometres north of Pretoria. This process went through the stages of needs assessment, planning, implementation and evaluation. During the first stage of needs assessment the researcher, together with the participants, who were aged people, prioritized the major need as that of improving the pension pay point by decentralizing the existing one and allocating the pensioners to specific areas to receive their pensions.

Mr. X was the first person who contacted the researcher's employing agency , the South

African Council for the Aged (SACA) asking for a donation of any kind to help his group throw a party for the elderly in his village. The first group to which the researcher was introduced by Mr. X on the 30 June 1993, consisted of young educated people and civic leaders. The second group were the tribal office leaders. Their priority was to arrange a celebration ideally during June/July 1993, for the aged in the community where they could be entertained and receive gifts from the community. At that time the young regarded the aged group as old with no leadership skills who should be "given", things while the tribal leaders were of the opinion that such a development would lead to a split in the community. This difference of opinion of community groups motivated the researcher to study and highlight the contributions of the community development process to the development of leadership in vulnerable groups in the community.

At that time, 1993-94, only one pension point was available where all the aged and other pension recipients in the area received their pensions. The greatest problem was that the payment was characterized by long hours of waiting in sunny or rainy conditions, shortages of money which resulted in some pensioners returning the next day for their pensions and payment of a R 5 or R 10 "fee" to queue "supervisors" who are aged persons themselves, to "allow" pensioners to obtain their pension without waiting too long. Facilitation of a group of aged people by the researcher led to an articulation of their actual needs and a belief that they could achieve change. The aged felt the need to decentralize the pension pay point in order to bring the service nearer to the pensioners, and that they themselves could lead the process of community development.

The researcher, who subscribes to the ideology of Chambers (1983) and Swanepoel (1992:9), who trust that local grassroots people have the ability to lead and improve leadership skills, felt that such a study would be a contribution to understanding the concept of rural leadership and benefit both community developers and the local grassroots people themselves.

The researcher wishes to demonstrate in this study that:

- \* Local people can be encouraged to participate fully in development projects and to continue developing their leadership qualities.
  
- \* Any person is a potential leader and that rural people have needs and abilities .
  
- \* Local rural people are able to meet the challenges of leadership in the new system of democracy in South Africa.

#### **1.4 AIM AND OBJECTIVES OF THE STUDY**

##### **1.4.1 The aim of the study is :**

To analyse the concept of rural leadership as it emerges in the community development process.

#### **1.4.2 The objectives of the study are :**

- 1 To contribute to the body of knowledge on participation and self reliance as necessary qualities for leadership development.
- 2 To highlight how the process of community development contributes to people's leadership qualities in rural areas.
- 3 To show that the community development process is two way and a partnership process whereby the leadership skills and qualities of the professional and rural community complement each other.
- 4 To identify and reflect both manifest (observable) and latent (occasional or inner) leadership qualities, characteristics, skills and activities of rural people during the community development process.

#### **1.5 RESEARCH DESIGN**

Research designs are logical strategies for planning research procedures and improving evidence for the development of knowledge. Objective procedures and criteria are identified and established (Grinnell 1981:21). The design used in this study is that of content analysis of a case study of a community development project.

## **1.6 METHOD OF DATA COLLECTION**

The method which the researcher chose in this study is content analysis of the process reports kept during the community development project with which the researcher was involved in Rathoke. Content analysis is a direct and systematic method of collecting and transforming qualitative information. It answers the questions of who says what, to whom, why, how and with what effects (Huysamen, 1993:136 ; Rubin and Babbie 1993:407).

## **1.7 CONCEPTUALIZATION AND OPERATIONALIZATION OF VARIABLES**

The concepts of leadership and community development are the essence of this study. Grinnell (1981:375) points out that before such concepts can be studied we should first specify precisely what we mean by them (conceptualization) and should then translate into observable terms (operationalization).

### **1.7.1 Leadership**

The concept of leadership has as many definitions as people attempting to define it. The researcher defines leadership as a process whereby someone who has the ability and competence, influences people and directs them to meet their felt needs. In this study rural leadership will be measured as it emerges and develops during the community development

process.

The researcher operationalizes rural leadership according to Burkey (1993:50-56) as:

- \* Self reliance:
  1. Making independent decisions
  2. Doing things for oneself
  3. Maintaining self-confidence
  
- \* Participation:
  1. Becoming aware of their own situation
  2. Taking action to change the situation to meet their felt needs
  3. Taking charge/control collectively

Indicators of the above will be obtained from process reports of the community development project.

### **1.7.2 Community Development**

Both Swanepoel (1992:2-6) and Burkey (1993:26-29) define community development as a learning process, a collective action at grassroots level which leads to community building of self reliance, self help and participation

The researcher operationally defines community development as:

- 1 Creation of space for dialogue among rural people on issues affecting their lives
- 2 Raising issues that concern the grassroots people.
- 3 Discussing a felt need in a group context.
- 4 Certain people taking collective action for the benefit of the masses

## **1.8 RESPONDENTS**

Respondents are units of analysis or people, who take part in research projects.

Participants in this research were a group of aged persons who were purposefully available to work on the community development project which resulted in the researcher's interest in the study.

## **1.9 DATA PRESENTATION AND ANALYSIS**

In this study, rural leadership was operationalized as pointed out in point 1.7 above. The researcher will identify indicators of self-reliance and participation as they emerge from the process notes of the community development project.

Analysis aims at providing the researcher with explanations of the indicators.

## **1.10 LIMITATIONS OF THE STUDY**

It is common knowledge that all research processes have both strengths and limitations. In this study the researcher points out the following limitations.

- 1 This is a content analysis in which documents namely, community development reports, will be studied. The major limitation is that the researcher herself compiled the reports without initially planning a study on leadership as a community development process. It is possible that some important aspects of leadership during the process might have been omitted from the records.
  
- 2 In the literature review much was studied on organisational leadership as very little literature is available on rural leadership which is the subject of this study. The researcher also found that there is little written on this topic specifically on South African rural leadership.

## **1.11 CONCLUSION**

Despite the above limitations this study, the researcher believes, is important as a potential contribution to the field of leadership studies in South Africa. This is a case study of a situation which could contribute positively in the future work of community development and the empowerment of rural communities.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This chapter reviews the community development process as a contributory factor to rural leadership. While there has been a fair amount of literature on western, white and organisational leadership, focus is put on African literature with specific reference to South African rural leadership development.

In particular, this chapter aims at highlighting the contributions person centred community development can make to rural leadership.

#### **2.2 DEFINITIONS OF LEADERSHIP AND COMMUNITY DEVELOPMENT**

##### **2.2.1 DEFINITION OF LEADERSHIP**

As stated in Chapter 1, there are as many definitions of leadership as there are persons who attempt to define the concept

The following western white authors define leadership in the ways set out below:

Fiedler (1976:2) defines leadership as a complex interpersonal relationship involving followers and leaders.

Freeman (1986) defines leadership as a relatively small number of people in a community who behave in such a way that they effect a sufficient change in the lives of a relatively large number of people.

Tarazi (1990:24) defines leadership as a process of influencing human behaviour that causes people to behave in a way which they might not otherwise behave.

South African authors and editors define leadership in the following ways:

Miller in Skweyiya (1993:7) defines leadership as a process of synthesis, reconciliation and incorporation of both traditional and modernist forces. He sees it as creating confusion, insecurity and tension to both rural and urban people.

Gabashane (1987:28) defines leadership as an interactive process between individuals and the characteristics of a given situation, each affecting the others. It involves accomplishment of goals with and through people.

Hope and Timmel (1984:47) state that to develop leadership skills requires sensitivity, humility and love.

Both the Western and South African definitions of leadership can be summarized as:

- \* An interpersonal and interactive process
- \* Involving a small number of people
- \* A process influencing behaviour and
- \* Geared to achieve goals

#### **2.2.1.1 Why so many definitions of leadership?**

Stogdill in Charoux (1984:15) identified three main reasons why the concept of leadership has so many definitions. These are:

- \* That a number of theorists have defined leadership in order to provide a
- \* basis for justifying the development of their own theories.
  
- \* The fact that there is wide-spread dissatisfaction amongst scientists about the so-called "popular" definition of leadership and that
  
- \* Leadership is of such crucial and obvious importance to society as a whole that the continued attempts to define it will still justify all the efforts.

The researcher thinks that many definitions exist because:

- \* Life, cultures and people are ever-changing and definitions of leadership are

affected by the political, social and economic moods of society.

\* The world is made up of the "whole", and individual's contributions on leadership, as outlined above, form "parts" of the whole, that is, all contributions are important.

## **2.2.2 COMMUNITY DEVELOPMENT**

Defining community development depends mainly on the development approach one uses.

Burkey (1993:27-39) identifies two major approaches of modernisation, (i) that in which the "less developed" gradually assume the qualities of the industrial nations, and (ii) person centred development which is the approach of this study. This approach is concerned with the construction of the building blocks of human skills where people develop, leading to self-reliance, self-respect, self-confidence and in the process become aware of positive social change. These skills are achieved through participation in the community development process.

Burkey (1993: 26-39) states that descriptions of development are peppered with expressions like modernisation, community development, self reliance and participation. He goes on to say that it is not just provision of social services and introduction to new technology. It involves changes in awareness, motivation and behaviour of individuals. These changes come from within the individual and cannot be imposed from outside.

In his discussion of development Burkey compares the following theories:

(i) Modernisation as an intuitive development process in which the "less developed"

gradually assume the qualities of the industrial nations, which results in marginalisation of the poor, starvation and unemployment.

(ii) Global interdependence which involves massive transfers of financial resources to the poor countries, which results in the world debt crisis which is not yet resolved and the one theory that is relevant to the study which is

(iii) Development from below - "People First" - which is concerned with development of rural areas, townships and districts.

The theory of "People First" development sees development as a gradual process evolving over time and consisting of major building blocks of human, social and political developments.

Swanepoel (1992:3) defines person centred community development as a learning process where self-sufficiency and self-reliance are achieved through real participation. Swanepoel (1992) and Burkey (1993) concur in the definitions of community development as a learning process whereby local grassroots people participate to meet their abstract and concrete needs. It is a process whereby communities relate to developers as partners to share skills and information and attitudes of "people can" (People can do things for themselves) prevail.

It is the first building block of development with which this study is mainly concerned - human development which, according to Burkey (1993:38), is a process whereby individuals develop self respect, self confidence, tolerance of others and awareness of positive social change.

Korten and Klaus (1984:176) define community development as a learning process of finding the "fit" between beneficiaries, programme and organisations and where rural people learn to be effective, then efficient and later expand. As with Burkey (1993) this process enables self-help and participation.

Korten and Klaus (1984) indicate that self-help comes about if development is a learning process where a community participates in the whole process and decides for itself what should be developed and put that into practice.

From these definitions person-centred community development can be summarized as:

- \* A learning process
- \* A process of finding "fit" between beneficiaries, programme and organisation
- \* A development of self-reliance, self-confidence, self-respect in underprivileged and rural people
- \* Involving ongoing participation and
- \* A process of creating an enabling setting within which people can learn to be effective, efficient and then expand.

### **2.3. SELF RELIANCE AND LEADERSHIP DEVELOPMENT**

Burkey (1993:26) defines self-reliance (See definition of self-reliance 1.7.1) as doing things for yourself, maintaining self-confidence and making independent decisions. He goes on to suggest that it cannot be given but can be learned through interaction with others.

