AN ASSESSMENT OF TRANSFORMATIVE LEARNING PROGRAMME IN NKONKOLA COMMUNITY IN MAZABUKA DISTRICT

BY

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A dissertation submitted to the University of Zambia in partial fulfillment of the requirement for the award of the Degree of Master of Education in Adult Education

DECLARATION

I, Cornelius Habeene Muvwema, declare that this dissertation was composed and compiled by me, and that the sources of all materials referred to have been specifically acknowledged and also it has not been submitted to any institution for an application of any academic award.

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CERTIFICATE OF APPROVAL

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Examiners' Names and Signatures:

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DEDICATION

I dedicate this dissertation to my dear wife Jusina Kabbudula Muvwema, my daughters: Michelo and Mizinga and my sons: Milumbe, Miyanda and Mangale. I also wish to dedicate it to my mother Theresa Moonga Muvwema and my late father Timothy Muvwema. Above all, I dedicate this work to my Lord and Saviour Jesus Christ who sustained and enabled me to carry out this research in good health.

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ABSTRACT

This study that assesses transformative learning programme was undertaken among Nkonkola community members of Mazabuka District in Southern Province of Zambia. Nkonkola community is approximately 140 square kilometres, but sparsely populated due to the hilly relief.

The study had four objectives: to assess participation of community members in civic, religious and communal activities before and after the programme that used transformative learning strategies; to establish the levels of participation in developmental activities among the community members before and after the programme that used transformative learning strategies; to compare the participation of females to males in civic, religious and communal activities before and after the programme that used transformative learning strategies; and to determine the effects of transformative learning strategies on community members' attitudes and perceptions towards community participation.

Data were collected from a total number of 166 respondents. Out of 166 respondents, 76 underwent training in transformative learning strategies, 84 were residents of Nkonkola community for a periodof not less than 5 years and 6 were implementers of the training progamme from Women for Change. Out of 76 respondents that underwent training 47 were females and 29 were males and out of 84 respondents that were residents of Nkonkola for a period exceeding 5 years, 33 were females and 51 were males. From 160 respondents each sex contributed 80 persons who were selected using systematic sampling. The 6 additional respondents who were Women for Change personnel were selected using purposeful sampling procedure. Data were collected using: researcher administered semi-structured questionnaires, observations schedule, semi-structured interviews and focus group discussions.

The study revealed that Nkonkola community was actively participating in a number of communal activities such as livestock rearing, poultry keeping, bee keeping, gardening, carpentry, and tailoring after intervention with transformative learning strategies. Furthermore, the study discovered that there were changes in people's perspectives, worldviews, confidence and self-esteem. The community exhibited high levels of participation in terms of social mobilization, community development, and civic awareness and above all community participation. Individuals in the community started mobilizing themselves in small groups and started doing communal activities such as gardening, livestock rearing, bee keeping, poultry rearing, pottery making, tailoring and carpentry. The study also revealed that community members still wanted to be empowered economically despite acquiring substantial knowledge of how to sustain their livelihood. Many individuals in the community measured change in terms of economic well-being and not social well-being (change of attitudes, perspectives or worldviews). Therefore, transformative learning strategies succeeded in changing the some social problems the community was experiencing through promotion of cooperation and enhancement of participation levels in the community.

The study recommends that in order to sustain the increased participation and cooperation, Women for Change and other Non-Governmental Organisations (NGOs) involved in transformative learning programmes should approach change holistically so that it occurs at both individual as well as communal (societal) levels.

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ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
CACC	Camp Agricultural Cooperative Committee
FODEP	Foundation for Democratic Processes
HIV	Human Immune Virus
NGOs	Non-Governmental Organizations
TL	Transformative Learning
WfC	Women for Change
UNICEF	United Nations Children Emergency Fund
ZCEA	Zambia Civic Education Association

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter provides background information to the study that assesses transformative learning programme in Nkonkola Community in Mazabuka District. In order to contextualise the study, the terms transformative learning and participation were defined. The chapter also provides the statement of the problem, purpose and objectives of the study, research questions, significance of the study, limitations and scope of the study as well as operational definitions. Finally, the chapter provides the organisation of the study.

1.2 Background of the Study

Transformative learning has been around for some time now. It is a kind of learning that encompasses programmes that take the social, historical and cultural contexts into consideration to propose innovative forms of learning and training which impact positively on learners/practitioners outcomes. Founded by Jack Mezirow, transformative learning has been defined as 'learning experience that induces more far-reaching change in the learners than other kinds of learning, especially learning experiences which shape the learner and produce a significant impact, or paradigm shift that affects the learner's subsequent experiences' (Clark, 1993). Another definition of transformative learning is one that was put forward by O'Sullivan (1999):

> *Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy.*

Transformative learning attempts to provide an explanation of how people's frame of reference influences the way they make meaning and how they may be transformed to empower them as adult learners so as to foster community development through participation. Ryan, Connolly, Fleming, and McCormarck, (2007: 11) suggest that 'a frame of reference is the structure of assumptions in which we interpret our sense perceptions and, by doing so, create our experiences.' Therefore, individuals take for granted beliefs that exist about reality. These beliefs often serve as tacit rules of thumb or are expressed as

conventional wisdom that guides people's actions. In the same vein, culture is there to support since it is embedded on beliefs and values of individuals. Since culture is composed of shared frames of reference and these are acquired through socialisation and cultural assimilation and are often reproduced through schooling. Therefore, culture significantly affects the way individuals interpret things later in life.

Development workers have used different strategies and approaches for social mobilisation so as to change communities' social status quos. One such approach has been transformative learning theory. Transformative learning is a theory of how adults learn a promising theoretical framework for approaching learning that promotes the individual and social change necessary for more sustainable outcomes, in community development. This theory attempts to provide a comprehensive explanation of how adults learn within different cultural contexts (Mezirow, 1995, 2009; Clark and Wilson, 1991; Merriam and Caffarella, 1999).

Mezirow (1995: 162) says that 'transformative learning theory is grounded in human communication, where learning is understood as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience in order to guide future action'. As such, the theory describes all the kinds of learning that adults can achieve, but not all learning described by the theory is transformative. Rather, the theory describes a process by which learning may result in changes of one's normative ideologies, and it is when learning reaches this point that it is known as transformative (Clark, 1993; Mezirow, 1995, 2000; Diduck, 1999). Such learning helps adults realise their potential for becoming more liberated, socially responsible and autonomous, and to develop a more discriminating understanding of their experiences as a guide to their actions (Mezirow, 1995).

Transformative learning theory explains how people construct more dependable interpretations of life, through a process of critically reflecting on the context of their beliefs and underlying assumptions, exploring new ways of being and relating to others, making decisions based on the new insight they have gained, and taking action or making changes based on this insight (Mezirow, 2000; Ryan *et al*, 2007). It is this type of learning that may facilitate the individual and social change needed for more effective community development achieved through collective participation. Transformative learning occurs when we find that our old ways of understanding things are no longer working well for us (Ryan *et al,* 2007).

Participation is the process through which stakeholders influence and share control over priority-setting, policy-making, resource-allocation and access to public goods and services. In social science, participation refers to different mechanisms for the public to express opinions and ideally exert influence regarding political, economic, management or other social decisions (FODEP, 2004). Participatory decision-making can take place along any realm of human social activity, including: in economics, it is known as participatory economics; in political realm, what is called participatory democracy or parpolity; in management it is called participatory management; and in cultural aspects what is known as polyculturalism or familial, also called feminism (Cooke and Kothari, 2001).

For well-informed participation to occur, it is argued that some version of transparency should be present. For example, radical transparency is necessary, but not sufficient. It has also been argued that those affected by decision should have the most say while those that are least affected should have the least say in a topic or development venture (Arnstein, 1971). Sometimes it is difficult for people to be well-informed by themselves, therefore, they may need external help through learning to bring them to acceptable levels. This type of learning is one that helps in bringing about social change and it is also known as transformative learning.

1.3 Statement of the Problem

Transformative learning strategies have been used by a number of Non-Governmental Organisations (NGOs) in education programmes that focus on community development. Women for Change as a Non-Governmental Organisation has used this strategy since 1995 to train people in communities. Transformative learning is supposed to result in changes in people's values, beliefs, judgments, perspectives, self-confidence, self-esteem and habit of mind which in turn lead to personal and social development. The strategies used in imparting education should be assessed in order to determine if they operate at optimal levels in relation to the objectives of the programme. However, there is dearth of literature on effects of transformative learning strategies on community participation, as well as sustainability of the knowledge acquired through use of these strategies in educational programmes. In the case of Non-Governmental Organisations which work in communities there is no evidence that shows the influence of transformative learning strategies on community participation (FODEP, 2000). Hence this study was undertaken to assess the effects of transformative learning strategies on community participation, as well as assessment sustainability of the knowledge acquired through use of these strategies.

1.4 Purpose of the Study

The study sought to assess transformative learning programme run by Women for Change in Nkonkola community in Mazabuka district. It focused on the effects of transformative learning strategies on community participation an intervention. It also attempted to determine the levels of participation in the community where transformative learning strategies were used. Furthermore, the study wanted to establish if transformative learning strategies had changed perceptions and attitudes of individuals in Nkonkola community.

1.5 Main Research Objective:

To assess the influence of Women for Change transformative learning programme on community participation in Nkonkola community in Mazabuka district.

1.5.1 Specific Objectives

This study was guided by the following specific research objectives:

a) to assess participation of Nkonkola community members in civic, religious and communal activities before and after the programme that used transformative learning strategies;

b) to establish the levels of participation in developmental activities among the community members before and after the programme that used transformative learning strategies;

c) to compare the participation of females to males in civic, religious and communal activities before and after the programme that used transformative learning strategies; and

d) to determine the effects of transformative learning strategies on Nkonkola community members' attitudes and perceptions towards community participation.

1.6 Main Research Question:

How does Women for Change transformative learning programme influence community participation in Nkonkola community in Mazabuka district?

1.6.1 Specific Research Questions

This study attempted to answer the following specific research questions:

   a) How is the participation of Nkonkola community members in civic, religious and communal activities before and after the programme that used transformative learning strategies?

   b) What are the levels of participation in developmental activities among the community members before and after the programme that used transformative learning strategies?

   c) How is the participation of females in comparison to males in civic, religious and communal activities before and after the programme that used transformative learning strategies?

   d) What are the effects of transformative learning strategies on Nkonkola community members' attitudes and perceptions towards community participation?

1.7 Significance of the Study

It is envisaged that the findings of the study will benefit adult educators, non-government organisations and government agencies such as the Ministry of Education, Science, Vocational Training and Early Child Education, the Ministry of Health, the Ministry of Agriculture and Cooperatives, and the Ministry of Community Development, Mother and Child Health that use transformative learning strategies. It is also hoped that the study will create awareness about the strength and limitation of transformative learning strategies on community mobilisation and participation.

1.8 Limitation of the Study

This study required some information about the studied area before Women for Change started operating in that area. However, base line survey did not take place, therefore, it relied much on recall.

1.9 Scope of the Study

The study was conduct only in one community in Mazabuka district namely Nkonkola community where Women for Change carried out an educational intervention. It was assessing transformative learning programme's influence on community participation in Nkonkola community.

1.10 Operational Definitions of Terms

The following key terms have been defined as follows in this study:

Awareness: This is having full realisation and knowledge of something in terms of meaning, significance and existence. Awareness gives people knowledge about their civil, legal or political rights.

Communal activities: These are collective activities that happen in communities such as civic, religious and developmental activities.

Community: This is a common social setting where people dwell.

Community members: These are respondents who were either trained in transformative learning strategies or were residents of Nkonkola community for a period of not less than 5 years.

Community roles: It is set of roles that an individual who occupies a given community position has to play or carry out.

Conscientisation: This is a process of education used to help people to rediscover their lost sense of worth and dignity; a method that awakens people to the realisation of their potential as creators of culture, people who, unlike animals, would give name and meaning to the world.

Gender: A concept that refers to social differences between females and males as opposed to biological ones.

Participation: It is concerned with organised efforts of an individual to increase control over resources and regulative institution in a given social situations.

Roles: This is an important component of social structures. They enable people to anticipate the behaviour of others and plan their own actions accordingly.

Social contracts: These are gentleman's agreements between the ruled and the rulers on specific issues which the ruled want to be addressed and make rulers accountable.

Surrogate positions: These are positions in which an individual is just a figurehead of the actual power for that position rests in other people who are more powerful and knowledgeable than the position holder.

Transformative learning strategies: These are learning methods that help individuals be critically aware of one's own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation.

1.11 Theoretical Framework

The theoretical framework account for or rather explain phenomenon. They attempt to clarify why things are the way they are based on theories. To understand comprehensively theoretical framework a thorough analysis of theories has to be coducted. This study adopted theories of Jack Mezirow, Robert Boyd and Paulo Frèire. Therefore, this study provides comprehensive analyses of the three theorists' work on transformative learning theory in an attempt to assess the influence of transformative learning programme in Nkonkola community.

1.11.1 Jack Mezirow's Transformative Learning Theory

The first transformative learning theory adopted in this study is Mezirow's. Mezirow first applied the label *'transformation'* in a 1978 study of United States of America women returning to post-secondary study or the workplace after an extended time out of education. He built his professional reputation on developing an evolving *transformation theory* that tries to define the features and strategies of learning and their implications for adult educators and learners. His work has led to a transformative learning movement in adult education. Other great educational thinkers who influenced his work on transformative learning theory include Thomas Kuhn, Paulo Frèire and Jurgen Habermas (Finger and Asun, 2001).

Mezirow (1996: 162) defines transformative learning as 'the process of using a prior interpretation to construe a new or a revised interpretation of the meaning of one's experience to guide future actions.' Transformative learning occurs when there is a transformation in one of the beliefs or attitudes implying a meaning scheme, or a transformation of the entire perspective of habit of mind (Mezirow, 2000, 2007). Mezirow's transformative learning is a ten step process with four main components, namely: experience, critical reflection, reflective discourse, and action. First, the learner gains experience. Thereafter, the learner critically reflects; examines his or her own beliefs, goals, assumptions and propositions in relation to his or her experience. The learner proceeds to take part in dialogue, further examining the new thoughts, ideas that have come out of the critical reflection. This dialogue consists of gathering opinions of others, whether through one-on-one conversations or within a group

setting. The final step is taking action based on his new level of learning and perspective (Mezirow, 2007).

For Mezirow, the main areas of work on transformative learning have been the division of knowledge into three distinct types namely, instrumental, communicative and emancipatory. He argues that educators should consider selecting teaching materials that enhance gaining of instrumental and communicative knowledge that are the most common types of technical and practical learning methods. Instrumental learning is the simplest way of attaining skills and knowledge. Whereas, attainment of communicative knowledge depends on students understanding the meaning of what is being communicated by the teacher. But the two (instrumental learning and communicative knowledge) serve as a base for learning. When these two domains of learning are combined with critical reflection, transformational process occurs. However, the knowledge gained through emancipatory learning is much deeper than these two domains of learning and is based on the idea that everyone has the potential to break free from the limitations of their own situation to transform their own life (Mezirow, 2000).

Mezirow applied his transformative theory on Women Educational Association members to determine the distinctions of subjects, between teaching, whose outcome is increase knowledge and teaching students to learn how to learn, where the outcomes are multi-faceted, long-lasting and can be life-changing. These types of learning do not exclude each other and learners can benefit from emancipatory and transformative learning while they are studying specific subjects. Ryan *et al* (2007: 7) explain that Mezirow's transformations come about due to one of the four ways: elaborating existing frames of reference; learning new frames of reference; transforming points of view; and transforming habits of the mind. Therefore, a frame of reference is the structure of assumptions with which to interpret one's sense and perceptions and doing so create our experiences. Once there is an elaboration of existing frames of reference, then change begins to take place. Mezirow's theory brings out perspectives that elaborate existing frames of reference, learning new frames of reference, transforming points of view, and transforming habits of the mind which enabled the researcher to inquire into individuals' aspects of community participation.

1.11.2 Robert Boyd's Transformative Learning Theory

The second transformative learning theory adopted in this study is Robert Boyd's. Some theorists' view (Dirkx, 1998) of transformative learning theory as an intuitive and emotional process is beginning to emerge in the literature. However, Grabove (1997: 17) explains that

Dirkx, Boyd, Myers and Ruether link Mezirow's rational, cognitive and analytical approach to a more intuitive, creative and holistic view of transformative learning. This view of transformative learning is based primarily on the work of Robert Boyd who developed the theory of transformative learning based on analytical or depth psychology.

For Boyd, transformation is a 'fundamental change in one's personality involving the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration' (Taylor, 1998). This therefore, calls upon extra rational sources such as symbols, signs, images and archetypes to enhance the creation of a personal vision or meaning of what it means to be human as one is undergoing transformation. He further proposes the process of discernment as being part of transformative learning. The process of discernment is made of three distinct activities: receptivity, recognition and grieving (Boyd, 1989).

Boyd (1989) argues that first, an individual must be receptive or rather open to receiving 'alternative expressions of meaning,' and then recognise that the message is authentic. This process is followed by what is known as grieving. Grieving is considered by Boyd to be the most critical phase of the discernment process that takes place when an individual realises that old patterns or ways of perceiving things are no longer relevant, adopts or establishes new ways, and finally, integrates old and new patterns. More recent research has specifically explored the process of transformative learning as it occurs in bereaved elders, maintaining that the 'disorienting dilemma' deemed necessary by Mezirow is present in the loss of a loved one, with an additional devastating factor being the isolation that the elderly in particular are likely to face (Mezirow, 1995). In another study, transformative learning in the context of suicide bereavement shows that the dilemma is compounded by the questioning of conceptions or misconceptions that were held about the relationship with the deceased and resolving the meaning of that relationship during the grieving period.

Unlike Mezirow, who sees the ego as playing a central role in the process of perspective transformation, Boyd and Myers use a framework that goes beyond the ego and as they emphasise on reasoning and logic to a definition of transformative learning theory that is more psychosocial in nature (Taylor, 1998). Furthermore, some scholars such as Taylor and Fransman (2004) argue that Robert Boyd expanded Mezirow's theory with his own research and understanding. In his theory, Boyd (1989) paid attention to the individuals' ability to work with themselves and take care of any problems that they have been going through within themselves. As a result, they would develop a refined personality. While Mezirow was

more involved with the self-reflection, he focused more on discernment within the theory in order to create a personal image of what they are like. Boyd's transformative learning contributed aspect fundamental change in one's personality involving the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration as key in achieving change which was not discussed by Mezirow. This was necessary for facilitating analysis of transformative learning theory in this study.

1.11.3 Paulo Frèire's Transformative Learning Theory

The third transformative learning theory adopted in this study is Paulo Frèire'. Frèire was of a radical educational reformist from Latin America who portrayed a practical and theoretical approach to emancipation through education. His work involved teaching people with limited literacy skills in Third World Countries. He adopted an educational method that proved to be a threat to those in authority, and consequently, he was exiled from Brazil in 1959. Frèire wanted people to develop an ontological vocation (Frèire, 1970). From Frèirean perspective ontological vocation is a theory of existence, which regards people as subjects, not objects, who are constantly reflecting and acting on the transformation of their own world so as to make it a more equitable place for all to live in. This transformation or unveiling of reality is an ongoing, never ending, and a dynamic process. Taylor (1998: 17) explains that Frèire is another person who has worked with transformative learning. Instead of focusing on individual transformation like Mezirow, Frèire extends his efforts on social change. However, Frèire was supported by Mezirow in advocating that critical reflection is an important part of the transformational learning process. He sees its purpose being based on rediscovery of power, such that the more critically aware learners become, the more they are able to transform society and subsequently their own reality.Unlike Mezirow's personal transformation, Frèire's was much more concerned about social transformation by the unveiling or demythologising of reality by the oppressed through the awakening of their critical consciousness, when they learn to perceive social, political and economic contradictions, and decide to take action against the oppressive elements of reality. This awakening or rekindling of one's consciousness is the consequence of Frèire's education process called transformative learning.