The researcher's definition of leadership is "a process whereby someone with the ability and competence, influences people and directs them to meet their felt needs", links up with Burkey (1993:36) human development thinking; that rural people themselves must have felt needs and believe that their efforts can drive the development process

### **2.4 PARTICIPATION AND LEADERSHIP DEVELOPMENT**

Burkey (1993) defines participation as a process in which rural people themselves become more aware of their own situations and what measures they can take to begin changing the situation. It is essentially learning by doing things, thus gaining greater control over one's own life in a collective effort.

Chambers (1983) and Freire (1970) indicate that participation implies that people have unconstrained dialogue between themselves and those who help, not only when their needs are identified by others but also when they themselves inform the worker about their situation and the decisions to control resources and organisation

In the literature reviewed by the researcher, the two characteristics of leadership which

emerged were:

- (i) Influence over others
- (ii) Communication and participation of interpersonal relationships to attain goals and meet needs.

These characteristics in themselves indicate participation and make it apparent that rural leadership cannot develop without participation. Participation is concerned with collective action which can effectively be undertaken between people who relate and communicate.

Hope and Timmel (1984:101) differentiate between three major and important styles of leadership in community development, which are authoritarian, consultative and enabling. They go on to say that different situations call for a different leadership style. These are specified in the table below.

Table 2.1 Leadership styles

Authoritarian	Consultative	Enabling
<ul style="list-style-type: none"> <li>* Appropriate in a survival situation</li> <li>* Does not foster initiatives</li> <li>* Does not encourage dialogue for change in decision making</li> </ul>	<ul style="list-style-type: none"> <li>* Appropriate in a situation that needs security</li> <li>* Leader announces his "tentative" decisions and opens it to dialogue with willingness to change</li> <li>* Promotes dialogue</li> </ul>	<ul style="list-style-type: none"> <li>* Appropriate in a situation aiming at participatory development</li> <li>* Develops people's maturity and responsibility</li> <li>* Leader shares ideas and facilitates growth decisions</li> <li>* Promotes dialogue</li> <li>* Concerned with process not product</li> </ul>

Source: Hope and Timmel (Book 3:1984:103)

Fiedler (1976:11) differentiates between two styles of leadership, task motivated and relationship motivated leadership. The task motivated style of leader is the one who is capable of working with a small number of people who are productive, while the relationship motivated leader can work with larger numbers of people irrespective of their productivity level.

Table 2.2 Qualities and characteristics of task and relationship/maintenance leaders

Task	Relationship
<ul style="list-style-type: none"> <li>* Prefers to work with guidelines</li> <li>* Gets down to business to achieve tasks through clear standards and procedures</li> <li>* Neglects other group members feelings in an effort to get the job done</li> <li>* Asks for opinions to determine what all members think and feel</li> <li>* Explains and clarifies by giving practical examples and repeating points</li> <li>* Checks consensus including even the silent members of the group</li> </ul>	<ul style="list-style-type: none"> <li>* Good interpersonal relations fostered by showing acceptance and appreciation of others</li> <li>* Maintains good group morale by giving the quiet members a chance. Pays attention to others feelings by expressing group and personal feelings</li> <li>* Good harmonizers in situations of conflicting views</li> <li>* Creates space for group process evaluation</li> <li>* Relieves tension by bringing problems into the open</li> </ul>

Source: Fiedler: (1976:11)

Hope and Timmel (1984:57) concur with Fiedler (1976:11) on these respective leadership qualities and characteristics. The task leader for example gets down to business, neglecting some group members while the authoritarian leader also does not use group initiative.

In the researcher's view, all styles mentioned above are important in community

development only if practised interchangeably to meet the community's needs. Bearing in mind that the community is ever-changing, change in styles could be important in responding to changing community needs.

## **2.5 LEADERSHIP CHALLENGES AND THE RESPONSE OF LEADERSHIP STYLES**

Tichy and Ulrich in Timpe (1987:294) state that leaders are faced with ever growing needs for creating change and committing themselves and their followers to it. Leadership styles, approaches and situations play a big role in influencing this challenge of change. Task orientated and relationship motivated leaders react differently to changing needs and challenges. A task leader might want to keep things the same until he himself feels comfortable to change them, whereas a relationship motivated leader might pay attention to different viewpoints to deal with complex situations.

Tichy and Ulrich in Timpe (1987:294) also point out that since change is not a simple exercise it might result in resistance because it is very easy to keep to the "old safe situation" rather than to embark on the "unsafe and uncertain position" that is coupled with stress. Some of the resistances to change include the following:

### **2.5.1 Cultural**

\* Selective perceptions - making it difficult to see things differently.

- \* Security based on the past, on the "good old days."
- \* Lack of a climate of change - Cultures that require a great deal of conformity often lack receptivity to changes.

### **2.5.2 Political**

- \* Powerful coalitions - there is often conflict between old and new leaders
- \* Resource limitations - with shrinking resources it becomes difficult to decide on change.
- \* Technical systems - changes in technology with which people cannot cope.

Both the examples of resistance mentioned above have been helpful to the researcher's study in rural areas, especially in terms of understanding the need for security based on the past "good old days". There are traditional leaders who feel that there was no need for change because it is cultural to keep things as they are and as decided upon by their forefathers.

## **2.6 LEADERSHIP APPROACHES**

Leadership approaches are methods used for dealing with people. There are only a few approaches which the researcher regards as useful for this study and they will be discussed

below.

### **2.6.1 The Trait Approach**

This approach argues that a leader is a person who possesses certain psychological characteristics. Stogdill in Charoux (1984:33) reviews authors who suggest that a leader is characterized by a strong drive for responsibility, task completion, problem solving, self-confidence, willingness to accept consequences of decisions and actions and an ability to influence other's behaviour.

He says there is nevertheless considerable doubt expressed about reliability and validity of conceiving leadership as a personality trait. He goes on to recommend a "middle of the road" attitude which argues that leadership traits are applicable and suited to clearly defined and specific situations. This leadership approach will enable the researcher to determine the leadership traits of action groups in the case study.

### **2.6.2 The Situational Approach**

This approach defines leadership as a direct outcome of the situation, that is ; a particular situation demands or influences leadership. These demands include:

2.6.2.1 Time - A leader must act promptly to rectify the situation .

2.6.2.2 Organisational level - Moving up the organisational ladder increases leadership motivation (Katz and Kahn : 1966 in Charoux :1984 ).

Similarly Jenkins in Adair (1983:15) supports the notion of situational leadership. He emphasizes the importance of knowledge relevant to a specific situation which includes both technical and/or professional leadership.

### **2.6.3 The Traditional approach**

This is an approach that presupposes that all leaders are born. Adair (1983) argues against the traditional approach by pointing out that there is no "born leader." Leaders are developed. A traditional approach has two major drawbacks for rural development:

2.6.3.1 It emphasizes selection of leaders rather than training for leadership and

2.6.3.2 The qualities supposed to identify a "born leader" are confusing and have no generally accepted meaning.

Such intangible qualities have no scientific instrument to measure them. This approach is rejected by academics because it runs counter to the assumptions about democracy.

Democratic leadership has to do with the election of leaders according to qualities that satisfy the majority of people's needs.

Most people accept that leadership implies personality (enthusiasm and warmth) and character (courage and integrity). Integrity is wholeness and has a moral sense and values the traditional ethical realities (Adair 1983:13).

#### **2.6.4 The Behavioural Approach**

This approach argues that it is the behaviour of a leader, not the particular set of traits they possess, which is the important variable in organisational monitoring. Two major studies of the Michigan leadership and the Ohio State leadership studies represent the behavioural approach best (Charoux: 1984: 35).

The Michigan studies of Katz, Maccoby and Morse in Charoux (1984:35) were aimed at differentiating behaviour patterns between effective and less effective managers. Their findings were: high production managers were found to be more production-centred in their orientation. These findings are supported by Likerts (1961 and 1962) who found that effective leaders (i) set high performance goals, (ii) enhance their subordinates' sense of personal worth and importance and (iii) use group supervision and a decision-making approach.

The Ohio studies by Fleishman, and Fleishman and Harris in Charoux (1984:36) attempted to identify the dimensions needed to characterize leadership behaviours. The two dimensions of "consideration" and "initiation of structures" emerged. The "consideration" dimension involves the degree of feelings the leader has towards his

followers, while the "initiation of structures" refers to the leader's facilitation of goal attainments

In the discussion on leadership approaches above, the researcher concludes that there is no one approach that can be regarded as suitable to rural leadership development. All are important and can be used interchangeably to fit with the situation in question.

## **2.7 SOUTH AFRICAN LEADERSHIP**

The literature reviewed of African, and specifically South African writers, concentrates on political leadership which is said to have a long history of colonialism and the apartheid systems. These systems invaded the indigenous societies through the importation of Western values, and eroded the traditional leadership of chieftaincy. Claude Ake in Skweyiya (1993:3) points out that pre-colonial traditional leadership was invariably patrimonial and communal, that is, everything was everybody's business which emphasized partnership. Leaders (chiefs) were accountable for their own actions as well as those of the nation. A national disaster would result in a chief being sent to exile or asked to die.

Motlana and Mogobo (1988:17) categorize this process into seven phases or periods which fit very well with contributions from other authors including Skweyiya (1993) and Rich and Wallerstein (1972). These periods are:

### **2.7.1 Colonial Period (1908-1910)**

This period was characterized by colonialism under the leadership of the British

Government when the Act of Union in 1910 authorized white South Africans to rule the country. Black South Africans were allocated rural areas with their traditional and tribal leaders who were incorporated into the political structures; this reduced them to mere auxiliaries. This resulted in the following:

- (i) A complete shift from "communal leadership" to "individual leadership" where chiefs as leaders could now command nations with the control back up of police and troops.
- (ii) Those who refused or failed to be resettled in the rural areas would not be allowed to live in towns but in locations now called "Townships" outside the white communities.
- (iii) Leaders became government appointed and were assigned roles such as the collection of taxes for the benefit of the colonial leaders and themselves.
- (iv) The class structure of the privileged chiefs became an instrument of exploitation by white authoritarian leadership.

### **2.7.2 Black Unity (1912)**

The harsh leadership, as mentioned by Motlana and Mogobo (1988) resulted in the establishment of the African National Congress (ANC) in 1912 and the drawing up of

a petition to the British government on issues of segregation and isolation.

### **2.7.3 Period of Negotiation (1912-1950)**

The ANC leadership tried to negotiate a peaceful resolution with the white South African leaders but did not succeed. With the National Party coming into power in 1948 several pieces of legislation were passed to redefine the roles of African leaders. Included were:

- (i) The Bantu Authority Act of 1951 and
- (ii) Amendments to the Bantu Administration Act of 1957.

Black leadership was characterized by repression and oppression by white leaders. Any emerging leader would be jailed, if not killed. They were even regarded as stupid, inferior and evil, while whites were their superiors, efficient and clever. (Luthuli in Rich and Wallerstein 1972:349) .

### **2.7.4 Positive Non-Violent Action (1950-1960)**

This period, as stated by Motlana and Mogobo (1988) was characterized by defiance campaigns by blacks against white leadership. A tricameral government, with coloureds, (mixed race) Indians and whites was started to continue isolating blacks. Unfortunately tension within the black group increased and the ANC divided with the Pan African Congress (PAC) being formed.