According to Torres (n.d: 1) transformative learning from Frèire's perspective is a social, political and pedagogical practice that takes place when people reach a deeper, richer, more textured and nuanced understanding of themselves and their world, and when they are prepared to act upon this new understanding. Based on the normative assumptions of the

critical theory that most social exchanges involve a relationship of domination, and that language constitutes identities, from a meaning making or symbolic perspective, transformative learning attempts to recreate the various theoretical contexts for the examination of rituals, myths, icons, totems, symbols and taboos in education and society, seeking to understand and transform social agencies and structures. It is closely related to emancipatory work of Paulo Frèire that is known as the pedagogy of the oppressed and is certainly the most famous example of application of this school's critical theory. When critically examined, one notices that the transformative learning theory is an ongoing process of shifting, over time to follow social transformation

Frèire (1972) identifies intransitive consciousness as the lowest stage of consciousness, and people in this stage deny that human power can change their lives or society. It is a static condition of fatalism that rejects human agency (power to bring any form of change), denying that human beings can transform their condition. People in this stage are magical, superstitious, and pre-scientific. Here people think that what happens is a fate controlled by divine forces or more of accidents of life. This explanation leads to the conclusion that human beings cannot control, understand or change the way things are, but that the system is permanent and invulnerable. The intransitive person accepts the status quo and has closed his or her minds and lives in a state of political disempowerment even though she/he might be hard working. In this state people do not believe in cause and effect as well as in human power to learn and change things. So to them the world is made of bits and pieces that are isolated and exist as unrelated parts. This un-integrated view of the world hinders them from seeing how the separate parts/pieces of society condition each other or seeing how a whole system is made up of these parts which produce a single effect on anyone of these parts (Mbozi, 2013).

Mbozi (2013: 26) posts that 'semi-intransitive people are partially empowered and accept human agency.' However, the main problem with semi-intransitive people is that their analysis of cause and effect is not deep enough to reach the root causes of the problem or condition of their lives. For example, reformers can propose health reforms without asking why so many people get sick; they ignore the root cause of sickness. Semi-intransitive is a one-dimension short term thinking that leads to acting on an isolated problem ignoring the root causes of the problems and long term solutions that are sustainable. Quite often such action creates other problem because the social system underlining the problem is not addressed. Most protests or revolutions that occur are at semi-transitive consciousness level.

Frèire (1972) calls the third stage 'critical consciousness or critical reflective consciousness.' This is the final state of consciousness in which human beings have their full potential that is to mean full mental capacities. In this state people are able to examine their conditions of lives, analyse the consequences of their actions and make linkages between the conditions of their lives and the elite (oppressors). During this particular period, people realise that the conditions of their lives are a consequence of human actions and not a whirl-wind of forces beyond their control. Consequently, they are able to apply human agency to transform their lives and their society. Frèire argues that if individuals are in the state of intransitive or semi-transitive consciousness they can be trained to regain their human potential through the process of conscientisation.

Conscientisation according to Frèire, is a process of facilitating individuals to reflect and act on their conditions of life. The process is empowering because it introduces (re-introduces) human agency in the affected individuals. The consequence of conscientisation is social transformation where unjust structures and systems are eradicated. Frèire thought that both the oppressor and the oppressed needed conscientisation. Conscientisation is basically a methodology that introduces people to critical thinking. It is a process through which human beings participate critically in self transformative action. It is a joint project, in that, it takes place in man and among other men, men united by their actions and by their reflection upon that action, and upon the world (it is not an individual activity, it is a group process). A major part of conscientisation is to provoke, among learners, recognition of the world, not as a given world but as a world in the making (Mbozi, 2013).

Linked to conscientisation is praxis; praxis means to reflect, plan, analyse and act. Praxis is linked to conscientisation in the sense that it is a unit that exists between what one does (practice does action) and what one thinks (reflect think theory). If praxis is going to be complete individuals must at practice level implement their ideas or thoughts? They must attempt to innovate an experiment. At the level of theory, they must think, plan, visualise and engage in visionary analyses to evaluate or assess while critically examining (Frèire, 1972). A conscientised person is able to apply in-depth interpretation of problems, test one's findings, have openness to revision (embracing error) and attempt to avoid pre-conceived notions when analysing problems.

Mbozi (2013) posits that conscientised persons possess the following characteristics: power awareness, critical literacy, permanent de-socialisation and self-education. *Power awareness* means knowing that society and history are made by contending forces and interests, and that

human action makes society and that society is unfinished and can be transformed. Power awareness is also discovering power and policy making interaction in society, with some groups holding dominant control of how history and social policies can be changed by organised action from the bottom (grassroots). In short it means being aware of human agency.

Shor, (1992: 129) defines critical literacy as:

> *Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organisation, experience, text, subject matter, policy, mass media, or discourse." This refers to habits of thought, reading, writing and speaking that go beneath surface meaning first impressions dominant myths, official pronouncements received wisdom, traditional beliefs and mere opinions so as to understand the deep meaning, social causes, social content ideology and personal consequences of any action, event object process organization experience, text, subject matter policy, mass media or discourse. To be critical literate also means thinking deeply with analysis about books, statements print and broadcast media traditional sayings official policies public speeches, commercial messages political propaganda and questioning official knowledge and existing authority in order to discover the root causes of events and conditions. It is analysing language and behaviour to discover the deep meaning of anything under discussion or solution and applying that meaning to your own context. It is also imagining how to act on that meaning to change conditions.*

Permanent de-socialisation is a process of understanding and challenging the artificial political limits of human developments. It is questioning power and inequality in the status quo. It is examining socialised values in consciousness and in societies which hold back social transforming and self as a joint process. Furthermore, it is acknowledging and rejecting regressive values actions of speech and institutional practices, class hierarchy, elite monopoly of mass media, and then nurturing a passion for justice and a concern for the environment for the community and for public life. In short, permanent de-socialisation cannot be seen in people who think about themselves (Mbozi, 2013).

Self-education refers to self-organised transformative education that develops critical thought or cooperative action. It means knowing how to study critically in groups or individually, and how to find out about an issue or subject and how to get academic help and finally how to apply critical reflection as a basis for cooperative action society. Critical consciousness represents de-socialisation of individuals from regressive values that are routinely absorbed in schools and in everyday life.

According to Frèire (1972) dialogue, debate and critical reflection are methods individuals may be conscientised with so as to raise their conscious. A *dialogical* discussion affords an individual or individuals an opportunity to hear options besides their own ideas. Thus, dialogue involves a relationship with human beings and yourself. It is basically critical interaction with another person or text or mass media that offers an opportunity to transform one's position, inherent in dialogue is the idea of learning. Dialogue does not always involve interaction with people but a person can also engage in dialogue with a written text with received wisdom and indeed with the mass media. To dialogue from Frèire's perspective, is to interrogate on basis of a particular value fact from a statement, argument, behaviour and so on. Dialogues need participation of individuals in the discourse. In order for dialogue to succeed, a number of un-dialogical processes should be removed. Examples of un-dialogical processes involve reaching consensus, accommodation, manipulation and elimination.

Debate is a discussion in which people can adopt different positions. It may also be the same as brain storming. Debate, discussion and dialogue are interrelated processes in which individuals are afforded an opportunity to hear the views of others and in the process they learn that there are other alternatives to the current situation. Debate, like the other two discussion processes provides a situation for episodes of communication in which an environment for exchange of ideas and opinions is created that are later reflected on.

Flood and Room (1996) argue that every person has pre-conceptions about how the world functions. The pre-conceptions could be assumptions we hold about things such as there is nothing better than excelling in education. When the pre-conceptions limit our reflection they are referred to as 'mind traps'. Frèire (1970) suggests that debates provide an escape route from mind traps in the sense that they enable people evaluate the worthiness of their own position on issues in comparisons to those of others. What a debate does is that it provides you with a position for broadening your horizon. A debate will open one's horizon as long as he or she is willing to set aside biasness, prejudices and personal concern. In a debate, an attempt is made to justify beliefs by giving and defending reasons, and by examining the evidence for and against compelling views.

Critical reflection is a third process of conscientisation which focuses on thinking reflectively or thinking critically. It is a process of question existing norms, values, practices and in-coming information and practices so as to build a reflexive practice. Reflexivity is a process in which a person stops taking things for granted and accepting the status quo without determining whether there can be an alternative to the present situation. Asking whether the

current situation can be changed and imagining another world is a foundation to exploration, experimentation and innovation. Under mind traps we intend to trust in the effectiveness and efficiency of the tried and tested.

In this study, transformative learning encompasses the thinking of all the three theorists. From Mezirow, it has adopted transformation of the beliefs or attitudes, implying the formation the meaning scheme, or a transformation of the entire perspective that he termed as habits of mind. This is based at a personal level or rather personal transformation. Mezirow's thinking can be linked to Boyd's transformation as a 'fundamental change in one's personality involving the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration'. From Frèire's perspectives, transformative learning is much more concerned with social transformation by the unveiling or demythologising of reality by the oppressed through the awakening of their critical consciousness; through which they learn to perceive social, political and economic contradictions; and to take action against the oppressive elements of reality. For Frèire, transformative learning may not be achieved without challenging and transforming the institutions, ideologies, and relations that engender distorted, oppressed thinking in the first place. Therefore, in this study, transformative learning will take into account both personal (personality) and social (community) transformations. Frèire's contributions went beyond what both Mezirow and Boyd brought out as he analysed the individual as well as the society.

In this study the researcher analysed transformative leaning theories of Mezirow, Boyd and Frèire to build his theoretical framework. The study also looked at areas of confluence of these three theorists.

1.12 Summary of Outline of Chapters

The dissertation has been organised into six chapters. The *First Chapter* outlines the topic and background of the dissertation. It highlights the research objectives, significance of the study, scope and limitations of the study as well as theoretical framework on which the study is based. The *Second Chapter* reviews literature that discusses the concepts of transformative learning, participation and community participation. The *Third Chapter* outlines the methodology adopted in the study. It discusses the research design, methods and techniques applied in data collection and analysis. The *Fourth Chapter* specifically deals with an account of the findings of the study which are presented in the form of tables and figures. The *Fifth Chapter* presents the discussion of the findings on transformative learning strategies on community participation. It also attempts to explore the concepts through analysing available

literature. Furthermore, it looks at people's participation in the planning and implementation process of the participatory approaches. Finally the *Sixth Chapter* covers the conclusion and recommendations of the study. In addition, it winds up the study by presenting the general summary of the study including the direction for future research.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter presents literature review on a study that was aimed at assessing transformative learning programme in Nkonkola Community in Mazabuka District. The chapter is presented as follows: The first section focuses on review of the concept of transformative learning. The second section looks at the evolution transformative learning worldwide. This section was preceded by the one that discusses the purpose of transformative learning. Further, a literature on processes of transformative learning was also reviewed to provide rich insights about the theory. This was followed by a discussion of literature on barriers to transformative learning. Thereafter, literature on transformative learning strategies and participation was discussed to give the nexus between two main concepts of this study. The literature dealing with community participation in Zambia was also reviewed and discussed. Furthermore, literature on measuring participation and key elements of participation was reviewed as well. Finally, the major issues arising from discussed literature are presented as a summary.

2.2 Transformative Learning

Reviewed literature describes transformative learning in general as a form of learning that helps people to change their perspectives and worldviews and consequently their practices (O'Sullivan, 1999; Ryan *et al,* 2007: 11 and Mezirow, 1995).Clark (1991) observes that at the centre of the transformative learning theory, is the process of perspective transformation, with three distinct dimensions: *psychological,* which has to do with changes in understanding of the self, *convictional* has to do with revision of belief systems and *behavioural* which looks at changes in lifestyles. Transformative learning is the expansion of consciousness through the transformation of basic worldviews and specific capacities of the self. Transformative learning is facilitated through consciously-directed processes such as appreciatively accessing and receiving the symbolic contents of the unconscious and critically analysing underlying premises.

Two major theorists who explain how people transform their worldviews are Jack Mezirow and Paulo Frèire. Mezirow's transformative learning theory focuses on individual transformation through transformation of frames of reference and this is a rational exercise. Mezirow believes that it usually results from a disorienting dilemma, which is triggered by a life crisis or major life transition, although it may also result from an accumulation of

transformations in meaning schemes over a period of time. Less dramatic predicaments, such as those created by a teacher, also promote transformation. An important part of transformative learning is for individuals to change their frames of reference by critically reflecting on their assumptions and beliefs, and consciously, making and implementing plans that bring about new ways of defining their worlds. This process is fundamentally rational and analytical. Taylor (1998) concludes that Mezirow grants rational critical reflection too much importance. He explains that this weakens Mezirow transformative learning theory in achieving genuine change as it puts emphasis on an individual at the expense of society where the individual is coming from.

Frèire on the other hand links changes at individual level to changes at group level leading to societal changes. He provides a good example of a theoretical perspective that combines both individual and group transformation (Frèire, 1983).

Recent considerations of these varying perspectives of transformative learning seem to indicate that one perspective that is individual focused perspective, does not need to exclude the other namely the perspective that focuses at the group or societal level. Even at individual level there are differences in perspectives of how the changes can be viewed. Dirkx, Mezirow, and Cranton, (2006) focus on subjectivity, in the power of the inner world in one's shift in view of the outer world while Mezirow focus on critical assessment of assumptions. Although their approaches are different, they agree that their perspectives are similar in several aspects, and this includes transforming frames of reference that have lost meaning or have become dysfunctional and are not fostering enhanced awareness and consciousness of one's being in the world. Both perspectives are required to deepen understanding and to incorporate their ways of learning into transformative learning.

In this study, one of the difficulties that seem to arise in defining transformative learning is that it leads into the boundaries of related concepts such as meaning-making and critical-thinking. The term meaning-making implies constructing of meaning and it is associated most frequently with constructivist approaches to education, based on the work of educators such as John Dewey, Maria Montessori, Jerome Bruner and Lev Vygostsky. In the constructivists' view, meaning is constructed from knowledge. However, Mezirow (1990) postulates that all learning is changes but not all change are transformation. There is a difference between transmissional, transactional and transformational education (Miller and Seller, 1990). In the first place, knowledge is transmitted from teacher to student. In transactional education, it is recognised that the student has valuable experiences, and learns best through experience, inquiry, critical

thinking and interaction with other learners. It could be argued that some of the research regarding transformative learning has been in the realm of transactional education, and that is what is seen as transformative learning by some authors and is in fact still within the realm of transactional learning (Cragg *et al,* 2001).

In this study, transformative learning is any kind of learning that is meant to change people's beliefs, values and perceptions towards working and analysis of information at both individual and community levels. It is learning that frees individuals from their own mind traps caused by their values and beliefs. Learning whose approach is to emancipate people and open up new chapters in their lives. This is the kind of learning that confronts people's challenges head on and provides renewed hope to them in their lives. This concept is linked to Brookfield's understanding of transformative learning. According to Brookfield (2000: 34), 'learning can only be considered transformative if it involves a fundamental questioning or reordering of how one thinks or acts; a challenge to hegemonic implications'. In other words, reflection alone does not result in transformative learning unless the process involves a critical reflection, a recognition and analysis of taking for granted assumptions. The meaning here is that transformative learning cannot be attained by a single process of learning. Transformative learning requires combined effort of learning that takes into account fundamental questioning, reordering of how one thinks or acts that leads to critical reflection.

2.3 The Evolution of Transformative Learning

Transformational or transformative learning as it is more commonly called in North America are terms that can be used interchangeably. Transformative learning is a term that originates from the transformative learning theory, which was first developed by adult educationalist Jack Mezirow in 1978, with a subsequent series of publications in 1990, 1991, 1995, 1997, 2000. According to Mezirow (2000: 4), transformative learning is a learning process of 'becoming critically aware of one's own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation'. Elias (1997: 3) posits that 'transformative learning is the expansion of consciousness through the transformation of basic worldview and specific capacities of the self. Transformative learning is facilitated through consciously-directed processes such as appreciatively accessing and receiving the symbolic contents of the unconscious and critically analysing underlying premises'. However, there exist some debate on the degree to which transformative learning is focused to individual intellect and human development, or an increase in social transformation is as result of change in one's personality involving the resolution of a personal dilemma and the expansion of consciousness

resulting in greater personality integration (McEwen, 2009).

Mezirow is accredited as the brain father of transformative learning theory through his critical reflection. However, at the same time, Paulo Frèire's theory of transformational learning as conscientisation or consciousness-raising that came in the 1970s is regarded as the springboard for the evolution of the transformative learning theory. Furthermore, some writers (Dirks, 1998; Taylor and Fransman, 2004) regard Robert Boyd's individuation contribution is part of the scholar's contribution that revolutionised the transformative learning theory. Therefore, the three theorists are credited as major contributors to the evolution and development of the transformative learning theory.

2.4 The Purpose of Transformative Learning

Academy ofDiversity and InclusiveEducation (2012) says that 'transformative learning is a kind of learning meant to change individuals' point of view.' Transformative learning also provides adult learners the ability to think autonomously, that is, to think as individuals. It allows learners to develop their own sense of meanings in the world free from the accepted purposes, beliefs, family judgments, values and feelings that we received from our cultures, religions, family beliefs, personalities, and life experiences. Autonomous thinking is vital for full participation in a democratic society as well as for moral decision making; thus, it is the goal of adult education to produce autonomous thinkers (Mezirow, 1997). Transformative learning allows adult learners and educators to develop genuine relationships in which the educator makes a difference in the learners' lives and feels a difference in his or her own life as well (Cranton, 1996 and 1997). Furthermore, it allows adult learners to use the contexts of their formal learning experiences to construct and reconstruct personal meanings (Dirkx, 2006). Transformative learning enables adult learners to truly take ownership of social and personal roles, being able to develop this self-authorship, a long way towards helping society and the world to become a better place to live in.

Academy ofDiversity and Inclusive Education (2012: 13) explains that 'the acquisition of skills that are developed exclusively or primarily within a social group.' Social learning depends on how individuals either succeed or fail at dynamic interactions within groups, and promotes the development of individual emotional and practical skills as well as accurate perception of self and acceptance of others. According to this theory, people learn from one another through observation, imitation, and role modeling. Self-efficacy reflects an individual understanding of what skills he/she can offer in a group setting as one participates.

This study assesses transformative learning programme in Nkonkola Community in respect to

participation among members of groups, as they work towards establishing a consensus in exploring the depth of a subject matter. The moment an individual feels that he or she can offer a lot, in comparison with one who feels he or she can offer little, and then the arrangement would mean unequal participation, and therefore, transformative learning may become more difficult to attain.

2.5 Transformative of Learning Strategies and Processes

Transformative learning may be attained once learners are trained in the following strategies or and processes: critical thinking, emancipatory learning, reflexivity, reflective practice, reflective learning and teaching, reflective action (praxis), and reflection. These processes of transformative learning enable individuals to stop taking things for granted or accepting the status quo without determining whether there can be alternatives to the present situation. The theory of transformative learning, as defined by Mezirow (1978; 1990; 1991; 2000), is a model for transforming problematic frames of reference into new and more dependable frames of reference. From this perspective, transformative learning occurs through a process of critical self-reflection, reflective dialogue, and reflective action, in which deep-seated assumptions are questioned, new assumptions are tested for validity and are integrated into a new reality for the learner.

2.5.1 Critical Thinking

According to Mbozi (2013), critical thinking is the intellectually-disciplined process of actively and skillfully conceptualising, applying, analysing, synthesising and evaluating of information gathered from, or generated by observation, experience, reflection, reasoning or communication as a guide to belief in action. Critical thinking clarifies goals, examines assumptions, discerns hidden values, evaluates evidence, accomplishes actions, and assesses conclusions. Critical, as used in the expression critical thinking connotes skilful judgment as to truth, merit of something. Critical in this context, does not mean disapproval or negative. There are many positive uses of critical thinking, for example, formulating a workable solution to a complex personal problem, deliberating as a group about what course of action to take, or analysing the assumptions and the quality of the methods used in scientifically arriving at a reasonable level of confidence about a given hypothesis (Paul and Elder, 2006).

2.5.2 Critical Reflection

Alhadeff (2003) stresses that, critical reflection is broadly defined as the capacity to challenge theassumptions through which one gives meaning to one's own experience, following a purpose of emancipation. In the 1980 Habermas formulated a framework for analysing the process of critical reflection. This framework incorporates four criteria for evaluation, and can be used in the analysis of spoken or written language and its implications. The criteria are fourfold: what is said accurately portrays the intended meaning of the speaker/writer; any factual assertions are indeed true; the speaker/writer is justified and qualified to speak or write on the subject; and the speaker/writer is sincere and there is no intention to deceive the listener/reader (Welton, 1995).

For Mezirow (1981: 20), the goal of transformative learning through critical reflection is meant to develop in adult learners 'a crucial sense of agency over ourselves and our lives'. Mezirow was interested in the construction of knowledge by individuals to serve a wider variety of purposes in their individual lives so as to lead satisfactory lives. Through this process the individual can change the way he or she sees content of a problem or sees his or her process of problem-solving. By fostering learners' critical reflection and experience in discourse, autonomous thinking is possible. The foundations to thinking autonomously begin in childhood and continue in adulthood. The educator's role is to assist adult learners in becoming more critical in assessing assumptions, better at recognising frames of references and alternate perspectives, as well as effective at collaborating with others to assess and arrive at judgments in regard to beliefs (Mezirow, 1997).

However, Brookfield (1995) distinguishes ordinary reflection from critical reflection and argues that it has four distinctive characteristics. Firstly, critical reflection reveals power structures. Secondly, critical reflection illuminates the covert and overt repressive dimensions of practices and ideologies. Thirdly, critical reflection exposes inconsistencies between practices which are supposed to benefit people, but which, in fact, actually work against their benefit. Lastly, critical reflection studies the reflective process itself. A critically reflective thinker realises that this process itself constitutes an ideology that has roots in a particular time, place, and group of people. Thus, the critical thinker must be aware of the potential for misuse and abuse of critical reflection for its own ends.

2.5.3 Reflective Practice

Whereas Schön (1983) says reflective practice is the capacity for an individual to reflect on his/her actions so as to engage in a process of continuous evaluation of his/her frame of reference, it also means paying a critical attention to the practical values and theories which inform everyday actions by examining reflectively and reflexively. Reflective practice calls for the integration of people's ways of thinking and acting while focusing on learning and behaviour change. This leads to development of insights among the people.

2.5.4 Reflective Learning and Teaching

According to Mbozi (2013), *reflective learning* is a process of internally examining and exploring an issue of concern triggered by an experience which creates and clarifies meaning, and which results in changed conceptual perspective. Reflective learning attempts to ask questions like why did I do it this way? Is there no better way than this? What will be the consequences of its outcome? Whereas reflective teaching is a kind of teaching which allows the educator to review and self-evaluate their teaching strategies. This makes an educator learn in the process of his teaching process.

2.5.5 Reflective Action (Praxis)

For Frèire (1970), praxis is a process of reflective action that requires an individual or group to plan his/her or their actions based on their understanding of a situation and then reflect on that action to change the understanding. The individual or group may plan and act again, but reflect again and change the understanding. This is a continuous process that deepens their understanding of the situation they are dealing with, improve their plans, and make their actions more effective.

2.5.6 Emancipatory Learning

Mezirow (2000: 9) advances that emancipatory learning is a process of learning which frees oneself from forces that limit his/her options (mind traps) and his or her control over his/her life, forces that have been taken for granted or seen as beyond his or her control. This kind of learning is constructivist in nature and can be transformative. At times, this learning occurs independently of the educator; at other times it is fostered deliberately. Unlike the other two kinds of learning, emancipatory learning is often a difficult and painful process (Cranton, 1994). However, Pietrykowski (1996) argues that Mezirow, along with Frèire and Habermas, claim an emancipatory end state that Foucault and other postmodern theorists assert impossible when considering how deeply embedded the concept of power is in the discourse required.

2.5.7 Reflexivity

Mbozi (2013) defines reflexivity as engaging in the habit of questioning habits, events or in coming situations. It lays the foundation for innovation, exploration and for imagining another world. Through reflexivity, one will never be fixed in life. In a situation where an individual can never imagine the better world then powerlessness comes in control of his/her situation. Hence, one becomes frustrated. Change that takes place in an individual comes as a consequence of reflectivity. Reflexivity itself is a habitual what resulting into learning. People who talk about reflexivity encourage understanding of action theory.

In this study, the processes of transformative learning assist in enhancing individuals' analytical skill, critical thinking and ability to questioning actions as well as motives. Ideally, this should result into changes in people's perspectives, worldview, confidence and self-esteem. These changes lead to individual and social transformation.

2.6 Barriers to Transformative Learning

A number of barriers to transformative learning have been cited in literature. These can be grouped in cultural and religious barriers. Thomas (2008) identifies the following as barriers to transformative learning for consciousness raising which adult educators should be aware of: beliefs and the ideologies of their culture, adult learners' positions of power in society and language used. Firstly, barriers in transformative learning are that learners are so strongly identified with their beliefs and the ideologies of their culture that to question them is to literally question their sense of self. This generally exhibits as strong and emotional resistance to new ideas and opinions that run counter to their views, even when a strong rational argument is presented (Spretnak, 1999).

Transformative learning also experiences barriers where learners (adult learners) are in positions of power within their status quo that is being addressed, that is, they are part of a group that occupies the higher echelons of their hierarchical social structure. For example, in the context of this study these could be village elite such as village head persons, educated and the rich. A transformation of this hierarchy to the network of structure social poses a very real threat to their position of power and influence. Therefore, it requires a proper channel and procedure that can make it successful (Capra, 1996).

Religion also serves as a barrier to transformative learning since some religious bodies do not permit sharing in public based on sex. This belief casts subordinated role on female sex which is replicated at community level in community activities (Capra, 1996).

The other barrier in transformative learning was identified as language used. Language used

sometimes confuses or compounds the problem being addressed. As Habermas maintains 'all speech implicitly presupposes the following of norms....' (Carr and Kemmis, 1986). As for adult educators, they must be aware of language use and ensure that it does not reinforce the values of domination, hierarchy and fragmentation that they are attempting to address.

In this study, some failures of transformative learning may be attributed to one or all barriers stated above. The study reviewed literature on barriers to transformative learning because when measuring the success or failure of an educational programme, the barriers can shed light on why the progammes may have failed. Factors such as the religious beliefs and cultural practices could have explained why women in Nkonkola were not participating or seeming not changing their practices following transformative learning programmes of Women for Change.

2.7 Transformative Learning Strategies and Participation

Scholars have discussed the nexus between transformative learning strategies and participation. Wenger, McDermott and Snyder (2002: 284) argue that transformative learning strategies consider co-evolving, social and technical processes from a systemic viewpoint in an evolutionary perspective of education and culture, allowing building-meaning and capacity through community participation, support and networking. Capacity emerges from a synergy between availability of resources, commitment to meaningful projects and human communities to bring these projects to life. In this regard, the objects of transformative learning strategies take essentially the form of innovative methodologies that act as conceptual artifacts for crossing boundaries between strategies of instruction on the one hand, and management of sustainable transformations at the three levels of the individual, the group and the organisation, on the other.

Whereas Martin (2006: 2) speculates that 'the theory and practice of transformative learning was very effectively used by Russia, China, fascist Italy and Nazi Germany in the last century'. Its goal was to remove and dismantle all obstructionist elements and beliefs, like history, traditions, religions and opposing viewpoints. From Martin's perspective, one can deduce that the purpose of transformative learning has been always similar to-date. It is meant to change, ridicule, remove and silence those who might oppose expanded government control of the population. In the same vein transformative learning can also be used to enhance community participation through improving the levels of participation.

Economic and Social Department (2005: 12) regards participation as an iterative process which develops and occurs over a significant period of time. The concept of participation cannot be developed or implemented night over or within the short period of transformative learning. Just

as a relationship between different interest groups cannot change overnight. Participation is a process which requires patience and commitment from all; it is a process which requires stakeholder courage in order to recognise and admit when things go wrong. In the participatory process it is important to revisit agreements and decisions periodically to adjust them for changes which might have occurred in the respective situations or conditions of the various groups. In this study transformative learning will be analysed so as to establish the extent it brings about in community participation.

Stoker (1997: 157) defines participation as "members of the public taking part in any of the processes of formulation, passage and implementation of public policies". This is a wide ranging definition which extends to the emphasis of public participation beyond the development of policy, to decision-making and implementation. Participation includes people's involvement in decision-making processes and implementing programmes and involvement in efforts to evaluate such programmes (Cohen and Uphoff, 1977). Whereas Pearse and Stifel (1979: 24) posit that participation is concerned with efforts to increase control over resources and regulate institutions in given social situations on the part of groups and movements of those hitherto excluded from such control. Furthermore, participatory development means partnership that is based on dialogue among the various actors, during which the agenda is jointly set, and local views and indigenous knowledge are deliberately sought and respected. This implies negotiation rather than the dominance of an externally-set project agenda. Thus, people become actors instead of being beneficiaries.

FODEP (2000: 20) goes further than Pearse and Stifle (1979) in dealing with community participartion and posits that at community level participation simply refers to members of a particular community taking a responsibility to get involved actively in the public life of the community in which they live. Participation calls for the involvement of oneself in those aspects of life that affect a majority or the entire population of a particular community. It also calls for the identification of oneself with efforts and work to achieve the common good for the benefit of the entire community.

For Chandu (2007), participation is seen as an integral process when human beings interact with each other in a mutual co-operative way. He says that there is need to affirm participation as a developmental process in which two parts: adult and youth, female and male, educated and uneducated join together as *yin* and *yang* to form a whole. Chandu refutes the old way, in which adults are seen as donors and the young as recipients. This kind of relationship was also famously condemned by Carl Rogers (1969) and termed it as the '*jug* and *mug approach*' in

which, one pours out of a full jug (adults/male) into an empty mug (young people/female). He agrees with the metaphor of *yin* and *yang* from the Chinese philosophy that offers us a much better way of analysing the relationship (participation) between people in the neighbourhood. The two forms a whole circle, but it is impossible to see where yin ends and yang begins and this is how an ideal participation should be.

Furthermore, participation in social change refers to people being actively involved in promoting and deciding on social change. This implies that if social change occurs, then people can be said to participate in it, but that is a passive form of participation, equivalent to being a passenger in a bus in which the driver makes all the decisions. High participation is important for three main reasons: firstly, if lots of people participate in social processes, there is a much greater chance they would move in socially-beneficial directions, because a small group cannot carry the day over the opposition of the majority; secondly, participation is a valuable experience in itself, found by most people to be satisfying; and lastly, participation gives experience to those involved that can improve the quality of future participation (Summy, 2006).

In this study key features of community participation are based on inclusiveness and involvement of all stakeholders in decision and policy making. Inclusiveness implies that everybody should be included (directly or indirectly) in the processes that have an impact on their livelihood. For example, a community should put in place and ensure that various avenues exist through which the citizens/residents in the community can make a contribution in decisions that affect development and policies in their own areas. Involvement relates to the provision of opportunities for the people to utilise their talents, knowledge, competencies, skills, insights and creative abilities in all aspects of the governance in their local areas. Community participation in a community is a life-blood of any democratic order and nowhere else is there the kind of participation as necessary and achievable as at community level. Community is, and should always be participatory if it is to achieve sustainable development.

People's sense of a place and their identification with a particular area or neighbourhood has a measurable greater impact than would be, in places further from them. This goes to indicate that, the closely associated people are in a local community, the greater their desire or the need for them to participate in issues that affect their lives. Their participation in these issues lays a firm foundation for democracy even at the broader constituency and national scale. The local community is ideal for the pursuit of the true principles of democracy, for this is the area where the individual citizen has the opportunity to participate directly in politics, policy and decision-

making. Therefore, the community is the most important and closer level for the residents in a district to exercise their democratic responsibilities (FODEP, 2000).

2.8 Community Participation in Zambia

Although a number of organisations have carried out development work aimed at enhancing community participation in Zambia, there is dearth of literature that shows description of community participation in Zambia. These include non-government organisations such as World Vision International, Care International, Plan International, and Women for Change as well as government departments in the Ministry of Community Development, Mother and Child Health, Ministry of Agriculture and Livestock, and Ministry of Health all have been engaged in activities that enhances community participation but there is a dearth of literature on assessment of community in Zambia. However, the study reviewed available literature and came across some challenges that impact negatively on community participation.

The following were some of the challenges impacting negatively on community participation in Zambia, identified in the literature reviewed: cultural issues, gender issues, religious beliefs, illiteracy, poverty and inferiority complex. Cultural issues heavily impact on community participation especially in developing countries. This is in line with Kamwengo (2002)'s assertion that the socialisation process which transmits from early age values and attitudes, casts females into subordinated roles defining them principally in terms of their role as child bearers and child rearers.

The different roles, rights and resources that both genders have in society are important determinants of the nature and score of their inequality and power. Inequality in access to resources between women and men is most common in poor and developing countries. Gender inequality, refers to inequality in conditions among women and men for realising their full human rights. Failure, of both genders to realise their full potential has effect on their participation in communal activities (Heward, 1999).

The status of women in developing countries is somehow different from that of the Western Countries. Gender is one of the organising principles of many developing countries, especially in Africa and Asia. In these countries home has been defined as women's legitimate ideological and physical space where they perform their roles as mothers as well as wives while men dominate the world outside homes and perform productive roles as bread-winners. Women and men are conceptually divided into two separate worlds. The household resources are allocated in favour of sons due to their productive roles. Male members of the family are given better and equipped with skills to compete for resources in public areas, while female

members are imparted domestic skills to be good mothers and wives. They are given limited opportunities to create choices for themselves in order to change the realities of their lives. Therefore, gender issues can affect community participation as it leaves behind the female-folk (Heward, 1999).

According to Gudschinsky (1976: 40), lack of knowledge (illiteracy) limits individuals' ability to engage in activities that require either critical thinking or a solid base of literacy and numeracy skills. Such activities may include: understanding government policies, governance issues, attendance of meetings and voting in elections, using of a computer to do banking and to interact with government agencies, assisting children with homework, analysing sophisticated media, advertising and completing higher education or training.

Literature available from the government, United Nations and World Bank indicates that there is widespread and worsening poverty among the Zambian general public (Oxfam, 1995). This is equal to two-thirds of the county's population (UNICEF, 1996; World Bank, 1994). People's incomes have continued to decline as the productive sector continues to shrink. Therefore, human survival in Zambia is proving to be more and more difficult. Most people have been left without any choices of what they can do to survive and, as a result have been particularly affected in the areas of food security, health, education, sanitation and employment (Chigunta *et al,* 1998). This situation consequently affects people's participation levels in many areas of development, decision-making and civic activities in their own locality. Therefore, it can be observed that poverty is a variable that affects participation. In the study, it is assumed that transformative leaning may offer solutions on challenges of community participation in Zambia by raising people's consciousness about poverty and other social evils.

2.9 Measuring Participation

There exist a good number of scales for measuring participation. Perhaps the seminal theoretical work on the subject of community participation was by Arnstein (1969). The particular importance of Arnstein's work stems from the explicit recognition that there are different levels of participation, from manipulation or therapy of citizens, through consultation, and to what we might now call as genuine participation, through levels of partnership and citizen control.

Figure 1:   Arnstein's Ladder of Participation

Citizen control
Delegated power
Partnership
Placation
Consultation
Informing
Therapy
Manipulation

Source: (Arnstein, 1969)

Some scholars such as Wilcox (1994) have criticised Arnstein's framework as being limited, in the sense that each of the steps represents a very broad category, within which there are likely to be a wide range of experiences. For example, at the levels of informing there could be significant differences in the type and quality of the information being conveyed. Realistically, therefore, levels of participation are likely to reflect a more complex continuum than a simple series of steps. Furthermore, the use of a ladder implies that more control is always better than less control. On the contrary, increased control may not always be desired by the community, and increased control without necessary support may result in failure.

Since then Arnstein's ladder of participation is increasingly more of complex theories of participation that have advanced and added new terminologies. In particular, there has been a shift towards understanding participation in terms of the empowerment of individual communities. This has stemmed from the growing prominence of the idea of the citizen as consumer, where choices among alternatives are seen as a means of access to power. Under this model, people are expected to be responsible for themselves and should be active in public service decision-making. Wilcox (1994) further simplified the ladder of participation, and identified five interconnected levels of community participation.

Figure 2: Wilcox's Ladder of Participation

Supporting   individual community initiatives
Acting together
Deciding together
Consultation
Informing

Source: (Wilcox, 1994)

Wilcox developed this ladder based on the United Kingdom regeneration context and reflects a philosophical progression in thorough participation. This implies that different levels of participation are acceptable in differing contexts and settings; this progression recognises that power is not always transferred in apparently participative processes, but that the processes still have value. As opposed to the common interpretation of Arnstien, that brings the thought that it is only acceptable to be striving towards citizen control (Wilcox, 1994).

According to Schaeffer (n.d), genuine participatory development occurs at the seventh level shown in the Figure 3 below. Schaeffer adopted a definition of participation which states that, people participate to the extent that they 'choose, cognitively, affectively, and physically to engage in establishing, implementing and evaluating both the overall direction of a programme and its operational details. Choice, in this context, implies not merely an agreement to follow but an active decision to assume responsibility in considering the rationale, implication and potential outcomes of the programmes'.

Schaeffer (n.d: 41) further points out that this definition means that people are involved in various stages of the development cycles: diagnosing and defining the problems; articulating priorities and setting the goals; collecting and analysing information and assessing available resources; deciding on and planning programmes; deciding on implementation strategies and apportioning responsibilities among participants; managing programmes, monitoring progress; evaluating results and impacts and redefining problems generated for further action. For Schaeffer this definition of the participation has the following implications: empowerment that helps people gain knowledge and awareness of their own social, economic and political conditions; multiple and flexible participatory methods that cannot be a standard recipe for achieving participatory development because what makes it work varies across different economic, political and cultural contexts and decentralisation of operations where governments

should be encouraged to decentralise so as facilitate to a broader range of actors in development. Scheffer proposed this model of participation known as UNICEF/Schaeffer levels of participation.

Figure 3: **UNIFEF/ Schaeffer Levels of Participation**

Participation in Real Decision Making
Involvement as Implementers of Delegated Powers
Involvement in Delivery of Service
Involvement Through Consultation on a Particular Issue
Involvement Through Attendance of Meetings
Involvement Through the Contributions Resources and Labour
Mere use of Service

Source: UNICEF

However, this study modified the levels of participation by borrowing terminologies from both Arnstien and Wilcox. The levels of participation will be five as illustrated in Figure 4 below. Just as it was observed by Wilcox, these levels will be interconnected implying that community participation can be put on a continuum from the lowest to the highest level. In between two strands, there might not be clearly visible as they are interlocking.

Figure 4: Ideal Ladder of Participation Proposed by this Study

Ownership
Partnership
Deciding together
Consultation
Informing

2. 10 Key ElementsofParticipation

Mbozi (2013: 5) identifies the following as the key elements of participation: participation, mutual respect, joint decision-making, negotiation, shared learning, flexibility, mutual accountabilities empowerment, power differentials, and social differentiation. The presence of these elements of participation in an activity constitutes participation. Therefore, in this study, at least two of above key elements of participation, are supposed to be observable in a community activity that was exposed to transformative learning strategies for a period of time.