### **2.7.5 Period of Violence (1960-1970)**

Motlana and Mogoba (1988) state that this period was characterized by intensified opposition between blacks and whites coupled with events like

2.7.5.1 The 1960 Anti-Identity Documents (ID) campaign when ID's issued to black people to restrict their movement in the country were burned.

2.7.5.2 The 1961 Sharpville massacre when many black leaders were killed and imprisoned.

2.7.5.3 The 1963 Poqo and Rivonia uprising when many leaders were arrested, including the present South African President, Mr. Mandela.

### **2.7.6 Youth Revolt (1970-1988)**

Black consciousness movements started at black universities and leaders like Steve Biko were killed, and many others were imprisoned. 1976 was marked by the Soweto uprising against Bantu education and Afrikaans as a teaching medium in schools.

In 1977 all Black consciousness movements were banned and new organisations with a new leadership were started. Among them were the following:

United Democratic Front (UDF)

Azanian Peoples Organisation (AZAPO)

Zulu National Movement (INKATHA)

Congress of South African Trade Unions (COSATU)

National Congress of Trade Unions (NACTU) .

### **2.7.7 Period of Negotiation ( 1980 - 1994 )**

Skweyiya (1993) writes that while all these events continued, the rural population continued to use chiefs as leaders, characterized by authority pivoting upon them. 1990 was characterized by the unbanning of all anti-apartheid organisations and the freeing of the political leaders from jail. Specifically the present President, Nelson Mandela was freed on the 11 February 1990.

Through long negotiations between the white South African leadership and African black led organisations, it was agreed that the first democratic elections be held on the 27 April 1994 and that the one man, one vote system be adopted. This led to the election of Mr. Nelson Mandela as State President of South Africa.

Mandela (1994:2-5) writes that the Government of National Unity, through the help of the Reconstruction and Development Programme (RDP) will be people driven, regardless of whether they are rural or urban. The RDP is a consultative document written by the ANC, its alliance partners and civil society which serves as a policy framework for development in South Africa. This requires a participatory community based leadership style which brings about tension for traditional leaders. The insecurity which is often caused by change has led traditional leaders to unite and form a body called Congress of

Traditional Leaders of South Africa (Contralesa) to jointly voice their opposition to government on what they call erosion of power. (The Star: Wednesday September 18, 1996) .

Mottoman in Obasonjo and d'Orville (1990:194) spells out that the appropriate features of South African black leadership should be essentially grass-rooted, community based and participatory. The definition and features of South African leadership emphasizes community based leadership. From the literature review, the researcher made note that leadership develops over a period of time through participation. For example the present State President Mr. Nelson Mandela obtained his position as a result of participating in the leadership process.

## **2.8 CONCLUSION**

Leadership is an essential concept in all formal and informal activities. It is one of the "buzz" words which are also complex. It is called a "buzz" word by development workers, including the researcher, because it is often mentioned with little understanding of its implications and responsibilities. Its definitions, challenges and activities vary according to situations. In community development the leadership concept is not treated as a final product but as a concept that develops in process if space for leading is created.

## CHAPTER 3

### COMMUNITY DEVELOPMENT

#### SECTION 1 :CASE STUDY OF THE COMMUNITY

### 3. COMMUNITY PROFILE

#### 3.1 Name of the community:

The community development project was done in a community living in Rathoke village. It is also known in statutory books, maps, sign posts and official documents as Makeepsvlei. The name Rathoke means "*The owner of the knopkierie*". The village was established in 1949 as a result of the forced removal process of the former South African apartheid system after the second world war.

#### 3.2 Location and background

Rathoke village is part of the territory called Moutse which comprises of three pockets of land identified as Moutse 1, 2 and 3. The total area of this territory is 164 000 acres. It was separated from the former homeland of Lebowa (that is, before the first democratic election in April 1994) by a 30-km corridor of farms owned and cultivated by whites for generations (The Moutse issue:1986).

Rathoke (Makeepsvlei) is situated North-East of Moutse 1. It is about 30 km West of Marble Hall and about 130 km North of Pretoria. It stretches over 3966,3587 morgan and consists of about households. The average number of people per home is eight (Civic Association of Rathoke Report : 1992).

( See maps of Moutse in Annexure 4a,b,&c ).

Below is a map of Rathoke drawn by the researcher during interaction with the community.

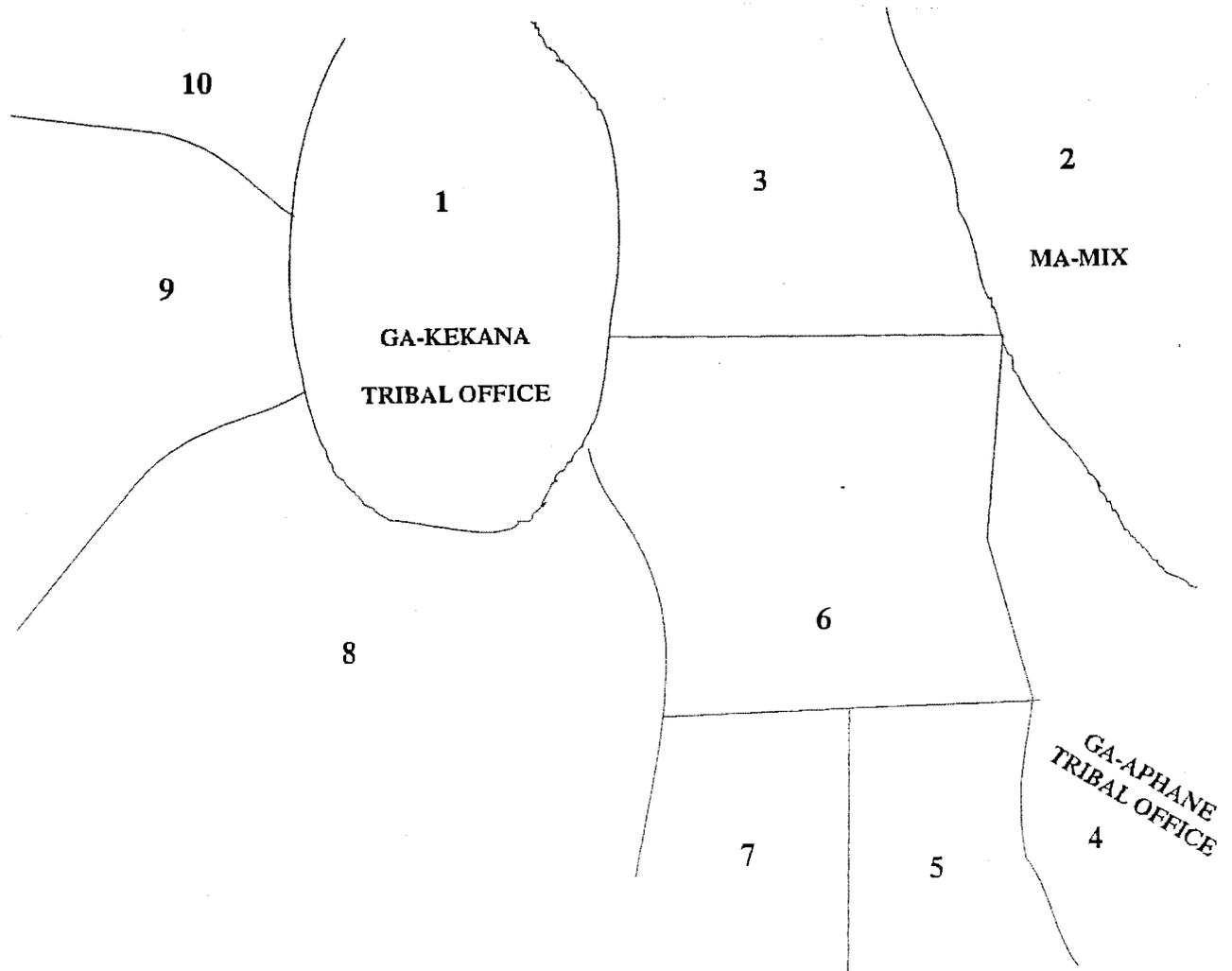


Figure 3.1

- 1.= Ruling chief (Kekana)    2.= Mixed tribes
- 3.= Wells                      4.= Second tribal office
- 5.= Ledwaba tribe            6.= Unknown
- 7.= Many young people    8.= Unknown
- 9.= Many Zionist followers 10.= Empty area

### 3.3 Historical background

The village was established in 1949. This was due to resettlement which occurred at Mabake (Toitskraal) to pave the way for white farmers who came to settle in the area (Civic Association of Rathoke report: 1992).

Rathoke, as part of Moutse, was under the Lebowa government until 1975 when the South African central government decided that it be excluded and incorporated into the KwaNdebele government. This decision was made due to the need and concern of the South African government to have “ *effective* ” regionalisation (The Moutse issue:1986).

The government rationale for incorporating Rathoke, like all the Moutse area, into KwaNdebele was that it is next door to Siyabuswa which is a seat of KwaNdebele administration. While this rationale could be seen as reasonable, such a decision caused much conflict between Lebowa and KwaNdebele governments

The Lebowa cabinet and KwaNdebele leaders held negotiations about the incorporation of Moutse but their talks ended in deadlock, even with the appointment of a chairperson of the public service commission: Dr. R. After many failures to resolve the issue between ministers, the South African government decided that Moutse be incorporated into KwaNdebele as from October 1984 irrespective of an agreement.

**This decision had the following implications:**

- i) That Moutse would be part of KwaNdebele
- ii) Lebowa would be given an area of 61 000 ha of land to settle Northern Sothos who wished to settle in Lebowa rather than in KwaNdebele. They would be paid compensation for the properties which were left.

- iii) In addition, Lebowa would be given Zebediela with the largest citrus estate in the world (The Moutse issue: 1986).

The information below was obtained from interaction with the community (members of Rathoke). While negotiations went on among the leaders, people on the ground started fighting and many people were killed. A group of rebels called "*Umbokoto*" from the KwaNdebele tribe was formed and became involved in the brutal killings of the leaders whom *they* thought were instigators for the refusal of the Moutse people to be incorporated.

**The Moutse issue (1986), highlights that the incorporation met resistance because of the following:**

- i) The decision of incorporation was taken by the South African government without consultation with the local people.
- ii) The land for settlement was seen as inadequate, even considering the compensation of new land.
- iii) There were ethnic and cultural differences between the North Sothos and the Ndebeles which would create problems.
- vi) A referendum could have been held to test the will of the people.

The dynamics resulted in the KwaNdebele people and leaders giving all the Moutse people (Rathoke included) a new name of "*Magana gobuswa*" Magana gobuswa means "*You refuse to be governed*". Moutse then became no-mans land and it ended up being governed by the South African government. The idea that Moutse would benefit from being governed by KwaNdebele due to convenience did not work and the people still travelled past KwaNdebele to the government of the Republic of South Africa for the administration of their issues.

All these events did not end the leadership of chiefs in Moutse. In Rathoke there are two tribal offices and chiefs who govern the area: the K's and the A's. K is the ruling chief and his tribal authority is recognised by the South African government and possibly by the majority of the population. These two surnames are those found in the majority of the population of Rathoke.