2.11 Summary of Major Issues Arising from Literature Review

A number of issues arise from the literature review. In this study, transformative learning is said to be a kind of learning meant to change people's beliefs, values and perceptions towards working and analysis of information at both individual and community levels. This learning whose approach is to emancipate people and open up new chapters in their lives; they should also confront challenges head on and give renewed hope to people.

The study also identified challenges in transformative learning which it termed barriers to adult learning. Transformative learning is ideally meant to promote equal participation among members of a group, as they work towards establishing a consensus in exploring the depths of the subject matter. The moment an individual feels he or she can offer a lot, in comparison with one who feels he or she can offer little, such participatory arrangement would mean that unequal participation in transformative learning may become more difficult to attain.

This study tries to identify key features of community participation based on inclusiveness and involvement of all stakeholders in decision and policy-making. Inclusiveness implies that everybody should be included (directly or indirectly) in the processes that have an impact on their livelihood. For example, a community should ensure that various avenues exist through which the citizens/residents in the community can make a contribution in decisions that affect development and policies in their own areas

However, this study provided a proposed ideal model of the levels of participation by borrowing terminologies from both Arnstien and Wilcox. The five levels of participation are as illustrated in Figure 4 above on page 31. Just as it was observed by Wilcox, these levels can be interconnected implying that community participation can be put on a continuum from the lowest to highest? In between two strands, there might not be clearly visible as they are interlocking.

At least two of the above key elements of participation, are supposed to be observed in a community that had been exposed to transformative learning for a period of time. Furthermore, it is assumed that transformative leaning would offer solutions on challenges of community participation and development in Zambia.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter outlines the methodology of the study. Gupta and Gupta (2011: 11) define research methodology as 'all those methods/techniques that are used in conduction of research'. In this study methodology chapter include the research design, target population and the sample. It also extends to data collection methods and instruments used as well as the data analysis and presentation.

3.2 Research Design

According to Chakraborty (2012: 37) a research design is the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and control variance. Furthermore, Orodho (2003) defines it as the scheme, that outline or plan to be used in generating answers to research problems. It is also viewed as the conceptual structure within which research is conducted. The research design employed in this study was a descriptive survey. This research design used qualitative procedures so as to develop explanations of the social world. Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social human problem. Likewise, Patton (1990: 24) stated that qualitative research aims at describing life-worlds from the inside, from the point of view of people who participate. The purpose of this descriptive research was to describe what existed as accurately and clearly as possible and bring out conditions, relationships that existed, practices that prevailed; beliefs, attitudes that are held, processes that were going on and effects that were felt as a result of possessing this kind of educational intervention (Kombo and Tromp, 2009).

Descriptive survey enabled the researcher to know how the situation was regarding community participation before and after the interventions with transformative learning programme. The information was described in narratives; even the statistics given were descriptive in the form of tables, mean, medium and modes. On the other hand the study was evaluative in nature in that it sought to determine the extent transformative learning strategies influenced community member's participation in Nkonkola community.

3.3 The Research Site

This study was undertaken in a community called Nkonkola. Nkonkola community is located in Mazabuka district of Magoye constituency. It is part of Nkonkola ward which has a total population of 6000. Nkonkola ward is covers four (4) communities of Nkonkola, Namaila, Chibuyu and Sianzala. The targeted area was only Nkonkola community where Women for Change had been implementing its transformative learning programme since 1994.

3.4 Population

McMillan and Schumacher (2001: 169) define population as a group of elements or cases, whether individuals, objects or events, that conform to specific criteria and to which one intends to generalize the results of research. Bless and Achola (1997: 59) also agree that a population is the entire set of objects and events or group of people which is the object of research and about which the researcher wants to determine some characteristics. According to Babbie and Mouton (2004: 173), a population is defined as "the theoretically specified aggregation of study elements". Whereas Gay (1996: 102) says:

> *Regardless of the technique to be used in selecting a sample, the first step in sampling is the definition of the population. The population is the group of interest to the researcher, the group to which she or he would like the results of the study to be generalisable. The defined population has at least one characteristic that differentiates it from other groups.*

The target population is a subset of the universal population that consists of the key informants of the study (Ghosh, 1992). The target population for this study consisted of individuals who underwent transformative learning; residents of Nkonkola community who have been living in that community for more than 5 years; and personnel from Women for Change the organization that was involved in the educational programme.

3.5 Sample

White (2005: 252) defines a sample as a group of subjects or situations selected from a larger population. Bless and Achola (1997: 60) define a sample as the sub-set of the whole population which is actually investigated by a researcher and whose characteristics will be generalized to the entire population.

According to Leedy and Ormrod (2005: 133), the particular entities which qualitative researchers select comprise their sample, and the process of choosing them is called sampling. Therefore, sampling is the process of selecting units or cases from a population of interest so that by studying the sample we may fairly generalise our results back to the population from which the sample was chosen. The most important thing in sampling is to identify an

appropriate sample from which to acquire data.

A sample size of 166 respondents was used. Out 166 respondents, 76 had undergone training in transformational learning, 84 were residents of Nkonkola community for a period exceeding 5 years, and 6 respondents were officials from Women for Change head office. Among the 76, 47 were females and 29 were males and out of 84, 33 were females and 51 were males.

3.6 Profile of the Respondents

The respondents' bio-data was not left out as it gives an overview of the giver of the information. The respondents' bio-data is presented in terms of gender, age, level of education, and average annual income levels of respondents in Nkonkola community. The study tried to establish whether or not the respondents were trained in transformative learning by Women for Change trainers.

3.6.1 Gender Profile of Respondents

There were 166respondents who were involved in the study. The respondents were evenly represented in terms of sex (83 males and 83 females), as illustrated in Table 1 below. This was aimed at collecting balanced views of the study and at the same time increase the credibility of the study.

Table 1: Gender Profile of Respondents

Gender		Total
Males	Females	
83	83	166

3.6.2 Training Profile of Respondents

The respondents consisted of 166 individuals. Out of this number, 76 were trained respondents of which 29 were males and 47 were females. This represents 46% of the respondents who trained in transformative learning strategies in this study. However, the classification of respondents into trained or untrained respondents may be insignificant to the study because the study was trying to assess transformative learning progamme in Nkonkola community. The study was an attempt to find out if transformative learning progamme had an influence or not in community participation. The Table 2 below depicts the training profile of respondents.

Table 2: Training Profile of Respondents

Category of Respondents	Gender		Frequency	%
	Males	Females		
Trained community Members	29	47	76	46
Ordinary community Members	51	33	84	50
Women for Change Trainers	3	3	6	4
Total	**83**	**83**	**166**	**100**

3.6.3 Age Profile of Respondents

The age ranges of the respondents were as follows: 20-29; 30-39; 40-49; 50-59; and above 60. It was assumed that people were active with social roles when they were in the age range of early twenties and started becoming inactive in the range age of eighties. As shown from the Table 3 below participants were drawn from the age range of 20 and above. The modal score for participants' age range was 40-49.

Table 3: Age Profile of Respondents

Age Range	Gender		Number of Respondents	%
	Males	Females		
20-29	5	2	7	4
30-39	17	23	40	25
40-49	21	27	42	26
50-59	21	19	40	25
60 and above	19	12	31	20
Total	**83**	**83**	**166**	**100**

3.6.4 Annual Income Profile of Respondents

Most respondents 114 (71%) fell below K5000 average annual income. This figure was transposed after calculating the bags of maize, sorghum, millet, groundnuts and other cash crops they produced either for sale or consumption as well as the livestock they kept or annual salary they earned. People's income levels have been tabulated because it is believed that they have a bearing on participation; those who have everything tend not avail themselves for participation in community roles. Therefore, it is worthwhile to find out about the average annual income levels of respondents. According to the data collected 114 (71%) of the

respondents' average annual income levels were below K5000, 24 (15%) of the respondents were between K6000 and K15000, 12 (7%) earned between K16000 and K25000, 1 (1%) was between K26000 and K35000 and 9 (6 %) were above K36000. The information on the annual income levels of respondents is illustrated in Table 4 below.

Table 4: Annual Income Profile of Respondents

Annual Income Levels	Gender		Number of Respondents	%
	Males	**Females**		
Below K5000	51	63	114	71
K6000-K15000	15	9	24	15
K16000-K25000	8	4	12	7
K26000-K35000	1	0	1	1
Above K36000	5	4	9	6
Total	**80**	**80**	**160**	**100**

3.6.5 Educational Level Profile of Respondents

All important stages of education were taken into consideration as indicated in the Table 5 below. Grade 7 was the modal score of educational level for Nkonkola community. The educational levels of Nkonkola community were quite low. Out of 160 respondents who participated in this study: 8 (5%) never attended formal education, 30 (19%) stopped in lower primary school, 68   (42%) stopped in upper primary school, while 40 (25%) reached junior secondary school, 6 (4%) completed senior secondary school and 8 (5%) had professional qualification. The ideal educational level with highest frequency should have been junior secondary school and its mode should have been slightly above 80 (50%) of the total number of respondents. However, the highest frequency was upper primary school with 42% and junior secondary education was second with 25%.

Table 5: Educational Level Profile of Respondents

Educational Level	Gender		Frequency	%
	Male	Female		
Never Attended School	2	6	8	5
Lower Primary School	14	16	30	19
Upper Primary School	30	38	68	42
Junior Secondary School	25	15	40	25
Senior Secondary School	5	1	6	4
Profession Qualification	4	4	8	5
Other	0	0	0	0
Total	**80**	**80**	**160**	**100**

3.7 Sampling procedure

Sampling is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group (Orodho and Kombo, 2002). Therefore, the sampling procedure is simply the method used to select these individuals or objects from a population which contains the elements representative of the characteristics found in the entire group.

The study employed two sampling methods: systematic and purposive sampling procedures. Systematic sampling is a sampling procedure where a researcher selects every 'kth' item on a sample list based on geographical location. In this sampling process there is an assurance that the selected cases for the sample were not bunched up in only one location. Systematic sampling procedure was used to select participants amongst individuals who had undergone transformative learning and community members and the process was applied in two phases. As observed above the researcher opted for systematic sampling as it ensured that the selected cases for the sample were not bunched up in only one location of the community under study. Systematic sampling has certain advantages over other sampling methods namely: it can be considered as an improvement over simple random sampling method, it is spread more evenly over the entire population, it is an easier and less costly method of sampling and it can be conveniently used even in case of large populations.

The following steps of systematic sampling procedures were applied to select respondents in Nkonkola community:

Step 1: The mappings were conducted to determine the number of households (sampling frame) in the population. There was a total of 803 households.

Step 2: Deciding sample size. In this case 160 respondents were to be sampled.

Step 3: Calculation of the interval. The interval was determined by dividing the total population by the chosen sample size

Interval= $803/160=5.01875≈5$

The interval was represented by k

Step 4: Random selection. An integer was selected between or from

1 to k

1 to k^{th}

1 to 5

Therefore an integer 2 was selected.

Step 5: Listing sampled household number 2, 7, 12…up to 802.

Purposive sampling is sampling procedure where a researcher selects a sample with a purpose in mind or an objective in mind. The researcher has a specific pre-defined group that he/she is looking for who could be key informants to the study. This group is believed to have the necessary information to bring out the unique experiences needed in the study (Bless and Achola, 1997). Purposive sampling procedure was used to select participants amongst officials from Women for Change head office, who were implementers of the training programme. In this sample, the researcher purposively targeted a group of people believed to be reliable for the study. Purposive sampling was particularly relevant as the researcher was concerned with exploring the universe and understanding the audience.

3.8Data Collection

The study employed semi-structured questionnaires, semi-structured interviews and observation guide as well as focus group discussions for both respondents who had undergone transformative learning and those that had not undergone transformative learning but were residents of Nkonkola community.

3.8.1 Semi-Structure Questionnaires

A semi-structured questionnaire is one in which the questions are not rigidly asked from the respondents and is left entirely to the researcher to probe further. The selection of the use of semi-structured questionnaires was to find out the general overview of the community. The researcher administered all questionnaires on the respondents since there were some who could not read and write. Semi-structured questionnaires were chosen because of the following advantages: they afford collection of information from a large sample and diverse regions; confidentiality is upheld; saves on time; and they do not suffer from interviewer bias (Kasonde-Ngandu, 2013).

3.8.2 Semi-Structured Interviews

A semi-structured interview is a data collection method that is characterised by a flexibility of approach to questioning. Semi-structured interviews were selected because in some instances there may be need to stimulate response from the respondents which can be done through conversation. Semi-structured interviews were also chosen because through talking even other issues may arise that can be of great importance to the research. They have these advantages they consist of both open and closed-ended question; and they can bring out in-depth information gathered by closed ended questions. By using both the open and closed-ended approach, the researcher gets a complete and detailed understanding of the issue under research (Kombo and Tromp, 2009). Furthermore, semi-structured interview schedule allowed the researcher to remain directive and responsive during the interview maintaining a focus on the research topic through the careful use of the probing questions. For example, "Can you explain what that felt like to you?" And, "Do you have any specific examples of …?" The research participants expressed divergent thoughts and experiences, which were recorded. The interview schedule assisted in managing and organising the data collected. Besides, the semi-structured interviews have these advantages of being flexible as they consist of both open and closed-ended questions; it is also possible to gather in-depth information by applying closed ended questions; and the researcher can get a complete and detailed understand of the issue under research (White, 2005).

3.8.3 Observation Guide

An observation guide is a data collection method where one is supposed to look for specific details about his study. It involves the systematic detailed observation of behaviour and talk. That is watching and recording what people say and do. The observation guide was chosen because there were some things that the respondents could not say on their own, but by

observation one is able to question and invoke a response. Observation methods are useful to researchers in a variety of ways. They provide researchers with ways to check for non-verbal expression of feelings, determine who interacts with whom, grasp how participants communicate with each other, and check for how much time is spent on various activities (Schmuck, 1997). Observation involves the systematic detailed observation of behaviour and talk that is watching and recording what people say and do (Kombo and Tromp, 2009). The researcher immerses him/herself into the subject being studied to gain understanding of that subject. The aim is to see the world from the point of view of the subject(s) being studied rather than imposing the researcher's own views. The researcher instead wanted to understand what social processes and actions mean to the people involved in them and develop theoretical statements about transformative learning strategies on community participation. Observation provides information about actual behaviour of a person. Direct observation brought out some behaviour patterns of habitual routines of which people are hardly aware of. Direct observation allows the researcher to put behaviour in context and thereby understanding it better (White, 2005).

3.8.4 Focus Group Discussions

According to Kasonde-Ngandu (2013: 43) focus group discussions is a 'tool for collecting data that involves a special type of group in terms of its purpose, size, composition and procedures.' A focus group usually comprises six to eight individuals who share certain characteristics, which are relevant for the study. Focus group discussions were chosen because they can produce a lot of information quickly and are useful for identifying and exploring issues so as to obtain in-depth information on concepts, perceptions and ideas of the group.It aims at question-answer interaction. To capture the proceedings of all the focus group discussions the researcher recorded them on cassette recorder. However, the researcher had less control over the flow of the discussion and results were to some extent hard to analyse. Focus group discussions help to assess needs, develop intervention, test new ideas or programmes or improve existing programmes (White, 2005).During the focus group discussion, the moderator tried to avoid one respondent dominating a discussion and endeavoured to involve all respondents. This was achieved through moderating the discussion in such a way that all respondents were accorded an opportunity to air their views regarding transformative learning strategies on community participation.

3.9 Data Analysis

The study used more of qualitative data analysis procedures as compared to the quantitative ones. Data analysis involves the interpretation of meaning and the functions that may be assigned to the data. In this study, qualitative data required different forms of analysis. Qualitative analysis was used in categorising, comparing, synthesising and interpreting data so as to provide explanations about participation. According to Maxwell (1998), the main categorizing strategy in qualitative data analysis is coding while Marshall and Rossman (1989: 112) view it as the search for general statements about relationships among categories of data. Data analysis is a continuous process that commences with the research question and continues throughout the data gathering process to the end (Strauss and Corbin, 1990). The study also employed the quantitative procedures in form of statistical graphs and tables to give a picture of the level of participation in the community under study. This was also done with the help of the Statistical Package for Social Sciences (SPSS) and data was presented in the form of graphs, tables and pie charts to describe how the situation was in the community.

Semi-structured interviews were first transcribed to provide a complete record of the discussion. The researcher then analysed the content of the discussion by looking for trends and patterns that reappeared within a discussion. Lungwangwa, Kamwengo, Mulikita, Hamaimbo, Kalabo, Sililo, and Sumbwa, (1995: 153) confirm that the qualitative raw data from interviews, field notes on focused discussions and content analysis should be subjected to the constant comparative analysis technique in order to reach the most significant themes of the topic under study. White (2005: 148) also observes that other considerations would be that which relate to consistency of comments and specificity of responses in follow up probes.

3.10 Data Quality

Data quality enhances validity and reliability, and it is vital for every research project. The quality of the data was checked to ensure that it was trustworthy. This was done by evaluating the processes used in collecting the information. It also assures the readers that a number of processes were carried out to ensure that the data is reliable. To ensure that there was accuracy in collecting data from the respondents a tape-recorder was used. Furthermore, to avoid bias of responses women respondents were interviewed separately away from their husbands so that they could express themselves freely. The researcher advised the respondents to freely express themselves in the way they ordinarily would when answering questions. This was when answering questions through use of multiple sources of collecting evidence namely: direct observation, semi-structured interviews, semi-structured questionnaires and focus group

discussions (Bless and Achola, 1997). Validity dealt with the question of whether or not the data collection processes were really measuring what they were intended for. In this study the research questions were fully addressed and the conclusions were drawn in respect to the objectives of the study.

3.11 The Pilot Study

The pilot study was conducted with a sample population of 20 respondents in Sichuundu community area, 20km away from the main study area. The data collecting instruments (survey questionnaires, interview schedule, observations and focus group discussions) that were employed in this study were subject to a pilot study before they were used in order to pre-test them on how well they could be used to collect data (Wood, 2007). This pilot study gave me an opportunity to assess the quality and effectiveness of the instruments and to practice my skills as an interviewer. The pilot study was successful in gathering appropriate data to the research study and in addressing the research questions. All the pilot research respondents were not included in the main study. After some few corrections were made to the instruments, they were administered to the main study.

3.12 Ethical Issues

The study first sought clearance from the University of Zambia's ethics committee before the research instruments were administered on the participants. Once participants indicated their willingness to participate in this study, an appointment was arranged for conducting the interviews or administering the questionnaires. Arrangements were made to ensure that the meeting locations protected the confidentiality and security of the participants.

Before beginning the interview or collecting any data, the researcher read the implied consent document to the potential participant, also explaining in detail how confidentiality and security of data were to be addressed and maintained. The research participants who chose to sign the informed consent form were thanked for their willingness to participate in the study voluntarily and were given a copy to sign. Please refer to Appendix 9 entitled Informed Consent Form.

The following were contents of the informed consent.Firstly, the contents provided a brief description of the research exercise.It termed the exercise an academic one. Thus, this exercise was purely academic.

The researcher also outlined the purpose as assessment of transformative learning strategies in Nkonkola community. The respondents were told that their participation in this exercise was dependent on their consent. Further, the researcher assured the respondents that their

confidentiality was granted. All data collected for this research was treated with ultimate confidentiality. Participants were assured that they remained anonymous and untraceable. It was further explained that transcripts, recordings, and other research materials might be used in future research and publications, maintaining the same confidentiality and anonymity. Once participants indicated their willingness to participate in this study, an appointment was arranged for conducting the interview. Arrangements were made to ensure that the meeting locations would protect the confidentiality and security of the participant (Wood, 2007).

Rights of Respondents: All efforts were taken to ensure that the rights of participants were protected and respected. They were assured that no one might suffer harm as a result of participating in the exercise. They were urged to freely ask for clarification at any point of the exercise and to inform the researcher if they felt uncomfortable about any procedure in the research.

Finally respondents were made to sign the declaration that they read and fully understood contents of the document. Following the signing of the declaration form the researcher considered such an action as consent to participate in the exercise.

3.13 Summary

This chapter focused on the methodology that was employed in the collecting, presenting and analysing of the research information. It included the research design and for the purpose of this study, a descriptive survey was selected as research design. The chapter dealt with the research site, the study population, the sample, the sampling procedures, data collection instruments, data collecting procedure, piloting of the data collecting instruments, ethical issues regarding the study as well as the data analysis procedures.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents the findings of the study that sought to assess transformative learning programme in Nkonkola Community in Mazabuka District. The results of the investigations are presented under the following objectives: participation of community members in civic, religious and communal activities before and after the programme that used transformative learning strategies; the levels of participation in developmental activities among the community members before and after the programme that used transformative learning strategies; comparison of participation of females and males in civic, religious and communal activities before and after the programme that used transformative learning strategies; and the effects of transformative learning strategies on community members' attitudes and perceptions towards community participation.

The findings presented in this chapter are based on responses of respondents in Nkonkola community. Responses from focus group discussions, observations and interviews were used to supplement and strengthen information collected through the use of questionnaires. Furthermore, the data have been presented by use of tables, bar charts, and circular graphs.

4.2 Participation of Community Members in Communal Activities

In order to arrive at the participation level of community members in civic, religious and communal activities the study looked at the following indicators of participation: attendance of meetings, levels of participation, roles carried out, leadership roles, voter registration and participation, and before and after intervention with transformative learning strategies in Nkonkola community. Table 6 below shows indicators of participation.

Table 6: Indicators of Participation

Forms of Participation	Total Number of Community Members Before Transformative Learning Out of 160	%	Total Number of Community Members After Transformative Learning Out of 160	%
Attendance of Meetings	70	43	150	94
Levels of Participation	60	38	145	91
Roles Carried Out	30	19	138	86
Leadership Roles	30	19	138	86
Voter Registration	100	63	158	99
Voter Participation	70	43	140	88

4.2.1 Attendance of Meetings

Respondents explained that Nkonkola community members held meetings at different times depending on the activities involved. The frequency of attending meetings was motivated by the number of developmental activities that they were engaged in such as communal livestock rearing, poultry keeping, bee keeping, gardening, carpentry, and tailoring. Table 7 shows attendance in meeting.

Table 7: Attendance of Meetings

Activity	Frequency of meeting	Average Number of Community Members Out of 160	%
Gardening	Weekly	80	50
Communal livestock rearing	Fortnightly	110	69
Poultry keeping	Weekly	100	63
Carpentry	Weekly	90	56
Bee keeping	Monthly	100	63
Tailoring	Weekly	120	75
Planning meetings	Monthly	132	83

Respondents said that the community members were always available for meetings most of the time. When asked if they availed themselves for meetings during focus group discussion, one respondent explained that:

 "*As a community member, I made myself available for meetings whenever I was called upon and I actively participated in the deliberation of the meetings. I was motivated to attend meetings due to benefits that were seen amongst community members that joined Women for Change's transformative learning interventions earlier*".

Another female respondent observed that:

"At first I was hesitant to attend meetings because it was unusual for me as a woman to attend and actively engage men during deliberations in meetings. However, as time went by things changed, my perceptions became different and I started enjoying talking during meetings even to opposite sex".

4.2.2 Participation in Meetings.

The study also established that before the introduction of interventions through transformative learning, participation levels in Nkonkola community were very low especially among the female members. After intervention with transformative learning strategies by Women for Change, the trend changed drastically and this was confirmed in questionnaire responses where respondents indicated that there was an increase in the levels of participation. One female respondent had this to say:

"Before we were sensitised by Women for Change those of us who were attending meetings were just attending to fulfill the calling. We were not able to contribute anything during meetings partly because women's contributions were not given respect and heard. This exacerbated our self-esteem as women in Nkonkola community".

Table 8 below shows the responses to the questions: Were you participating in meetings before transformative learning interventions and do you participate in meetings after transformative learning interventions.

Table 8: Participation in Meetings

Participation in Meetings	Number of Community Members Before Transformative Learning Out of 160	Number of Community Members After Transformative Learning Out of 160
Number of Community Members	50	158

4.2.3 Attitudes of the Community towards Meetings

Community members explained that in Nkonkola, women take their meetings seriously, and as individuals they make constructive contributions related to the topic under discussion. The responses that women participated in meetings were corroborated by some observations of deliberations of meetings by the researcher. The researcher observed Parent Teachers' Association (PTA) and Camp Agricultural Cooperative Committee (CACC) meetings in Nkonkola in which women participated in the meetings actively. For instance, during Camp Agricultural Cooperative Committee meeting when they were electing new office bearers, women from Nkonkola community made contributions and positioned themselves for

leadership positions. At the end of the meeting, they managed to take up the position of chairperson of Camp Agricultural Cooperative Committee. Camp Agricultural Cooperative Committee is one that is responsible for sharing farming inputs from government fertilizer support programme.The election of a woman to this important committee demonstrates changed attitudes among community members in Nkonkola community. An old woman observed this:

> *"What changed our attitudes as a community is observable changes we saw among our friends who joined transformation learning sessions earlier. We were amazed in the way they articulated issues pertaining Nkonkola community welfare".*

4.2.4 Levels of Participation

To ascertain the levels of participation of Nkonkola community members the respondents were asked to confirm if they were involved in a variety of developmental activities. The activities ranged from merely for use of service, contribution of resources/labour, attendance of meetings, consultation on a particular issue, in the delivery of services, through implementers of delegated powers or participation in real decision-making at every stage. Community members' revealed through their responses that their levels of participation had risen from low to above average from the time transformative learning strategies were introduced by Women for Change. They said that they were able to work in partnership with organisations that were trying to bring development in their community. They further explained that they were no longer passive recipient of external assistance. One male respondent said this during an interview to prove that Nkonkola community was no longer a passive recipient of development:

> *"I have learnt how to engage those coming to bring development in my community so that only development that is aimed at mitigating the suffering of the people is allowed. As a member of the community, I have a duty to ensure that justice prevails; I can no longer accept assistance for the sake of pleasing the Non-Governmental Organisations. This is because some assistance has been proved to be detrimental to the development of my community."*

The community members were asked to describe how they participate in community activities. The descriptions were subjected to levels of participation using ideal scale generated from a composite of participation scales which is presented on page 32. The distribution of community members according to how they described their participation is provided in Table 9 below.

Table 9: Levels of Participation

Levels of Participation	Number of Community Members out of 160	(%) of Community Members out of 160
Ownership	16	10
Partnership	80	50
Deciding together	100	63
Consultation	120	80
Informing	150	94

4.2.5 Mobilization of the Communities Members

The role plays, drama, warms-ups, physical/visual activities, connections histories, knowledge pools, debates/discussions and theatrical/pub quizzes were used as participative methods in carrying out transformative learning activities in Nkonkola community. Community members explained that methods employed by implementers of transformative learning strategies assisted in mobilising people, increasing retention of knowledge and skills and application of what they learnt in real life situations. This subsequently increased levels of individual and community participation among members.

Table 10 below shows community members' preference of the method used during training sessions in transformative learning strategies.

Table 10: **Preference of the Method Used**

Methods Used	Number of Community Members Who Preferred the Method Used out of 160	%
Role Play	160	100
Drama	160	100
Warms Ups,	120	75
Knowledge Pools	150	94
Theatrical/Pub Quizzes	140	88
Debates/Discussions	130	81
Connections Histories	150	94
Planning for Action	140	88
Physical/Visual Activities	140	88

All methods were highly rated by the community members with the least preference being warm ups. The highly preferred method of being role play and drama. Most community members' excitement indicated their preference of this method. One man who could not hide

his excitement on how much he had liked role plays said that:

> *"The role plays have portrayed what we were doing as men in our community where husbands and wives work together in tilling the land but later wives have little say on how to use what they have worked for".*

4.2.6 Retention of Knowledge and Skills

The retention of knowledge and skills was high especially among those involved directly in transformative learning. They were able explain how social and economic changes happened in their community. However, the benefits of transformative learning were open to all community members who were willing to participate in learning activities. According to Pretty (1995) participation may tend to be passive but control over the above is liberating participation that involves a lot of things. For example, it leads to increased sharing of benefits, decision-making and power in the development context. This materialises in people or group of people accessing skills to analyse their living conditions, to plan for themselves and to enable to act on issues. It also means social processes that took place within certain groups or collaboration networks are enhanced. One of the community members said:

> *"We can at this point say transformative learning has benefitted us as a community despite that we were not able to be origin members at inception. The knowledge that was shared will remain with us forever and our lives will change for better".*

Table 11 below shows the methods community members indicated as helpful in the retention of knowledge and skills during training sessions in transformative learning strategies. Role play and drama were once more highly rated with all community members indicating that these members helped them remember what they had learnt in the transformative learning programmes. The discussions and debates methods had the least community members that cited them as helping in retention of knowledge and skills.

Table 11 Retention of Knowledge and Skills

Methods used	Number of Community Members Remembering the Method Out of 160	%
Role play	160	100
Drama	160	100
Warms-ups,	99	62
Knowledge Pools	102	64
Theatrical/Pub Quizzes	107	67
Debates	90	56
Discussions	90	56
Connections Histories	105	66
Planning for Action	100	63
Physical/Visual Activities	130	81

4.2.7 Roles Carried Out

Individuals in Nkonkola community carried out various roles, some served as chairpersons in church groups, local sports, cooperatives and clubs while others were trustees in village communities. The roles carried out were indicative of their desire as community members to support one another in their community undertakings. The majority of respondents said that they were willing to carry out community roles when asked because they wanted to practice the skills they were taught by Women for Change's transformative learning strategies. One lady explained that:

> *"We are all leaders in waiting, and we are willing to up leadership challenge if called upon by our community".*

Table 12 below shows the roles community members performed. One of the biggest changes following transformative learning programme was the role of secretary which no community members had assumed before the programme. But after the educational programne 100 community members were holding this position at the time of the study.

Table 12: Roles Carried Out

Roles Carried out	Community Members Carrying out Roles Before TL Out of 160	Community Members Carrying out Roles After TL Out of 160
Chairpersons in Various Groups	30	120
Secretaries in Various Groups	0	100
Treasurers in Various Groups	5	80
Trustees in Various Committees	10	100
Ward Councilor	0	1
Village Headpersons	50	10

4.2.8 Leadership Roles

People in the community were willing to take up leadership roles. This was revealed by the number of leadership roles the community members performed. For example out of 160, 128 (80%) of them were identified with leadership roles. They performed roles of chairpersons in various groups, secretaries in various groups, treasurers in various groups, trustee in various committees, village headpersons, ward councilors and other roles. One person supported the issue of leadership roles:

"The community is no longer in short of leaders as it was a case some back where the community was relying on the same individuals for leadership positions. This time leaders can come and go and the community will not plead for anyone to lead it any more".

Table 13 below shows leadership roles community members were performing. Before transformative learning community members liked taking up the position of trustee. However, after the educational programme, they availed themselves to challenging positions of ward councillor and chairperson of various groups.

Table 13:Leadership Roles

Leadership Roles	Community Members Performing Leadership Roles Before TL Out of 160 Respondents	Community Members Performing Leadership Roles After Out of TL 160 Respondents
Chairpersons in Various Groups	5	120
Secretaries in Various Groups	4	100
Treasurers in Various Groups	0	80
Trustee in Various Committees	10	100
Village Headpersons	5	10
Ward Councillor	0	1

4.2.9 Voter Registration

The findings of this study also indicated that before the transformative learning programme in 1991 only 100 (63%) of community members were registered as voters for elections in general elections. During the period of transformative learning progamme 130 (81%) 1996-2001 community members did register as voters in tripartite elections. After transformative learning progamme 149 (99%) 2006-2011 of community members had registered as voters in tripartite elections. This trend shows a steady increase of 36% in a period of 10 years as shown in Table 14 below.

Table 14: Voter Registration

Year	Voter participation in elections since 1991	
	Community Members that Registered Out of 160	%
1991	100	63
1996	130	81
2001	149	93
2006	158	99
2008	158	99
2011	158	99

4.2.10 Voter Participation in National Elections

On voter participation in national elections, the findings showed that before intervening with transformative learning programme in 1991 only 72 (45%) of community members voted in

general elections. During the period of transformative learning programme 125 (78%) in 1996-2001 of the community members had participated as voters in tripartite elections. After transformative learning programme 152 (95%) in 2006-2011 of community members had participated as voters in tripartite elections. This indicates an increase of 50% in a period of 10 years. This was ascertained by what community members said about their desire to take part in what is happening in their environment as illustrated in the Table 15 below

Table 15: Voter Participation

Voter participation in elections since 1991		
Year	General and Tripartite Elections	
	Community Members that Voted Out of 160	%
1991	72	45
1996	114	71
2001	135	84
2006	152	95
2008	149	93
2011	155	97

Among the community members that did not vote, one respondent had this to say:

> "*I did not vote because at time of elections I had sight problems. My sight was only restored after an operation last year (2013)*".

4.3 Levels of Participation in Developmental Activities among Community Members

To verify the levels of participation of community members in developmental activities in the studied community, the following activities were followed-up: the types of activities, levels of participation, availability for meetings, number of people involved in activities, frequencies of activities and women indicating independence from spouse. Table 16 below showslevels of participation in developmental activities among community members. Community members made tremendous improvement in terms of participation in types of communal activities. Before the transformative learning programme there were no communal activities, but after the programme community members participated in seven (7) of them.

Table 16: Levels of Participation in Developmental Activities

Activities	Community Members Before Transformative Learning	Community Members After Transformative Learning
Types of activities	0	7
Availability for meetings	50	158
Number of people involved in activities	10	160
Frequencies of activities	0/7	1/7
Women indicating independence from spouses	10	140

4.3.1 Types of Activities

Community members explained that residents in Nkonkola community opted to participate in different types of developmental activities because of the perceived benefits. There were both social and economic benefits to them as individuals and community. They said that after undergoing sensitisations they were engaged in a number of activities such as carpentry, bee-keeping, tailoring, livestock rearing, poultry keeping, gardening and other activities that were utilising the skills, knowledge and competencies they acquired. One old woman said that:

> *"I am a widow and I have no helper but I am looking after three orphans. What encouraged me to venture into these communal activities is belief that they can change my life and lives of my orphans".*

Another old man had this to say:

> *"If it were not of these communal cattle I do not know how my field would have been ploughed this year"?*

Table 17 below shows the types of communal activities before and after the intervention with transformative learning strategies. One of the biggest changes was on planning and evaluation meetings where all community members participated after transformative learning. Gardening was the least activity to have experienced changes after transformative learning.

Table 17: Types of Communal Activities

Types of Communal Activities	Numbers of Community Members in the Activity Before Transformative Learning Out of 160 Respondents	Number of Community Members in the Activity After Transformative Learning Out of 160 Respondents
Bee-Keeping	0	100
Livestock Rearing	0	70
Gardening	10	50
Poultry keeping	10	60
Tailoring	0	10
Carpentry	0	30
Pottery	10	50
Planning & Evaluation Meetings	0	160

The Figure 5 below shows the communal cattle reared in Nkonkola community after intervention with transformative learning strategies. Community members liked the idea of rearing communal animals because it lessened the burden of cultivating the land.

Figure 5: Communal Cattle Keeping in Nkonkola Community

4.3.2 Frequencies of Communal Activities

The frequency of activities or meetings varied from time to time. For example, if the main activity was poultry keeping or growing cabbages, meetings were held regularly to see the project up to the end. In the absence of such activities, meetings were held on a monthly basis. When asked on how often they availed themselves for meetings:

"The chairperson explained that there was no fixed time table for meetings. Our meetings were motivated by the activities that were being carried out in the community".

Table 18 below shows frequency of communal activities. Planning and evaluation meetings as communal activities were highly rated by 140 community members indicating that they played an important role in the educational programme. Whereas gardening had the least number (75) of participants who were participating.

Table 18: Frequency of Communal Activities

Communal Activity	Frequency of Meetings	Number Community Members Participating in the Activity out of 160
Gardening	Weekly	75
Poultry keeping	Fortnightly	114
Livestock rearing	Monthly	110
Carpentry	Monthly	104
Bee keeping	Monthly	115
Tailoring	Monthly	114
Planning & evaluation meetings	Monthly	140

4.3.3 Availability at Meetings in Communal Activities

Community members indicated that they availed themselves for meetings upon being called by recognised authority. They explained that community members wanted to learn new things after realising changes among the first recipient of the educational intervention. This was supported by the registers that existed and indicated positive attendance of meetings over a long period of time as shown in Table 19 below. The registers showed that women attended meeting more than their male counterparts. They said that they were motivated to attend meetings so as to share knowledge.

Table 19: Availability for Meetings in Communal Activities

Sex	Reasons or Attending	Number of Community Members that availed themselves for meetings out of 160	%
Males	Sharing knowledge	65	81
Females	Sharing knowledge	78	98
Total		143	180

4.3.4 Number of People Participating in Communal Activities

Out of 160 respondents, 112 (70%) said that their participation in community development activities such as carpentry, tailoring, livestock-keeping, gardening and other activities was meant to improve their skills, knowledge and competencies. This showed that people were willing to work together to bring change to their status quo. However, during this exercise the researcher came across individuals who were not participating at all in what was happening in the community. Table 20 below shows the number of people participating in communal activities. Bee keeping, gardening and poultry rearing were the most participated community activities whereas tailoring and carpentry were the least participated.

Table 20: Number of People Participating

Communal Activities	Number of Community Members Out of 160	% of Community Members Out of 160 Attendance
Bee keeping	128	80
Gardening	128	80
Livestock keeping	112	70
Poultry keeping	128	80
Tailoring	80	50
Carpentry	96	60

4.3.5 Women Indicating Independence from Spouse

The types of activities Nkonkola community members participated in brought about relative independence and change among the women folk. Women in this community were no longer completely dependent on their spouses for help, financially and materially. They explained

that they were slowly becoming self-sustaining as they were able to engage in other developmental activities such as goat-rearing and poultry keeping. The Table 21 below showsdistribution of women indicating independence from spouse. After the transformative learning programme 70 (88%) women were independent of their spouses while only 10 were dependent on their spouses.

Table 21:Distributionof Women Indicating Independence from Spouse

Females	Number of Women Out of 80	%
Independent	70	88
Dependent	10	12

4.4 Comparison of Female Participation to Male in Developmental Activities

To establish comparatively the sex that availed itself more in developmental activities, there was need to explore issues concerning: gender and participation incommunal activities, gender and attendance of meetings, comparison of female to male participation in public meetings, surrogate positions in the community and female participation in leadership roles. One woman explained that:

> *"We were motivated to participate because we are the ones experiencing pain of social evils such as wars, poverty, hunger, diseases and ignorance. We feel that through participation, one or two of our social challenges might be solved".*

4.4.1 Gender and Participation inCommunal Activities

The study established that in all categories that were measured women out numbered men in terms participation incommunal activities on average in a ratio of 2 to 1. Table 22 below showscomparison of female participation to male in communal activities. The number of females participating in all nine types of activities was greater than the number of their male counterparts with exception carpentry that was dominated by males.

Table 22: Gender and Participation inCommunal Activities

Types of Communal Activities	Number Before Transformative Learning Out of 160 Community Members	Female	Male	Number After Transformative Learning Out of 160 Community Members	Female	Male
Bee Keeping	0	0	0	100	57	43
Livestock Rearing	0	0	0	72	40	32
Gardening	10	0	10	50	27	23
Poultry Keeping	10	5	5	60	40	20
Tailoring	0	0	0	10	10	0
Carpentry	0	0	0	30	0	30
Pottery Making	10	10	0	50	50	0
Planning Meetings	0	0	0	120	66	54
Evaluation of Meetings	0	0	0	120	58	62
Total	**20**	**15**	**5**	**612**	**348**	**264**

4.4.2 Gender and Attendance of Meetings

The responses to attendance of meetings showed that females attended more meetings than males. Community members explained that females were availing themselves for meetings because they were directly affected more by problems of hunger, poverty, ignorance and disease than males. Therefore, they used every given opportunity to address these problems. The ratio of female community members' attendance of meetings to male community members' attendance of meetings was 2 to 1. Figure 6below showsgender and attendance at meetings. One lady made this observation when she was asked to explain where men go when women are attending meetings:

"*Mengo drinking beer when we come to attend meetings; they spend most of their time socialising*".