The two local tribal authorities have conflicting ideas about how to run the village which has caused a split in the community and resulted in blockage and the retardation of the development process in the village (Civic Association of Rathoke Report :1992). In 1985 men between the ages of twenty-six and fifty in the area, established an organization called 'Rathoke Itereleng' which means Rathoke Community Help Yourself. Its major aim was to initiate developmental projects liaising with the tribal authority for the purpose of transforming the area.

In 1986 the area was plagued by uprisings which resulted in many young people being arrested. These uprisings were a result of the South African government's plans to incorporate Moutse - a region of Rathoke into the KwaNdebele government which resulted in a deadlock between the Lebowa and KwaNdebele governments. This concerned rights of citizenship, medium of instruction in schools, trading licences and representation in the legislative assembly. Arrests affected the leadership and led to the establishment of civic organizations. In 1990 the Civic Association of Rathoke (CAR) which consisted largely of young students was formed to continue the development of the area. In their needs assessment the root causes of underdevelopment were named as the local government of Lebowa and Kwandebele and the tribal leaders, lack of resources, unemployment, poor quality education and poor health facilities ( Civic Association of Rathoke Report:1992).

### **3.4 Housing**

As indicated above, the village consist of about 1500 households. The houses are well built with necessary sanitation. Due to the availability of enough sand in the area, houses are built with bricks and their average size is four rooms.

There are no squatter areas. Houses are privately fenced by making use of creativity, that is, some fences are made of bricks, wires or rods. Plots are allocated on request by the ruling tribal office of the K chief. It is not known if there are shortages of houses since most residents, especially men, are migrant workers.

An electricity project was started by Eskom in July 1993 and a number of houses have the electricity coupon system in use or have applied for it. Conventional lighting like candles and/or paraffin lights are still in use in some households.

### **3.5 Transport**

The community use the Putco Bus services to commute and link them with major cities such as Pretoria and Marble Hall. They operate from 3am-7am and again from 3pm-11pm. The bus depot is in the neighbouring village. The workers travel to the cities, 150 km and 90 km for 2 hrs and 1 hr respectively. in the morning and return in the afternoon. Donkey carts are the main form of transport during the day after 7am, when the bus services are not available. These also serve as ambulances to the local clinic and are very important for transporting the aged to pension pay out points. Roads in the village are not tarred but are graded regularly. Tarring is only found on the main roads connecting the cities.

A few taxis (minibuses) exist which mainly transport professionals to villages. They also follow the same procedure as the buses, by being available only in the mornings and afternoons. There is one taxi which is used to connect people with the Transvaal Provincial Administration (TPA) officers, Philadelphia hospital and the magistrate's offices. Private cars of migrant workers are of great help during weekends and/or evenings.

### **3.6 Employment and mobility**

Unemployment is very high. Specific figures are not available but rough estimates made by the researcher suggest 25% are migrant employees, 25% commuters to the cities, 10% are

seasonal workers while 40% are unemployed. Those employed work in big cities like Johannesburg and Pretoria. They are often migrant workers.

Since the village is surrounded by farms, seasonal work is prominent at a rate of about R5.00 per day. Such jobs are predominantly done by women especially in families where migrant workers have decided to stay in the cities. Often, professionals in schools and clinics come from outside the area to deliver services, but if possible, they stay around about the area to avoid travelling problems.

After passing Std 10 some students who enrol for tertiary training outside the village do not settle in the village. They choose to settle in urban areas.

The uneducated and unemployed remain in the village. The domestic workers, predominantly women, visit their families over month ends. Professionals such as teachers and nurses are mainly from the other villages. Formal business people are very few. There are less than 6 shops in the area. Most businesses consist of "*spaza*"<sup>1</sup> shops. Street vendors who are local villagers, operate mainly at schools.

Small brick-making projects are run by individuals due to the availability of sand. With the installation of electricity, welding businesses are also beginning to be established.

### 3.7 Population

According to the census of 1980 Moutse has a total population of about 120 000. The North Sothos and the Ndebeles are the main population groups accounting for 56% and 39% respectively. The origin of the remaining 5% is unknown.

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<sup>1</sup> Spaza shops are a type of small business started by individuals from their homes. Resources such as garages or small rooms erected at the back or front of the yards are used. Often shopkeepers own small vans or cars but could also use public transport for buying stock. Such shops were started for purposes of addressing unemployment due to retrenchments and inflation which escalated during the 1980's. They also bring services nearer the people.

There are 552 aged already receiving social pensions in the area. A study of physical handicap in the community was done by the TPA Pretoria regional office in 1992 and a report was compiled on 18/12/92. It was found that 55 people had handicaps. The majority of these had feet and mental handicap problems. Obtaining a social pension for mentally handicapped people has been and still is a problem in South Africa. People living in rural areas often lack the resources to offer information about services.

### **3.8 Leadership**

The leadership of the community is still mainly rural and traditional with one chief, K, being the sole person in authority. The second chief A, has authority only over people who believe in his leadership. There is usually one tribal office in rural villages but due to its uniqueness, Rathoke has two tribal offices. The two chiefs K and A had historic fights over who owned the land. Their fight was resolved by coming to an agreement that they are both chiefs and have equal power. For administrative reasons suited to the government of the day, without consulting the people of the area, the K's tribal office was chosen as the officially recognized office. The A's also decide on simple issues like family disputes, but major decisions such as land allocations and general rules are decided upon by K's. The chief's advisors at the tribal office are mainly mature old people.

The Civic Association of Rathoke (The CAR) was established in 1990-91. They want their organization to be the machinery which will identify causes of underdevelopment in order to bring about change, while the traditional leaders interests are to maintain the status quo. Their interests therefore conflict with the rural leaders because they openly state that the traditional leaders are useless and do not meet the needs of the people.

The CAR consisted of young "elites" and has not been functioning since the beginning of 1994. The reason seems to be that young men have gone to seek jobs in the cities and some have gone to further their studies at tertiary institutions.

## SECTION 2

### COMMUNITY DEVELOPMENT PROCESS

#### 4 BACKGROUND

The community development process was started, by a certain group of young and elite<sup>2</sup> members of the community and an action group was started. Some were students, residents and civic members, while others were migrant workers. They were established before the researcher arrived, as indicated in point 3.3 above. The group contacted the researcher's organisation, the South African Council for the Aged, (SACA) and she then became involved as a response to their request. (See Annexure 2) They held meetings over weekends when workers visit their families. The stimulation for the project was largely through the first contact person, Mr. X who worked for Eskom in Sandton, Johannesburg and was in touch with information from the urban areas.

#### 4.1 GOALS OF THE ACTION GROUP

- 1 To initiate a project of "A Birthday Party" for five hundred aged in their village. (Such an event would be held yearly.)
- 2 To give the aged gifts of blankets and food parcels to create a climate of happiness.
- 3 To raise funds in cash or in kind to cook meals for all villagers so that every community member would celebrate his/her "great day."

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<sup>2</sup> Elite is used here to describe those rural people who are less poor and more influential (Chambers 1983: 18)

## 4.2 OBJECTIVES IN MEETING THESE GOALS

- 1 Compile a list of all the aged people in the village in order to determine the oldest hundred. This was done by writing out their identity numbers. This would enable the action group to allocate 100 blankets which they were promised by the TPA officials, as a sign of appreciation to the aged.
- 2 Identify funding organisations who would support this big project. Among them were Mpumalanga Department of Social Welfare (TPA) then, South African Council for the Aged (SACA), Eskom and other local businesses.

After SACA received the letter requesting help, the researcher invited the contact person, Mr. X, for a briefing meeting at the council office in Randburg. At the meeting the researcher indicated the importance of her visiting the area in order to know more about the people and the area itself, to enable her to make a recommendation about the request. The researcher's need, which she did not verbalize to Mr. X, was the importance of confirming or identifying whether the only need in the village was that of a birthday party as stated in the letter. (Annexure 3)

The researcher will adapt Swanepoel's (1992) community development phases to specify how she became involved, what she did and what happened during the time of her involvement. He described the seven phases of development as:

- i) Contact making - when the community developers enter the area to get to know people's circumstances and become aware of the prevailing need. The community also get to know and accept the developer. This is a fairly informal phase.
- ii) The Survey - characterized by observation and discussions between the developer and local participants whereby specific needs are discovered and identified.

- iii) Needs identification - this is a more formal and precise phase of needs identification.
- iv) Resource identification - this involves identification of resources necessary for a particular project within the community and establishing whether there would be a need for external resources. Obstacles in the way of using resources would also be identified. Among important resources are the following:
  - a) Human resources - people's availability and willingness to contribute
  - b) Natural resources - climate, rainfall or soil
  - c) Manufactured resources - roads, shops, communication networks, and electricity
  - d) Organisational resources - societal structure, interest groups and other important external organizations

It is important to note that norms and traditions are also resources.

- v) Planning - this is concerned with putting the identified needs and resources into action. It is also a process of pointing out what needs to be done, when and how it has to be done and who will do it, in order to reach an objective. It can be done in short, medium or long term planning.
- vi) Implementation - it is a specific step-by-step affair unique to each project. It is plans put into action.
- vii) Evaluation - this is a regular adjustment that strives towards clear objectives. It is a phase that seeks to find the fit between needs and resources identified as well as the feasibility of planning. Because community development is a learning process, mistakes occur. This phase is concerned with the identification and analysis of these mistakes in order for the project participants to learn to be more effective in future.

## 4.3 COMMUNITY DEVELOPMENT PHASES

### 4.3.1 PHASE 1: CONTACT MAKING

Swanepoel (1992: 33-34) specifies that this phase is characterized by the researcher getting to know the people and the prevailing circumstances and that the people also get to know her. This phase began when Mr. X arranged for the researcher to visit his village on 30 June 1996. He drew up a programme consisting of times and specific people with whom she had made contact. The programme started when the researcher met with Mr. X at eight a.m. in Mamelodi township where he lives - 3 km east of Pretoria. We drove in his car for about 150 km to the village. We arrived at 10 a.m., had tea at his village home where we found three villagers and had informal discussions with them. We went on to meet other groups until 3 p.m. when we both drove back to our homes.

From the very first visit the researcher indicated the need to meet more community members. On the next trip Mr. X arranged that the researcher meet one of the civic members at the village entrance who would help us to find places easily.

Four visits were made to the village on 18, 21 and 24 July 1993 and 18 August 1993, meeting community members and collecting information. Resources visited were the tribal office, local clinic, two schools, the civic office and homes where groups met. Information collected included issues on needs of the community and feelings about the planned birthday party for the aged.

When the civic members realized that the researcher had had discussions with the village headman at the tribal office they became very concerned. After some deliberations with her the civic members came to understand that the researcher had a responsibility as a development person to communicate with everybody. When the researcher tried to understand why the tension developed, civic members clarified the situation for the researcher, saying that they had no working relationship with the tribal offices and were made to believe by Mr.X., the contact person, that the researcher would be directed by them to places they wanted her to

visit.

The researcher realized that the civic group's approach to community development was different from her approach. She found it important to create and facilitate a dialogue whereby the following would be achieved, (i) sharing experiences and information on community development in the hope of creating a better understanding on how it could best be practised to meet all participants needs, (ii) building relationships and a feeling of acceptance as well as (iii) creating a common understanding of the researcher's involvement in the Rathoke community.

This dialogue seemed to have eased the tension and the researcher was then permitted to relate to everybody without conditions attached. The researcher then continued meeting people for the purposes stated. At the same time the action group continued with their planning of the birthday party project for the 28 August 1993.

#### **4.3.1.1 BIRTHDAY PARTY FOR THE AGED 28 AUGUST 1993**

- \* The party was attended by villagers including the aged, children, and the action group and funders of the project. The funders were included in the programme to make a 5 to 7 minute contribution. (See Annexure 4)
- \* About two hundred aged persons attended of whom thirty were part of the hundred targeted for gifts. Those present received their gifts and the seventy that did not attend had theirs delivered. It is not known whether all the aged received their gifts.
- \* An evaluation was done by the researcher with about ten of the aged who attended the occasion and some members of the action group. The evaluation was done informally as the researcher met with those at the party. These were the findings:
  - a) That some of the aged would not attend the function because they were scared that the gifts were 'poisoned' and that they would be killed

- b) That they had the idea that their pensions would be cancelled if they received gifts. They needed their pension so badly they chose to forfeit the gifts.

The researcher discovered that some fears were mentioned to Mrs. R., one of the action group members, who was collecting their identity numbers. She added that she had clarified the situation and thought they understood that their fears were groundless.

This experience raised the following questions in the mind of the researcher:

- a) Did the project create the "climate of happiness" for the aged which was the aim of the action group?
- b) Were the needs of the beneficiaries (aged) met?
- c) What specific needs did/do the aged in the area have?
- d) Were these needs ever identified? By whom and how?

These questions inspired the researcher to recommend a one day workshop to the action group and some aged people whom the researcher was able to contact and had also attended the party. Its main purpose would be to help those involved to determine needs of the aged in the area.

#### **4.3.1.2 WORKSHOP 25 SEPTEMBER 1993**

The action group accepted the recommendation and helped to arrange for the workshop. It was at a local high school on Saturday the 28 September 1993. It was coordinated by the researcher and her colleague Mrs. V. Twenty participants attended including nine action group members, four aged, six high school scholars and five community members

Before the actual date of the workshop, the researcher visited different groups to try and understand the community needs and expectations. The researcher found out that the community expected her to offer solutions to their concerns and needs which included the

following:

- a) Poverty
- b) Unemployment of young adults and women
- c) Care of the aged and the physically handicapped people especially children.

Among the solutions the community mentioned that the researcher should:

- i) Help the tribal office to distribute food parcels which they receive from the department of social welfare, and pensions to the people who actually need them to reduce poverty.
- ii) Create employment by developing resources that can accommodate young adults and women
- iii) Build support centres that can support the aged and the handicapped

At the workshop small groups were formed to discuss needs. The list included:

- 1 The pension pay point of the aged - long queues, no shelter and disordered pension payments.
- 2 Poverty caused by unemployment and underemployment.
- 3 Insufficient and inefficient health services.
- 4 Early pregnancies which result in school dropouts
- 5 Insufficient water supply
- 6 Information on voting for a democratic government before April 1994
- 7 Poor education system and facilities
- 8 Alcohol and drug abuse among youth
- 9 Insufficient services for the physically handicapped

These were prioritized as follows:

- 1 Pension pay out points

- 2 Poverty
- 3 Poor health services in one clinic operating between 8 a.m. - 4 p.m. sometimes with no medicine

#### **4.3.1.3 PLANNED ACTIONS OF THE WORKSHOP**

- \* A sub-group consisting of six members, three aged, two adults and a youth, who volunteered, were delegated to visit the pay point the following month, October 1993 and identify key issues.
- \* The contact person Mr. X would notify all the members of a feedback meeting before 30 October 1993

#### **4.3.1.4 WHAT ACTUALLY HAPPENED?**

The researcher did not receive notification of a feedback meeting until the 3 November 1993 when she inquired about the situation and the contact person gave the following reasons for the delay:

- 1 There had been many funerals in the village which impacted on the community weekend meetings. According to the villagers' beliefs meetings cannot be held together with funeral services unless they are called by the chief and the tribal office
- 2 As mentioned before, the groups included young students who were busy with their end-of-the year examinations and were not available to be involved in community projects
- 3 It was towards the Christmas season and everyone was involved in preparing for the celebrations.

Mr. X, on behalf of the group, recommended to the researcher that the project adjourn until January 1994, which she accepted.

The researcher did another follow-up with the second contact person, Mrs. R, in the new year. She agreed to arrange a meeting on the 8 February 1994. During the discussions and plans for the meeting, she (Mrs. R) mentioned that the active members of the action group were not available since they had gone to seek for jobs in the cities of Pretoria and Johannesburg, and the young ones had gone to tertiary training institutions away from the village. She nevertheless indicated that some of the aged were available and she could contact them.

#### **4.3.1.5 THE MEETING 8 JANUARY 1994**

The meeting consisted of eleven aged and Mrs. R and Mr.M, the only available young professional member of the previous action group.

The main reason for the meeting was:

- \* To revisit the problem identified and prioritized during the workshop held on 28 September 1993, and determine whether the aged experienced the problem as they (the elite group) experienced it.

Since the pension payment was the priority problem during the workshop and is a 'felt' need for the aged, the group identified root causes of the problem in the following way:

- 1 There is a misunderstanding between the young and the old on what the actual problem of the pay point is and what its possible solutions could be. The young wanted to serve soup during winter to the 'poor, hungry, aged who can't do things for themselves and have to be served'. The aged see their problems as long queues and long walks to the pay point position.
- 2 There was a problem with the aged themselves taking an active role in addressing their needs. They seemed to be regarded as too old to drive their change process due to assumptions stated in point 1.2 in Chapter 1.

It was at this meeting that the aged strengthened their action group to start addressing their felt needs and attempted to address the root cause of the problem. At this stage the researcher developed an interest in studying the impact of community development on rural leadership development, because she observed that any person, in this case elderly people, have the potential to take an active role in addressing their problems.

#### **4.3.1.6 ANALYSIS OF RURAL LEADERSHIP IN PHASE 1**

As indicated in Phase 1, the initial action group was that of the elite whose goal was to host an annual event of a birthday party 'for' the aged. This corroborates the experience of Tishy and Ulrich in Tempe (1987: 294) who pointed out that it is easy to keep to the cultural good and safe old days. When this happens the benefactors remain in control of the process. In this case old people are seen as people who are expected to be pleased when events are arranged for them, and should keep to their position as beneficiaries and not work for themselves. For this reason a decision was taken without a proper needs identification with the target group - the aged.

On consultation by the researcher with the target group, the project completely changed focus in the following manner:

- 1 The aged themselves reached out to their colleagues to make their own contacts in their way at their level.
- 2 At the meeting held on the 8 February 1994, the aged themselves redefined and delineated the area they could deal with. They decided that they could only concentrate their efforts in the Ma-Max (Mixed Tribes) area as indicated by point 2 in the map 3.2 on page 25 above. This decision came about because the aged people involved lived in that area and found it feasible in terms of walking distance.

The fact that the aged group had been able to decide on their plans clearly links with the researcher's operationalization of leadership according to Burkey (1993: 50-56) of self-reliance and participation. The active group of the aged, with facilitation by the researcher, became active players in an attempt to meet their needs. They no longer relied upon others to do

things for them.

#### **4.3.2 PHASES 2 AND 3 SURVEY OF NEEDS AND NEEDS IDENTIFICATION**

The researcher had already had informal discussions during the contact phase with the aged people and therefore had an idea of what they were concerned about in respect of the pension pay point. She then facilitated the aged group to both formally and informally collect information about this problem. Swanepoel (1993:41) confirms that the survey and needs identifications give better results since the people know their community better than the professionals and they learn to be effective in the process. In this case the aged group were able to collect information which would have been inaccessible to the researcher and the elite group as neither were members of the aged group in the village.

The action group went about asking other aged persons about problems at the pension pay out point and possible solutions. At meetings held on 30 March 1994 and 11 June 1994 the following results were shared among group members.

- 1 It had been a wish of the A's tribal office to establish the second pay point hut but they were stopped by the K's tribal office - the ruling office. They would nevertheless support the groups plans.
- 2 The majority of the aged in the Ma-Mix area (see map) would be happy to have the second pay point in their area to reduce the misery of long walks to the existing pay point. The issue of shelter was a second priority then because even the existing pay point does not have shelter. It was mentioned and would be attended to.

##### **4.3.2.1 ANALYSIS OF RURAL LEADERSHIP: PHASES 2 AND 3**

In these two phases the aged reached out to their colleagues to verify the needs and alternative

solutions to their problems surrounding the pension pay points

The fact that the aged group reached out to other aged people supports the criteria of self-reliance and participation as indicated in Burkey (1993:50-56) and it shows that there is a dialogue with the research formulated, that they take an active position in order to learn to be effective in the process as indicated by Korten and Klaus (1984:184) Leadership approaches which manifested themselves during this phase were a combination of the trait and situational approaches which were characterized by (i) a strong drive towards responsibility, self-reliance and problem solving and (ii) this occurring as a direct outcome of what a particular situation demanded.

#### **4.3.3 PHASES 4 AND 5: IDENTIFICATION AND PLANNING**

During this phase, the researcher facilitated the action group's identification of resources including:

##### **1 HUMAN RESOURCES**

These were (i) the officers in the tribal office of the K's and the A's, (ii) Community elite sympathetic to the aged group (A high school principal and RDP chairman) (iii) School children for manpower, local builders for the erection of a shelter and local shops for donations.

##### **2 ORGANISATIONAL AND MANUFACTURED RESOURCES**

These included the:

- (i) Office of the Transvaal Provincial Administration (TPA) in Sempupuru and the pension pay master of the area - to obtain statistics and other relevant information
- (ii) Donor agencies like local shops. Were to help by offering their venues with electricity for payment of pension

Mr. A and B volunteered to approach the K's tribal office to make their plans to decentralize the pay point and to obtain written approval of their request. They were told by the four officials and the tribal secretary that their matter would be discussed with the chief and they would respond to them in a week's time through one of their members Mr.W. It is important to note that the tribal officers were aged themselves.

Three weeks went past without any response from the tribal office. At a meeting on 25 June 1994 the participants decided that the delegates would approach the tribal office again with the support of the high school principal (Mr. Q.) and the researcher. In this process, they decided to increase the number of delegates with more competent people who could support them. This action was taken because they had already heard rumours that their plans would not be approved since the tribal officers felt that it would cause division in the tribe and that the action group of aged people need not be taken seriously as they were limited by their illiteracy and their lack of power.

In the meantime one of the group members (Mr. A) compiled a memorandum stating their needs.

On arrival at the tribal office, the action group received an answer that the chief had not yet given approval to their efforts, despite the need. The delegation tried to explain their position but failed to convince the officers. It became clear that the rumours were right.

As the group had by then realized that the tribal office was creating delay tactics they decided to submit their memorandum to the TPA office in Sempupuru. They regarded two tribal office visits as official enough and were prepared to go on without tribal office written permission.

The action group members came to the conclusion that the rumours were already affecting the group because only six members attended the above meeting. Some of those absent expressed to fellow members fear of eviction by the chief if they continued with their plans and therefore would not come. The remaining group members were positive and confident

and allocated the following tasks to each other:

- 1 Mr. R would enquire of the pay masters at the next pension payments on 3 July 1994, the number of pensioners in order to have relevant facts for the TPA office.
- 2 Mr. A.P, who owned a shop near the meeting place (under a tree), volunteered to keep the shoppers informed about the next meeting verbally and by means of notices. School children would also be used to pass information to their grandparents or relatives.
- 3 The researcher would call the TPA office and identify the relevant contact person and set the date for a meeting with him. Recommended dates were 27 July 1994 and the next meeting date was 13 July 1994.