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Figure 6: Gender and Attendance of Meetings
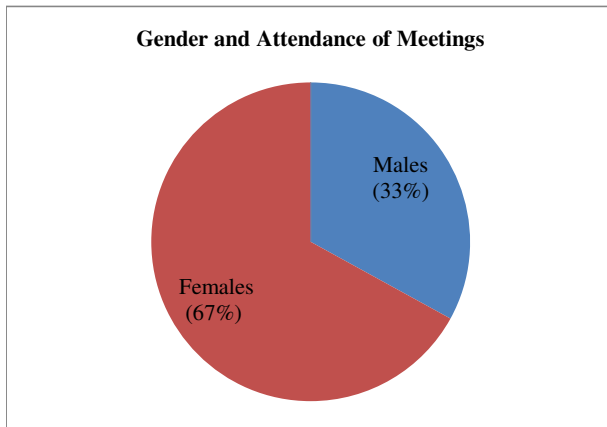
4.4.3 Female Participation in Leadership Roles

When females started assumingleadership roles in the community, they took an upper hand role in leadership. This was evidenced by some sensitive positions that women held in Nkonkola community which they never held in the past decade such as village headpersons, ward councillors, local sports administers and club chairpersons. One woman made this observation:

> *"Before sensitisations by Women for Change, as women, we were made to think that we were not able to be public leaders and deliver results to people's expectations. But now things have changed we have womenward councilors, chairpersons in church groups local sports administers, women village headpersons, and chairpersons in cooperative clubs".*

Table 23 below shows female participation in leadership roles. Community members said that the role of chairperson used to be mostly performed by males prior to the transformative learning progamme and that this changed after the progrmme as the number of women holding this position increased from two (2) women to fifty-eight (58). Community members said that women were now ready take up roles that were dominated by males. This was exemplified by the fact that the councilor for Nkonkola Ward at the time of the study was a woman.

Table 23: Female Participation in Leadership Roles

Leadership Roles	Number of Females Performing Roles Before Transformative Learning Out of 80	Number of Females Performing Roles After Transformative Learning Out of 80
Chairpersons in church groups	2	58
Chairpersons in cooperative clubs	0	10
Village headpersons	0	5
Ward councilor	0	1
Trustees in committees	10	60

4.4.4 Surrogate Positions in the Community

A follow up question was asked to ascertain if women performed leadership roles without help from their husbands, sons or male relatives where they were subjected to surrogate positions. The researcher also tried further to probe if there were specific positions that were affected by surrogating of positions. The results from responses given based on semi-structured interview revealed that women in Nkonkola community were now leading independent lives in terms of leadership roles. They were now able to make pertinent decisions as leaders without being influenced by any form of patriarchal order. One married woman had this to say:

"I am no longer depended on my husband to run this club as it was the case before. This time around I make independent decisions without influence from non-club members".

Table 24 below illustrates female positions that were affected by surrogate positions. The role treasurer and chairperson were some of the roles mainly affected by the issue of surrogacy whereby a male relation would perform the role on behalf of the female relation. After the transformative learning programme women became independent of their male relations in performing these roles.

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Table 24: Surrogate Positions in the Community

Positions of Females Leadership which were Surrogated	Before Transformative Learning out 80 Community Members	After Transformative Learning 80 Community Members
Chairperson	12	0
Secretary	6	0
Treasurer	20	0
Trustee	0	0

4.4.5 Comparison of Female to Male Participation in Public Meetings

With the advent of human rights and civic sensitisations in Nkonkola community, females started attending meetings and expressing themselves freely in public gatherings. Most of the respondents that is 112 out of 160 (70%) explained that women no longer accept being undermined, because they feel that they were also stakeholders in development of the community they live in. They wanted to have their voices heard at all times on issues that affect their livelihood. Due to high marginalisation of women in rural communities before intervention with transformative learning, females in Nkonkola community felt duty bound to take a leading role in talking about their plight during public gatherings when it mattered most. One married woman made this observation:

> *"Before we were sensitised we used to keep quiet because we did not know what mattered most in our community. But this time around things have change we have learnt to be assertive in everything we do and say".*

4.5 The Effects of Transformative Learning on Community Participation

To ascertain the role of transformative learning processes on community participation, the following issues were follow-ups: change of attitudes, co-operating in, delegation and consultation, subjecting of leaders to social contracts and lessons learnt from transformative learning. The respondents explained that the issues above assisted in identifying the role played by the transformative learning strategies on community participation. The table 25 below showsthe effects of transformative learning on community participation.

Table 25: The Effects of Transformative Learning on Community Participation

Effects of Processes of Transformative Learning	Number of Community Members Out of 160	
	Changed Individuals	**Not Changed Individuals**
Responses	140	20

4.5.1 Attitudes of Community Members towards Various Development Related Issues

The respondents revealed that there was a great deal of change in attitudes towards many issues. They said that before they were sensitised by Women for Change's transformative learning, the community members were highly divided. The role of women was confined in the kitchen and labouring in the fields. Women did not even own property. However, community members clarified that the attitudes of the people on this issue had totally changed; women now owned property and were actively involved in providing leadership for the community. When asked to explain what really changed their attitudes, one member said:

> *The sensitisations we went through help us to see another world that we were not able to visualise before the coming of Women for Change.*

Table 26 below shows change of attitudes towards various development related issues. The biggest change in attitudes from negative to positive attitude was on the issue of women empowerment where, before the transformative learning programme no community member held a positive attitude but after the programme all community members held a positive attitude. They cited mainly the *kaunda kabutema* or field of a single woman as one of the best empowerment innovations that was brought about by the programme as it acted as insurance for every woman.

Table 26: Change of Attitudes towards Various Development Related Issues

Positive Attitudes towards Various Issues	Numbers of Community Members Out of 160	
	Before Transformative Learning	**After Transformative Learning**
Women Empowerment	0	160
Gender Issues	10	150
Working Together	20	158
Voter Participation	90	155

4.5.2 Co-operation in Developmental Activities

According to respondents, community members in Nkonkola community were co-operating on a lot of developmental activities, such as bee-keeping, deep tank construction, and communal livestock-rearing and gardening. For instance, cooperation was also seen at the time they were building a bridge. The large numbers of people that turned up to support the activity through labour, contributions and offering leadership was good. On co-operation one had to say during focus group discussion:

> *"Working together has helped us as a community in changing our status quo because we were able to do things we could not do as individuals for instance building a bridge across the stream".*

Furthermore, there was evidence of cooperation based on positive attendance in registers of monthly meetings. Community members said that before transformative learning the average attendance at monthly meetings was 20, but after the programme the average attendance increased to 140.

4.5.3 Delegation

The leadership of the community had become people-oriented. For instance, respondents explained that leaders had started delegating, consulting and availing themselves to the people at all times. This made it possible for the people in the studied community to move a step further in community participation and development.

One respondent who confirmed the presence of the aspect of delegation in their committees had this to say:

> *"I was asked to represent the committee in meetings that took place outside my community for more than four times. I am not the only person who was asked to represent the committee I feel all members of the committee can attest to this."*

4.5.4 Consultation

Consultation among team members was valued in Nkonkola community. This was confirmed by respondents who said that their leaders were very consultative as they tried to come up with decisions. Consultations helped in legitimising of decisions made at different levels of community work by different stakeholders. It made the community move together as a unit in development issues.

One member observed that:

"We want to be consulted because it's one way we can prove that we belong to the group. If one member is not consulted its means he/she is not valued member of the group".

4.5.5 Adoption of Shared Learning

When asked to explain how the principles of transformative learning strategies had spread to the whole community, respondents attributed the successful spread of transformative learning principles to adoption of shared learning, in which individuals took various roles from time to time in their learning. They said that the acquired knowledge could be passed on to other members, using those who could easily comprehend concepts in learning sessions. This later became as a trend for learning new things in Nkonkola community. The majority of the community members 150 out of 160 or (94%) indicated that they preferred shared learning. One of the respondents who spoke during focus group discussing said:

"I did not have an opportunity to be trained by Women for Change because I was still young when the intervention was being carried. However, I did not miss much because those that attended the training sessions in transformative learning strategies taught me everything they learnt".

Another female respondent who was among the community members that were trained had this to say:

"I was privileged to attend transformative learning training sessions. Throughout the training sessions I was urged to share the knowledge I acquired with others community members because it was meant for the benefit of the whole community. This was done through encouraging community members to desire working together with the rest of the community".

4.5.6 Subjecting of Leaders to Social Contracts

Individuals in Nkonkola community valued leadership roles that they apportioned to individuals and groups and went to the extent of subjecting the-would be leadership to social contracts. They said that social contracts helped in making the elected or chosen leadership to be accountable to the people. They further explained that they were encouraged to subject leaders to social contract so that they were accountable to the people they represent at the same time it increased their ability to deliver to the community. The majority of the community members 140 out of 160 (88%) indicated that they preferred subjecting their leaders to social contract as means of promoting accountability in their community rather than leaving them to perform their tasks on their own. One member of the community observed that:

"One way we can hold accountable our elected leaders as a community is ask them to commit themselves through social contract to what they intend to do for the community. This way it is easy to evaluate their performance at same time they will also evaluate themselves".

4.5.7 Lessons Drawn from Transformational Learning

Respondents also said that the community members learnt a lot of things such as how to get empowered at individual and community levels, human rights, gender issues, rights of children, and sustainable development. These lessons enabled the community to move to another level together as a unit. For example, men learnt that women could own property in home just as men. This implied that men could no longer stand on the way of women in development. In the same vein women could no longer blame men for their underdevelopment in society. Therefore the blame between sexes was longer an issue in Nkonkola community.

One married woman concurred with community members and said that:

"We are no longer dependent on our spouses for everything because we have fields called tuunda twabutema".

4.5.8 Motivation in Working Together

Community members said the number of community members who were motivated to work together increased from 48 before transformative learning programme to 158 after the programme. Transformative learning strategies employed helped in motivating individuals in wanting to work together. This was possible because of the participative nature of strategies. Besides, the results of working together were very productive as they improved the status quo of the individuals and community. The respondents confirmed that the strategies motivated them to work together in developmental activities. They worked together in rearing cattle, poultry keeping, gardening, bee keeping and many other activities.

4.6 Summary

This chapter dealt with the presentation of the research findings of the study that assessed transformative learning strategies in Nkonkola Community in Mazabuka District. The first major finding is that according to the respondents, participation of community members in civic, religious and communal activities changed, following transformative learning strategies individuals started attending and contributing during deliberations of meetings. They participated by taking up leadership positions and roles to a higher level as well as working together as a community. The second finding reveals that levels of participation in

developmental activities increased from lower levels where community members were passive recipients of development to higher levels where they became part of decision makers.

The third finding established that females were participating more in community activities than their male counterparts. This was evident by number of prominent positions women held in the community such as ward councilors, village headpersons, chairperson in church groupings and chairperson in various local committees that they have never held before. The last finding according to the respondents revealed that transformative learning strategies changed community members' attitudes and perceptions about themselves as well as the community that consequently lead to enhanced community participation. Individuals in this community became assertive in a lot of things and this led to improved living conditions among the people of Nkonkola community.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 Introduction

This chapter discusses the findings that assess transformative learning programme in Nkonkola Community in Mazabuka District. Discussions of the findings are presented following objectives that have been turned into themes of the study: participation of community members in civic, religious and communal activities before and after the programme that used transformative learning strategies; the levels of participation in developmental activities among the community members before and after the programme that used transformative learning strategies; comparison of participation of females to males in civic, religious and communal activities before and after the programme that used transformative learning strategies; and the effects of transformative learning strategies on community members' attitudes and perceptions towards community participation.

5.2 Community Participation after Transformative Learning Programme

The findings from the study revealed that Nkonkola community was actively participating in a number of communal activities, such as civic, religious and developmental activities. It was established that before Women for Change intervened with transformative learning, very few people 70 (44%) of community members used to attend meetings in Nkonkola community. Respondents said that before then, the people that were attending meetings were mostly men and a few enlightened women, who were either married to local workers such as teachers, extension officers and male nurses or those who attained secondary education. This finding was consistent with Gudschinsky (1976: 10), who attests that 'lack of knowledge limits a persons' ability to engage in activities that require either critical thinking or a solid base of skills'. Such activities may include: understanding government policies, governance issues, attendance of meetings and voting in elections; using of a computer to do banking or interact with government agencies; assisting children with homework; analysing sophisticated media and advertising and completing higher education or training. This was basically the situation most of the people in Nkonkola community found themselves in.

However, with the introduction of transformative learning in Nkonkola community, the respondents said that the trend had changed and, both men and women had started liking the idea of attending meetings and they slowly started desiring to participate in group activities,

taking up leadership positions and participating in decision-making processes. Those who were attending meetings started exhibiting some kind of change in terms of knowledge, attitudes and the way they perceived issues. The finding that shows increased participation in meetings following transformative learning intervention in Nkonkola concurs with earlier authors such as Shor (1992), who argues that if people engage in transformative activities, participants will transform their perspectives. They may consequently start to be more pro-active in their daily activities. The finding regarding changed practices further confirms Shor (1992)'s position that participants become more and more critical of their practices following educational intervention.

It was further discovered that residents of Nkonkola community did not only attend meetings for their own sake but also fully participated in deliberations of the meetings by talking and giving their points of view on issues that affected their community. This was evident in all the ten meetings from different corners of the community that were observed. This kind of behaviour supports the assertion by Ryan *et al.* (2007) to the extent that transformative learning experiences are emancipatory in that they free people from the constraints and distortion of their own frames of reference. Through it, the community was liberated from what Frèire (1972) calls powerlessness that paralyses the disadvantaged and increases the sense of apathy. For example, community members were able to speak out on what they needed during the period of maize shortages without waiting for the government and local councillor's indulgence on the issue. They elected individuals who were credible to handle relief maize exercise, and they left no room for any person to impose leadership on them.

From the findings in this study, it is apparent that transformative learning strategies changed the Nkonkola community. The respondents explained that during the period of transformative learning intervention, people began to realise that the conditions of their lives were consequences of human action not as a result of forces beyond their control (Mbozi, 2013). For example, they started seeing that the increase in poverty levels was as result of poor representation by people they chose to represent them in the local government and national assembly. Consequently, they were able to apply human agency to transform lives and their society by voting out non-performing individuals. This was in conformity with Frèire (1970)'s argument that if individuals are in the state of intransitive or semi-transitive consciousness, they can be trained to regain their human potential through the process of conscientisation. The process was empowering because it introduced (re-introduced) human agency in the affected individuals in Nkonkola community, so that they could act on their challenges and voting was the demonstrated action. The study further confirms Mbozi (2013: 26)'s findings that the

consequence of conscientisation is social transformation when communities begin to work together, participate in local decision-making and share social roles between both sexes. This is exactly what transpired in Nkonkola community where people were de-socialised, thereafter re-socialised and their perspectives or worldview regarding participation in politics/meetings and women's ownership of property changed.

The findings depicting increased participation in meetings, following transformative learning interventions in Nkonkola community agrees with earlier authors such as Shor (1992) and Frèire (1970), who posit that if you engage in transformative activities, participants will take action as a consequence of transformed perspectives. Consequently, they start to be more pro-active in their daily activities. The finding showing changed practices confirms Shor's (1992) position that participants become more and more critical of their practices following educational intervention.

In order to understand why many women do not participate in economic activities, which is seen as a misnomer and the situation that separates families and their aspects of Tonga culture was not dealt with by Women for Change in their training activities. In some contextual factors, such as poverty levels can explain why even though individuals had become more conscientised, they were still unable to participate fully in activities. Therefore, the interventions with transformative learning on unlearned individuals in Nkonkola community resulted in people experiencing changed perspectives, different worldview, developing self-confidence and self-esteem.

Community members also said that people in the community attained reflexivity when they stopped taking things for granted, that is without determining whether they could be an alternative to the present challenge. For example, they asserted that development could only be attained in their community if they worked together as a group and this was evidenced by the number of economic group activities that existed in the community. They developed a culture of hard work and accountability in their everyday activities. Their actions were a reflection of Mbozi's (2013: 29) arguments that reflexivity is seen in individuals who engage in the habit of questioning events, incoming situations or seeking clarifications during meetings or public gatherings.

At the time of the study Nkonkola community was willing to take up leadership roles; this was evidenced by the number of roles the respondents played. They said that it was an interesting thing to see individuals change leadership positions from one person to another with no difficulties. This showed a changed desire to embrace each other as members of the

community. This is consistent with *Academy of Diversity and InclusiveEducation* (2012) which regards transformative learning as a kind of learning meant to change individuals' points of view. For example, in the past people took offence when voted out of community positions. However, after interventions, this was no longer the case.

Community members explained that the members of the community acquired knowledge and skills about leadership and leadership roles. They also said that using the knowledge they acquired from transformative learning strategies, the community ensured that no leader had more authority than the group. The idea of subjecting the-would be leaders in the community to social contracts was advocated for and supported. For instance, they believed that the roles of a leader had to depend on what the group wanted him or her to do for it. Furthermore, the community believed that when leadership is good, responsibility is shared by the whole group. This kind of thinking of leadership was supported by Mezirow (1995)'s assertion that transformative learning helps adults realise their potential for becoming more liberated, socially responsible, and autonomous learners, and also developed a more discriminatory understanding of their experiences to guide them through their actions. As a result of this, the community opposed leaders who did everything by themselves. This connotes that the community adopted a leadership policy of shared responsibility, in which every stakeholder had a valued role to play.

The community members also said that transformative learning strategies taught people to become critical of their actions in the family, community and nation at large. They started appreciating the role of each other, particularly the role of female folks in the family, in the neighbourhood and community. This eventually gave the Nkonkola community the first female leaders such as a councillor, four village headpersons and a chairperson for Camp Agricultural Cooperative Committee (CACC). This is in agreement with Mezirow (2000: 4)'s finding about people 'becoming critically aware of their own tacit assumptions and expectations and those of others, and assessing their relevance for making an interpretation'. Therefore, transformative learning helped in the expansion of consciousness through the transformation of basic worldview and specific capacities of the self. For example, before intervention with transformative learning strategies, community members used to think that attending meetings was a worst of time. However, the study revealed that changes that occurred among individuals who were attending meetings on civic enlightenments and human rights awareness were immense. As result of this members started challenging issues that were not in conformity with the interests of the community such as reduction in bags of fertilisers in the fertilisers support programme. Furthermore, they proposed the idea of subjecting of their leaders to social

contracts and encouragement of community members to form groups.

5.3 Issues Arising from Levels of Participation in Communal Activities

Community members said that the levels of participation were high in the Nkonkola community. This was evident from the number of communal activities and the kind of roles that they were involved in, such as being consulted on particular issues, delivering of service and willingness to be co-opted in groups as implementers of delegated powers or participation in real decision-making at every stage. For example, when there was construction of Nkonkola dam in 2012, the community was first consulted on the location of the dam. Suggestions by outsiders on other locations of the dam were resisted, based on what members knew about their community. The same situation happened when sinking boreholes. The community's refusal in some cases was based on protecting their interests in fields, gardens, and domestic animals. When community members have reached this stage, Frèire (1970) terms it as developing an ontological vocation. This is when individuals regard themselves as subjects, not objects, who are constantly reflecting and acting on the transformation of their own world, so as to make it a more equitable place for all to live in.