On the 13 July 1994, Ms J.R. a TPA official attended the meeting with the action group. She knew about it because she had received the information from the researcher. At this meeting seventeen members attended. Its main purpose was to evaluate progress in respect of the tribal office's response and to do the final planning to visit the TPA office. Ms. J.R. offered to confirm the appointment with Mr. S of the TPA and help with transport on that day.

In the plan to organize transport, ten people would go to the TPA to submit a memorandum and an alternative arrangement was made in case Ms. J. R not turn up. Four members, including one very old grandmother, would use the researcher's car. The strategy of taking the very old person was to prove to the TPA that there were very old pensioners who definitely had a problem walking long distances. When the researcher asked the group why they made alternative transport arrangements, they said that they did not trust Ms. J. R since she was attending the meeting for the first time and was offering too much.

#### **4.3.3.1 ANALYSING RURAL LEADERSHIP: PHASES 4 AND 5**

\* The action group of the aged were able to identify resources that would respond to

their problem. Human resources like Mr. Q at the tribal offices of the K's, and the A's had been of help in understanding and measuring the success of the group goals of their felt needs.

- \* The steps taken were well planned by the action group and the time allocation was easily evaluated. They had allocated three weeks to receive a written confirmation from the tribal office about their request which the TPA office indicated was important since they would not process the request without it. When they realized this did not happen, they decided to proceed with their plans of approaching the TPA office to put forward their needs for decentralizing the pension pay point and the building of a shelter. The decisions and actions taken by the aged group during these phases relates well to one of Burkey (1993) criteria of leadership - self-reliance and participation as indicated in point 1.7.1 in Chapter 2 of the literature review. The leadership style which emerged was that of enabling, as indicated by Hope and Timmel (1984) where people participate and are engaged in growth decision making processes.
- \* This also challenges the new democratic leadership in South Africa, whose rural leaders are still so powerful in controlling the pace and direction of people development to enable them to perpetuate the power structures of the good old days. This challenge contradicts one of the Reconstruction and Development Document's fundamental principles, that development should be a people driven process.
- \* Meetings were held on a regular monthly basis. Dates of the next meeting were always determined in the previous meetings. This was done to create clear guidelines which would enable task achievements and the solution of time problems. The planning involved here relates to the qualities of task and maintenance leadership as indicated in Fieldler (1976:11) and Hope and Timmel (1984:57).

#### **4.3.4 PHASE 6: IMPLEMENTATION**

On the 18 July 1994, Ms. J. R. sent a fax to the researcher stating that she had made an

enquiry with Mr. S, the chief pension officer, to meet the aged group on the 25 or 27 July 1994 and would like the researcher to confirm one date. Meanwhile a date had already been set by the researcher for the group for the 27 July 1994 with Mr. S telephonically.

On the 27 July 1994, as planned, the researcher went to the village and after about 20 minutes when the group realized Ms. J R was not coming, a decision was made that the second plan of pensioners using the researchers car be adhered to. It was assumed that Ms J. R knew about the meeting as she had been contacted by the researcher. The researcher's car could only accommodate four people and nine returned home and waited for the delegate's feedback.

On arrival at the TPA office, Mr. S was absent and Mr. Z, another official, attended to us. He first informed us that Ms. J R. apologized which the group accepted.

After reading the memorandum which Mr. R had compiled for the group, Mr. Z recommended that it be rewritten by the researcher so that it could be easily legible. He, with respect, appreciated the groups' efforts but elaborated that "such hand-written letters are often ignored because their staff are not always keen to stretch an extra kilo to understand not so well written letters." The group understood his explanation and requested the researcher to re-write the memo. Two copies, one written by the aged and one by the researcher were handed in to him for submission to his office.

He (Mr. Z) nevertheless explained that the approval of the group's request depended on the tribal office's approval letter. He did appreciate that the group had been requesting it from May 1994 and had not received it. He made it clear that his office would refer the matter back to the tribal office and respond to the group as soon as a response was received. This would be done through the researcher's office due to availability of communication facilities like telephones and faxes.

Three weeks went past without any response from the TPA office. After a telephone enquiry in late August 1994, Mr. Z faxed a letter received from the tribal office on 2 September 1994 stating that the action group's proposal was unacceptable for the following reasons:

- (i) If pensioners were unable to receive their pensions they should arrange for others to collect their pensions on their behalf. Forms for this were available at the tribal office.
- (ii) A second pay point would separate the Rathoke community and was thus unacceptable.

On the 16 September 1994 feedback on the response received from the TPA office was discussed. The group was very disappointed since they did not attain their goal. They nevertheless decided to send another delegation to the chairman of the Reconstruction and Development Programme and present their concerns. This was done because the group needed a support person to replace the researcher because she had to terminate her services with the organisation for whom she worked by 30 October 1994 as it was retrenching staff. The group had already prepared their minds for the researcher to disengage. They evaluated the process so far and they agreed that they would be able to cope and continue with the project but needed support. Some members wished for the researcher to stay but it was not possible since there was nobody to pay for her for being there.

On the same day a delegation of the people together with the researcher met Mr. Q of the local Reconstruction and Development office and explained their position and need for help. He agreed to refer the matter to his committee and was willing to help since he valued the working group's efforts as RDP efforts.

The project was handed over to the organisation on the one hand to continue with it should they be able to find a worker or to be available in times of need since the organisation had a responsibility to render services to the aged of South Africa, and to the community on the other.

#### **4.3.4.1 ANALYSIS OF RURAL LEADERSHIP PHASE 6**

The aged group themselves took it upon themselves to change their life situation but were blocked by the formal structures of leadership and procedures.

The group had received encouragement from the researcher using the person centred development approach. The researcher is inclined to assume that the approach is not yet effectively practised even by the RDP officials themselves.

Leadership of self-reliance and participation does not stop with a particular project, it becomes part of those that were involved in the process of development. Therefore whether the aged have succeeded in achieving their goal or not, the leadership developed should become part of an ongoing process.

Literature on South African leadership discussed in Chapter 2 indicates that South Africa has developed through phases of colonisation, apartheid and democracy. Black people were not encouraged to participate in dialogue during the first two phases. As they then became aware that the repressive and oppressive white governments would not change, they took collective action and control organising themselves into liberation structures such as the African National Congress. This phase also saw the youth revolt in order to participate towards the drive towards democracy, and they took the lead in the liberation struggle. This phase characterized by the periods of youth revolt (1970-1988) led to the period of negotiation (1980-1994).

In the community development process, rural people in the rural area of Rathoke took a similar direction of establishing structures, such as the CAR. This, as indicated in point 3.3 was established to deal with the conflicting situation of having to be incorporated in the KwaNdebele against their will. The fact that they were not finally incorporated in the KwaNdebele government is an indication of their success. This, according to the researcher, resembles both Korten and Klaus (1981) and Burkey (1993) concepts of self help and participation whereby people strive to be successful by continuously trying to be effective. They nevertheless had obstacles put in their way, when some of their members were killed or arrested by the South African police of the apartheid regime. However because leadership qualities are innate in everybody, leaders continued to emerge even when people were repressed. Obstacles in this process, as seen by the researcher resemble the authoritarian leadership style which discourages creativity and dialogue. The strive to achieve results on

non-incorporation, clearly shows the strong drive of responsibility and willingness to accept the consequences for one's actions as indicated by the trait approach of Stogdill in Charoux (1984:33).

Similarly the aged action group took charge of their own situation of addressing their pension pay out point problems as indicated in the process above. Both groups, that is CAR and the aged action group took leadership positions by taking charge of their problems and actively getting involved in dealing with them to prove self-reliance and confidence. All this occurred in the context of participatory community development.

The leadership styles of both the CAR and the aged group in this case discussed above, resemble that of task motivation which is characterised by a small group of people wanting to achieve a specific goal as indicated in Fiedler (1976: 11) as well as Hope and Timmel (1984: 103) enabling leadership style which is characterised by participation and dialogue.

When new organisations or groups were established and wanted to operate there was conflict between the old and new leadership structures. The old, as the researcher sees it, refers here to the apartheid South African government, the tribal leaders, as well as the newly established civic organisations. The CAR as referred to here by the researcher as old in relation to the aged group because at the beginning of this project they decided on the aged's needs and solutions without consulting with them. As a result of the conflict:

- (i) The government reacted by arresting the community members who established a self-help organisation called Rathoke Itireleng in 1985 for purposes of transforming their community leadership as indicated in Civic Association of Rathoke repor( 1992 ).
- (ii) Tension broke out again between the tribal leaders when the CAR was established to further their aim of community development. The presence of tension became conspicuous when the researcher was told by the civic members not to contact the tribal officers without their permission since they assumed that the researcher's investigation was to be directed by them.

- (iii) The CAR together with the tribal officers prevented the aged action group from achieving their aim of decentralising the pension pay point by (i) deciding on behalf of them that they needed a birthday party and gifts as well as soup at the pension pay point and (ii) using their authority to refuse to give permission for the TPA to get involved in meeting the aged group's needs.

All the examples discussed above, as seen by the researcher, clearly show the local people's denial to self determination by people in power which could impact again on leadership development in rural areas.

#### **4.3.5 PHASE 7: EVALUATION**

Evaluation of the project was done at the last meeting held on 15 October 1994 by seven members who attended. Swanepoel's criteria were used for this purpose.

##### **a) APPROPRIATENESS OF THE FIT OF THE PROJECT**

The criterion determines how the needs, plans and actions taken to achieve the goals fitted with one another.

\* Needs were identified by the aged and decisions on the solutions were taken by them also. This confirms the appropriateness of the project because it was meant to alleviate their felt needs.

\* It was very clear that other groups, like the tribal office of the K's and the elite action group did not see the project in the same way as the aged because they had their own solution to the pension pay point problem. The use of power of attorney or soup provision was seen by the K's tribal office and soup provision were seen by the elite as the most appropriate solutions to the problem.

## **b) FEASIBILITY OF THE PROJECT**

This criterion evaluates the use of resources available for a project.

- \* The project was feasible because it was within the researcher's field of knowledge and skill. She worked for the council for the aged where similar projects were achieved in other communities.
- \* The action group which consisted mainly of aged people were able to identify resources in the community. The fact that they were mostly illiterate and in poor physical health did not stop them from participating. This was seen by the tasks which they undertook and the number of meetings attended.

## **c) EFFECTIVENESS OF THE PROJECT**

- \* The criterion evaluates actions taken to achieve both concrete and abstract goals. As indicated, concrete goals were not achieved but abstract goals were. The concrete would be a decentralised pay point office and a shelter, while abstract goals were the unseen goals such as self-reliance, participation and human dignity. The researcher sees the abstract goals as equivalent to Burkey's (1993) leadership criteria. They are interrelated and equally important. One cannot achieve one at the expense of the other.

### **4.3.5.1 ANALYSIS OF RURAL LEADERSHIP: PHASE 7**

It is interesting to note that the aged group in this process were able to identify their own limitations and sought extra help - the Reconstruction and Development Programme chairperson and his committee to support them as they continued with their project. They were confident of what they could achieve and what they could not - self-confidence.

From the literature review in Chapter Two of this document, community development was summarized as a process of creating an enabling setting where people can learn. The action group of the aged in this process learned to identify their needs, plans and actions which could fit with them as beneficiaries and the tribal office and the TPA organisations even though they could not achieve their goals as planned.

The researcher views the action group's obstacles to achieving their goals as:

- a) Human resources - health and educational capacity of the aged group and the self-centred elite.
- b) Organisational resources - resistance of the tribal office to let go of "the good old days"

The aged group's actions and behaviour concur with the trait approach to leadership qualities of self reliance and participation characteristics. The group showed responsibility and willingness to accept the consequences of their actions for which the trait approach to leadership advocates. They also demonstrated both qualities of task and maintenance leadership as indicated on table 2.2 above.

It is through participation that the group realized and even confirmed their abilities. Following the process from Stage 1 to 7 proves encouragement and constancy.

## **5 LEARNINGS FROM THE CASE STUDY**

The researcher learned the following lessons from the case:

- \* Doing things 'for' people without involving or consulting them creates or increases existing problems rather than solves them. Watzlawick (1974:32) points out that solving problems does not produce the desired change but constitutes the problem.

- \* If a community development project satisfies the felt needs of the people, participation and self-reliance become spontaneous.
- \* Once a community development process starts, it leads to further development of concrete and abstract needs (Swanepoel 1992:9).
- \* Community development does not follow a rigid path. It is a process where phases fluctuate from one to the other as indicated in the process above.
- \* Apparently people at the grassroots can develop leadership qualities if given an opportunity. In this case, the community development process provided the opportunity to learn and improve skills and capacities.
- \* Leadership development is not a gift, it is as a result of conscientization and dialogue with the people (Freire 1970:42).
- \* Enabling leadership style is the most appropriate style in development because it aims at community's full participation and development of self-reliance.
- \* Dialogue over a period of time develops trust - one of Freire's (1970) requirements of the problem posing approach to community development.
- \* Self-motivated community groups can develop enabling leadership styles if facilitated by community development workers who believe in the style itself.
- \* Traditional leadership holds on to authoritarian leadership styles of deciding for others and which discourages enabling leadership styles of development based upon partnership.

According to Adair (1983:13) there is no such thing as a "born leader". Leaders are developed. The tribal officers in this case illustration, consisted of very old men of whom

the majority were chief's uncles and other close relatives. They held such positions due to their place on the chief's family tree which is contrary to the definition of a leader in Chapter 2, point 2.2.1. Rural communities still have born leaders who hold powerful positions and greatly influence people's leadership development. In this case study, for example, the traditional leaders had to give "permission" for the TPA to facilitate the aged people's need to decentralize their pension pay point. Potential leadership development which fits well with the principles of the RDP document of "People centredness" and the new democratic leadership was denied. The fact that they refused permission to do that, resulted in the abandonment of their objectives to decentralize the pay point in the area.

This was done according to the researcher, because it challenges the traditional leadership whereby security is based on the "good old days." The RDP chairperson whom the aged group had trusted was also unable to achieve the principle of people centred development, as witnessed by the researcher during her visit to the area to assess the position of the aged group action group in August 1996. She only met four of the group members informally. The report she received was that the RDP office could not help them achieve their pension pay point decentralization because they had other priorities.

South Africa is faced with a big challenge of addressing the facilities backlog in rural areas. It is therefore crucial, according to the researcher, that the South African leaders help reassess the rural leadership practices in order to deal with the political and cultural challenges which have impact on the potential leadership development which could contribute to the success of the challenge.

## **6 CONCLUSIONS ON THE CASE STUDY**

Conclusions reached will be discussed according to the aim and objective of the study.

### **6.1 AIM OF THE STUDY**

**TO ANALYSE THE CONCEPT OF RURAL LEADERSHIP AS IT EMERGES IN THE COMMUNITY DEVELOPMENT PROCESS.**

This aim was realized through the objectives below.

## **6.2 OBJECTIVES OF THE STUDY**

- \* TO CONTRIBUTE TO THE BODY OF KNOWLEDGE REGARDING THE WAY THE PROCESS OF COMMUNITY DEVELOPMENT DEVELOPS SELF-RELIANCE AND EMPOWERS PEOPLE

Knowledge gained from this study through the case illustration indicates that grass-roots people can develop leadership skills of self-reliance and participation. This has been demonstrated through the phases in the process of community development by their taking control in attempting to achieve a solution to their felt need.

- \* TO HIGHLIGHT HOW THE PROCESS OF COMMUNITY DEVELOPMENT CONTRIBUTES TO PEOPLES LEADERSHIP QUALITIES IN RURAL AREAS

Leadership qualities highlighted in this case illustration have indicated that the process of community development can contribute to leadership qualities in rural areas because it created an enabling setting for these qualities to emerge.

- \* TO SHOW THAT THE COMMUNITY DEVELOPMENT PROCESS IS A TWO WAY PARTNERSHIP PROCESS WHEREBY LEADERSHIP SKILLS AND QUALITIES OF THE PROFESSIONALS AND THE RURAL COMMUNITY COMPLEMENT EACH OTHER

In this process the professionals including the researcher and the elite young action group have learned from the rural grassroots people that there is no "quick-fix" to problem situations without involving the beneficiaries in identifying causes and finding solutions to their own problems.

- \* TO IDENTIFY AND REFLECT BOTH MANIFEST (OBSERVABLE) AND

## LATENT (OCCASIONAL OR INNER) LEADERSHIP QUALITIES, CHARACTERISTICS, SKILLS AND ACTIVITIES OF RURAL PEOPLE DURING THE COMMUNITY DEVELOPMENT PROCESS

A definition of leadership as highlighted in the literature review on Point 2.2 above supports what was learned in this study that leadership is not a thing "out here", but a complex interpersonal and interactive process geared to achieve goals, be they concrete or abstract. In this study the concrete goal of pay point decentralization was not achieved but the inner self-reliance has been achieved as illustrated above.

### **7 CONCLUSION**

This study has illustrated that rural people can develop leadership skills if given space to practice with the support of a non-directive and person centred researcher or development worker. They also have shown the need to do things themselves and that being given, without asking, creates insecurity, tension and the inability to develop. However tribal and civic authorities can prevent them from achieving their ends.

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30/6/75

ANNEXURE 1

## MRS T. MOKGOHLOA 'S VISIT TO RATHOKE

### **PROGRAMME**

- 8:30 Met by Jos Nkwana at Kentucky (Mamelodi)
- 10:00 Arrive at Rathoke
- 10:00 - 10:30 Tea (Jos's home)
- 10:35 - 10:50 Mr Maphoko Nkwana
- 10:55 - 11:10 Mme Malemone
- 11:15 - 11:30 Mr & Mrs Kanyane and a neighbour
- 11:35 - 12:00 Mabake High School's pupils
- 12:15 - 13:15 Mrs R Kekana (Lunch) ✓
- 13:30 - 14:30 Civic Association of Rathoke
- 14:45 - 15:00 Tea
- 15:05 Leave for Pretoria
- 17:00 Arrival (Mamelodi)

#### Copies

- Mrs R Kekana
- Secretary Rathoke Civic Association
- Sam Lehari

## ANNEXURE 2.

# CARE FOR THE AGED IN THE RURAL AREA

## BACKGROUND

Rathoko village is about 30 km west of Marble Hall and about 130 north of Pretoria. It is a rural area. The village has about 1 500 homes, with an average of 8 people per home. The average educational level of the people living there is about standard four. Unemployment is very high. There is an average of one working person per home, with an average monthly income of R400 which is far below poverty line.

There are about 500 old people (older than 60 years) who receive old age pensions and almost 90% of them are the only source of income for their homes and 10% supplement the little that comes from the worker.

There is absolutely no pleasure for our aged, even on Christmas, because all their monies are used to buy food and clothes for their children, grandchildren and extended families.

Lack of pleasure for our beloved aged is a cause of concern for the proposer.

## PROPOSAL

In order to create a climate of happiness, acceptance and pride for our aged, a once-a-year cultural party for them is hereby proposed. The party will have the following special features:

- Traditional dancing
- Traditional music
- Traditional beer
- Traditional food
- Poetry
- At least two cattle will be slaughtered so that each old person takes a piece (makobala) home.
- Possible TV coverage
- Banners for sponsoring companies
- 'RESPECT YOUR PARENTS' will be the theme of the day

The ideal time for the party is June/July and we are looking at presents like blankets.

**REQUIRED DONATIONS**

- Money to buy two cattle - R2 000
- Blankets
- Food
- Traditional beer
- Mageu and other relevant gifts.

Our community will provide the following:

- Dancers
- Singers
- Other support services

ANNEXURE 3

28 AUGUST 1993

**MOLETLO WA BO RAKGOLO LE BO KOKO BA RATHOKE**

**LENANEEO LA TSHEPEDISO YA MODIRO**

**BASWARA-MARAPO: MOHLAKI J G MMAKO  
LESIBA P GOLOLO**

KAROLO YA AA 11:00 - 12:30

1. PULO : FATHER SALIS RANGWAGA
2. KAMOGELO LE DI TSEBISO KA MOSWARA MARAPO
3. MMINO: RATHOKE PEACE MAKERS
4. LENTSU KA MOSWARA MARAPO
5. SERETO
6. POLELO: MRS T MOKGOHLOA (SOUTH AFRICAN COUNCIL OF THE AGED) (5 minutes)
7. POLELO A NAPO (S.A. COMMUNICATION SERVICES)
8. MMINO:
9. POLELO: MRS RADEMEYER (TPA COMMUNITY RELATIONS) (5 minutes)
10. POLELO: POLELO LAZARUS NYEZI (MAGEU NUMBER 1)
11. POLELO: MR SIMON LEGOABE (5 minutes)
12. SERETO
13. POLELO: MOHLAHLABI WA DIKOLO (5 minutes)
14. POLELO: FRANS TOMMY NKOANA - CHAN SET HAIR PRODUCTS (5 minutes)
15. MMINO
16. POLELO: SIPHO TJABADI (ESKOM) (5 minutes)
17. POLELO: SOLOMON L KEKANA (MOEMEMEDI WA BATSOFADI) (5 minutes)
18. MMINO
19. SEBOLEDI SA LETSATSI: LESIBA PETER SEBOTHOMA (15 minutes)
20. TEBOGO: MORULAGANYI JOSIAS WA NKWANA
21. SERETO
22. THAPELO: MORUTI APHANE

KAROLO YA BB 12:30 - 13:30

DIJO TSA MATENA le MMINO

KAROLO YA CC 13:30 - 14:30 Go lla moropa le phalafala

23. Mmino wa setso - Matshangane
24. Dinaka
25. Sereto
26. Makgakgasa
27. Mmino wa setso
28. Dikhwaere

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Ka thekgo ya Mageu No.1, Chan Set, National Sorghum beer, TPA (Community Relations), S.A. Communication Services, Radio Lebowa, Mr Simon Legoabe, Project Team S.A. Council of the Aged le bohle ba tserego karolo.

ANNEXURE 4

1927 Mamelodi East  
P O Rethabile  
PRETORIA  
0122  
September 1, 1993

Mrs L E Mokgohloa  
The South African Council for the Aged  
Randburg

CULTURAL FUNCTION FOR OUR AGED IN RATHOKE 28/8/93

Thank you very much for your contributions to the success of the function referred to above. I am pretty sure that your contributions made it what it was. The donation you offered me was used to buy meet and a copy of the receipt is herewith included.