Out of 160 community members, 112 (70%) indicated that the intervention with transformative learning had made mobilisation of people easier. They explained that before the intervention, were most community members were more accustomed to the values of a patriarchal order, which gave men privileges of determining the way forward for their communities. For instance, cultural issues were heavily impacting on community participation, where women participation was confined to the kitchen and on the farm as labourers. This gave women little time to attend to other communal roles that they were not traditionally used to. Kamwengo (2002) asserts that the socialisation process which transmits from early age values and attitudes that cast females in a subordinated role, confines women in terms of their role as child-bearers. On the contrary, the intervention changed the status quo; both men and women started participating in the day to day activities of the community.

Community members explained that transformative learning strategies brought in visible social (civic education) and economic changes in the community. For example, individuals started liking the idea of coming together and sharing ideas and this was evidenced by the increase in attendance and participation in meetings and contributions during the discussions. What motivated them to like meetings and sharing ideas were the positive results they had observed from those who were keenly attending meetings, workshops or seminars.

The members' knowledge levels increased in both social and economic issues. They were able to engage community, civic and non-governmental organisations (NGOs) leaders on issues that were affecting their community, such as local human rights abuses, drilling of boreholes in appropriate water points, poor workmanship and many other issues. Through these meetings, workshop or seminar members were enlightened on civic duties and awareness. Civic awareness enabled community members to increase knowledge about principles and practices of democracy, rule of law, human rights, rights of women, duties of citizens, the role of civil societies and market economy. This helped individuals in Nkonkola to become personally fulfilled in civic matters and be constructive members of the community. Zambia Civic Education Association (2004) points out that civic education enables people to know how a responsible citizen can deal with matters relating to issues of discrimination. For example, the knowledge derived from civic education can sensitises people on the importance of not stigmatising people with disabilities or diseases such as HIV/AIDS. The knowledge gained also enables people to join pressure or special interest groups. The work of pressure groups is to exert pressure on so as to influence decisions of government. The gained knowledge further encourages people from all walks of life to join political parties of their choice, thus enabling citizens to participate in the political governance of their country. More so, civic awareness gave an insight of what beliefs and values the Nkonkola community members should pursue towards their work. As for the people in Nkonkola community civic awareness taught people about the effects of poverty on individuals and the community. Therefore, transformative learning provided the community with opportunities to acquire the necessary information they ought to have in order for them to live harmoniously in their community. Besides, the gaining of knowledge resulted in reduced criminal cases like child defilement, thefts, murder, gender-based violence, and vandalism.

In this study, the issue of retention of knowledge and skills was followed up and was discovered to be associated with transformative learning strategies Women for Change opted to use in Nkonkola community. It established that the strategies used had an impact on retention of knowledge and skills. According to the respondents, each of the strategies had a special role to play in enhancing retention of knowledge and skills. For example, role-play was singled as one approach that made individuals feel guilt of their actions because it exposed their inadequacies. This is in agreement with Boyd (1989)'s grieving, on role-play which he considered as the most critical phase in the discernment process that takes place when an individual realises that old patterns or ways of perceiving things are no longer relevant, and moves to adopt or establish new ways, and finally, integrate old and new patterns.

On levels of participation in voter registration and community issues the findings showed change of attitudes and perceptions by the community members under study. The change of attitudes and perceptions that happened in Nkonkola community agrees with Mezirow (1997)'s transformation of beliefs and attitudes. Individuals in the community started valuing the role of elections in their everyday life. They came to realise that as members of the community, they had a role to play in shaping the destiny of their community, society and the country at large.

Findings indicated that the Nkonkola community members participated in a number of communal activities in groups. Transformative learning brought the idea of synergy, as people were taught to co-exist as a community so as to pour their energies together. This is in reflection of what Pearse and Stifel (1979) call development of partnership which is based on dialogue among the various actors, during which the agenda is jointly set, and local views and indigenous knowledge are deliberately sought and respected. The learning processes engaged in, helped community members to get energised to volunteer themselves to sustain their activities. The fact that the members were prepared to put aside their busy schedules for the sake of engaging in group activities showed that people had reached advanced levels in their participation. This may be likened to O'Sullivan (1999)'s assertion of experiencing a deep, structural shift in the basic premises of thought, feelings, and actions meant to liberate individuals' thinking and actions. This shift of consciousness in community members dramatically and irreversibly changed the worldview of individuals. For example, the shift liberated people from their mind-traps in which they thought that development should be pursued individually not communally.

The results of the study also indicated that after intervention with transformative learning, community members started availing themselves for meetings when called upon by recognised authority. For example, they attended meetings to review progress on the established local village committees that looked into issues of development at village level, such as future water points, village's contributions to their local school, and land issues. This finding is in agreement with Chandu (2007), who sees participation as an integral process in human beings when they interact with each other in a mutual co-operative way. These interactions complemented the activities of the community as they strengthened the groups. For instance, dialogue ensured discussion that afforded community members opportunities to hear options besides their own ideas. The process of dialogue improved the community's relationships, leading to increased community participation levels.

Working in groups that started with social activities spread to all economic activities, showing

an increase in participation by community members. This development is supported by the observation of Wenger, McDermott and Snyder (2002: 284), to the effect that transformative learning considers co-evolving in social and technical processes, from a systemic viewpoint in an evolutionary perspective of education and culture, which allows building of meaning and capacity through community participation, support and networking. Respondents acknowledged that through co-evolving, there was increased capacity-building among community members that emerged from synergy between availability of resources, commitment to meaningful projects and human communities to bring the projects to life. This new found synergy manifested itself in the objectives of transformative learning that took essentially the form of innovative methodologies. The innovative methodologies were acting as conceptual artifacts for crossing boundaries between strategies of instruction on the one hand and management of sustainable transformations at the three levels of the individual, the group and the community on the other hand.

5.4 Comparative Evaluation of Gender Participation in Developmental Activities

The study brought forth the fact that females participated in developmental activities more often than males. This finding is in line with Freire (1972), who says that the conscientisation process facilitates individuals to reflect and act on their conditions of life. For example, during the sensitisation meetings, women were exposed to challenges the community was facing, such as low participation in decision-making, developmental activities, and leadership. Therefore, they too reflected upon challenges of community poverty and acted by implementing the teachings of Women for Change's transformative learning strategies. Respondents attributed the positive response by women as a way of wanting to make a difference in their lives. They said that women were eager to reduce poverty levels in their community through participation in development activities because they experienced suffering more than their male counterparts. They regarded the processes of change as empowerment because they believed that participation could introduce (re-introduce) human agency in the lives of affected individuals.

The study also established that participation of females in leadership roles greatly increased in Nkonkola community as result of interventions with transformative learning strategies. Before transformative learning started women regarded community participation as a men's preserve. Their worldview and perspectives were very limited. However, their increase in participation reflected O'Sullivan (1999)'s effects of transformative learning strategies that involve

'experiencing a deep, structural shift in the basic premises of thought, feelings, and actions meant to liberate individuals' thinking and actions'.

Concerning leadership, the study found out that females took leadership and leadership roles to another dimension as they exhibited unique leadership styles. For example, they took up key leadership positions in Nkonkola such as ward councillorship, Camp Agriculture Co-operative Committee (CACC) chairperson, village headpersons positions that they have never held before. It's unusual for Nkonkola as rural ward to be lead by a female councillor, however, due to changed attitudes it happened. The respondents attributed this change to transformative learning strategies. The strategies employed helped individuals refuse to be held back by their tradition beliefs that did not accept female leadership in certain spheres of life. This finding is contrary to Spretnak (1999) who deposits that adult learners are so strongly identified with their beliefs and the ideologies of their culture that to question them is to literally question their sense of self.

5.5 The Effects of Transformative Learning Strategies in Community Participation

Transformative learning has a role to play in changing people's attitudes towards participation. This was achieved by employing participative processes that helped in arousing the people's interest in working together. Similarly, *Academy ofDiversity and Inclusive Education* (2012: 8) carried out a study on transformative learning and the findings revealed that 'it was a kind of learning meant to change the individual's point of view'.

Community members in Nkonkola community embraced transformative learning as it afforded individuals, an opportunity as adult learners to develop skills to think independently, as individuals. This could be attested to in the manner community members were allowed to develop their own sense of meanings about their problems and come up with their solutions to problems using role-play and drama. Where change was inevitable, autonomous thinking was vital for full participation of the community, as well as for moral decision-making. Thus, this was the goal of Women for Change's intervention with transformative learning strategies. From inception, the goal was to produce autonomous thinkers. Mezirow (1997) posits that the goal of transformative learning is to produce autonomous thinkers. For example, after the intervention, the community could not be exploited, oppressed or cheated by any external individual. They had developed a strong sense of responsibility and ownership. They were able to deal with criminal cases such as defilements, gender-based violence and other abuses in line with the law.

Another notable aspect of transformative learning strategies that respondents brought out was when it promoted adult learners and educators to develop genuine relationships, in which the educator made differences in the learners' lives and felt a difference in his or her own life as well. This is consistent with Dirkx (2006: 4), who states that 'this kind of learning allows adult learners to use the contexts of their formal learning experiences to construct and reconstruct personal meaning'. Therefore, transformative learning enabled adult learners to truly take ownership of social and personal roles. So being able to develop this self-authorship goes a long way towards helping society and the world to become a better place. A good example of this is the introduction of sustainable farming methods which also the community embraced. It was easy for people to accept these new methods because their mind-set was already changed by the intervention.

The findings also show that community members had experienced a great deal of change in attitude towards many aspects. This is consistent with Brookfield (2000: 34)'s assertion that 'learning can only be considered transformative if it involves a fundamental questioning or re-ordering of how one thinks or acts', a challenge to hegemonic implications. For instance, the community said that before they were exposed to Women for Change's transformative learning, the members were highly divided at many levels: family, neighourhood and community. Women were denied the opportunity to own property in families. The role of women was confined to the kitchen as well as to farms what they were considered as mere farm labourers in maize fields. On the other hand, men behaved like capitalists, who never took an active role in the contribution towards family incomes, but controlled the money with a firm hand. Besides, they were not accountable to any member of the family. This implied that they spent family resources the way they deemed it fit. This brought confusion in families; there were quarrels that ended up in divorces in some cases. At the same time, education for young ones was affected by these family wrangles.

However, after intervention with transformative learning, the respondents said that the community attitudes and perceptions towards many issues changed in so many ways. For instance, personal fields (tuunda twabutema) for women were introduced; women were allowed to own property such as chickens, pigs, goats and even cattle in their families; and were accepted as stakeholders in development at community level. They started wielding influence through holding leadership positions and participation in decision-making. The consequence of the new status quo which allowed women to be embraced in social and economic activities brought in peace and unity in many families and the community, and

increased participation. This is as analysed by Chandu (2007), that participation is seen as an integral process when human beings interact with each other in a mutual co-operative way.

This study further established that community members in the Nkonkola community co-operated in developmental activities. For instance, cooperation was also seen at the time they were building a bridge and a dam, during which time all community members came to support the venture. This is in line with Martin (2006: 2)'s speculation that 'the theory and practice of transformative education was effectively used in many countries in the last century, to remove and dismantle all obstructionist elements and beliefs, like history, traditions, religions and opposing viewpoints. Therefore, transformative learning managed to change individuals who had different views about community property like dams'.

The finding that after intervention with transformative learning, leadership capacity changed in the community as leaders started valuing delegating, confirms what Mbozi (2013) says about attainment of self-education. Self-education happens when people develop self-organized transformative education that is based on critical thought or cooperative action in the community. The aspect of delegation revealed the community members' desire to engage all stakeholders. Whereas in the past, leaders did not want to delegate due to fear of exposing their incompetence (in case a delegated person proves to be better than the leader) and not wanting to expose others to leadership positions. However, transformative learning seems to have lessened this kind of thinking among Nkonkola community members.

Furthermore, community members said that the community experienced a growing sense of responsibility and ownership among the community members due to a new crop of leaders who encouraged consultation among members and participation of all stakeholders in community development. For example, the leaders always sought approval of members in all decisions that they made. This brought feelings of satisfaction and ownership of projects that were being undertaken and at the same time encouraged community participation. On community participation, Pease and Stifel (1979: 24)'s theory defines participation 'as being concerned with efforts to increase control over resources and regulate institutions in given social situations on the part of groups and movements of those hitherto excluded from such control'.

The finding that Nkonkola community exhibited high levels of enlightenment of members in civic matters was based on their demand for social contracts. This kind of thinking is a reflection of Frèire (1970)'s concerns about social transformation, that it unveils or demythologises reality of the oppressed through the awaking of their critical consciousness, when they learn to perceive social, political and economic contradictions, and to take action

against the oppressive elements of reality. For instance, community members felt that in every undertaking, people involved needed to clearly provide an explanation about the purpose they intended to achieve. For this reason they refused to surrender their national registration cards anyhow to anyone until a convincing explanation was provided. From this, one can discern that they did not want to be taken for granted, confirming the thinking of earlier writings like those of *Academy ofDiversity and InclusiveEducation* (2012; 31) that explain that 'the acquisition of skills that are developed exclusively or primarily within a social group'. When individuals have reached this level of reasoning it means they have freed themselves all constraints of their personal and group developments.

The study also brings to the fore that transformative learning had a great impact on individual members and the community as a whole, by bringing in context its major role of promoting social change. This is consistent with what Mezirow (2000: 9) advances on emancipatory learning, which he opines as 'a process of learning, which frees oneself from forces that limit his/her options (mind traps) and his/her control over his/her life, forces that have been taken for granted or seen as beyond control'. For example, individuals in the Nkonkola community were freed from beliefs that only individuals with basic education could be leaders and males were better leaders than females. Therefore, transformative learning strategies were a kind of education that exposed and broke the cultural and structural bonds that hindered people's enlightenment and empowerment. As a result of this learning, community enlightenment and empowerment were attained and community participation was enhanced. Respondents also attested to the fact that learning strategies motivated more community members in Nkonkola to work together on various communal activities such as gardening, conservation farming, bee-keeping, livestock-rearing, which consequently have now improved individuals' life styles as well as that of the community as a whole.

The study further revealed that the Nkonkola community was motivated to work together because of the benefits associated with transformative learning strategies. Out of 160 community members, 112 (75%) said that they had benefited economically and socially from transformative learning programmes. Community empowerment was mentioned as a big benefit. Indeed, this most often cited benefit of transformative learning programme supported project was socially undertaken. The empowerment that took place was in two forms, better community organisation and acquisition of technical skills for relatively simple management of families and the community.

Community members also said that they got economic benefits which were in form of

empowerment with farming inputs, goats and infrastructure. For instance, when farming inputs were given out in time, hunger was reduced at household level. Many families' food security improved to the extent that they started leading independent lives instead of depending on hand-outs from government through relief food. Families were also empowered with goats. They said that goats were given to families keeping orphans, to enable them realise income and pay for their school fees. Through this, some of orphaned children were taken to school and attained basic education or higher education. This is in line with what Mbozi (2013) identifies as an element of participation in which stakeholders negotiate what is perceived as a problem, in which strategies will be adopted to solve the problems and how performance of an effort to solve the problem will be monitored and evaluated; and also how and when data will be collected and analysed, and understanding what data meant and how findings will be shared and when action will be taken. The community in the study area benefited economically in terms of infrastructure that were erected in their community. In this case the structures were used for the development of survival skills. In this study, empowerment is indicating that its named benefits could have been used to raise money for the welfare community after transformative learning programmes.

On the contrary, there were some community members who felt not to have benefited because they counted benefits economically and not socially through incorporation of knowledge from transformative learning teachings. Their thinking implied that they measured benefits in terms of economic benefit only. This confirms Frèire (1972)'s intransitive stage which states that individuals do not believe in human agency.

Some community members also explained that they got social benefits from transformative learning strategies which included empowerment with knowledge about civic awareness, human rights, community participation and gender. For example, community members' civic awareness improved as they learnt how, as citizens they could use their moral and legal entitlement, to justify their actions as well as the extent to which they could influence the utilisation of public resources, monitor leadership legitimacy and take part in decision-making (ZCEA, 2004). This empowerment liberated individuals as they gained information, knowledge and skills that led to taking action to overcome constraints of personal and social development.

Respondents attested to the understanding that transformative learning strategies were full of life and innovation from inception. The processes of transformative learning strategies enabled individuals develop critical minds to the extent that they stopped taking things for granted as

the status quo dictated without determining whether or not there can be alternatives to the present situation. They became critical of their actions agreeing with Mbozi (2013: 29)'s assertion about critical thinking as an intellectually disciplined process of actively and skilfully conceptualising, applying, analysing, synthesising and evaluation of information gathered or generated by observation, experience, reflection, reasoning or communication, and as a guide to believe in an action. For example, members started working alongside government to change their way of life. This was evidenced by the large numbers of community members that turned out to support the construction of a new dam and classroom block at Nkonkola Primary School. Respondents further observed that transformative learning strategies had made individuals develop a sense of ownership. For example, incidences of vandalism and negligence of public property had reduced.

5.6 Summary

In chapter five, the findings of the study were discussed in relation to the four objectives of the study. The study established that transformative learning programme had influenced greatly the community. The number of communal activities increased tremendously in Nkonkola community. Individuals in the community started wanting to work in groups as a result of changed attitudes and perceptions. The change of attitudes and perceptions was seen as a first step in embracing new occurrences of life. Basing on these findings, in this study one can surmise that the real situation regarding the research problem was unfolded, consequently, enabling the researcher to draw conclusions and recommendation of the study in the next chapter.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

Chapter six presents the conclusions and recommendations of the study that assess transformative learning programme in Nkonkola Community in Mazabuka District. This chapter consists of two parts: the conclusions and recommendations. The conclusions address the most significant issues which the study brought out whereas the recommendations are based on the critical findings of the study.

6.2 Conclusion

It can be evidently concluded that transformative learning is a really package of processes of how adults learn as well as strategies for enhancing learning and participation. Based on this study, it has demonstrated that transformative learning is a promising theoretical framework for approaching learning that promotes individual and social change necessary for more sustainable outcomes, in community development through participation.

Transformative learning strategies that were employed in Nkonkola community can be attested to have brought forth three important qualities of community change among the community members that enhanced community participation. The three important qualities of community change that enhanced community participation were: power awareness, de-socialisation and self-education.

Power awareness took place in the Nkonkola community after intervention with transformative learning strategies because people in the community started realising that history is made of contending forces and interests of human action which makes a community but that community is unfinished and can only be completed by instilling transformative learning. For example, the community realised that some of its suffering was as a result of poor representation by elected leaders in their community. The community was also made to discover power issues and policy-making as they interact with dominant groups in the community. Nkonkola community further learnt that social policies can be changed by organised action that emanates from the bottom (grassroots). In short they became aware that they were the final arbiter in issues that involved power and that they could give it to any one and withdraw it any time they felt like.

The other quality of change is de-socialisation among the community members in Nkonkola, where people started to unlearn what they had learnt earlier. An example here could be

retrogressive values that one may have acquired through socialisation such as the patriarchal order and other gender aspects that hindered community participation. This brought in understanding and challenging of the artificial political limits of human development. It took place in form of raising their thinking by questioning power and inequality in the status quo. For example, they questioned the role of women in development at household level. This prompted the community to start a deliberate policy of empowering women with their own maize fields so that they stop depending entirely on their spouses in everything they needed as well as accepting them as potential community leaders that could contribute to change.

Furthermore, de-socialisation can be said to have taken place in Nkonkola because individuals started examining their socialised values in consciousness and in society which hold back democratic change in individuals such as contending that women should not own property or a belief that a man should always be a head of a family or the households, even when such a man may be unproductive in comparison to a woman in that family or household. Therefore, the community started regarding social transformation and self as a joint process as well as acknowledging and rejecting retrogressive values, actions, speech and institutional practices. This was evident by looking at the number of group activities the community pursued together after intervention with transformative learning strategies; however, de-socialisation was seen to be absent in individuals who thought about themselves during the training period.