Your presence was highly appreciated and I strongly believe that you have built a good relationship between yourself and our community.

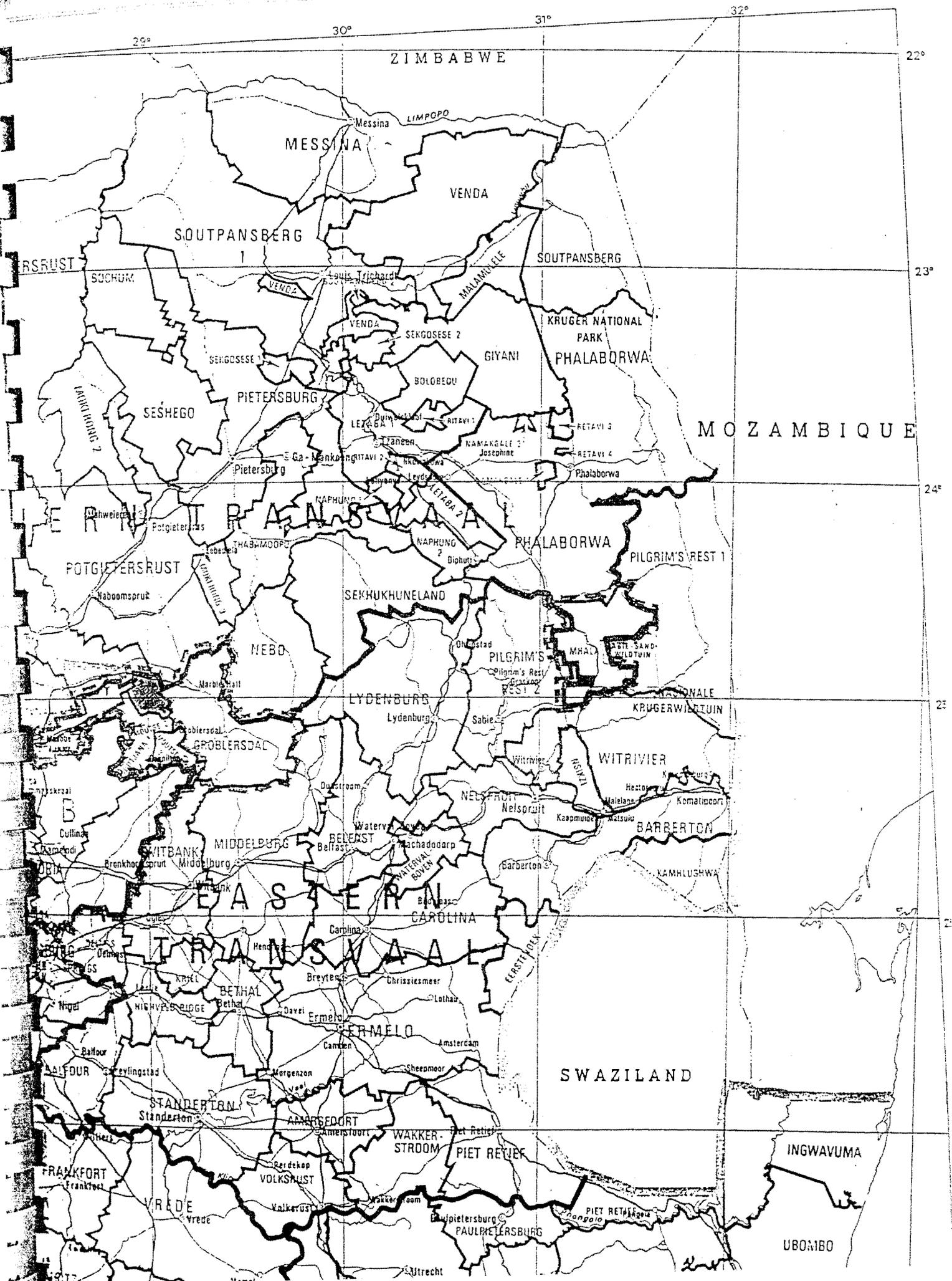
As a friend I will always call on you in events such as this.

Thank you

  
Jos Nkwana  
Chartered Public Relations Practitioner

cc Mrs V Brayn (Cape Town)

ANNEXURE 4a



28°

29°

30°

31°

ZIMBABWE

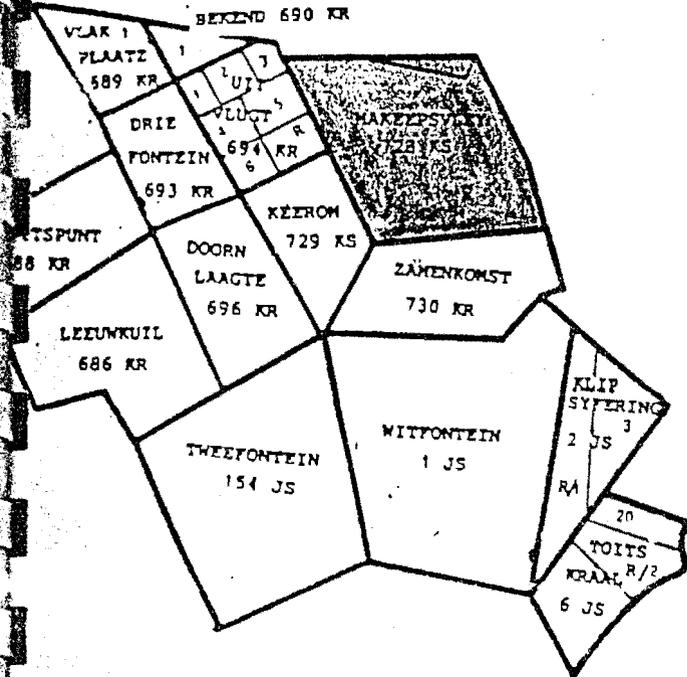


SWAZILAND

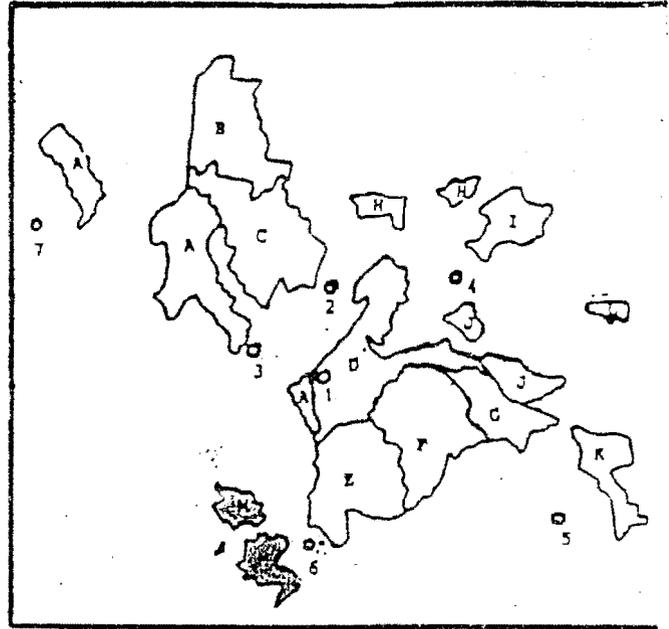
MOUTSE 1

- 1 - LEBOWANGOMO
- 2 - PIETTERSBURG
- 3 - POTGIETERSBURG
- 4 - TLANZEN
- 5 - GRASKOP
- 6 - GROBLERSDAL
- 7 - ELLISRAS
- 8 - BOCHON
- C - SKHOGO
- D - THABAMCOPO
- E - NYBO
- F - SEKHUKUMELAPO
- G - PRAKTISEER
- H - SEKGOSESE
- I - BOLOBEJU
- J - MAPHMO
- K - MAPULANENG
- L - NAMAGALE
- M - MOUTSE

BEKEND 690 KR



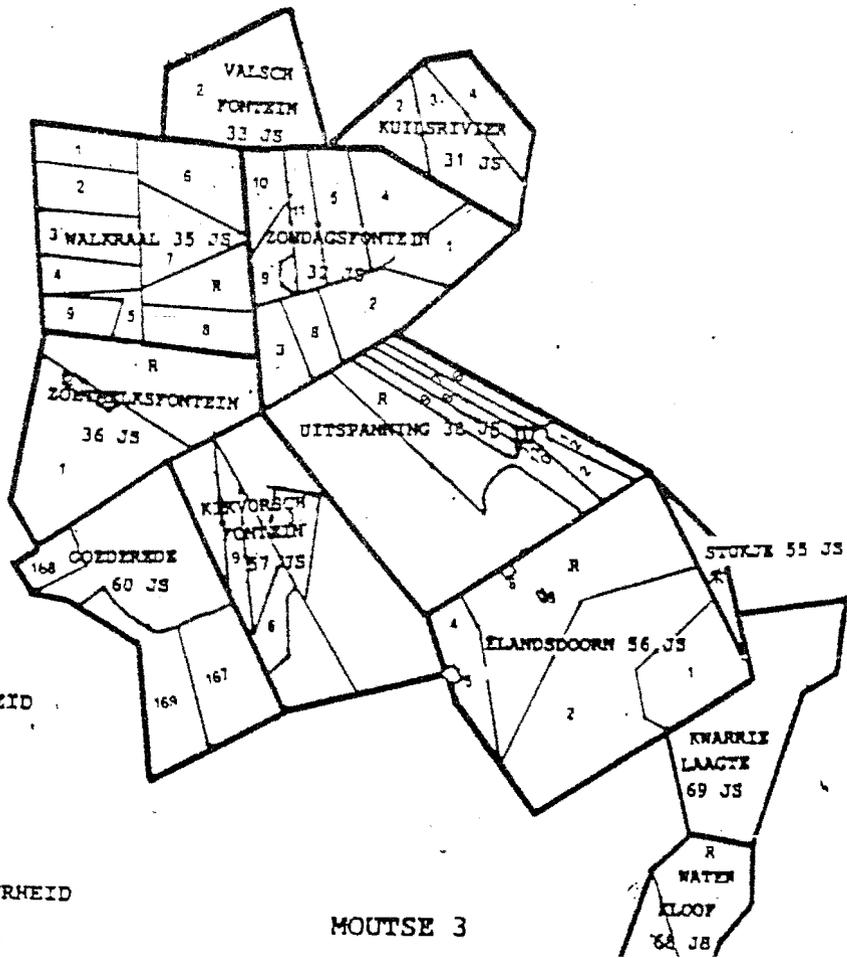
LEBOWA



MOORANBULT 161 JR

MOUTSE 2

- SWANE STAMOWERHEID
- KONI BA GA MATLALA (LEHWELERE) WELERE STAMOWERHEID
- KONI BA MATLALA (MASHUNG) SHUNG STAMOWERHEID
- DEBELE-A-MABAKE DEBELE-A-MOLETLANE STAMOWERHEID
- DI RAMAUBE EDI-BA-RAMAUBE STAMOWERHEID
- ANI MATLALA (MASERUMULE) MATLALA STAMOWERHEID
- OTLA LA BAREKI GEMEENSKAPSOWERHEID
- AKANASELA GEMEENSKAPSOWERHEID



MOUTSE 3