Another quality of change that took place in Nkonkola community is what is regarded as self-education. The acquisition of self-education was self-organized transformative education that developed critical thought or cooperative action in the community. The community worked in groups to solve problems that affected it and at the same time used critical reflection as a basis for cooperative action. For example, undertaking cattle rearing at both communal and individual level is a testimony. The knowledge they acquired in treating communal cattle when it was sick was used at individual level later on. This can be attributed to transformational teachings that advocate that social action policies can change by organized action which is instigated from bottom (grassroots).

 From this study, it has been established that change should be holistic. This can help in making the achieved change sustainable. If change is not achieved at an individual level, there are chances that it can suffer from suffocation from society which is not changed, hence compromising the change at an individual level. Therefore, successful change should occur at both personal and societal level so as for social transformations to co-emerge in its dyadic relationship of simultaneously transformation as recommended by Paulo Frèire.

Transformative learning strategies were also discovered as a 'powerful tool' for helping to bring about social change in any sphere of human life. It is meant to change individuals' worldviews and perspectives which in turn lead to personal and social development. Therefore, it is can be concluded that the strategies employed brought forth change in communities where there were low participation levels, conflicts among the community members, division among the people, apathy towards voting, drug abuse and high levels of alcoholism. However, its implementation should be spearheaded by trained change agents so that it yields intended goals.

Community participation should be regarded as an important ingredient by those pursuing developmental agenda. Those advocating for development using participation stress that the onus of development should be on the people themselves as Mayo, (1999) observes. Therefore, it is imperative that those that use the concept of participation ensure that the concept is not misused and made to lose its effective role in personal, community and national development as it proved to cause changes in community participation.

Transformative learning in Nkonkola community took a similar genre to popular education which involves an inherently self-reflective, reflexive and non-dogmatic approach. It worked to provide space for the collective production of knowledge and insights, and built on what emerged from the experiences of those who were actively participating in community issues. The richness of the strategies used lies, therefore, in the thought and implicit analysis that has gone into the design of the specific educational events or programmes, and in the spontaneous, sometimes serendipitous process it unfolded at a particular moment, yielding even challenges and possibilities in community mobilisation and participation.

As for the education benefits of the community's participation in transformative learning programmes. It can observed that transformative learning presents a long track record of enhancing individual self-esteem, increasing communication skills and encouraging self-directed adult learning. This benefit was observed in the way individuals and groups in Nkonkola community interacted and worked in groups. Participation in transformative learning strategies triggered feelings of power awareness (as observed above) and capacity to effect change through education. Transformative learning strategies enabled the community to develop the capacity for self-government and leadership by helping them to acquire the knowledge and skills to participate actively in public life. It can further be concluded that transformative learning strategies had broad effects on people's perspectives, attitudes, and knowledge, and these effects are presumed to have resulted in eventual engagement in

sophisticated social deliberations outside their formal training.

Regarding the effects of transformative learning strategies on community members' attitudes and perceptions towards participation revealed that the characteristics of those who experienced it, were conscious of their change in values, beliefs, perspectives, worldview and changed fundamentals. In some cases the change they experience helped in changing others who were not attending training sessions; it becomes like a social movement to the affected community. Consequently, the number of individuals to include in the training programme did not matter. But what mattered most was the kind of the strategies employed in the learning processes.

It is imperative also to note that community participation could not be developed or implemented overnight or within the short period of transformative learning, because it involves a relationship between different interest groups that could not change overnight. Therefore, community participation was a process which required patience and commitment from all stakeholders. It was a process which required courage on the part of implementers in order to recognise and admit when things were going wrong. In the participatory process it was important to revisit agreements and decisions periodically so as to adjust changes that might have occurred in the respective situation or conditions of the various groups.

6.3 Recommendations

Based on the findings of the study that assessedtransformative learning programme in Nkonkola Community in Mazabuka District, the following are the recommendations made:

i.   Non-governmental organisations involved in transformative learning should approach change holistically so that change can occur at both individual and societal levels. This can help in making the achieved change sustainable in the society.

ii. The government through the Ministry of Gender should put up a deliberate programme meant to mitigate the effects of the patriarchal order. This can help within the social context, whether in the social settings or within the home or communities, to mitigate dominance of men and boys in relation to women and girls as expressed in many ways because of the patterns of socialisation.

iii. Government agencies and organisations involved in promotion of participation and cooperation must ensure that equal participation among community members in discourse is encouraged at all levels. There should not be any form of discrimination among community members based on their social statuses.

iv. The government through the Department of Communication Development should

consider employing transformative learning strategies in teaching subjects areas that require attitude and perception change as it has been proved to have far-reaching consequences in promoting change. It is believed that if learning is approached in a transformational manner it offer a lot of positive outcomes on the side of the learner.

6.4 Suggestions for Future Research

This study was centred on assessing transformative learning strategies in Nkonkola Community in Mazabuka District. It specifically followed up the teachings and activities of Women for Change in Nkonkola community. Whilst assessing serious issues that constituted change in the community, some community members felt that change should be defined in terms of economic emancipation while others argued that social emancipation should be taken into consideration. At the same time the following gaps were noticed and are therefore some of the issues for future research:

i.   An assessment of the role of transformative learning strategies in community development.

ii.   A comparative analysis of social and economic benefits among community members after interventions with transformative learning strategies.

iii. An Evaluation of the effectiveness of transformative learning strategies in Promoting Equality and Social Justice in Zambia.

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Appendices

Appendix 1

For Community Members

Face to Face Survey Questionnaire for the study that is Assessing Transformative Learning Programme in Nkonkola Community in Mazabuka District

DEAR PARTICIPANT,

You've been selected to participate in this University of Zambia sponsored study by truthfully and diligently answering <u>all</u> questions put forward to you. Specifically, this academic study designed by *Cornelius Habeene Muvwema* seeks to assess transformative learning strategies inNkonkola community.

Instructions

➢ The data/information being collected is for academic purposes to the on-going University of Zambia (Post-Graduate) dissertation project.

➢ Kindly complete the questionnaire by ticking [√] next to answer and/or write in appropriate blank spaces provided.

Part II

7) Are you carrying out any role in civic, religious or communal activities of your community?

a) Yes   [ ] b)   [ ]

8) If 'Yes' how have you carried out the roles?

………
………
………

9) How frequent do you avail yourself for meetings in your community?

………
………

10) Did you use to avail yourself for meetings before intervention with transformative learning in your community?

a) Yes   [ ]   b) No   [ ]

11) How frequent do people avail themselves for meetings in Nkonkola community?

………
………

12) Is there cooperation in development activities in this community? If yes how?

………
………

13) Is it possible to mobilize people for developmental activities in community? What do you think makes it easy to mobilize community members in your community?

………
………

14) How do individuals assume office leadership in this community?

………

15) Are you currently registered as a voter?

a) Yes   [ ] b)   [ ]

16) Kindly complete the table below

Year	Did you vote? (yes/no)	Comments
1991		
1996		
2001		
2006		
2008		
2011		

17) Have you noticed changes in your community since the introduction of transformative learning?   a) Yes   [ ]   b) No   [ ]

18) If 'Yes' what are the noticeable changes or if 'No' what has not changed?

……

……

19) What changes do you see at individual level in your community?

……

……

20) What changes do you see at community level in your community?

……………………………………………………………………………………………………

……………………………………………………………………………………………………

21) Did your learning involve shared learning? If yes how? And what do think are benefits of shared learning?

....

....

22) What type of activities do you do as a community which sets you apart from other communities that were not trained in transformative learning strategies?

....

....

23) How were the levels of participation before transformative learning was introduced by Women for Change in Nkonkola community? ……………………………………………

24) Describe the forms of participation

Levels of participation	Tick your response
Informing	
Consultation	
Deciding together	
Partnership	
Ownership	

25) Explain your answer to question 24

……………………………………………………………………………………………………

26) How is the performance of clubs left by Women for Change?

a) Very poor   [   ] b) Poor   [   ] c) Average [   ]   d) Good [   ] e) Very good [   ]

27) When working in your clubs, religious organizations, Parent and Teachers' Association and crime prevention voluntary groups, do you notice the elements of mutual respect, flexibility and joint decision-making among members? If 'yes' explain how each element mattered for you

………………………………………………………………………………………………..

28) What do think you learnt from Women for Change's Transformative Learning?

…………………………………………………………………………………………………

…………………………………………………………………………………………………

29) Which sex do you think attends most of civic, religious and communal activities?

a) Males   [   ] b) Females   [   ]

30) Which sex do you think attends in large numbers most of civic, religious and communal activities?   …………………………………………………………………………

31) Do women hold leadership position in your community?

a) Yes   [   ]   b) No   [   ]

32) Which positions do women hold in Nkonkola community?

....

…………………………………………………………………………………………………..

33) Did women hold these positions before Women for Change interventions with transformation learning?   a) Yes   [   ] b)   No   [   ]

34) Which sex is lead in the clubs/communal activities? a) men   [ ] b) women [ ] c) both sexes   [ ]

35) Which sex do you think hold most of the leadership positions in civic, religious and communal activities?…………………………………………………………………………………………

36) Explain your answer to question 31 above.

…………………………………………………………………………………………………

37) Do women express themselves publicly during meeting?

a) Yes   [   ]   b) No   [   ]

38) How often do women talk in public and are given mutual respect? …………………………………………………………………………………………………

39) How has been the performance of women in leadership positions?

a) Very poor [   ] b) Poor   [   ] c) Average   [   ] d) Good [   ] e) Very good   [   ]

40) How are the attitudes of community members towards meetings?

a) Very satisfactory   [   ] b) Satisfactory [   ] c) Fairly satisfactory   [   ] d) Not satisfactory   [   ]

41) Explain your answer to question 40

………………………………………………………………………………………………………

42) What do you think is the cause of change of attitudes towards meetings and working together?

………………………………………………………………………………………………………

43) Is there wide range of independence vs. dependence in your community?

………………………………………………………………………………………………

44) Tick against activity if your leadership approached you for it?

a) Consultation [ ] b) delegation [ ]

45) Do you favour the idea of subjecting elected leaders to **social contracts**?

a) Yes   [   ]   b) No   [   ]

46) Do you think that the results could have been different if a different approach or strategy was used? a) Yes   [   ]   b)   No   [   ]

47) If 'Yes' or 'No' explain your answer to question 45.

………………………………………………………………………………………………
………………………………………………………………………………………………

48) Which method do you think was effective? Rate it using scale of 1to 9

Methods used	Effective
Role play	
Drama	
Warms ups,	
Knowledge Pools	
Theatrical/Pub Quizzes	
Debates/Discussions	
Connections Histories	
Planning for action	
Physical/Visual Activities	

49) Rate the effectiveness of the strategies used on the scale below?

a) Very poor [   ]   b) Poor   [   ]   c) Average   [   ]   d) Good   [   ]   e) Very good   [   ]

Thank you for your cooperation!

Appendix 2

For Implementers of Transformative Learning Programme

Face to Face Survey Questionnaire for the study that is Assessing Transformative Learning Programme in Nkonkola Community in Mazabuka District

DEAR PARTICIPANT,

You've been selected to participate in this University of Zambia sponsored study by truthfully and diligently answering <u>all</u> questions put forward to you. Specifically, this academic study designed by *Cornelius Habeene Muvwema* seeks to assess transformative learning strategies on community participation inNkonkola community.

Instructions

➢ The data/information being collected is for academic purposes to the on-going University of Zambia (Post-Graduate) dissertation project.

➢ Kindly complete the questionnaire by ticking [√] next to answer and/ or write in appropriate blank spaces provided.

Part I

1) Gender: a) Male [ ] b) Female [ ]

2) Period of contact …………………………………………………………………..

3) Position/Post held……………………………………………………………

Part II

4) What did people learn from your Transformative Learning Programmes?

……………………………………………………………………………………………………

……………………………………………………………………………………………………

5)   Which   sex   do   you   think   attended   most   of   your   meetings?

…………………………………………………………………………………………

…………………………………………………………………………………………

6) Did women held senior positions in Nkonkola community before Women for Change interventions with transformation learning?

a) Yes   [ ]   b) No   [ ]

7) Which sex is lead in these clubs/communal activities?

……………………………………………………………………………………………………

8) Which sex do you think hold most of the leadership positions in civic, religious and communal activities?

…………………………………………………………………………………………

9) Explain your answer to question 31 above.

……………………………………………………………………………………………………

……………………………………………………………………………………………………

10) Do women express themselves publicly during meeting nowadays?

a)   Yes   [   ]   b)   [   ]   ]

11) How often did women talk in public?

……………………………………………………………………………………………………

…………………………………………………………………………………………

12) How has been the performance of women in leadership positions in nkonkola community?

a) Very good   [   ] b) Good [   ] c) Average [   ] d) Poor [   ] e) Very poor [   ]

13) How were the attitudes of community members in general towards meetings?

At beginning of the intervention   *After intervention*

a) Very satisfactory   [ ]   a) Very satisfactory   [   ]

b) Satisfactory[   ]   b) Satisfactory   [   ]

c) Fairly satisfactory   [   ]   c) Fairly satisfactory   [   ]

d) Not satisfactory   [   ]   d) Not satisfactory   [ ]

14) Explain your answer to question 38

……………………………………………………………………………………………………

……………………………………………………………………………………………………

15) Do you think that the results emerging in Nkonkola community could have been same if a different approach or strategy was used?

a) Yes [ ] b) No [ ]

16) If 'Yes' or 'No' explain your answer to question 45.

………………………………………………………………………………………………

………………………………………………………………………………………………

17) Which tools do you think were most effective? Rate them using scale of 1to 10 (1 being the most effective)

Processes recommended	Ratings
Role Plays,	
Drama	
Warms Ups	
Physical/Visual activities	
Debates/Discussions	
Forum Theatre	
Planning for Action	
Connections Histories	
Theatrical/pub quizzes	
Knowledge pools	

18) What can you say about effectiveness of the strategies employed in general?

a) Very poor   [   ] b) Poor   [   ] c) Average   [   ] d) Good   [   ] e) Very good   [   ]

Thank you for your cooperation!

Appendix 3

Semi-Structured Interview Guide for the study that is Assessing Transformative Learning Programme in Nkonkola Community in Mazabuka District

1) I would like you to tell me in your own words about the changes in terms of participation that took place since the introduction of transformative learning by Women for Change?

2) I would like you to tell me about any changes in your relationships, personally or professionally, you have experienced since you attended the meetings of Women for Change?

3) How do communities within 40 kilometers radius characterize your community's undergoing transformative learning?

4) Please describe for me in what ways might you have changed since you participated in transformative learning the manner you carry out your civic, religious and communal activities?

5) Has anyone noticed and commented on a difference in you or your community since you underwent training in transformative learning by Women for Change?

6) Did you become aware of any issues or problems during your contact with Women for Change?

7) Do you have any stories you can share about how peoples' attitudes have changed?

8) How would you characterize the effectiveness of the strategies employed?

Concluding the interview

Would you like to add to anything you have said, or to say anything you feel has been unsaid? Is there anything that you feel we did not cover sufficiently enough? Is there anything that we did not discuss that you feel is important? Is there anything that I can do for you before we consider this interview finished? Let me thank you again for your participation in my dissertation study.

Appendix 4

Observation Checklist forthe study that is Assessing Transformative Learning Programme in Nkonkola Community in Mazabuka District

Element	Observation
Individual participation	
community participation	
Types of activities	
Levels of participation	
Attendance	
Numbers in attendance	
Frequency of Attendance	
Manner of expressing themselves in public	
Levels of attention and concentration	
Surrogate positions	
Body language	

Appendix 5

Focus Group Discussion for the study that is Assessing Transformative Learning Programme in Nkonkola Community in Mazabuka District

1) Do community members participate in civic, religious and communal activities? Are they now participating differently from way they used participate before coming of Women for Change? What do you think motivated their participating levels?

2) Are there changes in terms of participation that took place since the introduction of transformative learning by Women for Change in this community? What is the current level of participation? Are you happy with way individuals avails themselves for community work? How would do you want this to be done and why that way?

3) Which sex do you think attends frequently and in large numbers most of civic, religious and communal activities and why? Which sex is in most leadership positions of your community and why? Do women talk in public meetings?

Appendix 6

Summary of Methodology

Objectives	Type of information required	Source of information	Method of collecting data	Instruments for data Collection
To assess participation of community members in civic, religious and communal activities after intervention with transformative learning strategies	Frequency of meeting, levels of participation, roles carried out, leadership roles, voter registration and participation, before and after.	Participants, Community members, program implementers	Questionnaire Observation, Interviews, Focus group discussion	Questionnaire, Observation schedule interview guide
To establish the levels of participation in developmental activities among the community members after intervention with transformative learning strategies.	Types of activities, levels of participation, availability for meetings, number of people involved, frequencies of activities. Independence vs dependence	Participants, Community members	Questionnaire Observation, Interviews, Focus group discussion	Questionnaire, Observation schedule interview guide
To compare the participation of females to males in civic, religious and communal activities before and after intervention with transformative learning strategies.	Numbers in attendance, leadership roles, frequency in attendance, surrogate positions, how often do they talk?	Participants, Community members, program implementers	Questionnaire Observation, Focus group discussion	Questionnaire, observation schedule, interview guide
To determine the effects of Transformative learning strategies on community members' attitudes and perceptions towards community participation.	Change of attitudes, co-operation, delegation & consultation, issues of social contracts, what they feel they learnt from TL.	Participants Community members, program implementers	Observation, Interviews, Questionnaire	Observation schedule Questionnaires

Appendix 7

Work Plan for the study that is Assessing Transformative Learning Programme in Nkonkola Community in Mazabuka District

Activity	Place	Months												
	Mazabuka	MA	JU	JU	AU	SE	OC	NO	DE	JA	FE	MA	AP	MA
Review of literature and existing data on transformational learning on participation proposal writing		*	*	*										
Preparation of references/ research tools like questionnaires, interview guides, etc submission of final proposal					**	**								
Collection of data.						■	■							
Analysis of Draft of collected Data									■					
Writing-up of Draft Report									■					
Completion of Draft Report										■	■			
Corrections and Submission of final reports													■	■

Appendix 8

A Budget for the Study that Assesses Transformative Learning Programme in Nkonkola Community in Mazabuka District

Item	Description of work	Total cost (kwacha)
1	**Transportation**: Transportation to and from the study @100/per day x 120ltr fuel or taxi hire Hiring of field guides/Assistances @400.00 x2	3000 800
2	**Stationary**: Pens, papers, books, flash discs	700
3	printing and binding the drafts	1500
4	Internet	600
5	Buying of poster	400
6	Making of the poster	200
7	Meals	1000
Total		**8200**

Appendix 9

INFORMED CONSENT FORM

Dear Respondent,

This serves to give you an understanding of the purpose of this research and procedures that will be followed. Further implications for your participation are explained. Finally, you are asked to sign this form to indicate that you have agreed to participate in this exercise without being coerced.

Thank you in advance.

1. **Description:** This exercise is an education research. The researcher is a postgraduate student at the University of Zambia pursuing a Master of Education in Adult Education. This research is requirement for the student to complete the programme. Thus, this exercise is purely academic.
2. **Purpose:** The study wishes to assess transformative learning programme in Nkonkola Community in Mazabuka District.
3. **Consent:** Your participation in this exercise is dependent on your consent.
4. **Confidentiality:** All data collected for this research will be treated with ultimate confidentiality. Participants are assured that they will remain anonymous and untraceable.
5. **Rights of Respondents:** All efforts will be taken to ensure that the rights of participants are protected and respected. You are assured that you will suffer no harm as a result of participating in the exercise. You are free to ask for any clarification at any point of the exercise and to inform the researcher if you feel uncomfortable about any procedure in the research.
6. **Declaration:** I have read and fully understood contents of this document or the contents have been explained to me. I therefore agree to participate in the exercise.

…………………… …………………

SIGNATURE **DATE**